A PARAPHRASE AND ANNOTATIONS UPON THE New Testament.

A John Greenleaf's

PARAPHRASE,

AND

ANNOTATIONS

Upon all the Books of the

New Testament,

Briefly explaining all the difficult places thereof.

The Second Edition corrected and enlarged.

By *H. HAMMOND*, D. D.

Χεισὸς ἀναστὰς, δοξάσατε·
Χεισὸς ἐπὶ γῆς, ὑψώθητε,
Χεισὸς ἀπ' ἀέρων, ἀπαντήσατε,
Ἄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ. Greg. Nazianz.

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A neceſſary Advertiſement to the *Reader*.

TO prepare the *Reader* to receive the deſigned benefit of this work, it will be firſt uſefull to preſent him with a ſcheme, or brief Table of the ſeverals which here are offered to him, and will be reducible to three heads; The firſt concerning the *Original Text*, the ſecond concerning the *Verſion* or *Tranſlation*, the third concerning the *Expoſition* of it. In every of theſe, if all that hath formerly been obſerved and written by others had here been ſummarily repeated, it would have given a vaſt, but unneceſſary bulk to this *Volume*: and therefore for thoſe things which have been already thus largely inſiſted on, (whether by the Antients, S. *Chryſoſtome*, and the *Greek Scholiaſts*, or, among the many later writers on this ſubject, by the *moſt judicious* and *learned Hugo Grotius*, in his admirable *Comments* on the *Goſpels*, as alſo in the *Poſthumous Annotations* on the other parts of the *New Teſtament*, which for a great part bear his ſignature upon them) the care hath been to leave the *Reader* from their own hands to receive the account, and reap the benefit of their excellent labours (which are every where to be met with,) and not to adde one *Volume* more to the great number of thoſe which are already inriched with the ſpoils, and ſwelled by the tranſcribing of others obſervations.

In the firſt place, that concerning the *Greek Text*, Many learned men, eſpecially *Lucas Brugenſis* and *Robertus Stephanus*, have uſed great induſtrie to obſerve the *various readings* of the many *Manuſcript Copies* which had been diligently collected and compared. And theſe are already to be had by thoſe that pleaſe to conſult them. Yet becauſe this Kingdome of ours hath been enriched with ſome monuments of Antiquity in this kind, which were probably deſigned by God for more honorable uſes then onely to be laid up in *Archives*, as dead bodies in vaults and charnel-houſes, to converſe with duſt, and worms, and rottenneſs; ſome of theſe I have choſen to adviſe with, and from them to offer ſometimes a *various reading*; yet not permitting this to ſupplant or turn out that which hath vulgarly been received, but ſetting it in the inner margent, that thoſe that have judgement may, as they ſee cauſe, make uſe of it.

The firſt *MS.* which I have my ſelf twice compared, I found in the place of my Education, in the *Librarie* of S^t^ *Mary Magdalene College* in *Oxford*, a fair and an ancient *Copie*.

The ſecond is that more known in the *King*'s *Librarie* at S^t^ *James*'s, preſented to our late Soveraigne by *Cyrill* the *Patriarch of Conſtantinople*, written in Capital letters by a very antient hand, of *Thecla*, as it is thought, and now happily prepared for the preſſe by the great pains and judgment of M^r^ *Patrick Young*, from whoſe hands the *moſt Reverend Father in God*, the *Archbiſhop of Armagh*, having long ſince received a *Copie* of the *various readings*, was pleaſed to communicate them to me.

The third is the *Greek* and *Latine MS.* of the *four Goſpels* and the *Acts*, found ninety years ſince in a Monaſterie at *Lions* in the time of the Civil warre in *France*, and twenty years after preſented by *Theodore Beza*, as a monument of *venerable Antiquity*, to the *Univerſity of Cambridge*, the variations of which from the vulgar printed *Copies* I alſo acknowledge to have received from the favour of the moſt *Reverend Archbiſhop of Armagh*. What hath from any of theſe appeared uſeful to be propoſed, is in the inner margent of this Book tranſlated, and ſet over againſt the Text, with an [or] in the front of it, as the Characteriſtick note to diſtinguiſh it from the changes of the *Engliſh Tranſlation*, which, without that mark, are put in the ſame margent.

2. In the next place concerning the *Tranſlation*, The firſt part of my task was to prepare a new one out of the *Original Greek*, ſuch as ſeemed to me moſt agreeable, and on which my preſent underſtanding of the Text is founded; and to authorize or give confidence to ſuch an undertaking, I had in my proſpect not only the two *Engliſh Tranſlat.* the one in the *Book of Liturgie*, the other in the *Bibles*, but the examples alſo of many learned men, as well thoſe that live in the obedience of the *Biſhop of Rome* (whoſe great, I ſhall adde, * *juſt* value of the Vulgar, is notwithſtanding ſufficiently known) as others of the *Reformed Churches*: Such of both ſorts are *Cardinal Cajetane*, Mr *Calvine*, who tranſlate from the Original what they comment upon. So doth *Oleaſter*, and *Mercer*, and *Forerius*, and *Eraſmus*, and *Malvenda* a late *Spaniſh Frier*, in his *ſeven Volumes* of *Comments* on the *Bible*. I need not adde *Junius*, and *Tremellius*, and *Beza*, and *Caſtellio*, the Authors of the *Spaniſh*, the *Italian*, the *French Tranſlations*, and many more, who have all made uſe of that liberty. Yet conſidering my own great defects, the incompetencie and diſproportionableneſs of my ſtrength and few years conſideration to the length and weight of this work, and knowing that as oft and as farre as I differed in my ſenſe from other men, ſo often and in the ſame diſtance did other men differ from me; and having before my eyes, from the fate of other men's attempts in this kind, (which I could not induce my ſelf to approve of) great reaſons to forecaſt and foreſee mine own hazards, and (though not to diſcern, yet) to fear and ſuſpect many miſadventures therein, and ſo to paſſe that more early cenſure on my ſelf which from others, which ſaw not with my partial eyes, I had cauſe to look for; Upon theſe, I ſay, and ſome ſtore of other conſiderations, I made choiſe of the courſe which now is taken, in ſtead of obtruding a new, retaining the known *Tranſlation* of our *Bibles*, and (after the manner which was formerly uſed in our *Bibles* of the larger impreſſions, of noting ſome other rendrings in the Margents) annexing, where it ſeemed uſefull, another *Tranſlation* of ſome words or phraſes, with this * or †, or other like marks of reference to the words in our *vulgar Text*: And this is done alſo in the inner Margent. And where the matter is of any difficulty or weight, the reaſons of the change are more largely offered, and are to be found in the *Annotations*, referred to by ſome letter of the *Alphabet*, a. b. c. &c. ſet over the top of the word in the *Text*. But when the matter is more perſpicuous, or leſſe weighty, ſo that the bare affixing of the *Greek* words is a ſufficient reaſon for the rendring them, then that only courſe is taken, and the *Greek* being affix'd to the *Engliſh* in the margent, the *Reader* is left to judge of it, and to make that advantage of the change which he ſees cauſe for, without any prejudice to other rendrings.

* See the moſt excellent *Paulus Fagius* in his *Præf.* to the *Targum* of the *Pentateuch*.

3. Thirdly, for the *Explication* of thoſe difficulties in the phraſe, or ſenſe, which this Divine writing is ſtill capable of, two waies have been taken which appeared moſt profitable, firſt, by way of *Paraphraſe*, and ſecondly, of *Annotation*.

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The first in compliance with the wants and desires of the most ignorant Reader, for whom it appeared expedient, whensoever any part of the *Text* seemed capable of clearer words then those wherein the *Translation* had expressed them, so often to affix to those obscurer words a perspicuous *Paraphrase*, which is accordingly done in the outer larger margent of every verse, and so much of the verse as is explained is included in one, if it be from the beginning of the verse, or, if not, in two brackets, after this manner [] so that the rest of the *Text*, which is excluded by the brackets, may coherently be read with the *Paraphrase* of that which is included, & the sense continue undisturbed by that means. This in the historical parts of this *Book* is contrived within the bounds of convenient brevity, & sometimes being wholly omitted, is yet supplied by some note of reference to any parallel place where it had been before explained: But in the *Epistles*, where the Apostles reasoning is close, or the transitions not very discernible, & in the *Revelations*, where the obscurities of the Prophetick style require a greater circuit of words to explicate them, there the *Paraphrase* is more enlarged; and so it is in like manner as oft as the length of that seemed sufficient to remove the difficulty or obscurity of the *Text*, without any farther trouble to the *Reader*. Besides this, whensoever any appearance of difficulty still remained, which had not been cleared by the former methods, the only reserve hath been by way of *Annotation*, affix'd in *Columnes* at the end of every *Chapter*, and referred by some letter to that part of the *Text* to which it belongs, and there answered by the same letter both in the *Text* and *Margent*. These *Annotations* are generally designed for the satisfaction and use of those who have some understanding of the *Original languages* of the *Bible*, and therefore the several words or phrases, so explicated, are in *Greek* set down in the margent of the *Annotations*, and all of them collected into an *Index* at the end of the *Book*, (and for the use of the *English reader*, the like *Index* of every word or phrase so explained is annex'd in that language also.) And by comparing of those *Original languages*, the *Hebrew* words or phrases with the *Greek* which are used to render them, by consulting the *Glossaries* of the best *Grammarians*, *Hesychius* and *Phavorinus* especially (who have a peculiar title to this business of explaining words in the *New Testament*) and by taking notice of some customes among the *Jewes*, and *Grecians*, and *Romans*, and by adding sometimes the testimonies of the Antients, when they appeared most usefull, and when my slender collections enabled me to annex them, and by some other means which the *Reader* will discern, (that especially of weighing the *Context*, and comparing one *Scripture* with another) and by the blessed assistance and influence of God's grace and providence upon all, this whole work hath been made up, and the difficulties of these Divine writings in some measure explain'd, with as much brevitie as the matter seemed capable of, purposely abstaining from all doctrinal conclusions and deductions and definitions on one side, and from all *Postillary* observations and accommodations, moral or mystical anagogies, on the other side (both because these latter are infinite, and because every man is allowed (within the bounds of sobriety) thus to apply Scripture for himself, as his several tast and *Genius* shall suggest to him) and generally contenting my self with the one primarie and literal sense of each place, unless when there appeared some uncertainty, and just reason of doubting betwixt two or more senses, which should be preferred. One thing only it will be needfull to adde here, that the lesse curious *Reader*, which desires only to understand and comprehend the plain sense of the Scripture, and without any more adoe to apply it to his souls health, shall not need to tire himself

with the larger trouble of the *Annotations*, which of neceſſity contain many things above the underſtandings of the more ignorant. But for thoſe whoſe curioſitie ſhall demand the reaſons of any leſſe obvious interpretations, or ſuggeſt to them a willingneſſe of any farther ſearch, it will be neceſſary that the *Annotations* be read, as oft as there are any; and if at any time they ſeem to be wanting (in which particular I am not ſecure, but that much more may be fitly added in the opinion of other men then to me ſeemed neceſſary) I ſhall deſire that reſort be made to the known *Commentators*, eſpecially to the *moſt excellent Hugo Grotius*, from whom, as oft as I had nothing to adde, I purpoſely avoided to tranſcribe any thing.

It remaines that as I am abundantly convinced of the defects and miſcarriages of this work, ſo I beſeech and importune the charity of thoſe who have greater abilities, to contribute every one his talent toward the diſcovery of all the receſſes of this Sacred writing; that at length (though not yet) this Repoſitorie and Magazine of all ſaving knowledge and divine obſervation, being clearly underſtood, and reſcued from the many unſound reſolutions and poſitions which the *gloſſes* of men have obtruded on it, the reſult may be the compoſing of all diviſions and factions in the *Church* of *Chriſt*, the *thinking* and *minding of the ſame things*, the obliging and engaging of our ſouls to the purſuit of that *One neceſſarie*, the performance of an early, chearful, uniform, ſincere, conſtant obedience, and practice of all that *Chriſt* came from heaven to propoſe to us.

The hope and intuition of which, as it was the main deſigne projected in undertaking of this work, ſo it will be the *Readers* only juſtifiable aime in peruſing it, and the only qualification which will render him capable of reaping any fruit by the prayers and miniſterie of thoſe which *attend on this very thing*, among them, of

His Servant

H. HAMMOND.

A POSTSCRIPT CONCERNING NEW LIGHT, OR, Divine Illumination.

§. 1. THAT which *Jo. Beverovicius*, a Phyſitian of *Dort*, thought neceſſary to be ſtated by the votes of the Learned of his age, before he would hope his profeſſion could find any conſiderable entertainment among men, *viz.* whether there were a fatal period of every man's life, beyond which it were not in the compaſs either of art, or ſobriety, or good managery to extend it, and as little in the power of diſeaſe, or intemperance, or even the plague or ſword to ſhorten it; hath been matter of ſome conſideration to me in this work. For as in the deſigning of his time and ſtudies it was prudently foreſeen by him that one ſuch popular error being imbibed, and improved as farre as it would fairly yield, muſt needs be the defaming of his medicaments, and the blaſting of his whole profeſſion, as one great impoſture; ſo after the pains and travail that this work hath coſt from the time of the firſt thought and Deſignation of it, (at the beginning of my entrance on the ſtudy of Divinity) to this preſent day of the Nativity of it, I cannot look on it without ſome apprehenſion, that it may run the ſame hazard which we read of the child in the *Revelation*, c. 12. to be *devoured as ſoon as born*, if one falſe pretenſion, which hath of late been ſomewhat proſperous in this Nation, and is utterly unreconcilable with the deſigned benefit of this or any the like work, be not timely diſcovered and removed.

§ 2. And the Pretenſion is this, That the underſtanding or interpreting the Word of God, or the knowing of his Will, is not imputable to the uſe of ordinary means (ſuch are the aſſiſtance of God's *Spirit* joyned with the uſe of learning, ſtudy, meditation, rational inference, collation of places, conſulting of the Original languages, and ancient Copies and Expoſitions of the Fathers of the Church, analogy of received doctrine; together with unbiaſs'd affections, and ſincere deſire of finding out the truth, and conſtant prayer for God's ſpecial bleſſing on, and cooperation with theſe and the like means) but either to the extraordinary gift of the *Spirit* in Propheſying, Preaching, and Expounding, or to Illumination, not Prophetical or ſimply Extraordinary, but ſuch as is thought to be promiſed to a new life, the work of the *Spirit* of God in the heart of every Saint of his, which conſequently ſuperſedes the uſe of all external Ordinances to ſuch, even of the written Word of God it ſelf contained in the Canon of the Scripture.

§ 3. Had this Pretenſion truth in it, I muſt confeſs my ſelf, who doe not pretend to any ſuch extraordinary gift or inſpiration, obliged to acknowledge the great impertinency

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of all this inſuing work, the perfect vanity of the whole deſign, and every part of it, and therefore am concerned (as far as the hazard of having *laboured in vain*) to examine the grounds, and manifeſt the falſeneſs of this pretenſion, and that in this method, and by theſe degrees.

§ 4. Firſt, by ſurveying the Scripture-grounds or proofs, which are producible in favour of it; Secondly, by ſetting down the *form of ſound doctrine* in this matter; Thirdly, by ſhewing the great neceſſity of oppoſing this, and adhering to the true doctrine. And theſe are likely to enlarge this *Poſtſcript* beyond the bounds that would regularly belong to it, but will carry their Apology along with them.

§ 5. The firſt ground or proof is fetch'd by the *Pretenders* from *Joel* 2. 28. cited and applied by S. *Peter Act.* 2. to the times of the Goſpel; *It ſhall come to paſs afterward* (or, * *in the laſt daies*) *ſaith God, that I will pour out my Spirit*, (or, † *of my Spirit*) *upon all fleſh: and your ſons and your daughters ſhall propheſy, your old men ſhall dream dreams, your young men ſhall ſee viſions: And alſo upon the ſervants and upon the hand-maids in thoſe daies will I pour out my Spirit*, (or, *of my Spirit*) *and they ſhall propheſy.* Whatſoever can be collected from this place to the benefit of the Pretenders, will receive a ſhort and clear anſwer by conſidering the time to which this prediction (and the completion of it) belonged, and that is expreſsly *the laſt daies*, in the notion wherein the Writers of the *New Teſtament* conſtantly uſe that phraſe; not for theſe daies of ours, ſo far advanced toward the end of the world (which yet no man knows how far diſtant it ſtill is) but for the time immediately preceding the deſtruction of the *Jewiſh* polity, their City and Temple. That this is it, appears not onely by the mention of *Sion*, and the deſtruction approaching it, in the beginning of that Chapter in *Joel*, which ſignifies it to belong to *Jeruſalem* that then was; but alſo by two farther undeceivable evidences: 1. By the mention of the *wonders* (immediately ſubjoyned) *in the heavens, and the earth*, &c. as *forerunners* of the *great and terrible day of the Lord*, the ſame that had been before deſcribed in *Joel* v. 2. &c. and applyed by *Chriſt*, in the very words, to this deſtruction of *Jeruſalem*, *Mat.* 24. 29, 30. 2dly, By the occaſion for which S. *Peter* produceth it, *Act.* 2. 14. the *effuſion of the holy Ghoſt* upon the *Apoſtles*, v. 2, 4. which, ſaith he, was no effect of drunkenneſs in them, but the very thing which was foretold by that place of *Joel*, *before that great and notable day of the Lord*, that was to fall upon that people to an utter deſtruction. This being a prediction of what ſhould come before the deſtruction of *Jeruſalem*, and the completion whereof was ſo viſible and remarkable in that age, to which by the Prophet it was aſſigned (and this as a peculiar character of thoſe times wherein the Goſpel was to be firſt propagated by this means, & to which it had a propriety, as a laſt act of God's miraculous and gracious œconomy for the full conviction of this peoples ſin, before they were deſtroyed) it muſt needs be impertinently and fallaciouſly applied to any men or women, *old* or *young*, of this age, ſo diſtant from that to which it belonged, and ſo well provided for by the ordinary means, the ſetled office of Miniſtery in *Chriſt's* Church, as to have no ſuch need of extraordinary.

§ 6. A ſecond proof is taken from 1 *Cor.* 12. 7. *To every man is given the manifeſtation of the Spirit to profit withal*, or, πρὸς τὸ συμφέρον, *for the benefit and profit of the Church.* But this is ſoon cleared by the Context, which begins to treat v. 1. περὶ πνευματικῶν, *of*, or *concerning*, *thoſe that have the Spirit*; ſo πνευματικὸς *the ſpiritual* clearly ſignifies c. 14. 37. being joyned with προφήτης *prophet*; and ſo it is expreſs'd to ſignify here, v 3. where ἐν πνεύματι λαλῶν *ſpeaking in*, or *by*, *the Spirit* is ſet as an inſtance of the πνευματικὸς *the ſpiritual* (and 'tis but a miſtake to render it *ſpiritual things*, the Greek πνευματικῶν belonging as directly to *perſons* as *things*, being of the Maſculine as well as of the Neuter gender.) Now for theſe πνευματικοὶ *ſpiritual men*, or thoſe that *have the ſpirit*, 'tis well known that they were thoſe which for the firſt planting of the Goſpel were by the deſcent of the *Spirit* indow'd with extraordinary *gifts of miracles*, of *healing*, of *propheſying*, of *ſpeaking with ſtrange tongues*, which they had never learn'd; all which and more are here mentioned, v. 8, 9, 10. and when theſe are exerciſed or made uſe of by any, this is called φανέρωσις πνεύματος *the manifeſtation of the Spirit*, the *Spirit* of God manifeſting it ſelf hereby to be in ſuch a man after an extraordinary manner. And then I need onely adde that the ἑκάστῳ *to every one*, in the front of the verſe, cannot in any reaſon be interpreted in the full extent of *every man*, or *every Chriſtian*; for then the moſt wicked would have their part in it: nor yet of *every Saint*; for there is nothing in the Text which can ſo reſtrain it, but onely of every ſuch man as is ſpoken of in this diſcourſe, that is, every πνευματικὸς, *ſpiritual* man, every one that is thus endow'd with extraordinary *gifts of tongues*, &c. for of ſuch it is here peculiarly ſaid, that *the manifeſtation of the Spirit*, the exerciſe

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of thoſe gifts, *is given*, or deſigned by God, *for the benefit* or *advantage* of the Church. And ſo this is of no force for the *Enthuſiaſt*, nor appliable to any but thoſe who were thus extraordinarily endow'd by the *Spirits* deſcending upon them, which was a priviledge of that age, for the planting of the Church, and not to be hoped for (nor without ſacriledge pretended to) in any other.

§ 7. A third proof is taken from *Joh.* 6. 45. out of *Iſa.* 54. 13. where it is foretold of the Chriſtians, that *they ſhall be all taught of God.* For the underſtanding of the full importance of this Text, two frequent known Idiomes of the Sacred ſtyle muſt be obſerved; 1. That Verbs of *knowing* or *underſtanding* (ſuch is *learning* or *teaching*) do ordinarily include the will or affections alſo, ſo as to *know God*, is to obey and ſerve him; 2dly, That Verbs Active (ſee Note on 1 *Theſſ.* 3. a.) and Paſſive (ſee Note on *Mat.* 11. b.) but eſpecially Adjectives participial, do frequently include a real paſſion, or an effect wrought in the ſubject of the paſſion. And by the virtue of theſe two obſervations (frequently exemplified in the *Annotations*) the phraſe διδακτοὶ Θεοῦ, *taught of God*, will ſignifie thoſe that by διδακτοὶ Θεοῦ the attractions of his prevenient grace yielded to and made uſe of by them, are perſwaded to be his followers or diſciples, and ſo belongs not at all to the matter to which it is applied by the Advocates of *New Light*, (ſee Note on *Mat.* 15. d.) That this not onely may be, (which is ſufficient to repel the force of the argument drawn from hence) but certainly is the entire importance of this place, appears by the Context in the *Evangeliſt.* 1. By the Antecedents, *No man*, ſaith *Chriſt* v. 44. *can come to me, except the Father which hath ſent me draw him, and I will raiſe him up at the laſt day:* where the *Father's drawing*, and in the ſame ſenſe, the *Father's giving to Chriſt* v. 39. denotes this effect of the preventing grace of God, received in the humble pliable heart, and that as neceſſary to the undertaking the faith of *Chriſt*, or diſcipleſhip. And to this is this teſtimony out of *Iſaiah* applied, *It is written in the Prophets, They ſhall be all taught of God*, that is, all that ſincerely come to *Chriſt*, that embrace the Chriſtian religion, are ſuch as were formerly ſpoken of, *drawn* by *God*, *given* to *Chriſt* by *God*, *taught of God*, by his prevenient grace ſo fitted and prepared that they follow *Chriſt*, become his Proſelytes and Diſciples when he is propoſed to them. 2dly, By the Conſequents, *Every one therefore that hath heard and learned of the Father, cometh unto me:* where, as the *coming unto me* is all one with the *coming unto me*, that is, unto Chriſt, v. 44. ſo they had *heard* and *learned of the Father*, being all one with the *taught of God*, muſt needs be they on whom the effect of that hearing and divine doctrine was wrought, that is, thoſe who were obedient to God's grace, diſpoſing and fitting them with ſuch a temper that they ſhould be ready and willing to be Chriſt's Diſciples (ſee Note on *John* 6. d.) 3dly, By the importance of the Prophecy from whence 'tis cited, *Iſa.* 54. 13. where in a Prophecy of the Chriſtian Church, (the flouriſhing condition thereof deſcribed v. 11, 12.) two things are affirmed of the *children*, that is, members thereof; 1. their obedience to God, *they ſhall be taught of the Lord*, they ſhall be diſciples, followers, ſervants of God; and 2dly, their proſperous ſtate, and *great ſhall be their peace*; and thoſe joyned in one, v. 14. *In righteouſneſs ſhalt thou be eſtabliſhed*, where, as *eſtabliſhment* (farther expreſs'd by ſecurity from oppreſſion) is all one with their *great peace*, ſo in all reaſon is their *righteouſneſs* equipollent with their being *taught of God.* And ſo ſtill according to all the imaginable waies of judging, this which we have given is the importance of that phraſe, and not that which is pretended from it. Nay, if the Text be again obſerved, it would be a foul abſurdity that would be conſequent to that interpretation of it, that *God* the *Father* ſhould be ſaid thus immediately to *teach* them, who upon being ſo taught are ſaid to *come to Chriſt:* For 'tis certain *Chriſt* was ſet forth by God as the teacher of his will, and that was the end of God's *drawing* any man to *Chriſt*, that he might receive the full knowledge of his will from thence, which it were impertinent and even impoſſible for him to doe, who were firſt taught by God in this ſenſe. (Of another notion of the word θεοδίδακτοι, a little varied from this, ſee 1. *Theſſ.* 4. c.)

§ 8. A fourth ground is fetch'd from the purport of the New Covenant, ſet down *Heb.* 8. 11. out of *Jer.* 31. 34. *They ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for they ſhall all know me from the leaſt to the greateſt.* But theſe words can no way belong to this matter, as will appear if it be but conſidered that that which is here promiſed is ſomewhat wherein the ſtate of the Goſpel is oppoſed to that of the Law, which, if the *not teaching* be literally underſtood, it cannot be. For as in the Law *Moſes* taught God's will unto the people, and after him thoſe that *ſate in Moſes chair*, ſo *Chriſt* alſo taught it under the Goſpel, and the Apoſtles after him; which could not be, unleſs others were taught and inſtructed by them. And therefore that cannot be the ſenſe of it. The words indeed belong to a matter very diſtant: They are a deſcription

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of Chriſt's *plain*, *eaſie*, and gracious *yoke* (*Mat.* 11. 30.) as that is ſet out by the oppoſition to the obſcure, imperfect, more burthenſome, and leſs agreeable yoke of the Moſaical performances, v. 8. To the bare plainneſs and perſpicuouſneſs of the Evangelical precepts it is applied by S. *Chryſoſtome*, as alſo is that of being *taught of God* (ſee T. v. p. 244. l. 31.) and to that ſure it belongs, but withall to theſe other excellencies thereof, over and above the Moſaical œconomie. There were in that many πτωχὰ στοιχεῖα *beggerly elements* for beginners, many things improveable and capable of being heightned, and changed to the better by *Chriſts* reformation; it was not ἄμεμπτον *faultleſs*, v. 7. and therefore when God deſigns to reform it, he doth it μεμφόμενος, v. 8. *complaining* of the defects of it, and incompetency toward the end. And then this New Covenant, which was to be introduced in ſtead of it, is ſet off and illuſtrated by the oppoſition to it, *But this is the Covenant which I will make with the houſe of Iſrael after thoſe daies*, or *in the latter daies*, that is, at the coming of the *Meſſias*, *ſaith the Lord*, &c. which as it is evidently a notation of the Second Covenant betwixt God and the whole Chriſtian Church, and ſo ſufficiently removed from this of *New Light*, ſo can it not be applied to any peculiar gift of Prophecy, of Preaching, &c. appropriated to ſome men, but muſt have ſuch a notation as will be common to the *whole houſe of Iſrael* in the Antitype, that is, to all Chriſtian profeſſors, not only the Saints of God; for with all ſuch is the Covenant made in this gracious manner (though many of them doe not perform their parts, the condition of it) for otherwiſe they could not be ſaid to *count the blood of it an unholy thing*, *Heb.* 10. 29. The plain meaning of the words is, that it is a moſt gracious Covenant that God now meant to make with Chriſtians; and the graciouſneſs of it was to conſiſt not only in the abundant mercy and pardon for ſin, which there would be afforded, v. 12. above what the Moſaical purgations and other obſervances could pretend to, but eſpecially in the agreeableneſs of the precepts to the mind of man, to the humane rational ſoul: there ſhould be no need of taking ſuch pains (as among the *Jews* was taken) to inſtruct men in the multitude of obſervances required of them, which yet under *Moſes* was abſolutely neceſſary, becauſe the things commanded were ſuch as, unleſs they had been known to be commanded by a Divine Law-giver, and to that end frequently inculcated to that people, no man would have diſcerned himſelf obliged to perform; but the duties now required by God of inward purity (not of external circumciſion and purifications) were of their own nature able to approve themſelves to a rational creature, as moſt excellent and moſt eligible, *written* as it were *in* every mans *own heart*, if he would be patient to conſult them there. And then as this can no way be applied to *New Light*, ſave as that ſignifies the light which *Chriſt* brought with him when he came into the world to *inlighten every man*, viz. the conſtant eſtabliſh'd duties of Chriſtian life univerſally revealed by *Chriſt*'s preaching and promulgating this Second Covenant; ſo it belongs not to any extraordinary way of revealing or expounding this Covenant, or any part or branch thereof (there being no need of that after Chriſt had ſo plainly revealed it, and commanded his Apoſtles to preach it over the *world*) but onely to the agreeableneſs (to the humane ſoul) of that which was already revealed, the matter of this Covenant. The ſame alſo is the importance of the former words, v. 10. *I will give my laws into their minds, and I will write them on their hearts*, that is, The Laws which ſhall now be given the Chriſtian Church, as God's Covenant with them, ſhall be laws of ſpiritual internal obedience, for the regulating and ſubduing and mortifying of their affections, impreſſed and inſcribed on their hearts (which muſt now be kept pure, as the fountain from which all actions ſpring) whereas the former Moſaical ordinances reached onely to the fleſh, or outward members, and by that means did not conduce much either to inward or outward purity of the heart or actions.

§ 9. Another ſort of places there are which more immediately belong to the ſecond branch of the pretenſion (and that which is more frequently preſſed) the privilege that the Saints have, by being ſuch, of underſtanding much more of the Will of God then any other can pretend to doe. And a firſt ground is that of *Joh.* 7. 17. *If any man will doe his*, that is God's, *will*, *he ſhall know*, &c. How little this place doth favour the pretenders of *New light*, will preſently appear, 1. By conſidering what it is that here it is ſaid that the pious man, or the *doer of his Fathers will*, *ſhall know*, viz. whether the doctrine which Chriſt preacheth be of God or no. This was not matter of *new Revelation*, but the doctrine which Chriſt had already revealed and publiſhed to the world, and ſo could want no *New light* to make it known; nay for the paſſing judgment of that doctrine thus revealed by Chriſt, whether it were agreeable to the Will, and ſent by the appointment of the *Father*, he had given them ſufficient means to proceed and conclude regularly, there was no need of any extraordinary diſcerning Spirit, the *Miracles* which he did in the preſence of all, and the Voice from heaven at his Baptiſme, gave full authority to all that he ſaid,

ſaid, were matter of abundant conviction to all pious men, that it was the good pleaſure of God which he now taught, and there was nothing more wanting to beget belief, but hearts duly qualified with piety and humility, which was neceſſary to render them a *ſubactum ſolum*, a *ſoil* in which good ſeed being skilfully ſown might take root and bring forth plentifully. And that is the importance of the former part of the verſe, Ἐάν τις θέλῃ τὸ θέλημά μου ποιεῖν, *if any man will*, or *take pleaſure*, (ſee *Mat.*27. Note g.) *to doe his will*; the character of the pious man, of that preparation of the heart which was required of fit men to a chearful entertainment of Chriſt's doctrine, when it was already convincingly revealed to them. Which indeed is but proportionable to what * *Hierocles* and the *Philoſophers* were wont to ſay of the neceſſitie of curing and purging the Eye, before it would be able to behold a bright or illuſtrious object; meaning the depoſiting of prejudices, and prepoſſeſſions, and paſſions, and prides, but eſpecially of all habits of ſin, which, while they are upon the ſoul, are the blinding of it, permit not practical truths, (eſpecially thoſe of an higher fourm, ſuch as thoſe of Chriſt's requiring the purity of the Eye and Heart) to have any admiſſion with them: according to that of *Ariſtotle*, that as thoſe which are of raw and unruly affections, when they are taught Moral precepts, λέγουσιν, ὁ πυθόμενοι, *ſay them by road*, but *believe not* a word of them; ſo the habit and cuſtome of any vice is φθαρτικὴ ἀρχῶν *corruptive of principles*, makes men begin to queſtion, or not to underſtand thoſe practical dictates which humane nature and common notions had furniſhed them with. This advantage indeed (very conſiderable) toward the underſtanding of truths already revealed Humility and Piety hath above Pride and Impiety: but as thoſe that take themſelves to be the onely Saints of the earth, have but a weak claim to one of theſe, (and perhaps as weak to the other, which is never ſeated but in an humble breaſt;) ſo if they had the beſt claim of any men now in the world, it would not raiſe or intitle them to the gift of Revelation, any more then of Tongues and Miracles; of *New light*, then of ſpeaking *Arabick*, removing mountains, or foretelling things to come.

Θέλημα τοῦ θεοῦ

* *Praef. Com. in Carm. aur.*

§ 10. Two other places there are in the next chapter *Joh.* 8. which ſound as much for the intereſt of the *Pretenders*, and ſignifie as little, v. 31, 32. *If ye continue in my word*, &c. *ye ſhall know the truth, and the truth ſhall make you free.* But that muſt be expounded by another idiome of the Sacred dialect (taken notice of and exemplified *Mat.* 9. Note d.) when one thing onely being deſigned to be ſaid, another is premiſed preparative to it. And ſo here to them that *continue in Chriſt's word*, that is, in conſtant obedience to it, the promiſe is, that *the truth ſhall make them free*, that is, that the doctrine of Chriſt being thus continued in, ſhall procure them a moſt valuable freedome. To which *continuing in Chriſt's word*, the *receiving* the *knowledge* of the *truth* being preparative, it is accordingly ſet down before it, but not as part of the promiſe, being neceſſarily preſuppoſed in the condition; *Chriſt's word*, v. 31. and *the truth* being all one, and the *knowing* it pre-required to *continuing* in it. However nothing of *New light* can poſſibly be intimated by this *knowing the truth*; but onely that which by *Chriſt's* preaching was made known unto them.

Γνῶσις ἀλήθειας

§ 11. The ſecond place in that chapter is v. 43. *Why doe you not underſtand my ſpeech? Even becauſe you cannot hear my word.* But that hath no more aſpect on this matter then the former had: 'Tis only the rendring an account of the reaſon, why Chriſt's expreſſions ſeemed ſtrange unto them, why they did not acquieſce in & believe all he ſaid unto them, but ſtill diſputed againſt it; viz. the diſagreeableneſs of his doctrine to their carnal humors and fancies, their impatience of ſuch ſevere precepts as he came to propoſe to them.

Λαλιὰν ἐμὴν γινώσκετε

§ 12. Another ground is fetch'd from 1 *Cor.* 2. in many verſes thereof, (which are ſufficiently cleared and vindicated to their proper ſenſe by the ſeveral *Paraphraſes* upon them) but eſpecially v. 15. *He that is ſpiritual judgeth all things*, &c. But how little that belongs to the juſtifying this claim, will ſoon be diſcerned by inquiring who is the ὁ Πνευματικὸς or *ſpiritual* there; without queſtion ſuch an one as is ſaid to have *received the Spirit which is of God*, v. 12. Such were the Apoſtles and others of that time, which by the deſcent of the *holy Ghoſt* were taught and inſtructed in all things which belonged to their office to reveal to the world, to whom they had Commiſſion to preach. And of ſuch an one there is no queſtion but that he ἀνακρίνει πάντα, *diſcerneth all things*, comes to the knowledge of all thoſe parts of God's will which have before been kept cloſe with God, as myſteries which the Angels knew nothing of, but are now by *Chriſt* and his *Spirit* (which, ſaith he, ſhould *teach them all things*) convincingly made known to have been the ſubject of the antient prophecies. And the arguments that ſuch an one uſeth to convince others being not fetch'd from humane reaſon, or the Artiſt's Topicks of probation, but only from proofs afforded by this *Spirit* of God, Miracles, gifts of Tongues, Voices from heaven, old Prophecies, &c. it therefore follows, that as he by theſe means comes to know theſe myſteries,

ὁ πνευματικὸς

Ἀνακρίνει πάντα

Ψυχικὸς so no worldly wiſe man, *Philoſopher* or the like, called the ψυχικὸς, *animal man*, before, is qualified to argue or diſpute againſt him. And ſo this hath no propriety or peculiarity of aſpect on theſe future times, wherein as that which was revealed to thoſe Apoſtles is ſufficiently communicated to us by ordinary means, in the writings of the Scripture, ſo there can be no neceſſity or uſe of extraordinary.

§ 13. Others are pleaſed to argue from 1 *Joh.* 3. 24. *Hereby know we that he abideth in us, by the Spirit which he hath given us.* But that will ſoon vaniſh, if we obſerve the notion Πνεῦμα ἅγιον of πνεῦμα *Spirit*, (enlarged on in Note on *Luk.* 9. e.) in many places of the *New Teſtament*, for the temper abſolutely, or more ſtrictly a gracious, pious temper, or diſpoſition of minde; and ſo the *Spirit which he hath given us* may there very commodiouſly ſignifie that gratious charitable diſpoſition, which being ſo eminently in *Chriſt*, is by his example and his precepts recommended, and by our continuing in his diſcipleſhip communicated to us, and wrought in us. The underſtanding it ſo in that place is very agreeable to the former part of the verſe, *he that keepeth his commandements, dwelleth in him, and he in him*, that is, every obedient ſervant of his *continueth in Chriſt*, that is, adhereth to *Chriſt*, and *Chriſt continueth in him*, and ſo he receiveth all gracious influences from him, particularly that of charity or loving his fellow-Chriſtians, as *Chriſt gave us Commandment*, v. 23. that ſpecial piece of Chriſtian temper, ſo largly exemplified, and ſo ſtrictly required by *Chriſt* of all his Diſciples. And ſo again we ſee the phraſe uſed, c. 4. 13. *By this we know that we abide in him, and he in us, becauſe he hath given us of his Spirit.* The ground of that ſpeech is laid v. 12. *If we love one another, God abideth in us, and his love is perfected in us*; that is, our charity to others is an evidence of our continuing to receive divine infuſions and influences from God (for love or charity is ſuch) and that a proof, that we have tranſcribed & imitated that love which he hath exemplified to us: for this is meant by his *love* being *perfected in us*, as his *ſufferings* are *filled up* and *perfected in us* when they are imitated by us, when we *ſuffer for well-doing*, as he did; the end of a copie or pattern being this, that we ſhould tranſcribe it, and ſo the taking it out, imitating it, as we ought to do, the only way of giving it its due perfection. And ſo that whole verſe is but a Paraphraſe on that ſpeech of *Chriſt's*, *By this ſhall all men know that ye are my diſciples, if ye love one another*, *Chriſt* bringing his ſcholars and followers up in the practice of this duty beyond all others. And upon this is built that which immediately follows, and ſo it muſt be interpreted by it, Ὅτι *By this we know that we abide in him, and he in us*, ὅτι *becauſe*, or *that, he hath given us of his Spirit*; that is, this is a ſure κριτήριον by which we may conclude our living like diſciples of his, our not having forſaken him, as other uncharitable *Gnoſtick hereticks* appear to have done, and ſo likewiſe his continuing to communicate his influences to us, as to diſciples he is wont, that we are like him in this ſpecial grace of charity, the quality that is ſo remarkable in him. And ſo this is very remote from the *Enthuſiaſt's* pretenſions.

§ 14. One eſpecial reſerve there is ſtill behinde from 1 *John* 2. 20. *Ye have an unction* Χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου *from the holy One, and ye know all things*, and v. 27. in words not much varied, and to the ſame ſenſe, *The anointing which ye have received of him abideth in you, and ye need not that any man teach you: But as the ſame anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, remain in him ſtill*, or, as we read, *ye ſhall abide in him.* Μενεῖτε ἐν αὐτῷ That the full meaning of the *Unction's teaching* or having *taught* them *all things*, is their having been inſtructed by thoſe on whom the *holy Ghoſt* (which was to *teach* them *all things*) had deſcended, and confirmed by the gift of miracles, abiding at that time in their Churches, hath been ſhewed at large Note on *Act.* 10. d. and that takes away all the Pretenders title from this place. But beſide this, it is evident by the Context, what it was that this *Unction* was ſaid to *teach* them, *viz.* that *Jeſus* was the *Chriſt*, contrary to Ἀντίχριστοι the *Gnoſtick hereticks*, v. 18. which denyed it, and are therefore called Ἀντίχριστοι *Antichriſts: They*, ſaith he, v. 19. *went out from us*, theſe hereticks that denyed *Jeſus* to be *Chriſt*; *But ye have an unction*, &c. *and ye know all things* (the *all things* here being, according to the ordinary Scripture-ſtyle, to be interpreted only of all thoſe things which are there ſpoken of.) Ye have certain and infallible evidences that *Jeſus is the Chriſt.* From whence he immediately concludes again, that *they that have denyed this are lyars and Antichriſts*, v. 22. and puts them in minde of that which had firſt been taught them and ſufficiently evidenced unto them from the beginning of the Goſpels being preached unto them, v. 24. in oppoſition to theſe *falſe doctrines* which had ſince been infuſed amongſt them, v. 26. to whom again he oppoſeth the *unction*, v. 27. And ſo ſtill here is nothing in the leaſt degree favourable to the pretenſions of the *Enthuſiaſt.*

§ 15. Some

§ 15. Some other places I find to be mention'd, which are yet farther removed from this matter, for which they are pretended, as *Gal.* 3. 14. *that we might receive the promiſe of the Spirit, through faith.* What is meant there by *the promiſe of the Spirit*, that is, the *Spirit* promiſed his diſciples by *Chriſt* at his parting from the world, appears at the beginning of that chap. v. 2, 3. *viz.* the powers of working Miracles, &c. and ſo 'tis interpreted v. 5. *He therefore that miniſtreth to you the Spirit, & worketh miracles among you.* And this may fitly be ſaid to be received *through faith*, both as that is oppoſed to the Moſaical œconomie, under which there were not then thoſe powers in the Church of the *Jews*, as it is ſaid v. 2. *Received ye the Spirit by the works of the Law, or by the hearing of faith?* and according to *Chriſts* promiſe to believers, *Theſe ſigns ſhall follow them that believe; in my name they ſhall caſt out devils*, &c. *Mar.* 16. 17. And ſo this place belonging to thoſe miraculous operations of the *Spirit* in thoſe times uſefull for the erecting of a Church, can no more be applicable to believers in theſe times, then the ſpeaking of Tongues, and gifts of Healing, &c. which are not imagined by theſe Pretenders to belong to them by force of this place.

§ 16. Somewhat different from this is that other of *Epheſ.* 1. 17. (and parallel to that *Col.* 1. 9.) that the *Father of glory would give you the Spirit of wiſdome and revelation in the knowledge of him, the eyes of your underſtanding being enlightned*, &c. In this place there is little of difficulty, ſave that ἐν ἐπιγνώσει αὐτοῦ is not rightly interpreted *in the knowledge of him*, whereas it ſhould be, *to the acknowledgment of him*, as the end of the *wiſdome and revelation*, not the matter of it. That it is ſo, appears by the following words, *The eyes of your underſtanding being enlightned, that ye may know*——Where as the *enlightning* of their *underſtandings* is anſwerable to the *Spirit of wiſdome and revelation*, ſo the phraſe, *that ye may know*, is anſwerable to ἐν ἐπιγνώσει, and ſo renders ἐν (as it is ordinarly uſed for εἰς) *to*, not *in* the *knowing*, or *acknowledging of him.* Which being premiſed, the plain meaning of the words is, that the Apoſtle having heard of the *Epheſians* proficiency in the faith of *Chriſt*, praies that they may come to farther growth yet, even to all abundance of all ſorts of Chriſtian knowledge, underſtanding the higheſt ſpiritual truths, called *wiſdome*, and interpreting of Prophecies of the Old Teſtament, called *Revelation*, and both theſe as extraordinary (χαρίσματα) *gifts* at that time, and ſo called the *Spirit of wiſdome and revelation*; and this for this end, that *Chriſt might be fully diſcern'd*, and the truth of his doctrine acknowledged, by this means; in the ſame manner as ch. 4. 11. it is ſaid of *Chriſt*, that *he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and teachers*, (each of theſe furniſhed with extraordinary gifts, ſuch as here are named) *for the building of the body of Chriſt* (that is, his Church) *untill we come to the unity of the faith and acknowledgment of the Son of God*——*that ye be no more toſt*, &c. All which ſhews the high, extraordinary waies that were then afforded by God, by the deſcent of the *Spirit*, (for the building of a Church, and confirming the faith of weaklings againſt the invaſion of *hereticks*, which fell off, and denied *Chriſt*) and were here by the Apoſtle pray'd for to the Church of the *Epheſians*, but cannot be extended as a promiſe to the *Enthuſiaſt* now, that ſuch gifts ſhall be, or are afforded him.

§ 17. Beſide theſe of the New Teſtament, other places are produced out of the Old, as from *Pſal.* 25. 9. *The meek will he teach his way*, and v. 12. *What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chuſe*, and v. 14. *The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant.* But all theſe belong to a matter very diſtant from what the *Enthuſiaſt* pretends, *viz.* the benefit and advantage that accrues to all thoſe that ſincerely and diligently obſerve the laws of God. The *meek* v. 9. are certainly the obedient, and ſo the man that *feareth the Lord*, v. 12, 14. and for the promiſes that belong to ſuch, they are all to the ſame purpoſe, under ſeveral expreſſions, *God will teach them his way*, and *teach them in the way that he ſhall chuſe*, that is, direct and aſſiſt them in doing that which ſhall be acceptable in his ſight (not make known his laws of life by way of Revelation to them, for they were certainly made known to them already, and ſo here 'tis ſuppoſed, for otherwiſe how can they be ſaid to *keep* them, v. 10?) *and* then *ſhew them his covenant*, and *communicate* his *ſecret* to them, that is, afford them (in the practice of piety and vertue) thoſe taſts of the ſweetneſs of it beyond all other courſes, that they ſhall by experience find how excellent and (for it ſelf, abſtracted from the eternal reward) how deſirable a thing it is to follow Gods waies, and not our own corrupt appetites. This muſt needs be the meaning of *ſhewing them his covenant*, that *covenant* whereby he promiſeth all good things to them upon their obedience; which *Covenant* was already made known to them, and could no otherwiſe now be ſhewed them, but by their diſcerning the graciouſneſs of it. And for the *ſecret of the Lord*, that is this ſweetneſs which reſults from the obeying his precepts, like that of *Manna* from heaven (called *hidden Manna*) agreeable to every man's taſt, ſavourie to every rational ſoul. That this is the full meaning of it, appears by v. 10. where *all*

the paths of the Lord (thoſe wherein he is ſaid to *guide* and *teach the meek*, v. 9.) are ſaid to be *mercy and truth*, that is made up of goodneſs in the higheſt degree (ſo ſaith *Kimchi* of חסד *mercy*, that it is יתרון הטובה *the abundance*, or *excellence, of goodneſs*) and of agreeableneſs to the underſtanding or upper Soul of a man (to the common impreſſions that are in him) *to ſuch as keep his Covenant and his teſtimonies*, that is, obſerve and practiſe them, and thereby have that excellencie experimented to them, which wicked men, which never come to practiſe and trie what it is to doe as God directs, never apprehend to be in it. To this purpoſe there are infinite teſtimonies in this book of the *Pſalms*, *Pſal.* 19. 9, 10. *The judgments of the Lord are more to be deſired then Gold, yea then much fine Gold, ſweeter alſo then honey and the honey-comb: moreover by them is thy ſervant taught, and in keeping of them there is great reward.* Where 'tis manifeſt what the *judgments* are, the commands and rules of life, ſuch as are to be kept or obſerved; and all benefits and pleaſures and advantages, preſent and future, are the conſtant reſult and reward of that obſervance. So again v. 7. *The law of the Lord is perfect* (hath all kind of goodneſs in it, ſo the *Hebrew* ſignifies, and the *Greek* τελεῖον) *converting* or *reſtoring the ſoul*, bringing the man to himſelf again, from that degenerous condition of the ſinner (ſo unworthy of the rational creature, that it renders him a very fool and unreaſonable) to that honourable ſtate of piety and vertue, and ſo making wiſe the ſimple, changing the Sinner-fool into the Scripture-wiſe, that is, pious, vertuous man. To which purpoſe ſee the 13. part of *Pſal.* 119. And to the confirming this interpretation of this and the like places, I ſhall uſe one argument taken *ab abſurdo, from the abſurdity* which would follow from making them inſtrumental to the *Enthuſiaſts* claims: For it is well known that God revealed his Will in thoſe daies by Prophets particularly called, and deſigned, and commiſſionated to that purpoſe; and if any thing was to be done, which had not been ſufficiently declared by the ſtanding known Laws, or when thoſe had been remarkably deſpiſed and neglected, *a man of God* was choſen and ſent from heaven with ſuch new *Revelations*. Which was no way agreeable to, or reconcilable with this other method, of God's revealing all his ſecrets to every pious, obedient ſervant of his; for then there would have been no need of any other.

§ 18. Of the ſame nature with theſe are thoſe others that are produced out of the *Pſalmiſt*, *Pſal.* 111. 10. *A good underſtanding have all they that doe his commandements* (where yet our margent reads farre otherwiſe, and ſo as takes away all appearance of force from it, *Good ſucceſs have they*, &c.) *Pſal.* 119. 18. *Open thou mine eyes, that I may behold wondrous things out of thy law*; and ſo *Prov.* 2. 7. *God layeth up ſound wiſdome for the righteous*, and ch. 3. 32. *Gods ſecret is with the righteous*; all perfectly agreeable to the former Texts, and vindicated from the *Enthuſiaſts* miſpriſions by the interpretations that have been affixed to them. As for that of *Prov.* 28. 5. *They that ſeek the Lord underſtand all things*, it muſt be explain'd by the Context, not to belong to *all things* indefinitely, but, as hath been ſaid, and as it is ordinary in the Scripture-ſtyle (ſee 1 *Cor.* 13. 7) *to all the things* that are there ſpoken of, that is, the judgments of God in the former part of the verſe, his wiſe and juſt proceedings againſt the wicked, and his rewarding of piety, ſo that no man ſhall have any reaſon (to call the proud happy) to *praiſe the wicked*, v. 4. And ſo the plain meaning of the place is, that whatever the Atheiſtical ſinner thinks of God's neglecting the government of the world, from whence he takes courage and confidence to ſin, yet the truly pious man is able to contend with, v. 4. and confute him, he finds experimentally the *reward of the righteous*, and knows that which the Atheiſt will not acknowledge, *that there is a God that judgeth the earth:* and ſo that is nothing to the purpoſe to which it is produced by the Pretenders.

§ 19. And as little that of the Prophet, *Iſa.* 35. 8. of the *high way*, *the way of holineſs*, and the *wayfaring men*, *though fools*, *ſhall not erre therein*. For (beſides that that Prophecie might have a completion in *Iſrael*, and muſt not needs be extended any farther then to what it primarily belonged) this meaning of it, as figuratively it is applicable to the Chriſtian Church, is moſt obvious, that the duties by God required of us are ſo plain and evident, that he that ſets himſelf to the practice of them, be he of never ſo ſlow an underſtanding, cannot chuſe but know them: Or elſe that the condition of the Covenant now required of us under *Chriſt*, is not ſuch, as that any man through weakneſs, or ignorance, or involuntary error, ſhould ever miſcarry, or loſe his part of the promiſe of that Covenant; onely deliberate ſins againſt Grace and againſt Knowledge are imputed to any man to his ruine.

§ 20. So for the promiſe of *putting a new Spirit in them*, *Ezech.* 11. 19. that is interpreted evidently by the latter end of the verſe, *I will give them an heart of fleſh*, that is, give them that meaſure of my grace which ſhall work a reformation in them, *that they walk in my ſtatutes and keep my ordinances*, as it follows v. 20.

§ 21. Laſtly,

§ 21. Laſtly, for that of *Hag.* 2. 5. *My Spirit remaineth with you*, 'tis evident that God's power, and mighty work of deliverance, ſuch as had been ſhewn in reſcuing the *Iſraelites* out of *Ægypt*, is the thing there meant by *my Spirit*; for thus the words are introduced (being ſpoken of the re-edifying of the Temple) *According to the word that I covenanted with you when ye came out of Ægypt, ſo my Spirit remaineth among you:* and therefore as an effect of confidence in that power, it follows, *Fear ye not*; which can no way pertain to the pretenſions of the *Enthuſiaſt*.

§ 22. Having taken this view of the chiefeſt of thoſe places which have been deemed favourable to the pretenders of *New light*, and diſcovered the miſtakes of them, I proceed to the ſecond branch of my method, the ſetting down the *form of ſound doctrine* in this matter, and that will be moſt fitly done by theſe ſteps and degrees.

§ 23. 1. That all knowledge of God's will is confeſſedly (as *every good gift*) from God; communicated by thoſe means and degrees which God hath been pleaſed to chuſe, the light of Nature, the Revelations, and Oracles and Voices from heaven to the Fathers, and at laſt by his own Son Jeſus Chriſt, and his Apoſtles commiſſionated by him; which being the laſt method or way of Revelation which we have reaſon to expect, our whole duty is hereby reſolved to be contained and ſet down in thoſe laws of the Old, but eſpecially of the New Teſtament, which make up the Chriſtian Canon or Rule.

§ 24. 2dly, That any farther light, then that which is thus afforded us, cannot in any reaſon be pretended to by any, or ſo as may ſatisfie himſelf or others, unleſs it may appear by means ſufficient to convince a rational man, 1. in general, that it is agreeable to the œconomie under the Goſpel, that any one, after Chriſt and his Apoſtles, and others of that firſt age extraordinarily endowed, ſhould to the end of the world be called to the office of a Prophet, as that ſignifies one that is ſent to make known *de novo*, to publiſh God's truth or will unto men: and 2. that he particularly is ſuch a Prophet, and ſo ſent, and by authentick teſtification of Divine miracles, or of mighty works, which neither man nor devil can work without the aſſiſtance of an omnipotent power, demonſtrated and evidenced to be ſo.

§ 25. 3dly, That if it ſhould now be affirmed, that any man is, or ſince the Apoſtles age hath been, thus endowed, it would be under a very ſtrong prejudice from the contrary opinion of the whole Church of God for 15. Centuries, who having received the Books of the Old and New Teſtament for the one conſtant durable Canon of Faith, muſt be ſuppoſed to reſolve, that nothing elſe ſhall ever be added to that Canon, that is, no new Revelations ſhall ever be made, (for if they ſhould, our Faith muſt be regulated by them as well as by any part of God's word already received:) and therefore in all reaſon this affirmation muſt be teſtified by arguments or proofs fit to out-ballance ſo great an authority, which cannot be by any one mans affirmation of himſelf, whoſe teſtimony in this matter is of no validity, and yet 'tis evident that there are no other.

§ 26. 4thly, That the underſtanding the word of God contain'd in the Scripture, is no work of extraordinary illumination, but muſt be attained by the ſame means, or the like, by which other writings of men are expounded, and no otherwiſe. In other writings ſome things are ſo plain, that by the ſtrength of common reaſon any man that is maſter of that, and underſtands the language wherein they are written, may underſtand them; others have ſuch difficulties in them, ariſing either from the conciſeneſs or length of ſtyle, or ſublimity of the matter of the diſcourſe, or intermixture of old forgotten cuſtomes, &c. that there will be need of proper helps in each of theſe to overcome the ſeveral difficulties. And ſo it is in the underſtanding of Scripture; thoſe places that are plain want no farther illuminating either of the *medium* or of the eye, to diſcern or underſtand the meaning of them: and for the ſearching to the bottome of the greater depths, 'tis as certain that the uſe of humane means doth ordinarily aſſiſt and conduct us ſucceſsfully (as obſervation of the uſage of the word or phraſe in other places, conſidering the cuſtomes of the people, the ſcope of the writer, and many the like;) and when it doth not ſo, 'tis viſible that it is from my want of ſuch aſſiſtances, which when I after come to meet with, I get through the difficulty, and by growth in knowledge and obſervation doe come as perfectly to underſtand the more abſtruſe paſſage to day, as I did the more perſpicuous yeſterday. And indeed if extraordinary illumination were required to underſtand the more difficult places of Scripture, it could not be denied to be neceſſary to all the moſt eaſie alſo (It being evident that the plaineſt precept in the original language, which alone is the word of God, is as inexplicable by him that underſtands not *Greek* or *Hebrew*, as the cloſeſt ſubtileſt arguings in

S. *Paul's Epistle)* and so no man should be acknowledged to understand any part of God's will, but the Saint that knows all of it: a supposition most evidently contrary to those many Texts of Scripture, which suppose men to know the will of God, which they doe not practise.

§ 27. 5thly, It is most true that there is need of the concurrence of God's assistance and blessing, his grace and his providence to the use of all ordinary means to render, them successfull to us, and so there is need of God's illuminating Spirit to assist our weak eyes, our dark faculties. But then this Illumination is but that which is annexed to the use of the means, and not that which works without them; and this act of his providence is a suggesting of means which had not otherwise been thought of, had not God by his good hand directed to them, which he doth not by any inspiration, but by offering of occasions, which humane industrie is left to improve, and if it doe not, receives no benefit by them. And so still this is the *old light* which hath commonly been afforded the diligent, no *new illumination* for the *Enthusiast*. And of this sort of illumination three things are observable; 1. That it is not discernible to be such in the principle, but onely in the fruits of it: 'tis not (nor can it without miracle be) known by any, that it is *divine illumination*, nor consequently that it is true (the suggestions of my own fancy, nay of the devil, may be mistaken for it;) but only by the agreeableness of it with those truths which are already revealed from God, and that are by other evidences then that of the *private Spirit* known to be so revealed: nay that agreeableness with Divine is not alwaies sufficient to define it an Illumination; for my fansie may and doth sometimes suggest truth, and the devil that knows much truth may, when 'tis not his intereſt to lie, help men to the knowledge of truth, and so in the Oracle he often did. However that truth is again to be examined by humane, rational means, not by the *Spirit*; for if it were, that second sentence or judgment of the *Spirit* would again want other means to discern whether that were a true *Spirit* or no. 2dly, That those Illuminations come not so irresistibly, but that they may be opposed by humane interpositions, prejudices, prepossessions, pride, opinionating, &c. and so still it will be at every turn uncertain, whether they be thus resisted or no, and till that be revealed by some *new light* also, it will still be unevident which is the truth of God, to which the Illumination or the Providence assists or directs any. And 3dly, that the Illuminations ordinarily afforded by God are proportioned not to his all-seeing knowledge, but to our capacities, and our real wants, and so, as his Sanctifying grace is not given in such a degree, or manner, as to preserve us impeccable, so neither his Illuminations, as to render us inerrable or infallible. But it being certain in both, that God is not wanting to us in necessaries, (as he doth not bind himself to abound to us in superfluities) the onely conclusion from thence will be, that where God affords not his grace, he requires not of us those performances to which that grace was necessary, and so that he will supply by his pardon what was wanting in our strength (and sure he will pardon errors of weakness as well as sins of weakness, humane nesciencles, as wel as humane frailties;) and not that he will give *all light*, when, by not exacting *all knowledge*, that light was rendred unnecessary for us.

§ 28. 6thly, That God's Illuminations being proportion'd to our wants, and not to our ambitions or wantonnesses, it will be sufficient that they be afforded to those who are by him regularly called and sent to some office in his Church of instructing and teaching others, those others being left to such more moderate degrees, which are agreeable to their more private condition, and the supplies which are allow'd them from the Pastor, whose *lips are to preserve knowledge*, and they to *seek the law at his mouth*. And as this advantage belongs not to the *Ahimaaz*, who runs, or assumes authority to himself, when he is not so sent, but only to him that can shew the regularity of his mission; so neither to him unlimitedly, but onely so farre as may competently fit him for the discharging his office, which is, the *calling sinners to repentance*, and directing and confirming them in Christian practice (and a moderate proportion of Knowledge may be as competent for that as a greater measure of Illumination: he that hears not plain duty from *Moses and the Prophets, neither will he repent though one were sent from the dead)* nor to him without use of the ordinary means, studie, &c. nor to him without possibility of error, through his humane weakness; nor of heresie, and even Apostasie, through the vicious habits in his own heart, which this light doth not dissolve or dispel, but leaves to be mortified by other means.

§ 29. 7thly, The sanctifying *Spirit* of God being received and employed effectually to the mortifying of carnal sins, and all filthiness of the spirit also, pride, obstinacy, faction, singularity, ambition, vain-glory, sluggishness, and all irregular passions and interests, &c. is an excellent preparative to the receiving benefit from God's illuminations, and the truly humble

humble pious man is, *cæteris paribus*, more likely to be led into all profitable or practical truths, then he who hath all or any of thoſe clouds of darkneſs in him: But this again not ſo that the pious man ſhall be able to acquire knowledge without humane means, to underſtand the Bible in the original without many years ſtudying of thoſe languages wherein it was written, or to divine the meaning of Scripture without the aſſiſtance of thoſe that have ſearched into the depth of it, nor ſo as to be infallible in what he doth uſe means to ſearch, when thoſe means are perhaps imperfect (and will alwaies be ſo till he comes to the ſtate of Viſion) and ſo incompetent to find out the truth, or elſe his parts incompetent for the judging or fathoming of it, it being evident in the moſt pious man, what S. *Paul* perſonates in himſelf, 1 *Cor.* 13. that *we now ſee as in a glaſs darkly, and know but in part*, v. 12.

§ 30. 8thly, That after all this the common illuminations of God's *Spirit* are imparted, as God's ſun and rain, to the unthankfull and unjuſt and wicked, as well as to the Saints and holy ones (we know the Devils ſcience acquired by natural means is great beyond any mans, and could not be ſo, unleſs either thoſe naturall means were able to carry him as farre as common illuminations doe others, or elſe the illuminations afforded one be alſo communicated to the other.) The chief differences are 1. in the uſe of their knowledge: The one uſeth it to the benefit of himſelf and others; the other uſeth it not at all to his own advantage, but abuſeth it to the deſtruction of others. 2dly, The one through humility and many other vertues is kept from aſſuming knowledge where he hath none, or of boaſting it where he hath, and ſo is preſerved from many errors and foul miſadventures, which the arrogance of another betraies him to; but ſtill theſe differences and others ariſe from the qualifications of the recipient, not from the degrees of the illuminations. If illuminations of themſelves were competent to purge the heart, and prepare them for that *holineſs without which no man ſhall ſee the Lord*, it might then be reaſonable to extend God's promiſe of more grace to the Humble, by way of reward for their humility, to the more illuminated. But the uſe of illuminations being to fit ſome men to inſtruct others (and that being reconcilable with the eternal periſhing of the inſtructers, 1 *Cor.* 9. 27.) there appears not any reaſon of extending that promiſe from ſanctifying grace to that which is ſo diſtant from it, the increaſe of light and knowledge being ſo frequently, what the Apoſtle affirms in his time, the betraying and ruining of humility, 1 *Cor.* 8. 2. that it cannot regularly be looked on as the reward of it.

§ 31. It now remains, that in the laſt place I proceed in few words to demonſtrate the great neceſſity of oppoſing and rejecting the *Enthuſiaſts* pretenſions, and adhering to the true doctrine. And that will be done by conſidering the dangers conſequent to thoſe pretenſions.

§ 32. Firſt, that of diminiſhing or increaſing the Scripture or Canon of the written word, whenſoever the *Enthuſiaſt* (who by his truſting on a *broken reed* is of all men the moſt likely to *fall* often) ſhall miſtake in interpreting any part of it. For the *new light*, if it be from heaven, being as certain to diſcover truth, as it is certain that God cannot lie, whatſoever is taught by it muſt neceſſarily be as true as that holy Scripture it ſelf; and if it be the interpretation of any particular parcel of Scripture, and yet vary from the true ſenſe of it, it muſt conſequently (to every one that believes it) take out ſo much of God's word out of the Canon as that parcel did truly contain, and add as much to it alſo as that falſe interpretation amounts to: which being as often iterable as there be places of Scripture explicable, or miſtakable by the *Enthuſiaſt*, theſe ſubſtractions and additions may alſo be infinite, and as many different new Canons of Scripture every year made, as there be, or may be, aſſuming pretenders to interpretation, and thoſe are infinite alſo. And this is one competent danger.

§ 33. A ſecond danger is, that by the poſſeſſing of men's minds with this opinion of *new light*, or the *voice* of *God's Spirit within* them, the authority of the whole written word of God in effect is ſuperſeded and evacuated. This we ſee already to be the fruit of this pretenſion in many, who calling the *Scripture* the *Letter*, and the *voice within* them the *Spirit*, apply to theſe two that place of 2 *Cor.* 3. 6. *the Letter killeth, but the Spirit giveth life*; the concluſion from whence is naturally and inevitably this, that the Scripture, when it differs from the *Enthuſiaſts* phanſie, is pernicious and mortiferous, and no antidote ſufficient againſt it, but the following the dictates, be they never ſo corrupt and carnal, (as when they are contrary to Gods written word it muſt be expected they ſhould be) of a mans own heart. And then, as when there was *no King in Iſrael*, it was an eaſie deduction, that *every one ſhould doe that which was right in his own*, not in God's, *eyes*; ſo it is to be expected that when this *Theocraty* (*God's governing* mens lives by the written word) is caſt off, all villa-

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nies and abominations ſhould ſtraight poſſeſſe thoſe hearts which have betaken themſelves to this riotous liberty. And ſo we find it affirmed of the *Gnoſticks* by S. *Peter* and S. *Jude*, (as the general obſervation of the Apoſtles) that they *ſcoffed and derided the revealed promiſes of God, walking after their own ungodly luſts*, every man following his own inordinate appetite; and theſe very men, when they did all this, calling themſelves the *ſpiritual*, and the *knowing* (ſo Γνωστικοὶ ſignified, and that γνῶσις *knowledge* was the interpreting the myſteries in the Scripture after their own phanſie, miſcalled the *Spirit*, directly the *New light* which now we ſpeak of.) A conſequent whereof it was, that they ſeparated from all the Orthodox Chriſtians, and joyned with the *Jewes* to perſecute them.

§ 34. A third danger, moſt immediately conſequent to this pretenſion, is the making God oppoſite and contrary to himſelf, as he muſt be, if he be thought to own all the gleams of *New Light* that ſhine in their ſeveral hearts that pretend to it; for theſe are moſt frequently different, and often contrary the one to the other, (as appears by the multitude of opinions and contrarietie of practices which this one fruitful mother of monſters hath brought forth, all equally pretending to the *wiſdome that cometh from above*) and that not onely in ſeveral men, but in the ſame men, at ſeveral times ſeeing and unſeeing the ſame things; which how injurious it is to God, who can no more change then lie, need not be here manifeſted.

§ 35. A fourth danger is confuſion among men, continual diſturbances of Kingdomes or States; the Governors whereof having no other authority then what is founded on or agreeable to the word and will of God, it will ſtill be in the power of each pretender to deliver oracles out of his own breaſt, as immediate dictates of God, quite contrary to the ſafety and intereſt of that government, whatſoever it is, which is at any time any where eſtabliſhed. And ſo the peace of kingdomes muſt be as uncertain and mutable as the phanſies of men, and the laws as ambulatory as Teſtaments while the Teſtator lives; every illuminate breaſt pretending to come, like *Moſes* from God in *Sinai*, with new tables of Divine commandments, which in all reaſon muſt ſuperſede the old, be they never ſo firmly eſtabliſhed.

§ 36. The ſum of this matter is, that it being evidently conſequent to this pretenſion, that the voice of the Devil may be miſtaken for the dictate of the *Spirit* of God, there is nothing ſo vile or monſtrous, earthy, ſenſual, deviliſh, but may paſs for Divinely inſpired by theſe means; and if it be regular to worſhip him as God, whom we own as ſuch, it may by immediate conſequence bring in among the Chriſtians the ſame worſhip of Devils, which had long poſſeſſion of the heathen Temples, thoſe being by the worſhippers believed and adored as the true God, becauſe they gave reſponſes out of the cave, delivered Oracles, &c. unto them.

§ 37. How far the ſober attempt and endeavour of interpreting obſcure places of Scripture, by the aſſiſtance of God's *Spirit* cooperating with humane means, is removed from all theſe dangers, I ſhall not need to ſhew in more words then theſe, that what is here offered to the *Reader* in this enſuing volume, pretends no otherwiſe to challenge his belief, then it ſhall ſatisfie his underſtanding, that it probably is what it pretends to be; and then if he *receive dammage by us in any thing*, it is by his own raſhneſs and over-great eaſineſs of belief, which he muſt in reaſon endeavour to put off, in exchange for ſome prudence and diligence of ſearch, before he enter into this temptation.

THE

THE NEW a TESTAMENT OF Our Lord, and Saviour JESUS CHRIST.

a * of Covenant.

Annotation.

THE Title of this whole Book [ἡ καινὴ Διαθήκη, *the New Teſtament* or *Covenant*] which is prefix'd in ſome Copies, (in others with this addition [*of our Lord and Saviour Jeſus Chriſt*] in others with ſome variation of the form, [Τῆς καινῆς Διαθήκης ἅπαντα *All the books of the New Covenant*]) by whomſoever it was affixed to theſe books or writings following, doth referre to the conſent of the Catholick Church of God, and that Tradition, which giveth teſtimony to theſe Books, as thoſe, and thoſe only, which complete and make up the new Canon; And the word Ἅπαντα] ſignifies, as in the Titles of other Authors, ἅπαντα τὰ διδόμενα, *all the Books* or *Writings*, that have been written, and by God's providence derived to the Church, ſo as by it to be received *in canonem*, i. e. into the number of thoſe writings, which are unqueſtionably acknowledg'd to be the writings of the Apoſtles and Diſciples of Chriſt; All others as *Apocryphal* (of dubious and uncertain Authority) being excluded out of this Catalogue. Now for the word [Διαθήκη] here, how it is to be rendred, and what is the peculiar notion of it, is a matter of ſome difficulty. Two things eſpecially it ſignifies in this Book, a *Covenant*, and a *Will*, or *Teſtament*; a *Covenant*, *Mat.* 26. 28. *Mar.* 14. 24. *Lu.* 22. 20. as may appear by the adjunct [καινὴ *new*,] which notes the oppoſition of this to the *Old*, and ſo that this is, what the *Old* was, i.e. not a *Teſtament*, but a *Pact* or *Covenant*; Not a *Teſtament* (to which Death is ſuppoſed neceſſary, *Heb.* 9. 16. but could there have no proper place) but a ſtipulation betwixt God, and his people the *Jewes*, promiſing mercies, and requiring duties of them. And ſo the *Hebrew* ברית which is rendred by Διαθήκη, ſignifies a *Covenant*, but never a *Teſtament*. So again 2 *Cor.* 3. 6. καινὴ διαθήκη is oppoſed to παλαιὰ v. 14. which *Old* was *written in Tables of Stone*, v. 3. and ſo appears to be the Law given to the *Jewes*, and that was clearly a *Covenant* not a *Will*, or *Teſtament*. So again *Jer.* 31. 31. (from whence the Writers of the Goſpels, and S. *Paul* ſeem to have derived the word) there is mention of a *New Covenant*, καινὴ Διαθήκη; That muſt be a *New Covenant*, becauſe it is oppoſed to a *former*, v. 32. which *former*, being that of God the Father with the *Jewes*, is a *Covenant* ſtill, and not a *Teſtament*, for the reaſon forementioned, and ſo is there deſcribed to be a kind of Marriage-Covenant, as between an Husband and Spouſe, not a *Teſtament* between a Teſtator and Executor. And the truth is clear that Baptiſme, and the Lord's Supper being the Sacraments of this καινὴ Διαθήκη, this *New Covenant*, as Circumciſion was of the παλαιὰ, the *Old* or *former*, theſe are Fœderal rites, or Ceremonies, Stipulations and promiſes, which again referre to a Covenant, and not to a Will or Teſtament. So *Gal.* 4. 24. Δύο Διαθῆκαι, I conceive, are *two Covenants* (though the relation which the Apoſtles diſcourſe there hath to the κληρονομία *inheritance* v. 7. and 30. may ſeem to look toward a *Teſtament*) for the main drift of that place is, to repreſent to us the Law and the Goſpel, the Law as a *Codex* of Servile tasks, the Goſpel of Gracious promiſes, the latter out-dating the former, but yet ἀνλίσυιχον, and anſwerable to it: and conſequently the Law being a Covenant, not a Teſtament, ſuch alſo muſt be the notion of the Goſpel in that place, and the very inheritance it ſelf being part of the promiſe made to *Abraham*, is agreeable enough to the word under the notion of a Covenant, and not of a Teſtament, part of the Evangelical Covenant being God's promiſe in Chriſt to receive us by adoption as Sons, and (*if ſons, then heirs*) to beſtow the inheritance upon us. One place indeed there is in theſe Books, where Διαθήκη infallibly ſignifies a *Will* or *Teſtament*, *Heb.* 9. 16, 17. as appears by the *Death of the Teſtator* mentioned v. 16. But of thoſe two verſes it is obſervable, that the notion of [*Teſtament*] is there taken in by way of Accommodation, as a ſecond ſenſe of the word, ſuperadded to the former of a [*Covenant*] in which it is uſed v. 15, 18, 20. it being ſaid of *Chriſt*, v. 15. that he is the μεσίτης *Mediator*, or *Sponſor* of this καινὴ Διαθήκη *new Covenant*, not *Teſtament*, that of Mediator being farre from this of a Teſtator. And beſides, that καινὴ Διαθήκη, *the New*] there, is oppoſite to

2. Διαθήκη

the [πρώτη, *firſt*] in the end of the verſe, and ſo muſt be in the notion of a *Covenant* ſtill, becauſe the πρώτη, *firſt*] was onely a Covenant, and not a Teſtament, the Author of it there being cleerly God the Father, in whom Death, the ratification of Teſtaments, could have no place. This again further appears by what is ſaid of it v. 18, & 19. For there the Διαθήκη, which was ſaid to be *conſecrated* with *blood*, was *the Tables of the law*, the *Commandements*, v. 19. and will fitly be rendred there [*Covenant*] not [*Teſtament*] v. 20. It being the conſtant cuſtome and practice of the Eaſtern Nations to uſe Blood in the ſtriking of any Pact or Covenant, but not in making every Will or Teſtament, and to that the expreſs teſtimony of *Exod.* 24. 6. which is there cited, doth belong, the *ſprinkling of blood* being the ceremony following *Moſes*'s rehearſing the Commandements to the people, *Exod.* 20, & 21, & 22, & 23. as the ſanction of a Covenant. So that although it be evident, that Διαθήκη v. 16, 17. does ſignifie *Teſtament* yet it is as clear, that, as in all the other forementiond Texts, ſo alſo in the verſes antecedent, and conſequent to theſe, it ſignifies *Covenant* alſo, and even in theſe not *Teſtament*, excluſively to *Covenant*, but *Covenant* and *Teſtament* ſuperadded to it; *Covenant* in the other verſes, and then, by extending the uſe of the word to its full latitude, *Covenant* and *Teſtament* both. Upon this conſideration, and in reverence to the uſage of the *Latine* and *Weſtern Churches*, who generally have uſed *Teſtamentum* in this place, (though ſome have uſed *Inſtrumentum* to contain both, and others *Fœdus*, *Covenant* onely) and that by retaining the word *Teſtament*, I may be ſure alſo to retain that comfortable intimation, *viz.* that in the Goſpel unſpeakable gifts are given or delegated to us antecedently to all conditions required of us (ſuch are Chriſt's giving himſelf for us, Calling us, and giving us Sufficient grace to come unto him) Upon theſe grounds, I ſay, it is not amiſs to take in both the words in the rendring of this Title, that of *Covenant*, as being moſt agreeable to the uſe of the words in the Sacred Dialect, and moſt agreeable to the nature of the Goſpel, which is, (as all Covenants made with inferiors are Laws) νόμος Χριστοῦ, *the law of Chriſt*, νόμος πίστεως, *the law of faith*, a New Law, requiring a condition of Faith and Obedience in us without which the Goſpel is not *the ſavour of life*, a Goſpel of mercy to any; and withall that of *Teſtament* alſo wherein the Chriſtians inheritance is ſeal'd to him as to a Son and Heir of God's, and wherein the death of Chriſt as of a *Teſtator*, (*Heb.* 9. 16, 17.) is ſet down at large by way of ſtory, and as it is applyable to our benefit.

THE

THE
[a]GOSPEL
according to
S[t]. [b]MATTHEW.

Annotations.

THe Goſpell] What the word Εὐαγγέλιον in Greek, (which we render *Goſpel*) ſignifies among Authors, is ordinarily known, *viz.* from εὖ and ἀγγέλω, *good news* or *good tidings*. Thus the Angel ſpeaks of the birth of Chriſt, in relation to all that ſhould follow after it, *Luke* 2. 10. Εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην *I bring you good tidings of great joy*, i. e. very joyful good tidings. Only in this ſacred uſe of it, there ſeems to be a Metonymie, or figure very ordinary, whereby the word that ſignifies *good news*, is ſet to denote the hiſtory of that good news, the birth and life, and reſurrection of Chriſt, which all put together is that joyful *good news* or tidings. As for our Engliſh word *Goſpel*, which the *Saxon* read ȝoꝺſpel, that is compounded of *God*, and *ſpel*; the word ȝoꝺ among the *Saxons* ſignifying *good* as wel as *God*, & no difference being diſcernible in the writing of thoſe two words among them, unleſs that when 'tis taken for *God* it hath an e after it. So in the Treatiſe *De veteri Teſtamento*, ȝoꝺe ỳſ eall ȝoꝺ, ⁊ ælc ȝoꝺ cumꝺ oþ him. *God is all good, and all good cometh of him*, According to the notion of moſt Nations, the Heathens calling *God*, *Optimus*, *the beſt*, and *Chriſt* according to the *Jewiſh* notion telling the young man, that there was *none good, ſave God onely*. As for the other part of it [*ſpel*] it ſeems to ſignifie [*word*] among the *Saxons*, as when biȝſpel, *Deut.* 28. 37. & *Pſal.* 79. 14. ſignifies a *by-word* or *Proverb*, or as it is ſtill uſed in the North *by-ſpell*. So in the Treatiſe *De Vet. Teſt.* Among *Solomon's* writings, an ỳſ panabole þ ỳſ biȝſpel boc, *One is Proverbs*, i. e. *by-ſpell book*, and again, ꝑiſeꝺomeſ biȝſpel, *by-ſpell of wiſedome*. Some remains of the uſe of this word are ſtill among us, as when a *charm*, *carmen*, ἔπος, indifferently a *verſe* or a *word*, one or more lines of Scripture or otherwiſe, either ſpoken or written and hung about ones neck, on deſign to drive away a diſeaſe (according to the ſuperſtitious beleef, and practiſe of our Anceſtors) is ſtill among us called a *Spell*, from the antient uſe of it, as in the Poet,

Sunt verba & voces, quibus hunc lenire dolorem
Poſſis—— *words* ſignifie *charms*. And ſo this word ȝoꝺſpel, or by euphony, *Goſpel*, in *Wicleifs* tranſlation, and ever ſince, notes theſe *good tidings* delivered, as firſt by an Angel, and after by the Apoſtles by word of mouth, ſo here in writing, by way of Hiſtory alſo; and in brief ſignifies that bleſſed ſtory of the birth, life, actions, precepts, and promiſes, death, and reſurrection of *Chriſt*, which of all other ſtories in the world we Chriſtians ought to look on with moſt joy, as an Εὐαγγέλιον or *good word*, i. e. a *Goſpel*. a. Εὐαγγέλιον

According to Matthew] Κατὰ Ματθαῖον, is no more than this, That ſtory of *Chriſt*, which *Matthew*, one of *Chriſt's* diſciples, and Apoſtles, (who had aſſociated himſelf to *Chriſt*, as a diſciple of his, ever ſince he began to reveal himſelf, or to preach) compiled, and ſet down. This he is ſaid to have written eight years after the reſurrection of *Chriſt*, and that in the Hebrew tongue. Τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον παρὰ τοῦ ἐξ Ἰουδαίων ἐξενεχθὲν υἱοῦ αὐτὸς ἐν Ἱεροσολύμοις διὰ γραμμάτων Ἑβραϊκῶν· διὰ τοῦτο γὰρ, ὅτε Ἑβραίοις γράφων, οὐδὲν πλέον ἐζήτησε δεῖξαι ἢ ὅτι ἀπὸ Ἀβραὰμ καὶ Δαυὶδ ἦν ὁ Χριστός· ἐξενεχθὲν δὲ ὑπ' αὐτοῦ χρόνους ὀκτὼ τῆς Χριστοῦ ἀναλήψεως, ſaith an antient *MS. The holy Goſpel according to Matthew was ſet down by him for thoſe of the Jews at Jeruſalem in Hebrew, and therefore as writing to the Hebrews, he proceeds no farther in the Genealogy of Chriſt, then that he was from Abraham and David; Now this was ſet out by him eight yeers after the aſſumption of Chriſt.* So another antient *MS.* ἐξεδόθη εἰς Ἱεροσολύμοις φωνῇ Ἑβραΐδι, *It was ſet out at, or delivered* and *ſent to Jeruſalem in the Hebrew language*. And though that which we now have be onely in Greek, yet being tranſlated into that language either by himſelf, or ſome Apoſtolical perſon (that it might be of farther uſe, then onely to thoſe of *Jeruſalem*, the *Jews*, for whom it was firſt deſigned) and, as ſuch, univerſally without all contradiction or queſtion received into the Canon of the new Teſtament by the whole Primitive Church, it is with the ſame reverence to be received by us, as if it had been firſt written in *Greek*, or as if we had the *Hebrew* ſtill remaining to us. b. Κατὰ Ματθαῖον

Having ſaid this of the firſt, it will not be amiſs in this place, by the way, briefly to conſider, *Who were the Authors of all the four Goſpels*, and *What is generally obſervable of each of their writings*. For the firſt it much tends to the advancing the authority of theſe books, to conſider, that two of them, the firſt and the laſt were compiled by two Diſciples, and Apoſtles of *Chriſt*, who were perpetually preſent with him, and ſaw, and heard all the particular words and actions, which they relate, *viz. Matthew* and *John*. And for the other two, *Mark* and *Luke*, though they were not ſuch Diſciples, and Apoſtles, immediately

retaining to *Christ*, and continually attending on him, yet they were familiar and constant attendants, the former of *Peter*, one of these Apostles also, (who wrote his μ χρόνοις ί. saith that antient MS. *ten years after the ascension of Christ*) the latter of *Paul*, who being call'd by *Christ* miraculously from heaven, was at that time by *Christ* put into a course of coming to an exact knowledge of the truth of this whole matter, (as appears by the story of the *Acts*) and long after, when he was at *Rome*, say the Antients, *Luke* being by him instructed, wrote this *Gospel*, which therefore, saith the *MS.* Ἰταλικῷ χαρακτῆρι ἐκδέδοται, *hath the Italick character*, or manner of writing discernible in it. To this may be added what the Ecclesiastick Historians say of *Mark*, that *Peter* did deliver, and, as it were, dictate this Gospel to him, Ἰσέον ὅτι τὸ κατὰ Μάρκον Εὐαγγέλιον ὑπηγορεύθη ἐν Ῥώμῃ ὑπὸ Πέτρου, saith an antient MS. *It is to be observed, that the Gospel according to Mark was dictated by Peter at Rome*, according to those verses antiently written on his *Gospel*,

Πέζῃ μυηθεὶς τῶν ἀπορρήτων λόγων
Τὴν τοῦ θεοῦ κένωσιν εἰς βροτῶν φύσιν,
Ἣν ἡ διπλοῦν ὢν ἀνθρωπος φύσει,
Ταύτην καθεξῆς ζωτίθησι πανσόφως
Ὁ δευτερεῖον Μάρκος ἐν θεογράφοις.

Mark being instructed by S. Peters preaching in the doctrine of the exinanition, or *descent of Christ to our humane nature, wherein he was two-fold, God-man by nature, set this down accordingly, and now hath the second place in the writings of holy Scripture*, i. e. of the new Testament. And of this there be some characters discernible in the writing it self, As that setting down the story of *Peter*'s denying of *Christ*, with the same enumeration of circumstances, and aggravations of the fault, that *Matthew* doth, when he comes to mention his repentance, and tears consequent to it, he doth it (as became the true Penitent) more coldly than *Matthew* had done, onely ἔκλαυσε *he wept*, whereas *Matthew* hath ἔκλαυσεν πικρῶς *he wept bitterly*. And for *Luke*, his profession is, that he had made *diligent enquiry*, c. 1. 3. and received his advertisements not onely from S. *Paul*, but also from those who were both *eye-witnesses* of what he writes, and ὑπηρέται *officers*, instruments imployed by *Christ* in the particulars of the story, and therefore is as creditable a witnesse as their authority, from whom he had his instructions, can render him.

That which is generally observable of these four writings is this, that the three first of them write the whole story from the Birth of Christ till after his Resurrection, but two of them more largely, *Matthew* and *Luke*, the third (*Mark*) more succinctly, setting down the *series* of the actions rather than the sermons, and passages delivered by him. And again though none of them agree throughout in observing the Order and Succession of the actions by them related (see note on *Mar.* 5. a.) yet two of them doe agree in it one with the other, much more constantly, than the third with either of them, *viz.* *Matthew* an *Apostle*, and eye-witnesse, and *Mark*, from *Peter*, who was such also, but the third, *Luke*, which wrote his story out of collections, which he had from others, and compiled it himself, hath not so exactly observed the order, wherein the things were done, but onely set down the things themselves; and when, beside that of the order, he hath sometimes varyed from the others in some words, or circumstances (as, when others say 'twas a *Maid* that spake to *Peter*, and occasioned his second denying of *Christ*, *Mat.* 26. 71. *Mar.* 14. 69. he reads ἕτερος in the masculine, *Lu.* 22. 57. and some other the like) these are generally so inconsiderable, and of so no-importance to the main matters of Faith, the doctrines of the Gospel, that they are rather arguments to demonstrate that these writings were not contrived by any compact, or agreement of one with the other, but each of them apart, without consulting, or knowing, what the other had done, which is a circumstance that was necessary to make their testimonies several, and so to give them the greater authority from the number of them. As for the fourth, *John*, his writing seems to have been designed to these two ends, 1. To demonstrate, and declare the Divinity of *Christ* (διηγεῖται δὲ τὰ τῆς πάλαι ἀγεννήτου καὶ ἐνδόξου χρείας θεολογίαν, saith an antient MS. copy, *he describes the first and glorious age*, or *generation of Christ with the Father*) as the other three had set down his Humanity, and cleared the matter of his Conception, and Birth, of the Virgin, And 2^dly, to adde out of his own knowledge some remarkable things (especially those which most tended to the former designe) which had beeen omitted by the other three, to which purpose he saw it necessary to set down the story of *Christ*'s Passion, and Resurrection, as the rest had done, that so he might affix those other circumstances, which he design'd to adde unto them. This is all that I think necessary to premise in this place of this matter.

S. MATTHEW.

CHAP. I.

Paraphraſe.

THE book of the [a] generation of Jeſus Chriſt, the ſon of [b] David, the ſon of Abraham,]

1 An hiſtory of what concern'd, or narration of the paſſages of the birth, life, death, and reſurrection of Jeſus Chriſt, who according to the prophecies foregoing of the Meſſias, ſprang from the line of David, and Abraham, to both whom he was particularly promiſed. a. b.

2 Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas and his brethren.

3 And Judas begat Phares and Zara of Thamar, and Pharez begat Eſrom, and Eſrom begat Aram,

4 And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat almon,

5. And Salmon begat Booz of [c] Rachab, and Booz begat Obed of Ruth, and Obed begat Jeſſe, c.

6. And Jeſſe begat David the King, and David the King begat Solomon [of her that had been the wife of Urias.]

6. Of her that had been defiled by David, while ſhe was the wife of Uriah, but was now after Uriahs death taken to be Davids wife, and of her in that matrimony Solomon was born.

7. And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Aſa,

8. And Aſa begat Joſaphat, and Joſaphat begat Joram, [and Joram begat Ozias,]

8. And Jehoram begat Ahaziah, Ahaziah begat Joas, Joas begat Amaziah, Amaziah begat Ozias, called alſo Azarias. See 1 Chron. 3. 11.

9. And Ozias begat Joatham, and Joatham begat Achas, and Achas begat Ezekias,

10. And Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias,

11. And Joſias begat Jechonias and his brethren, [* about the time they were carryed away to Babylon,

11. Immediately before the time (ſee note on Mar. 2. b.) that Jechoniah king of Judah, Jer. 24. 1. and the Jews with him, were, at divers times, carried captive by the king of Babylon to his countrey.

* neer upon the tranſportation or remove to Babylon, ὁπὶ τῆς μετοικεσίας Βαβυλῶνος.

12. And after they were brought to Babylon] Jechonias [d] begat Salathiel, and Salathiel begat Zorobabel,

12. And after the time of their being carried or removed thither. d.

13. And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat [e] Azor, e.

14. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16. And Jacob begat Joſeph the husband of Mary, of whom was born Jeſus, who is called Chriſt.

17. So all the generations from Abraham to David are fourteen generations, and from David untill the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon unto Chriſt, are fourteen generations.]

17. So that the Genealogy here ſet down (not by enumeration of all the ſeverals which ſucceeded one another from Abraham to Chriſt, ſee v. 8. but) in that manner as is ſufficient to deduce his pedegree from Abraham, and David, may, for memory ſake, be divided into three fourteens, one of thoſe from Abraham to David, before they were Kings; a ſecond from David to the captivity, whilſt they enjoyed the Regal power intire; the third from the captivity to Chriſt, when there were only ſome weak remainders of the Regal power among the Jews.

* For Mary his mother having been betrothed to Joſeph, μνηστευθείσης δὲ, &c. before they came together, ſhe was found to be with child from or by the holy Ghoſt, ἐν γαστρὶ ἔχ. † righteous † by dream, κατ' ὄναρ. * to take Mary to wife, παραλαβεῖν Μαριὰμ τὴν γυναῖκα σου (ſee note f)

18. Now the birth of Jeſus Chriſt was on this wiſe: [*When as his mother Mary was eſpouſed to Joſeph, (before they [f] came together) ſhe was found with child of the holy Ghoſt.]

18. His mother Mary had been betrothed to Joſeph, but was not yet marryed to him and in this ſpace he diſcerned her to be with child, but knew not by whom it was, it being indeed conceived in her by a wonderful miraculous manner, by the operation of the holy Spirit of God. f.

19. Then her husband Joſeph Being [g] a †juſt man, and not willing [h] to make her a publick example, was minded [i] to put her away privily]

19. Then her husband Joſeph being a merciful pious man, and not willing to expoſe or ſubject her to that publick and ſhameful puniſhment, which belonged among the Jews to thoſe women, whom the husbands when they firſt came in to them, found not to be virgins, was willing ſecretly to diſmiſſe her, that being not known to be betrothed to him, ſhe might onely be lyable to the puniſhment of fornication viz. infamy, not death. g. h. i.

20. But while he thought on theſe things, behold, the Angel of the Lord appeared unto him † in a dream, ſaying, Joſeph thou ſon of David, fear not *to take Mary to thee thy wife; for that which is conceived in her [is of the holy Ghoſt.]

20. Proceeds from the powerful work of the holy Ghoſt over-ſhadowing her, Luke 1. 35. and omnipotently working in her this conception.

21. And

21. Whether by thee (as here) or by Mary, Luke 1. 31. or by both together (by the common right of parents) his name ſhall be called Jeſus, i. e. Saviour, the title of leaders or generals, and governours among the Jews, Obad. 21. to denote his ſpirituall kingdome, and conduct of all that beleeve and obey him, againſt their ghoſtly enenemies, ſin, &c.

21. And ſhe ſhall bring forth a ſon, and [thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins,]

k 22. (And hereby that prophecy, Iſa. 7. 14. had a notable completion, when the prophet ſaid to Ahaz,

22. (Now all this was done[k] that it might be fulfilled, which was ſpoken of the Lord by the prophet, ſaying,]

l. 23. And as there the child in the prophet was called Emmanuel to ſignifie the preſence and protection of God to Ahaz, ſo ſhall the birth of this child be the coming of God among us.)

23. Behold a Virgin ſhall be with child, and ſhall bring forth a ſon, [and they ſhall call his name Emmanuel, which being interpreted is, God with us.)]

[1] * or, thou ſhalt, for the antient Gr. and Lat. MS reads κληθησεται.

24. Then Joſeph † being raiſed from ſleep, did as the Angel of the Lord had bidden him, and * took unto him his wife,

† when he was riſen, διεγερθεις

* took her to him to wife, ſee v. 20

25. And ſhe brought forth this Jeſus, her firſt born (and in all probability, her onely) ſon (the word [till] being of no force to the contrary, as may appear, 1 Sam. 15. 35. without ever being known by her husband, either before, or after the conception of him, (and, as tis piouſly beleeved, though not affirmed in Scripture, remained a virgin all her life after) and on the eighth daie, the daie of circumciſion, and of impoſition of names, his name was called Jeſus by the appointment of his parents, according to the Angels direction.

25. And knew her not, till ſhe had brought forth her firſt born ſon, and † he called his name Jeſus.]

† or, ſhe, for ἐκάλεσεν bears either: ſee note l.

Annotations on Chapter I.

a Γένεσις

The word γένεσις doth not here ſignifie peculiarly or preciſely *the birth of Chriſt*, for that is expreſſed by another word differing ſomewhat from this, v. 18. ἡ γέννησις from γίνομαι to beget (ſo uſed v. 2. and ſo on, in every verſe after) whereas γένεσις is from γίνεσθαι which ſignifies in a wider ſenſe, not onely to be *born*, but alſo to be *done*, or *come to paſs*. It is here anſwerable to the *Hebrew* תולדה, which though it come from ילד ſignifying to *beget*, (and ſo often ſignifies that peculiarly) yet the verb ſignifying alſo any *inanimate production*, any *event*, that time *brings forth* (as *Prov.* 27. 1.) *thou knoweſt not what a day* ילד *will bring forth*, and *Eccl.* 4. 14. *and even in his kingdome* נולד רש *he is made, or becommeth poor* (not as we render it, *he that is born in his Kingdome*, and *Job.* 11 12. *and man* יולד *ſhall become a wild Aſſes colt*) proportionably the noun תולדה ſignifies *event*, *accident*, any thing that is *done*, or *come to paſs*, and ſo likewiſe any ſuch *event*, or paſſage ſet down, or *related*, the *hiſtory*, or *relation* of it. So *Gen.* 2. 4. Theſe are the תולדות the things that came to *paſs*, the *ſtory*, *relation of the heavens and the earth*, &c. i. e. not onely the *creation* of them, but other paſſages following it. So *Gen.* 5. 1. the book of the תולדות βίβλος γενέσεως, *the book of the ſtory of Adam*, his *creation*, and following life, as here βίβλος γενέσεως of the *birth*, and *life* of the *ſecond Adam*. So *Gen.* 37. 2. Theſe are the תולדות the *ſtory of Jacob*, where tis clear, that his own birth or the procreation of his children is not the peculiar matter in hand at that time, that being paſt c. 35. and *Eſau's* genealogy ſet after it, c. 36. but v. 1. his dwelling in *Canaan*, v. 2, 3. his love to *Joſeph*, and the paſſages conſequent to that. And accordingly *Aben Ezra* there obſerves, that the word noteth any *event*, any thing that befell *Jacob*, and ſo ſaith that excellent * *P. Fagius*, *Non ſtatuit hic texere genealogiam ſtirpis Jacob, ſed potiùs miſerabiles caſus, & eventa, quæ ipſi acciderunt*; *He meant not to ſet down Jacobs genealogy, but the ſad events, that befell him.* So *Num*, 3. 1. *Theſe are the* תולדות, *the ſtory of the paſſages of Aaron and Moſes*, &c. and ſo here not only of the *birth of Chriſt* (for that is but a very ſmall part of this book,) nor yet onely the *genealogy of Chriſt*; for though that here follow immediately, yet makes it not up any conſiderable part of this whole book, but the *book of the ſtory* of the *birth*, *life*, *death*, and *reſurrection of Chriſt*, of all the *events* that belong to that matter recorded by that *Evangeliſt*, as Πράξεις Ἀποστόλων is all that befell the *Apoſtles* after.

b. Δαβὶδ δὲ Ἀβραάμ

The reaſon of the ſpeciall mention of *David* and *Abraham* here, without any between, is the ſpeciall promiſes which had been made to thoſe two, to the one of continuing the *Kingdome* to his poſterity; to the other of a *numerous ſeed*.

c. Ῥαχάβ

That *Rahab* was the wife of *Salmon* and mother of *Booz*, is not ſet down in the *old Teſtament*, nor mentioned in the *genealogy* in Saint *Luke*, but recited by this *Evangeliſt* either out of the *Cabala* or *tradition*, or elſe from ſome other written Authors of ſufficient credit among the *Jewes*; as the names of *Jannes* and *Jambres*, 2 *Tim.* 3. 8. appear to have been, and ſome others which ſhall be noted in their place.

d. Ἰεχονίας

Of *Jechoniah* 'tis pronounced [*Write this man childleſs, Jer.* 22. 30. which ſeems to infer that *Salathiel* was not his *ſon*, but his *heir* only. An thus hath the learned *Grotius* ſet it, *Lu.* 3. 23. that *Joſias* begat *Jechoniah*, i. e. *Jehoiakim*, *Jehoiakim* another *Jechonias*, that dyed childleſs, *Zedekias* (his uncle) ſucceeding him, and *Aſſir* ſucceeding *Zedekias*, and then *Salathiel* the ſon of *Neri* was *Aſſir's heir*, and ſo is here ſaid to be begotten by *Jechoniah*. For that of leaving one *heir* or *ſucceſſor*, is a kind of civil *begetting*, and which the *Hebrew* ילד will bear, as *God* is ſaid to have *begotten* ſons, whom he hath only *adopted*. And therefore when *Ier.* 22. 28. there is mention of *Jechoniahs ſeed caſt into a land*, &c. i. e. carried captive with him, and 1 *Chron.* 3. 17. when in his *genealogy* we read, *The ſons of Iechoniah*, *Aſſir*, and *Salathiel* his ſon, this may be the meaning of it, that theſe were his *heirs*, or *ſucceſſours*. Although others interpret it otherwiſe, either that his children ſhould be cut off, or at leaſt that none of his ſeed ſhould ſit upon the throne of *David*, which is there rendred as the reaſon of *Jeremies* ſpeech, *For no man of his ſeed ſhall proſper*, v. 30.

e. Ἀβιὰμ

In a very ancient *Hebrew* copy of this *Goſpel*, this verſe is ſomewhat varyed, thus, *And Eliakim begat Abner, and Abner begat Azor*, &c. by which interpoſition of *Abner* the *fourteen generations* are compleated, in which otherwiſe there will ſeem to be defect, *Salathiel* probably being the firſt of this third *fourteen*, and not *Jechoniah* (as *Solomon* was the firſt of the ſecond, and not *David*) from whom to *Chriſt* there will then be but thirteen, if *Abner* be not thus added to ſupply. Another way there is of making up the *fourteens* by putting in *Jachim* v. 11. (as *Rob. Steph.* finds and ſets down in his *Var. lect.*) Ἰωσίας ἐγέννησε τὸν Ἰαχείμ, Ἰαχείμ δὲ ἐγέννησε τὸν Ἰεχονίαν, *Joſias begat Jachim and Jachim begat Jechoniah*, and to this the *genealogy* agrees, 1 *Chron.* 3. 15. and if this

this be taken, then *Jechoniah* must be first of the last *fourteen*, so that ἀπὸ τ. v. 17. shall signifie *from the beginning of*, or from the [ἀπὸ τ.] v. 11. from that time, *about* or *before the transportation*; Of these and other the like questions both in the *Genealogy* here and in S. *Luke*, and especially for the according, and reconciling them with one another, I shall purposely abstein to speak more largely, both because, although they have great difficulties in them, yet the profit consequent to the resolving of them is not proportionably great, and especially because this is a subject wherein very many *learned* men have already taken very excellent pains, (to whom I referre the Reader) especially the *most excellent Hugo Grotius*, in his *annotations* on the *Gospels*.

f. Συνελθεῖν

What is meant here by the [Συνελθεῖν, or *coming together*] of *Joseph* and *Mary*, may be best determined by consideration of several *passages* of the *context*, all which seem to fix it on his *actuall marrying* of her, which is called συνδυασμὸς *conjunction* of two together, and ἀνδρὸς καὶ γυναικὸς συνάφεια, the *joining of man and woman*, and συλλήψεως ἅπασης καὶ βίου παντὸς, a *joining of all that belongs* to them, their *whole estate*, &c. and not relate to the *conjunction of bed*, as the sound of the word might import. For first it seems to be that which was next in order of time to *betrothing* (μνηστεία, πρὸ τοῦ Συνελθεῖν having *been betrothed before they came together*) This of her *being with child*, falling out in that space, which was betwixt the *betrothing* and Συνελθεῖν. Now after *betrothing*, *marriage* was the next, and therefore *betrothing* is called by *Isidore*, *primæ nuptiæ*, *the first marriage*; and by S. *Basil*, ἀρχαὶ τοῦ γάμου, *the beginnings of marriage*, being (according to the definition of μνηστεία) μνήμη καὶ ἐπαγγελία τοῦ μέλλοντος γάμου, a *wooing and promise of the future marriage* (in the notion of μνήμη from μνάομαι, *ambio*, *procor*, to *woo*) and that *marriage* was to intervene, before the use of the *bed* was imaginable. And betwixt *betrothing* and *marriage* there was wont to be a *set space*, *Deut.* 20. 7. in which that which is here related, might well fall out, her *being* or *appearing to be with child*. Secondly, that which is meant by [Παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου, *taking to thee Mary to wife*] v. 20. seems to be the importance of Συνελθεῖν: for thus the *story* lies, she is with *child* between the *betrothing*, and the [Συνελθεῖν] thereupon he is *afraid* Παραλαβεῖν, *to take her to him*, till the Angel appears and dispels that *fear*.

Παραλαβεῖν

Now παραλαβεῖν, *to take to him*, especially, as 'tis here παραλαβεῖν γυναῖκα αὐτοῦ, *to take her to him to wife*, v. 20, & 24. signifies to *marry*, and is *relative* to διδόναι *to give*, which belongs to the *father* of the *spouse*, *Tob.* 7. 11, 13. (after the example of God in paradise *Gen.* 2. 22.) because he *delivers* her into the *bridegrooms* hand, who was therefore called *Petitor* (*desponsat puellam qui petit, sponsat petitoris Pater* saith *Donatus* in *Andr. Terent.*) the *suiter*, and so λαβὼν τὸ γένος, *he that takes her*, in *Strabo*, is used for the *husband*, and so [*to take a wife*] signifies *Deut.* 20. 7. and simply *to take*, *Tob.* 7. 12. *Take her and lead her away to her Father*; This, upon the *Angels* warning, he presently doth, being onely *betrothed* before, and though he be called ἀνὴρ, her *husband*, v. 19. yet that implyes no more, then *betrothing a wife*, *Deut.* 20. 7. and so 'tis here used immediately after mention of the *betrothing*, v. 18. One other possible *notion* there is of the [Συνελθεῖν] his *taking her into family* with him; so in the *Gospel* for the *Sunday* after *Christmass* it is rendered [*before they came to dwell together*] This is κομίζεσθαι εἰς τὴν οἰκίαν, among the *Greeks*, *to bring home the Bride*, which being joyned so closely closely with *marriage*, (*Tob.* 7. 12.) *Ducere uxorem* (which denotes that) doth among the *Latines*, signifie *marriage* also. As for that of the *bed*, not so much as a thought of that is medled with, yea or no, till the order of things require it, i.e. till after the *marriage* compleated; and then under the phrase, so usuall in *Scripture*, of *knowing*, 'tis denyed, v. 25. *He knew her not*, &c.

g. Δικαιοσύνη

The word δικαιοσύνη answerable to the *Hebrew* צדיק, signifies ordinarily works of *mercy*, *charity*; of which when *Maimonides* sets down seven sorts or degrees, the seventh is distinctly צדקה *righteousness*: so *Deut.* 24. 13. צדקה both according to the *context*, and the *Septuagint's* rendring, is ἐλεημοσύνη, *mercy*. So when the † *Rabbines* say, there are two *thrones*, one of *judgment*, לדין, the other of *mercy*, לצדקה, the latter is so stiled by the *Author* to the *Hebrews*, c. 4. 16. *the throne of mercy*: so *Psal.* 112. 9. *He hath given to the poor, and his righteousness*, &c. that is, his *bounty to the poor*, precedent. So *Prov.* 11. 18. where *He that soweth righteousnes*] appears to signifie the *merciful*, who *soweth*, i. e. *scattereth*, v. 24. and *disperseth* abroad his *almes*, and, as the *sower*, *receives* this back again with the greatest *usury*, τῇ ὄψει σκορπίζει, τῇ δὲ ἀληθείᾳ συνάγει, saith S. *Chrysostome*, *he seems to scatter, but really he gathers together*, ὥσπερ ὁ σπείρων τῇ γῇ δανείζει, *as the sower lends his seed to the earth upon interest*, and accordingly there it follows, *to him shall be a sure reward*. So *Isa.* 58. 7, 8. and *Mat.* 6. 1. where we now read ἐλεημοσύνην, 'tis apparent (by the *vulgar* reading *Justitiam*) that δικαιοσύνην was an *ancient reading*, and that for *almes* in that *place*. Thus even in *Heathen Authors*. As when *Jarchas* the *Indian* and chief of the *Brachmans* in * *Philostratus*, doth scoffe at *Apollonius Tyanæus*, and the *Grecians*, that they apply the word, δικαιοσύνη, *righteousness*, to any who *doe not wrong* others, when (saith he) among the chief offices of *righteousness*, and importances of that word χρηστότης and ἀγαθότης, *goodness* and *bounty* are to be reckoned, and φιλανθρωπία, *humanity*. Proportionably to these acceptions of the word, the *righteousness of Joseph* here shall signifie not *legal justice*, but peculiarly *goodness* and *clemency*, of which this was an *eminent* expression in *Joseph*, which here follows.

† *Akiba c. 4.*

* *de vit. Apoll. l. 3. c. 7.*

h. Παραδειγματίζειν

The *Greek* παραδειγματίζειν signifies literally to *defame* or *disgrace*, to *publicate* or *shew openly*, as an *example* or *spectacle*, and by consequence (in *Polybius* and other good *Authors*) to *inflict the punishment of death* on any, because those that are so *punished*, doe as *Christ* saith *Iohn* 12. 32. (though accommodating it to a diviner sense) *draw all men unto them*, i. e. attract the eyes of all spectatours to behold them, by which phrase he there notes that he was to *die a condemned person*, according to that of *Isai.* 53. 8. (see note on *Acts* 8. h.) according to this double notion of the word we find the process, *Deut.* 22. against a *Damosel taken to wife*, and suspected by him to be defloured before his *coming in* to her. For in this case he is first said *to give occasions of speech against her*, and *to bring an evil name upon her*, i. e. to *accuse* and *publicate* her, to make a *publike business* of it, and that before the *Elders of the city in the gate*, i. e. the *Judges*, v. 15. saying plainly v. 14. *I found her not a maid*; and if this prove true, she is then to be stoned, v. 21. Both these together make up the full importance of παραδειγματίζειν here, and so here it must belong to the *capitall punishment* of such a one who being taken to *wife* appears to be no *virgin* before the husbands accompanying with her, which sure was

Joseph's

Josephs opinion of *Mary* at this time, till the *Angell* had told him otherwise, v. 20.

i. Ἀπολῦσαι, *To put away*] here must be taken not as an act of *divorce*, but so as without taking notice of the *betrothing*, which being ordinarily performed at *home*, might be kept from *publick knowledge*, and so her *being with child* needed not bring the *punishment* of one found by the *husband* to be *no maid* (*Deut.* 22. 21.) upon her, but only that which belonged to the *unmarried*.

Ἀπολῦσαι

k. It must be here noted once for all, that the particle [ἵνα, *that*] doth frequently denote the *consequent*, or *event* only, and not the *end*. This is a difference of some weight, and very often worthy, and necessary to be observed. For example *Rom.* 5. 20. *The Law came in betwixt*, (i. e. between *Adam*, and *Christ*) ἵνα πλεονάσῃ τὸ παράπτωμα. *that sin might encrease*, not that that was the *end*, for which the *Law* was designed to be given, but because this was the *consequent*, or *event*, of giving the *Law*, that mens *offences*, being now committed against a promulgate *Law*, received aggravation thereby. To the same sense is [εἰς τὸ εἶναι] to be taken in many places, as *Rom.* 1. 20. *the invisible power*, and *Godhead is discerned* [εἰς τὸ εἶναι] αὐτοὺς ἀναπολογήτους] not [*that they may be*] as if that were the designed *end*, but [*so that they are*] (by way of *effect* or *consequent*) become *without excuse*. And so here in this place, if it denoted the *end*, then the sense of it would be, that all these actions of *God*, and dispositions of infinite mercy in the birth of *Christ*, &c. were all designed by *God* to this *end*, that what was by one of his *Prophets* foretold, might be fulfilled; whereas indeed the great *end* designed by *God* in these actions, was the *benefit* and *salvation* of mankind, and so this is the principal *effect* wrought by it. But because by the way, a *prophecy* was fulfilled, which being delivered upon another occasion, had yet covertly foretold this glorious work of mercy, therefore 'tis also *consequent* to this (though not the *aim* and *design*, unless very remote and secundary) that this *prophecy* was fulfilled, and this is all that is meant by the phrase [*Now all this was done, that it might be fulfilled, which was spoken*, &c.] i. e. by the doing of all this, (not yet to recite those grand *signs*, and many gracious effects of it, after to be declared) it fell out, that an *antient prophecy* was eminently fulfilled; and this indeed in a high improved sense, over and above that other vulgar sense, which belonged to those words, when they were delivered to *Ahaz* by *God*, and wherein they had then been performed to him (*viz.* as a *sign*, that within the space of time, wherein a *virgin* might marry and *conceive* and *bring forth*, and the child come to the age of distinguishing *good* and *evil*, *Isai.* 7. 14, 15, 16. that is, within very *few years*, *Rezin* and *Pekah* his two great enemies should be brought low.) This observation of the importance of [ἵνα] will often be made use of in the ensuing paraphrase, without farther troubling the Reader with the account of the reason of it, having here once done it. This the *Grammarians* have expressed by [ἵνα αἰτιατικὸν, and ἐκβατικὸν, [*That*] *causal* and [*That*] *consequential*, the latter many times best rendred by [*so that*] though here the precedent words permit it not: See note on c. 4. 14. d.

Εἰς τὸ εἶναι

Ἵνα

l. Theſe words in *Isaiah* had there a *literall* sense (whither *really* to be then performed, or only in *vision*, it is not certain) which is thus to be interpreted, that the *child* given for a *sign* to *Ahaz*, was to have this *name* imposed upon him, *Emmanuel*, which signifies *God with us*; Not that that *child* then born in *Isaiahs* time, should be *God*, but (as *Gen.* 22. 14. the place where *God provided* the *Ram* instead of *Isaac*, is called *Jehovah jireh*, *God will see* or *provide*, which concludes not that the *place* was *God*, or that the *place should see*, but onely that that was to be a memorative of *Gods seeing* and *providing* so here) that the imposition of this *name* upon the *child* should signifie (as a *sign* given *Ahaz* to that purpose) that *God* would afford him his peculiar *presence*, and *assistance* against his enemies. And so all is plain in the place of *Isaiah* (as for the *accommodation* of it to this of the *birth* of *Christ* see note, k.) Only it must be added, that if [καλέσουσι] be the right reading of the place, then there is a *scheme* of the *sacred dialect* discernible in it, whereby [*they shall call*] is but a phrase, for [*he shall be called*] as, *Thou fool, this night shall they require thy soul*, i. e. *thy soul shall be required*, and as of *making friends of Mammon*, 'tis added, *that when ye fail, they may receive you*, i. e. *that you may be received into everlasting habitations*. And accordingly v. 21. for καλέσεις *thou shalt call*, spoken to *Joseph*, some copies have καλέσουσι, *they shall call*, i. e. *he shall be called*. But the antient *copy* which *Beza* sent to the *University* of *Cambridge*, reads [καλέσεις, *thou shalt call*] in both places, & so in *Isaiah*, from whence this place is taken, it is certainly [*thou shalt call*] whereupon though our *Bibles* read, *a virgin shall conceive, and shall call*, yet in the *margent* 'twas thought necessary to set it, *thou, O virgin, shalt call*. And so in the *Epistle* appointed by the *Church* for the *Annuntiation* of *Mary*, 'tis rendred *And thou his mother shalt call*. And in the *Gospel for* the *Sunday after Christmas*, the 25 v. of this *chap.* which stands ambiguously in the *Greek*, is there determined to the *mother*, [*till she had brought forth her first begotten son, and called his name Jesus*.

Καλέσουσι

Paraphrase.

CHAP. II.

1. The birth of Christ, and the circumstances belonging to that, being set down in the former Chapter, here now succeed in this some passages pertaining to his childhood, and the first passage is, That after some time, not immediately after his birth, but whilest Mary and her son remained yet at Bethleem, certainly after the time of Maries purification at Jerusalem (mentioned by S. Luke) and return to Bethleem again, the Chaldeans or Arabian Astronomers came to Jerusalem.

1 NOW when Jesus was born in Bethleem of Judea, in the daies of Herod the king, behold there came * a wise men from the east to Jerusalem]

a. * learned men or Magi, μάγοι

b. c. d. 2 When we were in our countrey we saw a strange extraordinary starre rise in the heavens, which we never saw before, and discerning that it signified the birth of the Messias of the Jews (and of all other true sons of Abraham) foretold by Jewish prophets that he should be born (and that all kings should worship him, Psal. 72. 11.) we are come to bring presents to him, and worship him, and therefore we desire to be informed, where is the place of his Birth, and where is he.

2. Saying, [where is † he that is born [b] king of the Jews? for we have seen his [c] starre [d] in the east, and are come to worship him.]

† the king of the Iews which is born, ὁ τεχθεὶς βασιλεὺς, &c.

3. When Herod the king had heard these things he was troubled, and all Jerusalem with him.

4. And

4. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where * Chriſt ſhould be born.]

* the Chriſt is, or, muſt be born, ὁ Χριστὸς γεννᾶται.

4. And calling the Rulers of the Sanhedrin to him, (ſee note on Mar. 5. 22. a) he propoſed this queſtion to them, What place do your books aſſign for the birth of your expected Meſſias? ſee note on Act. 15. c)

5. And they ſaid unto him, in Bethleem of Judea, for thus it is written by the [prophet]

5. Prophet Micah, c. 5. 2.

† the territory of Judah,

6. And thou Bethleem † in the [c] land of Judah, art [f] not the leaſt among the [g] princes of Judah, for out of thee ſhall come a governour that ſhall rule my people Iſrael.]

6. And thou Bethleem which art part of the portion of land aſſigned to the tribe of Judah in the diviſion, thou wert in precinct, and known by the name of Bethleem Ephrata for its affinity to Ephrath, Gen. 35. 16. though wordly account, one of the leaſt cities of Judah, yet art thou not now by any means the vileſt, but the moſt honourable; for from thee ſhall proceed, or, in thee ſhall be born a Ruler, who ſhall govern my people Iſrael.

c. f. g.

* learne from them exactly

7. Then Herod when he had privily called the wiſe-men [h], * enquired of them diligently what time the ſtarre appeared.

8. And he ſent them to Bethleem, and ſaid, Go and ſearch diligently for the young child, and when ye have found him, bring me word again, that I may come and worſhip him alſo.

h.

* had ſeen εἶδον. † led them along, ἐφώτησεν αὐτούς

9. When they had heard the king, they departed, and loe the ſtarre which they * ſaw in the eaſt, [† went before them, till it came and ſtood over where the young child was]

9. Moved before them in the heavens as a guide to lead them to the place where the child was, and when it came to the point of the heavens which was juſt over the houſe, it ſtood ſtill.

10. When they ſaw the ſtarre, they rejoiced with exceeding great joy.]

10. And diſcerning that the ſtar, which they had not ſeen ſo long, appeared again to them, in an horizon ſo far diſtant from that, where they firſt ſaw it, and that it conducted them, and at laſt ſtood ſtill, and pointed out the houſe to them, they rejoiced very exceedingly.

11. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him, and when they had opened their treaſures, they preſented unto him gifts [i gold,] and frankincenſe, and myrrhe.

11. Gold as an acknowledgement of a King: which alſo fell out opportunely, to fit the parents for the charge of their journey into Egypt, v. 13.

i.

* by dream κατ' ὄναρ

12. And being warned of God * in a dream, that they ſhould not return to Herod, [they departed into their own countrey another way]

12. They went home a neerer and more private way (not that way which they came, through Jeruſalem, which was about,) and ſo were out of Herods reach before he miſs'd them.

13. And when they were departed, behold, the Angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there, untill I bring thee word, for Herod will ſeek the young child to deſtroy him.

14. And when he aroſe, he took the young child and his mother by night, and departed into Egypt.]

14. And upon the Angels warning, after the departure of the Magi, or Aſtronomers, immediatly he took the child and his mother in the night time, and went a private way into Egypt.

15. And was there untill the death of Herod, [that it might be fulfilled that was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my ſon.]

15. And ſo that ſpeech of Hoſ. 11. 1. which had one accompliſhment in the people of Iſraels being carried into, and fetcht out of Egypt, was now again fulfilled in this true promiſed ſeed of Abraham, i. in Chriſt, (of whom Iſrael, called Gods firſt-born, was a type) and in him, now that he was a child, as it was ſaid in Hoſea.

16. Then Herod when he ſaw that he was mocked of the wiſe men was exceeding wroth, and ſent forth and ſlew all the children that were in Bethleem, and all the coaſts thereof, from two yeers old and under, [according to the time which he had * diligently enquired of the wiſe men.]

16. According to the time of Chriſts birth, or according to the age which he had by conference with the Magi, calculated Chriſt to be of, viz. not two years old.

* learn'd, ἠκρίβωσε, ſee Note h.

17. Then was fulfilled that which was ſpoken by Jeremy the prophet,] ſaying,

17. Then had that prophecy of Jeremy, c. 31. 15. (which was delivered firſt to expreſs the captivity of Babylon and ſlaughter of Jeruſalem) another more eminent completion.

18. In Ramah was there a voice heard, lamentation and weeping, and great mourning, [k] Rachel weeping for her children, and would not be comforted, becauſe they are not.

k.

19. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joſeph in Egypt,

20. Saying, Ariſe and take the young child, and his mother, and go into the land of Iſrael, for they are dead which ſought the young childs life.

21. And he aroſe and took the young child, and his mother, and came into the land of Iſrael.

22. But when he heard that Archelaus did reign in Judah, in the room of his father Herod, he was afraid to go thither, notwithſtanding being warned of God in a dream, he [turned aſide into the parts of Galilee:]

22. Went into Galilee, where another of Herods ſons Herodes Antipas that contended with Archelaus for the whole kingdome had ſeated himſelf, having gotten that from him. He probably would not be inquiſitive or jealous againſt any, that ſhould be likely to dethrone Archelaus, and ſo there was not from him any apprehenſion of danger. Beſides he was not ſuch a tyrant as Archelaus had diſcovered himſelf to be.

23. And he came and dwelt in a city called Nazareth, [that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a [l] Nazarene.]

23. And ſo by reſiding and dwelling in Nazareth, he was made capable of that title which is uſed of the Meſſias in the prophets, that he ſhould be Natſer, the branch of the root of Jeſſe, (or, as the word may bear, a Saviour) ſo often promiſed to that people.

l.

Wiſe

2. Μάγοι.

V.1. *Wiſe men*] The *Greek* μάγοι ſignifies not only thoſe which in our ordinary dialect we call *Magicians*, i.e. *Sorcerers*, but alſo φιλόσοφοι, θεολόγοι, in *Heſychius*, generally learned men, Students, & Profeſſours of liberall ſciences, eſpecially of Aſtronomy, without any ill character upon them. Theſe were then famous among the * *Perſians*, and were both their Kings and their Preiſts, and ſo among other nations alſo, but eſpecially the Eaſtern, and were at that time honoured and known for the ſtudy of good learning, and ſo the [ἀπὸ ἀνατολῶν, *of*, or *from the eaſt*] is perhaps to be joined with μάγοι *the wiſe*, or *learned men of*, or *from the Eaſt*] (as οἱ ἀπὸ Θεσσαλονίκης Ἰουδαῖοι *the Jews of*, or *from Theſſalonica*, *Act.* 17. 13.) not to the word [*came*] as if they *came from the Eaſt of Jeruſalem thither*. Theſe are by an Antient Commentator on *Plato* mentioned under the name of * *Chaldeans*, thoſe ſo much famed for skill in Aſtronomy. Now the Time of their coming to *Bethleem* when it was, is not diſtinctly known, but may be concluded not to be the twelfth day from his birth, not onely by the diſtance of *Bethleem* from their homes, but eſpecially by one circumſtance which is recorded. 'Tis here ſaid that immediately after theſe wiſe mens departure, the *Angel* appeared to *Joſeph*, v. 13. and diſpatched them into *Egypt*, which could not be before the time of *Maries* purification, for then ſaith S. *Luke*, they went up to *Jeruſalem*, *Luk.* 2.22. which cannot be ſuppoſed to be after their going into *Egypt*, nor betwixt the departure of the *Magi*, and their going thither, for that had been to throw themſelves into *Herods* hands at *Jeruſalem*, which they were commanded to avoid, by going into *Egypt*. From *Jeruſalem* it ſeems they returned to *Bethleem*, and there dwelt in an hired houſe, till after the coming and departing of the *Magi*, and therefore the tradition which makes the *Epiphany*, the twelf day from the day of the Nativity, may mean it of that time twelve-moneth (according to which it is, that upon exact *enquiring the time of the ſtarres appearing*, *Herod* v. 16. appoints the killing of all children from *two yeers old and under*, which probably he would not have done, if they had told him that the ſtarre appeared but few daies ſince.) Or elſe ſecondly, the word ἐπιφάνεια ſignifying *appearance*, may denote the time of the firſt appearing of the ſtarre to them in their countries, v. 2. differing from that other *appearance*, v. 9. and that might well come to be exactly known by the Church, from the intelligence that was given by the *Magi*, v. 7. and that might be the very twelfe day after *Chriſts* nativity. But then thirdly, the *Greek* ἐπιφάνεια is the word to ſignifie *Chriſts appearance* in the world, the Nativity, which is mong the Ancients commonly ſo ſtyled, ἐπιφάνια, and θεοφάνια, the *appearing* ſimply, or the *appearing of God*; and the feaſt of the Nativity being celebrated twelve daies, of which the firſt and the laſt, according to the cuſtome of the *Jews* in their feaſts were high, or chief dayes of ſolemnity, each of theſe might fitly be called ἐπιφάνια, *Epiphanie*, in that ſenſe, and not only referring to the ſtar, though not excluding but containing it alſo, as a ſpecial circumſtance belonging to the nativity.

* Μάγοι καὶ παρ' Πέρσαις οἱ φιλόσοφοι καὶ φιλόσοφοι, ὧν ἦρχε Ζωροάστρης, *Phavorin.*

* Χαλδαίους

b. ὁ πρῶτος ἑρμηνεύς.

V.2. *King of the Jews*] Whether the *Angel* of *God* had appeared to thoſe *Magi*, & told them that ſuch a perſon was born, who *was*, or, *ſhould be king of the Jews* (and that in an extraordinary manner, the Meſſias whom that Nation did according to Propheſies fully expect about this time) is utterly uncertain, being neither here, nor any where elſe diſtinctly affirmed. Yet ſome way of revelation may probably be conjectured, or ſuppoſed, by their calling him *the King of the Jews*, which they could not read in the ſtar, unleſs either the prophecie of *Balaam*, or ſome other of *Daniel*, *&c.* had directed them, thus to apprehend, or unleſs the Angel had appeared to them, as he did to the Shepheards, *Lu.* 2.11. ſaying, *There is born to you this day a Saviour, which is the anointed Lord* (i. e. *Prince*, or, *King* here) *in the city of David*, i. e. (in another phraſe, the ſame with this here) *the King of the Jews*, with an emphaſis on [*the*] *The expected King*, or, *Meſſias*. Theſe *Magi* then having ſome way apprehended and beleeved thus much already, that this ſo honourable perſon, *the deſire of all nations*, the expectation of the very Gentiles, was born, came to *Jeruſalem*, and enquired for him, πῦ ἐστι; *where is this King, which is born?*

c. Ἀστέρα αὐτοῦ

Ib. *His ſtar*] *His ſtar* ſignifies an extraordinary ſtar appearing in the heaven, obſerved by thoſe *Magi* in the field to differ from the ordinary ſtars of heaven, & ſome way interpreted to them to be the Index or finger to point out this miraculous Birth, the ἀφεῖχ & to light him into the world. Concerning this it is obſervable which we find in *Chalcidius* in his Comment upon *Plato's Timæus*, who relating ſome portentous ſignificancies of ſtarres, adds, *Eſt quoque alia venerabilior & ſanctior hiſtoria, quæ perhibet ortu ſtellæ cujuſdam inſolitæ non morbos, * moreſque prænunciatos, ſed deſcenſum Dei venerabilis ad humanæ ſervationis rerúmque mortalium gratiam, quam à Chaldæis obſervatam fuiſſe teſtantur, qui Deum nuper natum muneribus venerati ſunt. There is alſo a more venerable and ſacred hiſtory* (the *Goſpel*, no doubt) *which mentions the riſing of one extraordinary ſtar, by which was foretold, not the diſeaſes and* (tempers, or,) **manners of men, but the deſcent of a venerable God* (or of a *God*, who is to be reverenced) *in favour to the preſervation of men* (or, *ſalvation*, as it ſeems he collected out of the word σωτῆρ in S. *Luke* 2.7.) *and the benefit of mortals here below, which ſtarre they teſtifie* the *Goſpel* again) *to have been obſerved by the Chaldeans*, (the *Magi*, v. 1.) *who came to this God which was newly born and worſhipped and preſented him.*

* perhaps moreſque

* perhaps deities

d. Ἀνατολὴ

Ib. *In the Eaſt*] Theſe obſervers learned in Aſtronomy & curious in their daily beholding the riſing and ſetting of the ſtars, ſaw at this time a Star riſe, which they never had ſeen before, and were amazed at it, as at a new prodigious ſight, which did certainly preſage ſomething of great conſideration. This riſing of the ſtar may poſſibly be ſignified by ἀνατολὴ here, and [ἐν ἀνατολῇ] be rendred not [*in the Eaſt*] either here, or v. 9. but [*at the riſing of it*] or [*when it aroſe*] and that it ſhould be ſo rendred, may be gueſſed by the *ortu ſtellæ*, *&c.* in *Chalcidius* out of the *ſanctior hiſtoria*, i.e. out of this *Goſpel*, and tis obſervable to this purpoſe that among the Greek Aſtronomers, the *riſing* of *ſtars* is called ἀνατολὴ and ἔκπτωλη, (as ἀνατολὴ ἡλίου, *the riſing of the ſun*, *Apoc.* 7. 2.) and the *ſetting* of them δύσις, but the *Eaſt* is commonly expreſs'd in the plural number ἀνατολαὶ, as tis here diſtinctly, v. 1. and the *Weſt* δυσμαὶ, and ſo they are uſed *Mat.* 8. 11. they *ſhall come* ἀπ' ἀνατολῶν καὶ δυσμῶν, and ſo *Lu* 13.29. and *Mat.* 24. 27. All this put together would make that of [ἐν τῇ ἀνατολῇ, *at the riſing of the ſtarre*] both here, and v. 9. a probable rendring, but becauſe ἀνατολὴ in the ſingular doth once ſignifie the *Eaſt*. *Rev.* 21. 13. and becauſe the 9th verſe ſeems to ſet down the ſeveral places of the Starres appearance, now juſt vertical to the houſe where *Chriſt* was, as before ἐν τῇ ἀνατολῇ, which ſeems to denote the place, where they firſt ſaw it, and whence they came, v. 1. It may therefore be rendred [*in the Eaſt*] in both places.

In

e. Τῇ Ζαβουλών

V.6. *In the Land*] The word γῆ is the nominative case, and here signifies that portion (i.e. a part of it) which belonged to the Regal tribe, (as c 4.15. γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, is *the portion of Zabulon and Nephthalim*) and though it were a town or city, yet it is capable enough of that appellation, as the city of the *Sodomites*, and of those of *Gomorrha*, is called by the same word, γῆ Σοδόμων, &c. c. 10.15. and is vulgarly rendred the *land*, clearly the *city* of *Sodome*.

f. Οὐδαμῶς ἐλαχίστη εἶ

Ib. *Not the least*] Some doubt hath been of the agreement of this phrase [οὐδαμῶς ἐλαχίστη εἶ, *thou art by no means the least*] with the *Hebrew Mich.* v. 2. לִהְיוֹת צָעִיר which the *Septuagint* render ὀλιγοστὸς εἶ, and the *Vulgar*, *Parvulus es*, *thou art little*. But M. *Edward Pocock*, a great Master of the Oriental languages, hath evidenced out of many learned Grammarians that this word צָעִיר, *little*) signifies also the quite contrary, and is used for *Primaria*, *Judex*, *Princeps*, *Magistratus*, all great ones: So *Jer.* 48.4. *Rabbi Tanchum* renders צְעִירֶיהָ *his Princes* and *Governours*; And so the Chaldee Paraphrast there, סלטנהא *his Sultans*, or *Rulers*: So *Ebn Jannahium* a learned *Grammarian*, affirms of צָעִיר that it is one of the words, that signifie contraries and cites *Zach.* 13.7. where הַצְּעָרִים, saith he, signifies *Nobles* and *Princes*. And so the Author of the Hebrew-Arabick Glossary sets סולטאן *Sultan*, *Ruler*, or *Prince*, for one of the significations of צָעִיר, and so in that place of *Zachary*, the Septuagint render it ποιμένας *Pastors*, and the *Syriack* עלנא *Superiors*, and the *Arabick Pastors* or *Rulers*. Many words of that sort, which have such contrary significations, Mr. *P.* hath collected, to confirm this interpretation.

g. Ἡγεμόσιν

Ib. *Princes*] In stead of the Hebr. word in *Mi.* 5.2. rendred [*the thousands*] the Evangelist hath here set ἡγεμόνες *Rulers*: The meaning of it will not be discerned, but by remembring a custome of the *Jews*, among whom the people was distributed by chiliads or thousands, so many in a town, or city, not that that number was so to continue, and not to exceed, but (as we see in our *hundreds* or *wapentakes*, which, as by the original of the view of *Frank-pledge* appears, was first an Hundred families precisely, but since hath much varyed) onely in relation to the first distribution. Hence it is, that such a division, or town, or city is in the old Testament phrase called a chiliad or thousand, as in *Micha* it is, and *Jud.* 6.15. where the ordinary translation reads [*My family is poor in Manasseh*] but the *Hebrew* rendred in the margine is [*My thousand is the meanest*, &c.] Of every such Division there was some Lord, or Chief, under whom the whole multitude were, as under a Patriarch, or head of a family, and such was *Gedeon*, *Jud.* 6.15. when he saith [*My thousand*] and as it is ordinary for a King of any nation in Authors to signifie not onely the person of the King, but the whole people under him also; so here the ἡγεμόνες, *Rulers*, in the *Evangelist* are the very same with the *thousands* in the *Prophet*, and each of them signifie the towns or cities of *Judah*, such as *Bethleem* was, which is here spoken of, as the place where the *Messias* was to be born, according to that in *Micha* aforesaid. Unto which also agrees that known Oracle, that *ex Judæa profecti rerum potirentur*, *Rulers should come out of Judea*, which is mentioned both by *Tacitus* and *Suetonius* (and by them falsly applyed to *Vespasian*) and also by *Cicero* in l. 2. *De Divinat.* by *Virgil* in *Eclog.* 4. by *Suidas* in Αυγυστος. Where as the [*rerum potiri*] is the direct rendring of the *Hebrew* מֹשֵׁל in *Micha* and ποιμαίνειν here (in the sense wherein not onely *Homer* calls *Agamemnon* ποιμένα λαῶν, and *Xenophon* also defines, Βασιλικὰ ἔργα ὄντα νομίσῃς ἀγαθὰ, καὶ βασιλέως ἀγαθὰ, *the two offices of a Pastor and a King are neer, and answerable one to another*; but wherein *Ezechiel* also describes the Regal power by that of Shepheards, c.34.23, 24.) so to the [*ex Judæa profecti*] is the very literal rendring of the [ἐκ σοῦ ἐξελεύσεται] here.

V.7. *Enquired of them diligently*] Ἀκριβολογοῦμαι is to *enquire diligently*, ἀκριβῶς ἐξετάζειν, v. 8. but ἀκριβόω with an accusative of the thing, as ἀκριβῶ τὰ χθιζὰ, or ἀκριβῶ χρόνον, here signifies *to learn exactly by enquiry*, ἀκριβῶς ὀπτᾶσθαι, *to know exactly*, saith *Phavorinus*, and ἀκρίβεια, ἡ ἀκεραία κατάληψις, *the accurate knowledge of any thing* saith *Hesychius*.

h. Ἀκριβῶσον

V.11. *Gold*, &c.] Among the gifts that *Abraham* gave to the sons of *Chetura*, there were (say the traditions of the *Jews*) *Gold*, *Frankincense*, and *Myrrhe*, which he had received from the *Kings* of *Sodome* and *Gomorrha*, as *Epiphanius* cites it out of them in the *Exposition of the Cathol. Faith*, and therefore (saith he) their posterity in *Magodia*, a region of *Arabia*, presented the same gifts to *Christ* at his Nativity.

i. Χρυσὸς, λίβανος, σμύρνα

V.18. *Rachel weeping*] That which is here cited out of *Jeremy* 31.15. was there a Prophetick and figurative speech spoken of the captivity of *Babylon*, and the slaughter at *Hierusalem* (a city of the tribe of *Benjamin* the son of *Rachel*) long after *Rachels* death, who therefore did not really weep, but is set to express a lamentable slaughter, and so also it hath here a second completion in this killing of the Infants in *Bethleem*; the people of the *Iews* being by an ordinary *Synechdoche* capable of the title of *Benjamin*, because in the breach of the Kingdome the two tribes of *Iudah* and *Benjamin* make up that people, and therefore *Rachel*, *Benjamins* mother is also here figuratively brought in, lamenting this slaughter as of her children, and that the more properly, because she was buryed in *Bethleem*, *Gen.* 35.19.

k. Ῥαχὴλ κλαίουσα

V.23. *A Nazarene*] That he should be called a *Nazarene*, as that signifies an *Inhabitant* of (or *one that sprang from*) the city *Nazareth*, is no where found to be affirmed in the Prophets of the old Testament. That which is here observable, is, 1. That there is an Hebraisme ordinarily to be discerned in the word [κληθήσῃ, *he shall be called*] The *Hebrew* word דבר signifies promiscuously a *word* and a *thing*, and is rendred ῥῆμα or λόγος, *word*, when it denotes a *matter*, or *thing*. So *Exod.* 8.12. עַל דְּבַר, διὰ λόγῳ βατράχων, *about the word*, i.e. *the businesse of the frogs*. So 1 *Kings* 14.19. the rest of the acts of *Ieroboam*, are in the *Hebrew* וְיֶתֶר דִּבְרֵי πεπαυδὼν ῥῆμα, and v. 29. λοιπὰ λόγων, *the rest of the words*. So *Tob.* 1.1. βίβλος λόγων, *the book of the words*, i.e. a Commentary or story of the actions. And so 1 *Kings* 11.41. So *Luke* 2.15. ῥῆμα τοῦτο γεγονὸς, *this word*, i.e. *thing*, *which is done*. So *Acts* 8.21. *Mark* 1.45. *Luke* 1.37. By the same analogy and proportion the two words, καλεῖσθαι and εἶναι [*to be called*] and [*to be*] are all one (as names and persons, *Act.* 1.15. and *Luke* 6.22. *Revel.* 3.4. & 11.13.) So *Isai.* 56.7. and *Mar.* 11.17. *My house shall be called*, i.e. *shall be to all people an house of prayer*, i.e. there shall be a Court, or *Atrium* in it for the *Gentiles*, as well as for the *Iews*; and so Saint *Luke* reads it οἶκος ἐυχῆς ὅτι, *it is an house of prayer*. So *Isai.* 9.6. *his name shall be called wonderful*, i.e. *he shall be a wonderfull person*, so *Lu.* 1.32. *he shall be called*, i.e. *he shall be the son of the highest*, & v. 36. καλουμένη στείρα, *she that is called* i.e. *that is barren* and *Apoc.* 19.13. *his name is called*, i.e. *he is the word of God*, and *Mat.* 5.19. *he shall be called*, i.e. *he shall* really *be the least*, &c. So *Gen.* 21.12. *In Isaac shall thy seed be called*, i.e. the *seed* to which the *blessing*

l. Ναζωραῖος

Ῥῆμα Λόγος

Καλεῖσθαι εἶναι

sing belongs, *shall be* from *Isaac*. And accordingly here [*he shall be called*] is no more then [*he shall be*] Secondly, it must be observed that the Evangelist accommodates unto this matter (of his dwelling in *Nazareth*) a title by the Prophet oft applyed to the *Messias*, that of נצר *surculus*, a *branch*, and so (by that *Hebraism*) the meaning of these words [κληθήσεται Ναζωραῖος, *he shall be called a Nazarean*] will be no more then this, [*He shall be that Netser* in the Prophets] paraphrased in the *Targum* by משיחא *Messiah*, but by the *Greek* rendred ἄνθος, *a flower*, *Isa.* 11. 1. perhaps by a mistake of נצר for נץ *flos*, leaving out the ר, or else in a wider acception of ἄνθος, for any *branch*, or *plant*. From whence, no question, it is that *Phavorinus* speaking of this word Ναζωραῖος, besides the ordinary acceptions of it, adds ἤ κατά τινας ἄνθος, *some use the word* for a *flower*, referring to the *Greek* rendring of נצר in *Isaiah*, but applying it to Ναζωραῖος in the Evangelist, which no doubt signifies that learned Grammarians opinion, that נצר and Ναζωραῖος are all one. But beside this acception of the word for a *branch* or *plant*, it may also be observed that the radix נצר signifying *servavit*, and *God* being called by a name coming from that *radix*, *Iob.* 7. 20. *Prov.* 24. 12. it may also possibly intimate the title of Saviour, which is so often given him in the *Prophets*, and which is the importance of נוצר and the Arabick *Nazir* a *defendour* or *protectour*, according to which 'tis cleer that *Is.* 60. where the *Hebrew* reads נצר a *branch*, and the *Targum* נצבא a *plant*, the *Greek* reads φυλάσσων *keeper* taking it for נצר without points. But the former notation of the word, as it referres to the branch of the root of *Iesse*, is that which is to be preferred in this place, and the meaning of the [ἵνα πληρωθῇ] that by his dwelling in *Nazareth* he came to be styled הנצרי or *Nazaren*, i. e. that true branch, of which the *Prophets*, *Isa.* 11. 1. *Ier.* 23. 5. & 33. 14. *Zach.* 6. 12. & 3. 8. *Isa.* 4. 2. had so often spoken. This I conceive to be the truest notion of the word Ναζωραῖος, both because the *Iews* call *Christ* הנצרי with צ from the *Hebrew* נצר with צ, and because this onely can be said to have been foretold διὰ τῶν Προφητῶν, *by the Prophets*. Others indeed think it not improbable that it should referre to the word נזר with ז, which signifies *separavit*. For thus also the *Greek* ζ in Ναζωραῖος and Ναζαρηνὸς (which are indifferently used in the Gospels) would bear; and to this purpose it is observed, that when *Gen.* 49. 26. & *Deut.* 33. 16. *Ioseph* is called נזיר אחיו one *separated from his brethren*, the *Latin* reads, *Nazoraus fratrum suorum*: and it may be considered to this purpose, how fitly *Ioseph* was a type of *Christ*, as he is represented to us in this chapter. As *Ioseph* was by his brethren sold into *Egypt*, so is *Christ* by the persecution of *Herod* driven thither. As *Ioseph* was *separated from his brethren* and cast out from among them, so was *Christ* for fear of *Archelaus* separated from his own tribe of *Iudah*, and constrained to dwell in *Nazareth* of *Galilee*, whose name may denote that flight or separation: and lastly, as נזיר in *Zachary* 7. 3. is used for an *afflicted humbled* person, one *separate* from the comforts of life, his daily bread, so is this applyable to *Christs* being brought up in *Nazareth*, a vile place (*Can any good thing come out of Nazareth?*) and so a speciall part of *Christs* humiliation to live there. This other account of the word I cannot further commend to the Reader; yet thought it not amiss to mention it, as it is. The former of the *Branch*] is most commodious and satisfactory; All the difficulty is, how this *dwelling in Nazareth* should be said to be designed to the fulfilling of that prophecy, which referres not at all to his dwelling there. In answer to which, it is first to be remembred, (what was said on c. 1. note k.) that the word [ἵνα *that*] is here ἐκβατικὸν not αἰτιολογικὸν, and notes no more then this, that by this passage of story, those passages of the Prophets received a completion; and secondly that Prophecies are sometimes said to be completed or fulfilled, when strictly and properly (or in the primitive sense of the words of the Prophet) they are not fulfilled, but onely in a large acception of them, so as by way of Accommodation they may be applyable to what is come to pass, or that the thing done may reflect or referre to such words in the Prophets, or bring them to the minds of men. Thus doth the Author to the *Hebrews* from the interpretation of *Salem*, of which *Melchisedek* (the Type of *Christ*) was King, conclude *Christ* to be the *prince of peace*. *Is.* 9. And then why may not the Evangelist here from his dwelling in *Nazareth* (and so being capable of the title הנצרי) conclude as properly that the appellation נצר that *Isaiah* foretold of him, did now appear to belong to him though not in that sense in which 'twas first affirmed of him, yet) by way of Accommodation? which it will doe more discernibly, if it be considered, that as *Cinnereth* in *Ioshua* (reteined by the *Hierusalem Targum*, *Num.* 34. 15.) was after chang'd into *Gennesareth the valley of branches*, (and therefore *Christs* abode and conversation was so much about that lake, by which he shewed himself to be truly that branch so oft prophecyed of) so in all probability that city in the tribe of *Nephthali* which is called *En Hazor*, *Ios.* 19. 37. was after contracted and lightly changed into *Nazor* and *Nazareth* to signifie the city of the branch, or where the *Messiah* [*the branch*] should be brought up, and accordingly this becomes *Christs* vulgar title, Ναζωραῖος, *Mat.* 26. 71. *Mar.* 10. 47. *Lu.* 18. 37. 24. 19. *Iohn* 18. 5, 7. and 19. 19. and seven times in the *Acts*, and Ναζαρηνὸς (in the same notion) sometimes, *Mar.* 1. 24. 14. 67. 16. 6. and *Luk.* 4. 34.

Paraphrase.

CHAP. III.

1. Now before Christs entring upon the first part of his office, that of preaching the will of God, called his prophetick office (in which he continued till his crucifixion) it was necessary to set down the office of John Baptist, who proclaimed his comming before-hand as his harbinger, or forerunner and at whose baptizing of Christ, the holy Ghost visibly descended on him, and consecrated him to this prophetick office. And thus it was, while Jesus continued at Nazareth, though many years after his first coming thither, John the Baptist preached in the desert called the desert of Judea (differing from other deserts mentioned in the Scripture, under the name of Maon, Engaddi, Ziph, the desert of Idumea, &c.) by a river side neer Enon and Salim.

1. IN those daies came John the [a] Baptist preaching in the wilderness of Judea] a.

2. Not giving them any new precepts of life, but charging them with their breaches against the rule or law which they had already, and accordingly saying to all that people, Reform, & mend your lives, for the kingdome of the Messias, so long look'd for, is now approaching, and so the time that God shall come to execute most visible judgments on this land (even to an utter destruction, if ye repent not at this preaching of John and Christ) and withall bestow most eminent and remarkable preservations upon all penitent believers.

2. And saying, [b] Repent ye, for the [c] kingdome of heaven is at hand. b. c.

3. For

3. For this is he that was ſpoken of by the Prophet Eſaias, ſaying, the voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths ſtreight.

3. And this according to that which Iſaiah c. 40. ſaith, He ſhall preach in the wilderneſſe of Judea, and the ſumme of his preaching ſhall be, The approach of the Lords coming to receive his Kingdome, and upon his being rejected, coming with his hoſts againſt the obdurate and rebellious, to deſtroy them that would not let him reign over them. See note c.

4. And the ſame John [had his d rayment of camels hayre, and a leathern girdle about his loynes, and his meat was locuſts and *e wild honey.]

4. Wore a rough garment made of Camels haire (ſuch as Elias had, 2 Kings 1. 8. and was thence called an hairy-man) or of ſackcloth, Rev. 11. 3. agreeable to his being in the wilderneſſe, and nothing to gird it to him, but (as Elias again) a peice of leather made of ſome beaſts skin, and he eat nothing but either a larger ſort of graſhoppers, called locuſts, Rev. 11. 22. (or elſe, as ſome think, green herbs) and field-honey, i. e. neither bread nor wine, Mat. 11. 18. Luke 7. 33. but only ſuch as the wilderneſſe, or as the wood brought forth.

* field-honey.

d. c.

5. Then went out to him Jeruſalem and all Judea, and all the region round about Jordan.

6. And were baptized of him in Jordan, confeſſing their ſins]

5, 6. And upon this fearful denouncing of his againſt the Jews, a great multitude of Jews of all parts went out to him, and confeſſed their ſins, which might juſtly bring down theſe judgements on them, each acknowledging his own particular guilts, and promiſing reformation. And he received them by baptiſme, or immerſion in the water of Jordan, promiſing them pardon, upon the ſincerity of their converſion, and amendment, or reformation of their lives.

7. But when he ſaw many of the Phariſees and Sadduces come to his baptiſme, he ſaid unto them, [O generation of vipers, who hath warned you to flee from the wrath to come?]

7. O ye, that are more like to broods of venemous creatures, than the progeny of Abraham, who hath admoniſhed you to make uſe of this means to eſcape this deſtruction approaching?

8. Bring forth therefore * fruits meet for repentance.

8. See that your reformation be ſincere, producing fruits worthy of the ſtock from which you glory to ſpring (i. e. of Abraham, v. 9. who is your father indeed, but from whom you are ſo farre degenerated, that you are become broods of vipers, v. 7.) or abſolutely (as Acts 26. 20.) meet, fit, ſeaſonable fruits, ſuch as may avert or prevent thoſe judgements.

* worthy, or meet fruits of repentance, ἀξίους τῆς μετανοίας.

9. And †f think not to ſay within your ſelves, we have Abraham to our father, for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham]

9. And ſay not, or, doe not pleaſe and ſatisfie your ſelves in ſaying or thinking, that you have the privilege of being children of Abraham, which will be able to ſecure you; For God hath not ſuch need of children of Abraham, that he may not deſtroy them; he can, without breach of promiſe to him, deſtroy them all, and then out of the obdurate Gentile world (or, if he pleaſe, out of the ſtones in the ſtreets) produce and raiſe up a people to himſelf, followers of the faith of Abraham, and ſo as pretious to God, and to whom the promiſes made to Abraham as truly belong, as to the proudeſt Jew among you.

† ſeem not.

f.

10. * And now alſo the axe is laid to the root of the trees: therefore every tree which bringeth not forth good fruit, is hewen down, and caſt into the fire.

10. But now are Gods judgments come home to this people, and ready to ſeize upon the whole nation, and ſhall actually fall upon every unreformed ſinner among you. See note on Acts 15. c. (In this how every ſort of people are concerned, ſee Luke 3. 10. &c.)

* But the axe is even already, ἤδη δὲ καὶ ἡ ἀξίνη.

11. I indeed § baptize you with water unto repentance, but he that cometh after me is mightier then I, whoſe ſhoos I am not worthy to *h bear, he ſhall baptize you with the holy Ghoſt, and with fire.]

11. But, this is not all I have to ſay to you; Beſide this warning you to repent, I am alſo ſent to tell you, that the Meſſias is now at hand, ready to enter on his office. And indeed all that I doe, is to preach repentance, and to receive proſelytes after the Jewiſh manner, with water, the only ceremony that I uſe; but Chriſt, who, though he comes after me, is much ſuperior to me, and whoſe diſciple or ſervant I am not worthy to be, (he being that great prophet foretold by Moſes, that all muſt hear under pain of utter exciſion, and accordingly reforming and hightning Moſes's law, which I have not meddled with, ſave to call you to repent of the breach of it) he ſhall come in greater pomp, ſhall firſt ſend the holy Ghoſt to come down viſibly on ſome of you his choſen diſciples, who ſhall beleeve in him, and to whom he ſhall entruſt all power in his Church after him, thereby not only to aſſure them of the truth of his doctrine, but alſo to conſecrate them to his ſervice (ſee note on Acts 1. a.) to preach his doctrine to the whole world (but firſt to all the cities of Jury.) And this ſhall be another manner of initiating of diſciples, mine with water, but his with fire, which will purge thoſe things which water will not, and this fire perhaps an embleme of ſomething elſe; For immediately after that, by that time they have preached thorough all the cities of Jury, he ſhall alſo come down with fire, or flaming judgments, on the obdurate unbeleevers, v. 12. (ſee Acts 2. 17, 19. &c.) and at the end of the world, reward every man according to his works.

* remove, or carry.

g. h.

12. Whoſe *i fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but will burn up the chaffe with unquenchable fire.]

12. He comes like an husbandman to threſh and winnow, with ſuch inſtruments in his hands which will ſever the wheat from the chaffe, the good from the bad; The good he will preſerve, but the refuſe he will deliver up to the wind and fire, to be utterly deſtroyed.

* winnowing inſtrument.

i.

13. Then cometh Jeſus] from Galilee to Jordan unto John, to be baptized of him.

13. While John was thus a preaching and baptizing, and had gathered good ſtore of diſciples, Jeſus cometh.

14. But John forbad him,] ſaying, I have need to be baptized of thee, and comeſt thou to me?

14. And John beſought him it might be otherwiſe.

15. And Jeſus anſwering ſaid unto him, Suffer it to be ſo now, for thus it becometh us [to fulfill all righteouſneſſe. Then he ſuffered him.]

15. To doe all thoſe things which are by God required of all under this ſtate of Johns miniſtery, (ſee note on Rom. 1. b) and by ſo doing, i. e. by my receiving baptiſme from thee, God hath determin'd to inaugurate me to my office of preaching the Goſpel, by ſending down his Spirit upon me at that time, and giving me teſtimony from heaven; upon this John permitted him, and baptized him, and accordingly it came to paſſe.

16. And Jeſus when he was baptized, went up ſtraightway out of the water, and loe the heavens were opened unto him, and he ſaw the Spirit of God deſcending *k like a dove, and lighting upon him.]

16. For Jeſus, as ſoon as he was baptized, went out of the water before John, and aſſoon as ever he came out of the water, he fell down on his knees in prayer to his father, Luke 3. 21. and whilſt he was praying, behold the heavens (ſee Acts 7. 56.) either really, or after ſome remarkable manner of appearance, parted aſunder viſibly before Chriſt, and the Spirit of God deſcended upon him, as a dove deſcends upon any thing, viſibly hovering, and lighting upon him, (ſo Mark 1. 10.) and John Baptiſt ſaw and diſcerned what was done, Jo. 1. 32.

* as it were.

k.

17. And loe a voice from heaven, ſaying, [This is my beloved ſon, in whom I am well pleaſed.]

17. And as the heavens parted aſunder, a thunder came out, and (joyned with it) a voice, delivering theſe words, This is, &c. i. e. This is my ſon whom I have ſent on purpoſe to reveal my will by him, and whatſoever he teaches comes from me, and is perfectly my will or law.

l

a. Βαπτιστὴς

V. 1. *The Baptist*] That we may understand the meaning of the title *Baptist*, we must first know what was meant by the washings among the *Jews*. Their frequent every day washings I now speak not of, but referre them to their proper place, *Mark* 7. 3. Those which we now speak of were those of the whole body, of which sort were first the Washings of the Priests, when they went into the Temple to minister or officiate, for that they never did after the building of the Temple, but they first wash'd their whole body. At the going into the Tabernacle washing the hands and feet was sufficient, *Exod.* 30. 20. but not so after the building of the Temple: see *Cod. Joma*, c. 3. They bring the Priest to the *house of washing*, לבית הטבילה, *which was without the Temple over the water-gate*. There (as it follows §. 3.) the *Priest washes*, and though he be under no legall uncleanesse, yet he never enters but he washes first, and (§. 4.) he puts off his clothes and goes down, and *washes*. The washing of his hands and feet, which was oft repeated (10. times in a day §. 3.) was done in the Temple. over the house of *Happarvah*, as 'tis there called; but this first washing of the whole body was constantly used before the entrance into the Temple (four times more in the Temple on the day of Expiation) for it was not lawful to come in thither without washing first, an imitation of which are the washings and lustrations among the *Gentiles*. A second sort was the washing of the *Proselytes*, who were to be received into the Church or Temple of the *Jewes*, and so to be wash'd at their entrance, as the *Priests* at their going into the Temple. Those Proselytes I mean, which being not born of *Jewish* but *Heathen* parents, became Proselytes of Justice, i. e. receiv'd the *Jewish* religion, and submitted to their whole Law, were circumcised, &c. These men were admitted by the *Jewes*, not only by Circumcision and (while the Temple stood) by Sacrifice, but also with this ceremony, or solemnity of *Washing*, i. e. ablution of the whole body, done solemnly in a River, or other such great place, or receptacle of waters; so saith the *Talmud* of *Jethro Moses's* father-in-law, בהגיר במילה ובטבילה במים *He was made a Proselyte by circumcision, and immersion in water*, *Tr. Repudii*: and the manner of this immersion is said to be, that they should *sit in water up to the neck, and in the while learn some of the precepts of the Law, both hard and easie*. This ceremony of their Initiation was never upon any occasion reiterated, say the *Jewish* writers (see note on *Joh.* 13. 6.) and belonged not only to those which being of years came over from *Heathenisme* to the *Jewes* religion, but also to their children-infants, if their parents, and the *consessus* under which they were, did in behalf of their children desire it, and on condition, that the children, when they came to age should not renounce the *Jewes* religion. Nay, the native *Jewes* themselves were thus baptized, so saith the *Talmud*, *Tr. Repud.* ישראל לא באו לברית אלא בשלשה דברים במילה ובטבילה ובהרציות הקרבן אף הגרים כיוצא בהם *The Israelites doe not enter into Covenant but by these three things, Circumcision, and Baptism, and Peace-offering, and the proselytes likewise*. Now these that were thus initiated, did put off all their former relations, not only their former worships and manners, but their relations of kindred, &c. and came forth, as if they had been new born, of a new mother, as the *Talmud* oft expresses it. So that he which was kin to him before, shall from thenceforth cease to be so, i. e. to be so accounted by him. To which I suppose our Saviour referres, when he speaks of *leaving father, and mother, and wife, and children*, &c. *Mark* 10. 29. *Luke* 18. 29. and when he talkes of *being born again of water*, &c. To this no question belongs that of *Tacitus Hist.* l. 5. speaking of those that went over to the *Jewes* religion, *nec quicquam priùs imbuuntur, quàm contemnere Deos, exuere patriam, parentes, liberos, fratres vilia habere, they are taught by their first admission to despise*, i. e. *to forsake, their fathers and mothers, children and brethren*, &c. And the *Jewes* have a saying, that he that hath married a wife too neer of kin to him, if he turn Proselyte to the *Jewes*, and receive their Baptism, he is no longer neer of kin to the woman, and so may now lawfully live with her. Of this custome of Baptizing Proselytes among the *Jewes*, we have a clear testimony in *Arrian* the Stoick Philosopher in his *Epictetus*, l. 2. c. 9. where the Proselyte *Jew* is by him styled βεβαμμένος, *dipt*, or *baptized*, and he that is not really converted to their religion, but only λόγῳ *in word*, or outward profession and shew, is by him called παραβαπτιστὴς a *counterfeit baptized* person. Having said thus much of the custom among the *Jewes*, 'tis now most easie to apply it to the practise of *John*, and after of *Christ*, who certainly took this ceremony from them. Hence was *John's* baptism, as theirs, in a River, in *Jordan*, *Mark* 1. 5. in a confluence of much waters, as in *Ænon*, *John* 3. 23. *because*, as it is added, *there was much water there*, and therefore as the *Jewes* writing in *Greek* call those *Lakes* wherein they wash themselves κολυμβήθρα, so in the *Christian* Church the βαπτιστήριον, or vessel which contained the baptismal-water, is oft called κολυμβήθρα a *swimming*, or, *diving place*, with some reference also to that ἐπὶ τῇ προβατικῇ. *John* 5. 2. where the cures were wrought on them that went down into it. The other parts of the parallel will easily apply themselves; all that is proper to this place is only this, that *John* preaching repentance to the *Jewes* in the desert, received all that came unto him, as new Proselytes, forsaking their old relations, i. e. their sins, and in token of their resolved change put them into the water, dipped them all over, and so took them out again, and upon the sincerity of their change promised them remission of their sins, and told them of the *Messias*, which was suddenly to appear among them, and warned them to beleive on him.

Προσήλυτοι

b. Μετάνοια

V. 2. *Repent ye*] This μετάνοια is not only *sorrow* for sin, or wishing it undone, but a *change* of *mind*, μετάθεσις τῆς νοῦ, *conversion*, *Mal.* 4. 6. and *reformation*, μετάνοια ἀπὸ πονηρῶν ἔργων, *Heb.* 6. 1. *Repentance* not only *for*, but *from dead* or sinfull *workes*. Both very necessary.

c. Τῶν οὐρανῶν

Ib. *Kingdome of heaven*] The phrase βασιλεία τῶν οὐρανῶν, or τοῦ Θεοῦ the *kingdome of heaven*, and, *of God* signifies in the New Testament the *kingdome* of the *Messias*, or that state or condition, which is a most lively image of that which we beleive to be in Heaven, and therefore called by that name. For as *Gods* regal power exercised in Heaven consists in assisting, defending, and rewarding all his faithful subjects, and in warning, punishing, and destroying his obdurate enemies, so this *kingdome* of the *Messias* is an exact Image, or resemblance of it; And being, as 'tis elsewhere affirm'd, not of *this world*, a Secular kingdome, but consisting especially in subduing the world to his dominion, That is done first by the descent of the *Spirit*, and preaching the *Gospel*, by his word powerfully working in some, and bringing them unto the Faith, and then by his *iron rod* executing vengeance on others, *viz.* the contumacious and obdurate (to this purpose that Parable deliver'd by *Christ*, *Luke* 19. 12. on occasion of *their thinking that the Kingdom of God should presently appear*, v. 11. is very considerable: see the place,) and particularly those of the Nation of the *Jewes* after the crucifixion of *Christ*. And accordingly this *kingdom of God* will generally signifie these two together, not only the first

alone,

alone, but in conjunction with it, that other more tragicall part of it also. That 'tis used so here may be discerned; First by that which is said in *Malachy*, by way of Prophecy, of *Johns* preaching, c. 4. 5. that he should come *before the great and terrible day of the Lord*, (see note on c. 17. a.) i. e. before the fatal destruction of this people, and also in *Isaiah*, that when he *cryed in the wilderness*, this was part of his crying [*Prepare ye the way of the Lord*:] noting him an *anteambulo*, or *forerunner of Christ's* coming (which what it signifies will be explained, *Mat.* 24. b.) and again, *Every valley shall be exalted, and every hill brought low*; Which although it were Literally spoken by the *Prophet*, of the reducing the people from Captivity to their own country, (expressing it by the former deliverance and passage out of *Egypt* through *uneven craggy* wayes in the desert, which yet by *Gods* conduct were made passable to them, and they brought at last to a *Canaan*) and Mystically of the removing all Obstacles in our way to felicity and blisse, yet may farther be applied to this of the *Roman* armies coming against *Jerusalem*, and perhaps be explained by that passage in *Josephus de Bell. Jud.* l. 6. c. 12. that *the high and low places were made plain for the coming of the Roman Army, and engines against Jerusalem*, in like manner, as when * *Strabo* saith of the *Romans*, ἔσφωσαν ἢ κ τὰς κατὰ τὴν χώραν ὁδοὺς, προσβάντες ὀκλοπάς τε λόφων, κ ἐγκώσεις κοιλάδων, *they plain'd the wayes through the region, cutting down the hils, and filling up the hollow places.* And so the verses of *Sibylla Erythræa* (set down by [a] St. *Augustine* and [b] *Prosper*) beginning with *Judicii signum, the sign of judgement*, and *E cœlo Rex adveniet, the coming of the king from heaven*, and that *in carnem, into the flesh, præsens ut judicet Orbem, that being present he may judge the world*, there follows,

* *Geog.* l. 5. p. 162.

[a] *De Civit. Dei* l. 8. c. 23.

[b] *De Prædic.* par. 2. c. 1.

Dejiciet colles, valles extollet ab imo,
Non erit in rebus hominum sublime vel altum,
Jam æquantur campis montes———

He shall cast down the hils, and advance the valleys, There shall be among men nothing lofty or high, The mountains are now level'd to Campagnia: And then soon follows,

———*Tellus confracta peribit,*

the *destruction* of the *earth or land*, i. e. (in the sacred Dialect) of *Judæa*.

Secondly, by that which follows here v. 10. as the explication of this text of the *Baptists* [*and now also the axe is laid to the root of the tree, every tree therefore that bringeth not forth good fruit, is hewn down, and cast into the fire*] and again v. 7. by the ὀργὴ μέλλουσα [*the wrath ready to come upon them*] which is proportionable, or parallel to the *approaching kingdome of heaven*, as the exhortation v. 8. of *bringing forth meet fruits of repentance*, is to μετανοεῖτε *repent*, and so directly in that Prophecy of *Malachi's* concerning the coming and preaching of *John Baptist*, *Mal.* 4. 5. 6. the summe of his preaching is expressed by the effect of it, *He shall turn the heart of the fathers to* (or, *with*) *the children, and the heart of the children to* (or, *with*) *their fathers*, i. e. shall convert all sorts of *Jewes*, young and old, *fathers* and *children*, preach *conversion* and *repentance* to them, *lest I*, (i. e. *God*) *come and smite the earth* (or, *land*) *with a curse*; Where, as *Gods coming* is interpreted by his *smiting Judæa* (curses and inflictions on that *land*) so is this Denunciation of those judgments, part of that *Baptist's* sermon, and the *repentance* or *conversion* by him preach'd, the only meanes to avert them. And so likewise in *Isai.* 40. the *revealing the glory of the Lord*, &c. v. 5. may be 1. the *preaching of the Gospel*, and then the visibleness of *Gods* judgements on all the *Jewes* in *Judæa*, and the sixth, seventh and eighth verses very fitly referre to the sudden Destruction of that people, as the *withering of grasse*, or *fading of flowers* upon *Gods* blowing upon them, whereby his Displeasure is expressed. To which yet his *preservation of the remnant* (as here his *gathering the wheat* into his *garner* v. 12.) his protecting of the *few beleivers* (so that *not an hair of their heads shall fall*, *Luke* 21. 18.) is immediately annex'd v. 9, 10, 11. And accordingly [*the kingdome of God*] here is not so to be restrain'd to the Punitive part, but that it also contein under it that other peice of Regality, which consists in protecting of subjects, and *rewarding them which doe well* also, which should be most visible at the time of his punishments on the obstinate, *his burning the chaffe with unquenchable fire.* To this purpose the words of Saint *Luke*, c. 21. v. 18, 31. are most remarkable, where setting down distinctly the Signs and forerunners of the destruction of the Temple and that people, and among those prognosticks, the great *persecutions* which the *Disciples* should find from the *Jewes*, he bids them then *cheerfully look up*, v. 28. for their ἀπολύτρωσις *Redemption*, deliverance from these hazards and pressures, *draweth neer*, and, with a short Parable interposed to expresse it, he adds v. 31. *Know that the Kingdome of God is at hand*, this Kingdome surely here, which now approached, but should then be more neer, wherein the judgement of *God* should be most visible in judging betwixt the Wheat and Straw, burning up the refuse, destroying the impenitent unbelieving *Jews*, but protecting and setting safe on the shore all the Disciples & beleivers, and that by the very destruction of these their Brethren who were their chiefest persecutors, v. 16. This sense will be the more unquestion'd, if it be observ'd, that when *Christ* himself begins to preach, he used these same words, c. 4. 17. by which it is clear, that *Christ's* preaching the Gospel was not the only thing meant by this *kingdome* (as 'tis generally supposed) because that was then actually present, when *Christ* saith only [ἤγγικα, *it is nigh* approaching.] And if it be said, that ἤγγικα in the Preter tense, expressed by the *Latine*, *appropinquavit*, may signifie that it *hath been neer*, but now is *present*; Then first I answer, that that Grammaticall nicety will not be appliable to many other places of Scripture, where that Tense is used. 2. That even the full Grammaticall importance of it will be made up by rendring it [*it hath for some time been approaching*] that peoples sins long calling for it. 3. *Luke* 21. 31. (which was long after this, and withall a prediction of a time then Future) 'tis then but ἐγγύς ἐστι *the kingdome of God is nigh.* And as by *Christ*, so when the *Apostles* are sent out by him the same stile is still prescrib'd them, *Mat.* 10. 7. *As you go, preach, saying, The Kingdome of heaven is at hand.* And as it is to this same sense affirmed by *Christ*, that he came *to send a sword* ἐπὶ τ γῆν, i. e. a slaughter *on the land of Judea*, *Mat.* 10. 34. so when this commission of the *Apostles* is set down by St. *Luke*, 10. 11. to those that *receive them not*, they are appointed to use a direful ceremony, *shaking off the dust from their feet against them*, and telling them the importance of it, that the *kingdome of God is nigh upon them*, ἐφ' ὑμᾶς, v. 11. and upon the back of that, v. 12. *Verily I say unto you, it shall be more tolerable for Sodome in that day* (i. e. not in the day of Judgement to come, for that belongs to each particular person, not whole cities together, but) *in that day* of the Kingdom of God, then for that refractory city. *Gods* dealing with *Sodome* in the day of their destruction with *fire* and *brimstone*, shall be acknowleg'd to have been more supportable, then his dealing with such contumacious impenitent cities of *Judea*; So *Mat.* 16. 28. *The Son of man coming in his kingdome*] belongs not to the Transfiguration, as 'tis by many mistaken, but to a coming in the *glory of his father* to *reward* and *punish*, v. 27, (and is call'd the *kingdom of God coming with power*, *Mark* 9. 1.) and that belongs clearly to the scope of the place, *viz.* to arme his followers, that they should not be terrified

Ὀργὴ μέλλουσα

with the malice of the *Iewes*, v. 25. or tempted to deny *Christ*, *Luke* 9. 29. So *Luke* 19. 11. when 'tis said, they *thought the kingdome of God should presently appear*, *Christ's* parable concluding with the *bringing forth*, and *slaying the enemies before him*, applies it directly to this purpose, v. 27. and so what he adds v. 43. at his entrance into *Ierusalem*. So *Luke* 17. 20. when he answers that the *kingdom of God comes not with observation*, i. e. in a pompous remarkable manner, so as *Kings* are wont to come with their Court and train attending, which all men come out to look after, and crie, *Lo here*, i. e. it *is come*, &c. it is clear by the consequents, that it belongs to this matter, 1. the preaching of the *Gospel* among them, then already begun, v. 21. and then the *destroying of unbeleivers*, v. 22. 24. &c. The way by which this phrase comes thus to signifie, is this, because there be several offices of a *King*, the exercise of *the power of the Sword*, as well as of *making Laws*, of punishing and rewarding, as well as of reigning, he is ἔκδικος εἰς ὀργὴν, *Rom.* 13. 4. *an avenger to inflict punishment*, and so he is express'd at his ἐκδίκησις, *Luke* 18. 7. speaking of this matter. In this respect it is, that the Governours of the *Iewes* were call'd *Iudges*; inflicting of punishments or judgements (which is one part) giving denomination to the whole Regal office; and so *Luke* 10. these three phrases, [*the kingdome of God*] v. 11. and [*that day*] i. e. the time of his exercising that *Regall power*, v. 12. (or as Saint *Marke* reads it, ἡμέρα κείσεως, *Mar.* 6. 11. *the day of executing judgement*) and in the same matter [κρίσις ver. 14. *judgement* simply] are all phrases of the same significancy to note the destruction here threatned, with which there was also Mercy mingled, and preservation to some. See *Luke* 17 34. and 21. 28. The same thing is express'd by other phrases, the *coming of Christ*, *the end*, the *end of all things*, the *conclusion of this age*, &c. which in their due places shall be observ'd.

d. Καμήλε τρίχες.

V. 4. *Of camels hair*] This garment ἀπὸ τριχῶν καμήλε, of *Camels hair* used by *Iohn* the *Baptist*, seems to be no more then a garment of Hairecloth, made of haire rude and raw, not of haire softned and dress'd, or spun into a thred. The difference betwixt these two is the same that betwixt Flax rude or unprepared, and the same dress'd or spun, one having much more of courseness and asperity then the other; or between that which we now call Hairecloth, which is made of rude, undress'd haire, and chamlet or grogoram, that is made of it, when 'tis softned, and spun, and prepared. That the former is that which is here mention'd, may appear, 1. by the design of it, used by *Iohn*, as here set down by the *Evangelist*, to signifie the Austerity of his Habit, as well, as that, which follows, is of his Diet; (and so interpreted by all the Ancients,) which it would not be, had it been thus dress'd and softned. 2ly. It is to be considered, that as he was *Elias*, *that was foretold* should *come*, so his Habit, and his Diet, and the Wilderness (as well as the matter of his Prophecy, *fire from heaven*, judgments on the impenitent) were to represent *Elias*. Now of *Elias* we read, his habit thus described, 2 *Kings* 1. 8. *He is an hairy man, and girt with a girdle of leather about his loynes*, where the *haire*, being joyned with the *leathern girdle*, or *zone*, may most probably be interpreted (both of them) to the same matter of his habit, or manner of attire, enquired of v. 7. (and so 'twill be a complete description of that, this *haire cloth* and *leathern zone* being all the clothes that he had visible about him, as it was of the *Baptist* here) and not of the Form, or manner, or constitution of his Body, that he was like *Esau*, a man with much hair growing upon him, for that alone would have been but a very imperfect description of him, nothing else of his body being mentioned, and on the other side, only a *leathern girdle about his loynes*, which as it cannot be applyed to the form or fashion of his body, but must necessarily denote his attire, so it would be a very imperfect description of that, if nothing else of that kind were joyned with it. 3ly. This was the mourning habit, Sackcloth and Haircloth (if among them they differed at all) differing but little, both of them garments of the greatest courseness, and austerity. And then as in the *Christian Church*, from the *Iewish*, he that Excommunicated, or pronounced sentence of Anathema against any, is said to *mourn* or *bewail* him, 2 *Cor.* 12. 21. so the *Prophets* that came to foretell judgements upon a Nation, did put on such mourning habits to denote the sad errands they came about. That was *Elias's* errand then, and *Iohn Baptist's* now, of the *axe laid to the root of the tree*, &c. and thus the *two witnesses* in the *Revelat.* c. 11. (that are described, like *Elias* v. 5. *the fire cometh out of their mouth, and devoureth their enemies*, relating to his calling for *fire from heaven*: and again v. 6. *they have power to shut heaven that it shall not rain*, as *Elias* had) are said to *prophecy clothed in sackcloth* v. 3. which *sackcloth Rev.* 6. 12. hath the Epithet of τρίχινος *hairy*, bestow'd upon it, expressing the materials of it to be of Hair, which they used for their mourning habit. To this clearly referres that of the false Prophets, that they *wore rough garments to deceive*, *Zach.* 13. 14. The *rough garments*, the token of the Prophet, as the Deceiving is all one with the False. As for their conceit who think *Iohn's* garment here to have been a skin of a Camel with the hair on, such as the sheep-skins and goat-skins *Heb.* 11. it is sufficiently confuted by the *Evangelist*, who makes the Clothing, and the Girdle of different matters, using different forms of speech to expresse them by, which there is no reason to think would have been done, if they had been both of the same. Σάκκος

Ib. *Wild honey*] The μέλι ἄγριον, or *field honey* is a kind of extemporary diet (as water out of the spring) such as was to be found in woods, running out of trees where bees were so 1 *Sam.* 14. 25. there is δρυμὸς μελισσῶν καὶ πρόσωπον τῆς ἀγροῦ, where our *English*, out of the *Hebrew*, read [*they came to a wood, and there was honey upon the ground*] and v. 26. εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ ἰδοὺ διεπορεύετο μέλι, *when they came into the wood, behold the honey dropt*, and v. 27. *Ionathan dipt his rod*, εἰς τὸ κηρίον τοῦ μέλιτος, *in a combe of honey*. In which place, that which is δρυμὸς μελισσῶν, *a wood of honey* in the *Greek*, is by an Hypallage *mel sylvestre*, *wood-honey*, the very thing that is here, μέλι ἄγριον, *field-honey*, or *wood-honey* (*agri* and *sylvæ* being oft promiscuously used for any places (remoter from towns) open and unenclosed, though they be not wood-lands. So in *Virgil*, *sylvis egressus*, *Æne.* 1. and *sylvestrem musam*, *Eclog.* 1. in relation to the mountains or downs, where they fed their flocks) which sense of the μέλι ἄγριον makes it also not improbable, that ἀκρίδες, which here are joyn'd with it, as the *Baptists* only food, may signifie ἀκρόδρυα or ἀκρώμονες, i. e. πάντες οἱ τῶν δένδρων καρποὶ, or καρποὶ δενδρικοὶ, *all fruits of trees* in *Phavorinus*, i. e. fruits of the wilder trees, or indeed herbes or leaves. To which purpose I shall referre the *Reader* to *Steph. Forner. rer. quotid. l.* 6. c. 27. Thus doth *Isidore Pelusiote* interpret it with great earnestnesse against the other rendring of it, Αἱ ἀκρίδες ἃς ζῶα ἐσθίει, ὥς τινες ἠνόησαν ἀμαθῶς, μὴ γένοιτο, ἀλλ' ἀκρώμονες βοτανῶν καὶ φυτῶν. *Ep.* 5. the *word*, which we render *locusts*, *signifies not living creatures, as some have ignorantly conceived, no by no meanes, but the tops of herbs and plants.* And to this purpose is it, that *Burchardus* (p. 330.) in his Description of the Holy Land, saith, that he hath found in the Monasteries of *Palestine*, neer *Iordan*, a food which the *Monks* there use, of a sort of herbs call'd *locustæ*, the same, say they, which the *Baptist* fed on. Though the truth is, *Origen*, *Clemens*, *Ambrose*, and *Hilary* interpret ἀκρίδες *locusts* as a sort of *grashoppers*: and it appears by *Leviticus* c. 11. 22. that they were used for food, being reckoned among the clean creatures, and by *Pliny* *Nat.* e. Μέλι ἄγριον Ἀκρίδες

Nat. Hiſt. l. 11. and *Athenæus* l. 4. that the *Æthiopians* and ſome others fed on Graſhoppers, but thoſe ſalted and dried, ſaith *Pliny*, which cannot well be ſuppoſed of the *Baptiſt* here, whilſt he continued in the wilderneſſe. 'Tis more probable, that as the *Sarmani* or Σαμονᾶιοι in *Clem. Alex. Strom.* l. 1. or *Germanæ in Strabo* call'd ὑλόβιοι (*thoſe that lived in the woods*, (not as 'tis falſly read ἀλλόβιοι) and neither inhabited cities, nor had houſes) ἀκρόδρυα σιτοῦνται, καὶ ὕδωρ ἐν χερσὶν πίνουσι, *eat hearbs, and drink water in their hands*, ſo the *Baptiſt* here abſtein'd from *wine*, fed on this *victus parabilis*, *food that wanted no dreſſing* (ἄπερ οἱ νῦν ἐγκρατῆται, ſaith he, *as the Encratites of this time*) which *Strabo*, out of *Megaſthenis Indica*, expreſs'd by ὑλόβιοι ζῶντες ἐν ταῖς ὕλαις ἀπὸ φύλλων καὶ καρπῶν ἀγρίων, *they that lived in woods upon leaves, and wild fruits.*

f δοκεῖν

V. 9. *Think*] The phraſe [μὴ δόξητε λέγειν] is no more then μὴ λέγητε, *ſay not*, or, as S. *Luke* reads c. 3. 8. μὴ ἄρξητε λέγειν, *begin not to ſay*, For ſo δοκεῖ, and *videtur* is oft an Expletive. So 1 *Cor.* 10. 12. ὁ δοκῶν ἑστάναι, *He that truly ſtands* (not only *ſeems* or *thinks* himſelf to *ſtand*) for none elſe are capable of falling: ſo 1 *Cor.* 11. 16. *If any man* δοκεῖ φιλόνικος εἶναι (not *ſeem* to be, but *really*) *be contentious*; and c. 12. 22. where δοκοῦντα μέλη ἀσθενέστερα ὑπάρχειν, *the members which ſeem to be more weak*, are all one with ὑπάρχοντα, thoſe that *are the weaker*: ſo *Heb.* 4. 7. *Let us fear*, μή δοκῇ τις ὑστερηκέναι, *leſt any man* (not *ſeemingly*, but *really*) *come ſhort*. So *Luke* 8. 18. *the* [ὃ δοκεῖ ἔχειν, *that which he ſeems to have*] being compared with *Mat.* 13. 12. καὶ ὃ ἔχει, *even what he hath*, and *Mat.* 25. 29. and *Mar.* 4. 25. appears to ſignifie [*that which really he hath*] (though he make not the right uſe of it) otherwiſe it could not be *taken from him*. So *Mar.* 10. 42. οἱ δοκοῦντες ἄρχειν *they that think or ſeem to rule*, is rendred by Saint *Matthew* 20. 25. οἱ ἄρχοντες *the Rulers*. So in the ſtory of *Suſanna* v. 5. οἱ ἐδίκων κυβερνᾶν, not they which *ſeem'd*, but that *really did govern*. So in *Procopius* on 1 *Kings*, οἱ δόξαντες εὐσεβεῖν is applied to the pious Kings, *Aſa*, *Jehoſaphat*, &c. So in *Optatus*, ſpeaking of the fleſh of *Chriſt*, *quæ nullum videbatur admiſiſſe peccatum*, *which ſeemed to have committed no ſin*, his meaning muſt ſure be, that really he had not ſinned. Thus in humane *Authors* [δοκεῖ] is the form of affirming any thing. If there be any farther force in this word, then only as an Expletive, then (according to another notion of δοκεῖ) it will beſt be rendred *do not pleaſe*, or, *ſatisfie* your ſelves in ſaying, as δοκοῦντα is explain'd by ἀρέσκοντα, *Phavor.* See Note on *Mar.* 2. a. and Note on *Act.* 16. a.

g βαπτίζειν ὕδατι

11. *Baptize you with water*] *John's Baptiſme* by water previous and preparatory to *Chriſt's Baptiſme by the Holy Ghoſt and fire*, ſeems to be imitated by the *Devil* and his worſhippers, the *Indians* in * *Philoſtratus*, who had, ſaith he, *a well*, *whoſe water they eſteem'd ſacred, and endued with ſecret virtue*, Ὅσιον δὲ νομίζουσι τῷ ὄντι Ἰνδικῇ πάσῃ, *which was counted ſacramental to all the Indians*, nigh unto which, ſaith he, there was a veſſel of fire, in which the *Indians* were purged from their Involuntary ſins whereupon their wiſe men call the well, *The well of conviction*, or, *reproof*, and the fire, *The fire of pardon*, or, *expiation*. And ſo the *Brachmans*, before they ſacrificed, uſed to anoint themſelves ἀλειφόμενοι φαρμάκῳ, *which ſo heated their bodies*, that they ſent out fume and ſweat in *great abundance*, *as if they had*, ſaith he, *been* * *waſh'd with fire.*

* De vit. Apollon. l. 3, c. 3.

p. 118. d.

c. 5. p. 123. Περὶ λοιμοῦ.

h Βαστάζειν

Ib. *To bear*] That which is here βαστάσαι, is not, as in other places, βαστάζειν βάρος, the *bearing of a burthen* or *weight* (the Labourers or Porters office) but as a Miniſterial Office, either 1. to *remove* things that are not of preſent uſe, out of the way (the ſame that in other places is expreſs'd by ἆραι, as ἆραι κράββατον *to take away*, or *put aſide the bed*, as being no longer uſefull) and by this meanes it will here be all one with λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων, *to looſe the latchet of the ſhooe*, *Mar.* 1. 7. and *John* 1. 27. that Looſing, being in order to taking it off; Or elſe 2ly, as *Lu.* 10. 4. βαστάζειν ὑποδήματα *to carry ſhooes* was ordinary in journeys, ſo might it fitly be the Diſciples office to doe ſo, and ſo either way the meaning of the *Baptiſt*'s ſpeech is, that he was unworthy to be *Chriſt's* Diſciple, for the Diſciples of any *Prophet* among the *Jews* were to ſerve him as his Miniſters, to perform to him his ordinary neceſſary ſervices; ſo *Joſhuah* was unto *Moſes*, *Exod.* 24. 13. and in *Joſephus* l. 1. So *Eliſha* miniſtred unto *Elias*, 1 *Kings* 19. 2. *and poured water on Elias hands*, (this being ſet down as the Diſciples office among their Conſtitutions) and ſo when *Chriſt* ſaith, he was among them *as he that miniſters*, *Luke* 22. 27. that of miniſtring, referres to the office of a Diſciple. And ſo when they are call'd the *ſons of the prophets*, it is in the *Hebrew* notion, wherein בָּנִים and מְשָׁרְתִים, *ſons* and *ſervants*, or *miniſters*, are all one.

Ὑτίον

V. 12. *Fan*] Πτύον ſignifies a *winnowing inſtrument*, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σῖτον ἀπὸ τοῦ ἀχύρου, a piece of *wood*, *by which they ſeparate the wheat from the chaffe*, ſaith *Heſychius*. The *Hebrew* reads מוֹרֶה *ventilabrum* from זָרָה *diſperſit*, *ventilavit*, referring in generall to *Winnowing* or holding up to the wind, but not peculiarly to the manner of doing it. The *Syriacke* hath רפשא *raphſho*, and ſo the *Arabick* alſo. In which languages the word is ſaid to have two ſignifications, 1. to note a *ſhovel*, or ſuch like inſtrument, *with a broad head*, as a *paddle*, &c. wherewith the ſurface of the earth is plained or pared. So 'tis in the *Arabick* proverb, *Men al rapſh el al arſh*, *from the ſhovel to the throne*, from the meaneſt profeſſion to the greateſt dignity; 2. (as * *Jeſu Bar Ali* defines it) *an inſtrument with a broad head*, wherewith corn is moved or winnowed, or ſtirr'd up, to cleanſe it. Accordingly the *Greek* πτύον *Heſychius* expreſſes firſt by δείναξ, and then δείναξ, ſaith he, is ὄργανον ὀδοντικὸν. *an inſtrument with teeth*, and again he explains it by τρίαινα, and τρίαινα he defines to be δόρυ τρεῖς ἔχον ἀκμὰς, a *ſpeare*, or *pike*, *having three teeth* or *ſharps*, a *three-tooth'd pitchfork*, uſed to ſtirre, or throw up corn, when they make up their floors; and in another place, he makes it all one with τρίβολος, which being by the *Grammarians* ſaid to be τρίβελος, i. e. τρία ἔχων βέλη, that which *hath three darts*, *quod tres cuſpides habet*, it appeares to be directly all one with τρίαινα. The reſult of all this *Grammaticall* diſcourſe is this, that the word πτύον here is ſet to denote that γεωργικὸν ὄργανον ὀδοντικὸν, that *inſtrument with teeth*, ſomewhat like our pitchfork, with which they managed the buſineſſe of Winnowing their corn, ſtirring it up, that the chaffe, when the corn is out of it, having no weight in it, may be driven away with the wind. if there be any, and if there be none, they had an inſtrument, as we have now ſayles to make a wind, and then that blowes away the chaffe without any other helps, then of ſtirring it up, that the wind may have force on it. Thus *Iſa.* 30. 24. the corn is ſaid to be winnowed בְּרֹחַר (which, ſaith *Kimchi*, ſignifies *Pala*, *quâ grana*, *per ſpatium longiuſculum in ventum illata*, *à ventilatore purgantur*, (as Mr. *Fuller* renders him) and accordingly we render it a *ſhovel*) וּבְמִזְרֶה *and* (*with the fan*, we read, i. e.) with that inſtrument here ſpoken of, that ſtirres up the corn for the wind, that that may drive all the duſt and chaffe away; the word that the *Hebrew* here uſeth. This is diſtinctly and properly the manner of the διαχωρίζειν τὸν ἄλωνα, *the throughly cleanſing of the threſhing floor*, which here follows. For ſo at this day in thoſe parts under the *Turks* dominion (and alſo in *Spaine*, where, by the inhabiting of the *Moors*, who are *baſtard-Jews*, many *Jewiſh* cuſtomes are retained) the Threſhing-floor is in an eminent place in the open field, large enough to be compared with that of

* Syr. Arab. Lex.

Araunah, 2 *Sam.* 24. where *David* built an Altar. Thither, after gathering their corn, they bring it, then have they a pair of wheels of iron, joyned with an axle tree, and dented, or toothed, like a saw, and sometimes an heavy boord or plank, about the bigneſſe of an ordinary door, driven on the lower ſide, full of ſharp ſtones, or pieces of flints (the מורג and חרוץ, *Iſa.* 41. 15. which the *Greek* renders τρίχας ἀμάξης ἀλοητῆς, and *Iſa.* 28. 27. חרוץ, and אופן the *threſhing inſtrument*, and the *cart wheel*) and one of theſe the oxen draw over it, ſo at once with their feet treading out the corn, and with theſe breaking the ſtraw into ſmall parts, which is the ordinary food for their cattell all the year. This they take away and put up in bags. As for the Chaffe the wind drives that away, as 'tis *Pſal.* 1. 4. and *Job* 21. 18. and *Iſa.* 41. 16. λικμήσεις, καὶ ἄνεμος λήψεται αὐτούς, *thou ſhalt* * *winnow them, and the wind ſhall take them.* Only in caſe of the winds turning, when they fear that it will bring all the chaffe back again upon the floor, they put fire to it at the wind-ſide, and that creeps on and never gives over till it hath conſumed all the chaffe, and ſo is a kind of ἄσβεστον πῦρ here, a *fire never quenchable*, till it have done its work. To this deſcription of their practiſe many places in the old Teſtament agree. The *threſhing the mountains*, *Iſa.* 41. 15. referres to the cuſtome of Threſhing-floors in ſuch eminent places, and ſo ſetting the hills as chaffe, *winnowing* or *diſperſing* them as *chaffe* upon a *hill*, and *the wind carrying them away* v. 16. So *Jer.* 4. 11. *a drie wind of the high places in the wilderneſſe, not to winnow, nor to cleanſe, even a full wind* from thoſe places, &c. a *full wind*, in ſtead of Winnowing or cleanſing the Wheat from the Chaſte, carrying all away. So *Prov.* 20. 21. 'tis ſaid of the wiſe King; that he *ſcattereth the wicked, and bringeth the wheel over them*, *ſcatters* them as he that Winnows, and that he may doe ſo, brings firſt upon them the Wheel or Threſhing inſtrument. The ſame אופן *wheel*, that we had even now in *Iſa.* 28. 27. joyned with the *threſhing inſtrument*. And *Pſal.* 83. 13. *O my God make them like a wheel, and as the ſtubble before the wind*, both parts referre to this cuſtome alſo; make them, as a Threſhing wheel is wont to make the Corn, driving one part from another, and then the wind comes, and drives away the ſtubble and chaffe, and then follows, *as the flames conſume the mountains* (that is, ſet the Chaffe on the mountains on fire, and burn it, lick it quite up) *perſecute them ſo with thy tempeſt*, &c. ſo *Iſa.* 5. 44. *as the fire conſumeth the ſtubble, and the flame devoureth the chaffe.* According to this notion of Winnowing, and Burning the chaffe, this verſe accords with the generall matter of *John Baptiſt's* preaching, viz. *Chriſt's* rich promiſes of all merciful reception, and preſervation to thoſe that ſhall repent, and receive the *Goſpel*, and threatning of all judgements upon the impenitent *Jewes*, formerly expreſs'd by *the kingdome of God approaching*, and again by the *axe laid to the root of the tree*, ready to *hew* it *down*, and that attended with *caſting into the fire*, as here the *chaffe* is with *burning with fire unquenchable.* And ſo it was fulfill'd on the *Jewes* even in this life (as it was oft foretold) the godly true Penitents that received *Chriſt*, through theſe tribulations, were preſerved, when the reſt that could not bear, or hold out the tryall, all that the wind of temptation, falſe doctrine, &c. carried away, were generally deſtroyed, the *corn* laid up in a *garner*, and the *chaffe devoured with the fire.*

* or perhaps *threſh them*, (*Scenite on chap.* 21. g.)

V. 16. *Like a dove*] That the Spirit came upon *Chriſt* in the body or ſhape of a Dove, cannot, I think, be concluded from this place, nor from the parallel *Mar.* 1. 10. but only that the *Spirit deſcended*, and *came*, or *lighted* on him, *as a Dove* uſes to doe on any thing, firſt *hovering*, and *overſhadowing* it. And whereas 'tis added by Saint *Luke*, σωματικῷ εἴδει, that will be beſt rendred *in*, or, *with a bodily appearance*, and joyned with καταβῆναι, i. e. the *Spirit deſcended* ſo, as might be (and was really) ſeen (εἶδε in *Matthew*, and *Marke*, *he ſaw him deſcend*) ὡσεὶ περιστερὰν *as it were a dove*, i. e. as a Dove viſibly deſcends, and lights on any thing, or, *in a manner ſomewhat reſembling a dove* (ſo ὡσεὶ ſignifies, as *Acts* 2. 3. the *divided tongues* ὡσεὶ πυρὸς, *as it were of fire*) doth not denote them to be of fire, at leaſt to have the effects of fire, burning, &c. but either in the colour, or form like that of fire) not defining any ſhape, wherein the *Holy Ghoſt* appeared. That the *Holy Ghoſt* both here and in other places did Viſibly appear, there is no doubt; That he did in the caſe of *Mary*, at the time of her Conception of *Chriſt*, ἐπέρχεσθαι *come upon her*, and ἐπισκιάζειν *overſhadow her*, is affirmed *Luke* 1. 35. and that is perfectly agreeable here to this of *deſcending* ὡσεὶ περιστερὰν *a Dove* uſes to doe, when it comes down and viſibly lights on any thing. Nay other glorious appearances of *God* are expreſs'd in other places, in the ſame manner, as when the *bright cloud* (i. e. an appearance of ſhining light, as broad as a cloud) ἐπεσκίαζον αὐτοῖς, *Mat.* 17. 5. thus *hovered* over or *overſhadow'd* them. So again *Mark* 9. 7. *Luke* 9. 34. and accordingly in the Tabernacle were the *Cherubims* of glory, thoſe officers or miniſters of this appearance of *God*, *overſhadowing* or *hovering* over the *propitiatory*, or covering of the Arke, *Heb.* 9. 5. And ſo 2 *Peter* 1. 17. This Voice at this time deliver'd [*This is my beloved ſon, &c.*] is ſaid to have come from the *magnificent glory* (*gloria majeſtaticæ præſentiæ, the glory of the majeſtatick preſence*, ſo frequent in the *Targum*) i. e. from this Cloud, where the *Angels* were, and wherein *Elias* and *Moſes* appeared, and ſo in the third verſe of that chapter δόξα *glory*, ſeems to denote the appearing of the *Holy Ghoſt*, as ἀρετὴ *virtue*, or *power*, *Chriſt's* after-miracles; In the like manner, as we find πνεῦμα *ſpirit* and δύναμις *power* in other places, and as learned men, in rendring the *Jewiſh* writers, interpret שכינה *Gods inhabiting* or appearing among us (ordinarily rendred *glory*) by *Spiritus ſanctus* the *holy Ghoſt*. But by all this there is no more expreſs'd, but only the Manner of this appearance, or how he viſibly was ſeen, or appeared to deſcend; but for the Shape wherein the *Holy Ghoſt* appeared, here is yet nothing expreſs'd. That which ſeemeth moſt probable is this, That the *holy Ghoſt* took not on him here any bodily Shape, but yet appeared to be Preſent as *God* is ſaid to be Preſent in any place in the old Teſtament, i. e.) by the appearance of *Angels*, which being the Courtiers of heaven, where they appear, there *God* is ſaid peculiarly to be preſent. Hence it is, that the well *Lahairoi*, where the *Angel* appeared to *Hagar*, *Gen.* 16. 7. 14. is by the *Hieruſalem-Targum* *Gen.* 24. 62. ſtyled *Beer* (*the well*) *ubi manifeſtata illi fuit præſentia Domini majeſtatica, where the majeſtatick preſence of the Lord*, or the *preſence of God in majeſty, was manifeſted to her.* And ſo the Sanctuary, where, by the *Cherubims*, *God* exhibited himſelf, is called by the ſame phraſe, *Gloria majeſtaticæ præſentiæ Domini, The Glory of the majeſtatick preſence of the Lord*, *Gen.* 40. 34. So in the delivering of the *Law*, which, the Author to the *Hebrewes* c. 2. 2. ſaith, was *ſpoken by Angels*, *God* ſaith *Ex.* 19. 11. *the Lord will come down in the ſight of all the people, and I have talked with you*, c. 20. 22. Now how thoſe *Angels*, the good *Angels*; the Courtiers of *God*, appeared, may be collected in generall from their title, Ἄγγελοι φωτὸς *Angels of light*, in reference to a lucid, ſhining, flaming appearance (as the *Philoſopher* ſaith, that if *God* would take upon him a body, it would certainly be light) but more diſtinctly from the ſtory of it, *Mat.* 28. 3. *His appearance was as lightning, and his garment white as ſnow* (as *Luke* 9. 29. 'tis ſaid of *Chriſt* on mount *Tabor*, *his cloathing was* λευκὸς ἐξαστράπτων, *white* and *flaſhing* as *lightning* doth) i. e. *a bright ſhining cloud* (ſuch as in *Exodus* is call'd a *cloud by day*, but *fire by night*, a

k. ὡσεὶ περιστερὰν

ἐπεσκίαζεν

δόξα

pillar

pillar of cloud Deut. 31. 15.) or fiery appearance in the midst of a white cloud, as of a *garment*, i. e. cloathed or encompass'd with it, which is directly ῥεφέλη φωτεινή, *the lightsome cloud*, even now mention'd: and so generally the *Scechinah*, by which the *Hebrews* use to expresse *Gods presence* on earth, is rendred δόξα *glory*, from *Exod.* 24. 16. *the glory of the Lord abode*, &c. (see Note on *Rom.* 1. f. and c. 9. c. and *Jo.* 1. c.) and that *glory* generally expres'd by Painters by the rayes, or beams of the Sunne, or light, because that is the liveliest resemblance of it, as 'tis set down *Luke* 2. 9. δόξα κυρίου περιέλαμψεν, *the glory of the Lord shone about them*, which is added to the mention of the *Angels* coming to them. And so *God's* promise of *coming to the people on Sinai the third day*, c. 19. 11. is thus performed v. 16. *there were thunders and lightnings and a thick cloud upon the mount.* And agreeable to this it is, that in that other visible descent of the *holy Ghost* upon the *Apostles*, *Act.* 2. 3. ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν, *there were seen by them tongues parted or divided, as of fire, and it*, i. e. *the fire* (or that so like *fire*,) *sat*, *or rested on every of them*, That which appeared was *cloven*, or *divided tongues as of fire*, several flashes or beams as of fire, in the shape of tongues divided, as it is easie to conceive by a flame cleft asunder in many places, according to the natural motion of flames, of which every part as it extends it self in longitude, grows more Pyramidal, and so divides from the part next to it, and one of these divisions did, as it were, *lambere*, *lick*, and so rest upon the head of every of the *Apostles*, according to the *Hebrewes* phrase or idiome, who for *flame of fire*, use לשון אש the *tongue of fire*, *Isa.* 5. 24. because a flame is of that form, say they. Somewhat like this hath the appearing of *Angels* generally been in the *Scripture*, see *Exod.* 19. 18. where *God* descends on the mount in fire, *gloria præsentiæ divinæ in flamma ignis*, saith the *Jerusalem-Targum*, *the glory of the divine presence in a flame of fire*, which is but the explication, and rendred as the reason of what was said before v. 16. of the *lightning* and *thick cloud*, or *thick cloud*, or *darknesse*, *where God was*, *Gen.* 20. 21. and therefore *Psal.* 104. 4. *his ministers* (i. e. *Angels* ministring to him) are said to be a *flaming fire*. Thus in the first mention of it *Gen.* 3. 24. the *Jerusalem-Targum* reads, *gloriam divinæ præsentiæ supra duos Cherubinos collocavit*, *he placed the glory of the divine presence upon two Cherubims*, where in the Hebrew we find the *two Cherubims*, and להט החרב (*a flaming sword* we read it, but it may perhaps be better rendred) *a flame of sword*, i. e. of separation, division, φλὸξ διαμεισμοῦ, for so the *Hebrew* חרב which is rendred *sword*, signifies *division*, as is exemplified by *Mat.* 10. 34. compared with *Luke* 12. 51. where instead of μάχαιρα *sword* in one, is διαμερισμὸς *division* in the other, and then that φλὸξ διαμεισμοῦ, *flame of division*, or partition there (signifying that appearance to be a bright shining as of fire, and that parted one from another in many places, *to turn every way*, saith the text) will be somewhat answerable to the word διαμεριζόμεναι *divided*, in the *Acts*, in respect of the division of the fire (that appeared) in several branches, but certainly in respect of the fire. By all that hath been said, the meaning of the words in this place may be conceived to be this, *The heavens were opened* to *Christ*, and the *Spirit of God* (himself invisible, and taking no bodily form or shape upon him) was by *John seen to descend* upon him *as a Dove descendeth* and lighteth on any thing, or *as it were a dove*, that which appeared someway resembling a dove, with the wings spread abroad and hovering over one; viz. *Angels*, the token of *God's*, or the *holy Ghost's* presence, appeared in a bright shining cloud, or a flash of lightning in a cloud, and this stooped down upon him, and with that lightning thunder, and with that thunder a *voice* v. 17. (see Note on *Acts* 19. b.) And this as the solemnity of his Consecration, Imposition of hands, as it were, from Heaven, by which he received his commission to his Prophetick office, which he after communicated to his *Apostles*, in a manner somewhat like *Acts* 2. 2. 1.

Μάχαιρα διαμερισμὸς

V. 17. *Beloved son*] Those words of the *Father* from heaven, both here, and at the Transfiguration c. 17. [οὗτός ἐστιν ὁ υἱός μου ἀγαπητὸς ἐν ᾧ εὐδόκησα, *this is my beloved Sonne in whom I am vvell pleased*] were by him deliver'd with an intention, that they should be understood to relate to that Prediction, before deliver'd concerning the *Messias*, *Isa.* 42. 1. This will not so easily and so clearly appear by comparing these words with that Prophecy, either in the *Hebrew*, or the *Greek*, (because for *beloved*] here, and c. 17. 'tis [*chosen*] there, for [ἐν ᾧ εὐδόκησα, *In whom I am vvell pleased*] here, and c. 17. the *Septuagint* there have [προσεδέξατο αὐτὸν ἡ ψυχή μου, *My soul hath accepted him*] for [ὁ υἱός μου, *my son*] here, and c. 17. 'tis there in the *Hebrew* [עבדי *my servant*,] and in the *Septuagint*, ὁ παῖς μου, agreeable to that, though capable of being rendred *my son* also) as by comparing that of *Isaiah* with *Mat.* 12. 18. for in that place of *Matthew*, where those words of that Prophet are purposely recited, we find all these words [ἰδοὺ ὁ παῖς μου ὁ ἀγαπητός, εἰς ὃν εὐδόκησεν ἡ ψυχή μου, *behold my son* or *servant*, *beloved--in whom my soul* (i. e.) *is well pleased*] which differ very little from those *voices* from *heaven* in this, and that other place, save that the [ἰδοὺ *behold*] of Emphaticall promise in the Prophet, is here chang'd into [οὗτός ἐστι *this is*] as fitter to point him out now present; and παῖς an Equivocal word for a *son*, or *servant*, is changed into υἱὸς which is a *son* only. To this may be added that one part of these words in *Isaiah* [δέδωκα πνεῦμα ἐπ' αὐτόν, *I have given my Spirit upon him*] was here really supplied at this time, the *holy Ghost* coming visibly upon him, and in like manner [κρίσιν ἀπαγγελεῖ, *he shall declare judgement*] in the close of that verse, *Isa.* 42. 1. is equivalently supplied *Mat.* 17. 5. in [αὐτοῦ ἀκούετε *Hear him*] he having then begun that office of declaring or preaching, which consequently was then to be heard by them.

Ἀγαπητὸς ἐν ᾧ εὐδόκησα

Pair

CHAP. IV.

Paraphrase

1. THen was Jesus led up of the Spirit into the wilderneſſe, to be tempted of the [a] Devil.]

1. And immediately after his baptism, and before he entred on his prophetick office, that Christ might give an evidence of his piety, and trust in God, and of his constancy, it was thought fit that some trial should be made of him, And to that end, by incitation or impulsion of the Spirit of God (of which he was full, Luke 4. 1.) he went up from Jordan farther in the desert, not voluntarily putting himself upon temptation, but doing it according to Gods appointment.

2. **And when he had fasted fourty dayes and fourty nights, he was afterward an hungred.]**

2. And being there he was enabled by the miraculous power of God to continue fourty dayes and nights without eating or drinking any thing, as Moses and Elias, the two great prophets, had done, and after that, that he might be the fitter for the insuing tryall of his trust in God, made on him by Satan, he was as sharply assaulted with hunger, as any man at any time is, for want of meat.

3. And the Devil laying hold, and taking advantage of that opportunity came and ſaid unto him, If thou art the Son of God, make uſe now of that power to thy own releife, and turn theſe ſtones into bread.

3. And when the tempter came to him, he ſaid, If thou be the ſon of God, command that theſe ſtones be made bread.]

4. Bread or ordinary meanes of ſuſteining men, is not of neceſſity to the life of man, God can feed and uphold him by other meanes, whatſoever he pleaſe to make uſe of to that purpoſe, his bare word and nothing elſe, Deut. 8. 3.

4. But he anſwered and ſaid, It is written, [man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.]

5, 6. Then Satan, as 'tis b moſt probable, carried him in the aire, without doing him any hurt, unto Jeruſalem, being permitted by God to doe ſo, and ſet him on the battlement of the Temple; and urging a verſe of the Pſalm to him, Pſal. 91. 11. he perſwaded him to caſt himſelf down from thence, by that means to teſtifie that he was the Son of God; for if he were ſo, this he might doe ſecurely.

5. Then the Devil taketh him up into the holy city, and ſetteth him on * a b pinnacle of the Temple,

* the battlement.

6. And ſaith unto him, If thou be the ſon of God caſt thy ſelf down, for it is written, He ſhall give his Angels charge concerning thee, and † in their hands they ſhall * bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.]

† on their

* carry thee, ἆραῦσί σε

c. 7. It is ſufficiently manifeſt to me, that I am the Son of God, and cared for by him. toward me, as the Iſraelites did, Exod. 17. 7. ſaying, Is the Lord among us, or no? To which the prohibition of tempting God referres, Deut. 6. 16. (which is the text quoted in this place, a prohibition not of too much, but too little confidence, of doubting of Gods preſence among them.)

7. Jeſus ſaid unto him, [It is written again, Thou ſhalt not c tempt the Lord thy God.]

I ſhall not require any more ſigns to prove it, nor expreſſe any doubt of his power, and goodneſſe

8. And from thence gives him a view of all that was to be ſeen from thence, and addes a repreſentation of many of the other kingdomes of the world, in as ſplendid and inviting manner as he could, and all this in a moment of time, Luke 4. 5. not one after another, that ſo they might amaze and affect him the more with their ſplendor, and on a ſudden prevail upon him, which otherwiſe would not be ſo likely to doe it.

8. Again the Devil taketh him up into an exceeding high mountain, [and ſheweth him all the kingdomes of the world, and the glory of them.]

9. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

10. Then ſaid Jeſus unto him, Get thee hence, Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

11. Then for a while Lu. 4. 13. Satan left tempting him, (afterwards ſetting himſelf more induſtriouſly on all ſtratagems to take away his life) and as the Devil left him, the good Angels came and waited on him, miniſtring to his hunger, or bringing him meat, as to Elias was done.

11. Then the Devil † leaveth him, and behold Angels came and miniſtred unto him.]

† diſmiſſeth, ἀφίησιν

12. After this, not immediately, but having gone once into Galilee, and done many followers, John 2. 2. by name Philip, John 1. 43. (for this and much more was done before Johns being caſt into priſon, John 3, 24. ſee note on Joh. 1. e.) when he heard of the impriſonment of John, he went a ſecond time into Galilee.

12 Now when Jeſus heard that John was * caſt into priſon, he departed into Galilee.]

* delivered up, παρεδόθη

13. And leaving Nazareth he came and dwelt in Capernaum, which is upon the ſea coaſt, in the borders of Zabulon and Nepthali:

14. That it might be fulfilled, which was ſpoken of Iſaias the Prophet ſaying,

15. Galilee incompaſs'd, or in the confines of other nations.

d. e.

15. The land of Zabulon and the land of Nepthali d by * the way of the ſea, beyond Jordan, [Galilee e of the † Gentiles,]

16. The people which ſate in darkneſſe ſaw great light, and to them which ſate in the region, and ſhadow of death, * light is ſprung up.

* the ſea ſide.

† Nations ἐθνῶν

* did the light ariſe, φῶς ἀνέτειλεν.

17. Now began Jeſus to enter on his prophetick office (conſiſting of three things, preaching or making known the will of God, entertaining diſciples, doing of miracles: the firſt here, and more largely Mat. 5. 6, 7. and in his many parables: the ſecond v. 18. &c. the third, as neceſſary to confirm his doctrine, on all occaſions from time to time, till his death, and departure hence) and the ſumme of that office was to bring ſinners to repentance, by giving them warnings from God, promiſes to allure, and threatnings to fright them to it.

17. From that time Jeſus began to preach, and to ſay, Repent, for the kingdome of heaven is at hand.]

18, 19, 20, 21, 22. And as Jeſus was walking by the lake of Geneſereth (ſee note on Luke 8. c.) he ſaw two brethren that were fiſhers, Simon who was afterwards ſurnamed Peter, and Andrew his brother, a waſhing their net upon the ſhore, Luke 5. 2. and having ſpent ſome time in diſcourſe with them, or preaching to them, he went a little farther, and ſaw two other brethren, James and John with their father Zebedee, all of the ſame trade, and they were in their boats mending their nets, having newly waſh'd them on the ſhore alſo, Luke 5. 2. and now returned to their boat again. And ſoon after this, having done a great miracle, ſet down diſtinctly Luke 5. 3. &c. (ſee note a. on that chap.) he called all the four, commanding them to follow him, promiſing to make them fiſhers of men, or to inſtate them in a calling (and endue them with powers) of gaining and converting of men, and they all forſook their boats and trades, obeyed and followed him.

18. And Jeſus walking by the ſea of Galilee ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers.)

19. And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20. And they ſtraightway left their nets and followed him.

21. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee and John his brother in a ſhip, with Zebedee their father, mending their nets, and he called them,

22. And they immediately left the ſhip and their father, and followed him.)

23. And Jeſus went about all Galilee, teaching in their Synagogues, and preaching the Goſpel of the Kingdome, and healing all manner of ſickneſſe, and all manner of diſeaſe among the people.

24. Affected with any diſeaſe, on which the changes of the moon had influence, whether madneſſe, or falling ſickneſſe, ſee note on c. 17. c.

24. And his fame went throughout all Syria, and they brought unto him all ſick people, that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with Devils, and thoſe which were [lunatick,] and thoſe that had the palſy, and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jeruſalem and from Judea, and from beyond Jordan.

Annota-

a. Διάβολος

V. 1. *The Devil*] The *Hebrew* שָׂטָן, an *adversary*, may be taken either in the General, or else as it contains under it two Specificall notions, one of an *adversary in foro*, an *accuser*, and especially a *false accuser*, the other of a *treacherous person*, that consults and studies to mischief others. In the General it is often met with, and applied to the *Devil*, our Enemy, indefinitely. In reference to the Specificall notions, it is accordingly rendred by the *Septuagint*, sometimes διάβολος, *accuser*, sometimes ἐπίβουλος, *betrayer*, and in 1 *Mac.* 1. 36. the word διάβολος *accuser*, is used, where the sense, and the mention of the *sore snare* v. 35. enforceth and requireth ἐπίβουλος, *treacherous person*, and yet our *English* renders it in the Generall (according to the more comprehensive nature of the *Hebrew*, to which it is answerable) *an adversary*. Thus in the *New Testament* doth the word διάβολος prevail, and is commonly used to signifie not in the Special, either a *Calumniator*, or, *insidiator* (though it sometimes signifies one of them, perhaps the latter, *John* 6. 70. *One of you* Διάβολός ἐστι, means to betray me, and the former *Eph.* 4. 27. *Let not the sun go down upon your wrath, neither give place* τῷ διαβόλῳ *to the Calumniator*, who is then wont to interpose, and widen the Breach, and so certainly 1 *Tim.* 3. 11. μὴ διαβόλους *not Calumniators*, and 2 *Tim.* 3. 3. and *Tit.* 2. 3.) nor yet the *Devil* under that one peculiar notion, as a lyer or calumniator, but so as the *Greek* be of the same latitude with the generall comprehensive *Hebrew* word שָׂטָן, and as 'tis all one with ἐχθρὸς *enemy*, and ἀντίδικος *adversary*, or *plaintiffe*, and ἀντικείμενος *opposer*, in other places, and so it may best be rendred *Satan* (retaining the *Hebrew* in the translation, as the *Septuagint* oft doe) i. e. that *evil spirit*, which sets himself as an Adversary against all good men, and endevours to doe all mischief that he can.

Ἀντίδικος

b. Πτερύγιον

V. 5. *A pinacle*] Πτερύγιον signifying literally a *little wing*, doth here note the *exterior circuit* of the *top* of the house, which compasseth it in (and is thence call'd στέφανη *Deut.* 22. 8.) to keep men from danger of falling from the roof, and is therefore in the Law prescribed in their buildings, *that thou bring not blood upon thy house*. It is by the *Grammarians* explain'd by ἀκρωτήριον, and that defin'd to be τὸ ἐπάνω τῶν ναῶν ἀναπεφυκὸς ζῳδιον, *a kind of girdle on the top of the Temple to encompasse it*, which is clearly the *battlement*, not the *pinacle*, see Note on c. 10. i.

c. Πειράζειν Θεόν

V. 7. *Not tempt the Lord*] That the phrase of *tempting God* signifies not too much, but too little confidence, a diffidence, and incredulity, may appear by the severall places, wherein the phrase is used. Thus the *Israelites tempting of God* in *Exodus* and *Deuteronomy*, is generally Doubting of *Gods* care, and providence, and power, and wisdome, of which they had had so many arguments, and assurances, and promises from him. And so *Num.* 14. the *tempting God ten times*, v. 12. is all one with *not beleiving him in all his signs, which he did in the midst of them*, v. 11. and what that unbelief was, appears by their words ver. 2. *Would we had died in Egypt*, and, *Wherefore hath God brought us into this land*? thinking (it seems) that *God* would not go along with them, but permit them to be devoured by the people of the land (see v. 9.) So *Psal.* 78. their *provoking, and tempting of God*, v. 18, 19. is first their Doubting whether *God* could, and would *prepare* them *a table*, v. 20. *give them bread, provide them flesh in the wilderness*, v. 21. when by their own confession he had evidenced his Power & Will sufficiently in giving them *streams of water* out of the *rock*, and v. 42. they *tempted God*, &c. which is explain'd v. 43. by [*They thought not of his hand, and of the day when he delivered them, --how he had wrought his miracles in Egypt*] v. 44. i. e. by their forgetting, or not considering the arguments they had had for the beleiving, and depending on him: and so again, after he had *cast out the nations*, &c. done all for them imaginable, yet v. 57. they *tempted the most high God*, &c. so *Isa.* 7. when *Ahaz* saith, he will not *tempt* the *Lord*, the words signifie, that he needed no farther arguments to ascertain him of the truth of what there was promised. Where yet *Ahaz* seems to have spoken Ironically, he will ask no more signes, beleiving the thing impossible, and therefore is reprehended by the Prophet for *incredulity* and wearying of God, and making it necessary for him to give a *sign*, v. 13, 14. And thus clearly the phrase is used in this place, where the Devil perswading Christ, by casting himself down from the Battlement, to make tryall, whether God would deal with him as a Son, i. e. preserve him, or no, Christ that needed no such evidences of his being the *Son of God*, *Mat.* 3. 17. replies that this is that *tempting God*, which is forbidden in *Deut.* So *Mat.* 16. 1. and *Luke* 11. 16. the *Pharisees asking a sign from heaven*, to demonstrate that he was the *Messias*, are said πειράζειν, *to tempt Christ*, a note of their infidelity, and so censured by Christ, *an evil and adulterous generation seeketh after a sign*, *Mat.* 16. 4. and beyond the miracles which he had already done among them, he will now shew those *Pharisees* no more, but only that great convincing one of his Resurrection from the dead v. 5. Sometimes this phrase is used in a notion a little different from this, not in relation to any promises of God, but of any other part of his Will revealed, & notes any act of infidelity, any contrariety to the revealed Will of God, whether in point of Doctrine, or Practice: Of Doctrine, so *Acts* 15. 10. When *Peter* had given them convincing evidences and arguments (from the example of God toward *Cornelius*) that God required not the *Christian Gentiles* to be circumcised, he adds, *Now therefore why doe you tempt God, to lay a yoake*, &c. i. e. your continuing to desire to lay that yoake on the *Gentile Christians*, after such evidences of Gods Will to the contrary, is an act of infidelity, and a kind of tempting of God. So also of Practice 1 *Cor.* 10. 9. *Neither let us tempt Christ*, i. e. let us not by our provoking sins dare God, trie his patience, whether he will make good upon us his threats against sinne, so *Mal.* 3. 15. *they that tempt God*, are all one with the *proud sinners*, contumacious offenders, which are also said to *weary him*, c. 2. 17. *Acts* 5. 9. *Why have ye agreed to tempt the Spirit of the Lord*? i. e. to commit a sin, which is in effect a trying, or experimenting whether the Apostles, *Peter*, &c. had the Spirit of discerning their fraud or no, and consequently of punishing.

d. Ὁδὸν θαλάσσης

V. 15. *By the way*] That which is here ὁδὸν θαλάσσης, is in the Greek *Isa.* 9. 1. (whence this verse is cited) οἱ λοιποὶ οἱ τῆς θαλάσσιαν, *the rest that dwell by the sea side*. Now for this whole place that is here cited out of the Prophet, and said to be fulfilled by that which here happened, it must first be remembred, what hath been said, Note on c. 1. k. That Prophecies, besides the literal sense of them, have sometimes another affixed to them, to which when they are accommodated, they are said πληροῦσθαι, to be *fulfill'd*, i. e. to have a more eminent accomplishment. And so here. For these words had in *Isaiah* c. 9. 1. a clear literal sense, belonging to that time, viz. That God having threatned by his Prophet a sore calamity to *Judah* and *Jerusalem* from *Sennacherib King of Assyria*, begins in these words a little to soften it, thus, *Nevertheless the dimness* (or mist, or twylight) *shall not be to her, to whom the vexation shall be* i. e. to *Jerusalem* which shall be thus afflicted) *according to the first time, wherein he lightly afflicted the land*

Πληροῦσθαι

land of Zabulon, and the land of Nephthali, and the latter time, wherein he more grievously afflicted the way of the sea beyond Jordan, Galilee of the nations; i. e. this that shall befall upon *Judah*, though sharp, shall not be comparable to either of those two other; the First, the more tolerable of the two, when *Zabulon* and *Nephthali* &c. were carried into captivity by *Tiglath-Phalassar King of Assyria*, 2 *Kings* 15. 29. the Second, not then come, which should be much more heavy, when the rest of the tribes should be carried away by *Salmanassar* into *Assyria*, 2 *Kings* 17. *The people that walk in darkness*, i.e. *Judah* and *Jerusalem*, wasted and besieged by *Sennacherib*, *have seen*, i. e. should see, *a great light*, i. e. have an illustrious remarkable deliverance, the siege being raised by an Angel, and *Sennacherib*'s army destroy'd, *and to them that were in the shadow of death*, i. e. expected verily to be destroyed, *hath the light appeared*, i. e. this deliverance is befall'n. This whole passage belonging to that matter, is here by the Evangelist applied to *Christ's* preaching in the *borders of Zabulon and Nephthali*, only by way of Accommodation. This preaching of his being the *great light*, and the state of ignorance, that before they were in the *shadow of death* and the *darkness*. All the difficulty is, to give any account, how this should here be applied to *Zabulon* &c. when in *Isaiah* they were not to have this deliverance but only *Judah*, and they were only mention'd to comfort *Judah*, that they were, and should be more terribly afflicted then *Judah*, and had none of the light, or comfort. But the account must be, that such Prophecies as these, thus accommodated to *Christ*, are accomplish'd in an higher sense, then that wherein they were literally spoken, and here this *light*, i. e. the preaching of *Christ* came and shone on these, as well as on *Jerusalem*, nay in the first place, before he went thither, and consequently in the application here, the *great light* is applied to them. (though in the letter of the Prophecy it belonged not to them.) Which being perfectly true, is all that is said by the Evangelist, only the words of the Prophet, not in the literal, but an higher sense, applied to them, by way of Accommodation, which differs from the citation of a testimony. To which this may also be farther added, that now that land of *Zabulon* and *Nephthali* was not inhabited by *Israel*, for they were carried captive, never to return again, 2 *Kings* 17. 20, 23. and *none left but the tribe of Judah only*, 18. and so that Prophecie that spake of the *light shining to Judah*, did here literally belong to them, i. e. to those of *Judah*, which after their return from *Babylon* inhabited these parts, which before belong'd to *Israel*.

Ib. *Galilee of the Gentiles*] That which is here Γαλιλαία τῶν ἐθνῶν is in *Isaiah* 9. 1. גליל הגוים *the circumference of the nations*, or that part of *Palestine* which is farthest from *Jerusalem*, and hath the Nations round about it, from גלל *volvit, circumduxit*, and so by the *Targum* 'tis rendred תחום *confinium*, the *confines of the Gentiles*, because round about that part of *Palestine*, the *Egyptians*, *Arabians*, *Phenicians* inhabited neer the seaside, in respect of Traffick. Thus we find *Gen.* 14. 1. βασιλεὺς ἐθνῶν the *King of the Nations*, which will be confess'd to belong to the Nations adjoyning to that region, if you compare it with *Jos.* 12. 23. where though our *English*, out of some *Hebrew* copies, reads, the *King of the Nations of Gilgal* yet the *Septuagint* reading [βασιλέα γῆς Γαλιλαίας] shew that they read מלך גוים לגליל *the King of the nations of the confines*, such were the *Tyrians*, *Sidonians*, and other *Gentiles*, and accordingly we read that King *Solomon* gave twenty cities in that part to *Hiram* the King of the *Tyrians*, בארץ הגליל *in the land of the confines*, 1 *Kings* 19. 11. Thus *Jos.* 13. 2. we read גלילות *of the Philistines*, where the *Targum* reads תחומי *the confines* again, the *Septuagint* ὅρια *borders*, and *Joel* 4. 4. *Tyre* and *Sidon*, and all the גלילות *circumambient regions* of the *Gentiles*, where though the *Greek* reads, as here, Γαλιλαία ἀλλοφύλων, *Galilee of the Gentiles*, yet the *Targum* more exactly תחומי *the confines*, or that part of *Palestine*, which bordereth on the Nations. And so when the Evangelist S. *Luke* had said, that *Jesus* return'd into *Galilee* c. 4. 14. he adds, And the *fame went out* καθ' ὅλης τῆς περιχώρου, *through all the ambient region*, so again v. 37. *there went a noise of him* εἰς πάντα τόπον τῆς περιχώρου, i. e. *into all that circumambience* of the *Gentiles*; And so saith * *Josephus* of the *Galileans* ποσὶ τοῖς ἔθνεσιν ἀλλοφύλοις κεκυκλωμένοι *they are encompass'd with so many other strange* (or *heathen*) *nations*. These ambient Nations are meant by ὁδὸν ἐθνῶν *the way of the nations* c. 10. 5. i. e. those ambient nations next to *Galilee*, *Tyre*, &c. in opposition to *Judæa* there expres'd by [*the house of Israel*.]

e. Γαλιλαία τῶν ἐθνῶν

* ἀλώσ. l. 5. c. 4.

Paraphrase.

CHAP. V.

a 1, 2. Christ now in a more eminent manner sets upon his prophetick office,

1. AND seeing the multitudes he went up into a mountain: and when he was set, his [a] disciples came unto him,

2. And he opened his mouth and taught them, saying]

and there being a great multitude present, he went up into a mountain, as a place of advantage to speak most audibly, and there seating himself as a prophet or teacher, a company of his constant followers, all that received and obeyed his doctrine (not only the twelve, which were afterward chosen to be his Apostles) came close up, and communed with him, And to them he addressed his speech, saying, (for the explication of this whole Sermon, see Pract. Chatech. l. 2. &c.)

3. Blessed are all they that how high soever their condition is in this world, are yet in mind, affection, and conversation humble and lowly, and they which, when they are in worldly poverty, bear it willingly, not only of necessity, for to these belongs the riches, and those the greatest, even of a kingdome, and that of heaven, (see Luke 6. 21. Yours is the kingdome of heaven.)

3. Blessed *are* the poor in spirit: for theirs is the kingdome of heaven.]

4 For they are of a fit temper, and capacity to receive that comfort, which Christ and the Spirit offer to all that are capable of it, and accordingly their present sadness shall be repaired here, and moreover rewarded with future joyes, Luke 16. 25. whereas those that have most of the carnall jollities of this world, that have enjoyed all their good things here, have a sad arrear of mourning which expects them in another world.

4. Blessed *are* they that mourn: [for they shall be comforted.]

5. The quiet-spirited persons and they that live in obedience to government, for they ordinarily shall live quietly, and receive the protection, and benefit of Government, and invading no mans goods, or life, shall generally enjoy long life and tranquillity in the earth. Or when the exercises of this virtue in some singular conjunctures of time brings losses, or death upon them, they shall be richly rewarded in another world, and be made amends abundantly there for all that the practice of this virtue hath brought upon them.

5. Blessed *are* [the meek: for they shall inherit the [b] earth.]

6. Whose appetites are removed from the meaner inferiour objects of our thirsts (which may raise but never satisfie our appetites) from the worldlings importunate desires, ambitions and covetings, to the eager and impatient pursuit of the favour of God, and of piety of the highest kind, that way of salvation now proposed to men by Christ (see note on Rom. 1. b. For these shall be sure to obtain what they pursue, and to be fully satisfied in the acquisition.

6. Blessed *are* they [which do hunger and thirst after righteousnesse: for they shall be filled.

7 Blessed

7. Bleſſed *are* [the merciful: for they ſhall obtein mercy.] 7. They that are compaſſionate, and pitifully affected to the wants of other men whether of their ſouls, or bodies, apt to releive, and to pardon, to give and to forgive, for as they ſhall deal with others, God ſhall deal with them, in their time of want and requeſts they ſhall have pity ſhown to them abundantly, Luke 6. 38.

8. Bleſſed *are* [the pure in heart; for they ſhall [c] ſee God.] 8. They whoſe eye of their ſoul is not defiled by looking after fleſhly or worldly luſts, nor polluted with other foul mixtures, for by this purity they are fitted for that viſion of God, which none elſe can attain unto, Heb. 12. 14. c.

9. Bleſſed *are* [the [d] peace-makers: for they ſhall be called the children of God.] 9. Peaceable, that love and labour for peace, for they are like to God, as children to parents, and like the only begotten Son of God, that great peace-maker, and ſhall have the priviledges that belong to ſuch, the childrens portion, that of grace in this life, and of the inheritance in another. d.

10. Bleſſed *are* they [which are perſecuted for righteouſneſſe ſake: for theirs is the kingdome of heaven.] 10. That ſuffer for the diſcharge of a good conſcience, for the conſtancy of their obedience to any of Gods commandements; for their ſufferings here ſhall be hereafter rewarded with a kingdom, though they are oppoſed and perſecuted by men, they ſhall be own'd, and crown'd by God, as his Martyrs or Confeſſors.

11. Bleſſed are ye [when [e] men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you × falſly for my ſake.] 11. When ye ſhall be reviled, and perſecuted, and have all kind of evil reports calumniouſly raiſed againſt you, becauſe you are profeſſors of the faith of Chriſt (this was the condition of Martyrs and Confeſſors in the Chriſtian Church, when Chriſtianity it ſelf was perſecuted, as ver. 10. of all that conſtantly adhere to any part of Chriſtian duty, and are not by any temptations of perſecution, &c. moved out of it. e.

× o', for righteouſneſſe ſake, for inſtead of διωδιωγμενοι ἑνεκεν ἐμοῦ, the Greek and Latine Mſs. reads ἑνεκεν δικαιοσύνης, propter juſtitiam.

12. Rejoyce ye and [be exceeding glad; for great is your reward in heaven; for ſo perſecuted they the Prophets which were before you.] 12. Exult or leap for joy; for God will reward upon you not only your integrity, and your patience, but their multiplied revilings and ſlanders with a multiplied recompenſe in another world. For thus were the Prophets before you dealt with, thoſe that came with commiſſions immediately from God, with whom if ye communicate in doing well, and ſuffering patiently, ye ſhall proportionably partake of reward with them.

† become inſipid.

13. Ye are the ſalt of the earth; but if the ſalt † [f] have loſt its ſavour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and trodden under foot of men.] 13. You diſciples, all ſorts of true Chriſtians, (ſee note a.) are the men that by your doctrine, and exemplary piety and charity are to keep the whole land, the whole world from putrefying. But if your lives grow unſavoury or noyſome, what meanes is there imaginable to repair or recover you? None certainly. And then are ye (unſavoury Chriſtians) the moſt unprofitable refuſe creatures in the world, and ſo ſhall be accounted of, (Mark 9. 50. Luke 14. 34.) and dealt with accordingly. f.

14. Ye are the light of the world. A city that is ſet on a hill cannot be hid.] 14. As a city ſet upon an high illuſtrious place is ſeen by all that travail neer it, and by them enquired after what it is, ſo the Chriſtian Church (which is a moſt conſpicuous ſociety in reſpect of the difference of their lives from other men) cannot chuſe but be taken notice of by the reſt of the world, and either attract them by their good, or diſcourage and deterre them by their evil examples, Iſa. 60. 11. Phil. 2. 15.

15. Neither do men light a candle and put it under a buſhel, but on a candleſtick, and it giveth light unto all that are in the houſe. 15. It is my deſign in you, (in the doctrine which ye are to preach, and the exemplary lives which you are to live) to ſet up a torch or eminent luminary, like the ſun in the firmament, for all the world to be enlightned by it, and directed in the actions of their lives. Now ye know, 'tis not mens meaning, when they light a candle, to put it under that which will cover, and ſhut up the light of it, but to ſet it up at the beſt advantage, ſo that it may diſpenſe its light moſt freely to all that are within reach of it. And ſo muſt ye diffuſe your doctrine and examples to all the heathen world, whoſe ignorance and ſins render them anſwerable to the dark parts of the houſe, which yet the candle, when it comes to them, doth illuminate.

16. Let your light ſo ſhine before men, that they may ſee your [good works.] and glorifie your father which is in heaven. 16. Honeſt, honourable, commendable actions ſuch as are not practiſed by other men.

* diſſolve; or pull aſunder, καταλύσαι. † perfect, fill up.

17. Think not that I am come [to * deſtroy the [g] law and the prophets, I am not come to deſtroy but [h] to † fulfill.] 17. To take any thing from the Law and the Prophets, i. e. the rule of duties, toward God and man, in force among the Jews, to looſe mankind from the obligations that formerly lay upon them (v. 18, 19. and note f.) to permit, much leſſe to cauſe any one morall command to be evacuated, but to repair and make up whatſoever is any way wanting, to reſtore whatſoever hath been taken from it by falſe interpretations of thoſe which have ſtriven to evacuate ſome parts of it, to require more explicitly, what was obſcure before, and where there is any need, to encreaſe and adde unto the Law. g. h.

× Iota ἰῶτα † until all things be done, ἕως ἂν πάντα γένηται. * looſe, or diſſolve one of the leaſt of theſe commandements, λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων.

18. For verily I ſay unto you, [Till heaven and earth paſſe, one × [i] jot or one tittle ſhall in no wiſe paſſe from the law, † till all be fulfilled.] 18. Till the world be deſtroyed and all things come to an end, no one leaſt particle ſhall depart from the Law, or be taken away, or looſe its force, or obligation. i.

19. Whoſoever therefore ſhall [* break one of theſe leaſt commandements, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdome of heaven; but whoſoever ſhall doe and teach *them*, the ſame ſhall be called great in the kingdome of heaven.] 19. By his practiſe and doctrine evacuate any one of the leaſt commands of the Law, or which I ſhall now deliver to you, he ſhall be the leaſt, (ſee note on c. 8. k.) i.e. be deſpiſed, and rejected by God in the day of judgement (which is called Gods Kingdome, 2 Tim. 4. 1. Mat. 25. 1.) or, he ſhall be caſt out of the Church, be thought unworthy of having his name retained in the catalogue of Chriſtians here, or Saints hereafter, (as among the Jews he that did teach, and do contrary to the determination of the Conſiſtory, i. e. who, being a Doctor of the Law, did teach any thing to be lawful, which the determination of the Conſiſtory made to be unlawful, he was look'd upon as a rebellious Elder, and was by law to be put to death.) But whoſoever ſhall himſelf practiſe and teach others to practiſe all, not neglecting the very leaſt of them, ſhall be rewarded in an eminent manner here, and at the day of judgement; ſhall be a principal Chriſtian here, and Saint hereafter, advanced to the dignity of judging others, and to the glory attending it in heaven.

20. For I ſay unto you, that except your righteouſneſſe [ſhall exceed *the righteouſneſſe* of the Scribes and Phariſees,] ye ſhall in no caſe enter into the kingdome of heaven. 20. Shall abound more above the ordinary practiſe of men, then the actions, or righteouſneſſe of the Scribes and Phariſees abounds.

21. [k] Ye

k. 21. [k] Ye have heard that it was [ſaid * by them of old times, Thou ſhalt not kill, and, whoſoever ſhall kill ſhall be † in danger of the judgement.]

21. Delivered by Moſes in the Law to the Jews, that they ſhould commit no murther, and that he that did ſo ſhould be lyable to be tryed for his life, pleadable in the leſſer Sanhedrim (the houſe of twenty three men, who had the cognizance in capital and greater matters) obnoxious to capital puniſhment, that particularly of the ſword.

* to τοῖς ἀρχ. † lyable to ἔνοχος τῇ,

22. For a light cauſe, or above the proportion of the cauſe, or immoderately for any cauſe, he ſhall be deemed to deſerve that puniſhment which is anſwerable to capital, viz. the loſſe of eternal life (except repentance prevent it, and releif from the death of our high prieſt) but he that ſhall call his brother empty worthleſſe fellow, that ſhall vilifie, deride, and ſcoffe other men, ſhall be lyable to the great Senate of ſeventy two, where the puniſhment is ſtoning, ſeverer than the former, and ſo proportionably in another world to a yet deeper degree of hell. But he that permits his paſſion to break out into virulent rayling, ſhall be lyable to that degree of puniſhment in another world, which is anſwerable to the burning in the valley of Hinnom, which was a puniſhment farre greater then the other two, and ſo notes a very great degree of eternall torments. For in that place 'twas the cuſtome to put their children into hollow brazen veſſels over the fire, and therein to ſcald them to death, crying out lamentably, very many together.

l. 22. But I ſay unto you, that whoſoever is angry with his brother [* without a cauſe ſhall be † in danger of the judgement; and whoſoever ſhall ſay unto his brother, [l] Racha, ſhall be in danger of the || councell; but whoſoever ſhall ſay, Thou fool, ſhall be in danger of * hell fire.]

* raſhly, vainly, unſeaſonably. εἰκῇ. † lyable to ἔνοχος τῇ. || Sanhedrim, συνεδρίῳ. * lyable unto the fire in the valley of Hinnom, ἔνοχος εἰς τὴν γέενναν τοῦ πυρός.

23, 24. If therefore at any time thou art a bringing, or haſt brought, to the Prieſt thy offering for atonement of ſin, thy peace-offering to be receiyed by him, and offered for thee upon the altar, and, as thou art there ready to preſent thy offering to the Prieſt, thou calleſt to mind that thou haſt done any man any injury, doe thou in that minute ſtop, and leave thy offering unpreſented to the Prieſt, and betake thy ſelf firſt to that perſon whom thou haſt thus injured, uſe means to reconcile him, to make him friends with thee, to obtain his pardon, to work thy reconciliation with him, and then come and complete thy intended atonement.

23. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee,

m. 24. Leave there thy gift before the altar, and goe thy way, firſt × be [m] reconciled to thy brother, and then come and offer thy gift.]

* reconcile thy ſelf.

25. Leſt he accuſe and implead thee before the Judge.

25. * Agree with thine adverſary quickly, whileſt thou art in the way with him, [leſt at any time the adverſary deliver thee to the judge,] and the judge deliver thee to the †[n] officer, and thou be caſt into priſon.

* Be at accord: ſee note m. and note ou Mar. 14. f. † apparitor, ſeriant.

n. 26. Out of priſon, till thou haſt made full ſatisfaction (ſuch as the law preſcribes) for that treſpaſſe done by thee, whereas by a ſeaſonable timely compounding of it, it might have been done with ſome moderation; And ſo may a timely reconciliation with thy neigbour, whom thou haſt injured and made thy accuſer, or adverſary, avert that puniſhment of God, which from him as the Judge and avenger of all wrongs, muſt otherwiſe be expected.

26. Verily I ſay unto thee, Thou ſhalt by no means come [out thence, till thou haſt paid the uttermoſt farthing.]

27. Ye have heard that it was ſaid × by them of old time, Thou ſhalt not commit adultery.

× to them τοῖς.

o. 28. That he that looks luſtfully, that feeds his eye on any but his own wife though he ſatisfie not his fleſh, he that delights himſelf with beautiful faces, gazes intemperately, &c. by that very luſtful look, hath, for his part, made himſelf guilty of adultery on her.

28. But I ſay unto you [that [o] whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.]

29. And be thy eye (one inſtrument of enſnaring thee, as the hand is another, v. 30.) never ſo uſeful or advantagious to thee, thou hadſt better have none, then be enſnared by it. And ſo for all other things, if that which is moſt pretious to thee, and uſeful (as inſtrumental to the greateſt uſes, and moſt gratefull delights) be thereby a means of enſnaring thee in any ſin, or hindring thee in thy progreſſe of a holy or chaſt life, deny thy ſelf the uſe of that, which veilds thee, together with that delight, that damage alſo, and the damage farre more conſiderable than the delight; and Adultery being forbidden, account it the moſt advantageous precept, this of not feeding or pleaſing the eye, &c. which, when it is indulged to, makes it ſo hard, if not impoſſible, to abſtain from the fouler groſſer ſin, at leaſt in the heart, (the purity of which, and not only of the outward members, is ſtrictly required by Chriſt, v. 7.) For it is much better for thee to want thoſe delights or advantages at this preſent, than that by the enjoying them, thou ſhouldſt plunge thy ſelf body and ſoul into everlaſting perdition.

29. And if thy right eye * offend thee, pluck it out, and caſt it from thee: for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.]

* ſcandalize thee, cauſe thee to ſtumble, or inſnare thee, σκανδαλίσῃ σε, ſee note on c. 11. e.

30. See v. 29.

30. And if thy right hand offend thee, cut it off, and caſt it from thee, for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

p. 31. He muſt, is bound to.

31. [p] It hath been ſaid, Whoſoever ſhall put away his wife, [let him] give her a writing of divorcement;

32. Is guilty of making.

32. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, *cauſeth* her to commit adultery; and whoſoever ſhall marry her that is divorced, committeth adultery.

33. And as v. 21. & v. 27. (that of v. 31. being but appendant to that of adultery and brought in as in a parenthesis) I mention'd to you ſome of the commands of the Decalogue. So now again another.

33. Again] ye have heard that it hath been ſaid * by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths:

* to, τοῖς

34. All voluntary ſwearing, though it be by a creature, is wholly interdicted thee. And though in involuntary, thoſe that are lawfully impoſed by the Magiſtrate, by way of adjuring, or laying an oath upon thee, thou mayeſt and art obliged, in obedience to authority, to ſwear by God himſelf, yet in any other caſe thou art not to ſwear by any thing elſe, though it be inferiour to God, becauſe being created by God, it is he only, that hath power over it, and therefore it is not ſubjected to thy will, to abuſe or ſwear by it, as for example,

34. But I ſay unto you, [ſwear not at all] neither by heaven, for it is Gods throne,

35. Nor by the earth, for it is his footſtool; neither by Jeruſalem, for it is the city of the great King;

36. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one haire white, or black.

37. But

37. But let your communication be Yea, Yea; Nay, Nay: for whatſoever is more then theſe, * cometh of evil.]

37. But let no more be uſed in your diſcourſe, but

* is from evil, or the evil one, ἐκ τοῦ πονηροῦ ἐστι

an affirmation, and, if need be, an aſſeveration, and ſo on the contrary, when you deny any thing, a negative, and if the matter require, ſome other addition of greater weight, to expreſſe the ſeriouſneſſe of your ſpeech, (but no kind of oath) to back or confirm it. For whatſoever is uſed above theſe neceſſary expreſſions, and confirmations, (as any kind of oath uſed in diſcourſe between men, be it, by the heaven, the earth, &c.) proceeds from ſome evil principle, ſometimes from your vainglorious humour, delighting in ſuch big-ſpeaking (founded in an opinion, that fearing to ſin is a poor-ſpirited thing) ſometimes from want of reverence to the name of God, ſometimes from the faithleſneſſe of men, but moſt commonly from the Devil, that evil one, who hath many ſnares to catch ſouls, and inſnare them in idolatry, or errour, or unbeleif, and the uſe of the forementioned forms of ſwearing may tend to this end undiſcernibly; and beſides, the not obſerving exact truth in all our converſation (which makes us not fit to be truſted without oaths) and the incredulity of men, (that they will not beleive without them) and ſo the pride, and irreverence alſo, are all the works of the Devil, in which reſpect (as alſo, becauſe there is no part of our ſenſitive appetite, to which oaths doe properly afford any delight or pleaſure) the oaths that come from any one of theſe, may be ſaid to be from him, eſpecially all needleſſe promiſſory oathes, to which Chriſts ſpeech eſpecially belongs.

38. Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth.]

38. It is appointed in the Judiciall law of the Jews,

that he that wronged or maimed another, ſhall himſelf ſuffer that very evil which he hath done to that other.

* the injurious, or evil man, τῷ πονηρῷ.

39. But I ſay unto you [that you q reſiſt not * evil, but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.]

39. That you oppoſe not violence to the injurious man, q.

but on the contrary, whoſoever ſhall uſe thee contumelioufly, bear it patiently (as to turn the cheek ſignifies proverbially, Lam. 3. 3.) yea though the doing ſo ſeemeth to thee a likely means to bring the like upon thee another time. In matters of ſuch a light nature, venture that, rather then think of oppoſing violence unto it.

* ſhirt, let go even thy upper garment to him.

40. And if any man will ſue thee at the Law, and take away thy * r coat, let him have thy cloak alſo.]

40. And if by ſuit at law any one endeavour to rob r.

thee of thy meaner or inner garment, doe thou rather then oppoſe violence to his injuſtice, venture the loſing of thy upper better garment alſo.

† preſſe.

41. And whoſoever ſhall † compell thee to s go a mile, go with him twain.]

41. And whoſoever ſhall oppoſe violence to this injury or light invaſion of thy liberty, venture to ſuffer as much more. s.

42. Give to him that asketh of thee, and from him that would borrow of thee, [turn not thou away.]

42. Doe not thou diſdainfully or loathingly turn away.

43. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour and hate thine enemy.]

43. 'Tis true indeed that the precept of Moſes concerning the kind-dealing of the Jews with other men, extended not univerſally to all, but peculiarly to their country-men, or fellow-Jews (called, the ſons of thy people,) To others who were aliens, and alſo enemies to them, they were not bound to be kinde; but againſt ſome, viz. the ſeven Nations, they were commanded to proceed hoſtilely.

44. But I ſay unto you, Love your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you.]

44. Let your kindneſſe be extended, as the bleſſings of heaven, even to enemies,

and injurious provokers, in the ſame manner and meaſure as they doe ill to you, doe ye good to them, bleſſing obliging, praying for them, and making them no other returnes for all their virulencies, hatreds, and contumelious malicious behaviour toward you.

45. That you may be the children of your Father which is in heaven: for he maketh his Sun to riſe on the t evil and on the good, and ſendeth rain on the juſt and unjuſt.]

45. That ſo by imitating God, you may approve your ſelves to be like him, as chil- t.

dren to a parent, it being evident in him that he confines not his mercies to friends and good men, but extends them to injurious provokers and groſſe offenders, as well as the pious lovers of him.

46. For if ye love them which love you, what reward have ye? Doe not even the Publicans the ſame?]

46. For if ye have ordinary charity to them which

have ſo to you, do you deſerve or have reaſon to expect any reward from God for ſo doing? Why, the worſt ſort of men in the world will doe ſo.

* embrace ἀσπάσησθε: † what extraordinary thing doe you?

47. And if ye * ſalute your brethren only, † what doe u you more then others?] Doe not even the Publicans ſo?

47. And if ye abound in affection to Jewes only, what u.

doe you more then all the moſt vulgar men of the heathen world think themſelves obliged to? who kiſſe and embrace thoſe that are neareſt and deareſt to them.

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.]

48. Therefore of you Chriſtians I require that you exerciſe your charity whether of the loweſt or higheſt ſort, and extend it as farre as the mercy of God is extended, viz. to enemies as well as friends, Luke 6. 36.

Annotations on S. MATTHEW Chap. V.

a. Μαθητὰς.

V. 1. *Diſciples*] The word μαθητὴς ſignifies a *ſcholar*, or *learner*, that hath entred into any ſchool of knowledge, the relative to a Maſter or teacher; And though the Twelve, which were afterwards *Apoſtles*, be ordinarily known by this title of οἱ μαθηταὶ *the diſciples* by way of excellence, yet doth it not from thence follow, that thoſe Twelve were the only Auditors of this Sermon (or if they had been, that the doctrine here preached belongs only to *Apoſtles*, and their ſucceſſors in the *Church*, becauſe thoſe very Twelve, were as yet but μαθηταὶ *learners*, not *Apoſtles*, till they were ſent out to *preach*, *Mat.* 10. 1. and after to govern and rule the *Church* in Chriſt's ſtead) but rather the contrary, c. 7. 28. where at the concluſion of this Sermon, 'tis ſaid, ἐξεπλήσσοντο οἱ ὄχλοι *the multitudes* (of his Diſciples or learners, thoſe that now heard, and received his doctrine, though perhaps not abſolutely the ὄχλοι c. 5. 1. the *promiſcuous multitude*, the ὄχλοι πολλοὶ c. 4. 25. the *many troops* that followed him, but, I ſay, the *multitudes* of Diſciples that beleived on him) *were aſtoniſh'd at his doctrine*, ἦν γὰρ διδάσκων αὐτούς, *for he taught them*: thus *Luke* 6. 17. it is ſet down diſtinctly ὄχλῳ μαθητῶν *a multitude of Diſciples* (out of which, 'tis ſaid, he choſe twelve, v. 13. ſignifying that there were more Diſciples then thoſe twelve) in oppoſition to the πλήθει πολὺ τοῦ λαοῦ, &c. *the great multitude of people from all Judæa*, &c. *that came to hear, and to be healed of him*; So oft in other places, the word [μαθητὴς *diſciple*] is applyed to all that entred into his ſchool, as well as to the Twelve. So c. 8. 21. 'twas a Diſciple which ſaid, *Lord, ſuffer me firſt to bury my father*, but ſure none of the Twelve, and ſo in many other places. From all

which 'tis clear, to whom the doctrine and precepts of this Sermon belongs, as also who are the [ὑμεῖς γε] who are said to be *the salt of the earth*, &c. v. 13. not the *Apostles* peculiarly (for as yet there were none such) but all *Christians*, which were then in the world, and so in like manner all that should succeed them in that title, all that enter *Christs* school, that professe his doctrine, and so follow him as obedient Disciples.

b. γῆ. V. 5. *The earth*] Ἡ γῆ very often hath a peculiar Critical signification in the *Gospels*, and referres to the land of *Judea*, and here by being promis'd to the Meek and obedient, looks distinctly on the fift Commandement, and in it on *the Land, which the Lord thy God giveth thee*, i. e. a fruitful prosperous being here on earth: which is here said to belong by promise of God peculiarly to the Meek; And though sometimes it proves not so, when in time of civil dissensions, the supreme Governours are resisted and perhaps overcome (for then the Meek or obedient conscientious subjects are commonly involv'd in the worst (because in the Princes) condition, are deprived of their part in this promise, turn'd out of their κληρονομία, *inheritance* or *portion*) yet because this is an irregular and extraordinary case, (in respect of which this General rule is capable of exception) and because this is a particular tryall, fit to befall a righteous man, to see whether his estate will tempt him out of his duty, and because the *Godly* mans ταῦτα πάντα, Temporal felicity, that is promis'd to him, is alwayes with this reservation, unless it be fitter for his turn, that God make some experiments by afflicting of him (which, if he be found faithful in such tryals, will encrease his glory, and abundantly recompense the losse of this earth here, by the land of the living hereafter,) and because the Hundred fold promised in this life, i. e. the most fruitful *Canaan-harvest*, the κληρονομία τῆς γῆς *the inheriting of this plentiful land*, is dispensed μὴ διωγμῶν *with* an allay or mixture of *persecutions*, therefore, I say, the truth of this promise still remains good, that *the meek shall possesse the earth*, that obedience to superiours hath generally (though with the exceptions premised) the promise of this life, and on the other side the [κραυγὴ] or *cry*, which, saith *Procopius* on *Isaiah* c. 5. 7. is the direct contrary to this *murmuring, disobedience, sedition*, &c. is there, saith he, the peculiar cause of desolation, even of Temporal infelicities.

c. Ὁρᾶν τὸν Θεόν. V. 8. *See God*] The *seeing God* here may perhaps not look so farre off, as the Beatifical vision in another world, but be first fulfill'd in the work of Grace, in *opening our eyes to behold the wonderful things of God's law*, for this belongs peculiarly to the purity of heart, as that excludes both hypocrisie and uncleanesse, filthinesse of the flesh and spirit. Thus, saith *Origen*, did *God* exhibit himself to be seen of *Abraham, Isaac*, and *Jacob*, not to the eyes of their *Bodies*, ἀλλὰ καθαρᾷ καρδίᾳ, to the *pure heart*, *contra Cels.* l. 1. p. 285. Many excellent Discourses toward this purpose we have from the light of Nature among the *Pythagorean* Philosophers, *Porphyry, Iamblichus, Plotinus, Marinus*, when they speak of their καθαρικὴ, particularly in *Hierocles* his *pref.* on the *Golden verses*.

d. Ποιῆν. V. 9. *The Peacemakers*] The word ποιεῖν *to doe*, or *work*, in sacred dialect, doth oft signifie the habit or bent of the mind, with the consequent actions; so [ἁμαρτίαν ποιεῖν] *to commit*, or live *indulgently* in *sin*, and [ποιεῖν δικαιοσύνην] to have a sincere *inclination* or *resolution of mind* (which is never *sine effectu*, utterly *uneffectuall*) *toward righteousnesse*, as that signifies Ἐφησυχαστὰς. the practises of *Christian* virtues. Thus εἰρήνην ποιοῦντες, *James* 3. 18. *they that work Peace, are peaceable minded* men, and so proportionably the compound [εἰρηνοποιοὶ] *peace-makers*, is used in this place in the same signification. As for the κληθήσονται υἱοὶ, (which follows,) *they shall be call'd sons*, that must be rendred according to the importance of the word καλεῖσθαι to be *called*, i. e. *to be*, mention'd on *Mat.* 2. k. (And so 'tis used 1 *John* 3. 1.) and υἱοὶ Θεοῦ, *sons of God*, both here and v. 45. are they which partake of (and resemble him in) some special divine excellencies (as *sons of God* are *imitators* of him, *Eph.* 5. 1.) such as *peaceable-mindednesse* here; Just as υἱοὶ Ἄρεως *sons of Mars*, are good souldiers, and *sons of Neptune*, men of a savage and tyrannous disposition. And so 'tis observable that *John* 8. 39. the ποιεῖν ἔργα *to doe the works*, and θέλειν ποιεῖν being *willing* or *delighting* to *doe* them, v. 44. are evidences of Sons.

e. Ὀνειδίσωσιν. V. 11. *Shall revile you*] As [καλέσουσιν ὄνομα, *they shall call his name*,] c. 1. 23. signifies *his name shall be called*, (and so in other places there noted) so here [ὅταν ὀνειδίσωσιν] *when they shall persecute, and revile you*, signifies *when ye shall be persecuted*, &c. and v. 12. [οὕτω γὰρ ἐδίωξαν τοὺς Προφήτας, *for so they persecuted the Prophets*, (without any intimation who the Persecutors were) is, *so were the Prophets before you persecuted*. See Note on *Luke* 16. 9.

f. Μωρανθῇ. V. 13. *Have lost its savour.*] The *Hebrew* word תפל signifies two things, first ἄναλον, *insipidum, unsavoury*, and then, by a Metaphor, μωρὸν *foolish*; and here one of those is taken for the other, and so [μωρανθῇ] used for being *saltlesse, insipid, unsavoury*, ἄναλον γένηται, having lost all its saltnesse, all of that quality that belongs to that creature.

g. Νόμου. V. 17. *Law.*] The use of the word νόμος *law*] in the new Testament is very observable, and the several notions of it may perhaps be reducible to two heads: for first it signifies in one general notion the whole way of œconomy among the *Jews* under the old Testament (taken precisely by it self, without opposition to the reformation wrought after by *Christ*,) that way that men were then put into, in order to their eternal weal. Thus in this *chap.* v. 17. *I came not to dissolve the law*, &c. but πληρῶσαι *to perfect it*, i. e. not to destroy or pull asunder that former fabrick under the old Testament, but to reform and improve it in some things wherein it may be better; And so v. 18. when he saith, *One Iota or title shall not passe from the law, till all be done*, i. e. till the end of the world (and again v. 19. when of him *that looseth any of the least of these commandements*, he saith, that *he shall be the least in the kingdome of heaven*) 'tis clear that the *law* there signifies the old Testament-course; the religion of the former age, which indeed *Christ* came to review, and reform, to bring substance in stead of shadows, to make clearer revelations, clearer or higher promises and precepts, (which he calls πληρῶσαι *to fill up*) but not λῦσαι *to pull asunder* or *dissolve* it; This *Justin Martyr* excellently sets down in his discourse with *Tryphon* the *Jew*. Somethings there were, saith he, (not only permitted, as that of *divorce*, &c. but) διατεταχθέντα *ordained* and *appointed* you, διὰ τὸ σκληροκάρδιον τοῦ λαοῦ, *because of the hardheartednesse of that people*, as Circumcision, and other such outward observances, to interpose some checks, or stops in their course of carnality, and impiety, that they were so bent to, that they would not mind the τὰς αἰωνίους καὶ φύσει δικαιοσύνας καὶ εὐσεβείας, *those eternal and natural rules of justice and piety*. Now these things being thus required of them by the Law of *Moses*, they again abused contrary to Gods design, placed all piety in those external performances, and neglected the natural justice and piety signified, and meant by God to be secured, and not betrayed by them. This therefore *Christ* comes to reform, to require the substantial duties in stead of the shadows that darkly signified them, and all the changes wrought by *Christ* were of this nature, Reformations; And so, we know, pulling out weak or broken Timber in a building, and putting in better and stronger, is not pulling down of a house, but only repairing it; so farre was Christs design from destroying of it. And it is observable

vable that in that place of v. 17. the *Prophets* are added to the *Law*, and ſo both in that, and many other places, the Law and the Prophets together ſignifie the religion of the former age, ſimply taken as that differs from Chriſtianity, which was the altering ſome things in it to the better, reforming and mending of it; ſo *Mat.* 7. 12. *This is the law and the prophets*, i. e. this is a prime part of the *Jewiſh* religion or doctrine, and c. 11, 13. the *Prophets* and the *Law propheſyed till John*, i. e. the Jewiſh religion continued in every part till *John* the *Baptiſt*; and *Luke* 16. 16. the ſame is again repeated, and *Matth.* 22. 40. *all the law and the prophets*] i. e. the whole doctrine of that religion. Thus *Mat.* 12. 5. & 22. 36. and 23. 23. *Luke* 2. 22, 23, 24, 39. *Luke* 10. 26. and 16. 17. and 24. 44. and ſo generally throughout all the *Goſpels*, and moſt places in the *Acts* it ſignifies, viz. the religion of the *Jews*; only with this difference, that ſometimes the context pointeth to one part of it, ſometimes to another; but to any of theſe parts ſtill, as they are in conjunction with the other parts, and ſo with the whole body of their religion. In the *Epiſtles* (and perhaps in ſome of the places of the *Acts*, as when there is mention of ζηλωται̃ τ̃ν νόμ, *Zelotes of the law*, and the like) ſome variation may be obſerv'd, and that will give us the ſecond notion of the word, as 'tis ſet oppoſite to the *Goſpel*. For though *Chriſt* had told them, and that moſt truly, that he *came not to deſtroy the law*, but only to reform and perfect it in all reſpects, yet ſuch was the blindneſſe and obſtinacy of the *Jewes*, and their zeal for every ceremony in the Law, and their pride in diſcriminating themſelves from all other men, by that privilege of having and obſerving the Law juſt as 'twas given to *Moſes* (i. e. the *Jewiſh* religion in every title) that when *Chriſt* would make *reformations*, telling them the true ſignifications of their types, and giving them ſubſtance for ſhadowes, they look'd upon *Chriſt* and his Diſciples after him as enemies of the religion of the *Jewes*, and ſet up their more imperfect legal obſervances (which were only burthens to exerciſe, and imploy them in time of their minority, and had nothing of real good in them, and might well be left off, eſpecially when God in *Chriſt* declared his will that they ſhould, and gave excellent, moral, ſubſtantial precepts in ſtead of them) againſt all *Chriſts ſcheme*, or form of reformation. Which dealing of theirs was the ſame in effect, as if that God, that firſt deſign'd the frame of the Temple, ſhould after appoint ſome little things to be alter'd in it (very much to the better, from that which was leſſe to that which were more uſeful and agreeable) and to that end, to pull out ſome little pins, to take down ſome partitions, and the like, to take off Wood, and put Gold in ſtead of it; and the people that firſt received that Temple from God (and obſerved, and valued it only for his ſake) ſhould now oppoſe the ſo uſeful alterations and reformations, as deſtructive to this Temple of Gods erecting, and be zealous for the punctual retaining of that old form againſt God himſelf in this new deſignation. This was the practice of the *Jewes* generally in *Chriſts* time, nay even of a great number of thoſe that had received and beleived on *Chriſt*, for though they rejected not what he taught, but followed him, became his Diſciples, took him for (and clave to him as) the *Meſſias*, yet many of them, (eſpecially thoſe that had any thing of the *Phariſee* in them before their converſion) would have all the Moſaical rites obſerved by all Chriſtians, *Acts* 15. 2. Which was in effect, as if they ſhould accept of a reformation, and embrace all the new things which *Chriſt* brought in, but withall require to keep all the old ones too, thoſe which he took out to put thoſe in in the ſtead; Or as if he, that had his burthen made eaſier by God, ſhould call for his harder heavier burthen again, and oppoſe God and all his faithful ſervants, nay perſecute them (as the zealous Judaizing Chriſtians, and Gnoſticks after did) becauſe they would not agree with them to impoſe theſe heavier tasks on all men. How unreaſonable this was is eaſily diſcern'd; but however by this means it came to paſſe, that a great contention did in the infancy of the Church ariſe, betwixt the Judaizing zelots, and the Orthodox meek diſciples of *Chriſt*. The former were for the obſervation and continuance of every ceremony of the Judaical law, obliging all the very Gentiles, as many as accepted of the faith of *Chriſt*, to undertake the obſervance of it, to be Circumcis'd, &c. The latter aſſerted the liberty of the Gentiles, who were never under that Jewiſh yoke, and for the Jewiſh converts, inſiſted on *Chriſts* reformation, and conſequently the abolition, and non-obligation of thoſe ſhadowes, which he had changed for that which was ſo much more excellent, *Rom.* 7. 4. The Judaizers yet farther preſs'd the great prerogative that the *Jewes* had beyond all others, in having that Law of *Moſes*, meaning by it that exact form, as it was given by him, and as that was oppos'd to *Chriſt's* reformation, or the ſame now review'd and reform'd by *Chriſt*. Nay becauſe the promiſes made to *Abraham* were by them ſuppos'd to belong to all the *Jewes*, which ſtuck cloſe to that old Moſaical form, and to none elſe, and to help them to juſtification, to the favour of God, and pardon of ſins, *Mat.* 3. 8, 9. (though they liv'd in many ſins unreform'd, and thoſe ſuch, as were of farre greater moment, *Mat.* 23. 23. than the omitting the ceremonies of the Law could ever be deemed, which they ſo vehemently ſtood for) therefore they more and more enhaunſed and preſs'd the neceſſity of retaining every pin in the Temple, every ceremony of the Moſaical law, as it was before *Chriſts* reformation; And with them the Gnoſticks ſoon complyed, and generally inflam'd the unbeleiving *Jews* againſt all the Orthodox *Chriſtians*, that did not: And againſt theſe Hereticks, and thoſe boaſters of this Law, as a prerogative beyond all others, (theſe aſſertors of *Moſes's* old form againſt *Chriſt's* review and reformation) the Apoſtles wrote the greateſt part of moſt of their Epiſtles: And ſo in them, though the word be very oft uſed in the former notion for the Jewiſh religion, not as 'tis oppoſed to, but as 'tis perfected by the Goſpel, (and that ſo often, that 'twere tedious to name them) yet doth the word νόμ& the *law*, and ἔργα νόμ, *the works of the law*, many times ſignifie (that, which I now ſet down for the ſecond notion of the word) this old form of the Jewiſh religion (as it was, before it was reformed by *Chriſt* in thoſe particulars formentioned) and that in oppoſition to the new form, as it now ſtands reform'd, and heightned, altered and improv'd by *Chriſt*; Thus *Rom.* 2. 17. ἀναπαύ πῷ νόμῳ (ſpeaking to and of the growing ſect of the Gnoſticks, or Judaizers) *He reſts in*, depends on, and boaſts of *the law*, diſcriminates himſelf from all others, not only Gentiles, but Chriſtians, which Judaize not, and though he commit groſſe ſins againſt the very *law*, v. 21, 22. yet he thinks to be juſtified by being a punctual aſſertor of the external obſervances of the Law, againſt all things elſe even againſt Gods own reformations. So *Rom.* 3. 20. *By the works of the law no fleſh ſhall be juſtified before him*, i. e. by obſervation of the form preſcribed by *Moſes*, as it differs from *Chriſts* reformation, or by bare obſerving the outward ceremonial without the inward ſubſtantial part of it, the *circumciſion* without the *purity*, *Rom.* 2. 28, 29. For, as it follows, by that is ἐπίγνωσις, the *diſcerning* or *acknowledging* of ſin; the law of Circumciſion ſhews a man his obligation to inward purity, and his being Circumciſed is an accuſation of him for every impurity he commits, farre from juſtifying him in the commiſſion of it. So again v. 21. χωρὶς νόμ (as v. 28. χωρὶς ἔργων νόμ) *without the law*, or *without the works of the law*, i. e. without that punctual obſervation of the Moſaical form, *the righteouſneſſe of God* (or, God's way of juſtifying men) *is*

manifeſted. Where 'tis obſervable, that this way of juſtifying χωρὶς νόμου, *without the law*, taken in this ſecond ſenſe, is ſaid to be teſtifyed by the νόμου καὶ τῶν προφητῶν] *the law and the prophets*, in the firſt ſenſe; It being often intimated by them, that not the outward ceremony, but inward purity was that which is acceptable to God. So again v. 27. νόμος ἔργων, *the law of works*] oppoſed to νόμος πίστεως, *the law of faith*, the outward to the inward law; where yet v. 31. having oppos'd them in that ſecond notion, he makes them friends again in the firſt notion of the Law, In which, ſaith he, *Chriſt* did not aboliſh, but only perfect, and ſo eſtabliſh the Law, heighten the former duties, and require more elevated performance of them, then was before beleived to be under precept; and for the Ceremonial, change them from the external to the internal performance of them; and ſo likewiſe for the Judicial requiring the equity of them, i. e. that which among us is proportionable to that which appeared to be Gods will among them, as farre as the variation of circumſtances makes prudent, or reaſonable for us. So again, *Rom.* 4. 13. οὐ διὰ νόμου ἡ ἐπαγγελία τῷ Αβραὰμ, *the promiſe to Abraham* was *not by the law*; The *law* there ſignifies the command of *Circumciſion*, *Gen.* 17. 10. which being after the giving *the promiſes* to him, *Gen.* 12. 2, 7. and 13. 14. and 15. 1, 4, 6. and 17. 2. it could not be ſaid, that that was the foundation of the promiſes made to *Abraham*; ſo *Gal.* 3. 17, 18, 21. and ſo *Rom.* 4. 14, 15, 16. So again *Rom.* 6. 14, 15. where [ὑπὸ νόμον, *under the law*] under the Moſaical yoak of legal performances, ſuch as *Chriſt* reform'd and alter'd, is oppos'd to [ὑπὸ χάριν, *under grace*] that ſtate under *Chriſts* reformation. So *Rom.* 7. 4. *you are dead to the law*, or, the Law to you, you are no more bound to it, and v. 6. *we are freed from the law*, i. e. from thoſe parts of it, wherein *Chriſts* reformation hath made a change. So *Rom.* 8. 3. τὸ ἀδύνατον τοῦ νόμου, the *unability* and *weakneſſe of the law*] points to that ſecond notion of the Law, before 'twas perfected by *Chriſt*. So *Gal.* 2. 16. three times ἔργα νόμου, *the works of the law*] in the ſame ſenſe, as was explain'd, *Rom.* 3. 20. So again c. 3. 2, 5, 10, 11, 12. and in many more places in that chapter, (only with this light change, The Law without the mercy, or pardon of ſin brought in by the *Goſpel*, The Law taken alone, as Excluſive of the other, For by that, *Curſed is every one that continues not in all*, &c. And in this ſenſe is v. 13. the *curſe of the law*, that puniſhment, that the Law brings on every ſinner, and none but the Goſpel frees us from.) So c. 4. 21. and c. 5. 4, 18. So νόμος τῶν ἐντολῶν, *the law of commandements*] *Epheſ.* 2. 15. (though νόμος ἐντολῆς σαρκικῆς, *the law of a fleſhly commandement*, *Heb.* 7. 16. belong to another matter, ſpeaking of *Melchiſedek* and *Chriſt* typified by him, and denotes a law making proviſion for the mortality of Prieſts, appointing them in ſucceſſion) that *Codex* or body of Commandements under *Moſes*, before *Chriſt's* reformation. So *Phil.* 3. 6, 9. *Heb.* 7. 19. And becauſe this Law of *Moſes* was written and ſet down in the Scripture of the old Teſtament, and ſo oppos'd in that reſpect to the law of Nature in the hearts of the Gentiles, and all men, (call'd ἄγραφος νόμος the *unwritten law*) therefore as the word νόμος or *law* is uſed, ſo in the ſame notions the word [γράμμα *writing*] is uſed alſo. Sometimes in the firſt notion of νόμος, for the law or religion of the *Jewes*. So *Rom.* 2. 27. σὺ διὰ γράμματος καὶ περιτομῆς, *thee* that haſt *literally* obſerv'd the *law* of *Moſes*, and art *circumcis'd*, and v. 29. (with a little change) ἐν πνεύματι, οὐ γράμματι, the *circumciſion in the ſpirit*, *not in the letter*, or *writing* i. e. the Spiritual circumciſion purity of the heart, and not that outward commanded by *Moſes's* Law. So *Rom.* 7. 6. we ſerve in the *newneſſe of the ſpirit*. i. e. according to this new reformed law, which looks moſt to inward purity, and not ἐν παλαιότητι γράμματος, *in the oldneſſe of the letter* or *writing*, which required external circumciſion, &c. So 2 *Cor.* 3. 6. *God hath fitted and prepared us to be miniſters of the new Teſtament*, οὐ γράμματος, ἀλλὰ πνεύματος, *not of the writing, but of the ſpirit*, i. e. not of the Law, as it ſignifies the external body of the Moſaical conſtitutions unreformed, but of the Spiritual or Evangelical law, the law of faith, or, the law, as *Chriſt* hath reformed it, or the Covenant of mercy and pardon of ſin under the Goſpel: For, as it follows, γράμμα ἀποκτείνει, that *law*, as it is in *Moſes*, unreform'd by *Chriſt*, *brings death*, but no life; Condemnation, but no Juſtification, or pardon unto the world; But the *Spirit*, i. e. this new reformed law, ζωοποιεῖ, gives life, enables to gain life, to come to Juſtification or ſalvation. And ſo again v. 7. Διακονία θανάτου ἐν γράμμασιν, *the miniſtration of death in the writing*, i. e. in the Moſaical or written law, as it ſtands there unreform'd by *Chriſt*, and oppoſite to the διακονία πνεύματος, v. 8. *the adminiſtration of the Spirit*, i. e. this new, reformed, Evangelical law; which, either firſt, becauſe it comes neerer to the ſoul, and requires purity there, whereas the Moſaical law deals moſt in external purifications, or 2ly becauſe the Holy Ghoſt came down firſt on *Chriſt*, then on the Diſciples, to confirm this new Evangelical courſe under *Chriſt*, in oppoſition to the former under *Moſes*; or 3ly becauſe in this Evangelical adminiſtration there is Grace given to enable us to perform what is now required (and that Grace is a gift of God's *Spirit*,) for one, or all theſe reaſons, I ſay, it is called πνεῦμα, *the Spirit*. Thus much in this place of the word [νόμος *law*] and (by occaſion of that) of γράμμα and πνεῦμα *letter* and *ſpirit*, which may help to the underſtanding of many places, and will not need to be repeated again, when we come to them.

γράμμα.

Ζωοποιεῖ.

Διακονία θανάτου ἐν γράμμασιν.

Πνεῦμα.

Ib. *To fulfill*] The Greek word [πληρῶσαι] is anſwerable to the Hebrew לְמַלֵּא which ſignifies not only מָלָא, *to perform*, but מָלֵא, *to perfect*, *to fill up*, as well as *to fulfil*; and ſo is rendred ſometimes by one, ſometimes by t'other. And the Greek it ſelf is ſo uſed in like manner; when it referres to a Word, or a Prophecie, then it is *to perform*, *to fulfil*, 2 *Chron.* 36. 22. 1 *Mac.* 2. 55. In other caſes it is *to fill up*, *to compleat*, *to perfect*. *Eccluſ* 33. 16. and 39. 12. 2 *Chron.* 24. 10. and *Mat.* 23. 32. This the ancient Greek Fathers expreſſe by the ſimilitude of a Veſſel, that had ſome water in it before, but now is filled up to the brim; and again of a Picture, that is firſt drawn rudely, the limbs only and lineaments, with a cole or pen, but when the Painter comes to draw it to the life, to adde the ζωγράφησις to the σκιαγραφία, then it is ſaid to be fill'd up. This may farther appear by what *Chriſt* here adds, *Except your righteouſneſſe*, i. e. Chriſtian actions, and performances, *exceed the righteouſneſſe of the Scribes and Phariſees*, i. e. go higher then that ſtricteſt ſect of the Jewes, and the Doctors among them thought themſelves obliged to, or taught others that they were obliged, they ſhall not *enter into the kingdome of God*, paſſe for Chriſtians here, or prove Saints hereafter. This ſame truth is at large exemplified in the remainder of this chapter, by induction of ſeveral particulars of the Law, firſt barely ſet down by *Chriſt*, and then with *Chriſts* improvement added to them, in this form of ſpeech, *But I ſay unto you*] Thus when *Rom.* 8. 3. it is ſaid that *God condemn'd ſin in the fleſh*, i. e. ſhew'd a great example of his wrath againſt ſin, by what *Chriſt* ſuffer'd on the Croſſe for our ſins, the reaſon of Gods doing ſo, is rendred v. 4. that the δικαίωμα τοῦ νόμου, *Ordinance of the Law*, *circumciſion*, &c, πληρωθῇ ἐν ἡμῖν, *might be perfectly perform'd in us*, i. e. in a higher degree then by the Jewes it was thought to oblige; And that it is the general interpretation of the antient Church-writers, (eſpecially the Greeks) down to S. *Auguſtine*, may appear by theſe few of a multitude of teſtimonies; *Irenæus*

h. Πληρῶσαι.

l. 4.

l. 4. c. 27. *Dominus naturalia legis non diſſolvit, ſed extendit, ſed & implevit*, Again, *ſed plenitudinem & extenſionem*, Again, *ſuperextendi decreta, & augeri ſubjectionem*, And again ſpeaking of *Chriſt, adimplentis, extendentis, dilatantis*, which are all the ſenſe of πληρῶσαι here. So S. *Baſil* on *Pſal.* 15. calls *Chriſt* πλήρωμα νομοθετῶν. See the *Author of the Conſtitutions* l. 6. c. 23. So in *Chryſoſtome* Tom. 3. p. 93. Ἐν καινῇ νόμοι μυεῖοι καὶ πολλῶν μείζονων. And that *Chriſt's* giving of Lawes was πλήρωσις καὶ ἐπίτασις, and that *Chriſt* did not here recite all the Commandements of the Decalogue, becauſe he meant not πάντας ἀνεῖπαι, So that it was then μείζονων ἐντολῶν χωρὶς, & ὰ τὰ αὐτὰ κεῖ παλαιοῖς καὶ ἡμῖν κεάμματα. So *Theophylact*, that *Chriſt* came not καταλύειν σιαγραφίαν ἀλλὰ μᾶλλον ἀναπληρῶν.[a] And ἐλθόντ῾ τῶ χειρῶ παλαίσματα ἐυκολώτερα γέγονε, διὸ καὶ μείζω ἀγωνίσματα, ὡς μείζον῾ βοηθείας δεδομένης ἡμῖν, *When Chriſt was come, our contentions became eaſier, wherefore we had alſo greater taſks, as having greater aſſiſtance afforded us.* And [b] παλαιοτέρᾳ νόμῳ ὑψηλότερον νόμον ἔχων τὸν τῶ χειρῶ, *having a Law more ſublime then the old Law*, viz. the Law of *Chriſt*. And [c] ἵνα παραβαίνωμεν τὰ τῆ νόμῳ, διὰ τῦτο ἐλευθεριάζομεν, ἀλλ' ἵνα ὑπερβαίνωμεν καὶ τὸν νόμον, *We are not therefore free, that we may tranſgreſſe the Law, but that we may tranſcend or exceed the Law*; where in ſtead of *Chriſts* πληρῶσαι *to fill up*] he ſets ὑπερβαίνειν *to exceed and go beyond.* And [d] νόμον ἐκβάλλει ὡς ἐλάττονα τῆς παρ᾽ τῶ πνεύματ῾ διδομένης φιλοσοφίας, *He caſts out the Law as inferiour and leſſe then the philoſophy*, or rule of living, *given by the Spirit.*

So *Oecumenius*, ὰ τὰ αὐτὰ ἐν νέᾳ ὑπιτιθόμεθα, ἅπερ οἱ πάλαι ἐν νόμῳ. So *Tertullian, Chriſti legem ſupplementa neceſſaria eſſe diſciplinæ ſervatoris* l. 3. *cont. Marc.* c. 16. And *Ampliandæ, adimplendæque legi adjutricem Chriſtus præfecit patientiam.* l. de *Pat.* And, *Chriſtus Dei creatoris præcepta ſupplendo & conſervavit & auxit* l. 4. *cont. Marc.* And, *Legem ſiſtimus, ſcilicet in iis quæ & nunc Novo Teſtamento introducta, etiam cumulatiore præcepto prohibentur, pro non mœchaberis, qui viderit*, &c. So S. *Aug. ſerm. in mont.* l. 1. *Chriſtus implevit addendo quod minus habet, & ſic perficiendo confirmavit, & dum fiunt quæ adduntur, multò magis fiunt, quæ permiſſa ſunt ad inchoationem.* And, *quæ à me adduntur, qui non veni ſolvere ſed adimplere*, And, *non ſecundùm illa minima, ſed ſecund mea quæ dicturus ſum. Quæ ſunt autem iſta? ut abundet juſtitia*, &c.

i. Κεραία. V. 18. *Jot.*] Κεραία] is thought by ſome to referre to the Hebrew *Chirec*, by others to ſome *corners* of the *Hebrew letters*, from whence their Criticks were wont to deduce great Myſteries. But the word muſt be reſolved to be of a Greek origination, and there it ſignifieth ἀρχὴ γεάμματ῾ (for ſo ſure we muſt read in *Heſychius*, not κεφέα, ἀρχὴ γεάμματα, but κεραία, ἀρχὴ γεάμματ῾) *the beginning of a letter*, which is leſſe then the leaſt letter, *iota*, which went before; Thus (ſaith *Plutarch* l. 2. *adverſus Col.*) did *Epicurus* contend with *Democrates* περὶ συλλαβῶν καὶ κεραιῶν; *about ſyllables and theſe*, where moſt probably they ſignifie *pieces of letters*, as ſyllables are pieces of words. Thus is the word uſed in *Heſychius* for any the leaſt *part* of any thing; thus he renders κέρῳ῾ (mention'd here c. 7. 3.) κεραία ξύλε λεπτὴ, *a thin* minute *piece of wood*, of ſome, but very little length. The Hebrew reads עוקץ, which the Rabbines frequently uſe for the *little ſtalk* or *tail* of any *fruit*. The *Syriack* hath *ſerto*, which *Ferrarius* interprets *minima linea*, and ſo the *Arabick*, *chatta linea* or *lineola*, the leaſt *ſtroke* or part of *a letter*. And accordingly it is here ſet to denote any the ſmalleſt inconſiderable parts, any *minutiæ* in the Law. The word is here joyned with ἰῶτα, the name of a Greek letter, which cannot be tranſlated into Engliſh any otherwiſe then that it is a Greek [ι] and therefore I have retain'd it in the margent, as *Alpha* and *Omega* two Greek letters are retain'd in the rendring of the *Apocalypſe.*

k. Ἀκοὴν. V. 21. *Heard*] There were three waies among the Hebrews of interpreting Scriptures; firſt שמעתא *hearing*, ἀκοὴ, when any fact is recited, or Hiſtorical ſenſe explicated, which to have heard is ſufficient without any more. 2ly. אגרא *myſtical expoſition.* 3ly. מתלי *parabolical expoſition.* The firſt of theſe belongs to thoſe paſſages of Scripture, which were plain matters of fact, as here plain commands of the Decalogue, without any other expoſitions on them; then the bare reciting them out of the book; And to ſhew that this, and that of *adultery* v. 22. and that of *perjury* v. 33. were commands of the Decalogue, and that that of the *lex talionis*, *law of retaliation* v. 38. and *loving freinds*, and *hating enemies* v. 43. (which two, though they agree with the reſt in the ἠκούσατε, *ye have heard*, yet differ in the τοῖς ἀρχαίοις, *to them of old*) were doctrines of *Moſes* Law, though not of the Decalogue (as that of *Divorce* having neither the [ἠκούσατε, *ye have heard*] nor the [τοῖς ἀρχαίοις] *to them of old time*, is neither) to ſhew this, I ſay, it is that *Chriſts* form here ſtill begins with ἠκούσατε *ye have heard*, in reference to the שמעתא *hearing*, forementioned, which belong'd to ſuch; or in reference to [*Hear O Iſrael*] the form, with which the Law began, in *Moſes's* reciting it, *Deut.* 5. 1. and ſo, in like manner, his form of addition [ἐγὼ δὲ λέγω ὑμῖν, *but I ſay to you*] is an intimation of the Rabbins forme, when having ſet down anothers doctrine, they make obſervation upon it, ואני אומר *And*, or, *But I ſay*,

l. Ῥακά. V. 22. *Racha*] The word Ῥακὰ is an Hebrew word, and ſignifies *vaine*, or *empty*, and being applied to any man, is a word of Contumely, calling him *empty, deſpicable, witleſſe* fellow, this is here forbidden by *Chriſt*, and (as an unſupportable wound to anothers reputation, which is generally prized next to life, often preferr'd before it) is by him thought fit to be ſuperadded to the old command of not killing. And that this is an elevation of *Chriſt's* doctrine above the Heathen theology, may appear by a known paſſage in *Homer Iliad.* α. where *Minerva* forbids *Achilles* ſtriking *Agamemnon*,

Ἀλλ' ἄγε λῆγ' ἔριδ῾, μηδὲ ξίφ῾ ἕλκεο χειρὶ,

Leave of contending, and draw not thy ſword, yet gives leave to reproach him, and counſels to Contumelious words,

Ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον, &c.

which is here moſt ſtrictly prohibited by *Chriſt.*

m. Καταλλαγῆθι, διαλλάγηθι. V. 24. *Reconciled*] The words [καταλλαγῆθι, and διαλλάγηθι] in the Paſſive voice have a peculiar ſenſe in the New Teſtament; In ordinary Greek Authors they ſignifie *to be pacified, reconciled*, but contrariwiſe in theſe (according to the notation of the Reciprocal conjugation, *Hithpabel*, among the Hebrews) *to reconcile himſelf* to another, i. e. *to appeaſe, get the favour* of that other. So 1 *Cor.* 7. 11. ἀνδρὶ καταλλαγήτω *let her appeaſe, reconcile her ſelf to her husband.* So *Rom.* 5. 10. *If we being enemies* κατηλλάγημεν τῷ Θεῷ, *were reconciled to God*, i. e. reſtored to his favour (God pacified toward us) So 2 *Cor.* 5. 20. καταλλάγητε τῷ Θεῷ, *take care that God be reconciled unto you*, and ſo here διαλλάγηθι τῷ ἀδελφῷ, *take care that he be reconciled to thee: pacifie him, reconcile thy ſelf to him*, for that which goes before is, not that he hath done thee injury, but thou him, *when thy brother hath ſomewhat againſt thee*] In which ſenſe alſo that other phraſe v. 25. [ἴσθι εὐνοῶν,] literally [*be well minded*] is to be taken, not that thou *think well* of thy *injur'd brother* (for that is not the buſineſſe of that place) but that thou ſeek his favour and forgiveneſſe, his accord and agreement with thee, that he may think well of thee, and be reconcil'd to thee. See Note on *Mar.* 14. 54. f. So in like manner the Active καταλλάττειν is not, as in other Authors it ſigaifies Εὐνοῶν. Καταλλάττειν

signifies, *to appeaſe*, but) *to reſtore* any man *to anothers favour*, 2 *Cor.* 5. 19. All this is to be made up by obſerving the importance of the Hebrew רצה in the ſeveral Conjugations.

n. Ὑπηρέτης. V. 25. *Officer.*] The word ὑπηρέτης *Officer*, or *Sergeant*, which is here uſed, and ſo in like manner *Joh.* 18. 3. is alſo uſed *Luke* 4. 20. in another ſenſe, by which compared together it appears that the ſame men which in the Conſiſtory, or Court of Judgement among the Jewes, were *Apparitors*, or *Sergeants*, were alſo in the Synagogues imployed (as Deacons) to miniſter, to bring and take away the book, &c. So the very word Διάκονος that we ordinarily render *Deacon* doth *Mat.* 22. 13. ſignifie the *officers*, that take and carry men to *priſon*, and (as it was the *Lictor's* office) *bind men hand and foot*, &c. In ſtead of ὑπηρέτης here, is πράκτωρ *Luke* 12. 58. i. e. the *Sergeant* or *Lictor* that executes the ſentence, to which any man is adjudg'd by the Court of Juſtice. Διάκονος. Πράκτωρ.

o. Βλέπειν. V. 28. *Looketh*] Βλέπειν here ſignifies not to *ſee*, but to *behold*, *conſider*, *look upon with* ſome *intention*, or *earneſtneſſe*, or *voluptuous deſigne*. Proportionably to what we find of this word, when 'tis applied to other matters, As *Epheſ.* 5. 15. Βλέπετε, *ſee*, i. e. take heed very diligently πῶς ἀκριβῶς, &c. *that ye walk accurately*. And very frequently in that ſenſe for *taking heed*. Saint *Chryſoſtome* here reads, ὁ ἐμβλέπων, *he that looks upon*, and as *Theophylact* renders it by *ſtandeth and looketh earneſtly*, ſo he by *maketh it a buſineſſe to doe ſo*; *hunts after*, *feeds his eyes with the ſpectacle*, *nails them to handſome faces*, and again, *looks that he may deſire*. An example of this there is in the two Elders *Suſ.* v. 32. who being denied the farther enjoying of their luſts, command to *uncover her face*, *that they may be filled with her beauty*. And ſo 1 *Eſdr.* 4. 19. *they gape*, *and even with open mouth fix their eyes faſt on her*: And *Eccluſ.* 9. 5. and 8. μὴ καλαμάνδανε, *gaze not*, *look not on a maid*, as if thou wert a learning her, filling thy Phanſy with her beauty, *leſt thou be inſnared by her complexion*, *colour*, or *beauty* in her *cheeks*: for ſo I ſuppoſe the right reading (ψιμυθίοις not θηλυμίοις) imports. So *Eccluſ.* 41. 21. καλανόησις, *contemplating another mans wife*, and περιεργία (not, as 'tis rendred, being *over-buſie*, but) *a curious earneſt beholding his maid*, as the word is uſed 1 *Tim.* 5. 13. and *Eccluſ.* 42. 12. *Look not earneſtly on any man for beauty*, and ſo the Fathers generally uſe περιεργία, to this matter. And ſo in Humane authors. Ἐρωτικοῖς ὀφθαλμοῖς εἶδε, καὶ τὸ κάλλος περιεργάσατο, *Niceph. Baſilac. Anny.* β. *Look'd with amorous eyes*, *and earneſtly beheld his beauty*, and ſo ὅτι ψυχῆς ἐθαλαμιπόλῃ τὸν ἔρωτα, *bedded her love in her heart*, it being dangerous to let it out, The very thing call'd here, *committing adultery in the heart*. The thing then here forbidden by *Chriſt* is the delight or pleaſure of looking on carnal objects, which pious men of the old Teſtament have abſtein'd from, as *Job* 31. 1. but is now moſt ſtrictly prohibited by *Chriſt*. Thus (ſaith * *Athenagoras*) τὸ ἡδέως ἰδεῖν, μοιχεία, *to behold with pleaſure is adultery* to a Chriſtian, μὴ τὰς ὄψεις τῶν παρθένων περιεργάζεσθαι, *'tis not lawfull to behold curiouſly the beauty of virgins*, * *Cat.* in *Job.* and ſo ἐμβλέπειν περιεργότερον ὄψεως ὀλισθηρᾶς in † *Clem. Alex.* and ὁρᾶν ἀκολάστως, *the incontinence of the eye* is forbidden the Chriſtian, ſaith S. *Chryſoſtome*. And even among the Heathens, the anſwer of *Pericles* to *Sophocles*, ſhewing him a beautiful woman, is conſiderable, τὸν σώφρονα στρατηγὸν οὐ μόνον τὰς χεῖρας, ἀλλὰ καὶ τὴν ὄψιν ἔχειν παρ' ἑαυτῷ δεῖ, *A ſober General muſt keep at home*, *or in his power*, *his eyes as well as hands*. Stob. *Serm.* 17.

* in *Legat.* p. 36. b.

* p. 462.

† Pædag. l. 3. c. 5.

p. Ἐρρέθη. V. 31. *It hath been ſaid*] The form of the Preface here, being no more then [ἐρρέθη *it hath been ſaid* without either the ἀκούσατε, *ye have heard* or [ἀρχαίοις, *to them of old*] doth note that the matter here recited was no Precept, given either by *Moſes* in the Law, or by any other after him, to that antient people, but that it was only a Permiſſion, by allowing impunity in the דבר ערות, *the caſe of nakedneſſe*, or *turpitude*, *Deut.* 24. 1. to this the Phariſees diſtinctly referre c. 19. 7. and *Mar.* 10. 7. *Why then did Moſes command*, &c. where yet all that *Moſes* did command is only this, that he that doth put away his Wife (in the caſe, which *for the hardneſſe of their hearts* he permits v. 8. but allows not, much leſſe commands) ſhall doe it formally, and legally, *giving her a bill of Divorce*, that by that means the divorced woman may marry again, and bring forth children by ſome other man. 'Tis true indeed there were ſome licentious doctrines brought after into the ſchooles by ſome of their Doctors or latter Interpreters of *Moſes*. One ſort of them, which acknowledg'd it to be allow'd in no other caſe but that of Nakedneſſe, or turpitude, did yet extend the word Turpitude to almoſt every matter of diſlike; another ſort extended the liberty, or allowance (without any reflexion on that of turpitude) to משום כל דבר, κατὰ πᾶσαν αἰτίαν, *Mat.* 19. 3. *for*, or, *upon every cauſe*. But the context here ſeems not to referre to theſe Doctors, but peculiarly to the Permiſſion afforded by *Moſes* (and the command of giving the Bill of Divorce) *Deut.* 24. which indulgence, or impunity is here, and *Mat.* 19. retrenched by *Chriſt*, and ſtrict command given, both that no cauſe but that of Fornication ſhall be competent for Divorce, and that no Chriſtian ſociety ſhall grant that toleration, which only *for the hardneſſe of their hearts* was then afforded the Jews.

q Ἀντίστηναι, Ἀντιδιδόναι. V. 39. *Reſiſt*] The word ἀντιστῆναι may here ſignifie (in a notion, wherein ἀντὶ, in Compoſition, imports *vicem referre*,) *repayment* of *injury*, *violence*, &c. as in the word ἀντιπάσχειν, ἀνταποδιδόναι, *to ſuffer by way of retaliation*, *and give by way of recompenſe*, &c. and ἀντικαλεῖν to *invite* him *again* who had invited thee, *Luke* 14. 12. So doth *Tertullian* ſeem to render it, *laſi vicem referre prohibentur*, *Apol.* c. 37. *when we are injur'd we are forbidden to make returnes*, the ſame that *Rom.* 12. 17. is called κακὸν ἀντὶ κακοῦ ἀποδιδόναι, *to repay evil for evil*, which is there the interpretation of ἐκδικεῖν ἑαυτοὺς, v. 19. *avenging themſelves*. And 'tis obſervable that the word is apply'd in the Old Teſtament to *impleading*, or *proſecuting at law*, as *Jer.* 49. 19. where the Hebrew reads עורר, *diem dicere*, *to implead*, the Greek have τίς ἀντιστήσεταί μοι; *who ſhall reſiſt me?* So *Jer.* 50. 44. and ſo the word עמד, when 'tis rendred ἀντιστῆναι, *to reſiſt*, *Iſa.* 5. 8. it ſignifies *impleading in judgment*, & *Oba.* 11. to uſe *violence againſt any*. So ענה which ſignifies any kind of *return* to another in word or action (and is ordinarily rendred ἀποκρίνομαι or ἀνταποκρίνομαι *to anſwer*) is rendred ἀντιστῆναι *to reſiſt*, as *Deut.* 19. 18. *Iſ.* 3. 9 and 59. 12. *Jer.* 14. 7. by which (as 'tis here ſet in oppoſition to the *lex talionis*, *law of retaliation*, the *eye for eye* v. 38.) it will appear that in caſes of this nature (a light Contumely, &c.) not only private revenge is interdicted Chriſtians, but alſo the exacting of legal revenge before the Magiſtrate. But beſide this [ἀντιστῆναι] ſignifies ordinarily *violent* and *armed reſiſtance*, *Rom.* 13. 2. and ſo in *Heſychius* [ἀνθιστάμενον] and [ἀντιστρατευόμενον] *reſiſting*, and *waging warre*, are all one; and ἀντιστάτης, is ἀνθιστὼς ἐν τῇ μάχῃ, in the *Old Gloſſary*, ἀνθίστημαι *obſto*, *obſiſto*, *reſiſto*, and ſo in *Homer*:

——ἀλλ' ἔτ' ἀν' ἀνθίσαντα, *Iliad.* π.

and 'tis not certain that it ſignifies any otherwiſe here: and then the matter of Precept will be, that in injuries (of this nature again) we may not, for the ſecuring our ſelves from more, flie to any violent reſiſtance; *Patience* at the preſent, and depending on Gods providence for the future, doth much better become a Chriſtian. And the Philoſopher hath ſtated it excellently, τὸ δὲ ὀίεσθαι δικαταφρονήτους πᾶσι ἄλλοις ἔσεσθαι, ἐὰν μὴ τοὺς φωτῆρας ἐχθροὺς παντὶ βόπῳ βλάψωμεν, σφόδρα ἀγεννῶν καὶ ἀνοήτων ἀνδρῶν, *It is the part of degenerous and fooliſh men*

Rufus ex Epict. hiſt. amicit. ap. Stob. Ser. 20

men to think, they ſhall be contemn'd by others, if they do not by all means avenge their firſt enemies, Φαμὲν γὰρ τὸν ἀκαταφρόνητον νοεῖσθαι μὲν, καὶ κατὰ τὸ δυνατὸν εἶναι βλαπτικὸν, ἀλλὰ πολὺ μᾶλλον νοεῖται κατὰ τὸ δυνατὸν εἶναι ὠφελεῖν, *For as we ſay that a man will be deemed free from contempt by his being able to hurt, ſo much more will he be deemed by his being able to help.* An example of this doctrine we have *James* 5. 6. where the Juſt man is impleaded (even capitally) condemn'd, and executed, which is the higheſt that can befall, and yet οὐκ ἀντιτάσσεται ὑμῖν (in a word equivalent with this notation of this) *he makes no violent reſiſtance*, prepares not to oppoſe your violence with the like, and then all bloody and violent means to avert and repay injuries (eſpecially ſuch ſlight injuries as are here mention'd) are here utterly forbidden. As for the τῷ πονηρῷ, that is plainly the Greek of לרשע, which *Exod.* 2. 13. is rendred diſtinctly [ἀδικοῦντι] *to the injurious*, as κακοπαθοῦντα the Paſſive, is *he that receives injury*, *Act.* 7. 24. See Note, t.

Γ. πονηρὸς, Καλωσυνάμενον. r. Χιτῶν.

V. 40. *Coat*] Some difficulty there is, what is here meant by χιτὼν, which is rendred *a coat*, but more properly a *ſhirt* or *ſarke*, and ἱμάτιον *the upper garment*; perhaps it may be cleared by finding the notation of the former, χιτὼν, for then the latter, ἱμάτιον, being a more general word for any kind of *garment*, will be here regulated by Analogie with that: For the original of [χιτὼν] there is little doubt, but it is Hebrew, differing ſo little from their כתונת; The Hebrew word notes it to be *linnen*, and it is the name of the Prieſt's *inner garment* among them, and ſo χιτὼν τὸ ἐνδότερον., ſaith *Moſchopulus* on *Heſiod* p. 70. *it ſignifies the inner garment.* So in *Ariſtophanes*, Σὺ μέντοι πολλὰ γὰ χιτῶν' ἔχεις· where χιτὼν ſignifies, and is by the Interpreter rendred *interula*, *the inner garment.* So in [b] *Euſtathius* ὑπόκειται ὁ χιτὼν, ἔπικειται δὲ τὸ φᾶρος, it ſignifies the *inner garment*, and giving it an Etymology (ſomewhat remote) from χύω. he ſaith it is ſo called, ὡς ἀμέσως ἀντίκα πεπηχυμένος τῷ σώματι, *becauſe it is immediately next the body.* And a phraſe in Saint *Jude* v. 23. [ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα] ſignifies it to be next unto the Fleſh, the ſame which the Latines call *camiſia*, and the Greeks ſometimes ὑποκάμισον, and *Heſiod* hath given it the Epithet of τερμιόεντα, ὕσην ποδήρη, i.e. a *long garment*, ſaith *Moſchopulus*. Thus in *Homer's Iliad.*

a Opus.

b *In Iliad.* β *Baſil. Edit.* p. 128 l. 43.

Χλαῖναν τ' ὐδὲ χιτῶνα τά τ' ἀμφὶ ῶ ἀμφικαλύπτει,

the outer and inner garment, both which cover the ſhame. So in *Iſidore Peleuſiota*, χιτὼν ἡ ὑδρυῆς, is *the ſhirt which covers the nakedneſſe*, which, ſaith he, was it, which *Joſeph's* miſtreſſe rent from him, and brought to her Husband for an evidence of his attempting to defile her. The ſame Hebrew כתונת is, by tranſpoſition of letters, the Latine *tunica* (by which 'tis often rendred) as the writers of the Origination of words have obſerved, and that, though it be ſometimes otherwiſe applied, agrees in the uſe of it alſo with the Greek and Hebrew; *Tunica* ſignifying principally the *inner linnen garment*, next the body, as when 'tis proverbially ſaid, *Tunica propior eſt pallio*, & when 'tis in the Poets uſed for a *ſhirt* or *ſmock*, as when *Propertius* ſaith of the Goddeſſes.

——*quas Paſtor viderat olim*
Idæis tunicam ponere verticibus.

This being the meaning of χιτὼν *the inner linnen garment next the body*; (*Tunica* ποδήρης *ex lino* (ſaith Saint *Hierom ad Fabiol.*) *uſque ad crura deſcendens, ſuch*, ſaith he, *as the ſouldiers camiſia, cloſe to their body, that they may run or fight, or doe any ſervice the more expeditely*; and agreeably to that, the Roman ſouldiers are ſaid to be μονοχίτωνες *to have no other garment on*, when they fought) there will now be little doubt, but that ἱμάτιον will ſignifie the *upper exterior garment*, the Hebrew מעיל or *Latine pallium*, which was the covering of the כתונת or χιτὼν or *tunica*, and therefore in *Plautus* in *Aulul.* when they are a ſearching one for ſomewhat loſt, 'tis firſt, *agedum, excute dum pallium*, then when that is done (when the upper garment is taken off, and yet the thing not found) it follows, *nè inter tunicas habeas*, ſignifying *pallium* to be the *upper*, *tunica* to be the *under garment.* So *Acts* 9. 39. we find together χιτῶνας, and ἱμάτια, all that belonged to the clothing of the poor Widdowes there, the *under*, and the *upper garments.* So in the enumeration of the High-prieſts garments, *Cod. Jom.* c. 7. §. 5. there be four garments mentioned of the Prieſt, and כתונת χιτὼν, is the firſt of them, and then, ſaith he, the High-prieſt adds four more to theſe, *which are all upper garments*, worne over the other, and מעיל is one of thoſe, as here ἱμάτιον is added to χιτὼν. And in *Heſiod*, χλαῖνα ὕσην χλαμύδα, ſaith the *Scholiaſt*, τὸ ἐκτὸς καὶ παχύτερον, *the outward garment thicker and warmer then the other*, and it is to be obſerved that this latter was both more uſefull and prizable (μαλακὸν ſaith the Poet) then the former, being (as *Joſephus* ſaith of the High-prieſt's *Pall*, and ſo *Rev.* 1. 13.) *a long garment down to the ground*, and as *Maimonides* addes, כבר בגדי הגדולים *as the garments of noble men.* And ſo *Mat.* 11. 8. ſpeaking of theſe, under the title of μαλακὰ ἱμάτια, ἰδοὺ, ſaith he, οἱ τὰ μαλακὰ φορεῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶ, *the faſhion was for courtiers to wear them*, and ſo they go generally for garments of Peace, and ἐν ἱματίῳ ἐῒ in *Plutarch*, and ἐν ἱματίοις βίος in *Theopraſtus*, ſignifies ſuch a liſe. So * *Alexander Aphrodiſæus*, ſpeaking of the unfitneſſe of uſing clothes to ſoften or effeminate the body, which ſhould rather be deſigned as Armes to to fortifie and make it courſer, and ſo ſtronger, ſaith, that it is much fitter to uſe ἐνὶ χιτῶνι, *one inner garment* then *two* (which they that took care for ſoftneſſe and ſmoothneſſe did) and yet better to uſe none at all ἀλλ' ἱματίῳ μόνον *but the outer garment only*; where the Interpreter of *Stobæus* (in whom this paſſage is ſet down p. 18.) moſt abſurdly renders ἱμάτιον *interula*, quite contrary to the deſign of the place, where it muſt needs ſignifie the *outer* (which is generally the leſſe ſmooth or ſoft) *garment*, not the *ſhirt* or *inner garment*, which in *Homer* hath that Epithet, Ιλ. β.

Μαλακῶν.

c *Quæſt.* l. 4. c. 22.

μαλακὸν δ' ἐνδύνει χιτῶνα, πρὸς ἀντιδιαστολὴν τοῦ φάρους, *to contra-diſtinguiſh it from* φᾶρος ſaith [d] *Euſtathius*, which φᾶρος he [e] elſewhere expreſſeth to be ἱμάτιον, and here to be the *upper garment* ἐπικείμενον τὸ φᾶρος. The whole matter is put out of queſtion by the words of *Plutarch* in his *Nuptial precepts*, ſpeaking of the wind and the Sun, contending which ſhould force the man out of his clothes, ὁ ἄνεμος βιαζόμενος τὸ ἱμάτιον ἀφελέσθαι μᾶλλον ἔσφιγγε, καὶ συνῆγε τῷ περιβολῷ, τὸν δὲ ἥλιον θερμῶς γενόμενον καὶ πάνυ ὠφέλιμον, ἔστα καυματιζόμενος, καὶ τὸν χιτῶνα τῷ ἱματίῳ ἀπεδύσατο; where ἱμάτιον being the *outer garment*, that which only the wind had force on, and that which in the Sun-ſhine was firſt put off, χιτὼν muſt needs be the *inner garment.* And then that is the gradation here, *If any man ſue thee, and take away thy lower or inner garment, let him take away thy upper garment alſo*, rather then thou, by oppoſing violence, or revenging thy ſelf on him, think to ſecure thy ſelf from farther greater damage. The truth is, if *Chriſt's* diſcourſe were of his forcible taking away the garment from thee, it would be more reaſonable that the Upper garment ſhould be firſt named, and the Inner garment after it, becauſe that is the order of pulling off, and accordingly S. *Luke* ſetting it down with ſome change, and ſpeaking of the caſe of Forcible taking away, he inverts the order and ſets ἱμάτιον firſt, and then χιτῶνα, *Luke* 6. 29. but our *Saviour* here ſpeaks of Civil violence, uſing a ſuite at law, as the engine to rob thee, and then 'twas fitteſt to name that firſt, which was leaſt pretious or conſiderable, and afterward that which was more valuable, that ſo the duty of this Text might be enforced, which was, that in caſe of any leſſer inconſiderable injury done to us, we ſhould not meditate revenge, or flie to force, though by that

Λαβόντος.

d Od. β. *Rr ſil. Ed.* p. 8. l. 36.

e p. 128 l. 4.

pacifick meanes we incurre the danger of a farre greater losse.

f. Ἀγγαρεύσει. V. 41. *Go a mile*] Ἀγγαρδίν is a Persian word (and custome) *to take up men*, as we take up Post-horses, *to carry our burthens from stage to stage* (and so the word is used, c. 27. 31.) which when one hath performed, another is taken up in his stead for the next Post. These stages are each of them a *Parasange*, called ἀναπαυλαι saith * *Agathias*, because, when men came to the end of them, they did refresh themselves and return home. Now the μίλιον or *mile*, which is here mention'd for the supposed stage, is but the fourth part of a Parasange (or thereabout) the *Parasange* being, saith he, *thirty stadia*, and the μίλιον, but seven or eight, to signifie (as in the former the ῥάπισμα was a light supportable injury, or rather a Contumely only, and the taking away the Cloak, a robbery again supportable to him, that hath the Coat left, and perhaps a great Estate also, so) here the oppression or invasion of liberty spoken of, to be but a petty damage, going but a quarter of an ordinary Post (and no burthen mention'd neither) and they that are so impatient of such tolerable injuries, as to oppose force or meditate revenge for them (which ordinarily brings greater sufferings upon them, and so is farre from gainful to them that use it) especially to break into open violence upon such light grounds, are directly contrary to this practise of Patience here commanded, and prescribed to all Christians.

* Hist. l. 2. p. 55. Μίλιον.

t. Πονηρὸν. V. 45. *Evil*] The πονηροὶ here again being answerable to *enemies*, v. 44. (and in the notion mention'd in Note on v. 39.) are the *injurious*; as on the other side [ἀγαθοὶ *good*] are the *freindly* or *kind*, differing from δίκαιοι *righteous*, that follows, just as *Rom.* 5. 7. or as צדקה & חסד, *righteous*, and *merciful*, or as when ἀγαθὸς *good* is exprest'd to signifie χρηστὸς, *benignity*, as *Mat.* 20. 15. (or as when ἀγαθοεργίαι *Jam.* 3. 1. & ἀγαθοεργίαι *good works* in our ordinary phrase, signifies *works of charity*, or *mercy*) such an one as *Hesychius* explains by χάριν (a word taken into the Greek language from the Hebrew חסיד, or the Syriak חסי, only with the addition of the Greek termination) and so in like manner, the word τέλειος *perfect*, (answerable to the Hebrew word תם v. 48.) signifies the same *charity* or *benignity of nature*, and is all one with ἐλεήμων in the Parallel place *Luke* 6. 36.

Ἀγαθὸς. Ἀγαθοεργίαι. Τέλειος.

u. Περισσὸν. * on *Prov.* 22. 28. † on *Ps.* 36.

V. 47. *More*] Τί περισσὸν ποιεῖτε; The phrase may seem to have respect unto the * Hebrews language, who call חסד *mercifulnesse*, פלנת הטובה, *abundance of goodnesse*, and יתרון הטובה in † *Kimchi*, *excellence of* (or *exceeding*) *goodnesse*, such as belongs to the special pious extraordinary Jewes (and Christians proportionably) Thus in *Pirche Avoth*, c. 15. האומר שלי שלך ושלך שלי *He that saith, That which is mine thine, and that which is thine is mine* (which is the *loving of friends*, doing curtesies to them that will pay them again) *is an ideote*, עם הארץ *populus terræ*, an ordinary *vulgar person*, doth nothing περισσὸν, *extraordinarily*.

Ἰδιώτης.

CHAP. VI.

Paraphrase

a. b. 1. a TAke heed, that ye doe not your almes before men, [to be b seen of them, otherwise ye have no reward of your father which is in heaven.]

1. To be beheld or look'd on by them, If you doe not thus take heed, you will lose that reward which God in heaven hath laid up for the Almes-giver.

2. Therefore when thou doest *thine* almes, doe not sound a trumpet before thee, as the Hypocrites doe, in the * synagogues and in the streets, that they may have glory of men. Verily I say unto you, [They † have their reward.]

2. The praise of men is their reward, the only one which they are likely to have for this performance, which is this they acquit God of all farther payment.

From God they are sure to receive none, by receiving thus by them design'd to their own glory.

* assemblies, or, places of concourse, τὰς συναγωγὰς, see note d.

† receive, or, are payd; or have received ἀπέχουσι, see note on Mar. 14. d.

3, 4. Watch over thy self as one that is very apt to fall into this sin, to doe works of mercy vainglorioously, and therefore doe them as secretly as you can, and let not thy dearest bosome-friend, which is to thee as thy left hand, know what thou doest in this kind (unlesse so farre as he shall be necessary to assist thee in the doing of it, or as his knowing of it may some other way be ordinable to the glory of God, without any reflexion of any praise on thee from him or other) and God which beholds that which was thus done by thee in secret, shall give thee that very reward for thy secret piety, which the vainglorious person designes to himself, (but cannot so readily obtein, as by this contrary way thou shalt) make payment to thee in the sight of Men and Angels.

3. But when thou doest almes, [let not thy left hand know what thy right hand doeth,

4. That thine almes may be in secret; And thy father which seeth in secret, himself shall reward thee openly.]

c. d. 5. Like them, which pray with the same designe, that stage-players act on the stage, to gain applause by so doing, as they that stand in the meeting of two streets, choose that as the place of best advantage, to be seen by those which passe in either street.

5. And when thou prayest, thou shalt not be [as the hypocrites *are*; for they love to pray c standing in the * d synagogues, and in the corners of the streets, that they may be seen of men,] Verily I say unto, They have their reward.

For all their joy in praying is to doe it in places of greatest resort, where they may be most visible,

* places of concourse.

6. Retire from thy worldly company (as Jacob Gen. 32. 24. when he wrestled with the Angel) and with thy doores shut to thee, pray there to thy heavenly father, which is himself invisible, and seeth thee, how secret soever thou art, and consequently that which is done by thee in secret, and he that is thus the beholder of thy closet-devotions shall reward thee before Men and Angels.

6. But thou when thou prayest [enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret, and thy father which seeth in secret shall reward thee openly.]

e. 7. Doe not lengthen your prayers with idle tautologies, after the manner of the heathen, which think they shall have their prayers granted through the multiplicity of words used by them in their devotions.

7. But when ye pray, [use not e vain repititions, as the heathen doe, for they think that they shall be heard for their much speaking.]

8. Hath no need of your expressions to tell him your wants, and therefore is not likely to be wrought on, by the length and multiplicity of them.

8. Be not ye therefore like unto them: For your father [knoweth what things you have need of, before ye aske him.]

9, 10. I shall therefore set you a pattern, after which to form your prayers. Our father which remainest in thy throne in heaven, and there art praised by the Angels and Saints, which reignest there, and art perfectly obeyed, grant that thy name may be hallowed, thy throne may be set up and acknowledged, thy holy will and commands obeyed here below on earth also, by us thy sons and servants, sincerely, and readily, and in some proportion, to what is there in heaven.

9. [After this manner therefore pray ye, Our father which art in heaven, hallowed be thy name.

10. Thy kingdome come. Thy will be done in earth, as *it is* in heaven.

11. Give

11. Give us [this day our [f] daily bread.]
lives from day to day, or that which is proportion'd to every mans being, or ſuſtenance.

11. The neceſſaries of our

12. And forgive us our debts, as we forgive our debtors.
all the ſins wherewith we have offended and provoked thee to puniſh us, as we doe moſt freely forgive all the injuries, which have by others been done to us.

12. And puniſh not on us

13. And [* lead us not [g] into temptation,] but deliver us from † evil, for thine is the kingdome, the power, and the glory, || for ever. Amen.
or ſnare, ſuffer us not to be intangled in any dangers or difficulties, which may not be eaſily ſupported by us.

13. Permit us not to be brought into any temptation

14. For if [ye forgive men their treſpaſſes, your heavenly father will alſo forgive you.]
among the Jewes, that our pardoning of thoſe who have injur'd us, is rewarded by God with hearing of our prayers for his forgiveneſſe. See Ecclus 28. 2, 3, 4, 5. & Mat. 5. 7.

14. For it hath been well obſerved by the wiſe men

15. But if ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes.

16. Moreover, when ye faſt, be not as the hypocrites, of a || ſad countenance, for [they * [h] disfigure their faces, that they may appear unto men to faſt,] Verily I ſay unto you they have their reward.

16. They put on ſad and mournful looks, appear in foul ſordid garments, and [h]

17. But thou when thou faſteſt [[i] anoint thy head, and waſh thy face]
on an ordinary day (for the Jews anointed and waſhed themſelves daily, ſave only in time of mourning.)

17. Behave thy ſelf as up- [i]

18. That thou appear not unto men to faſt, but unto thy father [which is in ſecret,] and thy father which ſeeth in ſecret ſhall reward thee openly.

18. Who ſeeth thee when no man elſe doth.

19. Lay not up for your ſelves treaſures upon earth, where moth and * [k] ruſt doth corrupt, and where theeves break thorow and ſteal.]
the poſſeſſions of this world, for they are all, whether cloth, or fruit, or mony, ſubject to thoſe three caſualties of moths, vermin, and theeves; every one the worſe, ſome loſt by keeping.

19. 'Tis a great vanity to hoard or treaſure up any of [k]

20. But [lay up for your ſelves treaſures] in heaven, where neither moth nor ruſt doth corrupt, and where theeves do not break through, nor ſteal.

20. Eccluſ. 29. 11.

21. For where your treaſure is, there will your heart be alſo.]

21. For as long as your treaſures are thoſe of this world, your hearts will be faſtned upon this world, your only way of elevating your deſires, and ſetting them on heaven, is to lay out that which God gives you, on his ſervice.

22. The * light of the body is the eye, If therefore thine eye be † [l] ſingle, thy whole body ſhall be full of light.

22, 23. As the eye is the candle of the body, lightens and directs it, ſo hath liberality of mind a moſt obſervable influence upon the whole [l]

23. But if thine eye be || evil, thy whole body ſhall be full of darkneſſe. If therefore the light that is in thee be darkneſſe, how great is that darkneſſe?]
Chriſtians life, and actions, ſerving them with light and directions, toward the making them all very Chriſtian; But where, in ſtead thereof, covetouſneſſe is gotten in, there is commonly nothing but darkneſſe, i. e. a life aliene from Chriſt, from the temper which he requires; If then that moſt eminent leading virtue in Chriſtianity, thy charity, or liberality be extinct, and turn'd into the contrary, that of covetouſneſſe, what a deep darkneſſe ſhalt thou walk in, though the light of the Goſpel ſhine round about thee?

24. No man can ſerve two maſters: for either he will hate the one, and love the other, or elſe [he will [m] hold to the one and deſpiſe the other; Ye cannot ſerve God and Mammon.]
whom he hates, or undervalues, if he be engaged in his ſervice, he will deſpiſe his commands, and not care to pleaſe him; even ſo the tending and obſerving of wealth, doing nothing but what may in the eye of the world tend to increaſe of riches, is not reconcileable with the ſerving of God, doing what Chriſt requires of us.

24. He will perform faithfull ſervice to the one whom he loves, but for the other, [m]

25. Therefore I ſay unto you [* take no thought for your life, what ye ſhall eat, or what ye ſhall drink, nor yet for your body, what ye ſhall put on. Is not the life more then meat, and the body then rayment?]
in allowing you the neceſſities of life, food and rayment; for 'tis ſo much more eaſie to give food than life and rayment than a body, that ſure God, who was ſo able, and ſo kind to doe the one, will not be unable, or backward to doe the other to all that depend upon him faithfully.

25. Be not fearful or anxious for the future, nor doubtful of God's providence

26. Behold the fowles of the ayre, for they ſow not, neither doe they reap, nor gather into * barnes, yet your heavenly father feedeth them. Are ye not much better then they?

27. But which of you by taking thought can adde [n] one cubit unto his * ſtature?

27. [n]

28. And why take ye thought for rayment? Conſider the lilies of the field how they grow, [they [o] toyle not, neither doe they ſpin:]
thoſe things, from whence in the time to come garments are made, hemp, flax, &c. nor doe they ſpin them, when they are grown; i. e. they contribute nothing toward this matter of providing themſelves cloathing for the future.

28. They neither labour in husbandry, for the ſowing [o]

29. And yet I ſay unto you, that even [Solomon in all his glory was not arrayed like one of theſe.]
white lily, is beyond all the glory of apparel, that art and coſt could bring in to Solomon (though 'twere his glory ever to go in white) that being but accidental and adventitious to him, this coming from the lilies own fruitful bowels, and ſo more genuine and natural, and truly glorious.

29. The natural bravery of the lily, eſpecially of the

30. Wherefore if God ſo cloath the [p] graſſe of the field, which to day is, and to morrow is caſt into the oven, *ſhall* he not much more *cloath* you, O ye of little faith?]
ſhort-liv'd flowers, then certainly for us (that have ſuch inſtances of his providence) to doubt of Gods power, or will to provide us ſufficient rayment, is a piece of weakneſſe, or want of faith, which will not be excuſed in us, God having promiſed that he doth and will care for us, which promiſe cannot be doubted of without infidelity.

30. And if God have made ſo rich and glorious a proviſion of attire for thoſe [p]

31. Therefore [take no thought, ſaying, What ſhall we eat, or what ſhall we drink, or wherewithall ſhall we be cloathed?]

31. Be not beforehand ſo troubled with apprehenſion of future wants of food and rayment.

32. (For

* bring † the evil one, πονηρου. || for ever and ever. ſee note on Luk. 1. i.

|| horrid, ghaſtly. * cover their faces or ſpoil their looks.

* ſmutte, or vermine do conſume.

* candle, ὁ λύχνος. † good, liberal, || envious, covetous, injurious, malitious, πονηρὸς, ſee note l.

* be not ſolicitous, μὴ μεριμνᾶτε.

* granaries, repoſitories, ἀποθήκας.

* or age, ἡλικία.

32. (The things that heathen men are ſo ſollicitous for; they that worſhip falſe Idol gods, or that acknowledge nothing of a divine providence,) For the Goſpell tells us (not that we have no need of them, but) that God knows we have need of them, and will in his providence take care for our wants, help us to the neceſſaries of life in due time, as long as he affords us life.

32. (For after all theſe things doe the Gentiles ſeeke) for your heavenly father knoweth that ye have need of all theſe things.]

33. But let your principall and firſt care be to approve your ſelves the obedient ſervants of God, performing all thoſe things with all diligence and exactneſſe, which are required to render you acceptable in his-ſight, and then for the neceſſaries of this life (though ye now, which follow me, have no way to lay in for your ſelves) I promiſe you, that they ſhall not be wanting to you I will take care they ſhall be brought in unto you.

33. But ſeek ye firſt the kingdome of God and his righteouſneſſe, and all theſe things ſhall be added unto you.

34. Be not therefore beforehand importunely doubtfull, or ſollicitous concerning your future ſubſiſtence, be not ſollicitous for that to day, which may be ſoon enough cared for to morrow, only labour and pray for that which is ſufficient for the preſent time; and when the future comes, then take care and pray for that, let that have the proportion of care and prayer, which is due to it, layd, or charged upon it, and let not the preſent have the charge, and burthen of the future alſo, having enough of its own trouble and turmoyle belonging to it; (Thus is this whole diſcourſe directly deſigned by Chriſt to prohibit all anxiety for the future in a Chriſtian, though not abſolutely all care or proviſion for the preſent neceſſities of life, or the prudent managing of ſtore and poſſeſſions, when God gives ſuch; Every day, as it comes, requiring that duty from us, to preſerve that life in our ſelves (and thoſe that belong unto us) which God hath beſtowed on us.)

34. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of it ſelfe; ſufficient unto the day is the evil thereof.

Annotations on Chap. VI.

a. Προσέχειν.

V. 1. *Take heed*] Προσέχειν] with an accuſative caſe, is ὀπιμελῶς τηρεῖν, to *watch*, or *obſerve carefully*, ſaith *Phavorinus*; and may poſſibly here be ſo, there being no neceſſity, that the conſtruction ſhould run thus, προσέχετε μὴ ποιῶν, *take heed that you doe not*, but as probably προσέχετε τ ἐλεημοσύνλω, *look to your almes*, μὴ ποιεῖν *not to doe it*, or, *that thou doe it not*, &c. But yet becauſe the phraſes uſed in theſe books are not alwaies to be judged by the uſe in other Authors, and becauſe Saint *Matthew* uſeth [προσέχετε] in all other places, a little diverſly from the reſt of the writers of the New Teſtament, thoſe generally joyning unto it a Dative caſe, but Saint *Matthew* leaving it out, and underſtanding it, therefore 'tis poſſible it may be ſo here alſo; and ſo the reading will be neither [προσέχετε ἐλεημοσύνλω *look to your almes*] nor [προσέχετε μὴ ποιῶν *look that you doe not*,] but underſtanding [ἑαυτοῖς] *look to your ſelves, that you doe not*, &c. So when Saint *Matthew* reads προσέχετε ἀπὸ τ ζύμης, c. 16. 16. and 11. 12. *take heed of the leaven*, Saint *Luke* reads, προσέχετε ἑαυτοῖς ἀπὸ τ ζύμης, *take heed to your ſelves of the leaven*, &c. As for the word ἐλεημοσύνη, from whence our Engliſh word [*Almes*] is form'd, that is, any act of pity or mercy, eſpecially of liberality to them which want, for which ſome copies read δικαιοσύνη *righteouſneſſe*, which as it is all one with ἐλεημοσύνη, and in the tranſlation of the Old Teſtament, uſed promiſcuouſly for it (according to the notion of the Hebrew צדקה forementioned, Note on c. 1. g.) ſo doth it ſignifie this *Charity*, to be an act of duty and righteouſneſſe required of all Jewes and Chriſtians, and not to be omitted (by them which are able) without ſin.

Προσέχετε. Ἐλεημοσύνη

b. Θεαθῆναι

Ib. *Be ſeen*] The word [θεαθῶναι] imports ſuch a *beholding* or *looking on*, as is on a *ſtage* or *Theatre*, for men that act parts, or ſtrive for maſteries, whoſe reward conſiſts only in the θεαθῶναι and δοξασθῶναι, v. 2. the *applauſe*, and *praiſes*, and *approbation* of the Spectators, which appears to be the meaning of the word here, by the concurrence of all the circumſtances, 1. by the μισθὸς *reward*, twice uſed immediately, v. 1, 3. By being thus *lookt on*, *they have their reward*, as in thoſe *ſpectacula* or prizes 'tis wont to be, where the conquerour hath no other acquiſition or βεβεῖον, but the reputation of the victory, with a crown of leaves, of no kind of value, to expreſſe and teſtifie it. Then 2ly. to this, I ſuppoſe, refers the mention of the σαλπίζειν, v. 2. the *ſounding of the Trumpet before him*, a ſolemnity with which the ſtage-players, and gladiators were brought into the Theatre, and by which the company were call'd together, χρῶνται σάλπιγγι καλοῦντες τοὺς ὄχλους ἐπὶ αὐτῆς, *they uſe the trumpet calling the multitudes with it*, ſaith *Phavorinus*, and this uſe of it among the Jewes, to call the people together, is oft mentioned by *Moſes*. This might yet 3ly. be farther probable by the mention of [οἱ ὑποκριτὴ] (the very word that ſignifies thoſe *Actors* or *ſtage-players* primarily, and is only by a figure brought to that ſignification which now ordinarily belongs to the word *hypocrites* in Engliſh) but that this word in the New Teſtament is in ordinary uſe for *hypocrites*, as we now ſpeak, and not for *perſonators*, or *Actors*. But then 4ly. theſe were wont to have their trumpet ſound in the Marketplace, and places of concourſe (which is the meaning of συναγωγαὶ here, not *ſacred Aſſemblies*, or *Synagogues*) and ἐν ῥύμαις *in the ſtreets*, places where men are wont ordinarily to paſſe, and where to meet, (as *Heſychius* renders ῥύμη all one with ἀγορὰ) where the ſounding of the trumpet may moſt probably be a means of calling together all men, that dwell in that place or neighbourhood.

Θεαθῆναι. Σαλπίζειν. Ὑποκριτὴς. Συναγωγαὶ. Ῥύμη

c. Ἑστῶτες.

V. 5. *Standing*] The word [ἑστῶτες] may poſſibly referre to that particular poſture of *ſtanding*, which was uſuall in Prayer, as among the ancient Chriſtians, ſo among the Jewes before them; whence it is that עמידה *ſtatio*, is reckon'd by them as one of the ſeven names of Prayer. So *Manahem* ſpeaks of *Abrahams ſtanding*, i. e. (ſaith he) *praying before the Lord*, and thence is the proverbiall ſpeech of *Rabbi Judah* in *Muſarim*, *without* עמידה *ſtation*, *the world could not ſubſiſt*. And beſides the poſture of ſtanding might be more convenient for their turne of being more and farther *ſeen by men*. But the truth is, both the Greek ἑστῶτες, and the Hebrew belong promiſcuouſly (not to *ſtanding* only, but) to every or any poſture of the body. So *Mat.* 16. 20. *ſome of thoſe that ſtand* (i. e. *that are*) *here*, as עמד ſignifies *eſſe*, *to be*, or *adeſſe*, *to be preſent*; and ſo *Jo.* 12. 19. ὄχλος ὁ ἑστὼς, *the people that ſtood* (i. e. *were preſent*) (in like manner as καθίζειν *to ſit* is uſed for any poſture, or without relation to any, no more than ſimply *to abide*, as *Lu.* 24. 49. καθίσατε ἐν τῇ πόλει *tarry in the city*) and ſo in this very matter, *Mar.* 11. 25. ὅταν στήκετε προσευχόμενοι, *when you ſtand praying*, that is, *when you pray*. So in *Heſychius*, ἕστακε or ἑστήκασι κεῖται· ἕσται, ἔσται, *to ſtand*, *that is to be placed*, *ſituate*, *to be*, yea and ἕστηλο, ἐκάθηλο, *he ſtood*, that is, *he ſat*, to take it quite off from the notation of *ſtanding*. So ſaith S. *Chryſoſtome* of the Sea, οὕτως ἀσφαλῶς ἕστηκεν, ὡσανεὶ δεδεμένη, * *Cat.* in *Job*, *it ſtood as firmly*, *as if it were bound*, which the Learned tranſlator renders rightly, *firmiter & in tuto ſitum eſt*, *it was placed firmly*; and ſo the Latine, *ſto*, as well as *exiſto*, is often uſed as a Verb ſubſtantive only, to ſuſtein a Participle, without reference to any poſture.

Ἑστῶτες. * p. 544.

Ib. *Synagogues*] That the word Συναγωγαὶ ſignifies not what we call in Engliſh *Synagogues* (by them meaning

d. Συναγωγαὶ.

meaning *places set apart for divine service*) but any place of publick concourse, will be very probable in these places following; Besides the two in this place v. 2. & 5. (where 'tis joyned with ῥύμαι *streets, and* γωνίαι πλατειῶν, *Angles of the streets*) see c. 10. 17. c. 23. 6, & 34. *Mar.* 12. 39. c. 13. 9. *Lu.* 8. 41. c. 11. 43. c. 12. 11. c. 20. 46. c. 21. 12. *Acts* 9. 2. c. 22. 19. c. 24. 12. c. 26. 11. *Jam.* 2. 2. and therefore *Munster's* Hebrew of *Matthew* having מקהלותיהם here is literally rendred [*in frequentiis*] to note, as the Hebrew doth primarily, any place where the people are met together: for though עדה signifie some special *congregated assembly*, and be therefore the word used by the Syriack for ἐκκλησία, *the Church*, c. 16. 18. yet קהל signifies every kind of meeting, either civill for Judicature, (*Mat.* 10. 17. & 23. 34. *Lu.* 12. 11. *Acts* 9. 2. *James* 2. 2. and in some other of those places, where this word ζυναγωγὴ is to be rendred *Consistory*) or even for *ordinary affaires* of *trading*, &c. (as ζυναγωγὸς and ζυναγοράζειν are all one) and so it is most commodious to render it in this place. See Note on *James* 2. b.

e. Βαττολογία

V. 7. *Vaine repetitions*] The *Greek* [βαττολογέω] is literally, *to doe as Battus did*, which what it is, is described by *Suidas* in these words, Βαττολογία ἡ πολυλογία, *Battologie is multiplying of words* (just agreeable to this verse which sets these words as Synonymous) ἀπὸ Βάττου τινὸς μακρὰς καὶ πολυσίχους ὕμνους ποιήσαντος, ταυτολογίας ἐγχωρίας, *The word is taken from one Battus who made long hymnes, consisting of many lines, full of Tautologies.* Whence *Hesychius* βαλολογία (it should be βαττολογία ἀργολογία, ἀκαιρολογία, *empty, idle, unseasonable discourse.* 'Tis sure enough that *Christ* spake not Greek in this Sermon, and so referr'd not to the name or style of *Battus*, but the Evangelist, or his Translator thus rendred his Syriack expression, by this proverbiall Greek word. *Munster's Hebrew* reads it לא תרבו את דבריכם *doe not multiply words, viz.* above that which is *fit* and *seasonable.* The peculiar notation of this phrase in this place, will be best discerned by the practise of the Heathens, which is here referr'd to, ὥσπερ οἱ ἐθνικοὶ, *as the heathens doe*] and that practise is best represented in their Tragedians, as in *Æschylus*, who hath neere a hundred verses at a time, made of nothing but *Tautologies*, ἴω, ἴω, and φεῦ, φεῦ, and ὔ, ὔ, ὔ, ὔ, in their crying unto their Gods. So 1 *Kings* 18. 27. the Idolatrous worshippers cried in the same words from morning till noone, *O Baal heare us.* And *Acts* 19. 34. for *two houres* space, The *Great Diana of the Ephesians.* Of this kind generally were their charmes and Incantations, and therefore *Polybius* calls the using of such repetitions, πρὸς τοὺς θεοὺς μαγγανεύειν, *to set upon their Gods to charme them.* This those Heathens did to two ends, 1. to make their Gods heare them not knowing how farre off they might be, which *Elias* referres to, 1 *Kings* 18. 27. *Cry aloud, for perhaps your God is asleep*, &c. and they look not on it as an Irony, but follow his advice, v. 28. 2ly that they may understand and remember their petitions the better, both which Christ mentions here, v. 7, & 8. So that the things here forbidden in prayer (and especially in private prayer, ἐν ταμιείῳ and ἐν κρυπτῷ, in the *closet*, and in *secret*, v. 6.) are first ἀργολογία, a *cold unseasonable lengthning* out of time with *tautologies*, when it is not any effect of zeale, 2ly. the care of verball, not reall eloquence in prayers, for that will come under πολυλογία, *much speaking.* But still not all repetition, or length, or eloquence, for of all these we have approved examples in the *Scripture*, and they are each of use for the quickning & enflaming devotion, especially in publick prayers. And even in Poetry it is observable that what was unskilfully done by *Battus*, and so became ridiculous in him, being yet done dextrously by others, is a great ornament of verse, that of Repetition.

f. Ἐπιούσιον

V. 11. *Daily*] The word ἐπιούσιος is capable of a double Origination, either from the word ἐπιοῦσα, the *day approaching*, whether that be the now-instant day, or else the morrow, that is (in the Scripture sense of the Hebrew מחר) the future, the remainder of our lives, how long, or how short soever. Thus in *Phavorinus*, ἐπιοῦσα is explained by ἐπερχομένη *approaching*, or *coming on*, and ἐπιοῦσα τύχη notes the *future events*, as opposed to παροῦσα the *present* in *Niceph. Basilac. Diny.* 18. If the word be derived from hence, then the ἄρτος ἐπιούσιος will denote as much as shall be *sufficient*, or proportionable for the *future*, or the remainder of our lives, which we pray that we may receive *this day*, that is, as S. *Luke* interprets it, τὸ καθ' ἡμέραν, *day by day.* Another way there is of deducing this word, from ἐπὶ ἡ οὐσία, that which is agreeable *for my being*, or *subsistence*, or *condition* in the world, ἐπιούσιος ἄρτος ὁ τῇ ἑκάστῃ οὐσίᾳ ἡμῶν ἁρμόζων saith *Phavorinus*, that which *Solomon* calls *food convenient* for him; and so in either sense (but the first is more according to analogie of Derivations) that which is sufficient, and agreeable for the remainder of our lives, the daily sustenance, and necessaries of our bodies, and especially of our soules.

g. Εἰσενεχθῆναι εἰς πειρασμόν. Εἰσφέρειν.

V. 13. *Into temptation*] בא במסא εἰσενεχθῆς εἰς πειρασμὸν *to enter into temptation*] signifies to be so involved in straights or difficulties as that one cannot extricate himself, c. 26. 41. and proportionably here εἰσφέρειν εἰς πειρασμὸν] is to *bring* men, or *suffer* them *to be brought* into such an *estate*; Contrary to which is Gods promise, 1 *Cor.* 10. 13. of [ποιεῖν σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν] *giving away of escaping*, or getting out, together *with the temptation*, and that is it which we here pray for, in assurance of Gods fidelity in performance.

h. Ἀφανίζειν

V. 16. *Disfigure*] What ἀφανίζειν here signifies will be somewhat uncertain, because in this very Chapter, v. 19. it is used again in a sense, which will hardly be accommodated to this place, howsoever we should render it. A probable way to hit upon the right in both places will be to consider the diversity of the matter, and accordingly to apply the word in the diverse significations of it. In that other place 'tis cleer that it must signifie some kind of *taking away*, *spoiling*, or *consuming* (for that is proper to the Moth, and the βρῶσις, whatever that signifies) and so *Hesychius* renders it πεφαγωμένους, either as that is *feeding upon*, πεφαγωμένη βόσκησις, *feeding*, saith he, or as 'tis *preying upon*, snatching, carrying away, πεφαγωμένη, ἁρπάζη, καλασύρῃ, and so ἀφανισμὸς is used for any kind of *consuming*, whether by death or otherwise, as γηράσκον ἐγγὺς ἀφανισμοῦ, *that which is old is neer dying*, *Heb.* 8. 13. and in the *Psalme*, *Before I goe hence and be no more seen*, or, *be taken away*; and so ᾅδης *the state of the soule separate from the body*, or, the *state of Death*, is expres'd by ἀφανισμὸς, as a word of the same origination and notion with it, one being deduced from the privative particle, and ἴδω, *video*, *to see*, and the other from the same particle, and φαίνω, *appareo*, *to appear*, and so both signifie *Death*, the vanishing of the soule into soft ayre, as the Atheist (which beleiv'd no future life) calls *death*, *Wisd.* 2. 3. or in the Christians notion the departure from the body. And thus the word is used not only for *totall destruction*, but for *being lost*, or out of the way for a while. So saith *Thomas Magister*, ἀφανίζεται ἀντὶ τοῦ ἀφανὴς ἐπὶ καιρὸν γίνεται, φιλόσοφοι ἐν ᾧ Εικόσιν, οὐχ ὡς ὑπόλοιπον, ἀλλ' ὡς ἀφανισθὲν εἰς μίαν ἡμέραν, *not that they are destroyed or gone, but that they disappeare for one day.* But this notion of the word cannot at all belong to this place, where the Hypocriticall fasters, that desire their devotions should φανῶσι *be seen* and *commended* by *men*, are said to be σκυθρωποὶ *of a sad countenance*, and ἀφανίζειν πρόσωπα which is not surely by any outward applications to

consume,

conſume, or *deſtroy*, or *ſpoil their faces*, but denotes only ſo much as ſhall make good the oppoſition betwixt them, and thoſe immediately after mentioned, which *anointed their heads*, and *waſhed their faces* (which ſignifies an abſence of all mourning at leaſt) The moſt then that the matter of the place will direct us to, toward this enquiry, will be only this, That this ἀφανίζειν πρόσωπα, as it is elegantly joyned with [ἵνα φανῶσι νηστεύοντες, *being diſcern'd to faſt*] being uſed as a means to make others beleive that they are in a condition of ſadneſſe and faſting, and of ſadneſſe, as that may be an evidence, and reporter of their faſting ſo it may poſſibly ſignifie only Negatively, they doe not anoint, and ſet out themſelves, as men ordinarily doe, when no ſad occaſion forbids it: and that this is it, and no more but this, one probability the Context affords, for that which is v. 17. preſcribed, as the way of avoiding that Hypocritical practiſe, is, *to anoint the head, and waſh the face*, which makes it probable, that their Hypocriſie conſiſted in not doing ſo, or neglecting to doe ſo. But beyond this perhaps it may denote ſomething Poſitive. And to this purpoſe firſt it may be obſerved, that *Heſychius* renders it ἀφανίσαι, σκεπάσαι, *to hide, or cover*. So 'tis known that that of hiding, or veiling, or covering the face, was cuſtomary among the Jews, and hath been ſo among other nations in time of mourning, and ſo ſtill among us the uſe of hoods in cloſe mourning is obſerved and veiles are generally the garments of mourners. Thus not only in *Horace*——

Rufus tecto capite, ut ſi Filius immaturus obiſſet,
he covered his head, as if his ſon were come to an untimely death; but particularly in the Scripture, *The King covered his face, and cryed*, &c. the deſcription of *David's* lamentation for *Abſalom*, 2 *Sam.* 19. 4. and ſo *Haman*, *Eſt.* 6.12. *mourning*, and *having his head covered*. So *Ezech.* 24.7. *make no mourning, cover not thy lips*, and ſo v. 22. and ſo *Mich.* 3.7. it being the cuſtome of mourners, *caput, faciem, os, labra tegere*, to *cover* the *head*, the *face*, *the mouth*, and the *lips*. And then why may not this be the meaning of [ἀφανίζειν πρόσωπα] here? which literally ſignifies, to *hide* or *cover*, ſo that it doe not appear. So ſaith *Phavorinus* ['Αφανίζεται] is not only τὸ φθείρεται ὅλον, *totally periſhed*, but alſo τὸ κρύπτεται, καὶ μὴ φαίνεται, when a thing *is hidden and appears not*, and ἀφανίζει, τὸ ἀφανὲς ποιῆσαι, *to make inviſible*, and ſo 'twill be proper to affirm, by its contrariety to ἐμφανίζειν, to *make manifeſt*. And this may ſeem to be a proper, and firſt notion of the word, which comes to ſignifie other things by deduction from this. And this will be very proper to the turn, by hiding, or covering, or veiling the face, to ſignifie mourning, or ſadneſſe, or humiliation, and by that to publiſh their faſting, which they ſhould keep ſecret. Another ſecond notion of the word ἀφανίζειν is ordinarily pretended for *diſfiguring*, or *diſcolouring* their faces, for ὠχρότητα, *paleneſſe*, but this, as it will hardly be exemplified either in Sacred, or profane Writers (nay on the contrary 'tis uſed for *painting to advantage*, that is, *beautifying*, in * *Nicoſtratus*, ζωγραφοῦντος, καὶ ἀφανίζοντος τὰς ὄψεις) ſo will it not be found that the Jewiſh hypocrites uſed any ſuch arts either in time of mourning or faſting; Neither is it eaſily defined or explained what particular way of diſfiguring, or diſcolouring, or cauſing palliduneſſe it is which is meant by it. The moſt that I can diſcern toward this ſence, is this, There is a diſeaſe which is called Αλωπεκία, defined by *Phavorinus* to be πάθος ψιλωτικὸν τῶν τριχῶν καὶ τῶν γενείων, *a diſeaſe that fetcheth off the hair from the head and beard*, makes it very thin, a ſcurf that grows upon the head or face, ſo called from Αλώπηξ a *Fox*, becauſe as the *urine* of a *Fox* τὸν τόπον ἄκαρπον ποιεῖ, *makes the place where it falls fruitleſſe*, the graſſe will not grow after it; ſo this deals with the head or face: Now the countenance which is thus affected, is uſually called ὠχρὸν πρόσωπον, as being ſo diſmally diſcoloured by it, as the ground is, when by the urine of the Fox it hath loſt its verdure, and is dried up. And to that I ſuppoſe belongs the place in *Heſychius*, though corrupt in the ordinary copies, where to Αλωπὸς and ἀλωπεκώδης, he addes, οἱ δὲ ἀφανὴς κατὰ τλῶ ὄψιν, ſome ſay it ſignifies *one of a macerated, diſcoloured*, or (as ἀφανὴς is rendred by σκοτεινὸς) of a *dark countenance*. And then this agrees with *Phavorinus*'s notion of σκυθρωπὸς, which is here uſed in the ſame ſence, ὁ ἀφανὲς πρόσωπον κακοπαθοῦντος, *one that hath ſuch a dark, diſcoloured, macerated countenance*. And ſo that may poſſibly be conceived the meaning of ἀφανίζειν τὰ πρόσωπα, to *macerate* & *diſcolour* their *countenances*: (So the *Lexicon Græco-Latinum*, ἀφανίζω *extermino, diſperdo, deformo, depravo*, not only to *deſtroy*, but to *deform* and *deprave*. So *Antiochus Hom.* LV ſaith of *Envy*, τὸ πρόσωπον ἐξαφανίζει, *it cauſeth a pale countenance*; So * *Proſper* ſeems to render the phraſe here, *Jejunant*, ſaith he, *ut vultus ſui pallorem perniciosis laudibus vendant, they faſt that they may ſell the paleneſſe of their countenance for hurtfull praiſes*, ἵνα φανῶσι νηστεύοντες, *that they may by their looks be taken for auſtere aſcetick perſons*, men that faſt very often, having thus macerated themſelves with that exerciſe. And then proportionably with that, σκυθρωποὶ in the beginning of the verſe muſt be more then *ſad*: *Heſychius* renders it χαλεποὶ and ἀμὸς, of a *fierce*, and *horrid, ghaſtly countenance*, ſuch as men have when they are well nigh ſtarved. But paſſing by this, there is yet a third rendring of the phraſe, which ſeems more commodious to the place, by interpreting πρόσωπα *the looks*, and not *the faces*, and then it may fitly be rendred, *they ſpoil their looks*, endeavour to look as ill as they can; And for this, it is to be obſerved that foul or ſordid apparel will contribute much toward it: So in *Euſtathius* on * *Odyſſ.* ζ. σῶμα λύσοις τημελούμενον καλλιον γίνεται, καὶ ἱματίων λαμπρῶν ἐνδύσει, ὥσπερ αὖ πάλιν ἀυχμῷ πιναρίσεις καὶ κακὰ σπίλῳ τὸ λαμπρὸν εἶδος ἀφανίζουσι, *The body carefully waſh'd becomes fairer, and ſo alſo by putting on white clothes; as on the other ſide ſordidneſſe and ill-tatterd clothes* (σπίλον τὸ κακὸν ἱμάτιον καὶ τὸ ῥακῶδες, it ſhould be read in *Heſychius*) *darken a bright countenance*: where the word is uſed of that illneſſe of looks which ſordid clothes do cauſe. To this I may yet further adde, that תמהו which *Hab.* 1. 5. is rendred ἀφανίσθητε, ſignifies ſuch a *confuſion of countenance*, as attends *aſtoniſhment* or *vehement trouble*; (See Note on *Acts* 13. k.) and ſo may here in that ſence be fitly joyn'd with σκυθρωποὶ *forming*, and putting on ſuch a *ſad, troubled, confounded, countenance*, which cannot but be taken notice of by any. But this ſtill not by any outward meanes of diſcolouring it, but by an affected ſadneſſe or change of looks, or by foul and ſordid garments, and the like.

V. 9. *Anoint*] The interdict of Unction and Lotion among the Jews, belongs only to dayes of mourning and humiliation. Thus the *Miſchna Cod. Joma* c. 7. §. 1. On the day of Expiation, that great day of humbling the ſoul, אסור באכילה ובשתיה וברחיצה ובסיכה *they are interdicted meat and drink, and waſhing and anointing*, and ſo in like manner, בתשמיש המטה the *companying of husband and wife*, to which agrees that of S. *Paul*, 1 *Cor.* 7. 5. *that the husband and wife are not to deprive one another, but for a ſeaſon upon conſent*, that they may σχολάζειν τῇ νηστείᾳ καὶ τῇ προσευχῇ, *be at leiſure for faſting and prayer*, (and accordingly the Greek and Latine Church have made Canons to that purpoſe. See *Balſamon ad Can.* 3. *Dionyſ. Alex.* and *Gratian. Decret. par.* 2. *cauſâ* 33. *queſt.* 4.) by which it appears that this Anointing and Waſhing are not feſtival rites, but uſual at all times, ſave only of faſting. So *Dan.* 10. 3. deſcribing his faſt [*neither did I anoint my ſelf at all*] is joyned to his [*I eat no pleaſant bread, neither came any fleſh or wine into my mouth*] and

i. Ἀλείφεσθαι.

Σκυθρωποί.

* *De vit. Contemp.* l. 2. c. 4.

* *Edit. Baſ.* p. 261. l. 10.

* *Stobæ.* p. 445.

and ſo of *David*, 2 *Sam.* 12. 20. when he made an end of mourning for the child, 'tis ſaid, *he aroſe from the earth, and waſhed, and anointed himſelf, and eat bread*, to ſignifie that the omiſſion of thoſe was a ceremony of his mourning, & faſting, and ſo 2 *Sam.* 14. 2. the widow of *Tekoa*, that is to feign her ſelf a mourner, is bid *to put on mourning apparel, and not anoint her ſelf with oyle.* By this and many other teſtimonies appeareth the daily uſe of Anointing, and Waſhing, and not that they were uſed onely on feſtival dayes, though then they were uſed moſt liberally, (ſee Note on c. 26. c.) And conſequently that which *Chriſt* here commands under the phraſe [*anoint*, and *waſh*] is no more then this, that in thoſe private faſts of theirs, they ſhould appear in their ordinary guiſe, and not *ſeem to men to faſt*, (not that they ſhould appear to feaſt at that time.)

k. Βρῶσις.

V. 19. *Ruſt*] The word βρῶσις is directly Greek, for the Hebrew חסיל, from חסל *conſumpſit, comedit*, to *conſume* or *eat*, for which the *Septuagint* read κατέδεται *Deut.* 28. Hence is the noun uſed for the *locuſts*, or whatſoever it is that ſtrikes and devoures the corn, *Joel* 1. 4. 1 *Kin.* 8. 37. *Pſal.* 77. 57. and is rendred βρῦχος, and ἀκρὶς, and ἐρυσίβη, and in *Latine*, *rubigo*, *ruſt*, not that which Iron is ſubject to, but that which ſpoils corn, and is called ſmutte among us. And ſo this will be a proper ſenſe for the word βρῶσις here, yet ſo that in a greater latitude it may belong to all other vermine, which devour corn in the barn or garner, yea and the Caterpillars that eat up plants, and all other fruits alſo. And then all the three ſorts of earthly riches, which humane providence is wont to ſtore up, are here noted, 1. Garments, 2. Corn and fruits of the earth, and 3. Gold, and Silver, and Jewels, all ſubject to theſe three ſorts of ſuch great uncertainties, as make them unfit to be kept or treaſur'd up, only fit for the preſent uſe of themſelves and others; the poor mans ſtomach, or back, or purſe, being the ſafeſt ſtore-houſe, wherein we can lay them up, and that by *Malachy* called *Gods ſtore-houſe*; and our liberality to them, *the laying up our* riches, or *treaſures in heaven*, here v. 20. 'Tis true the word [*ruſt*] doth ſeem to referre to Metals, which are ſubject to it, and if we took it in that ſenſe, it would be agreeable to the ſound of θησαυίζετε θησαυρὸς, *Laying up treaſures*, forbidden at the beginning of the verſe, *Garments* and *Metals*, being the chief treaſures, and ſo reckon'd *Jam.* 5. 3. where after ἱμάτια, and χρυσὸς, and ἄργυρος, *garments*, *gold* and *ſilver*, followes θησαυίζετε, *treaſure up.* So *Achan* of the treaſure of *Jericho*, purloin'd (to adde to his own treaſure) a *wedge of Gold*, and *a Babyloniſh garment*; and agreeably to this, the uſual preſents that ſubjects gave to their Kings, and the ξενήια which great perſonages gave to their gueſts as *teſſeras amicitiæ & hoſpitalitatis*, *tokens of freindſhip and hoſpitality*, at their departing, were either apparell or metals. So *Naaman*, 2 *Kings* 5. offer'd *Elizeus*, *talents of Gold*, and *changes of rayment.* And *Alcinoüs* and other *Pheacian* Princes gave to * *Ulyſſes*, at his departure, each a talent of Gold, and a rich veſtment,

* *Homer* Odyſſ. θ'. 440.

Ἐδῆτα χρυσόντε, τὰ οἱ Φαίηκες ἔδωκαν,

and —— † ἕδνοις ἦ οἱ ἄπασε δῶκε,

† *Odyſſ* υ. 136.

Χαλκόντε χρυσόντε ἄλις, ἐδῆτα θ' ὑφαντὼ,

and —— * πρίποδας θ' ἑκατὸν, ἅδε δὲ λέβητας

* *Odyſſ* υ. 217.

Ἡείδμεν, ἠ χρυσὸν, ὑφαντάτε εἵματα καλά.

and ſo in *Iſocr. ad Nicoc.* in the beginning. And for garments and cloaths it was wont to be a great treaſure in this Kingdome, till the vanity of changing faſhions made it otherwiſe. So in Records and antient Wills among us, the bequeathing of garments took up a great part. And accordingly the offices about the Wardrobe were of eminence in the Kings court, as thoſe other about the Treaſury or Exchequer alſo. Notwithſtanding all this, the former ſenſe of [*ruſt*] (as it belongs to corn, and fruits of the earth, and the many accidents that thoſe are ſubject to) ſeems to be the thing here moſt pertinent and proper. For firſt the notion of βρῶσις in the Bible belongs only to this *rubigo*, not *erugo*; and ſo ſecondly, the notion of θησαυίζειν *to treaſure up*, and θησαυοὶ *treaſures*, here doth not referre to the pretiouſneſſe of commodities (though the fruits of the earth alſo be called τίμιος *pretious*, *Jam.* 5. 7.) but to the ſollicitude, or μέριμνα in *making proviſion for the time to come*, which is the literal notation of θησαυίζειν τιθέναι εἰς ἄυριον, *laying up for to morrow*, and the particular thing here look'd to in *Chriſts* prohibition; and thirdly, the fear of ruſt to their Gold and Silver would not be very conſiderable, in reſpect of the damage, nor conſequently ſo great an argument to deterre them from hoarding it, as ruſt to their corn would be, and theeves to their money; fourthly, the ruſt of their money is rather threatned as a witneſſe againſt them to condemn them (as coveting the poſſeſſion, but not making uſe of it, in liberality to them that want it) *Jam.* 5. 3. then for marring their metall; and laſtly, the word there uſed by S. *James* for the ruſt of their money, is ἰὸς, not βρῶσις.

l. Ἁπλότης.

V. 22. *Single*] Ἁπλότης *ſimplicity* in the new Teſtament, generally ſignifies *liberality*, *Rom.* 12. 8. 2 *Cor.* 8. 2. c. 9. 11, and 13. as ἀφελότης alſo, *Acts* 2. 46. (by the ſame analogie, that τέλειος *perfect*, *Mat.* 5. 48. is all one with ἐλεήμων *Luke* 6. 36. from the latitude of the Hebrew * תם: for that ἀφελὴς and τέλειος are Synonymous, appears by *Heſychius*, who renders it καθαρὸς, ὁλόκληρος, *pure*, and *perfect*) ſo in *Phavorinus* not only ἁπλῶς *ſingle* is rendred ἐλευθερος *free* or *liberall*, but ἐλευθεία *liberality*, back again rendred χρημάτων ἁπλῆ δόσις, or ἀρετὴ τῆς ψυχῆς εὐδαπάνητος εἰς τὰ καλὰ, a *liberal beſtowing of money*, or *giving of wealth*, or *the virtue of the mind*, *conſiſting in a diſcreet laying out* of what a man hath, *upon good* and proper *objects*; clearing this matter, that ἁπλότης ſignifies *liberality.* Then for the applying this Epithet to the *eye* here, 'Tis 1. that the ſimilitude may go on in the ἀντιπόδοσις or ſecond part of it; 2. becauſe the Eye is that part of the body, which hath moſt to doe with wealth, as appears by *Eccl.* 5. 11. *What good is there to the owners of riches, ſave the beholding them with their eyes?* and therefore Coveteouſneſſe is call'd the *luſt of the eye*, 1 *Joh.* 2. 16. 3. becauſe the phraſe is moſt agreeable to the dialect of Scripture, *Deut.* 5. 9. *Prov.* 23. 6. and 28. 22. *Eccluſ.* 14. 8, 9, 10. wherein πονηρὸς ὀφθαλμὸς *the evil eye* ſignifies Envie, as that is the contrary to all liberall diſpoſition, in the ſenſe, wherein ἀφθονώτερος χεὶρ in *Ariſtophanes*, *he who hath little of envie in his hand*, and ἄφθονος *he that hath no envy*, ſo frequent a title of Gods in *Damaſcen* (the Father of the Greek ſchool) ſignifies *bounty* and *liberality.* And accordingly in *Theophylact* on 2 *Cor.* 8. 2. Ἁπλότης ἄφθονος γνώμη ἢ ἐυμεταδοτος, *It ſignifies a mind void of envy or parſimony, apt to communicate.* And in that ſenſe, I ſuppoſe, πονηρὸς is taken c. 7. 11. for *niggardly*, *covetous*, or *illiberal*, the contrary to ἁπλῶς *liberal* here, in the notion, wherein רשע *evil* is uſed in *Hebrew*, when 'tis ſet oppoſite to צריק and חסד the *righteous* and *merciful*, and is proverbially ſaid to ſay, *That which is thine is mine, and that which is mine is mine own.* So on the contrary, שוב עין, the *good eye*, is by us rendred *bountiful*, and by the *Greek* ἐλεῶν ἢ πτωχὸν, *pitying the poor*, *Prov.* 22. 9. and ſo ἀγαθὸς *good*, *Matth.* 20. 15. If this ſenſe be embraced, then theſe two verſes will perfectly connect with antecedents, and conſequents all to the ſame matter of liberality, otherwiſe they will cauſe a direct chaſme, or *hiatus* in the Context.

* *See note on Mat.* 5. 45.

Contrarie ὀφθαλμὸς.

m. Ἀντέχομαι.

V. 24. *Hold to*] Ἀντέχομαι here uſed, is by *Phavorinus* rendred ἀντιλαμβάνομαι *to help*, and ſo by *Heſychius*; and ἀνθέξεται, ἀντιλήψεται, who alſo addes φροντίζειν *to care for.* The former of theſe notions may be accommodated to this place of a Servant toward a

Master whose office is to assist his Master in all his business, and accordingly it is applied to servants, 1 *Tim.* 6. 2. δουλεύτωσαν ἀντιλαμβανόμενοι τῆς εὐεργεσίας, *let them serve them, assisting them in well doing*: but being set opposite to despising, perhaps that of *caring for* may be the fitter notion of it.

n. Ἡλικία

V. 27. *One Cubit unto his stature*] Ἡλικία signifies μέγεθος σώματος, and μέγεθος, the *quantity* or *stature of the body*, and again *the habit of body*, and consequent to that, *the verdure of age* and *beauty*, as when ἡλικίαν διαφθείρειν, in *Heraclitus*. φθείρει ἀπὸς. ἁ. signifies to *destroy* their *beauty* or *youthfull colour*, but especially *stature*, as in *Niceph. Basilac.* ιγ'. p. 167. ἥλικίαν ὑπερνεφῆς, *of a stature reaching to the clouds*. So ἐνήλιξ *tall* being spoken of *Pyrrhus*, p. 316. μέγας τῷ ἡλικία, of *Nestor*, p. 307. ἡλικίαν τετράγωνος, *foursquare*, as broad as high, of *Diomedes*, p. 307. ἡλικίαν σύμμετος, a *proportionable stature* in *Is. Porphyrogen.* p. 206. And so also doth it ordinarily signifie *age* (and so doth קוֹמָתָא *Kaumto* which the Syriack here uses, *statura, item annus ætatis, stature*, as also *the year of ones age*, saith *Ferrarius*) and may possibly doe so here, 1. because the Dehortation, which this is brought to enforce, was particularly that concerning Solicitude for the life, and to that this will be very proper, of our not being able to adde, by all our sollicitude, the least proportion to our age, to enlarge the period of life πῆχυν ἕνα, *one cubit*, that is, one smallest measure or proportion, beyond what God hath set us. 2ly. it will be observable, that *one cubit* being here set down as a very small measure, (So as in *Mimnermus* [πηχύιον ἐπὶ χρόνου *for a time proportionable to a Cubit*] signifies a very short space such as leaves and the most transitorie fraile things enjoy; and accordingly here the Hebrew readeth [*even one cubit*] would yet be a very great proportion, being applied to the stature of the body. Nay such as are come to their full growth (as the farre greatest part of *Christs* auditors were) could not thus hope to adde one thousandth part of a cubit to their stature, but on the other side a Cubit will seeme but a small part to the many yeares of a long life, and he that is of the fullest growth, may yet hope to enlarge the period of his life, and to that generally mens sollicitude is applied, by diet, Physick &c. to acquire long life, not to encrease their stature. 3ly. The word πῆχυς *cubit* is ordinarily a measure of the longitude of any space, *Jo.* 21. 8. *Jos.* 3. 4. and so saith * *Eustathius*, πλέθρον μέτρον γῆς πηχίων ξ'. and generally the same is said of other measures of the ground, &c. and particularly of a Race (to which mans life is compared, *Job.* 9. 25 and 2 *Tim.* 4. 7.) in the Scholiast on *Pindar*, Ὀλυμπ. ὁδ. 13. Στάδιον, saith he, ὁ τόπος ἐν ᾧ ἔτρεχον· ἦν δὲ πηχίων τριακοσίων διάστημα, &c. *The race*, as it signifies, *the place wherein they run, was the space of* 300. *cubits*, and so in *Mimnermus* πηχυῖος χρόνος even now cited proportionable to that of David, *Thou hast made my dayes as it were a spanne long, a measure* much *lesse* then a *cubit*, applied to our *dayes*, or *space* of life.

πῆχυς

* in *Il.* 2.

o. Κοπιᾷν

V. 28. *Toyle*] The word κοπιᾷν doth properly belong to husbandry-labour, plowing, sowing, &c. So 2 *Tim.* 2. 6. κοπιῶντα γεωργὸν, the *husbandman labouring*, and *Job.* 4. 38. θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε, *to reap what you have not labour'd*, that is, ploughed, and sowed, &c. and so here of Flax, which is first sowed, and pluck'd &c. before it comes to spinning.

p. Χόρτος

V. 30. *Grasse*] χόρτος signifies any thing that growes in the *field*, or *garden*; here the Genericall word is restrain'd by the Context, and referring to the *lilies* of the *field* v. 28. doth signifie *a flower* (see Note on c. 7. e.) one day glorious and beautifull in the field, and the next day, or soon after, cut down, and used for the heating of ovens, or fornaces.

Paraphrase.

CHAP. VII.

1. The sin of judging is very rife among the Jewes (see note on Rom. 2. 2.) against this therefore you are to be forewarned. Observe not other mens words or actions severely, or without mercy, lest you suffer the same from others which you doe to them, and will be most unwilling to suffer from them, nay feel the like severity from God when he comes to judgement, Jam. 2. 12.

1. JUdge not that ye be not judged.]

2. For you have reason to expect to be dealt with, both by God and man, as you your selves deal with others in this particular; and this generally is so observable, that it is become a proverb among you, (see note on c. 10. h.) that with &c.

2. For with what judgement ye judge, ye shall be judged: and] with what measure ye mete, it shall be measured to you again.

3. How strange a thing is it, that thou should'st look so severely on the light faults of others, who hast for the most part so much vaster crimes, particularly this of judging others, to be censur'd and reform'd in thy self? this makes thy censuring others very unreasonable in thee.

* small thin shiver of wood,

a.

3. And why beholdest thou the * [a] mote that is in thy brothers eye, but considerest not the beam that is in thine own eye?]

4. Which way in reason shalt thou ever be fit so much as to reprehend, or direct another to amend any the least fault, much lesse to judge him, when thou art thus guilty of greater faults thy self? Thy continuing still guilty of such greater sins (such is this of judging others) argues either no need of having his lesser faults reformed, or thy no skill to assist him therein.

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beame *is* in thine own eye?

5. The beginning with other men, judging of them and neglecting the reforming of thy self, is a piece of hypocrisie, Take care to reform thy self first, then wilt thou be better able to work a reformation of any even the smallest sin in another.

5. Thou hypocrite, first cast out the beame out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.]

6. And for this matter of reprehending others, (all holy advices and admonitions out of Gods word) because they are a very pretious deed of charity, (and so in like manner, for all other holy things, the word, and prayer, and the use of the sacraments, &c. by way of analogie with that of reprehension, here particularly spoken of, v. 4.) take care they be not cast away upon those that are incorrigible, and will but return the reproaches, and contempt for them, as swine tread under feet the most precious jewels, that are offer'd them, and as dogs often tear them, that give them what is most precious.

b.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they [b] trample them under their feet, and turn again and rent you.]

7. And that your selves may be blamelesse, free from the greater, and lesser guilts, (and so for all other things you want) apply your selves to God in prayer, and that will be a means of obtaining it, Lu. 11. 9. 13. Ja. 5. 6.

7. Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.]

8. For

8. For every one that asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.]

8. For prayer, if joyned with conſtancy, and importunity, never miſſeth to obtain that which is moſt for his benefit to receive, and therefore ſhall not fail to obtain grace.

9. Or what man is there of you, whom if his ſon aske bread, [c will he give him a ſtone?

10 Or if he aske a fiſh will he give him a ſerpent?]

9, 10. Any father will give his ſonne which asks him profitable things, thoſe things, or hurtfull (nay if he ask ſuch, for which he asks, at leaſt will give him other things as good or better, but by no means worſe he will not give them.)

11. If ye then being * evil, know how to give good gifts unto your children, how much more ſhall your father which is in heaven, give good things to them that ask him?

* envious niggardly; ſee note on c. 6. 1.

11. If you therefore which are not alwaies willing to give, and doe not alwaies know what is good for your children, doe yet not make ſuch ill returns to your childrens requeſts, as to give them ſerpents for fiſhes, how much more ſhall God be ſure to give you thoſe things that are beſt for you? (though not alwaies in kind what you ask for, becauſe that is not alwaies ſuch, yet) grace which is alwaies ſo.

12. Therefore all things whatſoever you would that men ſhould doe to you, doe ye even ſo to them: for this is the law and the prophets.]

12. Another branch of prime Chriſtian duty required of you is this, that whatſoever you would eſteeme reaſonable that other men ſhould doe to you, if you were in their, and they in your condition, the ſame you muſt now think your ſelves obliged to doe to them, for this equity is taught you by your own law, and Scriptures in force among the Jewes: ſee note on Mat. 5. g.

13. Enter ye in at the ſtraight gate, for wide is the gate, and broad *is* the way that leadeth to deſtruction, and many there be which goe in thereat.]

13. Let all your care be to ſet your ſelves upon the Chriſtian courſe, be it never ſo ſtrict (for 'tis eaſie to enter on a vicious courſe, and go through with it, and there are multitudes good ſtore, which paſſe that way to eternall deſtruction, and damnation)

14. Becauſe ſtrait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.]

14. And there will be all need of your care, becauſe the entrance, and whole courſe of a Chriſtians life is made up of perfect ſtrictneſſe, in oppoſition to the looſneſſe of the world, and that makes ſo few to chooſe it.

15. Beware of falſe prophets which come to you in ſheeps cloathing, but inwardly they are ravening wolves.]

15. Take heed of falſe teachers, that, when they come to infuſe their doctrines into you, weare ſheep-skins, as the prophets oft uſed to doe, thereby pretending the greateſt innocency and meekneſſe that can be, but deſign and intend the direct contrary, devouring and rapacity. See Acts 20. 29.

16. Ye ſhall know them by their fruits:] Doe men gather grapes of thornes or figs of thiſtles?

16. Ye ſhall certainly know them and diſcern them, if you take notice of and weigh the doctrines which, when they have gotten ſome authority with you, they will preſently endeavour to infuſe into you. They that make no other uſe of their being counted prophets, but to infuſe higher degrees of all kind of piety and charity into you, ye may reſolve they are ſent from God, for the Devil would never help men to credit and reputation in the world, who ſhould make uſe of it only to the advancement of piety. But if their deſign be to infuſe into their followers any ſeeds of impiety, injuſtice, uncleanneſſe, uncharitableneſſe, ſedition, rebellion, &c. Let their pretences, and behaviour be never ſo fair, be ſure they are falſe prophets.

17. Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire.

20. Wherefore by their fruits ye ſhall know them.

21. Not every one that ſaith unto me, Lord, Lord,] ſhall enter into the kingdome of heaven, but he that doth the will of my father which is in heaven.

21. And though in words they take upon them to be the only ſervants, ſons, and ſaints of God, as hereticks and ſchiſmaticks ordinarily doe, yet theſe words of theirs and their confident calling on God, are not ſuch fruits, by which you can judge well of them, for 'tis not every one which beleiveth on me, which acknowledgeth me, which looketh for ſalvation from me, that.

22. Many will ſay to me [in that day, Lord, Lord, have we not propheſied * in thy name? and in thy name have caſt out Devils? and in thy name, done many wonderful workes?]

* by, *vide infra.*

22. At the day of judgement, Lord we are the men which thou by thy power haſt enabled to foretell things to come, and by the ſame, to exorciſe Devils, and doe all kind of miracles.

23. And then will I profeſſe unto them, [d I never knew you;] depart from me, ye that work iniquity.

d.

23. ſaying, I never knew you.

24. Therefore whoſoever [heareth theſe ſayings of mine and doth them, I will liken him to a wiſe man, which built his houſe upon a rock,]

24. Beleiveth and entertaineth all theſe commands here contained in this Sermon, (beginning c. 5. 1.) and practiſeth them, he is like a prudent builder, that laid the foundation of his houſe upon a rock (ſee note on c. 10. b.)

25. And the rain deſcended, and [the e floods] came, and the winds blew, and beat upon that houſe and it fell not: for it was founded upon a rock.

e.

25. Land-floods that proceeded from that ſudden rain.

26. And every one that heareth theſe ſayings of mine, and doth them not, [ſhall be likened] unto a fooliſh man, which built his houſe upon the ſand.

26. Shall be like, and by all men known and reputed to be like.

27. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe, and great was the fall of it.

28. And it came to paſſe when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine.

29 For he taught them, as one having authority, and not as the Scribes.]

29. For all this Sermon of his, whether ſpoken continuedly, or with pauſes between, was delivered by him as by one which had extraordinary power and miſſion, prophetick at leaſt, which ſince Ezras time had been intermitted (as the Jewes confeſſe) and not as the Doctors of Law among the Jewes.

a. Κάρφος. V. 3. *Mote*] What κάρφος here ſignifies, will appear by two waies of judging, firſt by the judgment of the Greek *Grammarians*. *Heſychius* renders κάρφη, ξύλα λεπτὰ καὶ ξηρὰ, *thin drie pieces of wood*, and then taking it in that notion of a *thin piece of wood*, the leaſt ſplinter or ſhiver imaginable, of very little, yet of ſome length, 'twill be here very fitly uſed, and ſet oppoſite to the δοκὸς, *the beame*, the biggeſt and longeſt piece of wood, which is uſed. The ſecond way is by comparing the next verſe (which is the varying the phraſe a little) with a Proverbial ſpeech among the Jewes, in and before *Chriſts* time (ſet down afterward with ſome variation in the *Talmud*, thus) They which ſay to others טול חיסם מבין שניך *take out the ſmall piece of wood out of thy teeth*, are anſwer'd טול קורה מבין עיניך *take out the beame out of thine eyes*. To check the importunity of thoſe, who are alwayes cenſuring and condemning others for ſmall matters, reprehending for trifles, when they are themſelves guilty of thoſe things, which are much more to be reprehended.

b. Ἔκπωμα. V. 6. *They trample*] There is in theſe words obſervable an ἔκπωμα or ὑστέρησις, *a going back*, ſpeaking firſt to the ſecond of the two things propoſed, and then after to the firſt. As it is very frequent with the Prophets in the Old Teſtament, and not ſeldome uſed in the Writers of the New. So *Mat.* 12. 22. *the blind and the dumb both ſpake and ſaw*, that is, the blind ſaw, and the dumb ſpake; and c. 18. *Chriſt* having mention'd the three degrees of Admonition, by *one alone*, by *two or three*, and by the Rulers in the preſence of the aſſembly, v. 15, 16, 17. he then reſumes to ſpeak ſomewhat farther of each of theſe, and begins firſt with the laſt, what in caſe of ſuch refractarineſſe, the Rulers of the Church are to doe, *Verily I ſay unto you, Whatſoever ye ſhall bind on earth*, &c. v. 18. And then v. 19. (in reference to the ſecond thing mention'd, the admonition in the preſence of *one or two* v. 16.) *Again, Verily I ſay unto you, that if two of you ſhall agree upon the earth*, &c. it *ſhall be done unto them of my Father*; From which, before he proceeds back again in the firſt place to the firſt, of the private admonition, *Peter* asks a queſtion, which introduces the diſcourſe, which was proper to have been deliver'd on that ſubject. So c. 23. 16. *Chriſt* having mention'd *ſwearing by the Temple* firſt, and then *by the Altar* v. 18. he after reſuming them both again, v. 20. begins firſt with that of *the Altar*, and then that of *the Temple*, after it. So in that c. 23. 25. having mention'd firſt the *outſide of the cup and platter*, and then the *inſide* v. 26. he returns firſt to the cleanſing of the inſide, then the outſide of it. So *Rom.* 2 12. S. *Paul* having affirm'd two things, the firſt of the Gentiles *that had not the Law, that they ſhould periſh without it*, the ſecond of the Jews *that had the Law, that they ſhould be judged by it*, he v. 13. ſpeaks firſt of the ſecond, *for the hearers of the Law*, &c. and then v. 14. of the firſt, *For when the Nations*, &c. So *Rom.* 14. having ſet down two heads of diſcourſe, that the ſtrong ſhould not *ſet at nought the weak*, Nor ſecondly, the *weak judge*, or condemn *the ſtrong*, v. 3. he reſumes the latter firſt v. 4. *who art thou that judgeſt*, and then v. 10. returns to the former, *and thou why doſt thou ſet at nought thy brother?* So 1 *Cor.* 6. 11. After the general of *waſhing*, which contains the two ſubſequent, *ſanctifying* and *juſtifying*, the mention of our *Lord Jeſus Chriſt*, which is firſt named, belongs to the latter, that of Juſtification, and *the Spirit of our God*, to the former, that of Sanctifying. So 2 *Cor.* 2. 15. Having mention'd the σωζόμενοι firſt, *them that are ſaved*, and then ἀπολλύμενοι *them that periſh*, he goes back v. 16. firſt to the latter, to thoſe *a ſavour of death unto death*, & then to the former, to thoſe *a ſavour of life unto life*. So *Philem.* 5. *hearing of thy love, and faith, which thou haſt toward the Lord Jeſus, and toward all Saints*, 'tis apparent, that the *Saints* are the object of the Love, and the *Lord Jeſus* of the Faith. So *Heb.* 5. where in the four firſt verſes there are three things propounded of an high-Prieſt, 1. that he *offer for ſin*, 2. *be compaſſionate to ſinners*, and to that end be himſelf infirm, and *offer for himſelf*, as well as the *people*, 3. *that he be called* to this office *by God* himſelf. To theſe three, all applied to Chriſt, the Apoſtle ſpeaks particularly, and to the laſt firſt, *So likewiſe Chriſt glorified not himſelf to be an high-Prieſt*, &c. v. 5. 6. Then to the ſecond v. 7, & 8. *who in the daies of his fleſh offer'd up prayers*, &c. and then to the firſt laſt, v. 9. *being made perfect he became the author of eternal ſalvation*, &c. So *Heb.* 9. 1. having named two things, the *ordinances of worſhip*, and the *worldly ſanctuary*, he dilates firſt on the laſt of them, v. 2, 3, 4, 5. *For there was a tabernacle made*, &c. and then after comes back to the former, v. 6. *Now when theſe things were thus ordain'd, the Prieſt went alwayes*, &c. So *Heb.* 10. 33. having mention'd two acts of *ſuffering* in them, the firſt perſonal in themſelves by *reproaches* and *afflictions*, the ſecond by way of ſympathy with the Apoſtles, in the next verſe he reſumes both, but firſt the latter, *for ye had compaſſion on me in my bands*, and then the former, *took joyfully the ſpoiling of your goods*. So 2 *Pet.* 3. where the Atheiſts objection conſiſts of two parts, 1. that God hath not made good his *promiſe* concerning *his coming* v. 4. 2ly, as a proof of that, that there had been no ſenſible mutation ſince the beginning of the world, in the latter part of the verſe; The Apoſtle makes anſwer firſt to the latter, v. 5, 6, 7. and then comes back, and ſatisfies the former alſo, v. 8. &c. And, to inſtance no more, two examples of this there are moſt clearly here in this place; The firſt in the ſixt and ſeventh verſes, for having mention'd two things, v. 5. *pulling out the beam in thine own eye*, that is, reforming a mans own ſins; ſecondly, *caſting out the mote out of thy brothers eye*, that is, reprehending faults in other men, he ſpeaks firſt to the latter of theſe, the matter of reprehenſion, v. 6. and then v. 7. returns to the former, the means that muſt be uſed for the reforming our ſelves, *prayer* for *grace*, which ſhall ſo ſurely bring it. The ſecond here in the ſixt verſe, where having mention'd the *Dogs* and the *Swine*, he firſt ſpeaks of the *Swine*, and after of the *Dogs*; for certainly the *treading* belongs to the *Swine*, and the *rending* to the *Dogs*; for the *Swine* doe not uſe to turn, and rend, but the *Dogs* doe; (and therefore *Munſter*'s Hebrew reads it וישובו הכלבים *and the Dogs returning*, &c.) and Dogs doe not tread under their feet what is caſt to them, as Swine doe. Theſe are both proverbially ſpoken, to expreſſe, how ſure good charitable reprehenſions are, to be caſt away upon incorrigible ſinners, according to that of the *Satyriſt*,

——*vitia ultima fictos*
Contemnunt Scauros, & caſtigata remordent.
Enormous vices, if they be chaſtiſed, or reprehended, will contemn and bite again.

c. Μὴ. *Sanhed. fol. 10.* V. 9. *Will he give*] Μὴ δώσει, is here no more then *will he give?* The Greek μὴ being oft all one with the Hebrew מי *nunquid?* as in the * *Gemara* מי כתיב, *nunquid ſcriptum eſt? is it written?*

d. Ὅτι. V. 23. Ὅτι here and in ſome other places, hath a peculiar notion, neerer an Expletive then a Cauſall, and is beſt rendred by the Latine *ſcilicet*, the Engliſh *Thus*, or the like, as a form only of introducing the ſpeech that comes after; *He ſhall ſay unto them*, what ſhall he ſay? *Why*, or *thus* he ſhall ſay, *I know you not*, &c. So c. 10. 7. and ſo c. 26. 72. *He denied with an oath*, ὅτι οὐκ οἶδα, which will be beſt rendred, *ſaying I know him not*, ſo v. 74, 75. In all which places, if it ſhall be rendred *that*, the words will not be coherent, but if it be rendred *ſaying*, or elſe quite omitted, as an Expletive, and not rendred at all, the ſenſe will be perſpicuous. Thus I conceive is ὅτι to be taken *Rom.* 3. 8. καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν) ὅτι

ὅτι ποιήσωμεν, &c. *and why ſhould we not ſay (as they ſay we doe) to wit, Let us doe evil,* &c.

e. Ποταμοὶ. V. 25. *The floods*] The word ποταμοὶ doth not peculiarly ſignifie *rivers*, that is, ſtreams or chanels, either beginning from ſprings, or proceeding from the ſea, but is a general word, of which, as thoſe rivers are one ſpecies, ſo are land-floods, or torrents, that ariſe from any tempeſtuous, ſuddain rain, another, and the latter of theſe is here meant, being joyn'd to the *deſcending* of the *rain*, and accompanied with the *blowing of the winds*. Thus in *Homer*, Ἰλ. δ.

Ὡς δ' ὅτε χείμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες.

As when the torrent rivers running down from the mountains—— Where ſaith *Euſtathius*, the word ποταμοὶ is a Generical word, χείμαρροι, Specifically, ποταμὸς being of two ſorts, 1. ἀένναος, a *continual river* that flowes from a ſpring, and 2. χείμαρρος *that comes in a torrent from a tempeſtuous rain* (ὄμβειων ὕδωρ, *rain water* there in *Homer*) and therefore he concludes τόδε ποταμὸς χείμαρρος παρακείμενον ἔχει τὸ γένει τὸ ἄδος, ὁμοίως τῷ βοῦς ταῦρος, *The word* ποταμὸς *hath the adjective* χείμαρρος, *added to it, the ſpecifical word to the generical, as if to* βοῦς *the word* ταῦρος *were added.* And ſo as βοῦς is ſometimes taken peculiarly for *a bull*, though it be a more general comprehenſive word, and ſignifie an *oxe* alſo, ſo doth ποταμὸς here ſignifie a *land-flood* or *torrent*; though in its own amplitude it ſignifie *a river* alſo, juſt as χόρτος the generical word for *graſſe* and *flowers*, &c. is yet by the context reſtrained to ſignifie *flowers* peculiarly, c. 6. 30.

CHAP. VIII.

Paraphraſe.

1. When he was come down from the mountain, great multitudes followed him.]

1. After the finiſhing of this Sermon of his, there was great reſort unto him, not only for his doctrine, but his miracles of cures, &c.

2. And behold there came a leper and [× a worſhipped him, ſaying, Lord if thou wilt, thou canſt make me clean.]

a. × fell down before him.

2. Fell down and beſought him that he would pleaſe to make uſe of his power, whereby he was confident that he was able to cure his leproſie. a.

3. And Jeſus put forth his hand and touched him, ſaying, I will, be thou clean. And immediately [his leproſie was cleanſed.]

3. He was cleanſed or cured from his leproſie.

4. And Jeſus ſaith unto him, [b See thou tell no man, but goe thy way, c ſhew thy ſelf to the Prieſt, and offer the gift that Moſes commanded, d for a teſtimony unto them.]

4. Be ſure thou divulge not this to others, but according to the Law ſhew thy ſelf to the Prieſt, and offer the offering required of all ſuch, as are thus cleanſed from leproſie; This Jeſus ſaid to him on deſign, that it might by this means be a teſtimony to aſſure them, 1. that he was the Meſſias, 2. that he was God, 3. that he oppoſed not the law given by Moſes. b. c. d.

5. And when Jeſus was entred into Capernaum, there came unto him a [Centurion,] beſeeching him,

5. A captain or commander of an hundred ſouldiers.

6. And ſaying, Lord, my ſervant lyeth at home ſick of the palſie, grievouſly e × tormented.

e. × affected, puniſhed.

7. And Jeſus ſaith unto him, I will come and heal him.

8. The Centurion anſwer'd and ſaid, Lord, I am not worthy that thou ſhouldſt come under my roof [but ſpeak the word only, and my ſervant ſhall be healed.]

8. But of this I am aſſured, that one word of thine will as eaſily cure him, as if thou ſhouldſt thy ſelf come perſonally.

9. For I am a man under authority, having ſouldiers under me. And I ſay to this *man*, Goe, and he goeth, and to another, Come, and he cometh, and to my ſervant, Doe this, and he doeth it.]

9. For I am a man, who though I am under other mens authority, that of the chief Commander, and of the Emperour, yet have under me ſouldiers for my military commands, and ſervants for my domeſtick, and whatſoever I command them, is done by them as ſurely, as if I did it my ſelf, how much more canſt thou with thy word command health (who art the word, which healeth all things, Wiſd. 16. 12.) without troubling thy ſelf to come down to my houſe?

10. When Jeſus heard it, [he marvelled and ſaid to them that followed, Verily I ſay unto you I have not found ſo great f faith, no not in Iſrael.]

10. At this ſaying of the Centurions, Jeſus expreſs'd much wonderment, and calling to his diſciples, ſaid with ſome earneſtneſſe, of aſſeveration, I have not found any Jew ſo fully perſwaded of my power, or that behaves himſelf ſo much like a beleiver, as this Gentile. f.

11. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall g ſit down with Abraham, and Iſaac, and Jacob in the kingdome of heaven:]

11. But this which is now ſo very admirable, will within a while be frequently exemplified: For the old Prophets have oft foretold it (and now the time of the completion approacheth) that many multitudes from all parts of the world will come in, and beleive on Chriſt, partake of this ſpiritual feaſt, and be made to ſit down with Abraham the father of the faithful, and the reſt of the Patriarchs of the Jewiſh nation. g.

12. But the children of the Kingdome ſhall be caſt out into utter darkneſſe,] there ſhall be h weeping and gnaſhing of teeth.

12. And the Jewes themſelves to whom this Meſſias was primarily ſent, will diſ-beleive, and be puniſhed accordingly, ſhut out of the ſpiritual feaſt, out of the Church here, and heaven hereafter, deprived of the light and cheerful heat, that is wont to be in houſes of feaſting, and left to utter darkneſſe (the cold of the night, and winter, without) ſtupid blindneſſe here, and eternal darkneſſe hereafter. h.

13. And Jeſus ſaid unto the Centurion, Goe thy way, and as thou haſt beleived, ſo be it done unto thee; And his ſervant was healed in the ſelf ſame hour.

14. And when Jeſus came into Peters houſe, he [ſaw his wives mother layd, and ſick of a fever:]

14. Found his wives mother ſick of a feaver, and layd to bed under it.

15. And he touched her hand, and the fever left her, and ſhe aroſe and [miniſtred unto them.]

15. Provided for them, what was neceſſary for their entertainment.

16. When the even was come,] they brought unto him many that were poſſeſſed with devils, and he caſt out the ſpirits with *his* word, and healed all that were ſick:

16. When by the approach of the evening-cool it was more convenient,

17. He was ſo affected with all the miſeries that befell us, that out of compaſſion to us, he made uſe of his divine power to heal even our bodies of the diſeaſes that were on them.

i. 17. That it might be fulfilled, which was ſpoken by Eſaias the prophet ſaying, [Himſelf i took our infirmities, and bare *our* ſickneſſes.]

18. Now when Jeſus ſaw great multitudes about him, he gave commandement to depart unto the other ſide;

19. And a certain Scribe came and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt;

20. No place or dwelling of his own to reſt in, or entertain any follower.

20. And Jeſus ſaith unto him, The Foxes have holes, and the birds of the ayre *have* neſts; but the ſon of man hath [not where to lay *his* head.]

21. Lord I deſire, and firmly purpoſe to be a conſtant follower of thine, But for a time I beſeech thy leave, that I may abide at my fathers houſe, to perform the laſt rites of funeral obſequies unto him.

21. And another of his diſciples ſaith unto him, [Lord, ſuffer me firſt to goe and bury my father.]

k. 22. Leave that office to be performed by others, who are not imbarked in this more holy and divine imployment; For as in the Law the Nazarites and the Prieſts might not meddle with the interrements even of their parents, but others might lawfully doe it, others that were not Nazarites or Prieſts might bury one another: So thou that art a conſecrated perſon, the departing to bury a deceaſed friend, though it be a Father, or to receive an inheritance or legacy from him, is an imployment unfit for thee.

22. But Jeſus ſaid unto him, Follow me, and [let the k dead bury their dead.]

23. His diſciples and none elſe.

24. The lake, ſee note on Luke 8. c.

23. And when he was entred into a ſhip, [his diſciples] followed him.

24. And behold there aroſe a great tempeſt in [the ſea,] inſomuch that the ſhip was covered with the waves; but he was aſleep.

25. And his diſciples came unto him, and awoke him, ſaying, Lord ſave us, we periſh.

26. Ye that in the due ſeaſon make not uſe of that promiſe in the Pſalmiſt, Pſal. 107, 23, 28. and apprehend not the fulfilling of it in and by Chriſt, ye that have ſo poor an opinion either of my power, or care of you, as to doubt of my preſence to ſecure you,

26. And he ſaith unto them, Why are ye fearful [O ye of little faith?] Then he aroſe and rebuked the winds and the ſea, and there was a great calme.

27. And at this they were wonderfully amazed, and terrified, Mark 4. 41. Luke 8. 25.

27. But the men marvelled] ſaying, What manner of man is this, that even the winds, and the ſea obey him?

l. 28. That country where Gergeſa and Gadara (Mar. 5. 1.) lie neer together, ſee Mark 8. 10.

28. And when he was come to the other ſide, into [the countrey of the Gergeſenes,] there met him two poſſeſſed with devils coming out of the l tombs, exceeding fierce, ſo that no man might paſſe by that way.

29. Be quiet, let us alone, we deſire not to have any thing to doe with thee, thou ſon of God and Saviour of mankind: Our time is not yet come of being remanded to our priſons; doe not thou haſten and precipitate it.

29. And behold, they cried out, ſaying, [What have we to do with thee, Jeſus thou ſon of God? Art thou come hither to torment us before the time?]

m. 30. And there was a good way off from them an herd of many m ſwine feeding.

31. And thereupon the Devils knowing that Chriſt would caſt them out, and by that miracle ſo farre ſhew forth his power, that it would probably bring all the country to beleive on him, deſired to prevent this, and thereupon fell on this project, which might incenſe the countrymen againſt him (as it proved in the event, v. 34.) and in order to it beſought Chriſt.

31. So the Devils beſought him,] ſaying, If thou caſt us out, ſuffer us to goe away into the herd of ſwine.

32. See Mar. 5. 13. Lu. 8. 32.

32. And he ſaid unto them, Go, and when they were come out, they went into the herd of ſwine, and behold the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

33. Gave them notice of the loſſe of their ſwine, and telling the occaſion of it, let them know how as their ſwine were loſt on one ſide, ſo two men poſſeſs'd with Devils were recover'd, and that Chriſt had done this ſince his coming thither.

33. And they that kept them, fled, and went their waies into the city, and [told every thing, and what was befaln to the poſſeſſed of the Devils.]

34. Hereupon the whole city as being very much concern'd in that which had happened, came out to meet and ſee Jeſus, which did ſuch miracles, and in ſtead of being wrought on by his cure on the men, to deſire his continuance among them, the conſideration of the loſſe of their ſwine made them deſire, and beſeech him, &c.

34. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him] that he would depart out of their coaſts.

Annotations on St. MATTHEW Chap. VIII.

a. Προσεκυνεῖ. V. 2. *Worſhipped*] Προσκυνεῖ, προσπίπτει, ſaith *Heſychius* and *Phavorinus*, it ſignifies *to fall down, as ſuppliants* doe to any.

b. Ὅρα μηδενὶ εἴπῃς. V. 4. *See thou tell no man*] What was the reaſon why *Chriſt* ſo oft commanded the concealing of his Miracles, and of his being the *Meſſias*, will beſt be conjectured, by conſidering the ſeveral places, where this is mentioned. Firſt here to the Leper cured by him, *See thou tell no body* v. 4. then *Mat.* 9. to the blind reſtored to ſight, *he charged them, ſaying, See ye tell no man* v. 30. And as yet there is no reaſon diſcernible in the Contexts, unleſſe perhaps in this latter, when they obeying not his command, but his *fame ſpreading*, the Dæmoniacks coming to him, he cures them, which the Phariſees hearing of ſay, *He caſts out Devils through the Prince of Devils* v. 34. For 'tis poſſible that *Chriſt* foreſeeing the Phariſees perverſeneſſe, and blaſphemy, and that they would proceed to the crucifying of him, in ſtead of being convinced by his Miracles, did in mercy to them, and to leave them the excuſe of *ignorance*, *Luke* 23. 34. *Acts* 3. 17. forbid the divulging them, leſt they ſhould come to the eares of thoſe that would make ſo ill uſe of them. Next; c. 12. 16, *He charged them that they ſhould not make him known.* Whom did he charge? *Mar.* 3. 12. the words are ſet immediately upon the mention of the *Devils falling down*

down to him, and *saying*, *Thou art the Son of God.* But that being but a paſſage which comes in incidentally upon the mention of his *caſting out Devils*, among his other cures, which he wrought on many, v. 10, 11. 'tis not neceſſary that the αὐτοῖς *them* muſt belong to the Devils immediately precedent, but may belong to the πολλοὶ *many*, or *multitude*, that were cured by him; or if to the unclean ſpirits, then ſtill thoſe muſt ſignifie the men that were poſſeſs'd with them, or elſe how could they *fall down before him?* v. 11. and ſo 'tis poſitively ſaid v. 12. that he charged *them*, that is, either the ὄχλοι πολλοὶ *many multitudes*, or αὐτοὶ πάντες, *all they* that were *cured by him.* In this one place two circumſtances there are, which ſeem to give ſome light to the matter in hand, concerning the reaſon of his charge to be concealed. For firſt v. 14. upon his former Miracle on the withered hand, wrought on the Sabbath day, *The Phariſees went out and conſulted againſt him, how they might kill*, or bring a capital charge againſt him, and *when Jeſus knew this, he withdrew himſelf*, v. 15. this *not for fear of death*, ὃ διὰ φόβον θανάτου, ſaith *Origen* againſt *Celſus*, but becauſe (his coming into the world being for the benefit of men) he would not die, ἕως ὅτε ὁ ἐπιτήδειος καιρὸς, *till the convenient ſeaſon were come* of dying, more for mans advantage, then he had hitherto lived. (To the ſame purpoſe is *Chriſts* telling his mother *Joh.* 2. 4. *My hour is not yet come*, ſee *Joh.* 2. a.) It follows therefore v. 15. that as great multitudes followed him, ſo he healed them all, that is, he did not ſo withdraw himſelf, as to omit doing any good, but for the preſent, ſo as to avoid oppoſition and diſputing (which he had met with, v. 2. and 10.) yea and death it ſelf, of which there was now danger, unleſſe he would either thus before-hand, or at the inſtant of danger, by miracle withdraw, or unleſſe he would make uſe of his Omnipotence to preſerve himſelf, which he would not doe, being come not to reſiſt, but to *lay down his life*, which yet he deferred to doe, *his time being not yet come.* And upon this it follows diſtinctly, v. 16. *and he charged them that they ſhould not make him known*, which notes that to be the reaſon of his prohibition in this place, becauſe he would decline, and fairly avoid (perhaps the diſpute with perverſe and treacherous Phariſees, aſſuredly) the Death, which they were providing for him: and ſo ſaith *Origen* in that place, ὡς ἀγχινὲς ὂν τὸ μετ' οἰκονομίας περιϊστάμενον τὸν κινδύνους, μὴ ὁμοίως αὐτοῖς χωρεῖν, *'Tis no degenerous thing in Chriſt to avoid dangers by providence, and not to go among them.* The Second circumſtance in this place, which may help to give light to it, is the Prophecy which is cited juſt on the back of theſe words, v. 16. *That it might be fulfilled which was ſpoken by Eſaias the prophet*, 42. 1. The ſumme of the words of *Iſaiah* is, that the *Meſſias* ſhould, when he came, in the diſcharging of his office behave himſelf very quietly and ſtilly, never ſet himſelf out magnificently (as other Princes doe) againſt all oppoſers, never uſe any ſecular force to defend himſelf, but manage it ſo as was moſt agreeable to that Goſpel which he came to proclaim, meekly and mercifully dealing with ſinners and weaklings, and never giving over till he had ſo rooted the Goſpel on earth, that it ſhould never be gotten out again, but extend to the Gentiles, and be beleived on, and embraced by them. Which Prophecy being here fulfilled, not all of it in this one interdict of his, but in the whole paſſage laſt rehearſed, doth yet ſo farre reflect on this particular, that that part of the Prophecy (of his preaching, and *making known the will of God* to as many as were likely to receive benefit from it, his *not reſiſting*, *not contending* with others, his *meekneſſe*, and *not conteſting* with the Phariſees) may be fulfilled in it, and ſo that may paſſe for one part of the reaſon of his prohibition; which being added to the former circumſtance, makes up this entire reaſon of his doing it, *viz.* *Chriſt* would not have his miracles divulg'd, becauſe, when they were ſo, the Phariſees ſtill came and diſturb'd him, oppoſed him (and he had not a mind to conteſt with them, and it was a great mercy to them that he would not, being likely to doe no good upon them) and would probably have proceeded to cut him off (if he did not thus withdraw, or defend himſelf) before he had done what he was ſent for, that is, preach'd the Goſpel to all the Jewes, and made it known (as it appears he did at this time, by that *withdrawing*, *Mar.* 3. 8.) to the Gentiles alſo. But beſides theſe another paſſage there is, which muſt be taken in, being of ſpecial conſideration to this purpoſe, and that is *Luke* 9. 21. parallel to *Mat.* 16. 20. and *Mar.* 8. 30. The matter in hand in two of thoſe places, is, *Chriſts* asking his Diſciples what the opinion of the world was concerning him; and at laſt, what was their own opinion, whereupon *Peter* anſwers, that he was the *Chriſt of God*, v. 20. On which it immediately follows, that *he ſtraitly charged them, and commanded them to tell no man that thing*, v. 21. Why he gave now ſo ſevere an interdict of this promulgation (when his miracles, and all that he did and taught, had hitherto tended to the evidencing of this) the reaſon was certainly this, leſt the Diſciples witneſſing or proclaiming, it might be taken for a thing compacted between them; And thoſe that were not wrought upon and convinced by his miracles, would be more likely to be alien'd by this. And beſides *Chriſt* knew that he was to be rejected, and to ſuffer death (and ſo it follows in all the three Goſpels) and conſequently not to be beleived on by the chief of the Jews. And ſo the proclaiming of his Divinity, till they had that great addition of his Reſurrection, to adde to their own teſtimony, was not yet ſo ſeaſonable. This was the occaſion of the like ſpeech *Mar.* 9. 30, where *paſſing through Galilee* (where formerly he had freely preach'd and done miracles) he now *was not pleaſed that any man ſhould know it*: *For*, as it follows v. 31. *he ſaid to his diſciples, The ſon of man is deliver'd into the hands of men*, &c. And this very thing *Chriſt* in effect tells the Phariſees themſelves, for when they deſire a Sign from him, that he was the *Meſſias*, he tells them, that they ſhall *have no other ſign but that of the prophet Jonah*, *Mat.* 12. 39. which referring clearly to that of his *riſing from the grave the third day*, ſignifies that he would uſe no more means now to convince them, till by his Reſurrection from the dead, his Divine power, and the completion of the types and prophecies in him, ſhould be moſt convincingly made known to them, and this I conceive to be the reaſon of his then prohibiting them to tell that he was the *Meſſias*, becauſe having been thus long rejected by the Rulers, &c. (and the Prophecies of his dying, containing a prediction that they ſhould ſtill reject, and at length put him to death) it was in all reſpects moſt fit, that the moſt convincing evidences of his being the *Meſſias* (of which the Apoſtles had ſtore, particularly, and above others, *Peter*, and *James*, and *John* had that of the voice from heaven, at the Transfiguration, and would in all reaſon adde them to evidence that truth, and not content themſelves with the bare affirmations that he was ſo) ſhould be reſerved and not yet publiſh'd, till after his death and reſurrection, that ſo his riſing from the dead being added to his former miracles, and to his infinite meekneſſe and charity, demonſtrated by his death, might be able to convince the moſt pertinacious, obdurate heart, which certainly would not now (having ſo oft reſiſted the like) be perſwaded by his miracles or preaching, much leſſe by the teſtimony of his own Diſciples, but might afterwards poſſibly be wrought upon, (as indeed ſome of them were, *A great multitude of the Prieſts*, *Acts* 6. 7.) by the evidence of his Reſurrection, and they that were not, are left utterly unexcuſable. And thus in the Parable, *Luke* 19. The King takes poſſeſſion of his

kingdome, that is, *Christ* goes to heaven before he proceeds to execution againſt his enemies that would not have him reign over them; v. 15.27. According to this it is, that at the Transfiguration c. 17. when thoſe three Apoſtles had received that clear teſtimony *by a voice from heaven, This is my beloved ſon*, &c. he commands them to *tell it no man* (not abſolutely, but with this particular reſtraint, which implies the cauſe of it) *till the ſon of man be riſen from the dead*, telling them withall, as here, that it was prophecied of him, that he *muſt ſuffer*, &c. ſo *Mar.* 9. 12. In which paſſage the three Diſciples being taken up alone into the mount with him, and commanded to *tell it no man*, the phraſe *No man* will moſt probably be interpreted in the greateſt latitude, [no not to the reſt of the Diſciples] and the reaſon of that ſtrict prohibition will be this, that the deſigned uſe of this Viſion being the working of faith in the obdurate, and the ſeaſon of making that uſe of it being not yet come, till after the Reſurrection, it was uſeleſs to be revealed to the whole number of the twelve, who beleived already, and ſo needed it not for themſelves, and were not to be permitted to preach it to others, if they had known it.

c. Ib. *Shew thy ſelf to the Prieſt*] The Leper continued without the camp or city: On the day of his cleanſing he was led to the outſide of the camp, and in the latter ages, to the gate of *Jeruſalem* and the Prieſt went out to meet him, and performing ſome rites for him, afterwards received him into the city or camp, and by degrees into the Sanctuary. This was the form or manner of *ſhewing himſelf to the Prieſt*, (who, as the πασφόροι among the Ægyptians was exerciſed in all kind of knowledge, particularly in that of being able to judge of diſeaſes in the body) and this *ſhewing* was neceſſary to every one that had been leprous, though never ſo perfectly cured, *Levitic.* 4. 2. and therefore *Christ* in obedience to the Law, here requires it of him.

Δείξον τῷ ἱερεῖ.

d. Ib. *For a teſtimony*] The phraſe εἰς μαρτύριον αὐτοῖς, *for a teſtimony to them*, may poſſibly connect with λέγει ὁ Ιησοῦς, *Jeſus ſaith*, in the beginning of the verſe, and λέγει αὐτῷ, *he ſaith unto him Mar.* 1. 44. not with προσέταξε Μωσῆς, *Moſes commanded* next before it. Or which is more probable, it may ſtand alone by it ſelf after all; and that not only the *comma* after Μωσῆς, but alſo the ſenſe makes probable, viz. that this whole action of *Chriſt* in curing the Leper, and *ſending him to the prieſt*, &c. was for a teſtimony unto *them*, that is, to the multitudes there, v. 1. (and ſuppoſed *Mar.* 1. 39. though not expreſs'd) that he was *the ſon of God*. For the Jewes themſelves confeſſe that *Leproſie* is the *finger of God*, a diſeaſe peculiarly of his ſending and removing, and that 'tis not lawful for the Phyſician (or any but the Prieſt by God appointed, and directed in his courſe) ſo much as to attempt the cure of it. Thus ſaith R. *Menachem* in *Lev.* 13. And therefore in the anſwer to *John Baptiſts* queſtion, whether *Chriſt* were the *Meſſias*, or no, one part of it is, that *the lepers are cleanſed*, that being as peculiar an act of Gods, as that the *dead are raiſed*, in the following words, *Mat.* 11. 5. So 2 *Kings* 5. 7. the King of *Iſrael* being ſent to by the King of *Syria* to recover *Naaman* of his Leproſie, *He rent his clothes, and ſaid, Am I a God to kill and make alive, that this man ſends to me, to recover one of his leproſie?* But if the *Comma* after Μωσῆς be conceived not to belong to that place, either in *Matthew* or *Mark*, then no queſtion it muſt referre to *Moſes*'s order to the Leper of *ſhewing himſelf to the prieſt, and offering* a gift, for that was by the Law deſigned as a clear μαρτύριον or *teſtimony*, that the cure of Leproſie was a peculiar work of Gods; 'Tis true indeed there is another ſenſe, of which the words are thought capable, that his *ſhewing himſelf to the Prieſt*, and being by him examined and pronounced cleane, might be a ſufficient teſtimony to the man, that the cure was perfectly wrought, and no impoſture in it, or again a teſtimony to the Preiſt, either of *Chriſts* being the *Meſſias*, who had wrought that cure, or of his not oppoſing the Law, by ſending his patient to ſubmit to thoſe Ordinances which the Law in that caſe provided. But the former interpretation ſeems rather to be the importance of the place, becauſe of the ἀυτοῖς in the Plural, the multitude, to whom the teſtimony was deſign'd, and not in the Singular to him, either the Prieſt or Leper. And for the laſt, that of the Prieſt, it ſeems alſo to be reſiſted by the former part of the verſe, where the command to *tell no man*, will not be obeyed, if he ſo *tell the Prieſt*, that it be by him taken notice of that the cure was wrought by *Chriſt*, which it muſt be, if it were a teſtimony to him and the reſt, and would probably have brought that danger, that Chriſt ſeem'd willing to avoid. See Note b.

V. 6. *Tormented*] Βασανίζεσθαι doth not alwayes ſignifie *torment*, or *ſharp pain*; for here the Palſie is not ſuch, but any great *diſaffection* or *diſeaſe of body*, or commonly any *puniſhment*; As v. 29. and ſo c. 18. 34. Βασανισταὶ *lictors, gaolers*, according to that of the old *Gloſſary*, Βασανίζω, not only *crucio, torqueo, to torment*, but *coerceo* too, agreeable to that of *impriſoning*. e. Βασανίζεσθαι

V. 10. *Faith*] There are five acceptions of the word πίστις *Faith* in the New Teſtament. Firſt, the *Faith*, or *beleiving* that *Chriſt* was able to cure diſeaſes, &c. So here, and c. 9. 22. *Acts* 14. 9. and under this head the Faith of the Diſciples, by which they beleived *Chriſt* ſo far, as that by his delegated power they were able to doe the like miracles, *Mat.* 17. 20. & 21. 22. *Mar.* 11. 24. 1 *Cor.* 13. 2. and perhaps c. 12. 9. where *faith* as a χάρισμα, or *gift* of the *Spirit*, is joyned with the *gift of healing*. f. Πίστις.

Secondly, the *belief* of all that is *revealed by God*, and that is in effect the true religion, either *before Chriſts birth*, (and then 'tis *the faith of God*) *Heb.* 11. 3. 30, 31. and referred to v. 6. Or *after*, and then 'tis the *faith of Chriſt*, *Rev.* 14. 12. Or *beleif* of the *truth*, that is, that *truth* now revealed by *Chriſt*, 2 *Theſſ.* 2. 13. and when this is not ſo complete as it ſhould be, for want of *light*, then 'tis *weak faith*, or *weakneſſe in faith Rom.* 14. 1. To this many places belong, 1 *Theſſ.* 3. 2, 5. 2 *Theſſ.* 1. 3. *Jam.* 2. 1. *Jude* 3. *Rom.* 1. 5. *Acts* 6. 7. and 14. 22. So *Luke* 18. 8. where by reaſon of the *perſecution* of that *faith*, *Chriſt foretels*, that there ſhall be (at his *coming* to act *vengeance* on his *enemies*) very little *Faith upon the earth*, that is, in the *land of Judæa* and *Samaria*. So *Luke* 22. 32. And as this *Chriſtian faith* contains in it doctrines in oppoſition to the *Moſaicall law*, to 'tis uſed *Rom.* 3. 27, 28. c. 4. 15. As it comprehends Chriſts precepts, ſo 'tis *Rom.* 16. 16. and as *promiſes*, ſo 'tis uſed *Gal.* 3. 14. 1 *Cor.* 15. 14. *Heb.* 11. 1. And this laſt branch of it comprehendeth *Hope* alſo, whoſe *object* are thoſe *Promiſes*, and ſuppoſes, and includes a ſincere care of *performing* the *condition* now required under the *Goſpel*, without which as the *promiſes* belong not to any, ſo the *Faith* is but an *imperfect* and falſe *Faith*, which will never avail any.

Thirdly, the *dictate of Conſcience*, rightly perſwaded or aſſured of the lawfulneſſe of what a man doth, and that either to one particular action, *Rom.* 14. 22, 23. or univerſally to the Generall current of the life, *Heb.* 10. 22.

Fourthly, in a more limited ſenſe 'tis a *Confidence in prayer*, that what we ask, as we ought to doe, we ſhall receive, (*Jam.* 5. 15.) and as an aſſociate of that, depending on Gods proviſion for things of this life, the want of which is called ὀλιγοπιστία, *littleneſſe of Faith*, *Matth.* 6. 30. this being one promiſe of the *Goſpel*, that *they who ask ſhall receive*, and that *all theſe things*

things (the neceſſaries of life) *ſhall be added to them*, that *firſt ſeek the righteouſneſſe of Gods kingdome*, or of the Goſpel.

Fiftly, *Fidelity*, and that either in God making good his promiſe to us, *Rom.* 3. 3. 1 *Cor.* 1. 9. & 10. 13. 1 *Theſſ.* 5. 24. Or in man toward other men, *Gal.* 5. 22. *ſervants* toward *maſters*, *Tit.* 2. 10. ſo πιστὸς the *faithfull ſteward*, *Matth.* 25. 21. *Luke* 14. 17. 1 *Corin.* 4. 7. Or of *men* toward *God*, 2 *Tim.* 4. 8. where *keeping the faith*, after *fighting*, and *finiſhing the courſe*, muſt needs be conſtancy and fidelity, (ſee Note on *Jam.* 1. a.) from whence the word πιστὸς moſt commonly draws its ſignification, being frequently taken not for *beleiving* but *faithfull*: ſee *Heb.* 2 17. & 3. 2. 1 *Tim.* 1. 12. *Revel.* 2. 10. and ſo ἄπιστος is ordinarily *unfaithfull*, *Luke* 12. 46. all one with *hypocrites*, *Matth.* 24. 51. In this acception it is that it notes *ſincerity* of reſolution of Chriſtian life, which God, that ſees, accepts, though for want of occaſion, or tryall, as yet it be not expreſs'd in action, and ſo approved to men: So 1 *Pet.* 1. 7. and *Phil.* 1. 29. and thus when *Abraham's* faith was tried, firſt by a hard command of *going out of his country*, then by an incredible promiſe of a Child from barren old *Sarah*, then again by a hard command of ſacrificing his Son, theſe three being but trials of his faith, upon which it was approved to be ſincere (and ſo he juſtifi'd) 'tis now apparent, that before theſe tryals he had faith, which then, before it was tryed, was nothing but this reſolution of Obedience, &c. or a ſincere giving himſelf up to God *in præparatione animi*, *in purpoſe of mind*, or *reſolution*; and if it had fail'd in any of thoſe tryals, would then have loſt its acceptance with God, but failing not, was approved. This, I conceive, is the *faith* which in S. *James* muſt, when opportunity ſerves, be *ſhewed* or *demonſtrated* by *workes*, *James* 3. 18. and if in that caſe it doe not, is a *dead faith*, v. 20. but ſuppoſing it ſincere, though yet not tried, then it is that which I now ſpeak of, and is then oppoſed to Works, not as thoſe note 1. the ceremonies of the Moſaicall Law, or 2ly, pertect, unſinning obedience, but as they ſignifie actuall performance. To this there is a place of a venerable ancient Writer, *Cyrill* of *Jeruſalem*, which is very appliable, who having ſaid of the Theif on the Croſſe, θέλῃ δικαιοφαγῆσαι ὁ λῃστὴς, ἀλλὰ φθάμβάνῃ ὁ θάνατος, *he was willing to doe well, but death prevented him*, anſwers him preſently in the perſon of *Chriſt*, οὐ τὸ ἔργον φθαμένω μόνον, ἀλλὰ τὴ πίστιν ἀποδέξάμαι, *The work is not the only thing which I expect* (or which I *ſo require*, that nothing elſe will ſerve the turn) *but I have accepted thy faith*. By which it appeares, that Faith in his acception is that faithfull reſolution then begun, though through want of life no Works followed it. Thus when Faith denotes profeſſion of faith (or of ſome duty to be performed by a Chriſtian, as 1 *Tim.* 5. 11.) this is either ſincere, and then accepted, as in that Theif (and is then oppoſed to Works, only as a leſſe to a greater, or *imperfectius magis perfecto*, *the more imperfect to the more perfect*, *James* 2. 22.) or unſincere and hypocriticall, and is then oppoſed to Works, as *falſum vero*, *falſe to true*, and ſo * *faith* and *life* are ordinarily oppoſed in the Fathers.

* πίστις ἡ ζωή.

Beſides theſe five, the word is alſo ſometimes uſed in a looſer ſenſe, for *beleiving the doctrine of God* and *Chriſt*, howſoever acquir'd; whether from *ſenſible experience*, *Jam.* 2. 19. or from *ocular demonſtration*, *Joh.* 20. 25. or from *relation*, as when 'tis ſaid to *come by hearing*.

h. ἀνάκλισις. V. 11. *Sit down*] The cuſtome of ἀνάκλισις, *accubitus*, *lying along at meat*, ſo uſual among the Græcians and the Romans, though it be not mention'd in the Old Teſtament (but on the other ſide Tables were in uſe, at which they ſate, ἐκάθης, *Eccluſ.* 31. 13. and ſo ſaith * *Philo* diſtinctly of *Joſeph's* brethren, ἐκάθισε they *ſate*, μήπω τῶν ἀνθρώπων ἐν τῇ συμποσιακῇ Ῥωμαίοις κατακλίσει χρωμένων, *the cuſtome of lying along at meat, being not then come in among men*) yet under the time of the New Teſtament (and before) it was come in among the Jewes alſo; Many places there are in the New Teſtament, where this uſe appears, and that both within dores, on beds, and abroad (in the fields, and in * Gardens) on the *ground*, ἐπὶ χόρτῳ χλωρῷ, *Mar.* 6. 39. upon the *green graſſe*, which is v. 40. deſcribed by ἀνάπτσον πρασιαὶ πρασιαὶ, they *lay along rank by rank* in ſeverall *areolæ* or *beds*. For ſo are πρασιαὶ φυλετῶν χερσὶς τετράγωνοι (ſaith the *Scholiaſt* on * *Homer*, upon ἔνθα δὲ κοσμηθ' πρασιαὶ) *four-ſquare diviſions*, which from thence we vulgarly call *Beds* in gardens, becauſe they were ſo uſed, as the κλιναὶ *beds* in the houſes (ſee Note on *Mar.* 6. 40.) The manner of this *lying at meat* is deſcribed by many, and ſhall no farther be recited here, then as will be uſefull to explain ſome paſſages in the Evangeliſts. The chief perſon lay at the head of the bed, (which the Evangeliſts call πρωτοκλισία *lying firſt*, the *chief* or *firſt place* of dignity) with his feet behind the back of the next to him, (by which advantage it was, that the woman came behind and *waſh'd* and *kiſs'd Chriſts feet*) ſo that the hinder part of the head of the ſecond lay in the boſome, or touched the breaſt of the firſt. Thence we read of *John*, *John* 13. 23. ὢν ἀνακείμενος ἐν τῷ κόλπῳ Ἰησοῦ, ἢ ἐπιπεσὼν ὅτι τὸ στῆθος τοῦ Ἰησοῦ, v. 25. *he lay in the boſome, and leaned on the breaſt of Jeſus*, (*viz.* at ſupper time, *Joh.* 21. 20. compared with v. 1. and 4, and 12.) that is, lay next to him. An argument both of *John's* dignity (which I ſuppoſe the reaſon that he mentions not his name when he ſpeaks of it himſelf, v. 23.) as when *Lazarus* is ſaid to be in *Abraham's boſome*, that is, at that *ſupper of the Lamb* next (in dignity and height of glory) to the *Father of the faithfull*, *Luke* 16. and 2ly of *Chriſts* ſpecial love to him, as the cuſtome was for the moſt tenderly beloved, the Wife, &c. *in ſinu virorum diſcumbere, to lie at meat in the boſome of the husband*, ſaith * *Cicero* and *Zonaras* of *Heliogabalus*, ἐν κόλποις αὐτῶν ὡς ἐρωμένη ἐκοιμᾶτο, *ſhe ſupt* lying *in his boſome as his beloved*, and in * *Juvenal*,

Κόλπος

* *Philo* p. 433.

Πρασιαὶ.

* *Socr. de off.* l. 3. in the ſtory of *Canius*, the *Eques Romanus*, that bought the garden of Pythius: that he might make invitations and feaſt in it.

* Ilia.

* in Ver. 5.

* Sat. 11.

——————*Ingens*
Cœna ſedet, gremio jacuit nova nupta mariti,

and in *Catullus*, *intus accubans*, and therefore 'tis there added ὃν ἠγάπα ὁ Ἰησοῦς, *whom Jeſus loved*. And ſo *Joh.* 1. 18. when the *only*, that is, *beloved*, *Son of God* is deſcribed, 'tis with this mark upon him, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς; *He that is in the boſome of the father*, that is, in reference to this cuſtome, he that is next unto him, and ſo knowes moſt of his mind, as is intimated *Joh.* 13. 24. By all this 'tis cleer what is meant by ἀνακλιθήσονται μετ' Ἀβραὰμ &c. in this place, (which *Euthymius* expreſſes by ἀνακλιθήσονται ἐν τοῖς κόλποις τοῦ Ἀβραὰμ &c. *lying in the boſome of Abraham* &c.) *viz.* The Gentiles coming in to partake of that ſpirituall feaſt of the Patriarchs (who were the firſt to whom this *Meſſias* was promiſed, and to whoſe poſterity he was accordingly firſt *raiſed up*, *Acts* 3. 26.) when the *ſons* of this *kingdome*, that is, the Jewes themſelves, to whom theſe priviledges were deſigned and promiſed, are caſt out into an eſtate of obduration and deſtruction, as it there followes.

h. Κλαυθμὸς V. 12. *Weeping*] That κλαυθμὸς is deduced from κλαίω *clamo*, *to crie*, there is no doubt, and that both of them ſignifie (more then *weeping* or *ſhedding of teares*) *crying out*, and *ejaculation*, ſee *Numb.* 11. 10. (where 'twas that which was *heard by Moſes*) *Job* 30. 13. *the voice of them that wayle*, or *crie out*, in lamentations, *Ezr.* 3. 13. *The noiſe of the weeping*, or *wailing of the people*, and ſo *Iſa.* 65. 19. *Jer.* 31. 16.

As

Βρυγμὸς. As for βρυγμὸς which followes, though by that which *Hesychius* saith of βρύχω (ὀδῶσι πίζουσα ζόφον ἀπολεῖν, ὡς ἐν ῥίγει συμβαίνῃ) it might be thought to signify *chattering of teeth*, proper to a state of cold, and agreeable to the second notion of Hell, by some mention'd from *Job* 24. 19. *Gehenna nivis, the hell of snow*, as the other is *Gehenna ignis, the hell of fire*, yet the notion of βρύχω *Act.* 7. 54. for *anger*, or *rage*, which is proper to that of *gnashing the teeth*, and the mention of fire joyned with it, *Mat.* 13. 4. & 50. which cannot agree with chattering, do sufficiently justify the ordinary rendring, *gnashing*, or *grinding of teeth*, as in pain or rage is usuall.

i. Ἀδυνίας ἴλασε. V. 17. *Took our infirmities*] This place of Scripture cited here by the Evangelist out of *Is.* 53. 4. is principally fulfilled in the sufferings of *Christ* on the Crosse, where *he bare our sins in his own body*, that is, suffered the punishment of them; and 'tis so applyed 1 *Pet.* 2. 24. Yet here 'tis applied also to *Christs* healing the sick, and with a kind of Sympathy bearing their corporall Infirmities, and removing them from the patient (and both these kinds of *bearing our diseases* were requisite in our *perfect high Priest*, *Heb.* 5. 1. & 4. 15.) by which 'tis apparent that the same prophetick scripture may truly and fitly belong to two or more events, and beside the first literall, have a double remarkable πλήρωσις, or *eminent completion*.

k. Ἀντανάκλασις. V. 22. *Dead*] There is a figure in Rhetorick, called ἀνταναάκλασις, whereby it hath been usuall in all sorts of Authors to affect to use the same word twice in the same place, though it be oft-times in a different sense. In the holy writers there are frequent examples of this. *Psal* 18. 26. *With the froward thou wilt shew thy self froward*, where frowardnesse, or peevishnesse, being a fault, and piece of stubborn, ill nature, cannot properly be affirmed of God, to whom yet those words belong (as appears by the next words, *And the afflicted people thou wilt save* v. 27.) The only meaning is, that those that deale frowardly or stubbornly with God, shall be punished by him, and that there expres'd (by this figure now mentioned) [*thou shalt shew thy self froward*] only by reason of the word *froward* preceding. So in the Prophet, *If ye walk contrary to me, I will also walk contrary to you*, where *walking contrary* in the first place is their obstinacy, or frowardnesse against God; in the second, Gods punishing, sending judgements on them, thus expres'd by this figure. So *Jer.* 33. 17. upon the mention of the word *liberty* follows *Liberty to the sword* &c. that is, destroying, quite contrary to the liberty before spoken of. So *Mat.* 5. 19. *Whosoever shall break one of these least commandements* (the *iota* or *title* mentioned before) &c. *he shall be least in the kingdome of God*, that is, indeed shall not be admitted at all, which by this figure is thus expres'd, in relation to what went before, *He shall be the least*, as, he *breaks the least*; without which, that would not have been the style in all likelyhood. Thus *Isai.* 65. 11. *Ye are they that furnish the drink-offering to that number, Therefore will I number you to the sword*, &c. Thus *Mat.* 12. 50. upon mention of his *mother* and *brethren seeking him*, which was literally true of *Mary* &c. *Christs* reply, is in another, not a literall sense, *Whosoever doth the will of my father, the same is my brother, and sister and mother.* So 1 *Cor.* 8. 2. speaking of the *knowing* of *God*, in the vulgar ordinary sense of knowing, he adds v. 3. *but if any man love God, he is known of God*, in another notion of knowledge for approbation, and in the same kind again, *Gal.* 4. 9. *Now after ye have known God, or rather are known of God*, and *Rom.* 14. 13. *Let us no longer judge one another*, that is, censure, separate from communion, *but rather judge this*, quite in another sense, as Judging signifies thinking fit and resolving, and *Rev.* 22. 18, 19. ἐάν τις ἐπιθῇ *If any man shall adde* to these things, ἐπιθήσει ὁ θεὸς, *God shall adde to him the plagues* &c. and so ἐάν τις ἀφαιρῇ, *If any man shall take away, God shall take away his part out of the book of life.* Agreeable to these is this phrase here, on mention of the dead father preceding, *Let the dead bury the dead, but follow thou me*, that is, (not, *let the dead*, but) let others do that office, interre the dead, but thou, that art a consecrated person, must do that, to which thou art consecrated, which in all probability, if it were not a proverbiall speech known among them, was yet the imitation of some other proverb as, *Like to like, the living to the living, the dead to the dead* &c. which are not always to be required to the literall sound of the words, wherein they are expres'd.

l. δαιμονιζόμενοι, ἐκ τῶν μνημείων. V. 28. *Tombs*] 'Twas usuall for the Devils to abide in tombs to confirm in men that vain perswasion of the souls of men (after Death) being turn'd into Devils (see *Hieron. Magius miscellan.* l. 4. c. 12.) and for divers other ends, for which the solitude of such places was advantagious to them, none using to come thither, but to bury their dead.

m. Γάδαρα. V. 30. *Swine*] That there were Swine among the *Gadarens*, contrary to the Jewish customes, will not bee strange, when 'tis remembred that *Gadara* is by *Josephus* numbred among the ἑλληνίδες πόλεις, *Grecian Cities*, which *Pompey* took away from the Jews (see *Is. Causab. ad Baron.* p. 219.) and that the greatest part of the inhabitants were Syrians, not Jews, by the affirmation of the same *Josephus*, l. 2. *de Bello Judai.* c. 33. See *Constant.* l' *Empereur de legibus*, p. 181.

Paraphrase CHAP. IX.

1. Capernaum, where he now dwelt, v. 7. and Mar. 1. 21, 45. and c. 2. 1. and to which he removed from Nazareth, Mat. 4. 13.

1. AND he entred into a ship, and passed over, and came into [his own city.]

2. By this extraordinary course of bringing the sick man, discerning the great vigor of their faith.

2. And behold, they brought to him a man sick of the palsie, lying upon a bed: and Jesus [seeing their faith,] said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee.

3. Either in their hearts or in private discourse one with another, not heard by him,

3. And behold certain of the Scribes said [[a] within themselves,] This man blasphemeth.

4. And Jesus by his divine power, as searcher of hearts, discerning whither their thoughts or words whispered among themselves, and not spoken audibly, or his disciples.

4. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?]

5. Be cured of thy palsie, and walk about.

5. For whether is easier to say, Thy sins be forgiven thee, or to say, [Arise and walk?]

6. But

6. But that ye may know [that the ſon of man hath power on earth to forgive ſins,] (Then ſaith he to the ſick of the palſie) Ariſe, take up thy bed and go unto thy houſe.

6. That Chriſt in this ſtate of exinanition, hath authority to forgive ſins here, to men that lie under puniſhment of them, and conſequently to deliver from their bond thoſe that were deliver'd up to Satan, and ſo tormented by him. (This power given to Chriſt on earth in the commiſſion received from his Father, v. 8. to be from this time continued on the earth, and accordingly committed by Chriſt, at his departure, to the Apoſtles, Joh. 20. (and in them to their ſucceſſors) that what they forgive on earth, ſhould be forgiven in heaven, and the bonds looſed.)

7. And he aroſe, and departed to his houſe.

8. But when the multitudes ſaw it, they [marvelled, and glorified God, which had given ſuch power unto men.]

8. were amazed to ſee it, and acknowledged it an incomprehenſible mercy of God, to ſend a Prophet to them with ſuch a commiſſion, power of pardoning ſin, and that teſtified by doing an abſolute miracle, v. 6.

9. And as Jeſus paſſed forth from thence, he ſaw a man named Matthew, [ſitting at the [b] * receit of cuſtome; and he ſaith unto him, Follow me, And he aroſe and followed him.]

*tole-booth

9. a tole-gatherer, or Publican by trade, buſie about his work, and upon Chriſts b.
first word of command, or call, he left his trade, and attended him as his conſtant diſciple.

10. And it came to paſſe, as Jeſus * ſate at meat in the houſe, behold, many [c] publicans and ſinners] came and † ſat down with him, and his Diſciples.

* was laid to eat, ἀνακείμενος
† lay along, συνανέκειτο

10. And this new diſciple of his made him a feaſt, Mar. c.
2. 14. and that a great one, Lu. 5. 27. (though Matthew being the Writer of this Goſpel affirm it not of himſelf,) And as Jeſus was at that feaſt in Matthews houſe, many other Publicans, ſuch as Matthew had been, who were looked upon by the Jewes as the vileſt ſort of men, that no Jew was to eat, or drink, or converſe with familiarly.

11. And when the Phariſees ſaw *it*, they ſaid to his diſciples, [Why eateth your maſter] with publicans and ſinners?

* ſtrong, ἰσχύοντες, ſee note on Ro. 8. m.

11. Why doe your maſter and you Lu. 5. 30. a thing which is ſo unlawfull, eat.

12. But when Jeſus heard *that*, [he ſaid unto them,] They that be * whole, need not a Phyſitian, but they that be ſick.

12. He raiſed his voice and directed it to the Phariſees, that ſtood thus cavilling by, and ſaid

13. But goe ye and learn [what that meaneth, I will have mercy and not ſacrifice,] for I am not come to call the righteous, but ſinnners to repentance.

13. what is the meaning of that ſpeech Hoſ. 6. 6. I preferre acts of mercy and charity, eſpecially ſpirituall, belonging to the reſcuing, and ſaving of ſoules, before ceremonies even of the worſhip of God, ſuch rituall laws as theſe, of not accompanying with a heathen, or unclean perſon.

14. Then came to him the diſciples of John, ſaying [[d] Why doe we and the Phariſees faſt oft, but thy diſciples faſt not?]

14. Our maſter John obſerveth ſtrict rules of abſtinence, and appointeth us to doe what the Phariſees the ſtricteſt ſect among the Jewes doe, viz. to faſt twice every week, Lu. 18. 12. whereas thou and thy diſciples uſe no ſuch abſtinences, what is the reaſon of that? d.

*or, faſt, for the G. and Lat Mſs. reads γη-στεύω.

15. And Jeſus ſaid unto them, [Can the [e] children of the bride-chamber * mourn as long as the bridegroom is with them? but the daies will come when the bridegroome ſhall be taken from them, and then ſhall they faſt.]

15. Can the ſpeciall gueſts of a marriage feaſt faſt or retain any thing of ſadneſſe, as e.
long as the marriage ſolemnities laſt? This duty of faſting will be more ſeaſonable after my death, and then ſhall it be practiſed by my followers.

* undreſs'd, unfull'd, unworn, ἀγνάφου

16. No man putteth a piece of * new cloth unto an old garment; for that which is put in to fill it up, [taketh from the garment, and the rent is made worſe.]

16. diminiſhes the beauty or handſomneſſe of it, and there is made by that meanes
a worſe breach (either becauſe the new cloth teareth from the old, or becauſe in a pieced garment, if the piece doe not look like the cloth, the rent is more diſcernible, and the parts more divided and different one from the other, then if it had not been peiced at all (both theſe are ſet down Lu. 5. 36.) and this proves well that point in hand, both that joy and mourning doe not well together, and that young novice diſciples, that were not yet renewed by the coming of the Spirit upon them, and ſo were not ſtrong enough for ſuch, muſt not preſently be overwhelmed with ſevere precepts, ſuch as faſting &c. leſt they fall off and be diſcouraged.

17. Neither doe men put new wine into old [f] bottles, elſe the bottles break, and the wine runneth out, and the bottles periſh: [but they put new wine into new bottles, and both are preſerved.]

17. but ſtrong precepts are adapted to ſtrong diſciples, and then they doe very well, f.
which otherwiſe being unſeaſonably enjoyned, will be brought into hatred and contempt.

18. While he ſpake theſe things unto them, behold there came [a certain [g] ruler, and worſhipped him, ſaying, my daughter is * even now dead,] but come and lay thy hand upon her, and ſhe ſhall live.

* by this time, ἄρτι

18. One of the conſiſtory of that city, that dwelt there, g.
Mar. 5. 22. and fell down, beſeeching him, and ſaying, My daughter, when I came from my houſe, was at the laſt gaſp, Mar. 5. 23. ſo that I ſuppoſe her dead by this time.

19. And Jeſus aroſe and followed him, and *ſo did* his diſciples.

20. (And) behold, a woman which was diſeaſed with an iſſue of blood twelve yeares, came behind him, and touched the hem of his garment.

20. And as Jeſus was a going to the Rulers houſe to cure his daughter,

21. For ſhe ſaid within her ſelf, If I may but touch his garment, I ſhall be whole.

22. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that houre.)

23. And when Jeſus came into the rulers houſe, [and ſaw the [h] minſtrels, and the * people making a noyſe.

23. And found them very buſily preparing for the inter- h.
ment of the rulers daughter, with Muſick and other ſolemnities for the funerall,

* Company inan hurry, or, making a ſtirre, ὄχλον θορυβούμενον.

24. He ſaid unto them, Give place, for the mayd [is not dead, but ſleepeth,] and they laughed him to ſcorn.

24. is not ſo departed, that ſhe ſhall not return again, her
death ſhall not continue above the ſpace of an ordinarily ſleep, and ſhe ſhall, as from a ſleep, awake from it.

25. But when the people were [i] put forth, he went in, and [took her by the hand, and the mayd aroſe.]

25. He came to her, as to one that was aſleep, and took i.
her by the hand, and ſhe awaked, or came to life again, and roſe up.

26. And

26. And the fame hereof went abroad into all that land.

27. Thou which art the Meſſias (which wer't promiſed to be of Davids ſeed) of whom tis oft prophecyed, that he ſhall open the eyes of the blind, Iſ. 42. 7. 29. 18. and 35. 5.

27. And when Jeſus departed thence, two blind men followed him, crying, and ſaying, [Thou ſon of David,] have mercy on us.

28. And when he was come into the houſe, the blind men came to him. And Jeſus ſaith unto them, Beleive ye that I am able to do this? They ſaid unto him, Yea, Lord.

29. Then touched he their eyes, ſaying, According unto your faith, be it unto you.

k. 30. See note on c. 8. b.

30. And their eyes were opened, and Jeſus ſtraightly [k charged them, ſaying, See that no man know *it*.]

31. But they when they were departed, ſpread abroad his fame in all that country.

32. one that by the devils poſſeſſing him was fallendumb

32. As they went out, behold, they brought to him [a dumb man poſſeſſed with a devil.]

33. And when the devil was caſt out, the dumbe ſpake; and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34. See c. 12. 24 note, f.

34. * But the Phariſees ſaid, [He caſteth out devils through the prince of the devils.]

* This verſe is wholly omitted by the Gr: & Lat. Ms and ſeems to be taken in here from c. 12. 24. towhich the other places Mat. 3. 22. & Luk. 11. 15. are parallel.

l. 35. expounding the Scriptures in their Synagogues, and on that occaſion making known to them the doctrine of the Goſpel, and healing all that were brought to him, or came in his way.

35. And Jeſus went about all the cities and villages, [l teaching in their Synagogues, and preaching the Goſpel of the Kingdome, and healing every ſickneſſe, and every diſeaſe among the people.]

m. 36. they wanted a guide or director to teach them conſtantly, and ſo were wearied out with wandering up and down betwixt their falſe guides, Scribes and Phariſees, &c.

36. But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe [they m † fainted, and were ſcattered abroad, as ſheep having no ſhepherd.

† were ſtrayed, or toſſed and wearied.

37, 38. There are great ſtore of thoſe that are willing to receive inſtruction, but few to give it them aright, And therefore it is the duty of all Chriſtians that have any care of the ſoules of their brethren, to pray (according as the four ember weeks have ſince been appointed in the Church) that God will ſend (ſee note i.) orthodoxe, and skilfull labourers, for the uſe of his Church, to convert, and inſtruct thoſe that are ready for it. (This very fitly at this point of time, immediately before Chriſt proceeds to ordination of the *twelve*, c. 10. 1.)

37. Then ſaith he unto his diſciples,] The harveſt truly is plenteous, but the labourers are few.

38. Pray ye therefore the lord of the harveſt, that he will ſend forth labourers into his harveſt.]

Annotations on Chap. IX.

a. Er.

V. 3. *Within*] The particle ἐν (and ἐνδὸς) is oft uſed in the ſacred writings, not for *within* but *amongſt*, ſo c. 16. 7. where their διαλογισμὸς, or *diſpute* was not mental but verbal, for 'tis added λέγοντες *ſaying*, and many the like. One eminent place there is *Ex.* 17. 7. εἰ Θεὸς ἐν ἡμῖν; *is the Lord among us?* and from thence 2 *Cor.* 13. 5. *Do you not diſcern your ſelves, that Jeſus Chriſt* ἐν ὑμῖν ἐστι; *is amonſt you?* Do not the many miracles of *Chriſt* done before you, give aſſurance, that *Chriſt* is *among you*? But yet here it may be in the other ſenſe, ſo as εἶπον ἐν ἑαυτοῖς, *ſaying within themſelves*, be all one with ἐνθυμήσεις *their thoughts* and *thinking in their hearts*, v. 4. ſo v. 21. ἔλεγε ἐν ἑαυτῇ is, without doubt, *ſpeaking within her ſelfe.*

b. Τελώνιον

V. 9. *Receit of cuſtome*] Τελώνιον ſignifies *a Publicans ſtall*, and the Syriacke read בית מכסא *the houſe of the Publican*, literally *a tole-booth*, the Engliſh *tole* coming from the Greek τέλος, and *booth* being the Hebrew בית very little varyed.

c. Τελῶναι

V. 10. *Publicans*] Τελῶναι *Publicanes* were infamous perſons among the Jews, not only becauſe they dealt, and (by neceſſity of their trade) converſed with the Gentiles (whence perhaps the ἁμαρτωλοὶ *ſinners*, joyn'd with them, note *heathens*, call'd *ſinners of the Gentiles*, *Gal.* 2. 15. and as *Publicans and ſinners* here, ſo we read *publicans* and *heathens*, c. 18. 17.) but alſo in reſpect of their calling, that of hiring the tributes at a price, and raiſing gain to themſelves by exaction, τελώνης ἐργασία ἀχρεῖος, the Publicans trade is filthy and ſordid, ſaith * *Artemidorus*, joyning with them κατήλυς, λῃστὰς, ζυγοκρυσὰς, πορδαλοκοπὰς, *thieves, cheats*, &c. and *Theophraſtus* putteth together πορνοβοσκῆσαι καὶ τελωνῆσαι, *keeping whores and being publicans*: and ſo that of the *Poet*,

Πάντες τελῶναι, πάντες εἰσὶν ἅρπαγες,

All Publicans are theives, all rapacious, or *robbers*, And ſo ſaith * *Muſonius*, that *Theocritus* being demanded what was the *cruelleſt beaſt*, anſwered, Of thoſe on the *mountains*, the *Bear* and *Lion*, but of thoſe in the City τελῶναι καὶ συκοφάνται, *Publicans and Sycophants:* and the *Hebrews* have a proverb, *Have not a wife out of a family in which there is a publican*, becauſe they are all מוכסין that is, *publicans theives wicked ſinners*. According to this is *Zacheus's* confeſſion of his former life, *Lu.* 19. 8.

* Suidas. l. 4. c. 44. & c. 9

d. Ἰδιωτισμὸς λόγου.

V. 14. *Why*] Among the Idioms or peculiar formes of writing obſervable in the ſacred writers this may be one, That when one thing only appeares by the context to be deſigned and meant another thing is yet delivered, as preparative to that, that by it, either by way of *Compariſon* or *Oppoſition*, &c. the one principal thing deſigned may be more ſet out. Thus *Exod.* 20. 9. 10. in the fourth commandement, in which the Sabbatick reſt is the only thing deſigned, that is introduced with a *ſixe daies ſhalt thou labour, and do all that thou haſt to doe*, which being not the matter of that Commandement, is there ſet only to prepare for the enſuing reſt, *but the ſeventh day is the Sabbath* &c. and muſt not be extended any farther, and is beſt interpreted by way of Compariſon, thus, As thou haſt ſix days allowed thee to labour &c. So the ſeventh muſt be looked on as a reſt to that God, which hath been ſo liberal to thee. So here the diſciples of *John* deſigning to ask one queſtion, *why Chriſt and his diſciples faſt not*, what is the reaſon of that, 'tis not to be thought, that they would ask concerning their own faſting, being well enough ſatisfied of the reaſon of that, viz. the practiſe of all pious *Jews* for a long time, and yet in this other queſtion firſt asked, and ſet as preparatory to the other [*why doe we and the Phariſees faſt oft, and thy diſciples faſt not?*] which cannot therefore be better interpreted then thus by way of Compariſon

Comparison, Why doe not thy disciples fast as well as we? So *Mar* 12. 10. *If a woman shall put away her husband, and marry another, she commits adultery*, Where it is not to be thought in the power of a Wife to put away her Husband, but only of the Husband to put away the Wife, as being superior, and having authority over her, but because it is possible for a woman, the wife of one, to yeild her selfe to be married to another, and in what case soever she doth so, she *committeth adultery*, that being the thing there in hand, designed to be spoken of by *Christ*; the former of *putting away the husband* is mentioned without any weight set on it, to prepare for the latter important part, and is onely set to continue the Opposition with that which had proceeded, the *husbands putting away his wife*, v. 11. So *Eph.* 4. 26. *Be angry and sin not, let not the sun go down on thy wrath*, where 'tis not the *Apostles* meaning so much as to permit anger, but that is only set down, as a preparative to the consequent [*not sinning*] that is, moderating that passion, and not letting it dwell upon us, which is the only thing in that place designed to be commanded us. So *Ja.* 1. 9. *Let the brother of low degree rejoyce, or boast, that he is exalted, and*, or but, *the rich that he is brought low*, where the matter of the discourse from v. 2. being exhortation *to rejoyce in afflictions*, inforced by the advantages of them v. 3, 4. and back'd with directions how to practise it, by praying to *God* for *wisedome*, v. 5. and *perseverance* in the *faith*, required to the obtaining answer to his prayers, v. 6, 7, 8. (and so still kept to the same matter of *rejoycing in afflictions*) it followes v. 9. *Let the brother*, that is, the Christian, of *low degree rejoice, that he is exalted*, which is not at all to the point in hand, but only as it prepares for that which followes (by way of opposition to it) *but let the rich rejoyce*, or boast, *in his being made low*, which cannot better be interpreted according to the sence than thus, *As glad as a poor man would be of being made rich, so glad* let the *rich* be of his being *brought low*. So *Rom.* 6. 17. where giving God thanks that they had received, and obeyed the Christian faith, he prepares for it with that which would not probably have been matter of his thanksgiving [*God be thanked that* ye *were the servants of sin*] were it not to introduce the only designed matter, that followes [*but ye have obeyed from the heart the form of doctrine delivered to you.*]

e. V. 15. *Children of the bride-chamber*] Those which were the speciall guests of a marriage-feast, were by custome to go and fetch the Bridegroom, and wait on him to the marriage feast, as we see the practise of it 1 *Mac.* 9. 37. so *Mat* 25. 1. the *ten virgins took their lamps, and went forth to meet the bridegroom*, and those that were ready at his coming, v. 10. went in with him εἰς γάμον, that is, *to the marriage-feast*: (for so the the word γάμος and γάμοι, which we render *marriage*, signifies, *Mat.* 22. 3. *Jo.* 2. 1. not a *marriage*, but a *marriage-feast* in *Canah* of *Galilee*. So there were in *Homer* three sorts of feasts, of which γάμος was one,

γάμος

Εἰλαπίνη, ἠὲ γάμος ἐπὶ εὐ ἔρανος πάρ δ' ὅδε. *Odyss. δ.* 224. and

Ἢ γάμῳ, ἢ ἐράνῳ, ἢ εἰλαπίνῃ πεδαλύμῃ, *Odyss. λ'.* 415 whereupon saith *Eustathius*, ἡ δὲ εἰλαπίνη, καὶ ὁ γάμος καὶ ὁ ἔρανος ἔδη εἰσὶ τῆς δαιτὸς, *These three are severall species of feasts*. So γάμους ποιεῖν in * *Philo*, so *nuptias celebrare* in the Civill law, the *marriage festivity*.) these speciall guests which attended these Nuptiall solemnities, are call'd παράνυμφοι, and πάρεδροι in * *Phavorinus*, and here the *sons* or *children* of the νυμφῶν, (that is, τόπος ἐν ᾧ οἱ νυμφίοι) *the place, in which the Bridegroom* and *Bride* are; These I suppose are the φίλοι νυμφίου *Joh.* 3. 29. *the friends of the bridegroom*, which, saith *Phavorinus*, τῷ οἰκήματι ἅμα τῇ νύμφῃ καὶ τῷ νυμφίῳ ὀχοῦνται, *are carried in the same chariot with the bride and bridegroom*, or else goe with them πεζῇ *on foot*, and of these some performed some *nuptiall offices* to the *bridegroom*, (as to be the *Kings friend*, 1 *Kin.* 4. 5. is a speciall office of neerenesse about the *King*.) So we find in * *Julius Pollux*, παλεῖται δὲ τῶν νυμφίου φίλων θυρωρὸς &c. *One of the bridegrooms friends is call'd the Doorkeeper*. Of these it is here said, that *as long as the bridegroom is with them*, that is, as long as the marriage-feast is celebrating (parallel to which is the time of *Christs* abode on this earth, marrying himself to his Spouse, this Church of his) It is not imaginable that they *should mourn* or *fast*, but when this marriage-feast was turned into a funerall obsequy, then should they *fast in those daies*. See more in Note on *Joh.* 3. 29. b.

* de spec. leg. c. 6. 7.

* in voce νυμφαι.

Νυμφῶν

* ὀνομαστ. l. 3. c. 5.

V. 17. *Bottles*] The use of ἀσκοὶ *skins for the keeping* f. *or carrying of wines*, is ordinary in authors, Ἀσκῷ ἐν ἀιγείῳ in *Homer*, *in a goats skin*, *Odyss.* ζ. 78. see *Casaubon* on *Athenæus*. So in *Spaine* the wine is carried in *borachoes*, bags made of hog-skins, and the whole skin of a hog made up close to put wine in. Ασκὸς

V. 18. *Rules*] There was among the *Jewes*, the g. lesser, or the greater *Sanhedrim* or Consistory, *Mat.* 5. 22. The former consisting of 23 Judges in every City, the latter of 72 in *Jerusalem*. The greater *Sanhedrim* was made up of the chief Priests and Elders or Presbyters of the people (call'd oft the *Elders of Israel*) and *the Scribes of the people*, *Jud* 5. 11. (or in the Chaldee paraphrase, the *Scribes of Israel*) they of the lesser consistory were call'd *Rulers*, as here. See Note on *Mar.* 5. c. Ἀρχων

V. 23. *Minstrels*] This custome of having musicall instruments in funeralls came to the latter *Jewes* from the rites, and manner of the *Gentiles*. For though in the * *Misna*, *Rabbi Jehuda* saith, that at the *funerall* of the wife there should be instruments at least, besides the person which began the lamentation; yet this testimony of his is but of the latter times, such as this in this verse. And in the Old Testament there is no mention of any such custome. They were wont indeed to mourn for the dead, *Ecclus.* 22. 10. and to commend them, thereby to excite the living to the imitation of their virtues, or that they may *lay it to heart*, *Eccl.* 7. 2. (And so 'twas at the death of *Tabitha*, where the widows wayled and shewed the coats and garments, which her liberality had provided for the poor in her life-time) and many other ceremonies they used, as you may find *Ezech.* 24. 17. and *Jer.* 16. 6, 7. As 1. *Tearing their flesh*, 2ly *Shaving their heads bald*, 3ly. the *Neighbours sending in good cheer*, which is in *Ezechiel*, *eating the bread of men*, or (as אנשים would be better rendred) *of mourners*, and in *Jeremy* (not *tearing*, but) * *breaking bread to the mourner*, to comfort him, and, as it followes, *giving the cup of consolation to drink*, so saith * *Josephus* of *Archelaus*, πενθήσας ἡμέρας ἑπτὰ τὸν πατέρα καὶ τὸ ὁπλάδιον ἑστίασιν πολυτελῆ τῷ πλήθει παρασχών, *he mourned seven daies for his father, and made a sumptuous funerall-feast for the multitude*, and he addes that this custome among the *Jewes* was the impoverishing of many, and that upon a kind of necessity; for if any man omitted it he was accounted no *pious man*. So the *meat of mourners*, *Hos.* 9. 4. and πένθιμον νεκρῷ, *the funerall feast*, in the Epistle of *Jeremy*, v. 32. and to that perhaps belong the θέματα βρωμάτων παρακείμενα τάφῳ, *the messes of meat set on the sepulchre*, *Ecclus.* 30. 18. But all this while no mention of instruments of musick in funeralls, among the ancient *Jewes* of the old Testament: But on the other side the use of musick in lamentation is mention'd among the ἄκαιρα, *unseasonable things*, *Ecclus.* 22. 6. *Songs of lamentation* they had. *Jer.* 9. 17. *Amos* 6. 15. *Jer.* 34. 5. *Jer.* 22. 18. but these were perform'd only by the Voice, not by Instruments, saith * *Schickard*. This custome of Instruments in funeralls was

Αὐλητας

* Tit. Chelkim bathin. c. 4.

יובלו

* Αλλάσβ'.

* De jure Reg. p. 162.

heathen, and came in but late among the *Jewes*, Among the heathen there is frequent mention of it, both among the *Romans*, under the ſtyle of † *Sicinnium*, and in *Apuleius*, *monumentarii choraulæ*, and among the *Grecians* under that of τυμβάυλοι, and in *Ariſtot.* l. 5. *de gen. Anim.* ἀιάζοντες, and in *Lucian* εἰς τὸ μέλ& ἐπαιάζοντες and in *Artemidorus* l. 1. c. 58. ἀυλεῖν πυθικοῖς ἀυλοῖς πέν& σημαίνῃ. As for (that which here follows the mention of *minſtrels*) the *company keeping a ſtirre*, That belongs to the γόοι and ὀδυρμοὶ the *wailing* of the reſt of the company, and may be explained by an expreſſion in *Homer*, where after θρηνῶν ἐξάρχους, the *beginners of lamentations*, followes

——κλαίων ἀμφίςυ᾽ ὅμιλ&,

and again

——ὀπὴ ᾗ τενάχοντο γυναῖκες,

the *women* or the *company ſtoodabout wayling*. The* Muſicians beginning, and all that were preſent following in the θρηνωδία, which † *Lucian* calls τὸν περὶ τ᾽ ἀυλὸν τερετισμὸν, *the beating of their breaſts to the muſicall inſtrument*. And that this was the cuſtome about *Chriſts* time is clear by * *Joſephus*, who ſpeaking of the taking of *Joppe* by *Veſpaſian*, ſaith that *the Jewes mourned for it thirty daies*, and adds πλείους μισθῶσε τοὺ ἀυλητὰς οἳ θρήνων ἐξῆρχον αὐτοῖς, *they hired Muſicians, who began the lamentations to them*. This following in the lamentation (which was done by the Voice only) is expreſs'd by ἔκλαυσαν καὶ ἐκόψαντο, *Lu.* 8. 52. *crying and wayling*, and by that you will underſtand the meaning of that Proverbiall ſpeech, *Mat.* 11. 18. ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε *we* have *begun* the *lamentation* to you, *and you have not* followed it by *wayling*, but ſo as referr'd not to the heathen or latter Jewiſh cuſtome, where there was uſe of Inſtruments, but to the pure ancient Jewiſh cuſtome, where, as was forementiond the lamentation was not begun with muſicall Inſtruments, but only Voices of old women, which in a * ſad modulation ſtrove to extort lamentation from thoſe that were preſent. Which cuſtome, it ſeems, the children in the ſtreets were wont to act or imitate. Thus much for the uſe of this cuſtome in the New Teſtament.

† vide Perotti Cornucop: p. 512. Non: Marcell: de propr: Serm: p. 1248. Hieron: Magr: Miſcell. l. 1. c. 13. Ovid: de Faſt: l. 6. Cantabis mœſtis tibia funeribus, & Triſt: 5. Eleg. 1. Tibia funeribus convenit iſta meis: and p. 177 Petronius Arbiter. licèt ad tibicines mittas, of one deſperately ſick: See Jo. a Wower. ad loc. Stat: Theb: 6. Virg: It cælo clamorque virûm, clangorque tubarum.

* καὶ αἱ κύμβαλα βρίων ἐγείρουσι, Chryſoſt. † περὶ ἀνάστ: p. 792. * Bell. l. 3. c. 15.

Ἐρωτᾶτε

* ἐθρηνήσαμεν.

i. Ἐκβάλλειν

V. 25. *Put forth*] The word ἐκβάλλειν which in ordinary *Greek* authors, and many times in the *New Teſtament*, ſignifies to *caſt out by violence*, doth ſeverall times alſo, in the New Teſtament, ſignifie in a ſofter ſenſe, only to *ſend* or *bring out*. So not only in this verſe, and the places parallel to it, in the other *Goſpels*, but in this *chap.* v. 38 ὅπως ἐκβάλλῃ ἐργάτας, that is, ἐκπέμπῃ not *caſt*, but *ſend forth labourers*, ſo c. 12. 20 ἕως ἂν ἐκβάλῃ τὸν κρίσιν, *untill he ſend forth judgment*, and v. 35. ἐκβάλλει ἀγαθὰ καὶ πονηρὰ, *ſends* or *brings forth good and evil things*, and c. 13. 52. ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ, *whoſoever brings forth out of his treaſure*. So *Lu.* 10. 35. ἐκβαλὼν δύο δηνάρια, *he took out two pence*, and *Joh.* 10. 4. ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, *when he brings out his ſheep*, for it is added immediately, *he goes before them*. Thus נפק ſignifies in *Syriack*, both *to goe out*, and *to be caſt out*, and *Mat.* 8. 12 where the *Greek* reads [ἐκβληθήσονται] *ſhall be caſt out*] the *Syriack* hath נפקין which is ordinarily rendred *exibunt*, *ſhall goe out*, and agreeably to this promiſcuous uſe of thoſe words, we may obſerve *Rev.* 14. that πέμπειν *to ſend* v. 15. is βάλλειν *to caſt* v. 16. in the ſame matter. See chap. 12. 20

k. Ἐμβριμώμενος

V. 30. *Charged them*] The word ἐμβριμῶσθαι that is here uſed, is rendred by *Phavorinus* ἐπιτιμῆσαι, κελεῦσαι, προστάξαι μετ᾽ ἐξουσίας *to charge, to command, to appoint with authority*, and Ἐμβριμώμενος· μετ᾽ ὀργῆς καλῶν *commanding with auſterity, threatning, ſpeaking angrily*, and *Heſychius*, μετ᾽ ἀπειλῆς ἐπιτάσσων, *commanding*, or *charging with a threat*. Thus again in *Phavorinus*, Ἐμβρίμησις ἡ ψυχῆς λογικῆς τὸ θυμικὸν μέρος ἐνέργεια, 'tis *an act of the iraſcible part of the reaſonable ſoule*, that is, a Rationall earneſtneſſe, or vehemence, not a paſſionate, and ſo 'tis *Mar.* 1. 43.

l. Διδάσκειν

V. 35. *Teaching*] It was the manner among the *Jewes* for divers men to contribute their talents to the expoſition of the leſſon which was read. This ordinarily belong'd to the ſons of the Prophets, who were brought up in learning the Law, and at thirty years old might be made Doctors (at which time, being then of Doctors ſtanding, ſaith *Irenæus*, *Chriſt* began to *preach*, and not before; and proportionably Presbyters were not made in the ancient Church till that age) and continued in that notion, or the other of Scribes, till they obtain'd the Spirit of Prophecy at Gods hands, till which time they did ordinarily expound Scriptures, though not by Revelation. Anſwerable to which was that cuſtome or practiſe among Chriſtians mention'd 1 *Cor.* 14. 29. And thus might *Chriſt*, without pretenſion to any extraordinary power or authority, expound in their Synagoues, which, being the Doctors work, is here call'd Teaching, and differs (in the Chriſtian uſe of the word in the New Teſtament) from κηρυσσὼν *preaching* (which followes) and εὐαγγελίζων *publiſhing*, or *preaching*, the *Goſpel*, and μαθητεύειν parallel with it (as appeares by comparing *Mat.* 28. 19. with *Mar.* 16. 15.) *gathering of Diſciples*, in other places. All theſe being the publiſhing ſomewhat to thoſe, to whom 'twas Newes (as here the *Goſpel of the kingdome*, that is, the doctrine of Chriſtianity) the other (διδάσκειν) *inſtructing* congregations, that already profeſs'd that doctrine, which is therefore by the Doctor onely farther explain'd to them. And ſo *Act.* 5. 42. where you have διδάσκοντες and εὐαγγελιζόμενοι, *teaching* and *preaching*, the firſt referrs to the ἐν τῷ ἱερῷ *in the Temple*, the 2d to the κατ᾽ οἶκον *in ſomewhat more private places* (ſee Note on *Act.* 1. c.) the firſt to thoſe that were inſtructed in the doctrine of Chriſtianity already; the ſecond to thoſe that had not already received it, and ſo *Act.* 15. 35. In proportion to which was that difference in the Chriſtian Church betwixt the Evangeliſt, and Doctor, or Teacher, the firſt telling them the good newes, and planting the Goſpel, the other watering or inſtructing them farther in it, and ſo the *Word* and *Doctrine* are different, 1 *Tim.* 5. 17. the firſt without the Church to *unbeleivers*, 2 *Cor.* 5. 19. *Mat.* 13. 19. *Mar.* 4. 14. c. 2. 2. *Act.* 4. 4. and 6. 2. 1 *Pet.* 2. 8. the ſecond in it, or to thoſe that were already converted to the Faith.

Καρύσσειν

Εὐαγγελίζεσθαι.

m. Σκύλλομαι

V. 36. *Fainted*] The *Greek* copies doe vary in this place, ſome reading it ἐσκυλμένοι, ſo the ancient Greek and Latine *MS.* and that in *Magdalen College* in *Oxford*, and ſo both *Chryſoſtome*, and many very ancient *Copies* have it, and then it would be rendred [*toſs'd.*] So the old Gloſſary σκύλλομαι, *jactor*, or elſe [*wearied*] σκύλλω *fatigo*, ſaith the ſame, and ſo the Greek and Latine *MS. fatigati*: ſo from Herodian H. Stephanus concludes in his *Preface* to *Herodian*. And ſo 'tis ſurely uſed in that *author*, l. 4. σὺν ἱππεῦσιν ὀλίγοις (ἵνα μὴ πάντα ἡ στρατὸν σκύλῃ) τὴν ὁδοιποιείαν ἐποιεῖτο, *he took his voyage with a few horſemen, that he might not tire the whole army*, and *lib* 7. σκύλας δὲ καὶ ὑβρίσας, *after he had tired them with long journeys and abuſed them*. And ſo [a] St. *Chryſoſtome* οὐκ ἂν ἔσκυλά σε τὴν ἀλαβείαν, *I would not have wearied you with ſo long a voyage*. So [b] σκυλῆναι ἕως ἡμῶν *to take ſo wearifome a journey as it muſt coſt thee to come to us*: In all which it denotes the *laſſitude* that comes from *travell*. Or again, *troubled vexed, moleſted*, as it is *Mar.* 5. 35. *why troubleſt or moleſteſt thou the maſter?* Thus in * St. *Chryſoſtome* πολύσκυλτος is πολύπον& πολυμέριμν&

Σκύλλομαι

Ῥιπτεῖσθαι

[a] Tom. p. 107. l. 3. [b] Ib. p. 169 l. 16.

Ἐκλύεσθαι

* Ib. p. 554.

πολυμέριμνος *full of labour and care*; And in the ‖ap. Euseb. l. 4. c. 15. *Epistle of the Church of Smyrna* ἀσκύλτως is used for πόνως, ἀκόπως ῥᾳδίως *easily, without trouble or labour*. And then ἐῤῥιμμένοι joyned with it, will agree 'Ριπτέω. with it very well, for that signifies *jactati, tost*; and so ῥιπτασμοὶ among the Physicians, are the tossings of the sick and tumblings on their beds. But our ordinary 'Εκλύεσθαι. reading is ἐκλελυμένοι, which signifies *loosed one from another, dissolved*, not keeping together in companies; so saith *Hesychius*, ἐκλελυμένον, and after ἐκλελισμένος, (it should sure be ἐκλελυμένος in each place) ἐξεστραμμένος, *turn'd out of the way, gone astray*, which is the thing here proper to sheep wanting a shepherd, and is the notation of διεσκεδασαν *dispersion* or *disbanding*, *Act.* 5. 36. 'Tis true the word doth sometimes note a *dissolution of spirits*, (whether through fasting or going too much) a *fainting*, (as when 'tis joyned with κάμνειν, *Heb.* 12. 3. and *Gal.* 6. 9.) 2 *Sam.* 17. 29. ὁ λαὸς πεινῶν καὶ ἐκλελυμένος &c. *The people is hungry and weary, or faint and thirsty in the wilderness*. And so it may signifie c. 15. 32. *I will not send them away fasting, μήποτε ἐκλυθῶσιν, lest they faint by the way*. But the similitude of the *sheep without a shepherd*, inclines to the former notion of ἐκλυόμενοι, *dissolved, straying* one from another, if that be the right reading of it.

CHAP. X.

Paraphrase.

1. AND when he had called unto him his twelve disciples,] he gave them power *against* unclean spirits to cast them out [a], and to heal all manner of sickness, and all manner of disease.

1. And selecting twelve of his followers, who should continually be with him, and a.

whom he might send out on any message of preaching, &c. Mar. 3. 15. (and who should after his death undertake the whole work of preaching, &c.) he now ordains them to that office, and to that end.

2. Now the names of the twelve Apostles are these, [the first Simon, who is called [b] Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother,

2. The name of the first was formerly Simon, or Simeon, which signifies hark'ning b.

or obedient (a name aptly noting his readiness to follow Christ and become his disciple (but by Christ he is now called Cephas (see Jo. 1. 43.) in Syriack, which signifies a stone, such as might be fit in a building to be superstructed upon Christ the corner-stone, and that in the Greek is Petros, in English turn'd into the appellative Peter, and with him Andrew his brother, and James, and John, two sons of Zebedee, after called Boanerges.

3. Philip, and Bartholomew, [Thomas, and Matthew the publican. James *the son* of Alphæus, and Lebbæus surnamed Thaddæus.]

3. Thomas Didymus, and Matthew or Levi, who had

been a publican, James the son of Alphæus, and Lebbæus, or Judas, the brother of James, Luke 6. 16. who also was surnamed Thaddæus.

* Canaanite or Zelot, † delivered him up, see note on c. 17. d.

4. Simon the * [c] Canaanite and Judas [d] Iscariot, who also † betrayed him. c.

5. These twelve Jesus sent forth, and commanded them, saying, Goe not into the way of the Gentiles, and into *any* city of the Samaritanes enter ye not. d.

5, 6. These twelve Jesus furnish'd then with a commission which they should

6. But goe rather to the lost sheep of the house of Israel.]

use at present; as on occasion he should send them out to any city, and after his death, by going and preaching the Gospel over all the cities of Judæa, against which time he now gave them command, saying, (when you goe about that work,) Preach the Gospel first to the Jewes strictly taken, the cities of the seed of Abraham through all Judæa, and till you have first preached through all their region (see Act. 13. 46.) goe not to any of the cities that border upon Galilee, nor to Samaria, nor to any other city from them. See note on c. 4. e.

7. And as ye goe preach, saying, [The kingdome of heaven is at hand.]

7. A remarkable visitation

from heaven approacheth, as of notable punishments upon the unreformed, so of deliverance and protection to the penitent among you that shall timely receive the Faith of Christ.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.]

8. And wherever ye come make use of the power which

I now give you, with the same frankness and liberality that is used toward you, work all manner of healing merciful miracles wheresoever ye come, to all that beg them from you.

9. Provide neither gold, nor silver, nor brasse in your [e] purses.]

9. Make no provision of money, much or little. e.

* a staffe, *Mark* 6. see note c.

10. Nor scrip for your journey, nor two coats, neither shooes, nor yet * staves, (for the workman is worthy of his meat).]

10. Nor of victuals, nor cloaths to carry with you, nor

of any thing for your defence by the way. For taking so much pains for the benefit of others, ye may very reasonably expect to be entertained for all necessaries by them who profit by you.

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

11. Whensoever therefore you come into a town or village, inquire what pious person there is dwelling there, and there fasten your station, and eat and drink what they set before you, Lu. 10. 7. and goe not from that house to any other while you stay in the town.

12. And when ye come into an house, [salute it.]

12. Say, Peace (that is, all kind of prosperity) be to this house.

13. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.]

13. And if those of the house be qualified to receive it,

your blessing shall rest upon it, but if not, your blessing shall return upon you, and they shall receive no advantage (but the contrary) by your coming among them on a design of so much charity.

14. And whosoever shall not receive you, nor hear your words, [when ye depart out of that house or city, shake off the dust of your feet.]

14. Depart from them, and use that expression of shaking off the dust from your feet, as a testimony to them, that in their rejecting, or not receiving of you, they have rejected the only remaining means of their salvation, and as a testimony against them that will one day be brought to give in a sad evidence, the dust shaken off from your feet, (as it signifies that you have been there, and thus been fain to depart from them) will fall very heavy upon them.

15. Verily I say unto you, that it shall be more tolerable for the land of Sodome and Gomorrha in the day of judgment, then for that city.]

15 I assure you, the punishment or destruction that

will light upon that city shall be such, that the destruction of Sodome shall appear to have been more tolerable then that. See note on c. 3. c.

16. And therefore though ye may be allowed to be as prudent and wary as may be to preſerve your ſelves, becauſe they among whom you goe are ravenous as wolves, yet ye muſt moſt ſtrictly preſerve your mildneſſe and meekneſſe.

16. Behold I ſend you forth, as ſheep in the midſt of wolves; [f be ye therefore wiſe as ſerpents, g and || harmleſſe as doves.]

|| Mild, meek wrathleſſe,

17. Your greateſt danger will be from the Men, as they are called 1 Pet. 2. 4. thoſe brought before them, who if your offences be not conceived capitall, ſhall ſcourge you (according to Deut. 25. 2.) in their aſſemblies.

17. But beware of * men; for they will deliver you up to the † councels, and they will ſcourge you in their || ſynagogues.]

* the men, τῶν ἀνθρ.
† conſiſtories, συνέδρια
|| aſſemblies, ſee note on c. 6. d. Ja. 2. b.

18. But if they deſire to have you puniſht capitally, they will remove you from thence to the Roman governours, requiring you to be put to death (as 'twas with Chriſt Joh. 18. 30.) And this carrying you from the Jewiſh to the Heathen, from one Tribunal to another, will be a means to proclaim and teſtifie the Goſpel to Gentiles, as well as Jewes.

18. And ye ſhall be brought before governours and kings for my ſake, for a teſtimony * againſt them, and the Gentiles.]

* to them, αὐτοῖς.

19, 20. Make no proviſion beforehand what anſwers ye ſhall give, ye ſhall at the time be directed what anſwers to make. And how ſuſpicious ſoever ye may be of your own abilities, yet this need not trouble you, for God will enable you to ſpeak that which is moſt fit and proper to be ſpoken by you, and ſure they that have God to enable and direct them, need not fear they ſhall want anſwers.

19. But when they deliver you up, [take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame hour what ye ſhall ſpeak,

20. For it is not ye that ſpeak, but the Spirit of your Father, that ſpeaketh in you.]

21. And one Chriſtian (at leaſt ſuch as pretend to be ſo) ſhall accuſe and deliver up another to the perſecutors, and forgetting all natural affection, the neareſt kindred ſhall miſchief one another, and cauſe them to be put to death. See c. 24. 9, 10. & 2 Tim. 3. 3, 4.

21. And the brother ſhall deliver up the brother to death, and the father the child, and the children ſhall riſe up againſt *their* parents, and cauſe them to be put to death.

22. And the Jews, whereſoever you come, ſhall perſecute you for preaching of Chriſt; but there is a fatall day approaching for theſe Jewes, and they that in deſpight of all theſe perſecutions, v. 18, 19, 20, 21, 22. ſhall ſtick faſt to their Chriſtian profeſſion, they ſhall, beſide their crown in another world, have a remarkable deliverance here out of that deſtruction, which univerſally lighteth upon all others.

* eſcape.

22. And ye ſhall be hated of all men for my names ſake; but he that [h] endureth to the end ſhall * be ſaved.]

h.

23. When they thus perſecute you in one city, you may flee to another, and be aſſured from me, that by that time you have gone through all the cities of the Jewes, v. 6. this fatal day ſhall come upon your perſecutors, ſee note on h.

23. But [when they perſecute you in this city, flee ye into another: For verily I ſay unto you, You ſhall not have gone over the cities of Iſrael, till the ſon of man be come.]

24. The diſciple is [i] not above *his* maſter, nor the ſervant above his Lord.]

i.

24. For you to expect this ill uſage among men, ye may judge by what ye ſee already, and ſhall more largely hereafter diſcern to befall me, The diſciple cannot in reaſon expect to be better uſed then his maſter, nor the ſervant then his Lord.

25. The moſt that a diſciple or ſervant can aſpire to, is to come to his maſters perfection, Lu. 6. 40. And if they have called me Belzebub, how much reaſon have you to expect, that they ſhall deal with you, as with the wicked'ſt Apoſtates in the world, revile you proportionably, in your places and orders?

25. It is enough for the diſciple that he be as his maſter, and the ſervant as his Lord: If they have called the maſter of the houſe Belzebub, how much more *ſhall they call* them of his houſhold?]

26. Be ye therefore courageous, not terrified by any thing that can befall you, this fear or foreſight of the danger muſt not make you conceal any thing that I have taught you. See Mar. 4. 22.

26. Fear them not therefore; for there is nothing covered that ſhall not be revealed, and hidden that ſhall not be known.]

27. And therefore what I ſay now in parables to you, doe ye courageouſly publiſh to all, and what I more privately impart to you as my diſciples, and not to the multitudes, c. 5. 1. doe you ſtand on the top of the houſes, and proclaim from the battlements to the people in the ſtreets, as publickly as ye can.

27. What I tell you in darkneſſe, that ſpeak ye in light: and what ye hear in the [k] eare, that preach ye upon the houſe tops.]

k.

28. And never be afraid of any man, armed with the moſt power or malice, for the utmoſt he can doe, is to kill your bodies, but your ſouls he cannot touch. And what an improvidence would it be in you, if to eſcape thoſe terrors ye ſhould neglect your duty, and ſo incurre that farre greater danger from God, who hath imployed you, whoſe puniſhments are farre more terrible, caſting unprofitable ſervants bodies and ſouls into eternal miſery and torment.

28. And fear not them which kill the body, but are not able to kill the ſoul; but rather fear him which is able to deſtroy both ſoul and body in hell.]

29. Beſides conſider, that all the power of men whom ye can fear, is reſtrained and bounded by God, on whoſe meſſages you goe, if he ſee it moſt for his glory and your good to permit them to kill you, what reaſon can you have to be afraid of death, and if he ſee it not fit thus to permit, be confident they ſhall never be able to touch you. 'T is not all the malice of men that can extend farther then Gods providence ſees fit to permit and order, even in the leaſt matters.

29. Are not two ſparrows ſold for a [l] farthing? and one of them ſhall not fall to the ground without your father.]

l.

30. God hath the knowledge and care and over-ruling of all the leaſt things that belong to you, or ſhall befall you.

30. But the very hairs of your head are all numbred.]

31. This is full ground of all confidence and courage to you, your lives are dearly valued by God, and will not by him be negligently or prodigally waſted.

31. Fear ye not therefore, ye are of more value then many ſparrows.]

32. ſhall courageouſly preach my doctrine, when the preaching of it is perſecuted, and when any particular duty taught by me, and required by me to be performed by all Chriſtians, is ſo oppoſed by the world, that the practiſing it then may bring the utmoſt hazard upon him, ſhall then conſtantly adhere to that precept, and ſo confeſſe and honour me, how dear ſoever it coſt him, I will be ſure to own, and honour, and ſtick to him, declare thoſe performances of his to his honour, before my Father in heaven, from whom he ſhall have the acclamation and reward of a good ſervant.

32. Whoſoever therefore [ſhall confeſſe me before men, him will I confeſſe alſo] before my Father which is in heaven.

33. renounce the faith of Chriſt, or obedience to him in time of danger, he muſt expect to be renounced by me.

33. But whoſoever [ſhall deny me before men, him will I alſo deny] before my Father which is in heaven.

34. Think

34. Think not that I am come to ſend peace on earth; I came not to ſend peace but a ſword.] 34. Doe not deceive your ſelves with an imagination, as if the effect or deſign of my coming into the world, were to ſecure unto the Chriſtian profeſſion a perpetual enjoyment of worldly quiet and proſperity upon earth, when all the malice of wicked men and devils are ſet againſt it, but rather reckon beforehand of perſecution as your portion, and expect that your perſeverance and conſtancy in this profeſſion may and very often will bring great outward calamities upon you for a ſeaſon, even unto the killing of ſome of you.

35. For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter-in-law againſt her mother-in-law,] 35. The farre more generall effect of my doctrine will be, (or upon the publiſhing my doctrine will enſue) all manner of contention, quarrels and variance betwixt the deareſt and neareſt friends, either about acknowledging the truth of it, or adhering to it in time of danger.

36. And a mans foes ſhall be they of his own houſhold.] 36. And the nearer men are to others in kindred, &c. the more bitter will their hatred be againſt them (as againſt blaſphemers, &c.) upon their receiving my doctrine, eſpecially when it comes to be perſecuted.

37. He that loveth father or mother more then me, is not worthy of me, and he that loveth ſon or daughter more then me, is not worthy of me.] 37. And he that preferres the advantages which he can and is like to receive from his parents, or any that are deareſt to him, before thoſe he expects from me, or that values their kindneſſe or good opinion more then mine, is no fit perſon for my ſervice, no way qualified to be a diſciple for me, for it is certain all ſuch worldly intereſts will ever be ſoliciting againſt me.

38. And he that taketh not his croſſe and followeth after me, is not worthy of me.] 38. Nay I muſt plainly tell you, that he that doth not provide for the utmoſt that can come, that is not content to ſuffer death it ſelf (and therein to doe what I doe before him) rather then doe any thing contrary to Chriſtian duty, is not competently qualified to be a diſciple of mine.

39. He that findeth his life ſhall loſe it, and he that loſeth his life for my ſake ſhall find it. 39. This comfort mean while ye have, that as he that uſeth any way of compliance with the perſecutors, and ſo eſcapes their malice, and ſaves his life, ſhall gain little by this, but be involved in the deſtruction which awaits them, ſo on the other ſide he that ſhall hazard the utmoſt, that he may ſtick cloſe to me, ſhall be likely to fare beſt even in this world. For thus I foretell you it will be, ſome to comply with the perſecuting Jewes, and to eſcape their perſecutions will renounce Chriſtianity, and feign themſelves zealous Jewes, and ſo when the deſtruction falls upon the Jewes, as it certainly ſhall moſt heavily, they ſhall be involv'd in that deſtruction, and that is all they ſhall get by that compliance, and puſillanimity: Whereas at the ſame time they that comply not, and ſo venture all that the Jewes malice can doe againſt them, ſhall by the deſtruction of their perſecutors be reſcued from that danger, and live to ſee a peaceable profeſſion of Chriſtianity, or if they doe not, have the loſſe of a ſhort temporary life rewarded with an eternal.

40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me. 40. And therefore both to arme you againſt this great error and to ſatisfie one objection more which will be apt to riſe in your hearts, (viz. that if Chriſtian doctrine will be ſo perſecuted, you have reaſon to expect that it will be look'd on ſtrangely by all others, and that no body will dare to receive you into their houſes) I now tell you, that how great ſoever your perſecutions are, and how dangerous a thing ſoever to profeſſe to be a follower of Chriſt, yet ſhall no man have reaſon to fear the entertaining of you, for the ſame protection that waits over you, v. 39. and the ſame reward that attends you, v. 32. ſhall alſo await thoſe that are thus kind, as to receive you, It ſhall be as if they had entertained not only Angels but Chriſt, and God himſelf, they ſhall be farre the ſafer, not in more danger for ſuch gueſts, according to that ſaying ſo ordinary among the Jewes, that every mans Apoſtle is as himſelf. (See note on John. 20. b.) what is done to ones proxy, is interpreted as done unto himſelf.

41. He that receiveth a prophet in the name of a prophet, ſhall receive a prophets reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward. 41. He that entertaineth (ſee note on 1 Tim. 1. c.) a Prophet in the name of him that ſent him (one Prophet coming in the name of another Prophet, as Elizæus in the name of Elias, and the Apoſtles in the name of Chriſt) or in that one conſideration becauſe he is a Prophet, or he that doth ſupport and enable a prophet to doe his work that ſent him, he ſhall receive the ſame reward that he ſhould, if himſelf had been ſent to propheſy, (gain thereby an intereſt in his work, and ſo in the reward due to it) yea the ſame that he ſhould have had, if he had received him that ſent him, even Chriſt, and God which ſent Chriſt. See v. 40. And ſo likewiſe he that entertains any holy man ſent by another to plant holineſſe among men, ſhall receive the benediction, Gen. 30. 27. that attends the having a righteous man in ones houſe, or that of Lots entertaining the Angels, the meſſengers of God, or of Rahabs receiving the Spyes, that is, ſhall himſelf be delivered by that means when others are deſtroyed.

42. And whoſoever ſhall give to drink to one of theſe little ones, a cup of cold water only, [in the name of a diſciple,] verily I ſay unto you he ſhall in no wiſe loſe his reward. 42. In this notion, becauſe he is a diſciple of Chriſt, (as Mar. 9. 41. in my name becauſe you are Chriſts.)

Annotations on S. MATTHEW, Chap. X.

a. Ἐκβάλλειν σημαίνει, διδασκαλικὸν ῥῆμα.

V. 1. *Caſt them out*] The Devils poſſeſſing men in thoſe dayes, which was much more ordinary before the coming of *Chriſt*, and about that time, then it hath been ſince (*Chriſt* having much retrench'd and reſtrain'd *Satans* power) had generally corporeal diſcernible effects attending it, diſeaſes of all kinds, Epilepſies, &c. And agreeably thereto, the *Apoſtles delivering men up to Satan*, is ſaid to be εἰς ὄλεθρον σαρκὸς *to the deſtruction of the fleſh*. And therefore before any ſuch diſeaſe could be cured, the *Devil* muſt be caſt out. And accordingly here the ſame power is given to the Diſciples, to *caſt out Devils*, and to *heal diſeaſes*.

b. Πέτρα.

V. 2. *Peter*] His name was *Simon*, but is now *Joh.* 1. 43. alter'd by *Chriſt* into כֵּיפָא which in Syriack ſignifies (as it is rendred in Greek) πέτρα *a ſtone*. Πέτρα, *ſaxum, cautes, ſilex*, ſaith the old *Gloſſary*, it ſignifies a *ſtone*, or *rock*, or *flint*, but in this place no more then a *foundation-ſtone* (for ſuch the Apoſtles were, *Epheſ.* 2. 20. *Rev.* 21. 14.) as that is laid upon the corner ſtone, *Jeſus Chriſt*. And upon that and other the like (the reſt of the Apoſtles ſtyled *twelve foundations*, *Rev.* 21.) all beleivers, as *living ſtones*, are built, 1 *Pet.* 2. 5. This Greek word πέτρα in the Feminine is exactly all one with πέτρος in the Maſculine, as may appear not only by *Mat.* 16. 18. where that which is in the Greek *thou art* πέτρος, *and upon this* πέτρᾳ, &c. is in the Syriack, *thou art Kipha, and upon this Kipha*, &c. but alſo by other good authors in the Attick Dialect, particularly *Homer*, who four times uſeth πέτρος for a *ſtone*, or *petra*. Ἰλ. ϑ. 'tis taken for a *great ſtone*, μέγα ἔργον, ſuch a weight as two ordinary men could not have carried, and yet is taken up in *Æneas's* hand (χερμάδιον) to throw at *Achilles*. In two other places, Ἰλ. ή. 'tis μυλοειδὴς πέτρῳ not μυλίᾳ a *mill-ſtone*, for it

Πέτρος.

was ſuch as one flung at another, but from the figure & weight of it, (that it was προγγίλῳ) only a very great one again, πολὺ μέϊζονα λᾶαν, not ſimply an *huge ſtone*, an *immoveable rock*, &c. but comparatively very big for that uſe of throwing. In the fourth place, Ἰλ. φ'. it is a *ſtone* which he could, and did *take in one hand*, ἑπέρηφι, ſaith he. So *Rom.* 9. 33. πέϛα and λίθῳ, *rock* and *ſtone*, are as perfectly all one as φέϱσκομμα and σκάνδαλον, *ſtumbling* and *offence*, and both diſtinctly to be rendred not *rock*, but *ſtone*, ſuch as men are apt to ſtumble at. And ſo more clearly, 1 *Pet.* 2. 7. where the *ſtumbling ſtone* (πέϛα σκανδάλε) is made uſe of in the building, as a *corner-ſtone*. So *Mat.* 27. 51. the πέϛαι which are rent in ſunder are the ſtones of the Temple. (the ſeveral parts of which are there enumerated, the veyle, the ground, the ſtones, the timber, and the bodies of the interr'd.) And therefore for any concluſion from the Critical notation of the word πέϛα here, that it ſhould ſignifie a *rock*, and not a *ſtone*, I ſuppoſe no ground can be fetch'd from hence; πέτϱα and πέτϱῳ being in the Grammar notion abſolutely the ſame, and both of them ſet ſometimes to ſignifie ſuch a *ſtone*, as is made uſe of in a building, and is joyn'd it ſelf to the corner-ſtone, as here to *Chriſt Jeſus*, thereby helping to ſupport the ſuperſtructure, which is raiſed on it, as may appear both by the circumſtances of the context, *Mat.* 16. (where in reference to this name of his, *Chriſt* ſaith he will build his Church ἐπὶ ταύτῃ τῇ πέτϱᾳ *upon this ſtone*) and by *Eph.* 2. 20. where the *Apoſtles* are look'd on, as this *foundation* of the building (the Church) and *Rev.* 21. 14. as *twelve foundations* of it. 'Tis true indeed that in ſome other places Πέτϱα doth ſignifie *a rock*, as that notes a great immoveable mine of ſtone, as c. 27. 60. where the λατομεῖν *hewing* or *cutting the tomb in* (or as S. *Mark* reads, *out of*) the πέτϱα, notes it to ſignifie *a mine* or *rock* of *ſtone*, *in* or *out of* which that tomb was cut out whole, or in one entire piece, and ſo πέτϱα *Luke* 8. 6. on which the *ſeed fell*, might poſſibly be an entire rock without any earth or moyſture in it; but *Matthew* and *Mark* read ἐπὶ τὰ πετϱώδη, *on earth* which is *ſtony*, *on ſtony ground*, not making it one entire ſtone, but which had ſtore of ſtones in it. So *Mat.* 7. 25. *the houſe founded*, and v. 24. *built* ἐπὶ τὴν πέτϱαν, *upon a rock*; Where it muſt be obſerved what place the πέτϱα hath there in the building, and 'tis clear, that it is not there (as here) any part of the foundation, but as the ground whereon the whole building (foundation and all) is layd, as in the *Antitheſis*, v. 26. the *ſand* is the ground on which the other houſe is built. The houſe builded and founded upon a rock had its corner-ſtone, and all the reſt of the foundation cemented to a rock, or naturall mine of ſtone; and that made it ſo firm, that unleſſe the cement ſhould fail (which is not there ſuppoſed) or the rock move, that houſe could not move neither; but the other being *built* upon the *ſand*, (and therefore ſaid but to be *built*, whereas the former is ſaid to be *built* and *founded*) could have no foundation on ſo fluid a bottome as ſand, to which nothing can be faſten'd, and that is the cauſe that it fell ſo ſoon. In theſe three places, and perhaps 1 *Cor.* 10. 4. πέτϱα may ſignifie *a rock*, and accordingly the *Gloſſary* renders it *cautes*, as well as *ſaxum*. But in this, and the other places (when *Peters* title is concern'd in it) it cannot ſignifie *a rock*, either as that is abſtracted from building (for this here referres to building) or as that is ſuch on which the whole building (foundation and all) is founded, as *Mat.* 7. for that muſt ſuppoſe *Peter* antecedent to *Chriſt* himſelf (as that *rock* is to the whole foundation, and ſo to the corner-ſtone it ſelf, that houſe being not only *built*, but *founded* on the *rock*) which is too abſurd to be aſſerted or confuted. Thus much of the word Πέτϱῳ, which thus became that *Simons* ordinary title, or *agnomen*, by which he was principally known and recorded to poſterity, *Simon* or *Simeon* being, till his coming to *Chriſt*, his ordinary name.

V. 4. *Canaanite*] Many *Greek* copies have Καναίτης, others Καναναῖῳ, and Καννᾶῳ The word comes not from the name of a place, as a πατϱονυμικὸν, but from קנאה and קנאות *zeale*, from whence is Καννᾶς Ζηλωτὴς (which with the Greek termination ῳ, is directly Καννᾶῳ) *a Zelote*. The Syriack hath קניא *Kenonoyo*, which ſeems to be the verſion of Καναναῖῳ. The matter is clear, that this *Simon*, *Luke* 6. 15. and *Acts* 1. 13. is called Ζηλωτὴς the *Zelot*: And Καννίτης and Ζηλωτὴς are as perfectly the ſame, as *Cephas* and Πέτϱῳ, *Tabitha* and Δόρκας, and the like. Of theſe Zelots ſo famous among the Jews, many mentions we have in ſacred Writ. *Phinees* is looked on as the firſt to whom that name was competible, for his ſlaying the uncleane paire in the very fact, which *Mattathias* in his dying ſpeech calls his ζηλῶσαι ζῆλον, *having zeal*, 1 *Mac.* 2. 54. And after him *Elias* in his apprehending the prophets of *Baal*, and ſlaying them 1 *Kings* 18. 40. which again *Mattathias* calls ζηλῶσαι ζῆλον νόμε, *having zeal for the law*, v. 58. And ſuch was this *Mattathias*, and his ſon *Judas*, &c. which without any external calling took upon them to deſtroy the profaners of the Temple, putting in their colours theſe words, מי כמוכה באלים יהוה that is, *Who is like thee among the Gods, O Lord?* or as others read it, באלוהי יהודה *Who is like thee among the Princes of Judah?* From the *initiall* letters whereof מכבי they ſeem to be ſtiled *Maccabees*, which though literally it do not, yet in effect denotes *Zelotes*. But *Ferrarius* in his *Nomenclat. Syr.* tranſlates the very word ζηλωτὴς, *æmulator*, *Maccabæus*, writing it with *Koph* which is not anſwerable to the Hebrew *Caph*, which others generally uſe in this word. In after times from theſe beginnings great diſtempers and flames broke out. A multitude of men under pretence of being zealous for the Law and honour of God, under the name of ζηλωταὶ *Zelots*, committing all the riots and bloodineſſe imaginable. See *Joſephus* ἁλώσ. l. 4. c. 11. where he ſaith of them, that they *killed many of the chief men of the nation*, and ſtill when they did ſo, *boaſted of themſelves* ὡς ἐυεργέτας καὶ σωτῆϱας τῆ πόλεως γενημένες, *that they were become the benefactors and Saviours of the people*. Whoſe inſolence meeting with the timidity and baſeneſſe of the peoples minds, advanced ſo farre, ὡς ἐπ' αὐτοῖς εἶναι καὶ τὰς χειροτονίας τῶν ἀϱχιεϱέων, *that they took upon them to chuſe and ordain the high Prieſts, contemning the rules of birth by which thoſe were to ſucceed, and conſtituting ignoble obſcure men in thoſe places, that by that means they might have abetters and partners of their villanies*. Theſe, ſaith he, c. 12. impoſed this name of *Zelote* upon themſelves ὡς ἐπ' ἀγαθοῖς ἐπιτηδεύμασιν, *as if their undertakings were good* and honourable, and not (as indeed they were) ζηλώσαντες τὰ κάκιστα τῶν ἔϱγων, καὶ ὑπεϱβαλλόμενοι, *emulous of the worſt deeds imaginable, and even out-ſtripping all*. Of theſe (as a Sect having its original from *Judas Gaulonita* and *Sadduchus*,) *Bonavent. Corn. Bertram.* in the end of his Book *De pol. Jud.* thus ſpeaketh, *Zelotarum ſecta Judæis ipſis omnibus perniciosiſſima, ut quæ Judæorum omnium excidium, totiúſque reipublicæ Judaicæ proſtrationem non modò accelerarit, ſed & eam tam miſeram & calamitoſam effecerit. The ſect of the Zelots was moſt ſadly pernicious to the Jewes themſelves, and did not only accelerate the total deſtruction of them, and the proſtration of the whole Jewiſh common-wealth, but withall made it ſo miſerable and calamitous when it came.* Which ſtory of the Zelots in *Joſephus* agrees very well to this time, wherein *Chriſt* lived, and ſo there is little doubt, but that this *Simon* was himſelf one of this Sect, and ſo call'd by that title, *Simon the Zelote*.

Ib. *Iſcariot*] This title of his may either be taken from his country whence he came, a *man of Carioth*, Ἰσκαριώτης (according

(according to which it is that the antient Greek and Latine *MS.* generally reads ἀπὸ Καρυώτου *A cariota, from Carioth,*) Or elſe from the Syriack, which calls a *wallet* or purſe *Secariat*, and then סכריוטא *Secariota*, or *Iſcariota* may ſignifie ὁ ἔχων τὸ γλωσσόκομον, *him that hath the wallet*, which was the office of this *Judas*.

c. ζώνη

V. 9. *Purſes*] The word ζώνη, that literally ſignifies *a girdle*, both in Greek and Latine authors, ſignifies alſo *a purſe*, either becauſe that was wont to be ſowed or faſten'd to the girdle, or becauſe the girdle being a looſe thing, like a ſcarfe, tyed about the middle, they uſed to wrap up their money within it; and ſo the gold and ſilver and braſſe (for ſuch were the Roman *aſſes* and *quadrantes*) in their zones, are three ſorts of coines made of thoſe three metals, the braſſe being coines of the leaſt value for the leaſt commodities, or for common uſes and exchange, as gold and ſilver for higher purpoſes; and ſo under the prohibition of all theſe is forbidden all greater or leſſer proviſion of money, to be carried out with them. Theſe they are forbidden κτήσασθαι *to poſſeſſe*, that is, to acquire, or any way to provide for themſelves againſt this journy; for ſo the word ſignifies *to get, to purchaſe*, *Acts* 22. 28. and not only to *poſſeſſe*. Κλάομαι, *acquiro*, ſaith the old *Gloſſary*, Κτησάμενος *adeptus*, *indeptus*, and accordingly in *Demoſthenes* 'tis ſet oppoſite to φυλάττειν, *to keep*, *Olynth.* 2. So in *Muſonius*, * Ὅσα κτήσασθαι δύσκολα *thoſe things that are acquired with difficultie* are diſtinguiſhed from φυλάξαι μὴ ῥάδια, *ſuch as are hard to keep*. This making proviſion of money for their journey, as they that goe on their own buſineſſe are wont to doe, is forbidden the Apoſtles, who going on *Chriſts* errand are to expect and confide to be provided for by him, and ſo alſo for victuals, which ſure is meant here by πήραν *the ſcrip* which was uſual for travellers, or any to carry victuals in. Thus 2 *Kings* 4. 42. that which we read *eares of corn in the huſk*, the Greek read παλάθας ἐν τῇ πήρᾳ αὐτοῦ, *eares in his ſcrip* or *ſachel*, thus rendring the Hebrew צקל, which ſome taking for a *veſtment*, rendred it there *a huſk*, as the garment of the corn, but ſurely not rightly; for that was ſufficiently ſaid in the *eares of corn* precedent. The Hebrew צקל is directly our Engliſh, *ſachel*, and as there the *eares of corn* were brought in the *ſachel*, and the *bread* (the *twenty barly loaves*) beſides, ſome other way, ſo *Mark* 6. 8. (the place parallel to this here) 'tis ſet diſtinctly, μὴ πήραν, μὴ ἄρτον, *neither ſachel, nor bread*, neither other kind of *victuals* in the *ſcrip*, nor ſo much as *bread*. The word πήρα is only thrice more in the old Teſtament, in the Apocryphal book of *Judith* c. 10. 5. πήραν ἐπλήρωσαν ἀλφίτων, *ſhe filled the ſcrip* or *bag with parched corn*, and c. 13. 10. πήραν τῶν βρωμάτων *the ſachel of victuals*; and ſo again, v. 17. And ſo in all the places it notes a portage for victuals carried out with them, not as ſome have conjectured πλωχῶν πήρα, the *poor mans*, or *beggars ſcrip* (which ſaith the proverb, ἃ πίμπλαται, *is never filled*, and again, πλωχῶν ἀλάδες ἀεὶ κεναὶ, *the poor mens ſachels are alwayes empty*) for ſure *Judith* with her Maid went not, like beggars, with empty ſachels, but, as it appears c. 10. 5. with rich proviſion along with them, and ſo the ἄρτον *bread* added to πήραν the *ſachel* in S. *Mark* enforces, the *bread* being certainly carried out with them, and the ſcrip to the ſame purpoſe that the bread, that is, both of them for proviſion for the way. To that of asking or begging by the way, others have with more probability applied that of the ῥάβδον *ſtaffe*, that follows, making that the character of a poor man or beggar. So the *Germans* **bættel ſtab**, is their *begging ſtaffe*, ſaith * *Stuckius*, (the word **bætten**, ſaith he, coming from the Greek αἰτεῖν, *to ask* or *begge*) and his beſt teſtimony is that of *Juvenal*, *A tegete & baculo*, to ſignifie *from begging*. As for that of *Jacobs* ſpeech of himſelf, *Gen.* 32. 2. *with my ſtaffe I went over Jordan*, (that is, alone, without any companion) and *Ulyſſes* in *Homer* returning to his country with his σκῆπτρον καὶ πήραν, *his ſtaffe and ſcrip*, Theſe doe not conclude for him; becauſe *Jacob* doth not affirm that he begg'd, but that he travailed a ſingle perſon, in oppoſition to the two bands, with which he returned: and ſo *Ulyſſes* is expreſs'd by the *Poet*, not as a mendicant, but a ſolitary perſon, in oppoſition to the greatneſſe in which he had formerly been. It is therefore more reaſonable to reſolve, that the *ſtaffe* is here look'd on (as our Saviour prohibits it) as an Inſtrument of defence or offence, to ſecure them from aſſaults or dangers by the way, from which God is to be truſted to defend them, without any proviſion on their part. Thus in the ſtory of *Bel* and the *Dragon* v. 26. *Daniel* undertakes to kill the Dragon ἄνευ μαχαίρας καὶ ῥάβδου, *without ſword or ſtaffe*, and *Ezech.* 21. 21. the Greek uſes ῥάβδον for חץ, an *arrow* or *ſharp inſtrument* ordinarily rendred βέλος *a dart*, and when they render מקל by it, it then goes oft for a weapon of defence, as againſt a dog, 1 *Sam.* 17. 43. And that it is to be taken here in this notion may probably appear by *Luke* 22. 36. where *Chriſt* referring to this direction of his for the Diſciples journey, *I ſent you without purſe, ſcrip, ſhooes*, he ſaith, to expreſſe the diſtreſſes that are now like to befall them, *But now he that hath a purſe, let him take it, and likewiſe his ſcrip*, (now permitting what he had before prohibited) *and he that hath no ſword, let him buy one*, in which words the *ſword* ſeems to be ſet down in the place of the *ſtaffe*, which is there omitted, and ſo concludes the uſe of the *ſtaffe* here to be the ſame in general, as of the *ſword* (viz. for defence from aſſaults) though the *ſword* be more advantageous for that purpoſe. One thing only I ſhall have need to adde, that the Staffe was alſo among them as among us, the companion of the way, either as an help and ſuſteiner of weak travailers (and accordingly *Exod.* 21. 19. περιπατήσῃ ἔξω ἐπὶ ῥάβδῳ *walk abroad upon his ſtaffe*, and *Zach.* 8. 4. where the Hebrew is משען *fulcrum*, *a ſtaffe to lean on*, or univerſally for all, when מטה is rendred by it, and when 'tis ῥάβδος ἡ ἐν χειρὶ, *the ſtaffe in the hand*, oft-times in the Old Teſtament. In which reſpect perhaps it is that *Mar.* 6. 8. where this very commiſſion is recited, they are commanded to *carry nothing with them* εἰ μὴ ῥάβδον, *but a ſtaffe*; Which places, though they appear contrary one to another, are yet thus reconcileable, that they were not like ſollicitous perſons to carry the former kind of ſtaffe, that for defence, but the walking ſtaffe they might, like ordinary travellers (and accordingly *Luke* 9. 3. μήτε ῥάβδους *neither ſtaffes*, and ſo the *Plantine* Edition reads it here) in like manner as in *Marke* they are allowed to be *ſhod with ſandals* (ὑποδεδεμένους σανδάλια) for the journey or travaile, and yet in *Matthew* they are forbid κτήσασθε ὑποδήματα *to poſſeſſe ſhooes* (that is, provide or carry along with them any other then thoſe ſandals, which they wore) which 'twere a piece of ſollicitude to doe. That all theſe were the ordinary *viaticum* for travailers (and accordingly are here forbidden by *Chriſt*, who means that they ſhall not need any ſuch proviſion) will appear by *Maimonides* in *Halacha Beth Habbechira*, c. 7. where ſpeaking of them that came up to *Jeruſalem*, and forbidding them to come into the *Temple* in their travelling guiſe, he expreſſeth it thus, *No man may come into the mount of the Temple with a ſtaffe, or ſhooes, or with a wallet, or with money folded up in a wallet.*

Κτήσασθαι

πεῖ σκίων ap. Stob. p. 489.

Φήρα

ῥάβδος

* *Antiq. conviv.* l. 2.

V. 16. *Be ye*] One idiome of the ſacred Writers may be here taken notice of, who by words Imperative, having the form of Precept, doe oft-times mean no more then either Prediction of what will befall, or elſe Permiſſion of what may lawfully be done by them. So here in the next the 17th verſe, προσέχετε ἀπὸ τῶν ἀνθρώπων, *take heed of the men*, is no Command of caution f. Ἰδίωμα λόγου

or prudential behaviour toward the *Jewish Sanhedrin*, nor was it so understood by the Apostles, who many times did avowedly professe *Christ* before them, when it brought the utmost peril upon them; and that they should be so used by them, is here foretold in the latter part of the verse, *they will deliver you up to the Councels, and they will scourge you in their Synagogues*, that is, ye shall be deliver'd up and scourged by them, and so that is all that is meant by προσέχετε ἀπὸ τ. a prediction that their greatest danger is from them. So *Mat.* 23. 32. καὶ ὑμεῖς πληρώσατε, *and doe ye fill up the measure of your fathers*, a Prediction what they would, no kind of Command, what they should doe. So c. 24. 16. *Let them that are in Judæa flee unto the mountains, let him that is on the house top not descend*, &c. and v. 20. *Pray ye, that your flight be not in the winter*, all in form of precept, yet none but the first of them is so much as an Admonition, (and that only of Counsell, prudentially what was best for them) all the rest are but so many forms of Predictions, of the suddain and horrible dangers that should overtake all that continued in *Judæa*, when that day of vengeance came. So *Luke* 21. 19. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *In your patience or perseverance possesse ye your souls*, or *lives. Possesse ye*, that is, there is no such way to keep or preserve your lives, as persevering, faithful adherence to *Christ*. So v. 28. *When these things begin*, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς, *look up, and lift up your heads*, that is, by those signes ye may know, that the worst of your danger is then over, *and* your *redemption draweth nigh*. So *Luke* 22. 36. *Let him that hath a purse take it, and he that hath no sword, let him sell his garment, and buy one*, Where sure there is no Command of arming themselves, or buying swords, (if there had, it would have been necessary to have had as many swords, as men, whereas 'tis plain v. 38. that *two* are said by *Christ* to be *sufficient* for the whole company: and after, when *Peter* drew, and smote with one of them, he was sharply reprehended for it,) but only a Prediction of the dangers they should run; &c. So 1 *Cor.* 7. 23. μὴ γίνεσθε δοῦλοι ἀνθρώπων, *be not ye made the servants of men*, which is no Precept against a Christians serving another man, but only a liberty, or Permission that he may lawfully keep, or enjoy his freedome, if he have it by birth, or donation, but not a Precept imposing a necessity on him that he must. By all which examples it may be conjectured, what weight must be laid upon the γίνεσθε φρόνιμοι ὡς ὄφεις, *be ye wise*, or *prudent, as serpents*, not that it is a Precept of the serpentine wisdome, guarding and securing themselves, for sure 'twas lawful for them, in the preaching the Gospel, voluntarily to run the utmost hazards, but either by way of Prediction, that the wolves, among whom they came, would be very ravenous and so their danger great, or else by way of Permission that (provided they keep themselves perfectly innocent) they might be as wary and prudent as they pleased.

Ἀκέραιοι. V. 16. *Harmless*] For the notion of the word ἀκέραιος, the Origination of it must be considered from κεραίζειν *to butt*, or *strike*, or *wound* with the *horns*; from hence, saith [a] *Eustathius*, comes ἀκέραιος, and consequently (saith he) it signifies ἁπλῆς καὶ περιθύμου, καὶ μή πινα κεραίζων *simple and mildly disposed, and not butting* or *using of horns against any body*. So [b] again, τὸ κεραίζειν, φθορὰν ἁπλῶς καὶ βλάβωσιν λοιὰ, παρὰ τὰ κέρατα, ὅθεν φασὶν, ὁ ἄθυμος καὶ ἀόργητος, ἀκέραιος λέγεται, ὥσπερ μηδένα κεραίζων, ὅ ἐστι βλάπτων, the word so derived signifies *wrathlesse, angerlesse, as one that useth no horns, hurts no body*: And this notion perfectly agrees with the nature of the Dove, which, say the Naturalists, hath no gall, is never angry, nor hurts any, and so in all reason is to be resolved the meaning of it in this place. So [c] *Cæsarius* μηδενὶ βεβλαμμένον καλῶς ἀνταμειβόμενοι, *not retributing evil to any man*, φασὶ γὰρ ἄκακον τὴν περιστερὰν, καὶ μηδ' ἔχειν χολοδόχον ὄργανον, *for the Dove hath no malice in it, hurts nothing, having not the Organ of choler in it.*

[a] *In Iliad.* p. 476. l. 3.

[b] *Iliad* χ. p. 1353. l. 15.

[c] *Dial.* IV. p. 191.

V. 22. *Endureth to the end*] To *endure to the end* doth here cleerly signifie a persevering constant adherence to *Christ*, in despight of all the persecutions that shall befall them for the name of *Christ*. And for an encouragement to that, is here added the promise, that this shall be the most probable course, in the event, to escape not only *eternall wrath*, but even present *destruction here*. This will appear by the context which runs thus, The Apostles are appointed to go preach first to the Jewes peculiarly, and not to any others, till they have done with them, v. 5. they are foretold what usage they shall meet with among them, *scourging* and *killing* v. 17. and as a means to escape the sharpnesse of this ill usage among them, is their *flying from one city to another*, v. 23. which will save or deliver them for the time, and *before they shall have gone over all the cities of Israel*, that fatall destruction, or *coming of the son of man* v. 23. shall be, and so shall supersede their farther cruelty upon them, and withall involve all those, who, to save themselves, shall deny and forsake *Christ*. See v. 39. and *Lu.* 9. 24. That this is the meaning of σωθήσεται here, as 'tis in many other places, will appear both by *Mat.* 24. 13. where the same words are again used in that very businesse, and by *Mar.* 13. 13. which is parallel to that place; And there these words *but he that endureth to the end, shall escape*, are attended immediately with the mention of *the abomination of desolation*, in stead of which S. *Luke* sets the *encompassing of Jerusalem with armies* (see Note on *Mat.* 24. 3.) and the advice to them, which are in *Judæa*, to *flie to the mountains*, which is a character, by which we may discern to what the escaping doth belong; And that σωθήσεται is not alwaies to be interpreted of eternall salvation, but of temporall escaping (any more then σωτηρία doth *Acts* 7. 25. where 'tis cleerly the *deliverance* of the *Israelites* out of *Ægypt* by *Moses*) and is directly answerable to the Hebrew reciprocall, ומלט and הנצל which *Gen.* 19. 19. and in other places we render *escaping*, will appear hereafter on occasion of the phrase [οἱ σωζόμενοι] *Act.* 2. 47. and *Lu.* 13. 23. and 1 *Pet.* 1. 5. and 2 *Pet.* 1. 3. And this verse being thus understood, will be all one with that famous prediction, of the Bird in the *Capitol*, ἔσται πάντα καλῶς (see *Snetonius* in *Domit.* c. 23.) spoken surely for the comfort of Christians then, in respect of their persecutions, but wrested to *Trajan* and *Adrian*, by the *Historian*.

h. Ὑπομείνας εἰς τέλος. Σῴζεσθαι. Σωτηρία.

V. 24. *Not above*] This is a Proverb, or known saying among the Hebrewes; *Aben Ezra* on *Hos.* 1. 2. sets it down in Hebrew, thus, דיי לעבד להיות כרבו *It is enough*, or *sufficient, for the servant to be as his master*, that is, he hath no reason to expect any better portion, hath all reason to be content with that. Many other such proverbiall speeches there are, falling from *Christ*, (as purposely making use of what was good among them, their customes, their proverbs, their formes of prayer and benediction) So that of *Mat.* 7. 2. *In the measure you mete, it shall be measured to you again.* For so in that part of the *Gemara* call'd *Sanhedrim* we find במדה שאדם מדד בה מודדים לו *In the measure that a man meteth, they shall mete to him in that.* See c. 19. note b. and 2 *Thess.* 3. b. and *Rom.* 2. a.

i. Παροιμίαν Ἑβραϊκήν.

V. 27. *Hear in the ear*] This phrase of *hearing in the ear* will be best explain'd by referring to the custome of the Jewes mention'd by the *Rabbins*, who affirm that the Masters among the Jewes were wont to have their Interpreters, who (as the ὑποφῆται of the Oracles) did receive the Dictates of the Masters, whisper'd in the eare, and then publickly propose them to all; the Masters dictating softly, but the Interpreters delivering them aloud. Of this *Elias Levita* speaks in his

k. Ἀπὸ τοῦ οὖς εἰς τοῦς.

Thisbi

Thisbi, on the word תרגם, and ſaith that the Interpreter is mention'd *Exod.* 4. 16. *he ſhall be to thee as a mouth* (where the *Targum* reads לתורגמן, the word which is among the Chaldees the title of an *Interpreter*) and adds that every *Pſalme* that is inſcribed משכיל, was received from a Maſter, and dictated by an Interpreter. So 'twas an enſigne of a Maſter, to have an Interpreter. In the *Excerpta Gemaræ*, tract. *de Sanhed.* c. 1. §. 7. *Dixerunt Jehudæ interpreti Reſh Lachiſh, adſta illi in concione, adſtitit, & ſe inclinavit juxta illum, & iſte nihil ei dictavit, Judah the interpreter of Reſh Lachiſh ſtood by him in the aſſembly, and bow'd himſelf to him, and dictated he nothing to him.* And in *Barachoth*, c. 9. *Rector Univerſitatis eris, adſtabítque tibi* אמורא, *thou ſhalt be ruler of the Univerſity, and ſhalt have by thee an Interpreter.* This *Chriſt* applies to himſelf and the Diſciples, making himſelf the Maſter, dictating to them the words of life, the New Covenant, which they conſequently are bound κηρύσσειν *to proclaim* to others, as ſo many κήρυκες, aloud, publickly, *on the houſe-top*, and not, for fear, keep in any part of it. As for the phraſe *on the houſe-top*, that is taken from the cuſtome of their flat buildings, plain on the top, with battlements about them (ſee Note b. on c. 4.) by which means it was both ordinary and very convenient, when any thing was to be proclaimed to the people, to doe it from the top of the houſe, ſtanding on the battlements. So in *Hegeſippus* there is a remarkable place, cited by * *Euſebius*, *When*, ſaith he, *by the preaching of James the brother of the Lord, and Biſhop of Jeruſalem, many of the chief of the people beleived in Chriſt, many of the Phariſees and other ſects which beleived not, came to him and perſwaded him that he would unſeduce the people*, and to that end, *at the Paſſeover, when all the people came up to Jeruſalem, they intreat him thus*, σῆσον ἐν ὀπὶ τὸ πτερύγιον τ ἱερῦ, ἵνα ἄνωθεν ἦς ὀπτανὴς, κ ἡ ἐυακουσὰ ζω παντὶ τῷ λαῷ, *ſet thy ſelf upon the battlement of the Temple, that from above* (that is, by the advantage of place, as the Latine interpreter reads it, *de ſuperiore loco*) *thou mayeſt be conſpicuous* (or, known who thou art, becauſe by the title of *James the Juſt* he was ſo reverenced by all the nation, and known by them generally) *and thy words eaſily heard by all the people.* And accordingly ἔσησαν ὀπὶ τὸ πτερύγιον τῦ ἱερῦ *they ſet him upon a battlement of the Temple*, in the very ſame phraſe, that is uſed of the Devil to *Chriſt* c. 4. 6. in order to the βάλε ζεαυτὸν κάτω, *caſting himſelf down*; To that the ſetting him on the top of the battlement (and not within, ſo as to lean over it) was ſure moſt proper, and ſo 'tis certain, that is the meaning of it c. 4. and by conſequence (the phraſe being to a letter the ſame) in the ſtory of *James* in *Hegeſippus* alſo where accordingly it followes, ἀναβάντες κατέβαλον δίκαιον, *they went up and caſt him down* (and ſo *Euſebius* cites it there out of *Clemens*, ἀπὸ τ πτερυγίς βεβλῆσθ, *he was caſt down from the battlement*) though it ſeems κλαβληθεὶς ὐκ ἀπέθανε, *he died not with the fall.* From this circumſtance of that ſtory it is moſt probably concluded, to be the cuſtome for thoſe that proclaim'd any thing from the houſe-top, to ſtand on the *top of the battlements* (which accordingly were of a ſufficient breadth to ſtand upon) and not ſo to ſtand within, as to ſpeak over it.

διώμ.

* *Eccl. Hiſt.* l. 2. c. κγ'

πτερύγιον.

V. 29. *A farthing*] For Ἀσσάριον the Hebrew reads טבע קטון *a little piece of money*, the Syriack reads אסר *Aſor*, the Greek word ſo changed by them. The Arabick have *Phals*, which they uſe to expreſſe the *leaſt piece* of money that is, and accordingly for λεπτὸ δύο *Mar.* 12. 42. they read *Phalſain* the *Duall* from that. For the value of the coyne, according to the uſe of the word *Aſoro* in the Syriack, * *Jeſu Bar Ali* ſaith, that there are ſuch diverſities of opinions, that 'tis hard to determine any thing in it. k. Ἀσσαρίου

* *Syro-Arab. Lex.*

CHAP. XI.

Paraphraſe.

1. AND it came to paſſe, when Jeſus had made an end of commanding his twelve diſciples, he departed thence [to teach and to preach in their cities.] note on c. 9. 1.) in the cities whither he now removed.

1. To give inſtructions, and teach the Goſpel (ſee

2. Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples.

2,3. Now John Baptiſt being put in priſon, and in danger of being put to death, and hearing of the miracles done

3. And ſaid unto him, Art thou [a] he that ſhould come, or look we for another?] a.

by Chriſt, though (Joh. 1. 34.) he had been ſufficiently convinced that Chriſt was the Meſſias, and after the teſtimonies given by him (Joh. 3. 32. 36. cannot be imagined to lie open to any doubtings, Yet to ſatisfie and confirm his diſciples, which were in danger to be thus aſſaulted, being tempted with their Maſters impriſonment and danger, hereupon he ſent two of his diſciples to know of Chriſt if indeed he were the great Meſſias or no, that when he was cut off his diſciples might not be ſhaken in their belief of Chriſt, but adhere and cleave faſt to him.

4. Jeſus anſwered and ſaid unto them, Goe and ſhew John again thoſe things which ye doe hear and ſee.

4, 5. To this Jeſus anſwered by giving them the character of the Meſſias, as it lies in the Prophets of the old Teſtament, of opening the eyes of the blind, &c. (All

receive

5. The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor [b] * have the goſpel preached to them.] b.

which they now ſee verified in him) and to thoſe other parts of curing diſeaſes and raiſing the dead he added this farther branch, that the humbleſt and meaneſt perſons, thoſe of the loweſt condition, have the glad tidings of the Goſpel preach'd to them, as good a ſhare in this bleſſed meſſage as the beſt, and peculiarly they above others are affected and wrought on by the preaching of it.

* ſcandaliz'd at, or, about.

6. And bleſſed is he, whoſoever ſhall not be * * offended in me.] c.

6. And for that which concerns their doubting of what before they had beleived, and that founded on John's preſent condition, Chriſt adds (over and above the words of the Prophets) Bleſſed is he who doth not forſake, or fall off from me in this time (or by occaſion) of temptation, or affliction, (ſuch as now John is in, and) ſuch as ſhall oft befall Chriſtians in this world, Chriſts office being not to deliver all men in this world out of ſuch, but to ſhew them the way to ſuffer patiently, and to conquer by ſuffering.

7. And as they departed, [Jeſus began to ſay to the multitudes concerning John, What went ye out into the wilderneſſe to ſee? a reed ſhaken with the wind?]

7. Jeſus thought fit, upon this occaſion, to give the people a right notion of John the Baptiſt, which conſequently would give them a more perfect knowledge of himſelf, Johns office being wholly ſubſervient to the revealing of Chriſt. Thus therefore he began to them, What was it that ſo many of you went out into the wilderneſſe to behold? was it a reed, ſuch as the wind playes with there in the wilderneſſe, any trifle of ſo little moment and ſo ordinary to be ſeen there? Sure your going out to him was not on ſo childiſh an errand.

8. But

8. Or was it any glorious gallant perſon in ſplendid array? ſure ſuch an one you would not have look't for in a deſert, but a court, and you know 'twas quite contrary of him, You found him in an auſtere habit and diet, and therefore you cannot now imagine that he is troubled with the confinement or danger he is in ſin, ſo that he ſhould preſently be caſt into doubts, or be changed ſo ſoon to ſo much weakneſſe of faith from ſo much ſtrength. Certainly he that lived in a wilderneſſe and obſerved that habit and diet there, is not now troubled at all that he is from Herods court caſt into priſon.

8. But what went ye out for to ſee? A man cloathed in ſoft rayment? Behold, they that wear ſoft cloathing, are in kings houſes.]

9. No, 'tis certain you went out to him, as to a prophet, and of him I muſt tell you, that he is a great Prophet, nay of a pitch beyond all the prophets that ever went before him, a direct herald, and harbinger of Chriſt.

d. 9. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and [d] more then a prophet.]

10. For himſelf was prophecied of by the other Prophets, that he ſhould be the forerunner of the Meſſias, and when he came, he did accordingly, pointing at him, This is he &c. Joh. 1. 30.

c. 10. For this is he, of whom it is written, Behold, I ſend my meſſenger before [c] thy face, which ſhall prepare thy way before thee.]

11. Of him I ſhall freely ſay, that among all the Prophets or ſpecial perſons which ſince the beginning of the world have been by God ſent to any office in his Church, John Baptiſt is abſolutely the greateſt, honour'd with more ſignall revelations, then any of the old prophets, Joh. 1. 32. ſeeing the holy Ghoſt come down upon me &c, And yet let me tell you, that an Apoſtle of mine, the meaneſt or leaſt of them, whether in reſpect of revelations (having to thoſe of his, many others ſuperadded) and the power of miracles, which John had not, Joh. 10. 41. and the holy Ghoſt viſibly deſcending on them, or whether in reſpect of office, ſent by Chriſt to teſtifie his reſurrection, to convert firſt, and then to rule the Church after me, is to be look't on, as a far greater perſon, and more honourable officer, then John Baptiſt, who is no prophet himſelf, but only the forerunner, and ſo diſciple, ſervant of a prophet.

11. Verily I ſay unto you, Among them that are born of women, there hath not riſen a greater then John the Baptiſt; notwithſtanding he that is leaſt in the kingdome of heaven, is greater then he.]

12. And yet after all this, ſo acknowledg'dly true of John, it is moſt ſadly conſiderable, how after all Johns preaching of me, and all Judæas going out to him, c. 3. 5. (and even the Phariſees and Sadduces many of them v. 7.) and their being baptized of him into the beleif of the Meſſias (firſt preached, and then pointed out by him, and teſtified, This is he) yet from that time till this, all this while to this houre, ſcarce any, but the multitude, and meaner crowd of the Jewes, come into the Goſpel, together with the Publicans, and Sinners, or Gentile men among you, who are looked on by the Jews, as thoſe, which have no right to the Meſſias, and ſo as violent perſons, invaders, intruders. The wiſe and learned among you, who could not but know him to be a prophet, and conſequently in any reaſon ſhould have given the readieſt obedience to his doctrine, and ſo according to his direction have beleived in me (as finding him ſo diſtinctly foretold by the prophets, as the forerunner of the Meſſias) doe not receive either of us. They were the men, which received not the Baptiſt, c. 21. 24, 32. whereas all beſide them (as tis there ſaid v. 25.) the multitudes, Lu. 3. 10. the publicans v. 12. the ſouldiers v. 14. were very obſervant diſciples of his; and in like manner ever ſince, the multitudes, and the publicans, from whom 'twas leaſt to be expected, they have beleived on me, but the principall men, Phariſees, and Doctors &c. they oppoſe and blaſpheme, v. 18. 19. And thus, as when a houſe is broken up by thieves, thoſe of the family are deprived, and all is parted among invaders, ſo is it now, the eminent Jewes are deprived of all their part in the Goſpel, and only the more ignorant multitude, and the publicans, &c. they divide it among them.

f. 12. And from the daies of John the Baptiſt * untill now, the kingdome of heaven [f] ſuffereth violence, and the violent take it by force.] * as yet, ἕως ἄρτι.

13. For the Law and Prophets all of them, that is, the Writers of the Old Teſtament, had a propheticall relation to the Meſſias, darkly and afarre off, deſcribed Chriſt, in types and predictions, and ſo continued to doe, till John came, but he, beyond them all, by way of indication, pointed at him, as actually preſent, whom all others foretold as future, and at a diſtance.

13. For all the prophets and the law prophecied untill John.]

14. And whether you will or will not receive him, take it how you will, This is that Elias prophecied of in Malachy, to uſher in a new ſtate, and the Meſſias the prince of it.

14. And if ye will * receive *it*, this is Elias, which was for to come. * receive him, this ἐξεσθαι, δεχεσθαι.

15. And the embracing of his doctrine or meſſage, is a matter of huge concernment, and they that doe not embrace it, will not excuſe themſelves from the crime and puniſhment of obſtinate wilfull blindneſſe.

15. He that hath ears to hear, let him hear.]

16, 17. the chief men of this age among the Jewes, the Phariſees, &c. Their dealing with John and Chriſt is juſt the ſame, that ye have ſeen boyes, playing in the ſtreets, ſportingly complain of, telling their fellows, that they will doe nothing as they ſhould, neither follow them in their mirth, nor their ſadneſſe. For juſt ſo theſe, whatſoever kind of meſſages God ſends to them, they reſpect and obey them not, nay ſome great exceptions ſtill they have to the meſſengers, to contrary ſorts of them, contrary exceptions, firſt one exception they have to John, and then another, quite contrary, to Chriſt.

g. 16 But whereunto ſhall I liken [this generation? It is like unto s children ſitting in the markets, and calling unto their fellowes,

17. And ſaying, we have piped unto you, and ye have not dauced, we have mourned unto you, and ye have not lamented.]

18. If John uſe a diet more auſtere then ordinary, then they that are the wiſe men among you, Phariſees, Doctors of the Law, look on him, as a mad man, a melancholy, hypocondriacall perſon. See Joh. 7. 6.

18. For John came neither eating nor drinking, and they ſay he hath a devil.]

19. And if Chriſt come, uſing the ordinary diet of men and eating promiſcuouſly with all company, they cenſure him as a looſe perſon, and a favourer of ſuch. And ſo Chriſt and his forerunner, the Baptiſt, and in them two, the wiſedome from above, divine knowledge, or the Goſpel of Chriſt, is by this means juſtified, teſtified, approved to be that, which the Goſpel of Chriſt was foretold to be v. 5. (contrary to the wiſedome of the world,) embraced generally by none, but the meaneſt, and moſt deſpiſed, the Publicans and people, and they generally receive it.

19. The ſon of man came eating and drinking, and they ſay, Behold a man gluttonous, and a wine-bibber, a friend of Publicans and ſinners; * but wiſdom is juſtified [h] of her children.] * and ye.

20. the places of note, cities or townes, or regions, wherein he had done the greateſt miracles in moſt abundance, that after all this they did not amend their wicked lives according to his doctrine.

20. Then began he to upbraid [the cities wherein moſt of his mighty works were done, becauſe they repented not.]

21 heathen cities neer you, whence they came out in troops Mar. 3. 8.

21. Wo unto thee Chorazin, wo unto thee Bethſaida; for if the mighty works, which were done in you, had been done in [Tyre and Sidon] they would have repented long agoe in ſackcloth and aſhes.

22. The judgment or puniſhment which befalls meer heathen cities, ſhall be eaſier, or leſſe, then that which expects you.

22. But I ſay unto, you [It ſhall be more tolerable for Tyre and Sidon at the day of judgment, then for you.]

23. And

* or, goe down, for the Gr. and Lat. MS. reads καταβήση, descends.

23. And thou Capernaum, which art exalted unto heaven, shalt * be brought down to [1]hell: for if the mighty works which have been done in thee, had been done in Sodome, it would have remained untill this day.]

23. And thou Capernaum the place of my abode, which haſt been ſo honour'd, and favour'd by me, beyond all other places, and haſt received ſuch ſpiritual advantages, ſhalt be brought to deſtruction and deſolation ſuddenly, humbled as low as thou wert highly advanced; for if the miracles done in thee, on deſign to reform thee, had been done in Lots time for the reforming of Sodome, and Gomorrah, Sodome would certainly have reformed, and ſo ſhould not have been deſtroyed. i.

24. But I ſay unto you that it ſhall be more tolerable for the land of Sodome, in the day of judgment, then for thee.]

24. And therefore you in all reaſon are to expect a ſadder deſtruction and vaſtation, then that which befell Sodome, and Gomorrah.

25. At that time Jeſus anſwered and ſaid, I thank thee, O father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.]

25. About that time it was that Jeſus upon ſome occaſion taken, probably that of v. 19. founded on the cloſe of v. 5. (his being received by the meaner, and refuſed by the higher ſort,) brake out into an affectionate expreſſion of thanks to God, that thoſe myſteries of the Goſpel, which the wiſe men of the world deſpiſed, (and were thereupon given up by God to their own wilfull blindneſſe) were yet by him revealed to the meaneſt and moſt ignorant, that is, that God had ſo diſpoſed the way to heaven, that the moſt ignorant, and moſt humble, not the moſt illuminated, and moſt proud were moſt ready to receive and embrace it.

26. Even ſo, Father, for ſo it ſeemed good in thy ſight.]

26. This is an act, ſaid he, of thy free and undeſerved mercy, O Lord, to ſome, and of thy juſt deſertion to others.

* none εἰδὼς

27. [k] All things are delivered unto me of my father, and * no man knoweth the ſon but the father: neither knoweth any man the father, ſave the ſon, and he to whomſoever the ſon will reveal *him*.]

27. All that come to me, and believe on me, are by my father (enlightening and ſtirring up their hearts, and uſing all powerfull means to that end) brought and delivered unto me, and none acknowledgeth me but the Father, and thoſe, who by the miracles &c. which my Father enableth me to doe, are attracted to me, As on the other ſide, none acknowledgeth the Father in that manner, as he now requires to be acknowledged, but the Son, and he that believes his preaching of him. Wherefore k.

* toyle, κοπιῶντες. † refreſh you, ἀναπαύσω. *that, ὅτι † refreſhment ἀνάπαυσιν.

28. Come unto me all ye [that * labour, and are heavy laden, and I will give you † reſt.]

28. that are now engaged in a ſad drudging courſe of ſervice and ſlavery to Satan, and I will entertain you into a cheerfull, pleaſant, not only ſupportable ſervice.

29. Take my yoke upon you, and learn of me, * for I am meek and lowly in heart, and ye ſhall find † reſt unto your ſoules.

29. Put off your preſent ſervitude, and exchange it for my yoke, exemplified to you by my ſelf in mine own meekneſſe and humility, and you will find a ſtrange exchange, refreſhment in ſtead of wearineſſe, which came from your former courſe.

* gracious

30. For my yoke is [1] * eaſie, and my burthen is light.]

30. For my ſervice is a good, deſireable, excellent ſervice, and the commands, or tasks that I require you to perform, are very tollerable, and eaſie to be performed. l.

Annotations on Chap. XI.

a. Ἐρχόμενος.

V. 3. *He ſhould come*] The Prophecyes of *Chriſt* as the *Meſſias* of the Jewes, by them expected, (and alſo of the Gentiles, though by them not ſo diſcern'd) were ſo plain in the Old Teſtament under the title of *Shilo* coming &c. and yet the perſon or name of him ſo unknown, that he was by them wont to be expreſs'd by ſome circumlocutions, particularly by this of ὁ ἐρχόμενος *he that cometh*, as it appears by the continuing that phraſe both here, and *Heb.* 10. 37. *Mat.* 21. 9. *Lu.* 7. 20. 13. 35. *Joh.* 12. 13. and *Lu.* 19. 38. by ἐρχόμενος βασιλεὺς *the coming King* (and ſo the ſtate of Chriſtianity is βασιλεία ἐρχομένη *the coming kingdome*, *Mar.* 11. 10. and in *Iſ.* 9. 6. μέλλων αἰὼν *the age to come*, in the *Septuagints* rendring) by which is diſtinctly meant the *Meſſias* entring on thoſe great offices, to which he was deſign'd and deſtin'd by *God*. So alſo οἰκουμένη μέλλουσα, *Heb.* 2. 5. *the world to come*, and δυνάμεις μέλλοντος αἰῶνος, *Heb.* 6. 5. *the ſtate* and *power of grace*, or *Chriſtianity*. And of this the *Baptiſt* here asks the queſtion; by this means to help his Diſciples to a more explicite conviction and aſſurance of the truth of it, that whatſoever befalls him they may cleave faſt to *Chriſt*. Μέλλουσα οἰκουμένη, κ'τ'λ.

b. Idioma λόγου. Metonymia effectus.

V. 5. *The poore* &c.] It is an idiome ordinary in theſe Books of the Old and New Teſtament, that Paſſive verbs (by a Metonymie of the effect) comprehend and import the reality of the effect of the paſſion, or a willing reception of the impreſſion, that is, note the Patient not onely to receive influxes from the Agent, but to be effectually chang'd by the paſſion. So *Iſaiah* 65. 1. *I am ſought of them that asked not for me*, Where 'tis cleer that *ſeeking*, and *asking for* are all one. *Aske and ye ſhall have, ſeek and ye ſhall find*, ſaith our Saviour, directly in the ſame ſenſe; And therefore it cannot be imagined how they that have not *asked for God*, he may yet be truly affirmed to be *ſought by them*. It remaines therefore that *to be ſought* muſt here be underſtood *cum effectu*, ſo as to have the effect of finding attend it, and ſo 'tis diſtinctly interpreted by that which follows, *I am found by them which ſought me not*; Where, as *ſought me not* is equivalent to *asked not for me*, ſo *I am found* is directly all one with *I am ſought* in the begining of the verſe. And accordingly *Rom.* 10. 20. where theſe words of the Prophet are cited, in ſtead of *I am ſought of them* the *Apoſtle* reads *I was made manifeſt unto them*. So ἐξέστραπται *turned out of the way*, *Tit.* 3. 11. ſignifies not only the being perſwaded, and turned, and perverted by another, but the having really received the impreſſion, being effectually wrought on and corrupted by ſeducers. So πειραζόμενος *to be tempted Gal.* 6. 1. is *to be wrought on by temptation*, or elſe the poſſibility of it would not be uſed, as an argument to inforce ſo much Chriſtian care, and meekneſſe toward him, who *is overtaken in a fault*. So σκανδαλίζεσθαι *to be ſcandaliz'd* is to be wrought on (brought into ſin, actually diſcouraged in the waies of godlineſſe) by the ſcandall laid in his way, (as in this very verſe) and ſo here εὐαγγελίζεσθαι to be *Evangeliz'd* is to be wrought on by the preaching of the Goſpel (not only to have it preach'd to them) which is peculiarly obſerved of the poor, humble-minded man, of whom 'tis therefore ſaid, under the embleme of the *little children*, that *of ſuch is the kingdome of heaven*; the Chriſtian Church is made up of ſuch (ſee *Jam.* 2. 5.) whereas the proud reſiſt, and deſpiſe, and ſtand out againſt it. The vulgar Latine have rendred agreeably to this ſenſe, *Evangelizantur pauperes*, *the poore are Evangeliz'd*. Another ſenſe there is, whereof the words are capable, thus, that the promiſes of *Chriſt*, and all the good-newes and beatitudes of the Goſpel pertain to the poor, humble ſoul. So *Heb.* 4. 2. ἐσμὲν εὐαγγελιζόμενοι ſeems to ſignifie, The promiſes of the Goſpel were offer'd to us. But this will be contain'd under the former ſenſe; for if they have the *Goſpel preach'd* Ῥαιδιουργίαν λόγου. Πειράζεσθαι. Σκανδαλίζεσθαι. Εὐαγγελίζεσθαι.

preach'd to them, and are effectually wrought on by it, then ſure the Goſpel pertains to them. The true and compleat ſenſe of the phraſe will thus beſt be fetch'd out, Theſe two verſes, fourth, and fifth, are *Chriſts* way of anſwering *John*, and aſſuring him that he is the *Meſſias*, by giving him the characteriſticall marks of the *Meſſias* in the Prophets, and ſhewing him how viſibly they belong to him. The places in the Prophets, on which he pitcheth, are chiefly theſe three; firſt *Iſa.* 29. 18, 19. where the Greek read ἀκούσονται ἐν τῇ ἡμέρᾳ ἐκείνῃ οἱ κωφοὶ . *in that day the deaf ſhall hear*, καὶ ὀφθαλμοὶ τυφλῶν ὄψονται, καὶ ἀγαλλιάσονται οἱ πτωχοὶ διὰ κύριον ἐν εὐφροσύνῃ, *and the eyes of the blind ſhall ſee* (on occaſion of which he farther adds what was then frequently done of the ſame kind) *the lepers are cleanſed, and the dead are raiſed, and the poor ſhall rejoyce becauſe of the Lord with mirth.* The ſecond is *Iſa.* 21. 1. *The Lord hath anointed me* εὐαγγελίσασθαι πτωχοῖς —καὶ τυφλοῖς ἀνάβλεψιν *to proclaim glad tidings to the poor, and recovering of ſight to the blind.* The third is *Iſa.* 35. 5, 6. *Then the eyes of the blind ſhall be open'd, and the eares of the deaf ſhall heare, the lame ſhall leap, and the tongue of the dumb ſhall ſing.* By the two former the ſenſe of εὐαγγελίζονται will be gueſs'd at, one whereof makes it the mark of the *Meſſias* to *preach to the poor*, and ſo in the rendring of this place here this Active office of *Chriſt* muſt be taken notice of, and then the reall Paſſive ſenſe alſo, as it belongs to us, muſt be ſuperadded to it, proportionable to the *poors joyfull receiving the Goſpel, in Iſaiah.* So *Pſal.* 68. 10, 11. *Gods providing for the poor*, is expreſs'd by *the Lord gave his word, great was the multitude of preachers*, and that referrs to the firſt part, the preaching to them. And to the ſecond, that of their receiving it, ſee *Zeph.* 3. 12, 13. *the afflicted poor people ſhall truſt in the name of the Lord*, &c. ſee alſo *Zach.* 11. 11. The Hebrew edition both of *Munſter*, and *Mercer*, reads עניים יאשרו *the poor are made bleſſed*: But 'tis probable that that is a miſreading for יבשרו *they are Evangeliz'd*, in either of the former ſenſes.

c. Σκάνδαλον

V. 6. *Offended*] The uſe of the word σκάνδαλον *ſcandall* in the Sacred (being ſeldome, or never found in the ancient Profane) Writers, is once for all to be obſerved. It is either Naturall (as generally in the Old Teſtament) or Metaphoricall, (as chiefly in the New) It Naturally ſignifies three things, 1. a *trap*, a *gin*, or *ſnare* to catch any thing: So in the Greek tranſlation of *Pſal.* 69. 22. the word is uſed (being joyned with two other words which ſignifie * *ſnare* and *gin*) and therefore in the place of *Rom.* 11. 9. where the ſame words are cited out of the *Septuagints* tranſlation, and not out of the Hebrew text of the *Pſalme*, it ſhould be rendred by Analogie, not *ſtumbling block*, but *gin*, or ſome other word belonging to this ſignification. In this ſenſe it is uſed 1 *Mac.* 5. 4. where it is all one with *ſnare*, and it is farther interpreted by, *laying wait by the way* to catch them treacherouſly. So again *Wiſd.* 14. 11. the word is uſed and explained by another word, ſignifying a *trap* or *ſnare*, the very ſame that is uſed in the *Pſalmes* and to the *Romans*. Secondly, It ſignifies any *obſtacle*, or *hindrance* laid in a mans way, by which the paſſenger is detained, or ſtopped, peculiarly a *ſharp ſtake*, ſuch as in time of warre men were wont to put in the fields, where their enemy ſhould follow, to wound their feet or legs in the paſſage: againſt which being ſo ordinary in warre, they anciently uſed greaves of braſſe, to defend their feet, or legs, 1 *Sam.* 17. 6. Thus is the word σκάνδαλον uſed, *Judith* 5. 1. where we render it *impediments*, a word ſomewhat to generall to ſignifie thoſe *ſharp ſtakes*, or other inſtruments to wound or gall the paſſengers, which are known by the name of *gall-trappes*. 3ly, The word ſignifies *a ſtone*, or *block* in the way, at which men are apt (if they be not careſull, or if they goe in the dark) to ſtumble and fall: and thereupon in the Old Teſtament it is taken for a fall, and ſo ſomtimes for *ſin*, the fall of the ſoule, as *Judith* 12. 2. in which ſenſe I conceive, 'tis uſed *Judg.* 8. 27. where 'tis rendred *a ſnare*, that is, a ſin enſnaring, or occaſioning ruine. Beſide theſe three ſignifications there is no other ſave once, *Pſal.* 50. 20. for *ſlander*, or *calumny*, or *defamation*. Now for the uſe of the word in the New Teſtament, the firſt place in which we find it is *Mat.* 13. 41. the *Angels ſhall gather out all ſcandalls*, in a ſenſe borrowed from the ſecond ſignification of a ſharp ſtake, which he who hath once met with, and been galled by it, is wont to gather up, and caſt into the fire, as there it follows the Angels for our ſakes ſhould doe, v. 24. (to which S. *Paul* alſo ſeems to allude 2 *Cor.* 11. 29. in putting *ſcandalizing*, and *burning* together) and denotes ſimply whatſoever may wound or gall us in our Chriſtian courſe, and by that means cauſe us to ſlacken or give over, or lie down in the ſervice of Chriſt. So *Mat.* 17. 27. *Chriſt* payes tribute, that he may not offend the *Jewes*, that is, that they might not think him a contempter of the Temple, to which the tribute was due, and ſo forſake, and not believe in him, that he might not diſcourage them from following him. So *Mat.* 15. 12. The *Phariſees* hearing a doctrine that gall'd them particularly, ἐσκανδαλίσθησαν, *were offended*, and forſook him, that doctrine drave them away from following him, So *Mat.* 18. 7. *it muſt needs be that offences come*, of Hereſies, and exemplary ſins. So *Mat.* 18. 6. *He that ſhall offend one of theſe little ones*, that is, he that ſhall occaſion their falling off into any ſin, or by contemning them, diſcourage them from the ſtudy of piety. So *Chriſt crucified* is ſaid a *ſcandall to the Jewes*, that is, they that followed him with the multitudes, when they ſaw him crucified, were quite diſcouraged, and fell away from him, reſolving that he was not the *Meſſias*: To which belongs this place here, and *Lu.* 7. 23. *Bleſſed is he that ſhall not be offended in me*, that is, ſhall not be gall'd, and diſcouraged, and ſo fall off by ſeeing the ſufferings that befall me, and await my diſciples or followers. So again *Mat.* 13. 57. *Mar.* 6. 3. it is ſaid that the conſideration of his known and mean birth occaſioned their being *offended at him*, that is, their deſerting and not believing on him, when the miracles which he had done inclined them ſomewhat to a valuing of him. So *Joh.* 6. 61. when *Chriſt* talks of *eating the fleſh of the ſon of man*, they were *offended*, that is, that ſpeech carnally underſtood, either that *Chriſt* was to die (which the *eating his fleſh* preſuppoſed, and they did not like to hear of, dreaming of a temporall glorious *Meſſias*) or that they were to turne *Canibals*, and eat mans fleſh, diſcouraged them from following him, at leaſt from taking him to be the *Meſſias*. So *Gal.* 5. 11. *perſecution* is called the *ſcandall* of the *Croſſe*, or that, upon which ſo many are diſcouraged from profeſſing the crucified Saviour, according to that in the parable of the ſower, *Mat.* 13. 21. *Mar.* 4. 17. *upon the coming of perſecution preſently he is offended*, that is, gall'd, and falls off, and *Mat.* 24. 10. on the ſame occaſion and in the ſame ſenſe. So *Mat.* 26. 31. *Mar.* 14. 27. *this night* (to wit of my attachment) *ye ſhall all be offended becauſe of me*, that is, fall back and forſake me: and ſo in S. *Peters* anſwer v. 23. *Although all men ſhould be offended*, yet *will I never be offended*; upon which, that which *Chriſt* replies (*before the cock crow*, that is, before morning, *thou ſhalt deny me thrice*) is an interpretation of the word *offended*, and ſhewes that to *be offended* is to *deny Chriſt*. And ſo *Joh.* 16. 1. *Theſe things have I ſpoken unto you, that ye ſhould not be offended*; where *Chriſt* foretells the perſecutions that ſhould befall them that they might be forewarned too, and not fall off when they befall them. And thus *Rom.* 14. 13. where πρόσκομμα ἢ σκάνδαλον are joyned, the

* Παγὶς καὶ θήρα

Σκανδαλίζεσθε

first

first signifies *the ſtumbling block*, the 2d *the gall-trap*, the firſt apt to keep one from coming to Chriſtianity, the ſecond to drive one away, to diſcourage in the courſe, both which the Jewiſh Chriſtians then did by binding the Gentile converts to the Moſaicall Law, and the Gentile converts alſo by deſpiſing the ſcrupulous Jewes. And the ſame is the importance of v. 21. where *ſtumbling* and *ſcandalized* are put together. Other places there are which muſt be interpreted by bringing the Metaphore from the firſt of the three ſenſes, as it ſignifies a *ſnare*, or *gin*. So *Mat.* 16. 23. Thou art an *offence* unto me, that is, by expreſſing thy deteſtation againſt my ſufferings, thou laboureſt to bring me into an horrour, or fear of ſuffering, and ſo in effect tempteſt me to ſin. In the ſame ſenſe is that *Rev.* 2. 14. of *Balaam, who taught Balak* βαλεῖν σκάνδαλον, *to lay a ſnare* for the children of *Iſrael* to entice them by their daughters to Idolatry, and by Idolatry to intrap and deſtroy them. In this ſenſe *ſcandall* is ſo perfectly all one with temptation, that, as a * learned man hath obſerved, the Æthiopick Interpreter of the New Teſtament, in ſtead of *ſcandall* puts a word that ſignifies * *temptation*, and the ſame that in the Lords prayer is put for *temptation* : In this ſenſe is that of the *eye*, and *foot offending* us, *Mat.* 5. 29. 18. 8. *Mar.* 9. 47. that is, when mans eye, or any other member of his body proves a ſnare to him, an inlet to temptation. A third ſort of places there are that referre to the third mention'd acception of the word as it ſignifies a *ſtumbling block*; ſowhen the word *ſtone* is joyned with it, or the Greek word which ſignifies *ſtumbling*. So *Rom.* 9. 33. *Chriſt* is called a *ſtumbling block*, a *rock of offence*, that is, an occaſion of fall, or ſin in many, and conſequently of increaſing their condemnation, as he ſaith, if *he had not come*, &c. *they had not had ſin*, that is, had not been ſo great ſinners, had not been guilty of the great ſin unbelief, and crucifying of *Chriſt*. So 1 *Pet.* 2. 8. *Chriſt* is called a *ſtone of ſtumbling*, & *rock of offence*, at which to ſtumble is to be diſobedient to *Chriſt*: ſo again 1 *Cor.* 8. 9. *ſtumbling block to the weak*, and ſo v. 13. To this may belong that other place 1 *Joh.* 2. 10. where that phraſe, *there is no ſcandall in him*, ſeems to ſignifie, falls not into thoſe ſins, that ignorant men, or uncharitable (who are ſaid in the *Antitheſis* v. 11. to *walk in the dark*) are ſubject unto. By this brief view will appear the ſeverall acceptions and notions of this word in all the places of the New Teſtament. As for the bleſſedneſſe, which is here attributed to thoſe which are not ſcandalized at *Chriſt*, diſcouraged or gall'd by the perſecutions, which befall *Chriſt* and his followers, this is here ſuperadded by him to the other parts of the Character given him in the Prophets, purpoſely in conſideration of *Johns* preſent condition, now being in priſon, which might occaſion ſome doubts to his Diſciples, whether *Chriſt*, whoſe forerunner he was, were indeed the *Meſſias*, or no.

* *Lud. de Dieu.*

מנסורת from נסר

d. V. 9. *More then a Prophet*] There were, ſaith *Maimonides*, among the Jewes eleven degrees of Prophecy, of which (ſaith he) only Nine were of true genuine Prophecy, or properly ſo called; the other two being ſublime tranſcendent ſorts, ſomewhat more excellent then ordinary Prophecy. One of theſe he there defines to be that, which comes on the man without dream, or extaſie, the ſpeaking by the *Holy Ghoſt*. Of this ſort was *John the Baptiſt*, who was clearly told by the *Father* (*Mat.* 3. 17. *Joh.* 1. 33. and by the deſcent of the *Spirit* of *God*) and accordingly proclaim'd as clearly to others, that *Chriſt* was the *lamb of God*, &c. ſo farre that he is ſaid to ſpeak only as a witneſſe, not as a Propher, *Joh.* 1. 7. In this reſpect it is, that he is called by ſo many other ſtyles, *The voice of one crying*, *Mar.* 1. 3. a *proclaimer*, a *herald*, v. 4. a *meſſenger* of *Gods*, v. 2. μέγας a *great*, *illuſtrious* perſon, *Lu.* 1. 15. and one *filled with the Holy Ghoſt*, and by way of excellence, *the prophet of the moſt high*, v. 76. but never ſimply a Prophet, unleſſe it be *Lu.* 7. 28. where yet the words may be beſt rendred thus, that *no prophet borne of a woman is greater then John the Baptiſt*, where *Baptiſt*, not Prophet, is his only title (and therefore in the 11th verſe of this Chapter, the word *Prophet* is left out of the expreſſion) only a compariſon made betwixt him and all the Prophets, and ſo *Lu.* 16. 16. where 'tis ſaid, that *the prophets continued till John*, not including him in that number, but referring him to the higher *claſſis* of a forerunner of *Chriſt*, or a preacher of the *Goſpel*; for ſo it followes, *From that time the kingdome of God*, that is, Chriſtianity is *preached*, and to the ſame ſenſe it is, that here he is ſaid to be one, or ſomewhat περισσότερον προφήτου, *ſuperior to a prophet*, viz. in reſpect of the clearneſſe of Gods ſhewing *Chriſt* to him, and his revealing him to others, pointing at him, ἰδὲ *behold*. But yet becauſe this office of *forerunner* was the office of Diſciples (ſee *Mat.* 26. 18.) and conſequently *John* was only a Diſciple, and Meſſenger imployed by *Chriſt*, therefore being compared with the Apoſtles, who were to be rulers of the Church, it is here ſaid; that *the leaſt of them is greater then he*, deſigned to a more honourable imployment. Περισσότερον προφήτου

e. V. 10. *Before thy face*] That which is here *before thy face*, is in *Malachy* c. 3. 1. *before my face*, and ſo the e- Πρόσωπόν σου.
by it appears that *Chriſt* (here referred to in the *thy*) is there all one with God the Father; or yet farther, that the *face of God*, ſignifying often his coming, or his preſence (and *ſending before his face*, ſending an harbinger or forerunner in a journey, *Luke* 9. 52.) this *coming of Chriſt* into the world, is the coming of God himſelf, this preſence of his on the earth, the preſence of God himſelf, and ſo the ἱλαστήριον or *covering of the Arke* noting the preſence of God appears to have been meant as a type of *Chriſt*, *Rom.* 3. 25.

f. V. 12. *Suffereth violence*] Βιάζεται notes a thing Βιάζεται
being taken by one that hath no legall acknowledg'd right to it, βιαίως κρατεῖ, ſaith *Heſychius*, *it is taken and violently poſſeſs'd* (βία ſignifying ἡ ἐκ τῆς δυναστείας ἀδικίαν, ſaith *Phavorinus*, *injuſtice by over-ruling power.*) Thus when the people of *Iſrael* were forbidden to goe up to *Sinai*, their going up thither is in the Greek expreſs'd by βιάζεται *Exod.* 19. 24. Thus in the * *Talmud*, *Two men had an inheritance equally divided betwixt them, and one of them carried his own part away, and his fellows too*, therefore they called him בן הרמצן the *ſon of violence*, a violent dealer, the very βιασὴς here. Thus the kingdom of Heaven being as an Inheritance provided for all Jews and Gentiles, and the Jews being in a manner the elder brother, the Goſpel being firſt by appointment preach'd to them, the chief cities thereof, *Corazin*, *Bethſaida*, and *Capernaum*, nay *Jeruſalem* it ſelf, have not been ſo careful to look after it, eſpecially the principal perſons among them, Doctors and High-Priests, &c. but continue to contradict and oppoſe it, and then the multitudes and meaner ſort of the Jewes, the people, which, ſay the Doctors, *know not the Law, and are accurſed*, and thoſe that dwelt in *Idumæa*, *Tyre* and *Sidon*, (ſee cap 12 15. compared with *Mar.* 3. 8.) and of *Galilee*, ſo deſpiſed by the *Phariſees*, that they ſaid proverbially, *no good thing comes out from thence* (and beſides them, the *Publicanes* and *Sinners*) that carry all away, and proportionably are called here βιασταὶ, *violent perſons*; and the Goſpel, which primarily, and (as 'twas by them conceived) legally belonged not to them (and therefore 'tis one of the Phariſees argumen's againſt *Chriſts* being the *Meſſias*, *Have any of the Rulers or Phariſees beleived on him? but theſe people*, &c. and another, that he *eat with Publicans and Sinners*) is now wholly encloſed and engroſs'd by them. That this is the meaning of the verſe, will appear by what follows, where 'tis

* *Talmud. Joma c. 1. fol. 30. 4.*

ſaid over again in other expreſſions. Parallel to v. 11. (where the office of *John* is extoll'd) is v. 13, 14. which diſcriminates him from the *Law and the Prophets*, that is, all that went before him, and points him out as the famous Ἠλίας ὁ μέλλων, *Elias that was to come*; and parallel to this twelfe verſe, (which, I ſay, contains the *Doctors* and *Rulers* contemning, and the *multitudes*, and *Publicanes*, and *peoples* receiving the Goſpel) is v. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. But that which will make this moſt manifeſt is, that *Luke* 7. (where the ſtory of the *Baptiſts* ſending to *Chriſt*, and *Chriſts* teſtimony of him, and the parable here immediately following of *piping* and *mourning* is ſet down) in the very place of the words of this verſe (which are not there repeated by him) he ſets down theſe, καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, &c. *And all the people* (that is, the common ſort) *and the Publicans juſtified God, having been* (or in that they were) *baptized with the baptiſme of John, but the Phariſees and the Lawyers*, that is, the chief men, thoſe of the *Sanhedrim* or Conſiſtories, the Rulers, or men in authority among them, *rejected the counſel of God toward themſelves, having not been* (or, in that they were not) *baptized of him*. And if it be objected that many of the *Phariſees* and *Sadduces* came to his *baptiſme*, *Mat.* 3. 7. the anſwer is clear, that by *Phariſees*, &c. there are meant ſome of the people that were of thoſe ſects, and by the *Baptiſts* wondring, and asking *who had forewarn'd them to flie*, &c. 'tis clear, that the reſt of them, the greateſt and moſt conſiderable for number or quality, did not come; and as clear it is, that thoſe were the men that ſaid of the *Baptiſt*, *he had a devil*, v. 18. of this chap. becauſe thoſe were they, that call'd *Chriſt glutton* and *wine-drinker*, a *friend of publicans and ſinners*; and therefore when S. *Luke* repeats the words of this verſe (out of the place) c. 16. 16. it is πᾶς βιάζεται *very one* (that is, the meaneſt, not the chief of the Jewes, and not only Jewes, but Publicans, &c.) *forceth into it*, robs the Rulers and Doctors of it, and thoſe words are there ſaid to be uſed by *Chriſt*, directly in reply to the Phariſees, who mock'd and rejected his doctrine, ver. 14.

V. 16. *Children*] It was the cuſtome of Children among the Jewes in their ſports to imitate what they ſaw done by others upon greater occaſions; And particularly the cuſtomes in Feſtivities, wherein the Muſician beginning a tune on his inſtrument, the company danced to his pipe; and ſo likewiſe the cuſtomes in Funerals, wherein ſome old women beginning the mournful ſong (as the *præficæ* among the Latines) the reſt followed lamenting and beating the breaſts, *Alas my brother! Ah his glory!* &c. (of this cuſtome in funerals, ſee note on c. 9. h.) Theſe did the children act and perſonate in the ſtreets in play, and when one had begun to act the Muſicians part, or another the old womans part, and the reſt did not follow him in theirs, then was the occaſion of this ſpeech which is here mention'd, *We have piped*, &c.

g. Παιδάρια ἐν ἀγορᾷ.

V. 19. *Juſtified.*] The Scripture notion of the word ἐδικαιώθη (as of the Hebrew צדקת and the Syriack אודקת *Ezdadkat*, which are here uſed,) is known and vulgar, *juſtified, approved*. And if that be here received, then the καὶ and ו the ordinary Copulatives, which are uſed both here, and *Luke* 7. 35. muſt either be rendred *but* as thoſe Copulatives, eſpecially the Hebrew ו, ſometimes are, or elſe this other importance and connexion with the Antecedents they may have. The men of this age, that is, the Rulers, and Phariſees, and Doctors, which *reject the counſell of God toward them*, that is, Gods wiſe and various methods of reducing them, *Luke* 7. 30. doe quarrel and complain and except againſt all that is done, either by *John* or *Chriſt*, v. 16. 17, 18. and by doing ſo, bear a teſtimony that this is the true wiſdome of the Father, which according to predictions was to be refuſed by all the great ones, and approved and entertained only by the meaner ſort, the Publicans and the people, which in this part of the hiſtory are by S. *Luke* ſaid to have *juſtified God*, *Luke* 7. 29. Πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, *all the people that heard, and the Publicans, juſtified God*. And then the υἱοὶ σοφίας *children of wiſdome*, here are thoſe that receive it, that pretending leaſt to the *wiſdome of the world*, have yet humility enough to receive this *true wiſdome which comes from above*, when 'tis offer'd to them. And all theſe, as S. *Luke* reads v. 35. doe *approve* or *juſtifie* this *wiſdome*, this counſell, theſe moſt gracious and wiſe proceedings of God toward them. This rendring of the place is ſure moſt agreeable to the Scripture ſtyle, and acception of δικαῶν, and alſo with the ordinary rendring of καὶ, (not *but*, but) *and*, and therefore is to be preferred as the cleareſt interpretation. Yet if the uſe of δικαῶν among antient Greek authors ſhould be conſider'd, another rendring there might be, which would be competible with the καὶ *and*, as that ordinarily ſignifies, and agreeable to the Context alſo. *Phavorinus* and *Suidas*, two learned Grammarians, render δικαῶ, καταδικάζω *to condemn*, and δικαίωσις, κατάκρισις, *condemnation*; and ſo *Thucydides* uſes it, l. 3. ὑμᾶς αὐτοὺς μᾶλλον δικαιώσετε, *you ſhall rather condemn your ſelves*; and ſo the Greek Scholiaſt there underſtands it, and explains it by δικαίως καθ' ὑμῶν ἀποδείξετε ὅτι τυραννικῶς ἄρχεσθε, *you ſhall demonſtrate againſt your ſelves that you reign tyrannouſly*, that is, you ſhall condemn your ſelves. So again l. 8. p. 499. τῶν δεομένων ἅτε ζήτησις ἦτε δικαίωσις ἐγίγνετο, where the *Scholiaſt* ſaith, δικαίωσις ἀντὶ τῆς κόλασις, ἢ εἰς δίκην ἀπαγωγὴ, ἢ ὑπὸ κρίσις, it is taken for *puniſhing, impleading, judging*. So in *Heſychius*, Δικαιῶσαι, κολάσαι, *to puniſh* (as the Judge doth when he gives ſentence of puniſhment) and ſo *Harpocration* obſerves it, to ſignifie oft in *Thucydides*, Ὁ μέντοι Θουκυδίδης πολλαχοῦ τὸ δικαίωσιν δεῖν τῆς κολάσεως τάττει, and ſo *Julius Pollux* too, and ſo *Syneſius* uſes it, *Ep.* 44. μεγίστη ὄντως ἀγαθὸν τὸ μὴ ἁμαρτεῖν, δεύτερον ἀγαθὸν τὸ δικαιωθῆναι, *The greateſt good is, that men offend not, the ſecond, that they be puniſh'd who doe*; which appears to be the ſenſe by the τίσις and ποιναὶ, that preceded. Thus doe our Northern and Scotchmen uſe the phraſe *to be juſtified* for to be hanged, and our Common-law forms of commiſſion to the Judges, are *Præcipimus tibi, quod tu juſticies, we command thee that thou ſhalt juſtifie*, in condemning, as well as abſolving. Should this notion of the word be here thought appliable, then the ſenſe would be this, At the coming and preaching of *Chriſt*, and that *wiſdome from above*, to the Jews, the learned, and chief and wiſeſt among them, thoſe of the *Sanhedrim* (which by an Hebraiſme may be called the *children of wiſdome*) either wiſemen, or thoſe which of all others pretended moſt to divine knowledge, that is, the *Phariſees*, *Doctors of the Law*, &c. *Luke* 7. 30. rejected *Chriſt*, and all the wayes of preaching the Goſpel to them, and this they did univerſally, *all*, ſaith S. *Luke* (not all the Jewes, but) *all* the *wiſemen*, *all* the *ſons of wiſdome*, *Luke* 7. 35. Theſe, though in reaſon they ſhould have acknowledg'd *Chriſt* before all others, he being wiſdome it ſelf, and they the great pretenders to divine wiſdome, did yet prove the greateſt *enemies*, *oppoſers*, *exceptours*, *arguers*, *quarrellers*, againſt it, held out moſt impenitently, v. 21. and which way ſoever the addreſſe was made to them, they had ſtill exceptions againſt it, v. 18, 19. and at length (in the Attick ſenſe of the word δικαῶν) cauſed him to be condemn'd and put to death, executed the wiſdome of the Father, *Chriſt* himſelf. But the former appears (by comparing it with S. *Luke*) to be the ſenſe of it.

h. Δικαιώθη.

V. 23. *Hell*] Ἅδης doth not ſignifie here *the place of Hell*, but *a ſtate of periſhing* or *diſſolution*; And becauſe this is the firſt place, wherein the word is uſed in this

i. Ἅδης.

this book, It will not be amiſſe more largely to clear the notion of it. Among profane writers it is clear, that the word ſignifies not the *place* of the *damned*, no nor any kind of *place*, either common to both, or proper to either bliſſe or woe, but only the *ſtate of the dead*. Thus in * *Cornutus*, ἐν ᾅδῃ οἰκεῖν, is interpreted by ἐν ἀσαφεῖ κεῖσθαι, *to be no body knows where*, according to the definition of death in *Job* c. 14. 10. *man giveth up the ghoſt, and where is he?* and agreeable to the Etymologie of the word, ᾅδης quaſi ἀειδής, *an inviſible ſtate*, (and ſo in the Rhetors, * *Severus Sophiſta*, &c. 'tis generally call'd not Ἅδης, but Ἀΐδης) And therefore, ſaith he, the meaning of that fable of *Hades* ſtealing *Ceres's* daughter, is the periſhing of Corn in the earth, ὁ γινόμενος ἐπὶ χρόνον τινὰ τῶν σπερμάτων κατὰ γῆς ἀφανισμὸς, *the diſappearing of the ſeeds in the earth for ſome time*, which word ἀφανισμὸς (directly the ſame with ᾅδης) is taken abſolutely for death, 2 *Mac.* 5. 12. and is the periphraſis of death in the Pſalmiſt, *before I goe hence, and be no more ſeen*, and ſo *Heb.* 8. 13. *that which grows old, is* ἐγγὺς ἀφανισμοῦ, *neer to diſappearing*, or *death*. So * again Ἅδης is called Πλάτων, *the rich man*, ὅτι μηδέν ἐστιν ὃ μὴ πλουτεῖον εἰς ἑαυτὸν καταγκται, καὶ αὐτῷ κτῆμα γίνεται, *becauſe there is nothing which doth not at laſt come to it, and become its poſſeſſion*. The ſame is meant by him, when he defines Ἅδης the *laſt ayr that receives ſouls*, not referring to any particular place, but that *ſtate of the dead* which the Atheiſt, *Wiſd.* 2. calls the *vaniſhing as the ſoft ayre*; ſo *Heraclitus* περὶ ἀπίστ. ſpeaking of the helmet of *Hades*, which makes men inviſible, he ſaith it is τὸ τέλος *the end*, or death of every man, εἰς ὃ ἁπλῶν τελευτησάντων ἀόρατος γίνεται, *to which he that comes becomes inviſible*. Thus in thoſe which are call'd the *Sibyllin Oracles* (if they were not written by a Chriſtian) upon occaſion of this cloſe, ——πρὸ δ' ἄρ' ἔκτεινεν Ἅδης, *Hades received them*, this account is given of Ἅδης,

Ἅδην δ' ἅπαντες καλέσαντο, ἐπεὶ πρῶτος μόλεν Ἅδης
Γαμάμενος θανάτῳ, γαῖαν δὲ μιν ἀμφεκάλυψε.
Τοὔνεκα δὴ πάντες οἱ ὀπιχθόνιοι γεγαῶτες
Ἀνέρες εἰν Ἀΐδαο δόμοις ἶσαι καλέονται.

Where 'tis clear that *Hades* is the common ſtate of the dead, when their bodies are laid in the grave, the condition not only of the wicked, nor only of the godly, but of the πάντες ὀπιχθόνιοι all mortall men, who, as there follows, εἰν Ἀΐδαο μολόντες τιμὴν ἔσχηκαν, *when they were gone to Hades were honour'd by us*. So in *Philemons* Iambicks,

Καὶ γὰρ καθ' ᾅδην δύο τρίβους νομίζομεν,
Μίαν δικαίων, χἀτέραν ἀσεβῶν ὁδόν.

There are two paths in Hades, one of the righteous the other of the wicked. In the Scriptures of the Old Teſtament, the word is uſed accordingly, of *Jacob*, *Gen.* 37. 35. καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾅδου, *I will goe* (not to the Grave, for he thought his ſon *devoured by wild beaſts*, but) to *Hades*, that is, out of this life *to my ſon mourning*. So *Eſth.* 13. 7. εἰς τὸν ᾅδην καταβάντων ſignifies *to die*, v. 6. *to be kill'd*; for that heathen King cannot be thought to dream of Hell. So *Bar.* 3. 19. καταβῆναι εἰς ᾅδου is joyned with ἡρανίσθησαν and ſo ſignifies *death*, being there ſet to note the vaniſhing tranſitory eſtate of men, who die, and are ſucceeded by others. So 3. *Mac.* πλησίον ᾅδου, μᾶλλον δὲ ἐπ' αὐτῷ βεβηκότες, *They that are neer Hades*, or the ſtate of the dead, *or rather are come at it*. So when *Acts* 2. 27. out of *Pſal.* 19. 10. we read of the *ſoul* in Ἅδης, as the *ſoul* ſignifies the living ſoul, ſo *Hades* muſt be the ſtate of the dead, the ſtate of ſeparation of ſoul from body. So *Apoc.* 6. 8. after the mention of *death* is added, and *Hades*, that is, continuance in death, of both which together 'tis accordingly ſaid, that *they had power to kill with ſword*, &c. and c. 20. 14. *Death and Hades are caſt into the Lake of fire*, and v. 13. *gave up thoſe that were in it*, which ſure cannot be ſaid of hell, from whence there is no releaſe. So *Eccluſ* 48. 5. *he that raiſeth the dead from death and Hades*, ſure raiſes not out of hell; and ſo in the Song of the three children, Gods delivering them from *Hades*. And when *Eleazar* 2 *Mac.* 6. 23. deſires his friend to *bring him on his way to Hades*. So 2 *Eſr.* 4. 41. In *Hades the chambers of ſouls, are like the womb of a woman*, deſiring to powre back the ſouls that are departed from the bodies, to their wonted abodes again, as a woman that is come to her time deſires to bring forth. Thus every where doth this word ſignifie a *ſtate of death, deſtruction* (denotes no place either of ſouls, heaven, or hell, or of bodies, the grave, but) the ἀφανισμὸς *inviſible ſtate*. That the Writers of the Church had this notion of the phraſe in the *Creed*, may be diſcerned (among many) by this place in *Theophylact* in *Rom.* 4. 25. Ἐπεὶ δὲ ἁμαρτίαν οὐκ εἶχεν ἀπέθανεν, εἰκότως καὶ ἀνέστη· πῶς γὰρ ἔμελλεν ἐγκαθεῖρχθαι τῷ Ἅδῃ ὁ ἀναμάρτητος; *Seeing he died, having no ſin, it was reaſon he ſhould riſe again, for how ſhould he that was ſinleſſe be detained by Hades?* where being *detained by Hades* is by the oppoſition to *riſing again*, explained to be no more then continuing in the ſtate of the dead: So the ſame *Theophylact* on *Epheſ.* 4. 9. interprets *the lower parts of the earth* to be *Hades*, and that in the ſame notion, as when *Jacob* ſaith, *You will bring my old age with ſorrow*, εἰς Ἅδου *to Hades*, (not to hell certainly) and as it is all one with εἰς λακκὸν *to the pit*, in *David*. Thus the Arabians uſe *Al-Barzach* for that *ſpace* or *ſtate* which is betwixt this life and the next, the time of Death and the Reſurrection, and every one that dies is ſaid to go *Al-Barzach*. And as in other places it is peculiarly the ſtate of *ſeparation of ſoul and body*, belonging to particular men, ſo in this place being ſpoken of a city, 'tis a ſtate of deſtruction and deſolation, to which that may as properly be ſaid to deſcend (being a ſtate of humiliation, or bringing low) as if it were a place to which a locall motion belonged. For ſo of *Jacob* it is ſaid (and in the other premiſed examples) καταβήσομαι εἰς ᾅδου, *I ſhall goe down to that ſtate of death*, which therefore probably is the right reading here (according to the antient Greek and Latine MS. καταβήσῃ, and not καταβιβασθήσῃ) *humbled to this low eſtate*, as before lifted up to heaven.

V. 27. *All things*] The word πάντα *all things* here, though it may poſſibly ſignifie either *all power* given *to Chriſt*, or *all things* belonging to his office, yet by the Context it rather ſeems to belong to Perſons, then Things, for of thoſe he peculiarly ſpeaks under the title of *babes*, v. 25. thoſe ſingle-hearted plain perſons that beleived on him (for whom he there thanks God, as here he ſaith, they are *given unto him*) And the Neuter gender will be no hindrance to this, being ordinarily uſed in this manner for Perſons: ſee c. 18. 11. where *that that is loſt*, is theſe *little ones* v. 14. and *whatſoever* v. 18. is *whomſoever*, and ſo c. 16. 9. So 1 *John* 5. 4. *Apoc.* 21. 27. *Heb.* 7. 7. 19. and c. 12. 13. k. πάντα.

V. 3. *Eaſie*] The word χρηστὸς ſignifies ἀγαθὸς *good*, and ſomething more, *good in the higheſt degree*, and is rendred *gracious* 1 *Pet.* 2. 3. Κύριος χρηστὸς, the *Lord is gracious*, the *Septuagints* render it *Pſ.* 34. 8. *O taſte and ſee*, ὅτι χρηστὸς ὁ Κύριος, *that the Lord is gracious*, & ſo τὸ χρηστὸν Θεοῦ, *Rom.* 2. 4. the *bounty of God*, that which is immediately before, ὁ πλοῦτος χρηστότητος, *the riches of his bounty*; & proportionably here *Chriſts yoke*, the precepts, which he layes on his Diſciples (being of all other the very things moſt agreeable to our humane, rationall nature, and which by them, which did not think men bound to doe them, have yet been counted moſt excellent in them that did practiſe them, and which, if the one cuſtome of ſin did not make us incompetent judges of it, would appear to us the fitteſt for our turnes, the moſt pleaſurable, profitable and honourable of all things) are here ſaid by him to be, l. χρηστός.

* Θεωρ. περὶ τῶν ἀθέων φυσ. p. 10.

* Ἡσιοδ. α & γ.

* Cornut. p. 4.

καὶ καβαίνω.

not only a *good*, but a *gracious*, *benigne*, *bounteous* *yoke*, that any man is the better for taking on him, and if he conſider'd it well, he would put it on of his own accord, preferre it before liberty, or any other ſervice.

Paraphraſe.

CHAP. XII.

1. On the morning of the Sabbath day, before the time of the publick ſervice, through corn-fields, and his diſciples, being hungry, pluckt the ears of corn, thereby to break their faſt, which among the Jewes was not cuſtomary, till the publick offices were paſt, (ſee note a.)

1. AT that time Jeſus went [on the ſabbath day thorow the corn, and his diſciples were an hungred, and began to pluck the eares of corn, and to eat.]

2. Thereupon, the Phariſees taking notice of it,

2. But when the Phariſees ſaw *it*, they [ſaid unto him, Behold, thy diſciples doe that which is not lawful to doe upon the ſabbath day.

3. 4. Remember the ſtory of David 1 Sam. 21. 6. and by that you will diſcern that the caſe of hunger was excepted and reſerved in the law concerning holy dayes, or things;

3. But he ſaid unto them, [Have ye not read what David did when he was an hungred, and they that were with him?

4. How he entred into the houſe of God, and did eat the ſhew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the prieſts?]

For there David and his company being preſs'd with hunger were by the Prieſt allowed to eat the ſhew-bread, which being conſecrated did particularly belong to the Prieſt, Lev. 24. 9. yet might, it ſeem (by the intention of the law-giver) be by him imployed in any charitable uſe, for the releif of others, as long as there were more ready conſecrated for the ſacred uſes 1 Sam. 21. 5. And accordingly though the Prieſt pretended not to diſpenſe with any (ſo much as ritual) part of Gods Law, (as appears by the exception interpoſed by him v. 4. if the young men have kept themſelves from women) yet he doubts not to give them freely of the conſecrated bread; thereby aſſuring us, that it was as lawful for the Prieſt to give ſome part of the conſecrated bread to releive the hungry, as to eat it himſelf, and ſo that in the Law of holy things not being touched by any but the Prieſts, the caſe of hunger or diſtreſſe was reſerved, in which it might by the Prieſt be lawfully given to others.

5. in the Moſaical law of the Jewes religion, (ſee note on Mat. 5. g.)

5. Or have ye not read [in the law, how that on the ſabbath daies the prieſts in the temple profane the ſabbath, and are blameleſſe?]

how, when it is for the ſervice of the Temple, the Prieſts uſe the Sabbath, as another day, doe works about the ſacrifice on that day, which, were it not for that end, were unlawfull?

6. And therefore if the Temple, and the neceſſities of (who is greater then the Temple)

6. But I ſay unto you, that in this place is *one* greater then the temple.]

the ſervice thereof might give ſuch a diſpenſation to the law of the Sabbath, much more Chriſt, and the neceſſity of nature, and the ſervice due to Chriſt from his Diſciples.

7. And if you were not mercileſſe men, and ſo unlike

7. But if ye had known what this meaneth, I will have mercy and not ſacrifice, ye would not have condemned the guiltleſſe.]

that which God likes beſt in men, if you did conſider that which is ſo viſible in all Gods word, and methods, that God likes mercy toward them that ſtand in need of it, better then the offering to him the richeſt ſacrifices, you would rather have made a fair conſtruction of this action, which their neceſſity renders juſtifiable, and would be ſo acknowledged by any that had humanity or bowels in them, then, under pretence of zeal to the Sabbath, thus falſly charge the innocent.

a. 8. As for the ceremonial obſervance of the Sabbath, which you think is broken in this, God never required it in caſes of this nature of neceſſity, and the like. And therefore the ſon of man, that is, Chriſt, which is here, and who as he is greater then the Temple v. 6. ſo is the Lord alſo of the Sabbath, and for whoſe ſervice that is done, which is here done by the diſciples, may certainly now with all reaſon permit them to preferre their health or life before the exact performance of the ceremonies or reſt of that day.

8. For the [a] ſon of man is Lord even of the ſabbath day.]

9. And when he was departed thence, he went into their ſynagogue.

10. Is healing, and doing cures on the Sabbath day one of thoſe permitted things, of which thou ſpeakeſt? If he ſhould ſay it were, this they knew would (though the former would not) bear an accuſation in their Sanhedrim, being by them at that time counted utterly unlawful.

10. And behold, there was a man which had *his* hand withered, and they asked him, ſaying, [Is it lawful to heal on the ſabbath daies? that they might accuſe him.]

11. In the ſmalleſt matter, if it be but of one ſheep, the practiſe is ordinary among you now, according to your preſent interpretations of the law, if that fall into a ditch, to dragge it out, to ſave it from drowning on the Sabbath day.

11. And he ſaid unto them, [What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath day, will he not lay hold on it, and lift *it* out?]

12. 'Tis therefore in all reaſon lawfull to work a cure on a man, to perform a charitable deed of ſaving life, &c.

12. How much then is a man better then a ſheep? [wherefore it is lawful to doe well] on the ſabbath daies.

13. Then ſaith he unto the man, Stretch forth thy hand; and he ſtretched *it* forth, and *it* was reſtored whole, like as the other.

14. the Phariſees joyning with the Herodians (either prefects of Herod the Tetrarch, or a ſect called by that name, See note on c. 16. a. and c. 22. b.)

14. Then [the Phariſees went out and held a councell againſt him, how they might deſtroy him.]

went, and debated in counſel, and reſolved to charge a capital crime againſt him, and ſo to have him put to death.

15. to avoid this danger (as c. 4. 12.) he went with his diſciples to a private place, the ſea of Galilee, Mar. 3. 7.

15. But when Jeſus knew *it*, [he withdrew himſelf from thence: and great multitudes] followed him, and he healed them all,

yet great multitudes from Galilee and from Judæa, and from Jeruſalem, and from Idumæa, and beyond Jordan, and of thoſe that dwelt about Tyre and Sidon, Mar. 3. 8. and of all quarters round about that place,

16. And he commanded, that this ſhould not be celebrated, proclaim'd abroad, that no acclamations ſhould be uſed toward him, deſiring quietly to diſcharge his office of doing good, and healing, without more notice taken of him, and conſequently more conteſtations with the Phariſees, who, he ſaw, would not be wrought on by him, but deſired only matters of accuſation, and advantage againſt him, v. 10. even to put him to death, v. 14.

16. And charged them that they ſhould not make him known.]

17. That

* or ſon, ſee note on c. 3. 1

17. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

17, 18. By all which actions of his, (humility and averſation of glory on one ſide and on the other, his receding, and not contending with

b.

† ſuſtained, or taken to my ſelf, ‖ nations, ſee note on Mar. 24. c.

18. Behold, my * ſervant, whom I have † [b] choſen, my beloved in whom my ſoul is well pleaſed: I will put my Spirit upon him, and he ſhall ſhew [c] judgement to the ‖ Gentiles.]

c.

thoſe that would not acknowledge him, and the Spirit, or power of God in his miracles, but continuing to preach the Goſpel, and heal diſeaſes, by the ſea of Galilee, Mar. 3. 7. even to the meaneſt parts, and people of them, v. 15. when the principal Jewes reſiſted him) was fulfilled that prophecy, Iſa. 42. 1. of the Meſſias, to this ſenſe, Behold the Meſſias, who is very obedient to all my will, whom I have loved, and preferred before all others, to execute this great office; and to that end, ſent down my ſpirit on him; And he ſhall carry forth or propagate the law of living well (the will of God in the Goſpel) unto the Jews in Galilee, and in the heathen cities of Tyre and Sidon, &c. bordering round about.

* cry out, make an outcry, κραυγάσει.

19, He ſhall not ſtrive nor * cry, neither ſhall any man heare his voice in the ſtreets.]

19. He ſhall not ſet forth himſelf, or his regal power, as

kings are wont to doe, magnificently, with a noyſe, or tumult, or proclamation before them in the ſtreets, calling all in queſtion that doe not preſently acknowledge them, but ſhall come in an humble and lowly manner. (And 'twere ſtrange that he ſhould be deſpiſed by us for that, it being meerly for our ſakes that he hath put on this condition, this humble guiſe is the fitteſt for the office, which he means to exerciſe, that being all mercy to the weak, &c.)

* bring forth ἐκβάλῃ: ſee note on c. 9. i.

20. A [d] bruiſed reed ſhall he [e] not break, and ſmoaking flax ſhall he not quench, till he * ſend forth judgement unto victory.]

20. Thoſe that have fallen, as long as there is any

d. e.

hope left in them, he will not deal with rigidly, but very mercifully, being deſirous to plant the Goſpel, that is, Evangelical righteouſneſſe compleatly in the world.

† nations ἐθνη.

21. And in his name ſhall the † Gentiles truſt.]

21. And though the rulers and Phariſees doe not, yet the Jewes of the Gentile cities, Tyre and Sidon, &c. ſhall lay hold on him. Thus they did, v. 15. compared with Mar. 3. 8. and this is by Eſaiah call'd waiting for his law c. 42. 4. willingly receiving, and giving obedience to him.

22. Then was brought unto him one [poſſeſſed with a Devil, blind and dumb] and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

22. whom the devil had caſt into a diſeaſe which deprived him of ſpeech and ſight.

* Is not this, μήτι οὗτος.

23. And all the people were amazed, and ſaid, * Is not this [the ſon of David?]

23. The Meſſias that was ſo oft foretold and expected to be born of the family of David, and ſo he that ſhall deliver us, and reign over us.

24. But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by [f] Beelzebub [the Prince of the Devils.]

24. The ruler of the Devils, which conſequently is able to caſt out devils that are his ſubjects, inferiour to him.

f.

25. And Jeſus knew their thoughts, and ſaid unto them [Every kingdome divided againſt it ſelf is brought to deſolation, and every city or houſe divided againſt it ſelf ſhall not ſtand.]

25. If any King mean to uphold his kingdome, he will not quarrel and fall out with his own ſubjects, and caſt them out, which are a doing him ſervice, ſuch diviſions and civil diſſentions as theſe will ſoon deſtroy his kingdome, and therefore cannot probably be affirmed of any prudent Ruler, or Prince.

26. And if ſatan caſt out ſatan, he is divided againſt himſelf; how ſhall then his kingdome ſtand?]

26. And Satans caſting out devils, which are about his buſineſſe, (poſſeſſing thoſe whom he would have poſſeſt) would be ſuch a civill diſſenſion and breach as this. This is an argument againſt you. But then ſecondly,

27. And if I by Beelzebub caſt out Devils, by whom do [g] your children caſt *them* out? Therefore they ſhall be your judges.]

27. Why may not I caſt out devils by the power, and

g.

in the name of God, as well as your diſciples and countrymen, the Jews among you (who being evil, are therefore more obnoxious to ſuſpicion of holding correſpondence with Satans kingdome) doe, at leaſt pretend to doe. When they in the name of God go about to caſt them out, you affirm it to be by the power of God, and ſo doe I. Why ſhould you not beleive that of me, which you affirm of your own?

* upon you. ἐφ' ὑμᾶς.

28. But if I caſt out devils by the Spirit of God, then the kingdome of God is come * unto you.]

28, But if it be indeed by the power of God, that I doe

all this (call'd the finger of God Lu. 11. 20.) then it is clear, that although you were not aware of it, yet this is the time of the Meſſias, whoſe miſſion God hath teſtified with theſe miracles, and would not have done ſo if he had been a falſe Chriſt. And then thirdly,

† plunder, or forcibly carry away his houſhold-ſtuffe, τὰ σκεύη αὐτοῦ διαρπάσαι;

29. Or elſe how can one enter into a ſtrong mans houſe, and † ſpoyle his goods? except he firſt bind the ſtrong man, and then he will ſpoile his houſe.]

29. My diſpoſſeſſing Satan of his goods, turning him out of thoſe whom he poſſeſſes, is an argument that I have maſtered him, and ſo that I do not uſe his power, but that mine is greater then his, and employed moſt againſt his will, and to his damage.

30. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.]

30. And 'tis proverbially known, that he that is not on ones ſide, that brings forces into the field, and is not for a mans aſſiſtance, he is certainly for his enemy, engages againſt him, doth him hurt; and conſequently my caſting out devils, ſhews that I am Satans declared enemy.

31. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men, but the blaſphemy *againſt* the *holy* Ghoſt, ſhall not be forgiven unto men.]

31, For this ſpeech of yours [that I work by Beelzebub] let me tell you, Phariſees, v. 24. that this malitious reſiſting, and holding out againſt the viſible work of God, and deſpiſing the miracles, that I have wrought by the Spirit and power of God, v. 28. is ſuch a crime, of ſo deep a dye, that it ſhall to them, that continue in it, be remiſſible.

* age, nor in that to come.

32. ‖ And whoſoever [h] ſpeaketh a word againſt the ſon of man, [i] it ſhall be forgiven him, but whoſoever ſpeaketh againſt the Holy Ghoſt, it [k] ſhall not be forgiven him, neither ‖ in this * world, nor in the *world* to come.]

32. Whoſoever ſhall ſay this againſt the ſon of man, that is, ſhall not receive me, as

h. i. k. l.

I am the ſon of man, or before I am ſufficiently manifeſted by the Spirit or finger of God to be the Meſſias, he may by want of light, or manifeſtation, be excuſable, and by a general repentance for all his ſins of ignorance, may receive pardon. But he that ſhall reſiſt the Spirit of God, manifeſtly ſhining in theſe miracles wrought by Chriſt, to the aſtoniſhment and conviction of all, but Phariſees, v. 23. and ſhall impute thoſe miracles to the devil, which, by what hath been ſaid, ſufficiently appear to be the works of Gods own power, If he repent not particularly of this, and come in, and acknowledge Chriſt, thus revealed and manifeſted to him, there is no pardon or mercy to be had for him, neither in this age, nor at the coming of the Meſſias (by him ſuppoſed yet future) or, neither in this life, where he ſhall be puniſhed with ſpiritual death, Gods withdrawing of grace, nor in the other, where eternal death expects him.

33. For indeed they that doe this, that impute the miracles, which by the power and finger and ſpirit of God are wrought by me, unto the devil, muſt, according to the old known rule of judging the tree by the fruit, be underſtood to affirm the ſame ill of him (that is, the holy Ghoſt) whoſe productions theſe miracles are, as they affirm of the miracles themſelves, by pronouncing theſe to be diabolical, they do by implication pronounce the holy Ghoſt to be an infernal ſpirit, and ſo God to be the devil, which is the higheſt, and the moſt irremiſſible blaſphemy imaginable.

33. Either make the tree good, and his fruit good, or elſe make the tree corrupt and his fruit corrupt: for the tree is known by *his* fruit.]

34. Yee are indeed a wretched ſort of people, Your language ſpeaks you what you are, viz. that your viperous hearts will not permit you to ſpeak any otherwiſe, (as [how can you] is uſed Jo. 5. 44. and of Chriſt, he could not doe miracles Mar. 6. 5. that is, their unbeleif was a let and impediment to him) For as your hearts are, even ſo by conſequence will your language be, and therefore from ſo viperous a brood no better can be expected.

34. O generation of vipers, how can ye, being evil, ſpeak good things? For out of the abundance of the heart the mouth ſpeaketh.]

35. Every man entertaineth his gueſts with ſuch proviſions as he hath, And juſt ſo, mens words are teſtifications of what is in their hearts.

35. A good man out of the good treaſure of the heart bringeth forth good things, and an evil man out of the evil treaſure bringeth forth evil things.]

m. 36. But deceive not your ſelves, as if words were too light to be accounted for, Beleive it, words, ſuch they may be, falſe, blaſphemous words, ſuch as yours are now, v. 32. and ſuch as flow out of the evil treaſure of the heart, v. 35. ſhall be moſt ſadly accounted for in the day of judgement.

36. But I ſay unto you; that every m * idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgement.] * vain, falſe,

37. For words as well as actions are accounted of by God in conferring either rewards or puniſhments upon us.

37. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.]

38. All that take upon them to be ſent from God, and expect to be received, bring ſome ſigns with them, miracles, or ſomewhat of that nature, to give them authority, we now deſire ſome ſuch from you.

38. Then certain of the Scribes and of the Phariſees anſwered, ſaying, Maſter, [we would ſee a ſign from thee,]

39. 'Tis the ſign of a wicked infidel people to be alwayes unſatisfied, after ſo many miracles and manifeſtations, (ſufficient to prove me the Meſſias) ſtill to be requiring more, without ever being moved with what you have already; For ſuch as you there is but one ſigne, or token, or miracle behind, that of my reſurrection from death, after ye have crucified me; whereby you ſhall have my office aſſerted, after I am gone, and find Jonas's drowning and wonderful reſtoring from the whales belly, to have been a type of me, and that a moſt ſignificant one.

39. But he anſwered and ſaid to them. [An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas.]

n. 40. For as Jonas lay buried in the whales belly three daies, ſo ſhall Chriſt continue in the grave part of three natural dayes, or ſhall die in one day, and riſe again the third day after it.

40. For as Jonas was three dayes and three nights in the whales belly, ſo ſhall the ſon of man be n three daies and three nights in the heart of the earth.]

41. And they that are not convinced and brought to repentance by my reſurrection, and the preaching of my Apoſtles, which ſhall be conſequent to that, their ſin and condemnation ſhall be much greater then that of the Ninivites was, for upon Jonas's recovery from the whales belly, and coming to preach to them, they repented, Jon. 3. whereas the reſurrection of Chriſt, and miſſion of the Spirit, and preaching of the Apoſtles over all Judæa after that, is a farre greater way of conviction, then that recovery and preaching of Jonas.

41. The men of Nineveh ſhall riſe up in judgment with this generation, and ſhall condemn it, becauſe they repented at the preaching of Jonas, and behold * a greater then Jonas is here.] * ſomewhat more, πλεῖον

42. for certainly here is that which is infinitely more then all that wiſdome of Solomon, manifeſtations of God infinitely more diſcernible then ever Solomons wiſdome was, which yet was ſo talk'd of that it brought in forein princes from afarre at the newes of it.

42. The Queen of the ſouth ſhall riſe up in the judgement with this generation, and ſhall condemn it; [for ſhe came from the uttermoſt parts of the earth to hear the wiſdome of Solomon, and behold, * a greater then Solomon *is* here.] * ſomewhat more, πλεῖον

43, 44, 45. But to you that having received ſuch means of converting and bringing you to repentance, ſuch miracles, and particularly caſting out devils, v. 22. (which occaſion'd all the diſcourſe ſince, and to which this is annext Lu. 11. 24.) have not yet walk'd worthy of them, I ſhall now apply this parable, v. 43, 44, 45. the meaning of which is, That this nation (out of which I came to caſt out the power of Satan, and to bind the ſtrong man, and take from him his uſurped poſſeſſion and goods for their proper Maſters uſe) doth appear ſo farre to reſiſt all my methods, as to blaſpheme that holy Spirit, by whom I work v. 24. and then what is to be look'd for, but that the Devils ejected (either by your own children, or) by me in my Fathers name, either out of any ſingle perſon, or nation, finding no where elſe in the heathen world, ſuch pleaſant deſireable habitations of reſt and contentment, as here among you (as a well watered ſeat is the moſt pleaſant) ſhall try their utmoſt to re-enter here, and when they come to doe ſo, finding that Chriſt hath not gotten any admiſſion, they ſhall with many more worſe then themſelves, make entrance, and take a durable poſſeſſion again, and ſo the ſtate of this people is like to be more deſperately damnable, then before I came among you it was, or then, if Satan had never been caſt out, it would have been.

43. When the unclean ſpirit is gone out of a man he walketh through drie places, ſeeking reſt and findeth none.

44. Then he ſaith, I will return into my houſe, from whence I came out. And when he is come, he findeth *it* empty, ſwept and garniſhed.

45. Then goeth he, and taketh with himſelf ſeven other ſpirits, more wicked then himſelf, and they enter in and dwell there, and the laſt ſtate of that man is worſe then the firſt. Even ſo ſhall it be alſo to this wicked generation.]

46, 47. Whilſt he was on this ſevere diſcourſe ſo ungrateful to many of his auditors, it happened that his mother, the bleſſed virgin Mary, and ſome others of his neareſt kinred were waiting without to ſpeak with him, and upon this occaſion one of his auditors, either to trie what he would ſay, or perhaps to interrupt him in his ſpeech, told him that his mother and kindred waited for him.

46. While he yet talked to the people, behold, his mother and his brethren ſtood without, deſiring to ſpeak with him.

47. Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.]

48. But

48. But he anſwered and ſaid to him that told him, Who is my mother? and who are my brethren?

49. And he ſtretched forth his hand toward his diſciples, and ſaid, Behold my mother, and my brethren.

48, 49. To which he preſently replied (to ſignifie this office of his, to declare the will of his Father, to be dearer to him then all relations, and withall to ſhew, that obedience to God was the thing above all others moſt welcome to him) in theſe words, Who is my mother, &c. that is, Ye are deceived in me, bare natural or ſecular reſpects ſway not with me in compariſon to the gaining of proſelytes to heaven.

50. For whoſoever ſhall doe the will of my Father which is in heaven, the ſame [is my brother, and ſiſter, and mother.]

50. becomes thereby the child of God, and conſequently by that means the brother and ſiſter of Chriſt, and beſides, Chriſt is alſo formed in him, and ſo he is the mother of Chriſt, anſwerable to the Virgin, in whom Chriſt was conceived. And therefore I doe moſt juſtly ſet that valuation on him, and in that reſpect more tend the teaching of ſuch, and converſing with them, then the paying a civility to thoſe, who are in carnal reſpects neareſt to me.

Annotations on Chap. XII.

V. 8. *Son of man*] That by the phraſe *the ſon of man* in this place is not meant Man in common, (as
a. Τῆς ἀνθρώπου. ſome very learned men have thought) but peculiarly *Chriſt*, is more then probable, not only by theſe words *a greater then the Temple is here* (aſſuming a greater liberty for his Diſciples from his preſence, and the neceſſity of their ſervice to him, then belonged to other ordinary Jews in all caſes, or then the Temple could give any ſervants of the Temple) but alſo by the uſe of this phraſe of *ſon of man* for *Chriſt* in *Daniel*, c. 7. 13. and in every other of the 88 repetitions of it in the New Teſtament. And although by the words, as they are in S. *Mark*, c. 2. 27. the contrary ſeemeth not improbable, where the ground of *Chriſts* affirming that the *Son of man is Lord of the Sabbath*, is becauſe *the Sabbath is made for man*, as if the *Sabbaths* being *made for man* did conclude him *Lord of it*, and conſequently that he was Lord, for whom it was made, that is, Man in common, and not *Chriſt*; yet to this the anſwer is ready, that the caſe of which *Chriſt* there and here ſpeaks, being for the neceſſary uſe, and good of man, plucking and eating for neceſſity, and preſervation of life, That may be very fitly referr'd to by *Chriſt*, when he ſaith *The Sabbath is made for man* ſo that the
Κύριος τοῦ σαββάτου. phraſe *for man* ſhall ſignifie *for the good of man*, & import that the *Sabbath* being deſigned for the good of man, could not reaſonably be conceiv'd to oblige him to any thing ſo contrary to that, as is ſtarving, or debilitating of nature (ſo as to render him unable to diſcharge the duty of the calling.) And from thence that former concluſion of *mans being Lord of the Sabbath* will not follow, becauſe man is not Lord, or free diſpoſer of all thoſe things that are for his good, (for even all the morall precepts of God alſo are for mans good, and the King is ſaid to be *for thy good*; yet is not he ſubjected to thee, as to a Lord, no more then the morall law can be diſpens'd with by thee) The only proper concluſion from this notion of *the Sabbaths* being *made for man* will be this that he that made a *poſitive law*, did not oblige to the obſervance of it in ſuch caſes which are for the good of man, as works of mercy (which being part of the morall eternall Law, he preferres before the performance of theſe poſitive Lawes, which reſpect his own ſervice v. 7.) and ſo that the Law of the Sabbath at the very making of it was not deſign'd to have force in it to bind men to ſtrict reſt in ſome caſes, as thoſe v. 5. of the neceſſary ſervices of the Temple (and what is done here was for the ſervice of *Chriſt*, who *is greater then the Temple*) And ſo ſtill *Chriſt*, that *ſon of man*, who comes to doe good in the world, is in any reaſon ſo Lord of the Sabbath, as that he may uſe it, which way he will, for the uſe and good of man, and thus God did alwaies appoint it to be uſed ſo as the Reſt might be broken, when any Morall good requir'd it. And ſo likewiſe the ſtrict abſtaining from eating till the ſixt houre, or till their ſolemn ſervice was performed, which is ſaid to have been obſerved among the Jews upon their Sabbaths, at leaſt their great daies, and that cuſtome referr'd to by S. *Peter*, *Act.* 2. 16. when, it being the day of *Pentecoſt*, as this alſo was (ſee note on *Lu.* 6. a.) he proves that they were not drunk, as they were accuſed, becauſe it was yet but the *third* not the ſixth hour of the *day*, before which they knew they did not uſe to eat or drink; And this ſeems to be the quarrell that the Jewes had here to the Diſciples, that, on the Sabbath day, they eat before the time, not that the reſt was broken by rubbing the eares of corn. Of this therefore ſaith *Chriſt*, that were it never ſo much a part of the law, or cuſtome of the Sabbath, yet in caſe of neceſſity, which implied charity, it was not of force; And thus the *Jewes*, to whom Chriſt ſpake, underſtood his ſpeech, as appears by the queſtion that next follows v. 10. whether 'twere *lawfull to heal on the Sabbath day*, that is, whether in this caſe (of curing) God had permitted working, or doing any thing on the Sabbath, which *Chriſt* anſwers diſtinctly, that the life or ſafety of one ſheep (according to their own doctrines) much more of a man, is to be preferr'd before the obſervation of the Sabbath. One other ſenſe is affix'd to theſe words, as if by this phraſe of the *Son of mans* being *Lord of the Sabbath*, *Chriſts* power of aboliſhing the Sabbath were here aſſerted by him. But to this I conceive, this place doth not belong. For although there is litle reaſon to doubt of *Chriſts* having this power, yet if Chriſt had ſpoken upon that head, of his power to aboliſh the Sabbath, then 1. he would not have defended his action by that which was already (while that law was in force) continually practiſed among them *which of you having* &c. And 2. if he had once aſſerted the abolition of the Sabbath, the Phariſees would have needed no other leſſer argument, nor conſequently have asked that other queſtion, to get *matter of accuſation* againſt him v. 10. To which again *Chriſts* anſwer is the ſame, as to the former: For to both his only anſwer is that God preferrs acts of Charity before the outward ſtrictneſſe of Sabbatick reſt. To that belongs his ſaying *Joh.* 5. 17. that his *Father worketh till now, and he worketh*, that is, that God the Father at the creating of the world did not ſo reſt on the ſeventh or Sabbath day, but that he worketh ever ſince in the acts of conſervation and providence, as he did then in creating on the ſix daies, and accordingly in imitation of him, v. 19. *Chriſt* may fitly doe the like, doe cures, that is preſerve, &c. As for any diſtinct text in the *Goſpels* for *Chriſts* abrogating the Judaicall Sabbath, there is no more reaſon to expect it, then the like for Sacrifices, or Circumciſion, or the Judaicall Prieſthoood, the ſubſtance being come, and the Temple, and that people deſtroyed, the ceremonies or ſhadowes, *Col.* 2. 16, 17. as farre as they were ſuch, ceaſed of their own accord, and no farther are they now abrogated, having never been obligatory to any, but that people.

V. 18. *Choſen*] Αἱρετίζω ſignifies ſo *to preferre* before all others, *as to chooſe*, or *aſſume to* any *office*, *I take to my ſelf*,
b. Αἱρετίζω. προσλαμβάνω, or ἄιρω πρὸς ἐμαυτὸν,

in *Phavorinus*; but in *Iſaiah*, whence this verſe is cited, 'tis ἀνλιήψομαι *to ſuſtain*, which ſeems rather to belong to it, that of *choſen* being after mention'd there, and rendred ἀγαπητὸς *beloved* here.

Ib. *Judgement*] The word κρίσις in this place ſeems to ſignifie the whole Goſpel, the *true religion*, the *true way of worſhipping & obeying God*, the *whole will of God under the Goſpel*, and either is to be rendred *Truth* out of the *Hebrew* משפט, *Iſ.* 42. 1. (whence theſe verſes are taken) which *Prov.* 8. 20 is rendred ἀλήθεια *truth*, and ſignifies ſo, when 'tis rendred κρίσις, *judgement Jer.* 5. 4. *Pſal.* 37. 6. and *Job.* 3. and κρίμα, *Iſai.* 32. 26.) and oftentimes δικαιοσύνη *righteouſneſs*, which is all one with ἀλήθεια *truth*: and ſo in *Heſychius* κρίσιν, ἀλήθειαν (not, as 'tis falſe printed, ἀκολαθίαν) *judgement* ſignifies *truth*: or elſe being rendred *judgement*, it is to be taken in the ſame ſenſe as if 'twere rendred *truth*, as indeed κρίσις *judgement* is the title of the prime Chriſtian virtue, *Righteouſneſs*, or equity in *judging*, Mat. 23. 23. And either way it here ſignifies the Goſpel, and ſo v. 20. alſo. c. Κρίσιν

V. 20. *A bruiſed reed*] The *reed* is the weak, infirme man, the *bruiſing* of that *reed*, is his falling into ſin, and the *flaxe* on fire that is *burning* in the *illychnium*, or *lampe* (ſee *Iſa.* 43. 17. *Jud.* 15. 14. 16. 9.) is the man again, the *ſmoaking flax*, (τυφόμενον) is when the flame is out, or burns darkly for want of oyle, and yet there remains ſome fire in the flaxe, and that ſmoakes, or ſhines dimmely, inſtead of flaming; and anſwerable to that is the man, in whom Grace is decayed, but yet not deſperately or irrecoverably gone out, ſome ſparks of good being ſtill left in him: and this perſon, in this eſtate, *Chriſt* is ſo farre from deſtroying, or triumphing over, that he doth moſt tenderly cheriſh and labour to *reſtore ſuch an one in the ſpirit of meekneſſe*, to a firme habit of Chriſtian practiſe again. This is *Chriſts* practiſe at his coming into the world, as deſigning to plant (not the unſinning, legal, perfect, but) the ſyncere, Evangelicall righteouſneſſe through the world, which is the meaning of the phraſe that followes *untill he bring forth* (or, *ſend forth*) *judgment into victory*; the *Hebrew Iſ.* 42. 3. is *he ſhall bring forth*, and the word *untill* is taken out of v. 4. where the ſame ſenſe is repeated again, & *judgment* again ſignifies the Goſpel, that is, Chriſtian, Evangelicall righteouſneſſe (ſee Note c.) and though εἰς νῖκος in the old Teſtament ſignifies *for ever*, *Lam.* 5. 20. 2 *Sam.* 2. 26. *Job.* 36. 7. *Jer.* 5. 3. *Am.* 1. 11. yet that is, when it renders לנצח which ſignifies both *to victory*, and *to eternity*, but here (ſeeming to be the *Epitome* or breviate of the following words, v. 4. *he ſhall not fail nor be diſcouraged*, it moſt probably ſignifies *victoriouſly*, and notes that the Goſpel ſhall be ſo ſet up over the world, that *he ſhall not faile*, or *be diſcouraged*, that is, either 1. the *bruiſed reed ſhall not faile*, or be *broken* worſe then it is, nor the *flaxe* be *diſcouraged* or *quench'd*; or elſe 2dly, the *Meſſias* ſhall not faile &c. till he have ſet *judgment on the earth*, that is, till he have ſet up the profeſſion of the Goſpel in the world, among the Heathen, if the Jewes will not receive it. By this rendring of it 'twill appeare what is the meaning of לאמת in the Hebrew of *Iſaiah*, and εἰς ἀληθῆ (for ἀλήθειαν) in the *Septuagint*; ſure, that κρίσις εἰς ἀλήθειαν, *judgement in truth* ſhould be ſet for true judgement, and rendred ſo, *he ſhall bring forth true judgment*, and ſo 'twill remain, that εἰς νῖκος ſhall be the ſumme of the following words, v. 4. he ſhall not *faile* nor be *diſcouraged*, *till he have ſet judgment on the Earth*, and ſo the conſequents both in *Iſaiah* and here will be the ſame, There, *and the Iſles ſhall wait for his law*; here, *and in his name ſhall the Gentiles truſt*. d. Κάλαμος συντετριμμένος Λίνον τυφόμενον Εἰς νῖκος

Ib. *Not breake*] It is the cuſtome of all writers, very frequent in the ſacred dialect, to uſe phraſes whereby they underſtand much more then they doe expreſſe. e. Ἴδιωμα λέξεως

an example of it we have in this verſe out of the Prophet, where *Chriſts not breaking the bruiſed reed* ſignifies his great mercy, and kindneſſe in repairing and reſtoring and curing the bruiſed weakling, and ſo his *not quenching the ſmoaking flax*, is his enlivening, quickening, enflaming that fire or ſpark of grace or goodneſſe, which was almoſt *quench'd*. So ἀργὸν ῥῆμα *idle word* v. 36. is much more then *idle*, *vain*, even *blaſphemous ſpeeches*. So *Eph.* 5. 11. where the *Gentile* foule *abominations* taken up by the *Gnoſticks*, are called ἄκαρπα ἔργα τῆς σκότους, *unprofitable works of darkneſſe*, meaning ſurely not that they brought in no profit or advantage, but the greateſt danger, and miſchief in the world. So ἀχρεῖος δοῦλος is a *wicked* and not only an *unprofitable ſervant*. So in *Philoxenus's Gloſſary*, *Nequam* ἀχρεῖος, and *Nequitia* ἀχρειότης, and ſo in *Cyrils Greek Gloſſary*: So in *Heſiod*, ἀχρεῖον ἀνὴρ an *unprofitable man* is he that neither underſtands himſelf nor heeds others, the moſt ſenceleſſe, wretchleſſe perſon: Of the ſame nature is *illaudatus*, *unpraiſed*, in Latine, of which ſee *A. Gellius* l. 2. c. 6. where he proves that word to ſignifie *omnium peſſimum ac deterrimum*, *the worſt and baſeſt of all*. And ſo *l.* 7. *c.* 11. he makes ἄπιστον ἀκόλαστον, ἄχρειον, ἄχρηστον, κακότροπον, μιαρὸν ἤθεσιν, *intemperate*, *unprofitable*, *uſeleſſe*, *ill-mannerd*, *deteſtable*, to be all one, the interpretation of the Latine *Nequam*, a *wicked* man, but literally *good for nothing*. So ἄνομος which properly ſignifies *without law*, and ἀνομία, a *breach*, or commiſſion, *againſt the law*, is oft ſet to ſignifie the higheſt degree of obdurate prophane ſinning, 2 *Theſſ.* 2. 8. being there ſpoken of *Simon Magus* the moſt blaſphemous apoſtate. So though παραβαίνειν literally ſignifies *to tranſgreſſe* and may belong to the leaſt ſin, as being a variation from the ſtrict rule of the Law, yet παραβάτης, *he that tranſgreſſes* 2 *Jo.* 9. and ſo παραβάτης *tranſgreſſor* (ſince the ſolemn title of *Julian*) ſignifies an *Apoſtate*. So 2 *Tim.* 3. 3 ἀφιλάγαθοι, *thoſe which doe not love the good* is ſet to expreſſe the moſt virulent haters of the orthodox pious Chriſtians. So 1 *Cor* 13. 6. where 'tis ſet down as the character of the charitable man, ὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, *he rejoyceth not in iniquity*, the meaning is, he is very much troubled, and ſorrowfull, ſo v. 5. ὐ φυσιῶται, the *charitable* man *is not puft up* ſignifies much more then ſo, that he is extremely humble. So in the third commandement of the Decalogue, where 'tis ſaid of the perjured perſon, that *the Lord will not hold him guiltleſſe*, that ſure ſignifies, that God will look on him, and deal with him as a moſt guilty puniſhable perſon. And ſo 1 *Pet.* 1. 18. ματαία ἀναστροφὴ *vain converſation*, is moſt vitious, and enormouſly ill, and *Rom.* 1. 16. ὐκ ἐπαισχύνομαι *I am not aſhamed*, is, I rejoyce and glory in the *Goſpel of Chriſt*. And *Rom.* 8. 8. *They that are in the fleſh*, (that is, thoſe that follow their carnall appetites, in deſpight of the Law, *cannot pleaſe God*, that is, are very farre from pleaſing, being in profeſt enmity to him v. 7. muſt needs be hated and oppoſed by him. And v. 12. *We are debters not to the fleſh to live after the fleſh* that is, we are farre from all obligation to goe on any farther in any carnall courſe, 'tis more then time to give over that, as 1. *Pet.* 4. 3. *the time paſt of our lives may ſuffice us to have wrought the will of the Gentiles*, that is, 'tis abundantly ſufficient, much more then enough, to have ſpent ſo vilely. So *Rom.* 13. 10. where it is only ſaid of Charity that κακὸν ὐ κατεργάζεται, *it worketh no evil to the neighbour*, the meaning certainly is, that 'tis ſo farre from doing ſo, that it worketh all the good it can, or otherwiſe it would not thence be concluded, that it were πλήρωσις τοῦ νόμου *the filling up*, and improving, *of the law*. Ἀχρεῖος Ἄνομος Παραβαίνειν. Ἀφιλάγαθοι ὐ χαίρει ὐ φυσιῶται. Μάταία ἀναστροφὴ Κακὸν ὐ κατεργάζεται

V. 24. *Beelzebub*] *Beelzebub* in Hebrew בעל זבוב, is rendred by the Greek of the Old Teſtament Βαὰλ μυῖαν, *the prince of the flie* or *flies*, the *god of Ekron* 2 *Kin.* 1. 2. and v. 6. being indeed an Idol, that the inhabitants f. Βεελζεβούβ.

inhabitants of that city in *Palæstine* worshipped, and conceived to have power over all hurtfull *flies*, and to drive them out of their region. That this was the heathen *Jupiter* is not improbable, the title of μύαγρος, μυώδης, ἀπόμυιος, ἀπομυαῖος, μύαγρος and μυοδήκτας being bestow'd on him by the Heathens, that is, *he that caught*, or, *drove away flies*. This Idol in * *Pliny* is call'd *Achor Deus* from *Accaron* or *Ekron* the name of that city, and, as he saith, the *Cyrenæans*, when any plague of flies comes on them, sacrifice and pray to him, and on that they die presently. This is here called *Prince of Devils*, that is, one that hath power over them (as 'twas, it seems, beleived) able to throw them out of those that were possess'd with them, (whole legions together) like swarms of flies, which, with their Prince or chieftain, fly about in the upper and middle region of the ayre; This gives the reason of their speech here, why they conceived *Christ* to cast out Devils by *Beelzebub*, because *Beelzebub* they thought to have that power, and therefore to have the name of *Ruler*, or *Prince of Devils*, and *Christ* visibly casting them out, they thought he operated by this power.

* *Nat. Hist.* l. 10. c. 28

V. 27. *Your children*] *Your children* here signifie either your Disciples, that is, spirituall children, or your countrey-men, that is, children of your nation naturally, and so he means the Jewes, who did pretend at least to exorcise and cast out Devils, *in the name of the God of Abraham, the God of Isaac, the God of Jacob*, which was their ordinary form of Exorcisme; and which, it seems, the sons of *Scheva* were willing to change into the *name of the Lord Jesus*, in imitation of the Apostles Act. 19. 13. So in *Justinus* against *Trypho* the Jew, *If*, saith he, *you invoke the name of any of your Kings, or just men, or Prophets or Patriarchs, the Devil will not obey you, but if you call upon the God of Abraham* &c. *and so exorcise*, ἴσως ὑποσταγήσεται, *perhaps he will obey*; So saith *Irenæus*, *By the invoking of the most high, and almighty, even before the coming of Christ, men were delivered from the wicked Spirits, and à Dæmoniis universis, from all kinds of Devils*; And so *Tertull. contra Marcion.* expounds this passage in S. *Luke* that *Christ* affirms himself *to cast out Devils by the same power*, by which *their children* did, *in virtute scilicet creatoris, by virtue of the Creator.* That there was this custome among the Jewes (and so long continued) of charming and incantations, may farther appear by the latter remainders, (being, as appears by the Christians recouncing them, abuses of the true) which we find in the forms of renouncing Judaisme, in the Liturgies of the Greek Church; where, after the mention of the severall feasts and Sabbaths, is added καὶ τῆς γονλείας, καὶ τῆς ἐποδαΐας, καὶ τοῖς φυλάγμασι, καὶ πᾶσι (not as 'tis read by *Goar* out of *Allatius* his *Manuscript*, and that of *Cryptoferrara*, φυλακτηρίοις by him rendred *observationibus*, but without question) φυλακτηρίοις ἀποτάσσομαι, *I renounce all charms and incantations and defensatives*, &c. The *Phylacteries* there renounced being not those (mention'd in this Gospel c. 23. 5.) worne about them as remembrances of a part of the Divine law, but such Antidotes as we now speak of, which they carried about them, to defend themselves from Witchcraft, and Fascinations, whether they were some written Characters, or the names of God, as *the God of Abraham, the Lord of Sabbaoth*, &c. From the Jewes the Ægyptians borrowed their magicall practises, saith *Orig. cont. Cels.* l. 1. and l. 4. ὧν πλεῖστον δύνανται τὰ ὀνόματα ζωαπτόμενα τῇ τῶν Θεῶν θεραπείᾳ, ὡς ὁ μόνον παρὰ τοῖς ἔθνεσι χρηστὸς ἐν τοῖς θεοῖς εὐχαῖς, καὶ ἐν τῷ καλεπάδην δαίμονας, τῷ, Ὁ Θεὸς Αβραὰμ, ὁ Θεὸς Ισαὰκ, καὶ ὁ Θεὸς Ιακὼβ, ἀλλὰ καὶ σχεδὸν καὶ πάντας παρὰ τοῖς ἐποδαῖων, καὶ μαγεύων πραγματευόμενος· ἐνείσκεται δὲ ἐν τοῖς μαγικοῖς συγγράμμασιν ἡ τοιαύτη τῶν Θεῶν ἐπίκλησις καὶ παράληψις τῶν Θεῶν ὀνομάτων, &c. *The names of Abraham* &c. *join'd with the name of God is not only of force in the Jewes prayers, and exorcisms, but almost all others that dealt in conjurations use them*: and from thence the Ignorant sort came to take *Abraham* for the name of a God, saith S. *Chrysostome*, because of the form Θεὸς Αβραάμ, by them thus easily mistaken. So in like manner the words *Zebaoth* and *Adonai* were ordinary among them, saith *Origen* l. 4. and * *Iamblichus* calls these *Assyria nomina*, that is, *Hebrew names*, as when *Themistius* saith the saying of, *The Kings heart is in the hands of God*, is taken out of the Assyrian books, he clearly means the Hebrew, the Book of the Proverbs, and the letters now used for Hebrew letters, are properly the Assyrian, which in their captivity they compelled them to use, in stead of their own ancient letters, which only the Samaritane retaineth. The same Incantations were by them also used in curing diseases, as I remember there is a famous one in *Trallian* for the cure of the Gowt, and *Pausanias* in his description of the rites of the *Pyretheia* (mention'd by *Strabo* l. 15.) saith that in *Lydia* the Magician having laid wood on the altar, first puts a Mitre on his head, then ἐπίκλησιν ὅτε ὁ Θεῶ ἐποιδὴ βάρβαρος, καὶ ἀδαμῶς ζωὴ τοῖς Ελλησιν, *calls upon some kind of God in a barbarous form, not understood by the Grecians*, ἐποιδὴ ὁ ἀπολεγόμενος ἐκ βιβλίου *he reads his charm out of a book* (we might render it literally, *out of the Bible*) ἀνὰ ὃ πυρὸς ἀνάγκη πᾶσα ἀφθῶαι τὰ ξύλα (as in the story of *Elias*) *and presently the wood is set on fire, Eliac. a.* Such formes as these 'tis not improbable that God was sometimes pleased to prosper, when he was particularly call'd on, as the one true God, as he had revealed himself to his own people, and not as one of the false Gentile gods, and when 'twas thus, 'twas sure the power of the true God, and not any virtue in the words, that did it. This *Christ* uses as an argument *ad homines*, that they who themselves profess'd to cast out Devils by the God of *Abraham*, had no reason to say *Christ* did it by the *Prince of Devils.*

* *De Myst.* l. 8. c. 4.

g. Τοὺς υἱοὺς ὑμῶν

V. 32. *Speaketh a word*] It is ordinary in the Hebrew dialect for *speaking* to signifie *doing*, and *word* to signifie *thing*, and so here to *blaspheme* or to *speak a word against the son of man*, and again *against the Holy Ghost*, is to oppose and resist them. Now the phrase *Son of man*, here belongs unto *Christ*, as he appear'd in the weakness of humane state, the son of *Mary*, considered without any such light shining in him, to convince all men that he was the *Messias*, viz. *Christ* abstracted from the great power of his doctrine and miracles, which when they did appeare, convinced the Auditors to an acknowledgment, that *never man spake as he spake*, and the beholders here, v. 23. and elsewhere, that *sure he was the Messias.* This power (of his doctrine and here particularly) of his miracles, is in the parallel place *Luc.* 11. 20. called the *finger of God* (which what it signifies is cleare by *Exod.* 8. 19. when that is said to be truly the *finger of God*, that is, a work of Gods own power, which the Magicians by their sorcery were not able to doe) and here v. 28. *the spirit of God*: which two phrases *finger of God*, and *spirit of God*, appeare by these two parallel places compared, to be all one and consequently *To oppose*, or to *speak against* the πνεῦμα ἅγιον *the holy spirit*, or the πνεῦμα Θεῶ *Spirit of God*, is in this place to oppose the power, and convincing light of these miracles of his, which manifested him to act by the power of God, & so were the Testimonies of God himself, that Christ was, what he affirm'd himself to be, the *Messias* promised. And that shews the ground of difference betwixt these two sinnes, *speaking against the Son of man*, and *speaking against the Holy Ghost*; the first was the not beleiving him to be the *Messias*, when, though he affirmed himself to be so, yet there was not that convincing light, and manifestation of his being so, but the

h. Βλασφημίαι ῥῆμα τι ὑμᾶτ

second

second was resisting this light thus brightly shining in him, acknowledging the miracles which he did, *Joh.* 11. 48. but rather then they would acknowledge them to be done by God (because if they did that, they must receive him as the *Messias*, which they would not doe, because he was not such an one, as they had fancyed, and desired he should be, a temporall deliverer) affirming them to be done by the Devill v. 24. which being their onely possible evasion, (and that here confuted by *Christ* by three arguments, the first v. 26. the second v. 27, 28. and the third v. 29, and 30.) he now tells them, that this, if they continue in it, must needs bee a wilfull blindnesse, and so not capable of that excuse of ignorance or blinde zeale, of which the former sinne was capable.

i. Ἀφεθήσεται αὐτῷ

Ib. *It shall be forgiven him*] The difference of these two sinnes being set downe, (note h.) it followes now that the former of these was a sinne, for which under the Law of the Jewes there was place for sacrifice, and and so for forgivenesse (upon a generall confession of all unknowne sins, and asking pardon for them of God) It did not incurre that sanction of Death, or Excision from the people, and proportionably (in the Christian anagogy) it was in the number, or of the nature of those sins, by which the sinner, if before living spiritually, doth not *ipso facto* become spiritually dead, nor incurre present obligation to death eternall, but by *Christs* sacrifice is preserved from it; and if before he were spiritually dead, yet is not this such, as is to him imputed, so as to *fill up the measure of his iniquities*, and bring utter desertion upon him, but (as a sin ἀκουσιαδείσης ψυχῆς or *unaffected ignorance*, *Num.* 15. 28.) is accordingly pardonable by a *generall repentance* (such was that of *Nathaniel Joh.* 1. 45. *Can any good come out of Nazareth?* which was speaking a word against the son of man, and yet easily pardonable.

k. Οὐκ ἀφεθήσεται.

Ib. *It shall not be forgiven*] As that former kind of sin was capable of mercy, so this second was of a farre higher nature, none of those ἀγνοήματα *Ignorances*, for which only sacrifices were appointed under the *law*, *Heb.* 9. 7. *Num* 15. 18. but parallel to those, for which there was no Sacrifice accepted (see *Heb.* 10.) but just vengeance and punishment under the Law, to which death without mercy was to be expected on the impenitent opposers, the ὑπεναντίοι and ἀντιλήπτορες *adversaries* and *despisers*, *Heb.* 10. 27, 28. Those that sin thus, are *the soul that doth ought presumptuously*, or *with a high hand*, *Num.* 15. 30. (a *hand lifted up*, saith the Hebrew, a *hand against Gods finger*, *Lu.* 11. 20. or *against the holy Spirit* here) and so that reproaches the Lord there, as the spirit, *Heb.* 10. 27. (which is just the βλασφημία or *blaspheming* the *spirit* here, and so the *Hebrew* נאץ *reproach* there is rendred *blaspheny* by the Greek 2 *Kin.* 19. 22.) and so *must be cut off from the people*; And proportionably now under the Gospel such a sin as this *shall not be forgiven*: the offender thereby, if he were before spiritually living, certainly dyes spiritually, and so is cut off from Gods true *Israel* (and by the Apostles and the Churches discipline is to be cut off from the congregation by censures) the sacrifice of *Christs* death, typifyed by the legall sacrifices, doth not obtain, that such sinners should not fall into present spirituall death, and present obligation to eternall death, nor doth the *spirit of meeknesse*, but the *rod* of Excommunication belong to such. Or if the offender were not before spiritually living, this addes unto his dead works, and so brings on him a new obligation to eternall death; Though the sacrifice of *Christs* death, if they repent of such sin particularly, and actually, (God giving them space of life to do so) may and certainly doth raise them up from this spiritual death, and obligation to eternall, by Justification. But without such particular speciall repentance from their sin particularly retracted, they shall continue in death spirituall here, till they fall into eternall hereafter, which is now by *Christ* most clearly revealed against all wilfull sin continued in impenitently, though it were not before so clearly revealed under the Law. The issue of this whole matter, as farre as concern'd the Pharisees there, was this, that unlesse their sinne were particularly retracted by repentance, and *Christ* received, and acknowledged upon these miracles of his, or afterwards by the conviction, which the *Holy Ghost* should work upon the crucifiers, they can never have pardon or remission, not that they that were here guilty, should never after repent, or upon repentance be accepted; This is not said here or in any other place, but rather the contrary is every where affirmed in the Scripture, which offereth Repentance to all (and that so really, that by the grace of *Christ*, and the *Holy Ghost* assisting his word they may receive it) and promiseth pardon to all, be they never so great sinners, so they doe amend their lives sincerely, and lay hold on Gods mercy in *Christ*; and this is particularly apply'd to those Pharisees, by force of *Christs* prayer for his crucifiers (which was certainly heard) *Father forgive them*, that is, deny them not the means of forgivenesse, (the power of Repenting) and forgivenesse if they shall repent; And accordingly the Apostles after teach that God had exalted *Christ to his right hand to give repentance unto Israel*, *Act.* 5. 31. that is, to all Israel, *Act.* 2. 36, and 38. and particularly those crucifying rulers, *Act.* 3. 17. whose ignorance is there, as on the crosse by *Christ*, urged to make their case the more hopefull, not that it was not notoriously vincible and criminous, but that they had not yet received all those means, and methods of the *Holy Ghost* for their conversion, the greatest of all being yet behind, the *raising up Christ from the dead*, to be such a sign to move them, as *Jonas* was, whereupon v. 38. &c. he tells them, that that only sign more they should have (though they were a malitious and *adulterous generation*) and when that was witness'd by the descent of the *Holy Ghost* upon the Apostles, and the preaching, and miracles wrought by that descent, then they that come not in to *Christ*, *shall never be forgiven*, nor be capable of any farther means of working Repentance in them, this being indeed the last that should ever be allow'd them.

l. Ἄφεσις εἰς μέλλοντα δίδωσι

Ib *In this world &c.*] This phrase seems to referre to a perswasion of the Jewes that some sins which could not be forgiven upon their sacrifices (whether their daily sacrifices, or that on the great day of Expiation) and so are irremissible ἐν τούτῳ τῷ αἰῶνι, *in this age*, might yet be remitted, and pardon'd ἐν τῷ μέλλοντι, *in that to come*, which sometimes signifies among them the age of the *Messias*, sometimes the state after death, (see note on *Lu.* 1. 0.) But of this sin unrepented of, saith *Christ*, there is no place for any such hope; That opinion of yours, that every Jew hath his part in the age to come, as that notes the age of the *Messias* (there being now no farther *Messias* to be look'd for by you) shall stand you in no stead, if you stand out impenitently against all this light and manifestation of divine power, now evidently testifying, that I am the *Messias*. And for the state after death, when that comes and your sentence is once past, there will be small hope of relief, or release for you.

m. Ἀργὸν ῥῆμα

V. 36. *Idle word.*] The word ἀργὸν may bear proportion in sense to the Hebrew שוא, which signifies *vain* indeed, but frequently *false*, because that which is false wants the solidity and substance of Truth. So ματαιον λόγον καὶ ψευδῆ, *vanity and lyes*, *Prov.* 30. 8. Or as the Greek ἀργὸς is derived, quasi ἄεργος, when the words are *without deeds* agreeing to them. Thus κενὸς λόγος *vain speech*, *Eph.* 5. 6. is, not *unprofitable*, but *false speaking*, such as with which they are advised, that they be not deceived. But 'tis farther observable from the Scripture style, mention'd Note e. (which

(which uſes to ſignifie more then the words literally import) that the word ἄκαρπος *unfruitful Eph.* 5. 11. and μάταιος *vain* doe ſignifie not only the negation of, but contrariety to all profit, that is, the greateſt wickedneſſe. and ſo may ἀργὸς here. The advice of *Pythagoras*, Αἱρετώτερόν σοι ἔστω λίθον εἰκῇ βάλλειν ἢ λόγον ἀργόν, *Let it be more deſirable to thee, or chooſe rather to caſt a ſtone at an adventure, then an idle ſpeech*, where it is evident that λόγος ἀργὸς is at leaſt a *raſh ſpeech*, and ſuch, as from which a man himſelf, or others may as probably receive ſome conſiderable hurt, as from a ſtone raſhly caſt we have reaſon to expect. And accordingly in this place *R. Stevens* mentions another reading, πονηρὸν, in ſtead of ἀργὸν, *every wicked word.* Thus will the ἀργὸν ῥῆμα be the ſame with πονηρὸν *evil things* v. 35. and thus it may referre to the notion of πονηρὸν ῥῆμα uſed for *reproach* and *contumely*, c. 5. 11. for ſuch was that againſt *Chriſt* v. 24. that great contumely and *falſity* of his *caſting out Devils by the Prince of Devils* That it is ſome grand crime, not every word which tends not to ſome ſpecial end of Chriſtian edification, appears by the next verſe, where they are affirm'd to be ſuch, as for which under *Chriſt* men are ſure to be condemn'd, and not by evil works or actions only.

n. τρεῖς ἡμ. καὶ τρεῖς νύκτας.

V. 44. *Three dayes* &c.] That *Chriſt* was not in the earth *three nights*, it is clear, and therefore the way of interpreting this place muſt be taken from a figure, which expreſſes one whole thing by two parts of it. Thus the *heaven* and the *earth* in S. *Peter* 2 *Pet.* 3, 7. (ſee Note e.) ſignifie the world; And the natural day, conſiſting of night and day, and beginning among the Hebrews at Evening, is here meant by this phraſe *night and day*, and ſo *Chriſt* is ſaid to be *three dayes and three nights in the earth*, though the firſt natural day he was not in the grave any part of the night, but the latter part of the Friday, all Saturday, and ſo much of Sunday as untill the Sun approached their Horizon. The reckoning of Daies by the Jewes was by the νυχθήμερον *evening and morning*, which made up the naturall day, ſo among the *Athenians* alſo, ſee *A. Gellius* l. 3. c. 2. And as it is practiſed in the buſineſſe of Circumciſion, which was preciſely obſerved the eighth day, if the child were born in one day, though but half an hour before the end of it, that is, before the beginning or evening of the next, that half hour was counted for one of the eight daies (becauſe, ſay they, legall daies are not accounted from time to time, or from houre to houre) ſo is it here, that part of Friday wherein he was buried, was the firſt day of this number. Thus when *Lu.* 9. 28. 'tis ſayd, *about eight daies after*, *Mat.* 17. 1. and *Mar.* 9. 2. 'tis *after ſix daies*, that is, after ſix daies complete, the firſt and the laſt being not complete, and ſo though numbred by one, yet omitted by two Evangeliſts, and accordingly the ſpace of theſe very *three daies*, of *Chriſts* lying in the grave untill his reſurrection, are, when 'tis prophetically mentioned by *Hoſea*, c. 6. 2. ſaid to be *after two days*: So a *luſtrum* and an *Olympiad*, though they contain but four complete yeares are yet ſaid to be five yeares, after the manner of our accounting a *tertian*, and a *quartan Ague*. See *Nebriſſenſis quinquag.* c. 25. and *If. Caſaubon* againſt *Baron.* p. 16.

CHAP. XIII.

Paraphraſe.

1. THE ſame day went Jeſus out of the houſe, and ſate by the ſea ſide.

2. And great multitudes were gathered together unto him, *ſo* that he [went into a ſhip and ſate] and the whole multitude ſtood on the ſhore.

2. was forced to goe ſit in a boat

3. And he ſpake many things unto them [in parables] ſaying, Behold a ſower went forth to ſow,

3. by ſimilitudes.

4. And when he ſowed, ſome *ſeeds* fell by the waies ſide, and the fowles came and devoured them up.]

4. And as he ſowed in the field, ſome of his ſeed fell on the path, or the ground which was not prepared for ſowing, but left to goe on in paſſing through the field, and there, that which fell, was (trod on, ſaith Luke, and ſo was never able to grow, but lay till it was) devoured by the birds.

5. Some fell upon ſtony places, where they had not much earth, and forthwith they ſprang up, becauſe they had no deepneſſe of earth.]

5. ſufficient mould to take root, only enough to cover them, and by that meanes as the manner is, they came up the ſooner for having no depth of mould to take root in.

6. And [when the ſun was up] they were ſcorched, and becauſe they had not root, they withered away.

6. when the time of year came for the ſun to get up to more ſtrength and heat.

7. And ſome fell [among thornes, and the thornes ſprang up, and choaked them.]

7. in ſome parts of the field, where there were roots of bryars not deſtroyed; and the bryars or thornes overgrew the corne, and ſo choaked it.

8. But other fell into good ground, and [brought forth fruit] ſome an [a] hundred fold, ſome ſixty fold, ſome thirty fold.

8. thoſe cornes ſprang up proſperouſly to the harveſt, every corne yeilding plentifully. a.

9. Who hath ears to heare, let him heare.

10. And the Diſciples came and ſaid unto him, Why ſpeakeſt thou to them in parables?]

10. And his Diſciples wondred that he ſhould ſpeak ſo myſtically and obſcurely to the people, and therefore asked him why he did ſo.

11. He anſwered and ſaid unto them, Becauſe it is given to you to know the myſteries of the kingdome of heaven, but to them it is not given.]

11. And he gave them this anſwer, The underſtanding the higher and obſeurer parts of the Goſpel is a priviledge that belongs only unto you diſciples, which are beleivers already, which have already received and profited, and undertaken to direct your lives according to the rules of my doctrine communicated to you, but theſe which have not done ſo, are not yet fit for revealing of ſecrets to them, (that which is fitter for their turn, is to be incited by the darkneſſe of parables to enquire into the meaning of them v. 13.)

12. For whoſoever [b] hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.]

12. Whoſoever hath to purpoſe, that is, hath made uſe of any degree of grace or knowledge afforded him by God, ſhall have more given him (as in the ſeed that fell on good ground) he ſhall have an abundant encreaſe, as proverbially 'tis known of rich men, 'tis eaſie and uſual for them to grow richer ſoon, by wiſe imployment, and laying out of their wealth, and every mans preſenting them, But whoſoever is poor ordinarily growes poorer: And ſo ſhall it be in the ſpiritual wealth, whoſoever imploys what he hath, he ſhall encreaſe by exerciſing his graces, and beſides, have addition from God, but whoſoever makes not uſe of what he hath, and ſo by his own fault falleth into povetry, he ſhall not onely be denyed more b.

but

but ſhall be deprived of what he hath, the means of grace ſhall be taken from him, and alſo grace it ſelf, (as to that meaſure, which is in all the children of God) upon his wilfull continuance in ſin againſt conſcience, And all degrees of it taken away, either when he ſhall have filled up the meaſure of his iniquities, or (in all who die before effectual repentance) at death.

13. Parables may be deſigned to ſeverall uſes, 1. They

13. Therefore ſpeak I to them in parables, becauſe they ſeeing, ſee not: and hearing, they hear not, neither doe they underſtand.]

are ſuch things that thoſe who deſire ſincerely to learn, may by induſtry and examination of the parables more fully diſcerne by them, then by the plaineſt ſpeech, and withall better carry it away and retain the ſenſe of them; But ſecondly, They that willingly ſhut their eyes againſt the light, becauſe their deeds are evil, they doe not uſe to ſee, but underſtand and diſcerne leſſe by parables then otherwiſe (and yet thirdly, if they have any deſire of learning left, parables will more excite and inflame a deſire of underſtanding and enquiring after the meaning of them then any thing elſe) and therefore doe I not ſpeak plainly to them, but in ſuch veiles as theſe, becauſe what hath formerly been without parables delivered unto them, as plainly as what is before their eyes, they have not made uſe of.

14. And ſo what Eſaias foretold of Gods dealing with an obſtinate people,

14. And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall heare, and ſhall not underſtand, and ſeeing ye ſhall ſee, and ſhall not perceive.]

although it was foretold of ſome of your anceſtors, yet hath a moſt eminent completion now, and is found moſt true of them, That they ſhall not receive ſo much profit, as otherwiſe they might, by what is repreſented or delivered to them; things ſhall be ſo ænigmatically and darkly repreſented to them as that they (having before ſhut their eyes, v. 13.) ſhall now diſcerne but little.

15. And this is a juſt judgement of Gods upon them, for their former obduration and obſtinacy, in that they have hung down their

15. For this peoples heart is waxed groſſe, and their eares are dull of hearing, and their eyes they have cloſed, leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them.]

eares (as creatures doe that hearken not, whereas others hold them up) and ſhut their eyes againſt me, wilfully blinded themſelves; for fear, as 'twere, that they ſhould ſee, or hear, or underſtand, and by repentance and converſion become capable of my working cures of mercy on them, which otherwiſe I ſhould infallibly doe, (and alſo, on Gods part, leſt ſuch precious knowledge ſhould be expoſed to farther contempt.) See note on Mar. 4. a.

16. that by receiving what hath been already

16. But bleſſed are your eyes, [* for they ſee,] and your eares, † for they hear. * that ὅτι † that, ὅτι

taught you, you are thus capable of theſe higher illuminations.

17. For though there have been many men imploy'd by God to reveal his will to o-

17. For verily I ſay unto you, that many prophets and righteous men have deſired *to* ſee thoſe things which ye ſee, and have not ſeen them: and to hear thoſe things which ye hear, and have not heard them.]

thers, and many ſo farre in Gods favour, that God hath made himſelf known very particularly unto them, as Abraham and Moſes with whom he talk'd face to face, yet the revelations now made to you, are infinitely beyond all thoſe that were ever afforded men before.

18. You diſciples therefore to whom it is given to know the myſteries v. 11. (from whence to this 18. verſe all was ſpoken as in a parentheſis) Hear

18. Hear ye therefore the parable of the ſower.]

ye the meaning of this parable.

c. 19. When the Goſpel is preached to any, and he lays

19. When any one heareth the word of the kingdome, and [c] underſtandeth it not, then cometh the wicked one and catcheth away that which was ſown in his

d. not to heart, but by temptati-

heart; † this [d] is he which received ſeed by the waies ſide.] † this is it which is ſown by the path ſide.

ons is induced to live an unchriſtian life, This is it that is meant by the ſeed that is ſown by the path-ſide; that is, by that part of the parable mention'd v. 4.

20. But the ſowing of ſeed on the ſtony ground denoteth him, that at the firſt hearing receives the Goſpel with all greedineſſe and joy, looking only on the ſmoother part of it.

20. But * he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it.] * that which is ſown on ſtony ground. ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, ſee note d.

21. But for want of an honeſt heart, a good ſoyle, where it may take deep root,

21. Yet hath he not root in himſelf, but dureth for a while; for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.]

for want of reſolution to bear whatſoever the Goſpel requires of them, they laſt but a little while, Aſſoon as ever Chriſtianity is perſecuted, aſſoon as any chargeable duty is required of them, immediately they are galled and diſcouraged from going any farther in the waies of piety. See note on c. 11. c.

22. But the ſowing of ſeed among thorns denoteth him, that heareth the Goſpel, but the ſollicitude and care of preſerving the things of this world (and of getting of riches) being in his heart, where the word is ſown, ſuffocates it, and ſo renders the word in him unfruitful, makes him live never the better for being a Chriſtian.

22. * He alſo that received ſeed among the thorns, is he that heareth the word, and the cares of this world, and the deceitfulneſſe of riches choke the word, and † he becometh unfruitful.] * And that which is ſown ὁ δὲ σπαρείς † it becometh γίνεται

23. But the ſowing the ſeed in good ground denoteth him, that by hearing and underſtanding, and laying to heart the precepts of Chriſt, expreſſes the effects of it by bringing forth abundance of Chriſtian practiſe all the life after, ſome in a greater meaſure then others, but all in a good proportion.

23. But * he that received ſeed into the good ground, is he that heareth the word, and underſtandeth *it*, which alſo beareth fruit, and bringeth forth, ſome an hundred fold, ſome ſixty, ſome thirty.] * that which is ſown upon

24. The ſtate of the Goſpel or ſucceſſe of Chriſts preaching in the world.

24. Another parable put he forth unto them, ſaying, [The kingdome of heaven] is likened unto a man which ſowed good ſeed in his field.

25. all through the wheat, all over the ground,

25. But while men ſlept, his enemy came and ſowed * tares [among the wheat] and went his way, * cockle ζιζάνια

26. This was not diſcern'd at the time, but when the corn came up, and began to eare, then beſide the wheat that was ſow'd, there appeared cockle alſo.

26. But when the blade was ſprung up, and brought forth fruit, then appeared the * tares alſo.] * cokcle

27. Certainly all the ſeed which thou didſt ſow in thy field was good wheat, And yet we diſcern now a great deal of cockle among it, Whence ſhould this be?

27. So the ſervants of the houſholder came and ſaid unto him, Sir, [didſt not thou ſow good ſeed in thy field? From whence then hath it tares?]

28. He

28. He said unto them, An e enemy hath done this. The servants said unto him, Wilt thou then that we goe and gather them up?]
the servants offer their pains if he please to accept them, to goe presently and weed up all the cockle.

28. Some malicious person hath done this, Hereupon

29. But he said, [Nay, lest while ye gather up the tares, ye root up also the wheat with them.]
cture with the wheat, that the one cannot be pull'd up, but the other will follow, if it be done by you, that are not so able to discern them.

29. No, for some of them are in such a conjun-

30. Let them both grow together [untill the harvest, and in the time of harvest, I will say to the reapers,] Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

30. untill my time of judgement, and then I will appoint the Angels my officers, saying,

31. Another parable put he forth unto them, saying, [The kingdome of heaven is like to] a grain of mustard-seed, which a man took and sowed in his field,
procreative nature both in the world, and in the heart of man, where 'tis received, that it is fitly resembled to, &c.

31. The state of the Gospel is of such a growing

32. Which indeed is the least of all seeds, but when it is grown, it is the * greatest among herbs and becometh a tree, so that the birds of the aire come and lodge in the branches thereof.]
ously, it becomes bigger then any thing that comes from a seed, and among the Jews grows into a tree with boughs large enough for birds to roost or lodge in. See note on Lu. 13. a.

*greater then herbs, μείζον των λαχάνων.

32. Which being one of the least seeds that are, yet when it comes up prosper-

33. Another parable spake he unto them, [The kingdome of heaven is like unto leaven, which a woman took and hid in three measures of meale, till the whole was leavened.]
them and affect them, and all the actions that flow from them, that it is fitly resembled to leaven, whole, that although it appeareth not in any part of it visibly, yet every part hath a tincture from it.

33. The Gospel hath such a secret invisible influence on the hearts of men, to change so mixt throughly with the

34. All these things spake Jesus unto the multitudes in parables, and without a parable spake he not unto them,

35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, [I will f utter things which have been kept secret from the foundation of the world.]
time, and now, though in parables, are revealed by me.

35. I will powre out all those mysterious truths which have been kept close from all

f.

36. Then Jesus sent the multitude away, and went into the house: and his Disciples came unto him, saying, [Declare] unto us the parable of the tares of the field.

36. Explain, interpret.

37. He answered and said unto them, He that soweth the good seed is the son of man.

38. The field is the world, the good seed are the children of the kingdome: but the tares are the children of the wicked one.]
ving here; that part of the parable that concerneth the good seed, signifies the Christians: but that of the tares, signifies the wicked seducers, such were the Gnosticks, and other hereticks of the first times, such are all hereticks and schismaticks since.

38. The field is this world, the place of our li-

39. The enemy that sowed them is the devil, [the harvest is the * end of the world] and the reapers are the Angels.
seducers) shall be called to account, is, to this people, that solemn approaching time of their visitation, as to all other people, the time of final excisions, and especially the day of judgement.

*conclusion of the age συντέλεια τοῦ αἰῶνος.

39. The time when beleivers and unbeleivers (and

40. As therefore the tares are gathered and burnt in the fire: so shall it be [in the † end of this world.]
as his judgement on the Jews (see note on c. 24. c. and on Lu. 1. o.) and such the last dreadful day of doom.

†conclusion of this age.

40. At Gods times of eminent discrimination, such

41. The son of man shall send forth his Angels, and they shall gather out of his kingdome all * things that offend, and them which doe iniquity.]
justice shall destroy all hereticks and schismaticks, that any way keep others from the Christian religion, and all that live profestly in any unlawful course of contrariety to Christian purity.

*scandals τὰ σκάνδαλα.

41. Christ by his messengers and instruments of his

42. And shall cast them into a furnace of fire: there shall be wayling and gnashing of teeth.

43. Then shall [the righteous shine forth as the Sun in the kingdome of their father.] Who hath ears to hear, let him hear.
nently in the Church here, and after in glory.

43. The true pure Christian professors shine emi-

44. Again, [the kingdome of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.]
them, and becomes matter of infinite joy and desire to them, and so is likened fitly to a treasure, which a man finding casually in a field, hid again or concealed it, and then designing to get it into his possession, accounts no price that he can pay too dear for it.

44. The Gospel being by some not look'd after, is yet sometimes met with by

45. Again, [the kingdome of heaven is like unto a Merchant man seeking goodly pearles.

46. Who when he had found one pearle of great price, he went and sold all that he had, and bought it.]
comes as a rich prize doth to a merchant, which is in pursuit of rich merchandise, and meeting with a jewell for his turn, layes out all his estate upon it.

45, 46. Others there are which have followed the study of wisdome, and thirsted after some instructer, and then the Gospel of Christ

47. Again, the kingdome of heaven is like a net which was cast into the sea, and [gathered of every kind.]

47. caught fish of all sorts, good and bad.

48. Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast [the bad] away.

48. That which was sick, or unwholsome at the season.

49. So shall it be [at the end of the world, the Angels shall come forth, and sever the wicked from among the just.]
his revenge upon his enemies, not only at the destruction of the Jewish State (wherein that discrimination shall be made betwixt beleiving and unbeleiving Jews, reformed and unreformed) but especially at the final day of every of the world.

49. At the time wherein Christ shall come to work mans doom, at the conclusion

50. And ſhall caſt them into the furnace of fire, there ſhall be wailing and gnaſhing of teeth.

51. Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52. Then ſaid he unto them, [Therefore every ſcribe, which is * inſtructed unto the kingdome of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.]

* made a diſciple for, μαθητευθεὶς εἰς.

g. 52. Therefore if, over and above your knowledge in the law, ye have underſtood the things which I have told you of the nature of the Goſpel, the excellency of it beyond all other profeſſions, and the obligation to good life, ye are obliged to ſhew forth the effects, and to the old actions of your former life, acted by Jewiſh principles, to ſuperadde a Chriſtian practiſe, after the manner of the houſholder, who when he makes ſhew of his poſſeſſions, his proviſions, or wealth, brings forth, and ſhews the fruit of the new, as well as the ſtore of the old year, his new, as well as old rayments, &c. and all little enough for the frank entertainment of his gueſts.

53. And it came to paſſe, that when Jeſus had finiſhed theſe parables, he departed thence.

54. And when he was come into his own countrey, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdome, and theſe mighty works?]

54. And coming to Nazareth where he was bred, he ſet about the work of publick teaching of them in their aſſemblies, which he did in ſuch manner, expreſſing ſuch knowledge, and doing ſuch miracles, that they which ſaw and heard were amazed and aſtoniſh'd at it, ſaying, What means of knowledge hath he had by his education, and from whence can he be imagined to derive the power of doing ſuch miracles?

55. his firſt couſens. 55. Is not this the carpenters ſon? is not his mother called Mary? And [his brethren] James, and Joſes, and Simon and Jude?

56. Whence then is it that he thus farre excels and ſurpaſſeth all them? 56. And his ſiſters, are they not all with us? [Whence then hath this man all theſe things?]

57. diſcouraged from following him any longer, 57. And they were [* offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own country, and in his own houſe.]

* ſcandalized at, ſee note on c. 11. 6.

whereupon Jeſus ſaid unto thoſe that were preſent, This is no ſtrange thing to me, for it is proverbially obſerved, that a Prophet, or any ſent from God is not deſpiſed or undervalued ſo much any where, as among his own country men and kindred, who knew his birth here below, but know not of his commiſſion from heaven.

58. And he did not many mighty works there becauſe of their unbeleif.

Annotations on Chap. XIII.

a. Διδόναι ἑκατόν. V. 8. *Hundred fold*] That great proportion of an *Hundred fold* in the harveſt is no ſuch prodigious encreaſe, as men imagine. For though it were ſtrange that to the number of the buſhels of ſeed, there ſhould be an hundred times ſo many brought home by way of increaſe, becauſe a great deal of the corn that is ſowed, miſcarries, and comes to nothing, yet it is eaſie to obſerve, that from one ſingle corn (which is here referr'd to by the ὁ μὲν ἑκατὸν, &c. and ἓν in *Mark*, that is, *one, an hundred*) there oft comes ſo many branches, and ſtalks, and grains in all thoſe ſtalks, as may eaſily and ordinarily make up the number ſometimes of thirty, ſometimes of ſixty, nay ſometimes of an *hundred fold*, though the truth is, the *hundred fold* is the liberalleſt proportion, and ſo is ſet down as the higheſt degree of fruitfulneſſe in the good ground. See c. 19. 29.

b. Ἔχῃ. V. 12. *Hath*] The word ἔχειν ſignifies here, (as 'tis plain by the parable,) to *uſe*, to *occupy*, to *traffick* with grace, to take that care of it, which belongs to ſo great a treaſure, ſo ſaith *Phavorinus* in the word ἐυνοῦχος; ἔχειν τὸ σπουδαίως ἔχειν φασὶ καὶ φυλάττειν. *To have* is uſed for to take *care of*, to *keep*, thus perhaps may κάειν ἔχειν ſignifie *Heb.* 12. 28. though it be capable of another rendring, as there we ſhall ſee.

c. Συνίημι. V. 19. *Underſtandeth*] Συνίημι ſignifies ordinarily *laying to heart, thinking on, conſidering*, ξυνέηκε, Συνέλαβε, ſaith *Didymus*, and ſo Συμβάλλω *Luke* 2. 19. ſeems all one with it; and ſo *Suidas*, Συνίημι δὲ τὸ νοῶ, to *conſider* or *think on*, and σκόπει, βλέπε, Συνίει, and *Heſychius*, Συνίασιν, νοοῦσιν. So Ὀδύσ. ὁ. Σιγῇ νῦν ξυνίει καὶ πέρπο, *Conſider and pleaſe thy ſelf in private.* And ſo *Prov.* 21. 12. the *Septuagint* renders *Maſchil* by Συνίει, and ſo *Pſal.* 106. 7. and ſo here v. 15. *conſider* and turn, anſwerable to *Ezech.* 18. 28. *becauſe he conſidereth and turneth away from his ſins.*

d. Ἐκεῖ. Ib. *This is he*] That the ἕτος δέ παρεὶς ſignifies literally not *Him that receives the ſeed*, but *that which is ſown*, either ὁ σπόρος the *ſeed* in S. *Luke*, or ὁ λόγος *the word* or the like, appears both by the parable, in which anſwerable to it is the ἃ μὲν ἔπεσε, &c. *ſome fell*, that is, in ſowing fell, and alſo more particularly by the parallel place, *Luke* 8. 11. where 'tis ſaid, that ὁ σπόρος ἐστὶ λόγος, *the ſeed is the word*, and v. 14. inſtead of the παρεὶς *ſown*, is the τὸ πεσὸν, *that which falls*, which muſt needs be the corn, and not the ground, and in S. *Mark* c. 4. 19. 'tis clearly the *corn* (and not the man or the ground) that *becometh unfruitful*, and therefore 'tis clear that as ἕτος *he* referres to the whole precedent oration, *when any one heares*, &c. ſo the παρεὶς *ſown* is the whole of that part of the parable, the ſeed, and the ground, and the ſowing, and the fowles picking it up, all together, and then ἐστὶ ſignifies *is denoted by*. Only 'tis true, that in the following expreſſion ἕτός ἐστιν ἀκούων, *this is he that heareth*. &c. the word *is* is taken a little otherwiſe, and the phraſe ſignifies, *this is it*, (that is, the ſeed ſown in that ground, or *in complexo*, the ſeed with its ground, is it) *which denoteth*, or *by which is denoted he that heareth*, &c. By both which 'tis obſervable, that in the Scripture Dialect, the word ἐστὶ *is* or ἕτός ἐστι, *this is* doth either, as S. *Auguſtine* ſaith, ſignifie *ſignificat, ſignifies*, or *ſignificatur, is ſignified*, that is, denotes one thing which is anſwerable to another, whether it be the ſign, or the thing ſignified, ſometimes the ſigne, as v. 19. the ἕτός ἐστιν ὁ παρὰ τὴν ὁδὸν παρεὶς, *this is it that is ſignified by the ſeed ſown by the path ſide*, and ſometimes the thing ſignified, as v. 20. ἕτός ἐστιν ὁ τὸν λόγον ἀκούων, *this is it which ſignifieth him which heareth the word*, &c. and ſo v. 22. and 23.

e. Ἐχθρὸς ἄνθρωπος. V. 28. *Enemy*] The phraſe ἐχθρὸς ἄνθρωπος, literally *enemy man*, is here an Hebraiſme, the like as we ſhall find *Heſt.* 7. 6. *the man adverſary*, or *adverſary man*, *is this wicked Haman.* And ſo it reſtrains not the word here to a man, but leaves it in the latitude, that ἐχθρὸς alone would be, a man, or devil.

f. Ἐρεύξομαι. V. 35. *Utter*] The word ἐρεύξομαι muſt be rendred, *I will poure out*, for, ſaith *Heſychius* ἐρεύξει, βρύσεται, it ſignifies to *ſend forth*, ſo as a fountain doth water, or as a Tree its juyce or moyſture. Thus נבע (which *Pſal.* 19. 3. and ſo *Pſal.* 119. 171. and *Pſal.* 145. 7. is rendred ἐρεύγομαι) ſignifies *ſcaturire*, or *exundare*, to *pour forth* water from within it, as here the κεκρυμμένα, *what was before kept cloſe* within.

g. Γραμματεὺς Μαθήτης. V. 52. *Scribe*] The γραμματεὺς *Scribe*, here ſet oppoſite to μαθητὴς *diſciple*, ſignifies him that is skilful in the

the Mosaical Law (as the disciple is he that hath thereto superadded the knowledge of the Gospel) or any man consider'd as furnished with sacred instructions, and observations out of the Law, and the Prophets, and their μυσταγωγίας, any skill in the mysteries of the old Testament, or Jewish religion; who when he becomes a Disciple, or turns Christian, he becomes furnish'd with the mysteries of the New Testament; By this means he is here said to be like the *house-keeper*, who for the maintaining of his family all the year long, is supposed to have a repository for provisions (which is here call'd his θησαυρὸς or *store-house*) and there to have layd in provisions of both sorts, new and old, the new of daily purveyance, and the old which we call the *store*. And being thus furnish'd, when any entertainment is to be made, he brings forth, and useth what is necessary of both. So for the furnishing a table he brings forth his hot and cold meat, that which is new dress'd, and that which remains of former meals. And so in all other parts of Oeconomy, New and old garments in the wardrobe. Thus doth this knowing Jew, being now farther instructed by *Christ*, lie under an obligation of performing, as occasion requires, all actions both of Morall and Christian virtues, but first and especially of Christian, which are the new, here first named, though the μαθητεύθεις was last, by way of ἐπάνοδος, in other places frequently observable. See Note on chap. 7. b.

CHAP. XIV.

Paraphrase.

1. AT that time Herod the Tetrarch heard of the fame of Jesus,

2. And said unto his servants, This is John the Baptist, [he is risen from the dead, and therefore mighty works doe shew forth themselves in him.]

2. though John the Baptist, when he lived, did no such miracles, yet being put to death, and God thinking fit to raise him from death again, 'tis reasonable to expect that God will assist him with a miraculous power to assure men that he was sent from God, his rising from the dead is so strange a thing, that it must needs be attended with other miracles.

3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake his brother Philips wife.

4. For John said unto him, It is not lawful for thee to have her.

5. And when he would have put him to death, he feared the multitude, because they counted him [as a prophet.]

5. a Prophet, or of somewhat a higher rank, more then a Prophet, c. 11. 9.

6. But when Herods birth-day was kept, the daughter of Herodias daunced before them, and pleased Herod.

6. Mar. 6. note b.

7. Whereupon he promised with an oath, to give her whatsoever she would aske.

8. And she [being before [a] instructed of her mother,] said, Give me here John Baptist's head in a charger.

8. upon the advice, impulsion, instigation of her mother, with whom she consulted what she should ask. a.

9. And the King [b] was sorry; nevertheless for the oaths sake, and them which * sate with him at meat, he commanded it to be given her:]

9. This petition was very unacceptable to Herod, yet because he had sworn, and that it might not appear a levity, or inconstancy to those that were at the feast with him, when he made the oath, he gave appointment it should be so. b.

* lay. συνανακειμένους.

10. And he sent, and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damosell: and she brought it to her mother.

12. And his disciples came and took up the body and buried it, and went and told Jesus.

12. And John's disciples took care of his burial, and (probably) continued with that being done came to Jesus, whose forerunner John was, and told him what had befaln John, and him as his disciples.

13. When Jesus heard of it, [he departed thence by ship into a desert place apart; and when the people had heard thereof, they followed him on foot out of the cities,]

13. that the same might not befall him, before he had fulfilled his office, for which he was sent, (see c. 12. 15.) he departed by ship from thence, taking none but his Disciples with him, and went to a place which was not inhabited, and when the people heard whither he was gone, they took a compasse by land, and came to him thither.

14. And Jesus went forth, and saw a great multitude, and [was moved with compassion toward them, and] he healed their sick.

14. was so kind, as not to conceale himself from them any longer, but came to them, and when he was come,

15. And when it was evening, his Disciples came to him, saying. This is a desert place, [and the time is now past] send the multitudes away, that they may goe into the villages and buy themselves victuals.

15. the time of evening when every one gets him to his Inne and provides for his supper is already past,

16. But Jesus said unto them, They need not depart, give ye them to eat.

17. And they say unto him, We have here but five loaves and two fishes.

18. He said, Bring them hither to me.

19. And [he commanded the multitudes to sit down on the grasse,] and took the five loaves, and the two fishes, and looking up to heaven he [c] blessed, and brake, and gave the loaves to *his* Disciples, and the Disciples to the multitude.

19. he appointed the Apostles Mar. 6. 39. to dispose them meal-wise on grasse-plats there, c.

20. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full:

21. And they that had eaten were about five thousand men, [besides] women and children.

21. not counting

22. And straightway Jesus constrained his Disciples to get into a ship, and to goe before him unto the other side, while he sent the multitudes away.]

22. Upon this the multitudes designing to take him and proclaim him King, John 6. 15. he presently sent his Disciples before him by sea to the wildernesse, Mar. 6. 32. (which was on the same side with Bethsaida and Capernaum, whither it seems they went, Joh. 6. 17.) that so he might quietly dismisse the multitude.

23. And when he had ſent the multitudes away, he went up into a mountain apart to pray: and * when the evening d was come, he was there alone.

d. * The evening ending.

24. But the ſhip was now in the midſt of the ſea, toſſed with waves for the wind was contrary.

25. towards the morning.

25. And [in the fourth watch of the night] Jeſus went out unto them, walking on the ſea.

26. Some ſpirit or phantaſtick ſhape, that ſeems there to walke bodily.

26. And when the Diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is [a ſpirit;] and they cryed out for feare.

27. But ſtraightway Jeſus ſpake unto them ſaying, Be of good cheer: It is I, be not afraid.

28. Give me thy commiſſion, and then I know I ſafely may.

28. And Peter anſwered him, and ſaid, Lord, if it be thou, [bid me] come unto thee on the water.

29. And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water to goe to Jeſus.

30. But when he ſaw the wind boyſterous, he was afraid, and beginning to ſink, he cryed, ſaying, Lord ſave me.

31. why did thy minde ſtand divided, flote between faith and diffidence? why didſt thou ſtagger? why didſt thou diſtruſt my power, when I had bid thee come to me?

31. And immediately Jeſus ſtretched forth *his* hand and caught him, and ſaid unto him, O thou of little faith, [wherefore didſt thou doubt?]

32. Chriſt and Peter.

32 And when [they] were come into the ſhip, the winde ceaſed.

33. the reſt of his Diſciples came every one of them and adored him, and acknowledged his omnipotence,

33. Then [they that were in the ſhip came and worſhipped him,] ſaying; Of a truth thou art the ſon of God.

e. 34. Cinnereth Deut. 3.

34. And when they were gone over, they came into the land of [e Genneſaret.]

35. knew him, as having been there before, Lu. 5. 1.

35. And when the men of that place [had knowledge of him,] they ſent out into all that countrey round about, and brought unto him all that were diſeaſed.

36. touched it, or any part of his garment.

36. And beſought him that they might only touch the hem of his garment, and as many as [touched] were made perfectly whole.

Annotations on S. MATTHEW, Chap. XIV.

a. Προβιβάζω

V. 8. *Inſtructed*] The word προβιβάζω, ſaith *Budaus*, hath a peculiar notion for a Client *inſtructing* an Advocate in his cauſe, telling him the heads of his defence, and ſo it may properly ſignifie here, and ſo the *Vulgar* reads *præmonita*, that *Herodias* inſtructed her daughter, admoniſhed her before hand, what ſhe ſhould propoſe to the King by way of requeſt; ſo in *Xenophon* Απομνημ. α. the Maſters having ſhewed their Scholars how to do their buſineſs, καὶ τῷ λόγῳ προβιβάζειν *do alſo by words premoniſh them.* But beſides this, *Heſychius* renders προβιβασθεὶς, πεσαχθεὶς, and in the *old Gloſſary*, προβιβάζω *promoveo*, *proveho*, and *Suidas*, προβιβάζεις, πείθεις, παρασύρεις, in all of theſe *to ſtirre up*, *perſwade*, *inſtigate*. The Interpreters of the Old Teſtament uſe it for שנן to *ſharpen*, *Deut.* 6. 7. and that belongs to the ſame ſenſe.

b. Ἐλυπήθη ὁ βασ.

V. 9. *Was ſorry*] Of *Herods ſorrow* many motives, and reaſons might be collected; One leſſe obſervable might be, becauſe this was his Birthday feaſt; On ſuch dayes they were wont to make merry, and entertain the people, and make it Holy-day from all ſecular employments, and they tooke ſpeciall care to avoid all ill omens, to have no quarrels nor contentions, no pleadings *in foro*,

(*Natalem colimus, tacete lites,*
Mart. l. 10. 87.)

but eſpecially no ſhedding of blood, no executions, counting it unfit to deprive any of life, that day, wherein they received theirs (Ἐγὼ δὲ ὦ μηδένα κολάζειν τῶν καλαχείτων ἄχρις ἂν ὀπφανῆς, γενέθλιοι, καὶ πανηγύρεις, &c. διεξέλθωσι, ſaith *Philo* againſt *Flaccus*; and if any hanged on the gallowes, or croſs before, they were then to be taken down. This was done by the Pagans, leſt they ſhould offend, or ſadden or diſpleaſe their *Genius*; and *Herod* being more then half a Pagan, might well have this cauſe of grief, and ſo be troubled to doe this on *John Baptiſt* this day. But beyond this, two other reaſons of *Herods ſorrow* are ſet down by the Evangeliſts, on *Mar.* 6. 20. where 'tis ſaid *Herod feared John*, and look'd upon him as a *juſt* and *holy* man, and thereupon reformed many things upon his inſtance and *took pleaſure in hearing him*, and that is mention'd as the obſtruction of *Herodias's* deſigne of killing him, v. 19. A ſecond reaſon is here mention'd v. 5. he *feared the multitude*, *becauſe they counted John as a prophet*, he was afraid to meddle with him becauſe of his popularity, (as the Phariſees were, c. 21. 26.) Both theſe had an influence on *Herod*, and cauſed this reluctancy to his execution.

c. Εὐλογεῖν

V. 19. *Bleſſed*] That εὐλογεῖν *to bleſſe* ſignifies to *give thanks*, is ſufficiently known; And the ſame is otherwiſe exprels'd by *praiſing*, *glorifying*, *ſinging*, *confeſſing*, *calves of lips*, but eſpecially *giving thanks*, and two of them together, ἐν χάριτι ᾄδοντες, *Col.* 3. 16. *with thansgiving ſinging* or *praiſing*. The only difficulty here is, whether the Verb εὐλόγησε, *he bleſs'd* be to be rendred ſo, as to joyne with the *bread* and *fiſhes*, or with the word *God* underſtood, that is, whether it be, he *gave thanks*, *to God*, or *he bleſſed the bread*, &c. praying for Gods bleſſing upon them. The ſenſe in either notion will be much the ſame; For if he *bleſſed*, or *gave thanks to God*, he is to be ſuppoſed alſo to have pray'd for his bleſſing upon them, and ſo if he *gave thanks*, or pray'd for *bleſſing* on them, it muſt be to *God* that this was perform'd. But the uſe of the phraſe in the New Teſtament inclines it (both here and *Mar.* 6. 41. and 8. 7.) to the latter notion, that of *bleſſing* the *bread*, *giving thanks* for it; For ſo 1 *Cor.* 10. 16. where it hath an Accuſative caſe joyn'd with it, it is ποτήριον the *cup*, or *pot*, the *cup of bleſſing* ὃ εὐλογοῦμεν *which we bleſſe*, which makes it neceſſiary to render the word in that place, not to *give thanks* ſimply, but to *bleſſe*, that is, by giving of thanks, to ſeparate or conſecrate it to a holy uſe, as when *Gen.* 2. 3. 'tis ſaid of *God*, that he *hallowed the ſeventh day*, *and bleſſed it.* Thus 1 *Sam.* 9. 13. we read εὐλογεῖν τὴν θυσίαν *to bleſſe the ſacrifice*, that is, by giving thanks to God to conſecrate it. And ſo *Lu.* 9. 16. 'tis clearly (without the notion of any extraordinary Conſecration) of the Loaves and Fiſhes, εὐλόγησεν αὐτοὺς, *he bleſſed them*, and

and *brake* &c. And this is ἁγιάζειν to *ſanctifie with prayer* &c. 1. *Tim.* 4. 5. which belongs to the uſe of every creature, and not only of thoſe which are conſecrated to a peculiar uſe in the ſervice of God.

d. ὀψία

V. 23. *Evening*] The different ſignification of ὀψίας γενομένης, *the evening being come* in this verſe, from the ſame phraſe v. 15. may be obſerved; For betwixt that and this, the people were ſet to ſuppet, and riſen again, the Diſciples ſent to take boat, and the multitudes diſmiſs'd by *Chriſt*, and all that being done, *Jeſus* goes by himſelf *to the mount to pray*, and then after that it followes, ὀψίας δὲ γενομένης, *the evening being come.* The ſure way of underſtanding this muſt be by comparing theſe paſſages with the relations of the other Evangeliſts; S. *John* aſſignes not any part of the day to the former part of the action, but to the latter he doth, *Joh.* 6. 16. ὡς δὲ ὀψία ἐγένετο *when the evening was come*, S. *Mark* in the firſt place hath a different phraſe, ἤδη ὥρας πολλῆς γενομένης *much time being now ſpent* c. 6. 35. and S. *Luke* another, ἡ δὲ ἡμέρα ἤρξατο κλίνειν c. 9. 12. *Now the day began to wane.* In the latter place, S. *Marke* reads with S. *Matthew*, ὀψίας γενομένης *evening being come*, and S. *Luke* proceeds not to that part of the ſtory. By this it is cleare, that the latitude of the word ὀψία, which we render *evening*, is it which muſt reconcile the ſeeming difference. *The evening and the morning were the firſt day*, ſaith *Moſes*, and ſo 'tis clear that the ὀψία ſignifies all from the beginning of the evening, till the next morning, the ſpace of the Suns being ſet, as the morning is of the Suns being up. So *Mat.* 28. 1. ὀψὲ δὲ σαββάτων the *evening of the Sabbath* is immediately attended with τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, *the light of the morning of the firſt day of the week*, and here the firſt thing, after this laſt ὀψίας γενομένης, is *the fourth watch in the night*, that is, toward morning. According to this latitude, the declination of the day, the *Sun-ſetting* in S. *Luke*, and the, *much time being ſpent* in S. *Marke*, is by S. *Matthew* call'd ὀψία, v. 15. And the *night time* (for ſo it was, when they were a rowing in the river, and he at his prayers in the mount) is by all the three Evangeliſts, that mention it, call'd ὀψία too. See note on *Mar.* 14. c.

e. Γενναρὲτ

V. 34. *Geneſaret*] The place called כִּנֶּרֶת in *Joſuah* (and uſed by the *Hieruſalem Targum Num.* 34. 15.) was after commonly call'd *Genezar*, ſaith *Joſephus*, from the Chaldee גַּנּוֹסַר. which was the rendring of that Hebrew; from both which put together, ariſeth the word here, *Genezareth*, that is, *the valley of branches*; and this as the title of the whole province, which contain'd in it the Lake ſo call'd, and the City in the tribe of *Nephthaly*, which *Herod* adorn'd with magnificent buildings, and call'd it *Tiberias* in honour of *Tiberius Ceſar*, and accordingly the *Lake of Genezareth* is ſometimes call'd the *Sea of Tiberias.*

CHAP. XV.

Paraphraſe.

1. THen came to Jeſus Scribes and Phariſees which were of Jeruſalem, ſaying,
2. Why doe thy diſciples tranſgreſſe the tradition of the elders? for they [a] waſh not their hands [when they eat bread.]

2. before meat, as the Jews think themſelves obliged to do. a.

3. But he anſwered and ſaid unto them, Why doe you alſo tranſgreſſe the commandement of God by [your traditions?]

3. the obſervance and practiſe of thoſe things, which are not taught by God, but by your ſelves delivered to your diſciples? Sure this muſt be acknowledged by you a great fault, who expect to have all your own ordinances obſerved ſo punctually.

4. For God commanded, ſaying, Honour thy father and mother, and he that [b] curſeth father or mother] let him die the death.

4. uſeth them ill in words or deeds, that lightly regards them, that refuſeth to doe ought for them; v. 9. b.

5. But ye ſay, Whoſoever ſhall ſay to *his* father or *his* mother, *It is* a [c] gift by whatſoever thou mighteſt be profited by me,

5, 6. But contrary to this, your tradition is, that if a man can anſwer his parents, when they need any relief, and tell them, ſaying, I have bound my ſelf by an oath that I will c.

† It is an interdict, or he is obliged.

6. And honour not his father or his mother, † *he ſhall be free.* Thus have ye made the commandement of God of none effect] by your tradition.

not doe any thing to the releif of my father and my mother; or, as ſome will underſtand it, O Father, that by which thou ſhouldeſt be releived by me, is a gift already devoted to God, and cannot without impiety be otherwiſe employed, and by this piety to God, I may be as profitable and helpfull to thee, for God will repay it upon me and thee in our needs, he is under obligation not to give it his father, or (as ſome would have it in purſuance of the latter interpretation) He hath ſaid enough to his parents, or, he ſhall be free from that obligation to relieve them. (See note on 1 Pet. 3. d.) Here is a clear example to demonſtrate that you that ſtand ſo for the obſerving of your traditions, doe make no ſcruple to evacuate the obligation of Gods commands.

7. Ye hypocrites, well did Eſaias prophecy of you, ſaying,
8. This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is farre from me.

* injunctions, ἐντάλματα.

9. But in vain doe they worſhip me, teaching *for doctrines* the * traditions of men.]

9. The ſervice which they performe to me is little worth, and likely to receive a ſlender reward, when my commands are not heeded by them, but their own conſtitutions ſet up in ſtead of them, ſee Mar 7. 7. and Heb. 8. note. a.

10. And he called the multitude, and ſaid unto them, Hear and underſtand.]

10. And leaving the Phariſees with ſome diſlike, he calls the multitude, (who while he talk't to the Phariſees, ſtood at ſome diſtance) and ſpeaks more hopefuly of, and cheerfully to them, ſaying, To this matter of waſhing before meat, ſo inſiſted on by the Phariſees, do you conſider what I now ſay.

11. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.]

11. Not that which is eaten, but that which is ſpoken polluteth any man.

12. Then came his Diſciples, and ſaid to him, knoweſt thou that the Phariſees [were offended] when they heard this ſaying?

12. galled and diſcouraged from receiving thy doctrine. d.

† plantation φυτεία.

13. But he anſwered and ſaid, Every † [d] plant which my heavenly father hath not planted, ſhall be rooted up.]

13. To this he gave no other reply but this, All ſuch as they, which come with ſuch prejudices, as the Phariſees do, that prefer their own injunctions before the commands of God, v. 9, 'tis to be expected, that the telling them the truth will aliene them. All ſeed but that which falls on the good ground, and is there radicated in humility and piety, ſuch as my father owns the planting of, ſhall certainly come to nought. And conſequently ſo muſt all faith in theſe opinionative men, and therefore 'tis not ſtrange if they be galled, and depart from me, upon the noting and reproving of their errors.

14. If this have galled and diſcouraged and drove them from me, let them go, They are ſtupidly and perverſly ignorant themſelves and take great pleaſure to be accounted Doctors, and Rabbi's, inſtructors of the ignorant, and what can be the effect of this, but that the leaders, and they that are led by them, ſhall together ingulfe themſelves in perdition.

14. Let them alone, they be blind leaders of the blind, And if the blind lead the blind they ſhall both fall into the ditch.]

15. Tell us the meaning of

15. Then anſwered Peter, and ſaid unto him, [Declare unto us] this parable.

16. And Jeſus ſaid, are ye alſo * yet without underſtanding?

* ſtil all this while, ἀκμὴν.

17. every thing that we eat, firſt comes from without, and ſo is no part of us, is not imputable to us in reſpect of the principle, and then doth but paſſe or travell through us, is ſoon diſpatched, and thrown out of the body again, and ſo be it never ſo groſſe, never ſo unclean, it cannot pollute the eater, at leaſt not comparably ſo much as that which hath the originall from our ſelves, and hath ſome ſpace of permanency there.

17. Doe not ye yet underſtand, that [whatſoever entreth in at the mouth goeth into the belly, and is caſt out into the draught?]

18. But unclean, unſavory ſpeeches 'tis cleer that they proceed from the heart, and thoſe that are there, that is, in the heart, that ſpring from that fountain, which we are moſt concerned to keep pure, and which is moſt truly and properly ours, and imputable to us, thoſe are the ſort of things that may moſt reaſonably be deemed to defile any man.

18. But thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man.]

e. 19. For out of the heart proceed e * evill thoughts, murthers, adulteries, fornications, thefts, falſe-witneſſe, † blaſphemies.

* wicked machinations, or, deſignes.

† raylings, or, ſlanders, βλασφημίαι.

20. but ſo meerly corporeal and external a thing as omitting to waſh before meat, cannot be thought to defile any man.

20. Theſe are the things which defile a man. [But to eat with unwaſhed hands defileth not a man.]

21. Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon.

f. 22. an heathen woman born in Phenice, hearing of his miracles, and that he was now come thither, came to him on purpoſe.

22. And behold [a f woman of Canaan came] out of the ſame coaſts, and cryed unto him, ſaying, Have mercy on me, O Lord, thou ſon of David, my daughter is grievouſly vexed with a Devill.

23. entreated him (ſee note on Joh. 4. b.) ſaying, doe that for her that ſhe deſires, that ſhe may be quiet.

g. 23. But he anſwered her not a word. And his diſciples came, and [beſought him ſaying, g Send her away,] for ſhe cryeth after us.

24 my miſſion is purpoſely to the Jewes, to reduce them to repentance, and ſo to ſhew my miracles among them.

24. But he anſwered and ſaid, [I am not ſent but to the loſt ſheep of the houſe of Iſrael.]

25. fell down and beſought him.

25. Then came ſhe and [worſhiped him,] ſaying, Lord help me.

26. to work theſe miracles and cures on an heathen, which were deſtin'd to Gods people the Jewes.

26. But he anſwered and ſaid, It is not meet [to take the childrens bread, and to caſt it to dogs.]

h. 27. I beſeech thee Lord, for although it be as thou ſaiſt, yet 'tis ordinary that the dogs of thy mercies to the Jewes.

27. And ſhe ſaid, [h * Truth, Lord, yet the dogs eat of the crumbes, which fall from their maſters table.]

* Yea, or, I beſeech thee.

lick up the remainders and ſcatterings of the table, and ſo may the Gentiles be admitted to partake

28. inſtant point of time.

28. Then Jeſus anſwered and ſaid unto her, O woman, great *is* thy faith; be it unto thee, even as thou * wilt. And her daughter was made whole from that very [hour.]

* deſireſt θέλῃς

29. to the coaſt by the ſide of the ſea.

29. And Jeſus departed from thence, and came [nigh unto the ſea] of Galilee, and went up into a mountain, and ſat down there,

30. deaf, and, by that, dumb, men that had loſt their limbs, and many more ſick of other diſeaſes.

30. And great multitudes came unto him, having with them thoſe that were lame, blind, [dumb, maimed, and many others] and caſt them down at Jeſus feet, and he healed them.

31. And they all whether Jewes or Gentiles, aeknowledg'd this to be a wonderfull work of mercy wrought by the God of Iſrael, and ſuch as no other God was able to doe.

31. Inſomuch that the multitude wondred, when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee, [and they glorified the God of Iſrael.]

32. Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three daies, and have nothing to eat, and I will not ſend them away faſting, leſt they faint by the way.

33. And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſſe, as to * fill ſo great a multitude?

* feed, or ſatisfie, χορτάσαι

34. And Jeſus ſaith unto them, How many loaves have yee? And they ſaid, ſeven, and a few little fiſhes.

35. And he commanded the multitude to ſit down on the ground.

36. And he took the ſeven loaves and the fiſhes, and gave thanks, and brake *them*, and gave to his diſciples, and the diſciples to the multitude.

37. And they did all eat and were * filled; and they took up of the broken meat that was left ſeven baskets full.

* ſatisfied, ἐχορτάσθησαν

38. And they that did eate, were four thouſand men, beſides women & children.

39. And he ſent away the multitudes, and took ſhip, and came into the coaſts of i Magdala.

Annotations

a. Νιπτῶνται χεῖρας

V. 1. *Waſh not their hands*] A cuſtome this was taken up among the Jewes, and ſo ſtrictly commanded one another, that he that ſhould not obſerve it, was thought guilty of an heavy crime, and a capitall. So ſaith *Rabbi Aquiba*, *He that takes meat with unwaſh'd hands, is worthy of death*, and therefore having, in priſon, water given him for his uſe, to waſh, and to drink, having by accident ſpilt one half of it, he waſh'd his hands in the remainder, thinking it more neceſſary to doe ſo, then to drink, and to die, then to violate the traditions of his Anceſtors. Hence is that of another Jew, *Rabbi Joſe*, that *to eat with unwaſh'd hands, is all one as to lie with a whore.*

b. Κακολογῶν

V. 4. *Curſeth &c.*] The words of this ſecond Text, being by our Saviour taken out of *Exod.* 21. 17. and ſet down punctually out of the *Septuagint*, κακολογέω, according to the ſcope of *Chriſt*, muſt have the extent of the ſignification of the Hebrew *radix*, קלל, and therefore it ſignifies 1. Poſitively, *doing*, or, *ſpeaking injuriouſly* to any, and 2ly, Privatively, *lightly regarding*, in *words*, or *deeds*, and ſo not maintaining them in their need. For as this is the thing to which *Chriſts* ſcope directs the ſignification of it here, ſo קלל the word uſed in all the Texts, to which this referrs, *Exod.* 21. 17. *Levit.* 20. 9. *Prov.* 20. 20. ſignifies *vilipendere, contemnere, parvi facere*, to *ſlight*, and *contemne*, and *ſet at nought* (as in *Pihel* moſt uſually *maledicere*) So *Ezech.* 22. 7. πατέρα καὶ μητέρα ἐκακολόγησαν, ſay the *Septuagint*, where we rightly render it, *ſet light by father and mother*, and although every part of 'this was not ſo farre meant, *Exod.* 21. 17. as to bring temporall death on all, that did thus neglect their Parents, yet it is thus fitly extended by *Chriſt* in the following words, as bringing danger of eternall death on thoſe, who though they did not in plain words *curſe their parents* (which the Phariſees told them, was all that was meant by that text) would not yet *doe ought for* them, and ſo in S. *Pauls* judgment, 1. *Tim.* 5. 8. were *worſe then infidels*. It is here farther obſervable, that ὁ κακολογῶν ſignifies here indefinitely, every man, whoſever he be, not accepting any, under what vow ſoever, for ſo 'tis in *Lev.* 20. 9. איש איש ἄνθρωπος ἄνθρωπος, ſay the *Septuagint*, *every man*, or *what man ſoever.*

c. Κορβᾶν δῶρον.

V. 5. *Gift*] A ſolemn form of Devoting there was among the Jewes, called ἐυχὴ ὠφελείας, and though very contrary to charity, yet frequent among them, to *bind a man's ſelf by vow, or execration, that he will in nothing be beneficiall to his neighbour*, his parent &c. ὅρκῳ ἢ ἀγχιστεία πεύμενος ἢ ἄθων, ſaith *Philo*, *he confirms by oath the barbarouſneſſe and ferity of his diſpoſition.* And this was called by them *Corban*, and is often in this ſenſe to be met with in the *Miſnaioth*, and in *Maimonides*, and is the word uſed in *Mar.* 7. 11. and as all one with δῶρον *a gift* here. And what hath thus paſſed under their vow, is, ſay they, אשור, that is, *utterly forbidden* or *unlawful*, or אשור כקרבן *unlawful as Corban*, which being conſecrated, muſt not be touch'd, or imployed to any other uſes: Which therefore in all probability is the word omitted in the *Ellipſis*, which others ſupply by ἀναλωθῇ ἔσται, *he ſhall be free*, but ſhould rather be, *he is obliged*, may *not give his Father.* So that the plain meaning of the place is, A Father being in want requires releif of his Son; the Son anſwers that he hath vow'd he will not, and ſo that to him it remains not lawful to relieve him: And the Phariſees approve of this practiſe, that he may thus evacuate his duty to his parent, and, though quite contrary to the precept of honouring and releiving them, yet it was by them thought obligatory to the fruſtrating of that commandement, and many caſes are ſet down wherein it doth ſo, in *Maimonides* and the *Rabbins*. See Mr. *Pococke Not. Miſcell.* p. 414. and ſo this without queſtion is it, which is here charged on the Phariſes by *Chriſt*; But that which is more ordinarily received by the Ancients, and which *Origen* had from an Hebrew, is, that *Corban* and δῶρον are (in the ſence of it *Lev.* 1. 2. and 7. 14. &c.) *a gift conſecrated to God*, and ſo ſaith *Theophylact the Phariſees* (covetous greedy perſons) *perſwading children to give nothing to their parents, but to conſecrate all to the treaſury of the Temple, taught them to ſay, O Father, that which thou deſireſt to be profited by me* (that is, *releived*) *is a gift*, that is, *conſecrated to the Temple*, and ſo they *divided with the children all that they had*, ᾧ ὅτι γονεῖς καταλιμπάνοιλο ἀσπρόμοσοι, the poor old *parents were left without any releif* in their old age. This interpretation is probable alſo, yet appears not to be agreeable to the Jewiſh practiſe, for among them are no foot-ſteps of any cleaving to God, or conſecrating, in this matter, as the teſtimonies produced by *Mr. P.* doe evidence. However it be, the words in Greek have an *Ellipſis*, moſt fitly to be ſupplied, as was ſaid by אשור an *interdict*, or *it is unlawfull* to breake my vow, and not as others ſupply it by adding, *ſhall be guiltleſſe*, or, *ſhall be free*, that is, from the obligation or puniſhment attending that prohibition, or, *there is no more required*, or, *this is enough*, or the like.

d. Φυτεία

V. 13. *Plant*] The word φυτεία *plantation* here ſignifies not one *ſingle plant*, but a *garden*, or *nurſery* of *plants*; And ſo fitly belongs to a multitude of men, a ſect, or ſort, as here of the *Phariſees* v. 12. which followed *Chriſt*, and heard his *doctrine*. The only difficulty is, what is meant by ſuch a *plantation* being *planted*, or *not planted by God.* And that will be beſt conjectured from the Context. At one ſaying of *Chriſt*, the Phariſees were ſcandalized, gall'd, and diſcouraged from following him, or entertaining his *doctrine*, v. 12. And when *Chriſt* is told of this, his only anſwer is, *Every plantation which is not planted by God, ſhall be rooted out*, Where as their being *ſcandalized*, or diſcouraged from following him, is the rooting out of his plantation, ſo their manner of following, beleiving, entertaining of his doctrine is expreſs'd by *Gods having not planted that plantation.* The bottome of it is, That Faith, which comes from God, as founded on his teſtimony, and terminated in his doctrine, will extend it ſelf infinitely to all that ſhall come ſo teſtified, and ſo to the whole doctrine of *Chriſt*, as well as to any part of it, it being certain that God cannot lie, or bear teſtimony to any, that ſhall ſay any thing falſe, and as certain, that all Chriſts doctrine, particularly this, v. 11. hath a tincture of Divinity upon it. And therefore they that profeſſe to hearken to *Chriſt*, and to receive his doctrine in ſome things, but not in all, to follow him a while, and then to quarrell with his doctrine, when it agrees not with their humour, 'tis hereby evident, that the Faith, which is in them, is not founded on Gods teaching, or teſtifying, (ſee c. 16. 17.) is not his ſeed received into a humble, obedient, honeſt heart, (which is a mould that receives all that comes from God, and brings forth fruit abundantly c. 13. 23.) but is founded on ſome other principle, the gratifying their humours, or intereſt &c. and accordingly as the *ſeed* that *fell* on *ſtony ground*, ſoon *withered away*, (that kind of beleiver, when *tribulation* came, was *ſcandalized*, fell off and forſooke Chriſtianity,) ſo this kind of partiall, hypocriticall faith, of them that beleive *Chriſts* doctrine no farther then they like it, is ſure not long to laſt, whenſoever a croſſe doctrine comes, as here they are *ſcandalized*, and fall off from *Chriſt*, the plantation, being none of Gods, is rooted out. By this will be diſcern'd, what is meant by θεοδίδακτοι, *being taught of God*, by *having* any thing *revealed from God*, c. 16. 17. that is, when as God by his teſtimony of *Chriſt*, or the holy Ghoſts deſcent on the Apoſtles, teſtifies the truth of any doctrine, ſo the humble, obe- θεοδίδακτοι

dient beleiver receives it as Gods, and without consideration of any humane or carnall motives, imbraces it whatever it is, how ſtrange or ungratefull ſoever.

c. Διαλογισμοὶ. V. 19. *Evil thoughts*] Διαλογισμοὶ cannot well in this place ſignifie *reaſonings*, *bare thoughts*, without ſubſequent actions, becauſe they are here ſaid to *come out of the heart*, and to *come out of the man*, *Mar.* 7 20. it may therefore poſſibly be *wicked talking*, from λόγ& *ſpeech*; and not λόγ& *reaſon*, according to which it is that *Heſychius* renders it ἀδολεσχία *loquacity*, *garrulity*, and ſo 'twould accord with the mention of the *mouth*, v. 11, 18, 19. But it may well be that the *mouth* there may be uſed by a *Synecdoche* for the outward man, as in *Mark* 'tis ſet, *out of the man*, and then other circumſtances there are of the Context, which will, I conceive, ſuggeſt another ſignification of the word, which may be moſt agreeable to them. Our Saviour here mentions ſeveral ſins againſt the ſecond Table, againſt the ſeventh Commandment, adulteries and fornications together, and by ſetting fornications after adulteries, I ſuppoſe he means a fouler ſort of that ſin, Πορνεία. unnatural uncleanneſſe, ſuch as is meant by πορνεία in many other places. Then againſt the eighth, *Thefts* of all ſorts; the word κλοπας will belong to greater and leſſer kinds of that ſin, and ſo no other word is added to it. Then againſt the ninth, *falſe witneſſe*, and Βλασφημίαι. βλασφημίαι, that is, *defamations* and *raylings*, (as that word being annex'd to ψεύδομαρτυρίαι certainly ſignifies here; and ſo in *Cyrils Lexicon* βλάσφημ&, *maledicus*, Βλασφημία, *infamia*, and Βλασφημῶ, *jurgo*, *maledico*,) by which 'tis plain that he mentions the ſins againſt the ſeveral Commandments in the order wherein the Commandments are ſet; and in two of them he ſets down two ſeveral words to comprehend all the ſins againſt thoſe commandements; and the latter of the two an higher ſin then the former. This makes it very probable, that as φόνοι *murthers*, the breach of the ſixt Commandment, is ſet immediately before *adulteries*, the breach of the ſeventh, and the word *murthers* ſignifying the higher part of that ſin, actual bloodineſſe or killing, ſo the πονηροὶ διαλογισμοὶ ſhould be ſet to ſignifie that which is the degree next to actuall murther, and ſo note wicked machinations, or conſpiracies againſt the life of any man; and that not only from the force of the word πονηροὶ *wicked*, but of διαλογισμοὶ too, by which מזמה (*vafricies*, *machinatio*, *ſtratagema*) is rendred, *Pſal.* 139. which is in other places rendred ἐσχέρημα *conatus*, *machinatio*, *Jer.* 23. 20. and 30. 20. and ſo the ordinary Hebrew word חשב for διαλογίζομαι, is ἀρχιτεκτονέω, *Exod.* 31. 4. μηχανεύομαι, 2 *Chron.* 26. 15. μηχανικὰ ἔργα, *Zach.* 7. 10. Thus *Gen.* 6. 5. with the *wickedneſſe of man which was great on the earth*, and for which the flood came, (by which is to be underſtood that violence mention'd v. 11. and 13. and that blood-guiltineſſe, which is particularly forbidden the ſons of *Noah* after the flood, *Gen.* 9. 6. and hedged in with a ceremonial ordinance, v. 4.) is joyned *the imagination of the thoughts of his heart*, *which was only evil continually*, no doubt meaning theſe wicked bloody machinations; and ſo 1 *Mac.* 2. 63. διαλογισμὸς αὐτῶ is the heathen Tyrants *bloody machination* againſt Gods people. Thus *Luke* 6. 8. *Chriſt* knowing their διαλογισμὸς (where that it ſignifies not their *ſecret reaſonings* of *thoughts*, appears by the parallel in *Mat.* 10. 12. where they openly ask him the queſtion, *Is it lawful*, &c.) it muſt therefore note their *treacherous deſignes* againſt him, to which this queſtion was ſubſervient, that *they might accuſe him*. And *Luke* 2. 3. ὁι πολλῶν καρδιῶν διαλογισμοὶ are the *ſeveral deſignes* and *machinations* of men, which lying hid in their *hearts*, are by the means there mention'd, the coming of *Chriſt*, brought forth ἐκ τῶν καρδιῶν, *out of their hearts*, and ſo revealed. And thus *Phil.* 2. 14. διαλογισμοὶ are added to γογγυσμοὶ *murmurings*, and both of them together look'd on as ſins, that would much blemiſh the Chriſtian profeſſion among the enemies thereof, but above all, the uſe of the word in this ſenſe is moſt commodiouſly appliable to 1 *Tim.* 2. 8. where he commands all that *pray in every place*, to doe it, *lifting up pure hands*, *without wrath* and διαλογισμοὶ, where ſure as *wrath* ſignifies *bloudy-mindedneſſe*, *malice*, &c. ſo διαλογισμοὶ is the contriving of that, the deſire of which was contained in the former word, according to that of *Iſa.* 1. where the *hands being full of blood*, that is, their bloody ἐγχειρήματα (as they are all one with διαλογισμοὶ) are the things that ſo blemiſh their prayers, and make them odious in Gods ſight. 'Tis indeed in S. *Mar.* c. 7. 21. only κακοὶ διαλογισμοὶ, and there the order of the ſins according to the Decalogue is not obſerved, and many more are named then here; but becauſe in this place the order is more exact in all the other, it muſt be ſo in all probability in this alſo, and if the notion of διαλογισμοὶ be rightly obſerved in the other places, eſpecially in that to *Timothy*, then ſure κακοὶ being joyned to διαλογισμοὶ will ſignifie ſuch *wicked* or *evil machinations*, and not ordinary *evil thoughts*. Thus doth the word ſeem to be uſed in the Epiſtle of *Clemens Romanus* to the *Corinthians* p. 30. ὑφ' ἓν λέληθεν αὐτὸν ἡ ἐννοιῶν ἡμῶν, ὑφ' ἓν τῶν διαλογισμῶν ὧν ποιέμεθα, *The machinations* (meaning thereby ſeditions and factions) which they were *guilty* of, or which they are ſaid to have *committed*, or *acted*, which concludes the word to ſignifie ſomewhat beyond thought. Of this word ſee more, *Rom.* 14. Note a.

f. Καναανίτις. Συροφοίνισσα. V. 22. *Woman of Canaan*] This *woman of Canaan* is *Mar.* 7. 26. called a *Syrophœnician*, that is, as the Context here ſhewes, a *Phœnician* of *Tyre* or *Sidon*, for in thoſe maritime coaſts *Chriſt* now was, v. 20. This borders upon *Syria*, as we ſee in *Pliny*, *Nat. hiſt.* l. 5. c. 12. *Qui ſubtiliùs dividunt*, *circumfundi Syriâ Phœnicen volunt*, *eſſe enim primùm oram maritimam Syriæ ab Arabia*,—*deinde Phœnicen*, (as * *Budæus* out of an ancient copy hath reſtored that place) *they that divide more ſubtily affirm Phœnice to be bounded by Syria*, *for that there is firſt the ſea-coaſt of Syria toward Arabia*, *then Phœnice*, &c. And ſo * *Dionyſius* having reſolved of *Syria*, ὑπὲρ ἁλὸς ἔγγυθεν ἔρπει, *that it creeps cloſe upon the Sea*, addes that all the *Inhabitants are not of one name*, but *ſeverally* called,

Οἱ μὲν ἐπ' ἠπείρῳ, τύπῃς Σύριοι καλέονται,
Οἱδ' ἁλὸς ἐγγὺς ἐόντες, ἐπωνυμίην Φοίνικες.

Thoſe that are on the continent are call'd Syrians, *but thoſe which are neer the Sea*, *have the ſurname of Phœnicians*, that is. are called *Syrophœnicians*, not after the account, wherein the *Lybophœnicians* are in * *Livy* *miſtum Afris Punicum genus*, *a ſort of Phœnicians mingled with the Africans*, but only as bordering upon *Syria*, or in * ſome accounts, part of it, for ſo they that divide *Syria* into five parts, name τὴν παραλίαν Φοινίκην, *Phœnice by the ſea ſhore*, for one, and * *Euſtathius* ſpeaking of that *Syria*, which is περὶ σρεπτὴν δίνα τῆ Ἰακικῆ κόλπε, adds τετέσιν ἡ Φοινίκη, *this is Phœnice*, &c. Now *Phœnice* and *Canaan* are the ſame region (and the learned * *Bocharts* conjecture is very ingenious, that the Greek word φοίνιξ is lightly changed from בני ענק *the ſons of Anac*, which we know were in *Canaan*, *Num.* 13. 33.) & to the land of *Canaan* ארץ כנען *Exo.* 16. 35. is by the LXXII. rendred Φοινίκη *Phœnice*: And ſo *Shaul Exod* 4. 15. is by them called Σαὰλ ὁ τῆ Φοινίσσης *Shaul of the Phœnician*; but *Gen.* 46. 10. υἱὸς Καναανίτ& *the ſon of a Canaaniteſſe woman*. So when their ſcituation is ſet down, *Numb.* 13. 29. 'tis ſaid expreſly, *the Canaanites dwell by the Sea*, and that aſſures us of their inhabiting *Phœnice*. And therefore as the *Phœnicians* were famous for Merchandiſe, and cunning, and ſubtilty therein,

* *Dionyſ.* Perieg. p. 117.

* *Dec.* III. l. 1.

* See *Euſtathius* on *Dionyſius* p. 116. 2.

* *Ibid.*

* *De Colon. Phœn.* l. 1. c. 1.

(Ἐνθάδε

* Hom. Odyſſ. l. 15. (* Ἐνθάδε Φοίνικας νωτίχλυτοι ἤλυθον ἄνδρες, Τρῶκται, μυρί' ἄγοντες ἀθύρματα νηῒ μελαίνῃ, *the Phœnicians are famous Merchants*, &c. and Δὴ τότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδώς, Τρώκτης, ὃς δὴ πολλὰ κακ' ἀνθρώποισιν ἐώργει, *a cunning Phœnician merchant*, and

* Dionyſ. περιήγ. p. 117. * Οἱ πρῶτοι πίσεσιν ἐπειρήσαντο θαλάσσης Πρῶτοι δ' ἐμπορίης ἐπινέφ ἐμνήσαντο, *they were the first that adventured on navigation, and the first that invented merchandise by Sea*, and from

In Dionyſ. p. 65 them *Euſtathius*, ἐμποεικὸι οἱ Φοίνικας καὶ πραικτῆρες, καὶ τρῶκται, καὶ παντα χοῦ πλωιζόμενοι, *The Phœnicians were merchandizers, traffiquers, and great navigators*) ſo we have it obſerved of *Canaan* in the Scripture; Thus *Hoſ.* 12. 7. 'tis ſaid of *Ephraim*, כנען *He is Canaan*, (we from the Chaldee render it, a *merchant*) *the balances of deceit are in his hand*, &c. ſuch it ſeems the *Canaanites* were to a Proverb. And ſo of *Tyre*, *Iſai.* 23. 8. *whoſe merchants are Princes, whoſe traffiquers are the honourable of the earth.* And that which is ſaid by the Heathens of the original of letters and literature, confirmeth the ſame. It was brought, ſay they, by *Cadmus* from the Phœnicians, theſe Phœnicians of *Tyre* (as

* In Dionyſ. p. 65 * *Euſtathius* ſaith of *Hercules*, ὁ Φοῖνιξ ἤτοι ὁ Τύριος, *the Phœnician*, that is, *the Tyrian*) for *Cadmus* was a

* In Concil. Diov. *Tyrian*, and therefore as by *Lucian* he is called Συροφοίνιξ ἔμπορος *a Syrophœnician merchant*, ſo elſewhere he is Κάδμος ὁ νησιώτης *Cadmus the Iſlander*, as being of this Iſland *Tyre*. From this Tyrian or Phœnician, ſay they, was learning brought to the Greeks, that is, from the Hebrews the Inhabitants of *Canaan*, according to

* In Proem. that of * *Laertius*, that Philoſophy was ſaid to have had its beginning from Barbarians, and of *Clemens* and

* Ἕλληνας αἰεὶ κλέπτειν Clem. Alex. the Fathers, that the Greeks * ſtole all they had from the Jewes. This ſame woman is by S. *Mark* called ἑλληνὶς *a Grecian*, either in reſpect of her religion, that ſhe was not of the Jewiſh profeſſion, or elſe as all that were not Hebrews were called Greeks, and as the Greeks call all other nations Barbarians, and as the Turks call ſeverall nations Frankes.

g. Ἀπόλυσον. V. 23. *Send her away*] The Diſciples ſpeaking to *Chriſt* to diſmiſſe her ſeemeth not here to mean, that he ſhould ſend her away without doing what ſhe deſired, ſend her away empty, but that he ſhould ſatisfie her requeſt, and ſo diſpatch, or diſmiſſe her (as when a Maſter bids the ſervant diſmiſſe the poor body, his meaning is, that he ſhould give him his dole) this ſenſe accords with *Chriſts* anſwer, which is, that he is *not ſent ſave to the houſe of Iſrael*, v. 24. in oppoſition to this Canaanitiſh woman, which was not ſuch, and v. 26. *It is not good to take the childrens bread and caſt it to dogs*, which objection of *Chriſts* is a reaſon, why he ſhould not preſently cure the *Womans child*, not why he ſhould cure it, and ſo argues the ſenſe of the Diſciples (who ſure deſire him to doe, that which he did not ſeem to intend to doe) to be, that he ſhould grant, not that he ſhould deny her.

h. Ναί. V. 27. *Truth*] The Greek ναὶ is here a ſign of *beſeeching*, not only of *aſſenting*, as *Phil.* v. 20. ναὶ ἀδελφὲ, *I beſeech thee brother, let me*, &c. *Rev.* 22. 20. ναὶ ἔρχου κύριε, *Come Lord I pray thee.* This uſe of the word ναὶ ſeems to be taken from the Hebrew נא which is a form of *exhorting* or *praying*, *Numb.* 12. 13. *heal her now, O Lord*, נא *I beſeech thee.* So *Gen.* 19. 7, 8. and 18. 30, 32. and ſo in the word *Hoſanna.* So in *Euripides*, ναὶ σῷς σὲ τῆσδε δεξιᾶς ἐυωλένου, and in *Ariſtophanes*, ναὶ ναὶ καλαδέσθων παῤῥῶν Δία.

i. Μάγδαλα. V. 39. *Magdala*] What the Greek here reads *Magdala*, the Syriack reads *Magedu*, the vulgar Latine, *Magedan*, and the antient Greek and Latine *MS.* ἡ Μαγαδὰν *Magadan*, which makes it probable, that this *coaſt of Magdala*, is all one with the *valley of Mageddon*, or *Megiddo*, which belongs to the *tribe of Manaſſes*, *Joſ.* 17. 11. *Jud.* 1. 27. where *Joſias* was ſlain, 2 *Kings* 23. 29. by *Pharaoh Neco.* For to this belongs the narration of that ſtory in *Herodotus*, l. 2. Σύεσι πεζῇ ὁ Νεκὼς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε, *Neco fought on foot with the Syrians* (that is, the Hebrews) *in Magdol, and had the victory*, and, as it follows, μετὰ τὴν μάχην Καδύτιν πόλιν τῆς Συρίης ἑοῦσαν μεγάλην εἶλε, *After the fight took Cadytis* (that is, ſaith *Joſ. Scaliger*, *Cadiſh*) *which was a great city of Syria.*

CHAP. XVI.

Paraphraſe.

1. THe Phariſees alſo with the Sadducees came, and tempting, deſired him that he would ſhew them a ſigne from heaven.]

1. Not being ſatisfied with his former anſwer of the ſign of Jonas c. 12. 39. they again require ſome farther ſigne from him, to teſtifie that the God of heaven hath ſent him.

2. He anſwered and ſaid unto them, When it is evening, ye ſay, *It will be* faire weather, for the ſky is red.

3. And in the morning, It will be foule weather to day, for the ſky is red and lowring. O [ye hypocrites, ye can diſcern the face of the ſky, but can ye not *diſcerne* the ſignes of the times?]

3. Ye hypocrites ye have skill enough to expound and interpret the appearances of the ſky, and can prognoſticate what kind of weather it will be, by what at the preſent ye obſerve in the colour of the clouds, And when my preaching in theſe words, [Repent, for the kingdome of God is at hand] and my adding miracles of all ſorts to enforce beleife on you, do not yet work on you, Is it not ſtrange that you cannot diſcern what is coming upon you? Can there be any more certain prognoſtick of approaching deſtruction then this? and are not you much more neerly concerned herein, then in rain or fair weather ye can be? Why ſhould not your ſagacity in other things extend to this alſo?

4. A wicked and adulterous generation ſeeketh after a ſign, and there ſhall no ſigne be given to it, but the ſigne of the prophet Jonas. And he left them and departed.]

4. 'Tis an argument of great perverſeneſſe and falſeneſſe in you, that when ſo many miracles have been wrought, and repentance ſo long preached among you, ye now require a ſign from heaven, to evidence that I am a true prophet, This ye would never doe, if ye were not bent againſt all reformation. And ſince ye are ſo, All that I ſhall farther add, is to put you in mind of Jonas's preaching to Nineveh, and to aſſure you, that if ye doe not now repent, ye ſhall ſuddenly be deſtroyed. And having ſaid this he departed from them.

5. And when his diſciples were come to the other ſide, they had forgotten to take bread.

6. Then Jeſus ſaid unto them, [* Take heed and beware of the leaven of the Phariſees, and of the [a] Sadducees.]

* Look, and take heed, ὁρᾶτε καὶ φυλάσσεσθε.

6. Take ſpecial heed of the Phariſees and Sadducees, a ſowre and a proud ſort of people, and ſo not fitter compared to any thing then to a piece of ſowre dow, that diffuſeth it ſelf to the whole lump of bread, with which 'tis mix'd, as their diſpoſition doth to all their ſect.

7. And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread.]

7. And they underſtood not his meaning, but from the mention of leaven, groſly conceited that the occaſion of his ſpeech was, becauſe they had forgotten to bring bread along with them.

8. *Which*

8. What a piece of infidelity is this, thus to apply my ſpeech to the want of bread?

8. *Which* when Jeſus perceived, he ſaid unto them, [O ye of little faith, why reaſon ye among your ſelves, becauſe ye have brought no bread?]

9. Will you never lay to heart, or conſider? Have you ſo ſoon forgot how eaſily I am able to releive your want of bread? Ye have had two competent evidences of this very lately afforded you, five thouſand men fed with five loaves, and yet twelve baskets of fragments to ſpare after they were ſatisfied.

9. Doe ye not yet underſtand, neither remember the five loaves of the five thouſand, and how many baskets ye took up?

b. 10. And ſo four thouſand fed with ſeven loaves, and ſeven baskets of fragments remaining.

10. Neither the ſeven loaves of the four thouſand, and how many [b] baskets ye took up?]

11. How then could ye be guilty of ſo groſſe an infidelity, as to think me ſtill unable to provide neceſſaries for my ſelf and you, and conſequently to ſpeak of bread when I bid you

11. How is it that you doe not underſtand, that I ſpake *it* not to you concerning bread, that ye ſhould] beware of the leaven of the Phariſees and of the Sadducees?

12. Then they underſtood their miſtake, how that he had not ſpoken of bread, or leaven literally, but that he foretold them what kind of people all the Phariſees and Sadducees were, and all that were leavened or taught, or received infuſions from them, viz. that all the whole tribe of them were a ſort of hypocrites, Luke 12. 1. who pretended much piety and love of the truth, and ſo enquired after ſignes from heaven v. 1. but were indeed moſt perverſly and maliciouſly bent againſt Chriſt, and his doctrine, and would prove the moſt virulent perſecutors both of him and them, c. 10. 17.

12. Then underſtood they how that he bad *them* not beware of the leaven of bread: but of the doctrine of the Phariſees and of the Sadducees.

c. d. 13. And being on his way, (Mar. 8. 27.) to Ceſarea Philippi, he asked his Diſciples, What opinion have the multitude of me? doe they take me for an ordinary man? or a Prophet, or what elſe?

13. When Jeſus came into the coaſts of [c] Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay that I [d] the ſon of man, am?] Lu. 9. 18.

14. Some old Prophet of the old Teſtament, either riſen from the dead (as 'tis clear they expected Elias ſhould come again) or elſe that the ſoul of one of them was by way of tranſmigration (which the Phariſees had borrowed from the Pythagoreans) come into his body. See note on Joh. 9. a.

14. And they ſaid, Some *ſay that thou art* John the Baptiſt, ſome Elias, and others [Jeremias, or one of the prophets.]

15. He ſaith unto them, But whom ſay ye that I am?

16. To this queſtion Simon Peter particularly rendred an anſwer, Thou art the Meſſias, even the

16. And Simon Peter anſwered and ſaid, Thou art the Chriſt, the] ſon of the living God.

c. 17. This faith of thine is not built upon humane teſtimony, but upon the miracles, and doctrines, which thou haſt heard and ſeen, which are the teſtimonies of God himſelf, whereby he hath teſtified of me to thee, and ſuch as thou art, Mat. 11. 25. See note on c. 15. d.

17. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar-Jonah, for [c] fleſh and blood hath not revealed *it* unto thee, but my father which is in heaven.

f. g. 18. And ſeeing thou haſt ſo freely confeſt me before men, I will alſo confeſſe thee, Thou art, &c. that is, The name by which thou art ſtiled and known by me is that which ſignifies a ſtone or rock, and ſuch ſhalt thou be in the building of the Church, which accordingly ſhall be ſo built on thee, founded in thee, that the power of death or the grave ſhall not get victory over it; the Chriſtian Church, now to be planted, ſhall never be deſtroyed.

18. And I ſay alſo unto thee, that thou art Peter, and upon this [f] rock I will build my church, and the gates of [g] * hell ſhall not prevail againſt it.] [g] Hades.

h. 19. And I will give thee (as afterwards to all the twelve c. 18. 18. and more diſtinctly Joh. 20. 23.) the keyes of the gate of this court or kingdome, the Church, of which every one of you is to be the ſteward (as the keyes of the court were given to Eliakim Iſa. 22. 22. in token of his being ſteward of the houſe, to admit and exclude whom he pleaſed) that is, both power and enſigne of power, Apoc. 3. 7. to exerciſe cenſures, and by them to exclude men in caſe of their impenitence, either by laying ſome reſtraints on them in the Church, or to turn them out of the gates of this city, and upon repentance to receive them into the Church again. And what you doe here, as you ought to doe, ſhall be valid in heaven.

19. And I will give unto thee the [h] keyes of the kingdome of heaven, and whatſoever thou ſhalt bind on earth ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.]

20, 21. The diſciples knowing that he was the Meſſias, and having told him ſo, v. 16. he commands that this be not publickly diſcloſed (till after his reſurrection, at which time in his wiſdome he thought it moſt ſeaſonable) telling them that it was neceſſary that Chriſt ſhould be put to death, by the inſtance of the Jewiſh Sanhedrim. See note on chap. 8. b.

20. Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

21. From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt goe unto Hieruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed, and be raiſed again the third day.]

i. 22. God forbid, or avert this from thee, or as the Syriack reads, be propitious to thy ſelf, Lord.

22. Then Peter took him, and began to rebuke him, ſaying [i Be it farre from thee,] Lord, this ſhall not be unto thee.

k. 23. a ſnare or ſtumbling block, moving me to that which were a ſin, if I ſhould yeild to it, and contrary to the will, courſe, and commandment of God my Father. See note on chap. 11. c.

23. But he turned, and ſaid to Peter, Get thee behind me [k] Satan, thou art [an offence unto me,] for thou ſavoureſt not the things that be of God, but thoſe that be of men.

l. 24, 25. And not only I, but all that have a mind to be my Diſciples and followers (as you profeſſe to be) muſt deny their own humane will of ſparing themſelves, indulging and favouring themſelves, and in prepatation of mind take up that croſſe, and indeed when I am gone, the ſame afflictions which befall me, ſhall purſue them. But yet of this ſtate of theirs this will be obſervable, that perſeverance in the faith will be the only way to releive and reſcue them out of their preſſures; for they that by perſecutions ſhall be brought to apoſtatize and joyn with the Jews, ſhall with them be certainly deſtroyed in that great ſlaughter of them, and he that ſhall hold out, and venture the utmoſt for the confeſſion of the truth, ſhall be moſt likely to be deliver'd, when they are deſtroyed (unleſſe when his ſuffering death is more behoofefull, as mine is now, and then he ſhall, for that enduring, be raiſed again to an endleſſe life,) ſee c. 10. 22. note h. and 2 Pet. 1. 16.

24. Then ſaid Jeſus unto his diſciples, [If any man will come after me, let him deny himſelf, and take up his croſſe, and follow me.

25. For whoſoever will ſave his life ſhall looſe it, and whoſoever will looſe his life for my ſake, ſhall find it.]

26. For what is a man profited, if he ſhall gain the whole world, and [m] loſe his own ſoul? Or what ſhall a man give in exchange for his ſoul?] 26. Nay if by denying me a man ſhould gain ſome advantage at the preſent, what a pitifull bargain would he make of it, although he ſhould gain the whole world, as long as life, (v. 25.) eſpecially eternall life were loſt by it? And what price is there imaginable to buy that back again if it be loſt, or what is there that a man would not willingly give for it? m.

27. For the ſon of man ſhall come in the [n] glory of his father with his angels; and then he ſhall reward every man according to his works.] 27. For there ſhall be a ſolemn viſitation among the Jewes, a time of judgment on them (ſee note m.) wherein there ſhall be a viſible diſcrimination between thoſe which cleave faſt to Chriſt, and thoſe which doe not, and ſo likewiſe on all mankind either in particular viſitation upon kingdomes, or at the day of doom. n.

28. Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſt of death, till they ſee the ſon of man [o] coming in his kingdome. 28. And of this coming of mine againſt my enemies, and to the releiving of them that adhere to me, I tell you aſſuredly, that ſome that are here preſent, John by name, ſhall live to ſee it, that is, that he ſhall not die till that remarkeable coming of Chriſt in judgment upon his crucifyers, the viſible deſtruction of the Jewiſh ſtate. o.

Annotations on Chap. XVI.

V. 6 *Leaven of the Sadducees*] That which is here the *leaven of the Phariſees, and Sadducees*, the infuſions of theſe upon all their followers, is *Mar.* 8. 15. *the leaven of the Phariſees, and of Herod.* And the reaſon may be, either becauſe ſome of the Sadducees were alſo Herodians, adhered to *Herods* party, that is, to the Roman government (ſee Note on c. 22. b.) whereas generally the Phariſees were on the other ſide, took *Ceſar* for an uſurper; Or elſe becauſe *Chriſt* mention'd all three, the *leaven* of the *Phariſees*, and of the *Sadducees*, and of *Herod* alſo, each of them deſigning ill againſt *Chriſt*, and his Apoſtles. a. Ζύμη Σαδδουκαίων

V. 10. *Baskets*] That which is here rendred *baskets* is not κοφίνους (the word uſed before v. 9. and in the relation of the ſtory, to which that referres, *Mat.* 14. 20. *Mar.* 6. 43. *Joh* 6. 13. conſtantly retain'd in all the three Evangeliſts) but σπυρίδας which is retain'd alſo in the other ſtory (to which this paſſage referres) *Mat.* 15. 37. and *Mar.* 8. 8. from whence 'tis probable that theſe two, κόφινοι and σπυρίδες, were veſſels of ſeverall quantities, and σπυρίδες much the bigger; ſo large that *Saul* was let down in one, *Act.* 9. 25. but what the bigneſſe was, or how they differ'd, will not perhaps be worth the paines of enquiry, and however the word *basket* (being not a note of a limited meaſure or quantity, but only of the kind of the veſſel) may well enough be retain'd in both places, b. Σπυρίδες

V. 13. *Cæſarea Philippi*] Καισάρεια Φιλίππου is not here ſet to ſignifie that city where *Philip* the Evangeliſt dwelt; *Act.* 21. 8. The ſtyle is of another Origination, for *Euſeb. Chron.* l. 1. p. 43. ſaith that *Philip* the Tetrarch, *Herods* brother, built many houſes in the city *Paneas*, and having ſo enlarged it, gave it a new name, *Cæſarea Philippi*, the firſt part in honour of the Emperour, the ſecond of himſelf. And to the ſame purpoſe *Joſephus* alſo. Whereas that other *Cæſarea* ſimply ſo call'd, without any addition, in the *Acts*, was built by *Herod*, and was in *Syria*, formerly call'd *Stratonis turris*; of that ſee *Ærodius Pandect. rer. Jud.* l. 5. tit. 21. c. 7. where he relates the contention between the Jewes and the Syrians before *Nero* for this city, the Jewes ſaid it was a city of *Judea*, becauſe built by *Herod*, and by him Jewes planted there; the Syrians that it was in *Syria*, and that *Herod* did not found, but only enlarge it, and gave it a new name, and that he built it not for the Jewes, becauſe he ſet up images in the Temple, which are not allow'd by the Jewes. Whereupon the Emperor adjudg'd it to the Syrians. c. Καισάρεια Φιλίππου

Ib. *Son of man*] That *the ſon of man* is a title of *Chriſt* peculiarly (though the moſt humble title, and of leaſt eminence, belonging to his ſtate of exinanition,) hath been before ſaid, note on c. 12. a. And ſo here it is ſet to ſignifie *Chriſt* in that humble guiſe, as a man, or according to his humanity. Where the ſetting of the words in Greek, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; doth ſomewhat incline to read them ſeparately, not με ὁ υἱὸν, *that I the Son of man*, but με εἶναι *that I am*? (and then in a new interrogation, or as the top of the former) ὁ υἱὸν τοῦ ἀνθρώπου; *the ſon of man?* thus *Who doe they ſay that I am? doe they ſay that I am the ſon of man?* But the ordinary reading agrees better with the context or queſtion following, where, if *Chriſt* had firſt mention'd that phraſe as the title of the *Meſſias*, and thereby ſo much as by intimation call'd himſelf the *Meſſias*, he could not probably have ask'd them, v. 15. *Who ſay ye that I am?* The meaning then of the whole is this, *I that have done ſuch miracles on one ſide*, and ſo am *the ſon of man* by way of eminence, ſomewhat above other men, and yet live in ſo mean a humane condition on the other ſide, and have call'd my ſelf by no other name among you, pretended to no other title, but that of the *ſon of man*, *Who am I taken to be?* In the other Goſpels of *Mark* 8. 27. and *Lu.* 9. 18. 'tis only thus, *Who do men ſay, or who ſay the people that I am?* d. Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου

V. 17. *Fleſh and blood*] The phraſe σὰρξ καὶ αἷμα *fleſh and blood* is an Hebrew phraſe, בשר ודם, ſignifying no more then a meer man here upon the earth, one that hath aſcended no higher then the common ſtate of men. Thus 'tis ordinary in the Jewiſh Writers; Take one example for all, in *Gemara Babyl. ad Cod. Berachoth*, where a parable of a rich man (the firſt draught as it were, and monogramme of that which is enlarged, and fill'd up with lively colours by our Saviour, *Lu.* 16. 19.) is call'd משל למלך בשר ודם *a parable of a King of fleſh and blood*, that is, of a humane mortal King here on earth. Thus 1 *Cor.* 15. 50. σὰρξ καὶ αἷμα, *fleſh and blood cannot inherit the kingdome of God*, that is, theſe corruptible, groſs, earthy bodies of ours, till they be refined. So *Eph.* 6. 12. *our wreſtling is not againſt fleſh and blood*, that is, againſt ordinary humane enemies, but, as it follows, againſt the moſt powerfull enemies, &c. and ſo here, when *Chriſt* tells *Peter* that that confeſſion of his, That *Chriſt is the Son of God*, was not founded on any humane teſtimony, nor on the votes and wiſhes of men, which were not much likely to be gratified by this doctrine, but on that ſtronger of God himſelf. And ſo, when S. *Paul* mentions his call to Apoſtleſhip immediately from heaven, *Act.* 13. 2. he adds *Gal.* 1. 16. that he applied not himſelf to *fleſh and blood*, that is, to any men, to receive miſſion or commiſſion of Apoſtleſhip from them. e. Σὰρξ καὶ αἷμα

V. 18. *Rock*] The name of Πέτρος ſignifying a *ſtone* here, ſuch an one as for the firmneſſe and validity is fit to bear the greater ſtreſſe and weight in the building, is applicable to the perſon of S. *Peter* in reſpect of the Church. He was the Apoſtle of the circumciſion, as *Chriſt* himſelf was. He was already a very conſiderable Diſciple, joyn'd ordinarily with *James* and *John* in the participation of ſome favours, which others f. Πέτρος

others enjoyed not, (though in *Christs* favour *John* enjoy'd the first place, *Joh.* 13. 25.) he twice made confession, with greatest boldnesse, of *Christs* being the *Messias*, and *son of God*, *Joh.* 6. 19. and here. And after the Resurrection of *Christ*, he had among the twelve the honour of his *first appearing*, 1 *Cor.* 15. 5. and proportionably was first of all to preach, and make known to the Jewes, (but so as not to exclude the Heathens) the truth of that which he here profess'd, *viz.* that *Jesus is the Christ*. In this respect it is here told him, that he should be a *stone*, by way of excellence (for amongst the Hebrewes all the *Levites* were in a common notion of this phrase call'd *stones of the Temple*) such as (next the corner-stone) may also be called the first stone in building the Church of *Christ*, (which when 'twas once built, should never be destroyed again) and that he should have a power of governing, signified by the *keyes*, v. 19. yet so as that other Disciples are to be look'd on as *foundation-stones* also, *Ephes.* 2. 20. *Revel.* 21. 14. (see note on c. 10. b.) as they are called, after the erecting of it, *columnes* and *pillars*, *Gal.* 2. 9. that is, principall supporters of the Church built, and principall ingredients in the building, and so also endowed with the power of governing, of *binding and loosing*, c. 18. 18. *remitting* and *retaining* *Joh.* 20. 23. all one directly with that which is here bestowed on him. So that the application of this whole speech to S. *Peters* person, doth not either immediately import, or by necessary or probable consequence inferre any Oecumenicall pastorall power in him (much lesse in any other person, by claime of succession from him) over other Apostles and their plantations, that is, the Universall Church of *Christ*, but only a reverence due to him, who was so excellent and principall an instrument in the first erecting of the Church, and, in proportion also, to his Successors in each Church by him planted, as far as they should walk in his steps. And for any other priviledges of particular See or Bishop, upon claim of succession from him, they cannot appear to belong to any one or more, above all others, by the force of this Text.

g. Πύλαι ᾅδου

lb. *Hell*] *Hades* here (according to the notion of ᾅδης for the state of ἀφανισμὸς before mention'd, note on c. 11. i.) signifies *death*, or *grave*, or *destruction*, and by consequence *Satan* also, who hath the power of these. Then for *gates*, they may signifie first power, force, strength, which consists in armes or weapons, which were usually kept over the Gates of the cities. Secondly counsell, contrivance, stratagems, policy, because they were wont to sit in counsell in the Gates. Thirdly wordly authority borrowed by *Satan* from his instruments, the heathen powers of the world, because judgment was wont to be exercised in the Gates: and so these three (τὰ πρίσματα διαβόλου in *Macarius* his style) being put together will conclude, that 'tis not all the power and strength, wisedome and policy, authority and Empire in the world, no not death or grave (which are proverbially *irresistible Cant.* 8. 6.) nor *Satan* himself that shall be able to destroy this fabrick now to be erected by *Christ* and his Apostles in the hearts of men, though that glorious Temple of *Jerusalem* erected by Gods own appointment shall be destroyed. Now that all this shall not prevaile against the Church, may be understood either as the Church signifies particular persons (beleivers, true faithfull Christians) of which the Church consists, or as it signifies the whole congregation and society of men: As the *Church* signifies the persons, so the phrase imports, that though Christians shall die, yet Death shall have no dominion over them, *Christ* shall break open those barres, and rescue them by his resurrection from the power of the grave; As it referres to the Church *in complexo*, that is, to the whole congregation of Christian professors, so it signifies a promise of *Christ*, that it shall never be destroyed so as to perish totally, irrecoverably, but whatsoever charge it undergoes in the world, it shall again lift up the head, and have as it were its resurrection; which promise is perform'd, if, as it decaies or perishes in one branch or part, it receive and flourish in another.

h. Κλεῖς τῆς βασιλείας

V. 19. *Keys of the kingdome*] What is here meant by *the keyes* is best discernible by *Isai.* 22. where *God* foretells *Eliakim* v. 20. *the son of Helkiah*, that he will *call him*, and *cloath him with the robe of Shebna* (which was *over the houshold* v. 15.) and *strengthen him with his girdle, and commit his government into his hand, and lay the key of the house of David upon his shoulder, and he shall open, and none shall shut, and shut, and none shall open*, By which is noted the bestowing on him the power of administring, and ruling the whole family, or house of the King, so as to entertain and admit into it, and in like manner to exclude out of it, whom he would. And accordingly this being by *Christ* accommodated to the Church, notes the power of Governing in it. This primarily, and independently belongs to *Christ*, *the holy and true, which hath the key of David*, *Apoc.* 3. 7. where a difference must be observed betwixt the *Key of David*, and the *Keyes of the house of David*: *Keyes* are an ensigne of power, but that power is not all of one kind, it is greater, or lesse, principal and independent, or inferior and derivative, and the several Keyes are emblemes of these severals. *David* we know was a King, and independent from any on earth, and consequently the *Key of David* notes an independent supreme power, and that applied to the Church, belongs onely to *Christ*, in that prophetick expression *Apoc.* 3. 7. But the *Keyes of the house of David* notes an inferior power, that of a steward in *Davids* familie, which being perfectly subordinate to him, hath yet the διοίκησις, the *administration* of the affaires of his familie intrusted to him. Now *Christ* is the Original, and prime fountain of all power over the whole Church, that spiritual kingdom of *David*, as to whom was given by the Father *all power in heaven and earth*, particularly that of *loosing*, or *remitting sin on earth*, *Mat.* 9. 6. And this is by *Christ* here communicated to his Apostles, and their Successors the Bishops in the Church as so many several Stewards. Hence is that of S. *Chrysost* περ. ἱερωσ. l. 3. *That the Bishops are those faithfull servants in the parable, whom the Lord sets over his houshold*, that is literally *Stewards*. And so this agrees perfectly with the promise of *Christ*, c. 19. of the *Apostles* sitting *on twelve thrones*, where the power of judging and governing in the Church, set answerable to that of the *Phylarchæ* or *chief of the tribes*, which was, among the Jewes, next unto the Regall, is directly that of the *œconomus*, or *ruler* of the Kings *houshold*, which is here, as in Isaiah, noted by the *keyes*. And this power being here promised by *Christ* to be conferr'd on *Peter*, a single person, so that whatever he *bound*, or *loosed*, was *bound*, and *loosed* by *Christs* affirmation, is by force of the words c. 18. 18. (before the keyes were given) *whatsoever ye shall bind, and ye shall loose*, and by the form of conferring it actually, *Joh.* 20. 23. *he breathed on them, and saith unto them, Receive the holy Ghost, whosesoever sins ye remit they are remitted, &c.* actually, and equally instated on every of the Apostles, and accordingly the fiery tongues *descended, and sat upon every one of them*. And so when *Cephas* in respect of this authority is styled Πέτρος, *a stone*, on which as on a foundation-stone, built on *Christ* the *head of the corner*, this *holy city*, that *comes down from heaven*, the *new Jerusalem*, the Church of *Christ* is built, 'tis also apparent that all, and every the Apostles have the same title bestow'd upon them, *Revel.* 21. 14. where the *wall of the city* hath *twelve foundations*, and *upon them twelve names of the twelve Apostles*, of which every

one

one in respect of this power and dignity in the Church is particularly compared to a *pretious stone* v. 18. And when the *wall* of that *city*, the Church, exactly meted, is found to be 144 *cubits*, that is, twelve times twelve, 'tis cleer that an equall portion or province is assigned to each of them. To which purpose is that of *Theophylact*, Εἰ καὶ πρὸς Πέτρον μόνον εἴρηται τὸ, δώσω σοι, ἀλλὰ καὶ πᾶσι τοῖς Ἀποστόλοις δέδοται, *though it were said to Peter alone I will give unto thee the keyes, yet they were given to all the Apostles.* And *Cyprian*, Ep. 27. *Dominus noster Episcopi honorem & Ecclesiæ suæ rationem disponens in Evangelio loquitur & dicit Petro, Ego tibi dico, quia tu es Petrus, & tibi dabo claves, & quæ ligaveris, &c. Inde per temporum, & successionum vices Episcoporum ordinatio & Ecclesiæ ratio decurrit, ut Ecclesia super Episcopos constituatur, & omnis actus Ecclesiæ per eosdem gubernetur. Our Lord Christ providing for the honour of the Bishop, and the disposition of his Church, speaks in the Gospel, and saith to Peter, I say unto thee, that thou art Peter, and I will give thee the keyes, and what thou shalt bind &c. From thence by vicissitudes of times and successions the ordination of Bishops, and the disposition of the Church doth flow, so that the Church is built on Bishops, and every act of the Church is govern'd by them.* And before him *Irenæus*, l. 5. c. 20. *the Apostles delivered the Churches to the Bishops.* And many the like testimonies. So *Tertullian de Præscr.* c. 32. *Sicut Smyrnæorum Ecclesia Polycarpum à Johanne collocatum refert, utique & cæteræ exhibent, quos ab Apostolis in Episcopatũ constitutos Apostolici seminis traduces habent. As the Church of Smyrna had Polycarp placed Bishop there by John, so the other Churches are able to shew those, whom they have constituted Bishops by the Apostles, the children*, as it were, *of the Apostles*, who are *propagated by them.* So S. *Athanasius* of the office of Bishop, that it is one of the things, ἃ ὁ Κύριος διὰ τῶν Ἀποστόλων τεθύπωκε, *which Christ hath formed by the Apostles*, in his *Ep. to Dracontius.* And S. *Basil* the *Great*, Ἐπισκοπὴ περιδέλεια Ἀποστολική, *Episcopacy is the Apostolicall precedence*, or *authority* over others. And S. *Ambrose*, *Claves regni cœlorum in Beato Petro cuncti suscepimus sacerdotes. All Bishops* (that is the notation of *Sacerdotes* there, such as he then was) *received in S. Peter the keyes of the kingdome of heaven, de dign. sacerd.* c. 6. And *Theophylact*, Ἔχουσιν ἐξουσίαν ἀφιέναι καὶ δεσμεῖν οἱ κατὰ Πέτρον οἰκονομικῆς ἀξιωθέντες χάριτος, *They that according, or answerably to Peter, are vouchsafed the honour or grace of Episcopacy, have power to bind and loose.* And generally all the ancient Writers to this purpose, even S. *Jerome* himself in *Psal.* 45. *Quia Apostoli à mundo recesserunt, habes pro illis Episcopos filios, because the Apostles have departed from the world, ye have their sons the Bishops instead of them.*

i. Ἱλεώς σοι

V. 22. *Be it far*] This form of speech, Ἱλεώς σοι is borrowed from the Hebrewes, who use it to expresse the Latine, *absit*, that is, *amoliri malum aliquod*, to signifie our desire that such a thing may not come to passe. So in the *Hierusalem-Targum* on *Gen.* 49. 22. *Parce tibi Josephe, ut nè conjicias oculos*, that is, *God forbid thou shouldest cast thine eyes*, and on *Num.* 31. 50. *Parce nobis Moses Doctor noster, nè unus aspexit, God forbid that any of us should have look'd.* See *Buxtorf. Chald. Dict. rad.* חוס.

k. Σατανᾶς

V. 23 *Satan*] The title of *Satan* here signifies according to the use of the Hebrew phrase, 2 *Sam.* 19. 22. where *David* rejecting the counsel of *Abishai*, saith, *Why art thou to me this day* לשטן *in Satanam, for an adversary*, that is, Why dost thou give me this evil pernicious counsel, and so supplie'st the true enemies, or even the Devils place to me?

l. Ἀπαρνησάσθω

V. 25. *Deny himself*] *Denying himself* is renouncing all interest, relations, engagements of his own, when they come in ballance or competition with *Christ*. Thus saith *Porphyrie* of the *Gymnosophists* among the Indians, that there were two sorts of them the Θεόσοφοι, *Divines*, by families, and the *Samanæi*, which were chosen; and of these, whensoever any had once taken the stole upon him, ἔτε πρὸς γυναῖκα ἔτε πρὸς τέκνα (εἰ τύχοι κεχηρεύκοι) ἐπιστρέφω, ἢ πρὸς αὐτὸν ὅλως νομίζων, ὡσὶ ἄπαξ. l. 4. p. 58, 59. *he never thought of any return to wife, to children, or at all to himself again.*

V. 26. *Lose*] Ζημιωθῆναι *to have a mulct inflicted on* one, is not thought very fitly to be joyn'd with ψυχὴν, *the soul*, as the Accusative case govern'd by it, but rather to stand as a Passive, and ἡ ψυχὴ to be in stead of καὶ ἡ ψυχὴ, and so not only to belong to the finall fatall losse, or damnation of the soul, but also to any losse, or damage that belongs to it here, as deprivation of grace, nay guilt of sin, &c. so *Munsters* Hebrew reads it ישא נזק בנפשו *receive damage in his soul.* Yet may it be read with an Accusative case following the Verb as in that place of *Agathias* in the speech of *Phartazes* to the *Colchians*, Τί ἢ κερδανῶμεν ἅπασαν τὴν Περσίδα, σῶμα δὲ ὅτῳ, περιλαμβάνοντες, τὰς ἡμῶν ψυχὰς ἐζημιωμένοι; *What if we gain all Persia, and lose our lives, or, our soules?* a place almost parallel to this. Ζημιωθῆναι τὴν ψυχήν l. 3. p. 82.

m. Δόξα

V. 27. *Glory*] The Hebrew שכינה the *appearance of God*, or, *speciall presence*, which is call'd his δόξα δόξα *glory*, consists generally in the appearance of his guard, the Angels that wait on him, as when *Jacob* sees the vision of Angels, he concludes, *Surely the Lord is in this place.* And accordingly here, *Christ* coming ἐν δόξῃ πατρὸς, *in the glory of his father*, is expres'd by μετὰ τῶν ἀγγέλων αὐτοῦ, *with his Angels.* See Note on c. 3. k.

o. Ἐρχόμενον ἐν τῇ βασιλείᾳ

V. 28. *Coming in his kingdome*] The nearnesse of this to the story of *Christs* Transfiguration, makes it probable to many, that this *coming of Christ* is that Transfiguration of his, but that cannot be, because the 27th *ver.* of the *son of mans coming in his glory with his Angels to reward*, &c. (to which this verse clearly connects) cannot be applied to that; And there is another place, *Joh.* 21. 23. (which may help to the understanding of this) which speaks of a reall coming, and one principall person (agreeable to what is here said of *some standing here*) that should *tarry*, or *not die*, till *that coming* of his. And that surely was fulfilled in *Johns* seeing the πανολεθρία, or *famous destruction* of the Jewes, which was to fall in that generation, *Mat.* 24. that is, in the life-time of some there present, and is called the *kingdome of God*, and the *coming of Christ*, and by consequence here most probably the *son of mans coming in his kingdome*, (see the Notes on *Mat.* 3. 2. c. and ch. 24. 3. b.) that is, his coming in the exercise of his Kingly office, to work vengeance on his enemies, and discriminate the faithfull beleivers from them. And because the way for God to be present in one place more then another (as to the presence of a Glorious appearance or vision) is by the presence or *satellitium* of Angels, and because the appearing of them is call'd *Schechina* or δόξα *glory*, and again because these Angels are his officers, and employed in his service to punish (as when the Angel smites with pestilence, or discomfits the enemies armies, destroys the murmurers, and the first-born of *Ægypt*, and is accordingly call'd ὀλοθρεύτης 1 *Cor.* 10. 10. and ὁ ὀλοθρεύων *the destroyer*, *Heb.* 11. 28. and the like) therefore this *coming of his* is said to be *in the glory of his father, with his holy angels*, v. 27. as *Jude* 14. *The Lord cometh with his holy myriads*, that is, with his hosts of Angels, to execute &c. which it seems was an ancient forme of speech there cited from the book of *Enoch* by *Gods coming with his Angels*, to signifie his taking vengeance on sinners. Ἀγίαις μυριάσιν αὐτοῦ

Paraphraſe.

CHAP. XVII.

1. Thoſe three of his Diſciples, which had many ſingular favours afforded them above the reſt of the twelve, Peter, and the two ſons of Zebedee, and leaving all the reſt behind, bringeth them up into an high mountain.

1. AND after ſix daies Jeſus taketh [Peter, and James, and John his brother, and bringeth them up into an high mountain apart.]

2. changed into another form, or manner of appearance (expreſſed in the following words, his countenance ſhined &c.)

2. And was [transfigured] before them, and his face did ſhine as the ſun, and his rayment was white as the light.

3. And behold there appeared unto them Moſes and Elias, talking with him.

4. Then Peter ſaid to Jeſus, Lord let us abide here, and not conſort any more with thoſe beneath us: and to that end build three boothes, one for thee and us.

4. Then anſwered Peter and ſaid unto Jeſus, Lord, It is good for us to be here: If thou wilt, let us make here three tabernacles, one for thee,] and one for Moſes, and one for Elias.

5. Whatſoever he ſhall teach, is that which you are to receive as my good pleaſure, before any either of the law or prophets, Moſes or Elias then appearing, according to that prediction of Moſes himſelf, Deut. 18. 15. Him ſhall ye heare.

5. While he yet ſpake, behold a bright cloud overſhadowed them, and behold a voice out of the cloud, which ſaid, This is my beloved ſon, in whom I am well pleaſed, [hear ye him.]

6. And when Peter, and James, and John heard that voice from heaven, they were amazed and aſtonied for fear, and fell down proſtrate.

6. And when the diſciples heard *it*, they fell on their face, and were ſore afraid.]

7. And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8. And when they had lift up their eyes, they ſaw no man ſave Jeſus only.

9. Tell not that which you have now ſeen, and heard, to any man, no not to the reſt of your fellow-diſciples, (ſee note on c. 8. b.)

9. And as they came down from the mountain, Jeſus charged them, ſaying, [Tell the viſion to no man,] untill the ſon of man be riſen from the dead.

a. 10. And upon the contemplation of what here they had ſeen, and heard, theſe three diſciples asked him ſaying, If this be true that was ſaid by Moſes and Elias in the mount concerning the approach of the great and dreadfull day for the deſtroying of Gods enemies, and reſcuing his faithfull ſervants, Then what is the meaning of that which the Doctors generally teach, that Elias muſt come before that great and dreadfull day of the Lord, and the riſing of the ſun of righteouſneſſe with healing in his wings, to them that fear Gods name? Mal. 4. 2, 5.

10. And his diſciples asked him, ſaying, Why then ſay the Scribes that [a] Elias muſt firſt come?]

b. 11. 'Tis truly obſerved by them from Malachi that Elias is firſt to come, and to do his office of reſtoring and returning the Jewes to repentance (ſee Mar. 9. 12.) to preach repentance, and ſo prepare for this famous coming.

11. And Jeſus anſwered and ſaid unto them, [Elias truly * ſhall firſt come and [b] reſtore all things.]

* cometh firſt and ſhall reſt. ἐρχεται πρῶτον.

12. But I ſay unto you that it is another perſon that is prophecyed of under the name of Elias, which cometh, and that perſon is come and gone already, but not acknowledged, by the principall men of the Jews, but deſpiſed by them, and put to death by Herod, and ſo Chriſt himſelfe ſhall alſo be, before this great day that now ye heare of.

12. But I ſay unto you that Elias is come already, and they † knew him not, but have done unto him whatſoever they liſted, likewiſe alſo ſhall the ſon of man ſuffer of them.]

† acknowled'gd ἐπέγνωσαν.

13. Then the Diſciples underſtood that he ſpake to them of John the Baptiſt.

14. And when they were come to the multitudes, there came unto him a *certain* man, kneeling down to him and ſaying,

c. 15. the changes of the moon have ſuch a power on him, that at ſuch times the divell v. 18. handleth them miſerably, caſting him into fits of the falling ſickneſſe, throwing him into the fire or water, whichſoever is next.

15. Lord have mercy on my ſon, for [he is [c] lunatick, and ſore vexed, for oft-times he falleth into the fire, and oft into the water.]

16. thoſe diſciples of thine that ſtayed beneath when thou wert retired.

16. And I brought him to [thy diſciples,] and they could not cure him.

17. Upon this Jeſus rebuked thoſe diſciples, accuſed them of infidelity and perverſneſſe, that when he had been with them ſo long, given them power to heale diſeaſes, and caſt out devills, and in ſome caſes preſcribed prayer and faſting, v. 21. as the means of doing it, they now neglected that means, and ſo were not able to caſt out this devill, this impotency of theirs therefore was very culpable, and ſo here charged upon them by Chriſt, and having done, he calls for the lunatick to be brought to him.

17. Then Jeſus anſwered and ſaid, O faithleſſe and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

18. And when he came, Jeſus commanded, and chid that evill ſpirit that brought that diſeaſe upon him; and the devill and the diſeaſe departed from him together.

18. And Jeſus rebuked the devill, and he departed out of him;] and the childe was cured from that very hour.

19. Then came the Diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20. I have given you the power of doing all miracles, and directed you to the means, which ye are to uſe, in the doing them, and if you did ſincerely beleive, though in never ſo weak a degree, the things that I have ſaid to you, and obeyed and practiſed accordingly, ye ſhould by me be enabled to doe any thing, that is moſt impoſſible among men, as even to remove a mountain out of the place by ſpeaking to it, (which is literally affirmed to have been done by the gift of miracles) or any thing elſe, as ſtrange, and as difficult as that.

20. And Jeſus ſaid unto them, becauſe of your unbeleife: for verily I ſay unto you, [If ye have faith as a grain of muſtard ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove, and nothing ſhall be unpoſſible to you.]

21. * How-

* But this γένος δὲ

21. * Howbeit this kinde goeth not out but by prayer and faſting.] 21. Now that which ye fail'd in was this, that ye uſed not faſting and prayer to this purpoſe, for that is the method that muſt be uſed to the ejecting of this ſort of diſeaſes, and of devils, viz. great intention of devotion joyned with faith, and if that be not uſed, it will not goe out, and your not uſing that means, was a want of faith in you, v. 20.

† delivered up.

22. And while they abode in Galilee, [Jeſus ſaid unto them, the ſon of man ſhall be d † betrayed into the hands of men,

23. And they ſhall kill him, and the third day he ſhall be raiſed again.] And they were exceeding ſorry.

22,23. Jeſus kept himſelf as private as he could, Mar. 9. 30. telling his diſciples the reaſon of his doing ſo, becauſe having done ſo many miracles among them, and wrought ſo little effect upon them, as that he foreſaw he ſhould ſoon be put to death by them, he thought it not yet ſeaſonable to doe any more, till by the addition of his reſurrection from death, he ſhould be more likely to be received and beleived on by them. (See note on c. 8. b.) d.

* the halfe ſhekels, or double drachmes, τὰ δίδραχμα

24. And when they were come to Capernaum; they that received [* e tribute-money] came to Peter, and ſaid, Doth not your maſter pay tribute?

24. The tribute that every Jew yeerly paid to the Temple, to the value of fifteen pence. e.

* others children.

25. He ſaith, Yes. And when they were come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom doe the Kings of the earth take cuſtome or tribute? of their f own children, or of * ſtrangers?]

25. And when they were retired into the houſe, and Peter was a muſing within himſelf about this buſineſſe of paying or not paying the tribute-money, and was about to ask Jeſus concerning it, Jeſus prevented, and asked his opinion, From whom, ſaith he, doe all kind of Kings exact tribute or head-money (ſo the Syriack renders it) from thoſe of their own family, their own children, &c. or from other folkes only? f.

26. Peter ſaith unto him, [Of ſtrangers. Jeſus ſaith unto him, Then are the children free.]

26. Never of thoſe of their own houſhold. Jeſus replyed, Then this tribute which is paid to God for his Temple belongs not to me, who am his Son, nor to you who are now domeſticks of his.

† ſtater, στατῆρα ſee note g.

27. Notwithſtanding leſt we ſhould [offend them, Goe thou to the ſea, and caſt an hook, and take the fiſh that firſt comes up, and when thou haſt opened his mouth, thou ſhalt find † a piece of money,] take that and give unto them for me and thee.

27. make them beleive, and ſay that I contemn the temple, (or deſpiſe the authority that requires it) which will be an occaſion to them to reject, and ſin againſt my doctrine, goe and caſt an angle into the lake, and the firſt fiſh which thou catcheſt, when thou openeſt his mouth, thou ſhalt in it find a piece of money worth two ſhillings ſixpence, which makes two didrachmes, or head-mony for two perſons.

Annotations on Chap. XVII.

a. Ἦλιον δεῖ ἐλθεῖν πρῶτον

V. 10. *Elias muſt firſt come*] By this queſtion of the three Apoſtles made unto *Chriſt*, at his coming down from the mount, may be collected what was the prime matter of the diſcourſe betwixt him, and *Moſes*, and *Elias*, v. 3. (For that their queſtion ſhould referre to *Chriſts reſurrection from the dead*, incidentally mentioned v. 9. is not poſſible, becauſe the Scribes did not beleive that the *Meſſias* ſhould die, or riſe, nor conſequently that *Elias* ſhould come before that.) Of this diſcourſe, what was the ſubject matter of it, there is nothing ſaid either in this Goſpel, or in that of Saint *Marks*, but only this, that the *diſciples asked him, ſaying, Why then ſay the Scribes that Elias muſt firſt come?* By the Scribes are here meant their Doctors of the Law, thoſe that were skilfull (not onely in the Law, but) in the doctrine of the whole old Teſtament, and ſo of the Prophets, among whom, *Mal.* 4. 5. they found, that *Elias* was to come, before a ſet time or period, that is *before the great and dreadful day of the Lord*; This therefore being it that was aſſerted by the Scribes, *the great and dreadful day of the Lord*, the thing, before which, ſaid they, *Elias muſt firſt come*, and the Diſciples queſtion, *Why then do they ſay that Elias muſt firſt come?* being an objection againſt what they had heard diſcourſed of in the mount, it neceſſarily follows, that that which was diſcourſed of in the mount, was the approaching of *that great and dreadfull day of the Lord.* Now what is meant by this *great & dreadful day of the Lord* appears by the firſt, 2d, & 3d verſes of that Chapt. *Behold the day cometh, that ſhall burn as an oven, & all the proud, yea & all that doe wickedly ſhall be as ſtubble, and the day that cometh ſhall burn them up, that it ſhall leave them neither root nor branch. But unto you that fear my name ſhall the ſun of righteouſneſſe ariſe with healing in his wings, and ye ſhall goe forth and grow as calves of the ſtall, and ye ſhall tread down the wicked, for they ſhall be as aſhes under the ſoles of your feet, in the day that I ſhall doe this, ſaith the Lord of hoſts.* What was the ultimate completion of this Prophecy (and of the like *Joel* 2. 11, 22, 23, 33. though *Elias* be not mentioned there) is clear enough, the eradication of the wicked obſtinate Jews, v. 1. and the delivery and preſervation of all the humble, faithful penitents out of that deſtruction, v. 2. together with the advantages, that ſhould come to the faithful by that means, as from a victory over enemies, and perſecutors v. 3. So in *Joel*, *the fire devoureth before, and the flame conſumeth behinde, the land from a garden of Eden becomes a deſolate wilderneſſe, yea and nothing ſhall eſcape them*; v. 3. and much more to the ſame purpoſe, noting the utter deſtruction of the Jews, and then, *Fear not O land, be glad and rejoyce, for the Lord will doe great things*, v. 21. *Be not afraid.* v. 22. *be glad ye children of Sion*, v. 23. and *ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the Lord, that hath dealt wondrouſly with you, and my people ſhall never be aſhamed*, v. 26. *And it ſhall come to paſſe, that whoſoever cals upon the name of the Lord ſhall be delivered, for in mount Sion and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall call.* Theſe two then being the parts of that great and dreadfull day, the deſtruction of the unbeleiving Jewes that ſtood out and perſecuted and crucified *Chriſt* and Chriſtians, and the reſcue of a remnant, the perſevering beleivers, and *John Baptiſt* being the Prophet, ſent into the wilderneſſe, like *Elias*, to foretell this deſtruction, and to preach Repentance for the averting of it, there is little reaſon of doubting, but that that Prophecy of *Malachy* was exactly thus fulfilled, and that conſequently this was the matter of the diſcourſe of *Elias* and *Moſes* with *Chriſt*, though as in a viſion ſomewhat obſcurely and darkly delivered, upon which the Diſciples diſcerning this to be the day ſpoken of by *Malachy*, but not diſcerning that *Elias* was yet come, (and ſo that that precedaneous part was yet fulfilled) ask *Chriſt* this queſtion, why then 'tis reſolved on by all that *Elias muſt firſt come? firſt*, that is, before this *great and terrible day of the Lord*, which they now heard was approaching, and had nothing to ſay againſt it, but the known Scripture-prediction that *Elias was firſt to*

ome. That which hath been thus explained from this advantage of the Disciples question, is indeed the very same with what Saint *Luke* (the onely one of the four Evangelists, that mentions any thing of this discourse of *Elias* and *Moses* with *Christ*) relates of it, c. 9. 31. ἔλεγον τὴν ἔξοδον αὐτοῦ, *they related* his *exodus*, or *going out which he should accomplish at Jerusalem*, which that it agrees perfectly with what hath here been said, see Note on *Luke* 9. c. and 2 *Pet.* 1. c. And for this discourse *Elias* indeed and *Moses* were fit persons to be brought in in a vision to deliver it, because *Elias* was he that *call'd fire from heaven* upon the enemies of God, and so might fitly represent the destruction of enemies, and *Moses*, beside the destructions wrought on the *Ægyptians*, and *Pharaoh*, deliver'd the *Israelites* out of that thraldome and persecution indured there, and so was fitly chosen to represent the deliverance and rescue of true patient persevering beleivers.

b. Ἀποκαταστήσει. V. 11. *Restore*] Ἀποκαταστήσει the word here used is rendred by *Hesychius* and *Phavorinus*, *to finish* or *perfect*. 'Tis true indeed the ordinary books read ἀποκαταπαύσει, πληρώσει, but that is a false reading, as it is evident by that which it immediately follows, ἀποκατάστασις, πληρώσις, the substantive signifies *perfection*, *completion*. According to this notation of the word, this would be the importance of the place, he shall *finish* or *perform*, *establish*, *settle all things*, both perform all that was prophesied of *Elias* at his coming, and cloze and shut up the first state of the world, that of the Mosaical œconomy, making entrance, as an harbinger, on the second, that of the *Messias*. In this sense it is, that it is said, *that the law and the Prophets were untill John*, noting him to be the conclusion and shutting up, finishing and closing that state, and that was to be the office of *Elias*; under whose name *John* was prefigured. And thus the word ἀποκατάστασις clearly signifies, *Acts* 3. 21. the *establishing*, *setling*, *completing* or *fulfilling of all things which God hath spoken by the mouth of all his prophets*, &c. and so saith *OEcumenius* ἀποκατασταθῆναι, εἰς πέρας ἐλθεῖν ἅπαντα, *for all things to come to an end*. But 'tis also certain that this word hath another signification belonging to it, to *restore* or *reduce*. So *Acts* 1. 7. when the Disciples demand of *Christ*, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; *Dost thou at this time restore*, or *reduce the kingdome to Israel*? (that *kingdome* which was prophesied of, that in the *Messias*'s time, the *saints of the most high should take the kingdome and possesse the kingdome for ever, even for ever and ever*, Dan. 7. 18.) *Christs* answer is, that they were not to *know the times and seasons*, but be fitted for the ministery by descent of the *Holy Ghost*, *and preach the Gospel over all Judæa and Samaria*, &c. and by that time, *Christ* had said, *Mat.* 10. 23. that *the son of man* should *come*, that is, should really perform that which was meant by those Prophecies, which they conceived to signifie his illustrious *delivering* and *redeeming* of *Israel*, *Luke* 24. 21. and (in that of *Acts* 1. 7.) of his *restoring the kingdome to Israel*. And so for this place in S. *Matthew*, it must be observed, that *Mal.* 4. 6. where *Elias*'s *coming* is foretold, 'tis there added in the *Septuagint*, in stead of והשיב לב *he shall turn the hearts of the fathers* (not *to*, but) *with the children*, ἀποκατάστησει καρδίαν, (the word here used) *he shall reduce*, or *restore*, *the heart*, &c. And 'tis evident that this place referres to that, though it repeat not the remainder of that verse, but only πάντα in stead of it; And doing so, it must then signifie *John Baptists* preaching of repentance, (which is the signification of תשובה, and the importance of that verse in *Malachy*,) and by that means converting them to the faith of *Christ*, that is, by his preaching, endeavouring, though not very succesfully to doe so. This then being the meaning of that Prophecy in *Malachy* of a spiritual restoring, bringing them to repentance, or preaching the doctrine of repentance to the Jews, they understood it in a more carnal sense, of restoring them to their splendid state again which they enjoyed before their captivities, and late conquest of the Romans over them. Thus is the word used by *Origen* against *Celsus* of the *Jewes*, θαῤῥοῦντες ἐρῶμεν ὅτι οὐδὲ ἀποκατασταθήσονται, *We affirm confidently*, *that they shall not be restored*, and *Christ* acknowledging the Prophecy, gives it the right interpretation, and shewes how 'twas fulfilled in *John Baptist*.

c. Σεληνιάζεται. V. 15. *Lunatick*] The word σεληνιάζεται here coming from σελήνη, *the moone*, is directly parallel to the English *Lunatick* from *Luna* the *Moon* also. Yet some mistake hath arisen from thus rendring of it. For the English word *Lunacy* and *Lunatick* is vulgarly taken to signifie a *mad man*, and nothing else, to wit that *species* of madnesse, which comes on men at such a set time toward the *full* of the *moon*, as ordinarily 'tis observable in those that have any intervals. But here it is apparent by the nature of the disaffection, and the effects of it, *falling into the fire*, *and water*, &c. that it was not any *madnesse* that this mans son was affected with, but a plain *Epilepsy*, or *falling-sickness*, which farther appears by the relation of this same story made by S. *Luke* c. 9 39. where 'tis said that the *spirit taketh him* (λαμβάνει, of which *Epilepsy* is compounded) *and presently he cries*, καὶ παραχρῆμα κράζει, *and it agitates*, *shakes*, *boyles within him*, *and thereby causeth him* (as the boyling of a pot) to foam at mouth, *and hardly departeth from him*, that is, costs him an horrible pain in coming to himself again, as in the *Epilepsy* 'tis observed, and συντρίβει αὐτὸν, *shakes him shrewdly*, works a great weaknesse on all his faculties, All clear and evident symptomes of an *Epilepsy*; Now the reason why this is here expres'd by σεληνιάζεται, is because this disease being in the head, as well as madnesse is, the Moon hath the same influence on one, as on the other. And generally the changes of the Moon affect those that are subject to this disease, and cast them into fits of it; Now whereas it is said here in the 18th verse, that *Christ rebuked him*, *and the Devil went out of him*, noting this person to be *possess'd* with the *Devil*, and so *Luke* 9. 32. *the spirit takes him*, and 42. *the devil threw him down*, *cast him into a fit*, and again *Jesus rebuked the unclean spirit*. The clear meaning of all this is, that as in those dayes it was ordinary for the *Devil* to have power over mens bodies, and having so, to exercise it in bringing diseases upon them, (see Note on c. 10. a.) so it was here the *Devil*, that *possess'd* him, cast him into frequent fits of *Epilepsy*, of which there was no way of curing him, but by casting out the *Devil*. See Note on *Joh.* 7. b. This will generally be observable in all the dæmoniacks, which appear to be, by the *Devil* that possesseth them, brought into some disease or other. And so when men are by the Censures of the Apostles delivered up unto Satan, 'tis said to be εἰς ὄλεθρον σαρκὸς, *to the destruction of the flesh*, that is, to the bringing some sore disease upon them.

d. Παραδιδόναι. V. 22. *Betrayed*] Some difference there is betwixt παραδιδόναι, and προδιδόναι, *tradere*, and *prodere*; the latter is ordinarily taken for *treachery*, falseness to him, whose part we take, whether by going over to the enemies part, or betraying secrets, but the former is somewhat more, not only to reveal those things to the enemy, that may be hurtful to the friend, but to deliver him (master, captain, friend, fort) *into the enemies hand*, who desires to have him and mischief him. So in * *Athenæus*, l. 5. of *Quintus Oppius*, παραδοθεὶς δέσμιος. *a prisoner delivered up to custody*. So *Psal.* 88. 8. παρεδόθην καὶ οὐκ ἐξεπορευόμην, *I was imprisoned*, *and went not forth*. And this is it that is peculiarly affirm'd of *Christ* here and in other places, *he shall be delivered* into the *hands of men*, and of *sinners*, the Roman souldiers; and *Mat.* 26. 3. he shall be *deliver'd to be crucified*. And

therefore

therefore although the Engliſh word *Traytor* is originally all one with the Latine, *traditor*, and ſo to *betray* with παραδιδόναι here, yet becauſe the ordinary uſe of the word is for *revealing* of *ſecrets*, or advantages, &c. and is not thought peculiarly to denote that, to which the Greek here belongs, of *delivering into the enemies hand*, It was therefore moſt reaſonable to render it in this phraſe (not ſo ſubject by cuſtome to miſtake) *to deliver up*.

e. δίδραχμα. V. 24. *Tribute-money*] The δίδραχμα ſignifies *two drachmes*. The word δραχμὴ is a Greek word, firſt δραγμὴ, ſaith *Julius Pollux*, that is, an *handful*, as containing ſo many *oboli æneï*, *pieces of braſſe money*, as would make an *handful*, to wit, ſix. This word from the Greeks came not only to the Romans, but after the time of the *Seleucidæ*, to the Jewes alſo, ſo *Ezr.* 2. 69. we have דרכמונים, the Greek word, with a very light change, which is by the *Septuagint* rendred δραχμαὶ, by us *drachmes*. Now four Attick drachmes make one ſhekel, or ſταλὴρ, ſo ſaith *Heſychius* and *Phavorinus*, ſταλὴρ (not τετράχαλκον, as 'tis corruptly read, but) τετράδραχμον: and ſo v. 27. it appears, one ſταλὴρ was two of theſe half ſhekels, which ſerved there for two mens tributes. See Note on c. 26. d. Now the truth is, the δίδραχμον ἅγιον, he ſhekel of the Jewes, and the Alexandrians, the ſhekel of the Sanctuary is double as much as the ordinary ſhekel, or δίδραχμον. And therefore *Exod.* 30. 13. when there is mention of the *half ſhekel*, which was to be paid for the uſe of the Temple, the *Septuagint* reads τὸ ἥμισυ δίδραχμα *the half of the didrachme*, or *half ſhekel*, which is all one with a whole didrachme Attick. This ſumme was yearly paid by every Jew, above twenty yeares old, to the uſe of the Temple, and ſo continued till *Veſpaſian* transferr'd it to the *Capitol*, ſo ſaith *Joſephus*, φόρον ὃ τοῖς ὁπωσδήποτ' οὖσιν Ἰουδαίοις ἐπέβαλε δύο δραχμὰς, ἕκαστον κελεύσας ἀνὰ πᾶν ἔτος εἰς τὸ καπιτώλιον φέρειν, ὥσπερ πρότερον εἰς τὸ ἐν Ἱεροσολύμοις ναὸν ἐτέλουν, *he commanded that every Jew ſhould pay the yearly tribute of two drachmes to the Capitol, as they did before to the Temple in Jeruſalem.*

f. τῶν υἱῶν, ἢ ἀλλοτρίων. V. 25. *Owne children*] That the *own ſons* here are not the natural ſubjects of the kingdome, and ἀλλότριοι thoſe, whom they have conquer'd, and brought under their dominions, will appear, 1. becauſe the naturall ſubjects ordinarily do pay tribute, and the law was clear, *Exod.* 30. 13. that every Jew ſhould pay his half ſhekel to the Temple. And 2. becauſe to the ſtate of the Jewes which now exacted this tribute (not the Publicans or officers of *Cæſar*, this being not collected by them, till 'twas transferred to the *Capitol*, that is, in *Veſpaſian*'s time) there were no ſuch ſorts of men, that were ſo conquer'd by them, which could own that title of ἀλλόφυλοι in that notion. The words and ſenſe will be clear, if it be underſtood thus, that no King impoſes taxes on his own children, or family, but on ἀλλότριοι υἱοὶ, *alieni filii*, that is, the *children of other men*, as ἀλλόφυλος δοῦλος is *another mans ſervant*, oppoſed to ἴδιοι δοῦλοι, *his own ſervants*, c. 25. 14. (as that is oppos'd to οἰκεῖοι, or ἴδιοι, *his own children* and *ſervants*) and therefore by proportion, this tribute to the King of heaven ought not to be exacted from the ſons of that King, but from others; Some poſſibility and colour there is that this tribute here might be a Tax paid to the Romans impoſed under the form of the δίδραχμα ever ſince *Pompey* had overcome the Jewes, or elſe impoſed on them by *Auguſtus*, and a paſſage in *Joſephus de Bell. Jud.* l. 7. c. 10. (where he ſaith that *Agrippa* remitted them the tax which was yearly paid by them) makes it more probable; and it might well be that this was by the Romans impoſed under the form of the δίδραχμα, the known tax among the Jewes, as in *Cicero*'s orations againſt *Verres* we every where ſee, that the Prætor of *Syria* required the tenths of that Province, which was we know firſt inſtituted by God to be paid the Prieſts. And ſo *Chriſts* pleading an immunity (who yet was to fulfill all righteouſneſſe, that is, to obſerve the Judaical law) and mentioning the Kings of the nations, is thought to encline alſo. But becauſe 1. that tribute in *Joſephus*, remitted by *Agrippa*, was paid by each houſe, not by each head, and this here is for each head, and 2^dly, becauſe, though *Chriſt* as man was reſolved to *fulfill* all *righteouſneſſe*, and accordingly paid this, yet as God, or here as the ſon of God, he was not bound to it, at leaſt 'twas not the cuſtome (which is all that *Chriſt* here ſaith) in other places for the children to pay their fathers thoſe taxes which others paid; and thirdly, becauſe 'tis not ſo much as intimated that this was paid to the Kings of the nations, but only that among them 'tis not the faſhion for Kings ſons to pay (which *Chriſt* only accommodates to his own purpoſe,) and fourthly, becauſe *Chriſt* was to live as obediently to the Roman laws (as farre as they were of force in *Judæa*) as to the Jewiſh, and to give example of obedience to all that are ſet over us by Gods providence (and ſo did in his good confeſſion to *Pilate*, and making no reſiſtance at his crucifixion,) and fifthly, becauſe there is no evidence but only conjecture, that there was any ſuch Roman tax on every head at that time, or that that was δίδραχμα, but on the contrary, the *Cæſarean* tribute-money is *denarius* a Roman coyne (ſee Note on ch. 22. c.) and if it had been Roman, it would have been gathered by Publicans, and thoſe in all probability would have been here named, whereas on the contrary the perſons are here ſtiled as by a known title, *they that received the* δίδραχμα. For theſe reaſons, I ſay, the former interpretation of the Jewiſh tax ſeems to be moſt reaſonable, eſpecially when 'tis not very likely that, (or imaginable how) *Chriſt* ſhould call himſelf a child or ſon of the Roman Emperors, to whom that tax was payed. One only queſtion may be farther asked, why the payment ſhould fall particularly on *Chriſt* and *Peter*, and not on the reſt of the Diſciples? To which I anſwer, 1. that it no way appears by *Chriſts* paying for himſelf and *Peter*, that the others did not alſo pay, and ſecondly, that it may be very probable that thoſe Receivers did at that time require it only of thoſe that dwelt at *Capernaum*, and ſo of *Chriſt* and *Peter*, and that the reſt paid it in their ſeverall cities.

CHAP. XVIII.

Paraphraſe.

1. AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdome of heaven?

1. Upon Chriſts mentioning his reſurrection from death, c. 17. 23. and Mar. 9. 31. which they took to be a beginning of his kingdome here, the diſciples enquire ambitiouſly (among themſelves, Mar. 9. 33.) who ſhall have the chief place of dignity in that kingdome of the Meſſias here? (ſo again on the ſame occaſion they fall on the ſame thoughts Mat. 20. 20. Lu. 22. 24. and look that way, Act. 1. 6.

2. And Jeſus] called a little child unto him, and ſet him in the midſt of them,

2. And Jeſus willing by an embleme, or viſible repreſentation to ſatisfie this queſtion of theirs as farre as was uſeful to them,

3. And ſaid, Verily I ſay unto you, [except ye be converted and become as little children, ye ſhall not enter into the kingdome of heaven.

3. Unleſſe you change your inclinations and deſires, and take your ſelves off from this vain ambitious expectation and purſuit of a carnall kingdome of Chriſt, and of your receiving

ving dignities and preheminencies in it, you can never be true diſciples of Chriſt, this carnal ambition, and projecting being ſo contrary to the Chriſtian temper.

4. Two things therefore I ſhall teach you from this emblem, firſt, that the ſtate of Chriſtianity is ſuch a ſtate, that he which is moſt lowly is moſt capable of eminence in it.

4. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdome of heaven.]

5. Secondly that all the lowlyeſt and meaneſt perſons are ſo dearly valued by me, that he that would do a grateful thing unto me, cannot find any fitter way to doe it then by cheriſhing, and treating kindly and tenderly any ſuch mean lowly perſon, eſpecially if it be by ſhewing kindneſſe and tenderneſſe to his ſoul, endevouring to advance that in the wayes of godlineſſe.

5. And whoſo ſhall receive one ſuch little child in my name, receiveth me.]

6. Whereas on the other ſide, he that ſhall gall, diſcourage, drive from me and the Chriſtian practiſe any ſuch meaneſt perſon that comes to me, 'twere for his advantage, that the ſtone of a mill, not ſuch as women turn with the hand, c. 24. 41. but ſo big that it is fain to be turned by an Aſſe, were hung as a weight about his neck, and he then caſt into the ſea, ſure to be hurried preſently to the bottome of it.

6. But who ſo ſhall offend one of theſe little ones which beleive in me, it were better for him that a * milſtone were hanged about his neck, and *that* he were drowned in the depth of the ſea.]

* milſtone ſuch as is drawn by an Aſſe, μύλος ὀνικὸς.

7. Upon this occaſion I tell you before-hand, that great falling off, and apoſtaſtiſing there will be amongſt thoſe that receive the faith, great diſcouragements to obſtruct the receiving of it, many will be ſeduced from the right way, (which is a ſad and wofull thing.) But though this be to be expected in reſpect of the wickedneſſe of ſome, and ſeducibleneſſe of others, and though it be not imaginable that the word ſhould by God be kept free from all ſuch temptations to ſin, (nay God hath thought fit to permit ſuch for the tryal and exerciſe of Chriſtians (yet will this be little matter of excuſe, but rather of aggravation of their ſin and wo, that ſhall be inſtrumental to this end, that ſhall be the authors of them.

7. Wo unto the world becauſe of offences: for it muſt needs be that † offences come, but wo to that man by whom the offence cometh.

† Scandals σκάνδαλα.

8. And therefore I now forewarne you that if any that is neareſt to you (friend, profit, pleaſure, as dear to thee as a member or any part of thy ſelf) go about to diſcourage thee in thy Chriſtian courſe, to withdraw thee either in groſſe from the Chriſtian profeſſion, or more particularly from any act of duty to the contrary ſin, thou be ſure to renounce it, part with it: (Mat. 5. 29, 30.) It being ſo much more eligible, and deſirable for thee to attain eternal bliſſe, having in thy life time been halt or maimed, that is, paſſing through ſome difficulties or auſterities, then by eſcaping thoſe difficulties to run into ſin, and ſo to hazard everlaſting fire.

8. Wherefore [if thy hand or foot * offend thee, cut them off, and caſt *them* from thee, it is † better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be caſt into fire everlaſting.]

* ſcandalize σκανδαλίζῃ. † good κᾶλον.

9. having here for ſome years loſt the benefit of one of thine eyes.

9. And if thine eye offend thee pluck it out, and caſt *it* from thee: it is † better for thee to enter into life [with one eye,] rather then having two eyes, to be caſt into hell fire.

* good κᾶλον.

a. 10. it is a matter of great moment, then, worthy your ſadeſt care, that you doe not undervalue or neglect the good, and advantage of any the meaneſt perſon, to whoſe reformation, or eſtabliſhment, ye are able to contribute any thing, but eſpecially that you take care leaſt by neglecting to do what is in your power to doe toward the recalling, or confirming, or elſe by any other means (though but occaſionally) ye prove the undoing of any my meaneſt ſervants, for I tell you, The Angels which are by God appointed to be their guardians on earth, have yet their continual returnes and recourſe to Gods glorious preſence, are neer and high in Gods favour, alwayes having acceſſe to make requeſts, or complaints in their behalfes, and to receive commands from him concerning them, and therefore theſe, though little in their own, and the worlds account, are not yet to be ſlighted, or deſpiſed by any, or averted from their courſe of piety by that means.

10. Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you; That in heaven their [a] Angels doe alwayes behold the face of my father which is in heaven.]

11. For Chriſt that came to reduce thoſe (ſee note on c. 11. k.) that are gone aſtray from the wayes of God, muſt be thought to require the ſame of you, to be moſt diligent and induſtrious to reduce the meaneſt perſon upon earth, that is in a courſe of any danger of ruine to the ſoul.

11. For the ſon of man is come to ſave that which was loſt.]

12, 13. For judge in reaſon, I pray, by this ordinary reſemblance, If an ordinary man on earth have a poſſeſſion on which he ſets any conſiderable value, be it an hundred ſheep, and if one of them be ſtrayed from the reſt, and that be diſcerned by him, doth he not ſet ſo great a value on that one loſt ſheep, as at the preſent to leave the whole number beſides (knowing them ſafe in the paſture or fold) and goe and ſearch diligently and ſolicitouſly for that one, and upon the finding it, is he not affected with more joy at the firſt ſight of it, then he is at the beholding his whole flock, which had never run that hazard?

12. How think ye? If a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13. And if ſo be that he find it, verily I ſay unto you, He rejoyceth more of that *ſheep*, then of the ninety and nine, which went not aſtray.]

14. And juſt thus it is with God, he is very unwilling that any the meaneſt perſon upon earth ſhould be loſt, that might with any care or methods of ours be recovered to piety.

14. Even ſo it is not the will of your father which is in heaven, that one of theſe little ones ſhould periſh.]

15. To this purpoſe, theſe directions I ſhall now give, which I require to be uſed in the Church for ever. If any fellow Chriſtian of thine doe thee any injury, and by ſo doing offend againſt God, thy charity to him, as it muſt be ſure to put off all thoughts of revenge againſt him, to forgive him freely, v. 22. ſo will it oblige thee to uſe all prudent methods to reduce him to a ſenſe and reformation of his fault (and by the ſame reaſon this is to be extended to all other wilfull crimes of which thou ſeeſt him guilty, thoſe being as fit to exerciſe this part of thy charity towards his ſoul, as any injury done to thee immediately) and let this be the method, firſt go and admoniſh him of it privately, ſo that it have nothing of ſhame or reproach joyned with it, and if he mend upon ſuch admonition, there's an end, thou haſt reaſon to rejoyce as at the finding the ſtray ſheep, that thou haſt been ſo happy an inſtrument of his repentance.

15. * Moreover, If thy brother ſhall treſpaſſe againſt thee, goe and tell him his fault between thee and him alone, if he ſhall hear thee, thou haſt gained thy brother.]

* But if Ἐὰν δὲ

16. But if this firſt method of thy charity ſucceed not, another eſſay muſt be made, take with thee one or two other men, either that the crime which thou layeſt to his charge, be ſo confirm'd to him by ſufficient teſtimony Joh. 8. 17. that he be no longer able to deny it (as that, which cannot be contradicted or denyed, is ſaid to be eſtabliſhed, Heb. 6. 16.) or that the authority of theſe added to that of thy private admonition, may be of more force with him, induce him to condemn himſelf, at leaſt be more likely to doe ſo, be more weighty in the preſence of two or three.

16. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witneſſes, every word may be eſtabliſhed.]

17. And

17. And if he ſhall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican.]

17. But if he be ſtill refractary, either through non-conviction of the fact, or non-contrition for it, if this ſecond admonition work not on him, then make it a matter of publick cognizance, tell it to the rulers of the aſſemblies (ſaith S. Chryſoſtome, ſee Power of Keys, c. 2. §. 12.) or tell it in the preſence of all the people, that before them the Governour may rebuke him, (as Timothy is appointed to doe 1 Tim. 5. 20.) But if this laſt method ſucceed not neither, if he be ſtill refractary, thou art then to look on him as a deſperate deplored ſinner, (ſee Power of Keys c. 2. §. 9.) fit for the cenſures of the Church to overtake him.

18. Verily *I* ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in heaven, and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.]

18. Which ye therefore to whom now I ſpeak, the deſigned rulers of the Church, and your ſucceſſors the Biſhops, are in this caſe to proceed to, to uſe the Keys given to you, as Stewards of the houſe c. 16. 19. for the ejecting of ſuch, And I aſſure you, whomſoever (ſee note on c. 11. k.) ye ſhall thus caſt out of the Church on earth, ſhall, without repentance, and ſubmiſſion to your cenſures and reformation upon them, and ſincere deſire to reconcile, and approve themſelves to you, be by me excluded from heaven, Theſe cenſures of yours, inflicted by this commiſſion from me, ſhall be back'd by me, And ſo whomſoever ye ſhall upon ſincere repentance receive into the peace of the Church again, he ſhall by me be pardoned alſo.

19. Again, I ſay unto you, that if two of you ſhall agree on earth as touching any thing [b] that they ſhall ask, it ſhall be done for them of my father which is in heaven.]

19. As for the ſecond of the three admonitions, ſpoken of v. 16. (ſee note on c. 7. b.) b.

this I aſſure you, that as the aſſize of three men among the Jews had ſome power, ſo ſhall any two or three Chriſtians, joyning in ſuch a reprehenſion, be conſiderable in this matter, having the priviledge of Gods preſence (as in their prayers thus united, ſo in their united admonitions) to give them authority, aſſiſtance and bleſſing.

20. For where two or three are gathered together in my name, there am I in the midſt of them.]

20. For where two or three are met, or aſſembled for this piece of diſcipline, (as for any holy action beſides) there am I preſent with them in a ſpecial manner, and will not ſuffer the actions, which thus they undertake by my appointment, to be ſet at nought by any.

21. Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times?]

21. When Chriſt had gone thus farre by way of returne from the laſt to the ſecond, and before he proceeded from that to the firſt, Peter interpoſed this queſtion (the anſwer to which comes home to the firſt of the three alſo) Sir, ſeeing I am bound to forbear my brother, or fellow Chriſtian, that injureth me, and not to act any revenge upon him, as we were taught by thee, Mat. 5. 39. and ſeeing now, upon admoniſhing him that hath injured me, in caſe he repent, either on the firſt, or ſecond, or third admonition, I am to proceed no farther againſt him, but forgive him, and rejoyce that I have done ſo much good upon him, v. 15. yet becauſe he that hath thus treſpaſſed, and repented once, may poſſibly treſpaſſe again, and repent again, (ſee Luke 17. 3, 4.) I deſire to be taught by thee, how oft I am to do this, to forgive him, that though he repent of his injury, aske forgiveneſſe, and promiſe to doe ſo no more (ſee v. 26. 29.) yet oft times relapſes again, How oft muſt I be thus indulgent to him and forgive him upon his requeſt? muſt I doe it often, or ſeven times?

22. Jeſus ſaith unto him, [I ſay not unto thee, untill ſeven times, but untill ſeventy times ſeven.]

22. This rule is to hold eternally, not only for a great, but an unlimited number of treſpaſſes, ſuppoſing that the treſpaſſer repent and promiſe amendment for the future, Lu. 17. 4. (otherwiſe thou art not ſo bound to paſſe by his treſpaſſe, but that thou muſt by the means preſcribed v. 15. &c. endevour his reformation, for in that caſe that is the greateſt charity he is capable of.)

23. Therefore is the kingdome of heaven like unto a certain King, which would take account of his [c] ſervants.]

23. To which purpoſe (to ſhew you how neceſſary it is for every of you to remit moſt freely the injuries that are done to you by your brethren, be they never ſo great, if you expect any remiſſion from God for your ſins committed againſt him) I ſhall give you this parable, Gods dealing with men under the Goſpel is very fitly reſembled to a King calling his ſervants to account. c.

24. And when he had begun to reckon, one was brought unto him, which ought him ten thouſand talents.]

24. And when he did ſo, one of his ſervants upon account was found to owe him a great ſumme caſt up by ordinary valuation to be a thouſand eight hundred ſeventy five thouſand pounds.

25. But for as much as he had not to pay, his Lord commanded him to be ſold and his wife, and children, and all that he had, and payment to be made.]

25. But he being not able to pay that ſum, his maſter appointed him to be uſed as debtors, which are not able to pay, are wont to be uſed among the Jews, ſold, they and their wives and their children, to be ſervants, and bondmen, 2 Kings 4. 1. and by that ſale the debt to be paid.

26. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.]

26. Hereupon the indebted ſervant fell down on his face, and beſought him that he would ſtay a while, till he might be able to pay him, and not uſe this extremity towards him, promiſing, if he would doe ſo, that he ſhould loſe nothing by him.

27. Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.]

27. And his maſter was merciful, and quitted him of the former ſentence, v. 25. and frankly forgave him that vaſt ſumme, upon his bare requeſt.

28. But the ſame ſervant went out and found one of his fellow-ſervants, which ought him an hundred pence, and he laid hands on him, and [d] * took *him* by the throat, ſaying, Pay me that thou oweſt.]

* ſhook him

28. But when this was done, this ſervant, that had been thus mercifully and magnificently dealt with by his maſter, having had ten thouſand talents forgiven him, met with one of his fellow-ſervants, which ought him ſomewhat, one hundred denarii, valued to three pounds two ſhillings ſixpence of our money, a contemptible ſumme in compariſon with what had juſt now been forgiven him, and he preſently apprehended him in a moſt rigid manner, requiring him to make preſent payment. d.

29. And his fellow-ſervant fell down at his feet and beſought him, ſaying, Have patience with me, and I will pay thee all.]

29. And this fellow-ſervant of his beſought him with as much humility to forbear him, as he had v. 26. beſought his maſters forbearance for ſix hundred thouſand times as much.

30. And he would not: but went and caſt him into priſon, till he ſhould pay the debt.]

30. And that ſervant that had had ſo much forgiven him, would not forgive ſo little, but dealt with him in the extremeſt rigor, caſt him into priſon never to be releaſed, but upon paying the whole debt.

31. For this all the fellow-ſervants that ſaw it, were much troubled, both for the unhappy lot of him that ſuffered, and the unreaſonable behaviour of him that thus dealt with him, in ſo diſtant a matter from what himſelf had ſo lately found from his maſter, and upon this they came and informed their maſter of it.

31. So when his fellow-ſervants ſaw what was done, they were very ſorry and came and told unto their Lord all that was done.]

32 O thou unconſcionable man, thou canſt not but remember, how I lately forgave thee all that vaſt ſumme owing to me by thee, (with which this of thy fellow-ſervant to thee beareth no proportion) and that upon thy bare requeſt, having no motive, beſide my own compaſſion to an helpleſſe creature, to invite me to ſo great a mercy.

32. Then his Lord, after that he had called him, ſaid unto him, [O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me.]

33. Was it not then reaſonable for thee that hadſt received pardon of ſo vaſt a debt from thy maſter, or ſuperior, to have (in like manner as I gave thee example) ſhewed pity to thy fellow-ſervant, to whom thou wert ſo much more obliged then I to thee, and to have remitted him ſo ſmall a ſumme, when I forgave thee ſix hundred thouſand times as much.

33. Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?]

34. Upon this, the maſter was moſt juſtly enraged againſt him, and uſed him as he had done his fellow, v. 30. and though he had before remitted him, yet upon this unworthy impious behaviour he revoked his deſigned mercy, and caſt him into priſon.

e.

34. And his Lord was wroth, and delivered him to the e † tormentors,] till he ſhould pay all that was due unto him.

† jaylours

35. By this reſemblance ye ſee what meaſure ye muſt expect from God in this matter, For juſt ſo ſhall God deal with you, remit nothing of that rigour againſt you, which you uſe againſt others, deal moſt ſeverely with you, if ye doe not clearly, plenarily, and ſincerely (without any reſervation, or deſigne to have God execute any vengeance for you, or the like) forgive all injuries, how great ſoever, (being certainly farre below the proportion of yours againſt God) that are done to you by any man living.

35. So likewiſe ſhall my heavenly father doe alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.]

Annotations on Chap. XVIII.

a. Ἄγγελοι αὐτῶν

V. 10. *Angels*] That *Angels* are *Gods miniſtring ſpirits*, and doe performe his commands in guarding his ſervants here below is the doctrine of Scripture, *Heb.* 1. 14. and ſo ſeverall times in the *Revelation*, where the *ſeven Spirits* c. 1. 4. and c. 4. 5. (that is, ſaith *Andreas Caſareenſis*, *ſeven Angels*) are ſaid *in heaven to behold his face*, in the ſame manner as is here affirmed of them. But whether the ἄγγελοι αὐτῶν, *their Angels* here, be to be defined ſingular Angels peculiarly deſign'd to particular perſons, is not here diſtinctly affirmed, onely that they are, as God ſees fit, employed in ſervices for the benefit of theſe *little ones*, that is, of Chriſtians: And of that there is no doubt. Thus ſaith *Origen contr. Celſ.* l. 6. Ἄγγελοι τεταγμένοι εἰς τὸ περίπεσθαι αὐτῶν, *the Angels that are appointed to preſide over them*, as guardians, to counterwork the treacheries and policies of *Satan*; That theſe are ſaid *continually to behold* the *face of God*, is, ſaith * *Dionyſius Alexandr.* ὅτι ἀπενίζουσι τῷ θείῳ κάλλει διὰ παντὸς, ἀδέπωλε ἐκ τῆς ὄντως ἀγαθῆς περιδείας ἐκπίπτοντες, becauſe *they continually and ſtedfaſtly behold the beauty of God, and never fall off from that dignity and preferment* (as *Lucifer* did) *which they enjoy by their nearneſſe to the true, reall, eternall good.* But there is beſides this, a more peculiar notation of the phraſe, as *to behold the face*, ſignifies to wait, attend as a ſervant, *Pſal.* 123. 2. as a Miniſter to be ready at hand, to doe whatſoever is commanded. Thus in *Elias Levita*, ſpeaking of the word *Mitateron, he is*, ſaith he, שר הפנים *princeps facierum*, *Prince of faces*, that is, *Angelus qui ſemper videt faciem regis excelſi, &c. an Angel which always beholds the face of the high King, &c.* that is, of God. And both theſe put together make up the full ſenſe of the words, which yet farther note a more eminent ſort of Angels.

* in Cat. Jobi. p. 21.

b. Αἰτήσωνται

V. 19. *Shall aſke*] It is ſomewhat uncertain what is the meaning of ἐὰν αἰτήσωνται here. For that it is not in the Active, which is ordinarily uſed for *asking* (ſee c. 21. 22.) is clear, and if it be rendred in a Paſſive ſenſe, then it will be *whatſoever they ſhall be required to*, and referre to the *one or two*, that are *taken* v. 16. that is, required to goe along with the admoniſher; which being here part of *Chriſts* inſtitution, it may conſequently be ſaid of it, as a promiſe from *Chriſt*, γενήσεται αὐτοῖς &c. *it ſhall be unto them from my father*, that is, my father ſhall give authority to that, which they being thus called, or required, συμφωνήσουσιν *ſhall agree on.* The reaſon of which is given v. 20. *For where two or three are thus aſſembled in my name, according to my appointment, there am I in the midſt of them.* This hath that degree of appearance of truth, that I thought fit here to mention it, but not ſo much certainty, as to put it in the margent, or to impoſe it as the primary ſenſe in the Paraphraſe.

c.

V. 23. *Servants*] The *ſervants* here, that the King or Lord is ſuppoſed to call to account, ſeem to be thoſe, which are intruſted by him to negotiate for him, ſuch as are mentioned, c. 25. 14. and *Lu.* 19. 13. And proportionably his reckoning with them here, v. 24. is all one with that, *Mat.* 25. 19. and the ſame phraſe λόγον συναίρειν is uſed in both places, which in S. *Luke* (who calls him a *King* alſo, as he is here) c. 19. 5. is expreſs'd by commanding his *ſervants to be called, that he might know how much every one had gained by trading*, that is, what every man had gotten, and had ready, to bring him in, above the money which he received. That is there ſet down to be a very ſtrange encreaſe, *one pound* had been improved into *ten*, v. 16. another into *five pounds*, v. 18. and in S. *Matthew*, *five* are encreaſed into *five more*, *two* into *two more.* And ſo in both Evangeliſts ſome ſuch encreaſe is brought in by every one, but only by him that had *laid it up in a napkin*, and been perfectly idle, done nothing with it. Agreeably to this it here followes, that one of theſe ſervants, when he comes to be reckon'd with, is found upon account, to be endebted to his Lord *ten thouſand talents*, which at the rate of 750 ounces of ſilver to a talent and of five ſhillings an ounce, ariſes to one thouſand eight hundred ſeventy five thouſand pounds, a vaſt ſum of money. And that being required, he was no way able to make payment, and ſo was adjudg'd by his Lord (as ſuch debtors are wont) *to be ſold*, &c. upon this his petition to his Lord is, that he will *bear with him a while, and he will repay him all*, that upon account was due unto him, all the *ten thouſand talents*, And thereupon his Lord mooved with pity towards him not only ἀπέλυσεν αὐτὸν, *releaſed him from that ſentence* of *ſelling* and *impriſoning*, before decreed againſt him, but alſo remitted him τὸ δάνειον, the *whole debt* the *ten thouſand talents*, for which he was caſt into priſon. 'Tis true indeed that the word δάνειον here uſed, and rendred *debt*, doth alſo ſignifie *uſury*, or *intereſt*, and ſo might be thought to ſignifie here not the whole *debt*, but only the *intereſt*, that would be

δάνειον

due

due for the forbearance of it for the ſpace that he now deſired. To this alſo the words of the ſervant's requeſt ſeem to incline, which were only theſe that he would *have patience*, that is grant him ſome time, promiſing if he would, *to pay him* the whole ſumme, and not deſiring the forgiveneſſe, or remiſſion of that. But although δάνειον ſometimes ſignifies *uſe*, yet it ſignifies a *loane* or *debt* alſo, and ſo it is expreſs'd to doe here, v. 30. 32. 34. and the Arabick reads *Colla mah alaihi, all that was upon him*, all that he was lyable to, or reſponſible for, now that was plainly not only all the intereſt that this deſired forbearance would ariſe to, but even the principal it ſelf. For though the *ſervant* doth not beg the abſolute remiſſion of that, but uſes the ordinary forme of inſolvent debtors, which deſire patience, or releaſe from priſon, and labour to encline the Creditor to that, by fair promiſes, that he ſhall loſe nothing by them, yet Gods mercy expreſs'd by this of the *Lords*, and the example ſet to us, in the former paſſage, v. 22. of plenary and abſolute forgiveneſſe of what is already ſuffered (and not only of what may follow) will certainly extend it to the whole ſumme, and not ſuffer it to be reſtrained to no more then the Creditors requeſt; the intereſt for forbearance. And ſo the other part of the Parable, his dealing with his fellow-ſervant doth demonſtrate alſo, for there that which he would *not forgive*, was (in all reaſon) anſwerable to that, which the Lord had forgiven him, (differing only in the quantity of it, ſo few *denarii* on eight parts of an ounce, to ſo many Talents, and anſwerable to that is the *brothers treſpaſſe* againſt *me* in proportion to thy *ſins* againſt *God*) and that is there called τὸ ὀφειλόμενον (in a word which is not capable of that ambiguity) *the debt*, v. 30. not the *intereſt*, and πᾶσα ὀφειλὴ ἐκείνη, *all that debt*, and therefore this is moſt reaſonably to be pitch'd on as the meaning of the place, and the Concluſion from thence, this plain truth, that Gods pardons here in this life are not to us Abſolute, while we become uncharitable to our brethren, but, according to the petition in our *Lords Prayer*, anſwerable to our dealings with others, and ſo conditional, and are no longer likely to be continued to us, then we perform that condition.

V. 28. *Took him by the throat*] The word πνίγω is not only to *choak* or *throttle*, but alſo, according to the uſe of the Hebrew בעת (which ſometimes is rendred πνίγω, 1 *Sam.* 16. 14. ſometimes δαμβέω, παρέλω ἐπαράσσω, σορβέω) ſignifies to *pluck*, to *exagitate*, to *trouble*, to *hale*, to *ſhake*, to *terrifie*, and ſo it may here ſignifie. d. Πνίγω

V. 34. *Tormentors*] Βασανισὴς, δημόσιον & ſaith *Heſychius*, it not only ſignifies one that *explores*, and *examines*, and *puts upon the rack* (in which notion it cannot be taken here)* but alſo a *keeper of a common gaol*, and ſo it muſt do here, the uſage in this verſe being proportionable, and parallel to that, which this man had dealt to his fellow-ſervant, v. 30. which was *caſting him into priſon, untill he ſhould pay the debt*, which argues the Βασανισὴς here, to whom he is delivered, to be the *keeper* of that *priſon* and no more, there being no uſe of the rack, or torment in this buſineſſe. e. Βασανισὴς

CHAP. XIX.

Paraphraſe.

1. AND it came to paſſe that [when Jeſus had finiſhed theſe ſayings,] he departed from Galilee, and came into the coaſts of Judea beyond Jordan.

1. when all thoſe occaſions were over, on which he ſpake thoſe things,

2. And great multitudes followed him, and he healed them [there.]

2. no leſſe in Judea now, then before in Galilee.

3. The Phariſees alſo came unto him, tempting him, and ſaying, Is it lawfull for a man to put away his wife for every cauſe?

4. And he anſwered and ſaid unto them, [Have ye not read, that he which made *them* at the beginning, made them male and female?

5. And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife, and they twain ſhall be one fleſh.]

4, 5. Ye cannot but remember the ſtrict union, and conjunction betwixt man & wife which was appointed by God in the creation, Gen. 1. 27. where as ſoon as the man and woman were created, we finde this concluſion made by Adam, (or rather the hiſtorian) Gen. 2. 24. that the man was to forſake all and cleave to his wife, and continue with her as inſeparably as with another part of the ſame fleſh, (ſee note on Lu. 16. b.)

6. Wherefore they are no more twain, but one fleſh. What therefore God hath joyned together, let no man put aſunder.

6. And therefore thus are they to be thought of, as two by God united into one, and then ſure that which hath been thus inſtituted by God, muſt not by man be altered, it ought ſtill to continue among you, as it was firſt inſtituted, 'tis utterly unlawfull (unleſſe in caſe of falſeneſſe to the husbands bed Mat. 5. 32.) to put the wife away.

7. They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away?]

7. To this the Phariſees objected, ſaying, What account then is to be given of that precept in the Law, wherein Moſes appointed the husband (in ſome caſes mentioned by him Deut. 24. 1.) to give a bill of divorce unto the wife, in this manner permitting him to put her away?

8. He ſaith unto them, [Moſes, becauſe of the hardneſſe of your hearts ſuffered you to put away your wives, but from the beginning it was not ſo.]

8. God in the Moſaical œconomy, knowing you Jews to be ſo imperſwaſible and obſtinately bent to your own luſts and rages, that in caſe you were obliged to live with hated wives, and not permitted divorces, it would probably cauſe in you ſome greater ſin, for the preventing hereof allow'd a diſpenſation in this point, tolerated divorces, and took ſo much pity and care of the oppreſſed hated wife, as to provide this kind of releef for her, commanding to give a bill of divorce thereby as by an act of manumiſſion to reſtore her liberty to her, with all decently to ſend her out of the family and in ſome ſort endow her: But this you ſee (v. 4, 5.) was very diſtant from the appointment of God in the firſt inſtitution of marriage.

9. And I ſay unto you, Whoſoever ſhall put away his wife, except *it be* for fornication, and ſhall marry another, committeth adultery, and who ſo marrieth her that is put away, doth commit adultery.]

9. And accordingly I now define that whoſoever ſhall uſe that liberty ſo frequent among you, to put away his wife, for any leſſer cauſe then that of fornication, and then thinke it free for him to marry again, that man by marrying another, whilſt his wife is alive, (from the obligation to whom he is not, nor can be freed) is conſequently guilty of adultery, and ſo likewiſe he that marrieth her that is divorced, taketh another mans wife, which is adultery alſo.

10. His diſciples ſay unto him, If the caſe of the man be ſo with *his* wife, [it is not good to marry.]

10. Hereupon his own diſciples began to object, that if marriage brought ſuch an inſeparable conjunction with it, then ſure the inconveniencies and hazards of marriage above the advantages and conveniencies of it would be ſo great, that it were more prudent not to marry at all, then to be ſubject to ſuch poſſible inconveniencies.

11. But

11. To this objection he gave this anſwer, that all men are not capable of that prudentiall aphoriſme [that a ſingle life is more profitable and fit for their turn, then marriage] but thoſe only, whom God hath ſome way more then ordinarily fitted for it, by ſome ſpeciall gift.

11. But he ſaid unto them, All men cannot receive this ſaying, ſave *they* to whom it is given.]

12. For ſome live unmarried, as being naturally enabled to doe ſo chaſtly, and without great difficulty, ſome, as being by men diſabled (of which ſort there were very many among the heathens, ordinarily called Eunuches) ſome out of firmneſſe of reſolution have gotten that maſtery over themſelves, that they can live chaſtly in a ſingle life, and do ſo on purpoſe, that they may have fuller vacancy to ſet themſelves apart for the duties of Chriſtianity. Now he that finds this agreeable to his condition, and can thus conquer and ſubdue himſelfe, he may doe accordingly, if he pleaſe, and ſhall do well, and wiſely in ſo doing.

a. 12. For there are ſome [a] Eunuchs, which were ſo born from *their* mothers wombe: and there are ſome Eunuchs, which were made Eunuchs of men: and there be Eunuches which have made themſelves Eunuches for the Kingdome of heavens ſake. He that is able to receive it, let him receive *it*.]

13. that by impoſition of hands he would beſtow his benediction upon them. And his diſciples would have chid them away.

13. Then were there brought unto him little children, [that he ſhould put *his* hands on them, and pray: and the Diſciples rebuked them.]

14. their meekneſſe, humility and docility, are the temper, which of all others is moſt like that which is required of diſciples of Chriſt.

14. But Jeſus ſaid, Suffer little children and forbid them not to come unto me: for [of ſuch is the kingdome of heaven.

15. And uſing that ceremony of impoſition of hands, frequent among the Jews in all kind of benedictions, he beſtowed his bleſſing upon them.

15 And he laid *his* hands on them,] and departed thence.

16. what is the condition required of me to make me capable of Eternall bliſſe?

16. And behold, one came and ſaid unto him, Good maſter, [what good thing ſhall I doe that I may have eternall life?]

17. thy calling me good, without conceiving me to be God is not right. But for thy queſtion of the way to eternall bliſſe, this is ſoon anſwered, 'tis by obedience to Gods commandements.

17. And he ſaith unto him, [Why calleſt thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandements.]

18. Jeſus ſaid, thoſe great precepts given by God to Moſes, containing the heads of all duties both toward God and man, particularly thoſe ſix of the ſecond ſort, containing the duty toward man.

18. He ſaith unto him, Which? [Jeſus ſaid] Thou ſhalt doe no murther, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſſe.]

19. Thou ſhalt not deſign advantage to thy ſelf by another mans loſſe, or deſire any thing that is his, but conſider his good, as well as thine own, which is the ſumme of the laſt commandement.

19. Honour thy Father and *thy* mother, and, [Thou ſhalt love thy neighbour as thy ſelf.]

20. All theſe parts of duty I have ſincerely obſerved all my life, what more is required of me?

20. The young man ſaith, [All theſe things have I kept from my youth up: What lack I yet?

b. 21. If thou wilt aſcend to that higher pitch, to which I come to raiſe men, if thou wilt be a Chriſtian, then muſt thou, upon contemplation of the reward that is laid up in heaven for all that ſincerely obey me, be contented to part with all the wealth of the world, whenſoever that is required of thee, either directly (as now I command thee to ſell and give to the poor all that thou haſt, and ſo to follow me, as all my diſciples have done, though they had not ſo much to part with, as thou haſt) or by conſequence when thou canſt not obey any particular precept without danger of being undone by it.

21. Jeſus ſaid unto him, [If thou wilt be [b] perfect, go *and* ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come *and* follow me.]

22. When the young man heard Chriſt ſay this, he was much greived, becauſe he had a very great eſtate, and therefore ſeeing he could not be a Chriſtian at any cheaper rate, he forſook, or departed from Chriſt, would not pay ſo dear for that perfection.

22. But when the young man heard that ſaying, he went away ſorrowfull: for he had great poſſeſſions.]

23. It is very difficult for a wealthy man to undertake that condition, required of all by me, that will be Chriſtians, and come to bliſſe now under the Goſpel.

23. Then ſaid Jeſus to his diſciples: Verily I ſay unto you that [a rich man ſhall hardly enter into the kingdome of heaven.]

c. 24. The rich man ſetteth his heart upon his riches, and truſting in them, Mar. 10. 24. muſt part with as much of his humour, before he can be capable of being a Chriſtian, of performing the condition by me required to attain bliſſe, as that beaſt, Camel or Elephant &c. which is of the greateſt bulk, muſt part with, to be qualified to paſſe through the ſtraighteſt place.

24. And again I ſay unto you, [It is eaſier for a [c] camel to goe through the eye of a needle, then for a rich man to enter into the Kingdome of God.]

25. If the way preſcribed by thee to bliſſe be as ſtraight as a needles eye, who then can undertake it? who can come to bliſſe upon ſuch termes as theſe? who is there that according to this rule is qualified for ſalvation?

25. When his diſciples heard *it*, they were exceedingly amazed, ſaying, [Who then can be ſaved?]

26. look'd upon them (as exáples of the practicableneſſe of this doctrine, of forſaking, parting with all to follow him) and tells them, to encourage them, that, it ſeems, thoſe things which are in themſelves ſo hard, and ſo unreaſonable for meer men to doe, are yet very poſſible for God; and ſo this of contemning the world, working ſuch a change on a worldly mans heart, that he ſhall liberally beſtow his wealth, and not place any confidence in it, is a work, that God doth ordinarily work in mens hearts, and enables them to doe with eaſe.

26. But Jeſus [beheld them and ſaid unto them, With men this is impoſſible, but with God all things are poſſible.]

27. Then anſwered Peter and ſaid unto him, Behold, we have forſaken all, and followed thee, what ſhall we have therefore?

28. ye that are now my diſciples, and have by receiving the faith and baptiſme left all to follow me, ſhall, aſſoon as I come to my kingdome, be highly honoured and rewarded by me, or, You that have received me and followed me, and perſevered conſtant to me, continued with me in my temptation, Lu. 22. 28. ſhall in the new age, or ſtate, (taking its beginning from the reſurrection, and aſcenſion of Chriſt) have a power in the Church inſtated on you, as my ſucceſſors, ſomewhat proportionable to that of the ſeverall Rulers of the Tribes among the Jewes, (a token of which are the keyes, after given to them, and promiſed, as here, c. 16. 19.) The power which my father hath given me on earth, ſhall at my departure be inſtated upon you, Lu. 22. 29.

d. 28. And Jeſus ſaid unto them, Verily I ſay unto you, [that ye which have followed me, in the [d] regeneration, when the ſon of man ſhall ſit on the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.]

29. And

29. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an c hundred fold,] and ſhall inherit everlaſting life.

29. And whoſoever ſhall for my ſake part with any of the advantages and poſſeſſions

c. of this life, whatſoever it is, he ſhall be ſo farre from being a loſer by it, that he ſhall in this very life be by that means abundantly more richly provided for; in the ſame proportion, that he which in the harveſt hath the moſt plentifull returns to his ſeed and pains-taking. (c. 13. 8.)

30. But many *that are* firſt ſhall be laſt, and the laſt *ſhall be* firſt.]

30. But though you have advantage of other men in being thus early in Diſcipleſhip, yet 'tis very poſſible that ſome that come after you in time (as Paul) may labour as fervently, deſerve as much, and conſequently be as richly rewarded as you. (upon which followes the parable of c. 20. 1.)

Annotations on Chap. XIX.

V. 12. *Eunuches*] The word εὐνοῦχοι and εὐνουχίζειν have a vulgar ordinary ſignification, which is known by the Engliſh uſe of the word *Eunuch*, that is, in the expreſſions of the *Grammarians*, παῖδων, τομίας, &c. And accordingly three ſorts of them are ordinarily ſet down, 1. ἐκτομίαι *caſtrati*; οἱ διὰ ζιδήρου ἀκρωτηριασθέντες, 2. Σπάδωνες, οἱ ἐκ γενετῆς διδύμους μὴ ἔχοντες, and 3. Θλιβίαι and Θλασίαι, οἱ νηπόθεν ὑποβάλλοντες τὰ παιδόγονα μόρια ὑπὸ τῶν γονέων θλιβέντα, καὶ ἀχρηςωθέντα. But here the Context which ſets it in oppoſition to marrying, makes it clear, that *Eunuchiſme* is taken for the chaſtity of a ſingle life, howſoever acquired, whether 1. by naturall temper, or 2. by ſome outward accidentall weakning, or debilitating of nature, as was frequent among the Gentiles, in order to ſome offices and ſervices, to which men, that were thereby ſecured from deſires, were deſigned; Such, if it were done by themſelves, are called by the *Apoſtles Canons*, ἀυτοφονευταὶ *ſelf-murtherers*, ἐχθροὶ τῆς τοῦ Θεοῦ δημιουργίας, *enemies of Gods workmanſhip*, *Can.* 22, 23. or 3ly, by firm purpoſe or reſolution of mind, aſſiſted by Gods grace, in order to his ſervice; ſuch were the *aſcetæ*, σκληραγωγοὶ τῇ ἰδίᾳ καρδίᾳ ἀγωνιζόμενοι, *thoſe that impoſed hardſhips on themſelves*, and *combated with their own deſires*. Thus in *Phavorinus*, the word being deduced according to ſome *Grammarians* from ἓυ νῶν ἔχειν, *to have the mind well* or *wiſely diſpoſed*, it ſignifies, ſaith he, ἀπηλλάχθαι τῆς ἀφροδισίων, *to have nothing to doe with any thing of venery* or *carnality*, for, ſaith he, the Ancients ἀφροδίσια ἀνόητα ἐκάλουν, *call'd all things of that kind, follies*; Thus we know the *Scripture* hath expreſs'd any ſuch unlawfull commiſſion, the doing *folly in Iſrael*, and ſo 'tis cited out of *Ariſtophanes*, ὕπνου τε ἀπέχεσθαι καὶ τῶν ἀνοήτων πάντων, *to abſtain from ſleep and all fooliſh things*, where yet *Ariſtophanes* hath only Οἴνου τ' ἀπέχε καὶ γυμνασίων, καὶ τῶν ἄλλων ἀνοήτων, which the *Scholiaſt* expounds by τῶν ἀφροδισίων, τὸ δὲ ἀνοήτων αἰνίττεται, μωραίνειν, διὰ τὸ ἀφροδισιάζειν ἔλεγον, ſaith he. But 'tis poſſible that the place in *Ariſtophanes* is to be read ὕπνου τε in ſtead of οἴνου, and then there is no queſtion, but that ὕπνος *ſleep* might be a civil word for things of that nature, as in the *Wiſe man*, ἡδονὴ δὲ ὕπνος ſignifies.

a. Εὐνοῦχοι

V. 21. *Perfect*] What is the notion of τελειότης *perfection* here, muſt be defined by conſidering what is meant by *entring into the kingdome of heaven*, v. 23. For it appeareth that the not undertaking the condition required of the young man by *Chriſt*, to his being *perfect*, doth alſo exclude him from *entring into this kingdome*, or render him uncapable of it. Now that *kingdome of heaven*, ſignifying that crown of eternall life and bliſſe, which was this mans aime, v. 16. the *entring into that kingdome* is the undertaking the condition now required by *Chriſt*, or the attaining that bliſſe by performing that condition, and therefore his *going away* v. 22. that is, forſaking of *Chriſt*, cauſed by the greatneſſe of his riches, is all one with the *rich mans not being able to enter into that kingdome* v. 23. This again appeareth by the queſtion and anſwer enſuing, v. 25. where when the Diſciples aske, *Who then can be ſaved?* (whatſoever they mean by that, whether, who can be a Chriſtian? as the word rendred *eſcaping* or being ſaved often ſignifies, (ſee *Mat.* 10. h. *Lu.* 13. b. and *Rom.* 10. a.) or whether *who can come to heaven?*) *Chriſts* anſwer is, by *looking upon them*, &c. intimating them to be examples of this poſſibility, capable of this ſalvation, this *entering* into the *kingdome of heaven*, as having perform'd the condition requited to qualifie them for it. From theſe premiſes it ſeems neceſſary to conclude that the *perfection* here ſpoken of is Chriſtianity it ſelf, (and not only an heroick eminent degree of it) and that the condition here required to it is matter of command, not counſel only, and ſuch, as he that will not aſcend to, (the young man here) cannot be called or deemed a Chriſtian, cannot attain to bliſſe, as 'tis now offered under the Goſpel. From hence it followes not, that no man is ſaveable, or a Chriſtian, but he that *ſells all*, and *gives it to the poor, and ſo followes Chriſt*, for there is no command elſwhere given by *Chriſt* to all men to doe ſo, (and this command here given to this young man, and the like, in ſome degree, to the Diſciples, to *leave* their *nets*, that is, their whole eſtates, and *follow him*, obliges none but thoſe to whom it was given) but only thus, that he that loves any thing more then *Chriſt*, is no Chriſtian, that whatſoever *Chriſt* ſhall at any time by any explicite command, as here, or elſe by his providence (by making it impoſſible to preſerve my fidelity to him, or obedience to any known command of his, without parting with my wealth &c.) require of me, I muſt impartially perform it, though it be with the loſſe of my eſtate, or even of life it ſelf, and if I doe not reſolve, and undertake to doe ſo, I cannot be ſaved, I am no Chriſtian. Or if having vowed it, (as every Chriſtian doth in Baptiſme, vowing there, whenſoever the world comes in competition with *Chriſt*, to *forſake the world* and *follow Chriſt*) I doe not in time of tryall perform it, I forfeit the priviledges of Chriſtianity, all title to bliſſe. And this is it that maketh it ſo *hard* a thing *for* the *rich man*, and even ſo impoſſible for him that *truſteth in riches*, *Mar.* 10. 24. (that hath repoſed any confidence in them, that depends, or looks on them as his felicity) to *enter this kingdome*, to be, and continue Chriſtian, to attain this perfection or this bliſſe; for, *where* his *treaſure is*, *there will his heart be alſo*.

b. Τελείοτης

V. 24. *Camel*] It was an ordinary proverb among the Jewes that *An Elephant cannot paſſe through the eye of a needle* to ſignifie the moſt impoſſible thing. Thus in the *Babyl. Talmud. Perek Haroe Barachoth*, *You perhaps are one of Pombeditha* (an Academy of Jewes in *Babylon*) *where they can make an Elephant paſſe through a needles eye*; ſignifying them a vain-glorious people, that would boaſt of doing impoſſibilities, and in *Gemara* לא פילא דעייל בקיפא דמחטא *there is no Elephant that enters by the hole of a needle.* This proverb Chriſt was willing to change from the Elephant, which was a beaſt that few had ſeen, to a *Camell*, which was very ordinary in *Syria*, and whoſe bunch on his back is apt to hinder his paſſage through any narrow entrance. This being thus premiſed, as the full account of the place, it is yet farther obſervable

c. Παροιμία Εβρ: Κάμηλος διὰ τρυπήματος ῥαφίδος ἰωθεῖν

that

that *Phavorinus* on the word κάμιλος, ſaith, that 'tis not only the name of that beaſt, but ᾗ τὸ παχὺ σχοινίον, ἐν ᾧ δεσμεύουσι τὰς ἀγκύρας οἱ ναῦται, it ſignifies *alſo a cable with which the mariners bind the anchors*, and cites this place of the Goſpel, as belonging to that ſignification of the word; & ſo *Theophyl.* that 'tis παχὺ σχοινίον ᾧ χρῶνται ναῦται πρὸς τὸ βίπτειν τὰς ἀγκύρας, *a cable with which Mariners uſe to caſt their Anchors.* Were the word to be found in that ſenſe in other Authors, it would be an ingenious conjecture, but this word for a *cable*, (from which the Engliſh probably comes with a light change of [m] into [b]) is by *Suidas*, and the *Scholiaſt* of *Ariſtophanes* written with [ι] κάμιλος, and ſo in *Heſychius* (from whom *Phavorinus* ordinarily borrowes) for ſo ſure ſhould it be read κάμιλος (which is now καμίνος) μέρος πλοίου, And ſo this being the only place cited by *Phavorinus*, (and from him or with him obſerved by others) 'tis more poſſible, that it was but a conjecture of that Grammarian, and ſo of no more authority then ſuch; And therefore the proverbial ſpeech among the Hebrews foremention'd (the uſing of which was not extraordinary with *Chriſt*, ſee Note on c. 10. i.) to him probably unknown, but to us made clear by their writings, may remove all that difficulty, the not diſcerning of which put him upon that bolder interpretation. Mean while the application of that Proverb to the rich mans turning Chriſtian, or entring bliſſe, is no farther to be extended, then to ſignifie the greatneſſe of the diſtance, and ſo of the change or paſſage from one of theſe ſtates to the other, the rich mans truſts, and joyes, and confidences being ſo contrary to the Chriſtians, and ſo perfectly irreconcileable with them. This is ſo farre affirm'd by *Plato* 5. *de Leg.* ἀγαθὸν ὄντα διαφερόντως καὶ πάσιον εἰ διαφέροντος ἀδύνατον, *'tis impoſſible to be exceeding good, and exceeding rich*, that *Celſus*, the heathen enemy of *Chriſt* and *Chriſtians*, ſaith, that this ſpeech of *Chriſts* was but a corrupting of that ſpeech of *Platos*, See *Orig. cont. Celſ.* l. 6. p. 294.

d. Παλιγγενεσία

V. 28. *Regeneration*] The word παλιγγενεσία ſignifies properly a *new* or *ſecond* ſtate, τὸ ἐκ δευτέρου γενηθῆναι, καὶ ἀναπλασθῆναι, ſay the Grammarians. 'Tis uſed among the *Pythagoreans* for the *return* of the *ſoul*, εἰς γένεσιν, when that ſoul which was once in him, that is dead, comes back to life again in another body. In ſacred Writers 'tis uſed agreeably for the *reſurrection*, whether that of the future being of body and ſoul, or that which *Chriſt* is pleaſed to make preparative to it, the ſpiritual proſelytiſme, expreſs'd by that phraſe, *Tit.* 3. 5. the change and renovation of the ſoul and affections in this life, and as a token and ſigne of that work of *Chriſts*, it is uſed for Baptiſme, that being *born of water* and the *Holy Ghoſt*, *Joh.* 3. And ſo hath *Phavorinus* obſerved, παλιγγενεσία, τὸ ἅγιον βάπτισμα λέγεται, 'tis ſet to ſignifie *Holy baptiſme*, (ſee Note on *Mat.* 3. a. and *Joh.* 3. a.) Farther yet, and by the ſame Analogie, it may ſignifie that *ſecond* or *new ſtate*, that μέλλων αἰών, in *Iſaiah*, that *age to come*, that is, the ſtate of the Church under *Chriſt*, or his ſpiritual kingdome, beginning at the Reſurrection of *Chriſt*, and this, either in reſpect of the beginning of it, *Chriſts* Reſurrection, which is fitly ſtyled παλιγγενεσία the *new birth* of *Chriſt*, or elſe in regard that all other things (that is, the generall diſpoſall of all things in the Church) are become *new*, 2 *Cor.* 5. 27. the Gentiles received into the Church, the Jewiſh Prieſthood, and ceremonies aboliſhed, &c. If this laſt ſenſe be here made uſe of, then it will be moſt agreeable to the ordinary punctation of our printed Copies which ſet a comma after ἀκολουθήσαντές μοι, *ye that have followed me*, and another again after ἐν τῇ παλιγγενεσίᾳ, *in the regeneration*, ſevering the latter from the former, and joyning it ſo with καθίσητε καὶ ὑμεῖς *ye ſhall alſo ſit*, &c. that what is betwixt ὅταν καθίσῃ &c. *when the ſon of man ſhall ſit on the throne of his glory*, ſhall be as in a Parentheſis, to explicate what is meant by that time, and what that *in the regeneration* ſignifies, viz. when *Chriſt* ſhall be gone to heaven, and all power in the Church ſolemnly enſtated on him. At which time they ſhall be placed in authority next unto him, as the *four and twenty Elders*, *Rev.* 4. 4. are next to him that *ſits*, in the midſt, *upon the throne.* And thus that which is in theſe words here propoſed to *Peter* and the reſt of the Diſciples, by way of reward for following him, will be exactly proportionable to that other promiſe in the ſame kind made to them in the perſon of S. *Peter*, c. 16. 19. For the *giving the keyes* there, was the enſtating on them a power in the Church, to which they were to ſucceed, under and after him, upon his Aſcenſion, which very thing is clearly expreſs'd by *ſitting on ſeats, and judging the twelve tribes*; The expreſſion being taken from the φυλάρχαι, or *chief of the tribes* among the Jewes, who had a dignity inferior, but (in that circuit) next to the Regall, to which *Chriſt* was by his Aſcenſion enthroned. What this dignity and power was to be, is diſcernible both by that place of the *donation of the keyes*, and more particularly by that, which c. 20. is added upon this very occaſion; There the ſons of *Zebedee*, or their Mother, in their behalf, having on this preſent promiſe of *Chriſt*, built an expectation of ſome earthly greatneſſe, particularly of that (ſo familiar among them) of the φυλάρχαι, the *chief of the tribes*, thereupon they petition, that they in the diſpenſing of theſe dignities among the Twelve, might have the πρωτεῖα (as *Judah* and *Joſeph* among the Jews) the *præeminence* above the reſt of the Twelve, whereupon *Chriſt* diſabuſes her, and ſhewes them that they were no kind of ſecular advantages (or ſuch as would be very deſirable to them) which were likely to come in to them by this meanes (ſee *Power of keyes* c. 5. §. 13. &c.) By which anſwer of *Chriſt* to the Diſciples, reflecting on the dignity and office of Judge here mention'd, it is in ſome degree evident, (what S. *Auguſtine* affirmeth) that the judicature here ſpoken of, is that in the Church of *Chriſt*; Yet becauſe it is by S. *Paul* alſo affirmed of the Saints, that they *ſhall judge the world*, 1 *Cor.* 6. 2. and becauſe in S. *Luke* c. 22. 29. there is joyned herewith the *eating and drinking at his table in his kingdome*, and becauſe *Mar.* 10. 30. (which is parallel to this,) beſide the reward *in this time* (this world) there is mention of the *world to come* alſo, and *everlaſting life*, therefore it will be moſt ſafe to interpret this *judging* here, of the Apoſtles power in the Church of *Chriſt*, yet ſo as may not exclude that future dignity alſo.

e. Ἑκατονταπλασίονα λαμβάνειν.

V. 29. *Hundred-fold*] There is a ſaying in the *Alcoran* very agreeable to this, *Qui opes ſuas erogant in via Dei ſimiles ſunt grano, quod ſeptem ſpicas germinavit, They that lay out their riches in the way of God, are like a grain of corn which hath ſhot out ſeven ſtalks.* Now ſuppoſing every of thoſe ſtalks or eares to have ten corns in it, that will be the *ſeventy-fold* ſpoken of, *Mat.* 13. But ſuppoſing fourteen or fifteen in each, (as in the moſt fruitful places and yeares it is) then it amounts to an *hundred-fold*, and ſo the *hundred-fold*, being the proportion of the moſt fruitfull meſſuage, is here ſet down as the harveſt of the Chriſtian (that ſuffers or gives for *Chriſts* ſake) and that *in this life.*

CHAP.

CHAP. XX.

Paraphraſe.

1. FOR the kingdome of heaven is like unto a man that is an houſholder, which went out * early in the morning to hire labourers into his vineyard.]

* at day break, ὄρθρου.

1. If you doe not perfectly underſtand what was laſt ſaid, (of the laſt ſhall be firſt, &c.) then a reſemblance of it (and in that of all Gods dealing with men in the Church) you may have in a man of an eſtate, managing it himſelf, by the manner of his dealing with his hired labourers; Firſt he went out as ſoon as it was light (anſwerable to Chriſts calling and ſending the twelve at the beginning of mens receiving the faith c. 9. 38. and c. 10. 1.) into the market place, where day-labourers were wont to ſtand, expecting imployment, to hire labourers for his vineyard.

2. And when he had agreed with the labourers for a peny] a day, he ſent them into his vineyard.

2. And having agreed with a certain number for a ſet determinate wages of ſeven pence half-peny,

† or, found, for the Gr. & Lat MS. reads εὗρεν

3. And he went out [about the third hour,] and † ſaw others ſtanding idle in the market-place.

3. about nine of the clock in the morning.

4. And ſaid unto them, Go ye alſo into the vineyard, and [whatſoever is right I will give you.] And they went their way.

4. I will not bind my ſelf to give you the wages of a whole day for this part of it, but according as you ſhall, for the time you are in, behave your ſelves in the vineyard, you ſhall be rewarded.

5. Again he went out [about the ſixt and ninth hour,] and did likewiſe.

5. about twelve at noon, and about three in the afternoon.

6. And about the eleventh hour he went out and found others ſtanding idle] and ſaith unto them, Why ſtand ye here all the day idle?

6. And about five in the evening he went out again, and found others looking for work, willing to be employed, but not entertain'd by any.

7. They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Goe ye alſo into the vineyard, and [whatſoever is right *that* ſhall ye receive.]

See v. 4.

* bayliffe, or him that had the overſight, ἐπίτροπος

8. So when even was come the Lord of the vineyard ſaith unto his * Steward, call the labourers and give them *their* hire, [beginning from the laſt unto the firſt.]

8. beginning firſt with thoſe that came in lateſt, and ſo aſcending to them that came in firſt.

9. And when they came that *were hired* about the eleventh hour, they received every man a peny.]

9. And when they came to be paid that had entred laſt upon their work, he gave them a whole dayes hire, upon their good diſcharge of that one hour in the vineyard.

10. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny.]

10. But when they came which were hired firſt, and wrought from the morning all day, they thought that they ſhould have more then they which had been leſſe time in the vineyard, but they were miſtaken in their expectation, had no more then the ſum for which they were hired.

† Maſter of the houſe, οἰκοδεσπότου.

11. And when they had received *it*, they murmured againſt the † good man of the houſe,

12. Saying, Theſe laſt have [a] wrought but one hour, and thou [haſt made them equal unto us, which have born the burthen and heat of the day.]

12. haſt given them as much wages as we, which have laboured all day long.

a,

13. But he anſwered one of them, and ſaid, Friend, I doe thee no wrong, didſt thou not agree with me for a peny?

14. Take *that* thine *is*, and go thy way, I will give unto this laſt even as unto thee,]

14. Be thou content with that which comes to thy ſhare, according to agreement, this man that came laſt to work (it being not his fault that he came not ſooner, but his not being ſooner call'd v. 7. and he having laboured honeſtly and cheerfully ever ſince he came) ſhall by me, who accept the will for the deed, be rewarded with the ſame reward that thou haſt.

15. Is it not lawful for me to doe what I will with mine own? Is thine eye evill becauſe I am [b] good?]

15. And ſure thou haſt no reaſon to complain. What reaſon is there that my bounty to others ſhould be matter of envy and diſcontent to thee? or that thou ſhould'ſt be the judge, how I am to deal with thy brother? Many reaſons there may be which thou knoweſt not, why they that came in laſt to the vineyard, if they were not ſooner called, or not ſo powerfully as others, ſhould be rewarded as liberally as they that have longer laboured; for a few acts of the will, if they be more intenſe and heroical, may in equitable eſtimation countervalue the work of a far longer time, as the theeves confeſſing Chriſt, when he was on the Croſſe, when his Apoſtles had forſaken him, and ſo Paul called laſt, was in labour more abundant, and ſo ranked with the firſt, and ſo many that came in to Chriſt in the cool of the day, when perſecution was over, might yet be as cordially intenſe and affectionate in his ſervice, as they that ſuffered for him, and ſo ſome that come to repentance more aged then others, and thoſe that at Chriſts preaching came in to Chriſtianity, compared with thoſe that had lived in the Jewiſh Church all their time, ſee note b.

b,

* the called are many, but the choiſe or elect few

16. So the laſt ſhall be firſt, and the firſt laſt; for * many be [c] called, but few choſen.]

16. And thus that which was ſaid before c. 19. 30. is evident, that ſome that come after you in time, may prove as richly rewardable as you, For the known ſaying is very true, that they that have favours done them by God beyond others (as to be firſt called, was a ſpecial favour to the diſciples, of which no reaſon can be given, but Gods will) doe not always exceed all others in labour and Chriſtian diligence (as the Apoſtle S. Paul called long after, and therefore by himſelf ſtyled leſſe then the leaſt, and born out of due time, as called after Chriſts being gone to heaven, yet did labour more abundantly then all the twelve) nay ſome of them apoſtatize and fall off from Chriſt, as Judas did, and ſo of the whole nation of the Jews 'tis clear, that they were the men to whom God was firſt made known, and to whom Chriſt and the Goſpel were firſt ſent, they were firſt call'd to the faith, and firſt beleived on him, and yet few of them in compariſon continued faithful to him, but the Gentiles that are after called, doe eſpecially beleive, and ſtick cloſe to him, and conſequently are accepted of him.

c,

17. And Jeſus going up to Jeruſalem took the twelve diſciples apart in the way, and ſaid unto them,

18. Behold, we goe up to Jeruſalem, and the ſon of man ſhall be * betrayed [unto the chief Prieſts and to the Scribes, and they ſhall condemn him to death.

18. to the Sanhedrim there, who though they have not power to put any man to death, yet ſhall paſſe that ſentence againſt him, that he is guilty of death.

* delivered, up παραδοθήσεται

19. And ſhall preſſe the Roman Judge to put him to death after their manner of puniſhing the baſeſt malefactors,

19 And ſhall deliver him to the Gentiles to mock, and to ſcourge, and to crucifie *him*,] and the third day he ſhall riſe again.

20. Upon this mention of his reſurrection, which they preſumed to be the time of his taking all greatneſſe upon him, the mother of James and John, being put upon it by them, came with them to Jeſus, and falling down to him, made a petition (ſee Power of Keys, c. 5. §. 13.) to him.

20. Then came to him the mother of Zebedees children with her ſons, worſhipping him, and deſiring a certain thing of him.]

21. Of that dignity which thou haſt promiſed thy diſciples, c. 19. 28. proportionable to that of being heads among the tribes of the Jewes, grant that my two ſons, James and John, may have the firſt places, as Joſeph and Judah had among them.

21. And he ſaid unto her, What wilt thou? ſhe ſaith unto him [Grant that theſe my two ſons may ſit the one on thy right hand, and the other on the left, in thy kingdome.

22. Then Jeſus told the two diſciples, they begg'd they knew not what, all the dignity, ſaith he, that is to be had by being nearer to me then others, is that of ſuffering inwardly and outwardly, can you prepare your ſelves for that?

22. But Jeſus anſwered and ſaid, Ye know not what ye ask. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſme that I am baptized with?] They ſay unto him, we are able.

23. 'Tis true indeed, the ſufferings that befall me ſhall befall you alſo, afflictions, and perſecutions, wherein you may rejoyce that you are made partakers with me, But for any priviledge of honour or dignity above others, they to whom my Father hath deſigned, ſhall have it, and I ſhall not goe about to change his deſignation, or aſſign it to any others, upon any abſolute unconditionate will or favour of mine, to gratifie you, or ſatisfie your importunity, but diſpoſe of it according to thoſe rules, and conditions and qualification, which my father hath ſet down, and I from him have revealed to you;

23. And he ſaith unto them, [Ye ſhall drink indeed of my cup. and be baptized with the baptiſme that I am baptized with; But to ſit on my right hand, and on my left, is not mine to give, † but *it ſhall be given to them*, for whom it is prepared of my father.]

† ſavé to thoſe for whom, ἀλλ' οἷς ἡτοίμα.

24. And when the ten heard it, they were moved with indignation againſt the two brethren.

25. thoſe that were diſpleaſed with the ambition of the other two, and ſaid to them,

25. But Jeſus called [them unto him, and ſaid, Ye know that the Princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them.]

'Tis true that the rulers or kings of the nations are ſerved and benefited by their ſubjects, receive ſecular advantages by their preeminences (ſee note on 1 Pet. 5. a.) and the Emperours in like manner are over thoſe Kings.

26. But Prelacy and preeminence among you muſt bring along with it offices of burthen and humility, and not be after the manner of Gentile Princes.

26. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter.]

27. muſt be the ſervant of all the reſt, (for ſo the governours of the Church are to be)

27. And whoſoever will be chief among you [let him be your ſervant.]

28. Even as Chriſts kingdome here is not adminiſtred in that way, which might bring in ſplendour, or profit to him, but in a way of charity, ſerving, relieving, providing, and dying for his people, in ſtead of requiring ſuch offices from them.

28. Even as the ſon of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſome for many.]

d. 29. d And as they departed from Jericho, a great multitude followed him.

30. And behold two blind men ſitting by the way ſide, when they heard that Jeſus paſſed by, cryed out, ſaying, Have mercy on us, O Lord, thou ſon of David.

31. And the multitude rebuked them, becauſe they ſhould hold their peace; but they cried the more, ſaying, Have mercy on us, O Lord, thou ſon of David.

32. And Jeſus ſtood ſtill and called them, and ſaid, What will ye that I ſhall doe unto you?

33. They ſay unto him, Lord, that our eyes may be opened:

34. So Jeſus had compaſſion on them, and touched their eyes, and immediately their eyes received ſight, and they followed him.

Annotations on S. MATTHEW, Chap. XX.

a. Ποιεῖν. V. 12. *Wrought*] The word ποιεῖν in the New Teſtament, when 'tis joyned with words that denote time, is to be rendred, *to ſtay*, or *to ſpend*. So *Acts* 5. 34. βραχύ τι ποιῆσαι, *to ſtay a little while*. So *Acts* 15. 33. ποιεῖν χρόνον, *to ſtay time*, and χρόνον τινα, *ſome time*, c. 18. 23. So *Acts* 18. 21. ἑορτὴν ποιεῖν *to ſtay* or *ſpend the feaſt*, *Acts* 20. 3. ποιεῖν μῆνας τρεῖς, *to ſtay three months*. And ſo here it may poſſibly note the *ſpace* of their *being* and *labouring* in the Vineyard; though it is not improbable that the right reading might be ἐπόνησαν, *laboured*, which is very little diſtant from it. If it be not, yet moſt probably the word ἐποίησαν muſt be taken in that ſence of ἐπόνησαν, as viſibly it is *Ruth* 2. 19. πῦ ἐποίησας; *where haſt thou laboured*, and πῦ ἐποίησε *where ſhe had laboured*, and μετ' ἐμοῦ ἐποίησα *with whom I laboured*, where ſtill the Hebrew hath עשה *labouring*.

b. Αγαθὸς. V. 15. *Good*] The word ἀγαθὸς *good* hath a peculiar notion in this, and ſome other places, and ſignifies *bounty* or *liberality*, as when works of Mercy are call'd ἀγαθὰ ἔργα *good works*, *Acts* 9. 36. ἀγαθοποιεῖν *doing good*, *Mat.* 12. 12. καρποὶ ἀγαθοὶ *good fruits*, *Jam.* 3. 17. and ordinarily in the Church-writers ἀγαθουργία, *working good*. Thus ἀγαθὸν ἐργάζεσθαι *to work good*, *Gal.* 6. 9. and πᾶν ἀγαθὸν ἔργον, *every good work*, 2 *Cor.* 9. 8. appear by the Context to belong to works of mercy. Thus *Rom.* 5. 7. where the *good man* is ſo particularly diſtinguiſhed from the *righteous man*, and *Tit.* 2. 6. where the *elder women* are commanded to be ἀγαθαὶ *good*, that is, merciful or kind to thoſe of their family. Thus when *Heſychius* mentions the word χάσιθ (which is, as hath been ſaid, the Hebrew חסיד, or Syriack חסי, with the Greek termination, which ſignifies *bountiful* or *merciful*) he explains it by ἀγαθὸς, χρηστὸς, making theſe three words to have the ſame ſignification; and ſo doth the *Targum* render the Hebrew חסיד by

c. Χαστὶς

by טוב sometimes, that is, *good*. And so in this place the Master is said to be *good*, because he gave to him that had been in the vineyard but an *hour*, as much as was the *wages* of the *whole day*: This, though it were not matter of injury to them that had *labour'd all day*, because they had the full hire, for which they had contracted, is yet matter of murmuring there, v. 11. and indeed hath somewhat of difficulty in it, how to reconcile it with Gods *rewarding every man according to his works*, or actions, (which is everywhere said of God) and his giving a more liberal harvest to him that soweth plentifully, then to any that soweth lesse plentifully, 2 *Cor.* 9. 6. The way of clearing this difficulty will be by observing that this Parable here used by *Christ* was a Parable used among the Jewes, and therefore if any part of it were here unmention'd by *Christ*, and briefly referr'd to by him, the sure way will be to supply it by the Authors among them, by whom 'tis fully set down. Now this is done by *Gemara Hierosol. Cod. Berachoth.* Of a King and labourers hired by him, and one of them paid for a little time the whole dayes hire, whereupon the rest of them grieve and murmure, and say, *We have laboured all day*, and this man לא יגע, &c. *hath not laboured* above two houres of the day, and, say they, בטל שכרו משלם *he hath received his hire in peace*, that is, the full hire of a day for that small time; To these the Kings answer there is, *He in that two houres hath laboured as much as you have done all the day.* Here it is evident, the account of the businesse is laid upon the superabundant diligence and earnestnesse of those that came late in, which God (though not tyed by contract, as with the other; but only by promise of giving them *what shall be meet*, v. 47. that is, dealing equitably with them) thinks fit to reward, through his mercifull interpretation and acceptance of it, as richly, as the whole dayes labour of the others. And though the weight of the reason or answer here mentioned by *Christ* seem wholly to be laid upon the free will and liberality of the Lord, v. 15. and not upon their superabundant diligence, for the time that they were in the Vineyard, yet is this other reason to be supposed here also, being not by this excluded, any more then Gods *rewarding according to works* is excluded by his being merciful (when indeed *David* makes a close connexion between them, *Ps.* 62. 12. *Thou Lord art mercifull, for thou rewardest every man according to his workes*) and 'tis possible it might also be mentioned by *Christ*, though for brevity it be not here set down. And indeed this form of answer (here used by *Christ*, and set down) by way of ὕφεσις, to repell and poze the disputer (*Is it not lawful*, &c. *Is thy eye evil*, &c.) is very fit to have been procœmial to this other of the equitablenesse of the payment, in like manner, as *Rom.* 9. 20, 21. is preparatory to the fuller and more satisfactory answer v. 22. However this is clear, that in *Christs* application of the Parable to his designed businesse, this is more then intimated. For the whole parable being briefly applied in these words, οὕτως, &c. *So the first shall be the last, and the last the first*; the reason is distinctly annexed, *For*, or because *many are the called, but few the chosen*, *Many* of the *called* (that is, those that were hired, and admitted into the vineyard) are *not the chosen*, that is, are not thought fit to be rewarded at all by *Christ*, which *à majori* concludes, that some that came in later deserved as well as they that were first called in in the morning, which cannot be, but (as saith S. *Paul* of himself) by their *labouring more abundantly* for the time, then they had done which were longer there.

C. Κλητὸς

V. 16. *Called*] What the word κλητὸς signifies here, and how it differs from ἔκλεκτος is worth examining at large now once for all, which therefore I shall set about; The word κλῆσις and κλητὸς in the New Testament, are proportionable one to the other, and will mutually help to the understanding one the other. If we look on them in the *Apocrypha*, as we meet with them both in one place of the third book of the *Maccabees*, it will prove a useful rise; There κλητοὶ signifies *guests invited to a feast*, ἀρίστου τοῦ κλητοῦ ἰδὼν (as in humane Authors, ὅταν τῶν κληθέντων τις λαμπρὸς ζωοδοχῆται, *Heraclitus* ἐπὶ ἀπιστ. λβ. to which is opposed ἄκλητοι in *Homer*, and *invocati* in *Plautus*) and κλῆσις the *office* of *inviting* and *entertaining them*; and *Judith* 12. 11. a *banquet* or *invitation*. So ὁ πρὸς τὴν κλῆσιν τεταγμένος, is he that was to *invite* and *entertain* (κλητὼρ *invitator* in the *Glosse* and δειπνοκλήτωρ, see Note d.) In the Greek translation of the Canonical books of the Old Testament the word hath another notion; as when those that were pitch'd on as special men by *Adonijah* to be of his party, are call'd οἱ κλητοὶ τῷ Ἀδωνίᾳ, 1 *Kin.* 1. 49. and v. 41. *the called of Adonijah*, not because they had been invited by him to a feast, but such as were call'd by his name, that is, such as adhered to him. For so they that *Absalom* had pick'd out in the same manner to be his confidents are call'd κλητοὶ, *two hundred call'd men*, 2 *Sam.* 15. 11. So that hitherto κλητοὶ signifies those that are pitch'd on either to receive speciall favours, or over and above to be employed in special trusts, and the latter the special meaning of the word. So *Aristotle* in his *Oeconomickes* l. 2. in the passage of *Antimenes Rhodius*, where we find τεχνίτας κλητοὺς subjoyned to συγχάρας προσδοκίμους *approved officers*, where probably it must signifie *special pick'd Artificers*. Besides this notation of the Greek from the Hebrew for *calling*, there is another for *celebrare* to *celebrate*, and so the words קריאה and מקרא signifie *celebrem*, as well as *vocatum*, and is rendred ἐπίκλητος *illustrious*, *famous*, sometimes, and κλητὸς *called*, when it signifies ἐπίκλητος *famous*. Thus in the book of *Exodus* (c. 12. 16.) and in *Levit.* often, we find this phrase κλητὴ ἁγία, *call'd holy*, where the Hebrew read מקרא קדש, where yet we have no more reason to reprehend the Greek for either solœcisme, or mistranslation, then in the ὅσια τὰ πιστὰ for *sure mercies*, which yet is transcribed by S. *Luke*, who was skilful enough in that language, *Acts* 13. 34. The Greek, I conceive, is to have a sense assigned fit and proper for both the words and intention of the original, and it will be this, that such a day, the *seventh* or the like, shall be the *called*, or the *solemn holy*, *holy* signifying one set apart to a separate use, the service and worship of God, and κλητὴ the *solemn* or *called*, a special celebrity, a known day, favoured by God with that privilege above others, and both together a *solemn holy*, or a *holy solemnity*, not, I conceive, as our ordinary English reads (and the sense, though not the words, beares well enough) *an holy convocation*, as if the מקרא referred peculiarly to the *calling* or *assembling* the *people together*, but as it notes a special *honouring* and *picking* out of a *day*, and *preferring* it before others, A *solemn*, *separate*, *festival day*. So saith *Phavorinus* Κλητὴ ἡ καλλίστη (not, as the Copy hath it, καλεστὴ) ὑποχωρεῖται, ὡς τὸ αὐτὸ ἡ κλητὴ καὶ ἁγία ἡμέρα, it signifieth the *best and principal day*, *and is the same that an holy day*. And just agreeable to this notion of κλητὸς for *called*, or *renowned*, or *picked* out (*set apart* in some speciall degree, allowed some privilege, which others were not vouchsafed,) is the notation of ἐπίκλητος in the *Septuagint*, either as applied to a day, *Numb.* 28. 18. ἐπίκλητος ἁγία, just as before κλητὴ ἁγία, or as to persons, *Numb.* 1. 16. οἱ ἐπίκλητοι τῆς συναγωγῆς, which we render *the renowned of the congregation* (as in *Hesychius* Κλητὸς ὁ ἔνδοξος) where yet the Hebrew hath (from the same root, that before) קריאי *the called*, and is *Numb.* 26. 9. rendred σύγκλητοι βουλῆς, *Senatours of the councel*, or *Patres conscripti*, as it were. Thus farre will the Old Testament lead us into the sense of this word, and by the concent which is between the Translators of that, and the Writers of the New, κλῆσις Actively taken (as it must be, when 'tis applied to God) signifies that

peculiarity of favour now vouchſafed (unto both Jews and Gentiles, but firſt to the Jews, to whom *Chriſt* firſt came, and the Goſpel was firſt preached) which had not before been allowed to any, a ſtate of favour vouchſafed by Gods ſpecial providence, and grace, particularly that of having the way to heaven laid open to them, in the preaching of the Goſpel. So *Rom.* 9. 11. *Gods calling* is ſet to ſignifie his peculiar favour contrary to ἐξ ἔργων, *doing any thing* on intuition of merit; and *Rom.* 11. 29. it ſignifies Gods favour in allowing the meanes of ſalvation, and place of repentance unto the Jews, and is joyned with the χαρίσματα, *gifts* or *graces* of *God*, particularly that of ſpecial promiſe to them (that is, to their fathers) that they ſhould not utterly be deſtroyed, of which two favours of God to that people for their fathers ſakes (1. that they ſhould not utterly be deſtroyed, 2. that the way to heaven, the knowledge of *Chriſt* ſhould not utterly be obſtructed to them, but that there ſhould ſtill be a poſſibility of returning) it is there affirmed that they are ἀμεταμέλητα, abſolutely *immutable* and *irreverſible*, So 1 *Cor.* 1. 26. κλῆσις ſignifies that *invitation* unto *Chriſt*, which, as it follows there, brought in thoſe eſpecially which were of the pooreſt ſpirits, not that others were not call'd, but that they did not ordinarily accept of the invitation. So *Epheſ.* 1. 18. and 4. 4. the ἐλπὶς κλήσεως *hope of his calling* is that Hope that reſults from the mercy of God in revealing his Son to them, or poſſibly in a Paſſive ſenſe, the Hope that was conſequent to their belonging or retaining unto *Chriſt*, being Chriſtians; and ſo when c. 4. 1. they are exhorted to *walk worthy of that calling*, that ſervice, into which they were entred. So *Phil.* 3. 14. βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ, the *reward*, or *crown of the ſupernal calling of God*, ſuppoſes the κλῆσις or *calling* to be ſome ſervice of ours, to which the reward given by God the Judge is ſtyled βραβεῖον τῆς κλήσεως, *the reward of the calling*. So 2 *Theſſ.* 1. 11. κλῆσις is that great honour of retaining to *Chriſt*, being his followers; and that 'tis there looked on, as a ſpecial dignity, appears by the ἀξιώσῃ, which ought to be rendred, not *vouchſafing*, or *counting worthy*, but *making worthy*; for that is pertinent to dignities and privileges already enjoyed by any. So 2 *Tim.* 1. 9. the *holy calling*, is that honourable condition of being Chriſtians, through the free mercy of God in revealing his Son to us, not upon the intuition of any merit of ours, but by his own free undeſerved grace, call'd his *purpoſe* and *grace* in the middle of the verſe. So *Heb.* 3. 1. κλῆσις ἐπουρανία, the *heavenly calling* is the retaining to *Chriſt*, which is mentioned as a high mercy of which they were μέτοχοι *partakers*; and laſtly 2 *Pet.* 1. 10. where we are exhorted to *make our calling and election firme*, the *calling* is again thoſe mercies of Gods in making us Chriſtians, and the ἐκλογὴ *election*, either again the ſame (as κλητοὶ and ἔκλεκτοι the *called* and the *elect* are the ſame, *Revel.* 17. 14. both expounded by πιστοὶ *beleivers*, or *faithful*, which follow) becauſe that of having *Chriſt* revealed to them, this favour vouchſafed to them, was an act of Gods free choice, without any kind of merit on mans part, (and ſo the word appears to be taken, *Epheſ.* 1. by comparing v. 4. with v. 9. or elſe the purpoſe and mercy of Gods of rewarding beleivers eternally. And theſe are *made firm*, when that ſanctifying uſe is made of them, when men live proportionably to their talent given, God threatning otherwiſe to remove and withdraw thoſe mercies. By proportion with this ſignification of the Subſtantive κλῆσις *calling*, we muſt render κλητὸς, *one that hath received this mercy*, and *honour* of *reteining* to *Chriſt* in any higher, or lower quality. Thus κλητὸς ἀπόστολος *Rom.* 1. 1. and 1 *Cor.* 1. 1, *one that hath received this ſpecial ſingular honour* and *mercy of Chriſt* to be an *Apoſtle*, *call'd* from heaven to that office, and v. 6. κλητοὶ Ἰησοῦ, Chriſtians, though not Apoſtles, and v. 7. and 1 *Cor.* 1. 2. κλητοὶ ἅγιοι though not dignified ſo farre as to be his Apoſtles, yet to be his ſervants or Chriſtians; and c. 8. 21. κατὰ πρόθεσιν κλητοί, either (in proportion to 2 *Tim.* 1. 9.) they that are thus loved and favoured by God out of his ſpecial grace, or (according to S. *Cyrill* of *Jeruſalem* his notion of πρόθεσις in his Preface to his *Catechiſmes*) they that are come in to the faith of *Chriſt*, not only bodily as *Simon Magus*, but in ſincere purpoſe and reſolution of mind, (ſee Note on *Rom.* 8. 28.) So 1 *Cor.* 1. 24. οἱ κλητοὶ *the called*, being oppoſed to infidel Jews and Greeks, are ſervants, followers of *Chriſt*; ſo *Jude* 1. the word is uſed abſolutely and Subſtantively τοῖς κλητοῖς, *to them that are called*, that is, to the Saints or Chriſtians, *ſanctified by God the Father, and kept by Jeſus Chriſt*. Having gone thus farre, there are only three places behind; Two are thoſe, in which κλητὸς is ſet in oppoſition to ἔκλεκτος, here, and c. 22. 14. In this place 'tis clear that κλητὸς belongs to the notion of retaining unto *Chriſt*, entring into his ſervice in the vineyard, and ἔκλεκτος to ſome ſpecial excellence or diligence there, to which reward is conſequent. Nay κλητὸς may referre to the favour of being *call'd before others*, preferred before others in that reſpect, when others *lie idle* a great while, becauſe *they are not call'd*, v. 7. But ἔκλεκτοι ſuch, as to whom God hath awarded the hire or reward, which we ſee was by God (who *rewards every man according to his actions*, or *workes*) awarded as plentifully to them that came in late to the vineyard, as to thoſe that came in earlyeſt, and that ſignifies that they coming in late laboured more for the time then the other did, nay very many of thoſe that were *firſt call'd*, viz. the Jews, came not in at all, and ſo were not all capable of that reward; And in both reſpects, 1. of them that being *call'd firſt*, were yet exceeded in diligence, and ſo overcome by thoſe that came later and 2. of thoſe, that forſook their own mercy, it is there ſaid, that *many are the called, but the choſen few*, and *the laſt ſhall be firſt, and the firſt laſt*, thoſe that had been vouchſafed earlyer mercies, greater graces for the obtaining ſalvation, called before others to the Goſpel, nay perhaps allowed higher revelations here, are not yet found capable of higher rewards, greater degrees of glory hereafter. And the reaſon is, becauſe (though not this of Gods vocation, which is free, yet) that other mercy, of eternal reward, is diſpenſed *ſecundùm opera*, according to proportion to that uſe that is made of that grace of vocation, that is, *to every man according to his works*. So in the ſecond place, *Matth.* 22. 14. *the called* are thoſe to whom the firſt graces are given of inviting, and calling to *Chriſt*, v. 3. 4. and yet farther, of bringing in to that ſpiritual feaſt, v. 10. but then thoſe that were invited, and did not at all come in, and ſo were not worthy, v. 8. that is, capable of the farther grace of reward, or reception there, and he that coming in, came without the wedding garment, that due reformation and change of mind, required of him in obedience to that call, were not allowed thoſe higher vouchſafements, but even thoſe *which they had taken from them*, and they puniſhed for the abuſe of them, *caſt into utter darkneſſe, where there is crying out*, &c. The laſt place, *Apoc.* 17. 14. is very remarkable, where κλητοὶ, ἔκλεκτοι, πιστοὶ, *called*, *choſen*, *faithful*, are ſet down either as all one, or elſe as divers degrees of Chriſtians, and πιστοὶ the laſt or higheſt. 1. κλητοὶ reteiners to *Chriſt*, or to the faith of *Chriſt*, then ἔκλεκτοι, thoſe that had lived like ſuch, that had not in vain received the Goſpel, 3. πιστοὶ the *faithful* ſervants that continued *faithful unto death*, performed all the truſts that God had repoſed in them. By what hath been thus ſhortly ſaid, may be diſcerned what probably is the meaning of this word in the ſeveral places in the New Teſtament, which here once for all was not amiſſe to have mentioned. Of the word ἔκλεκτος ſee Note on 1 *Pet.* 2. c.

V. 29.] In

V. 29. In this place after v. 28. there is a large addition in the ancient Greek and Latine *MS.* thus, Τμεῖς δὲ ζητεῖτε ὀλιγοστεῦσαι, καὶ ἐκ μείζονος ἐλαττονεῖσθαι (either misswritten for ἔλαττον εἶναι, or ἐλαττονοῦσθαι) εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνῆσαι, μὴ ἀνακλίνεσθε (for ἀνακλίνασθε) εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι, Ἔτι κάτω χώρει, καὶ καταισχυνθήσῃ. ἐὰν δὲ πορεύῃ εἰς τὸν ἥσσονα τόπον, καὶ ἐπέλθῃ σου ἥσσων, ἐρεῖ σοι ὁ δειπνοκλήτωρ, σύναγε ἐπ' ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον. *But doe yee seek to encrease from a little, and from the more to lesser. But when ye enter, and are invited to supper, lie not down in the most eminent places, lest a more honourable then thou come in, and he that made the invitation come and say unto thee, Get thee lower, and thou be put to shame. But if thou lie along in the inferior place, and one inferior then thou come, then he that made the invitation shall say to thee, Come up higher, and this shall be for thy advantage.* That some such thing was spoken by *Christ* upon some occasion, appears by *Luke* 14. 8. And of this there is no other mention in this Gospel, unlesse it be here.

CHAP. XXI.

Paraphrase.

1. AND when they drew nigh unto Jerusalem, and were come to Bethphage unto the mount of olives, then sent Jesus two disciples,

2. Saying unto them, Goe into the village over against you, and straightway yee shall finde an asse tyed, and a colt with her, loose [*them*] and bring *them* unto me.

2. the foale of the asse, Mar. 11. 2. and Lu. 19. 30. 1. (see c. 26. 8. and c. 27. 44.)

3. And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them.

4. All this was done, that it might be fulfilled which was spoken by the Prophet, saying,

4, 5. Thus Christ roade not for any wearinesse (having gone formerly through all Palestine on foot, and this being now a small journey from mount Olivet to Jerusalem, but thereby (by using this that belonged to Judges, Speak you that ride on white asses) to signifie his approbation of those due acclamations which he knew would that day be given him, v. 8. as to the Messias, that so the prophecy Isa. 62. 11. and Zach. 9. 9. might be accomplish'd, wherein we read, That the King of the Jews, the Messias, should come riding upon an asses foale, which though it were a meek, was yet also a royall gesture or ceremony.

5. Tell ye the daughter of Sion, Behold, Thy King cometh unto thee, meek, sitting upon an asse, and a colt the foale of an asse.]

6. And the Disciples went, and did as Jesus commanded them.

7. And brought the Asse and the colt, and put on them their cloathes, and they [set *him* thereon.]

7. set him upon the foale, see v. 2.

8. And a very great multitude [spread their garments in the way, others cut down branches from the trees, and strewed *them* in the way.

8, 9. while they fitted the beast for him, used this ceremony of laying garments spread in his way, a rite usuall among them at the creation of a king (2 Kings 9. 13.) others used the ceremonies used at the feast of tabernacles, cutting and carrying of boughs, and crying in Hebrew, Save now, which being here done to Christ under the title of the son of David, was their proclaiming, or acknowledging him to be the Messias, which was to come (see Mat. 11. a.) and this they did in more words, saying, Blessed in the name of the Lord be he that is thus peculiarly sent by God to bring reconciliation or peace, (Lu. 19. 38.) to us sinful men, Glory be to thee in the higest heaven, for thou art the eternal God, that dwellest there.

a.

9. And the multitudes that went before, and that followed, cryed, saying, [a] Hosanna to the son of David, * Blessed is he that cometh in the name of the Lord, Hosanna in the highest.]

* Blessed in the name of the Lord be he that cometh. εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11. And the multitude said, This is Jesus the Prophet of Nazareth of Galilee.

12. And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the [b] tables of [the money-changers] and the × seats of them that sold Doves.

† money-merchants. * stalls, καθέδρας

12. those which returned money by exchange.

b.

13. And said unto them, It is written, My house [shall be called the house of prayer, but ye have made it a den of [c] theeves.]

13. The Temple shall be set apart peculiarly to Gods service, or imployed onely as a place of prayer, but your practise hath made it farre otherwise, you have made it a kind of market place, a receptacle of cunning merchants that make gain and advantage of their brethren, by attending the festivals of the temple, and selling to them that bring not sacrifices with them.

c.

14. And the blind and the lame came to him in the Temple, and he healed them.

15. And when the chief Priests and Scribes saw the wonderful things that he did, and the children, crying in the Temple, and saying, Hosanna to the son of David, they were sore displeased.]

15. And when they of the Jewish Sanhedrim saw his miraculous cures, v. 14. and the childrens acclamations as to a King, or Messias, they were much troubled at it.

16. And said unto him, Heares thou what these say? And Jesus saith unto them, Yea, [Have ye never read, Out of the mouth of babes and sucklings hast thou [d] perfected praise?]

16. Doe you not remember that prediction, Psal. 8. 2. that, Out of the mouth of babes, &c. that is, from the testimony of such weak and feeble creatures, Christs divinity and power should be proclaimed, and great matters should come from such weak and mean beginnings?

d.

17. And he left them, and went out of the City into Bethany, and he lodged there.

18. Now in the morning as he returned into the city, he hungred.

19. And when he saw a fig tree † in the way, he came to it, and found nothing thereon, but leaves only, and said unto it. Let no more fruit grow on thee henceforward for ever. And presently the figtree withered away.

† at some distance from the way, ἐπὶ τῆς ὁδοῦ, see note on Mar. 2. 6.

See Mar. 11. 13.

20. And the next morning, Mar. 11, 20. paſſing by, the diſciples ſaw it, and wondred, ſaying, How wonderful is it, that the fig tree upon thoſe words of Chriſt ſhould be withered and dead all of it thus inſtantly?

20. And when the diſciples ſaw *it*, they marvelled, ſaying, * How ſoon is the fig-tree withered away?]

* how is the fig tree withered preſently? ὡσὶ παραχρῆμα ἐξηράνθη.

See Mat. 17. 20.

21. Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith and doubt not, ye ſhall not only doe this *which is done* to the fig tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, it ſhall be done.

22. But this you muſt ſet upon not in any confidence of your ſelves, but in all humility of prayer to God, and whatſoever ye ſhall thus pray for, beleiving that I according to my promiſe will grant it to you, ye ſhall certainly receive from me, ſee Mar. 11. 24.

22. And all things whatſoever ye ſhall ask in prayer beleiving, ye ſhall receive.]

23. Thou haſt no authority from the Sanhedrim to do what thou doeſt, from whence then haſt thou it? or why doſt thou teach, and do what thou doeſt without it?

23. And when he was come into the Temple, the chief prieſts and the elders of the people came unto him, as he was teaching, and ſaid, [By what authority doeſt thou theſe things? and who gave thee this authority?]

24. To this queſtion Jeſus thought fit to give anſwer by making this other queſtion, which would retort, and ſtop their mouths, as it appears it did v. 27.

24. And Jeſus ſaid unto them, I alſo will ask you one thing, which if you tell me, I in like wiſe will tell you by what authority I doe theſe things.]

c. 25. Had John the Baptiſt commiſſion from God to doe what he did, or came he only of himſelf?

25. The baptiſme of John whence was it? from [c] heaven, or of men?] And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay unto us, Why did ye not then beleive him?

26. we ſhall be in danger to be ſtoned by the multitude, Luke 20. 6.

26. But if we ſhall ſay, Of men, [we fear the people,] for all hold John as a prophet.

17. Then ſure it is not needful for me to give you account of my commiſſion, or authority, when 'tis granted by you, that a man may lawfully preach, and baptize, and entertain diſciples, as John did, without the approbation of the Sanhedrim.

27. And they anſwered Jeſus, and ſaid, We cannot tell. And Jeſus ſaid unto them, [Neither tell I you by what authority I doe theſe things.]

28. But is not this a ſtrange thing that you that undertake and pretend ſo much to be Gods knowing and obedient ſervants, ſhould yet ſtand out the moſt obſtinately of all others againſt his commands and meſſengers ſent from him, when the worſt and meaneſt of men the Publicans and the multitude forſake their former wayes, repent and beleive the Goſpel? I will tell you a ſtory, or parable, There was a man that

28. But what think you? A certain man] had two ſons, and he came to the firſt and ſaid, Son, goe and work to day in my vineyard.

29. He anſwered and ſaid, I will not, but afterward he repented and went.

30. And he came to the * ſecond, and ſaid likewiſe, and he anſwered and ſaid, I *goe* Sir, and went not.

* or, other, for the Gr. and Lat. and moſt of the MS. read ἑτέρῳ not δευτέρῳ.

31. Whether of them twain did the will of his father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the Publicans and harlots [go into the kingdome of God before you.]

31. receive the Goſpel, when ye reject it.

32. ſhewing you a way (preaching repentance as the only way) to reſcue you and your whole nation from deſtruction, and ye deſpiſed his menaces, Nay when even the Publicans and viciouſeſt people were wrought on by him, yet did not this work upon you neither.

22. For John came unto you [in the way of righteouſneſſe, and ye beleived him not: but the Publicans and the harlots beleived him. And ye, when ye had ſeen *it*, repented not afterward that ye might beleive it.]

33. a hollow trough, wherein they tread grapes; and built a fair lodge for the vine-dreſſer to dwell in, and having furniſh'd it ſo compleatly that no man could require any more to be done to make it tenantable, he let it out to thoſe that deal in that commodity, who for the fruit of it were to pay him a ſet price, upon agreement, Cant. 8. 11. and having ſo done, himſelf took a journey a great way off.

33. Hear another parable, There was a certain houſholder, which planted a vineyard, and * hedged it round about, and digged [a wine-preſſe in it, and built a tower, and let it out to husbandmen, and went into a farre countrey.]

* ſet a mound about it and hewed a wine-preſſe, φραξεν ἀμπελῶνα καὶ ὤρυξε ληνὸν.

34. And when the harveſt time came, when they were to receive the fruit and pay the rent,

34. And when the time of the fruit drew near] he ſent his ſervants to the husbandmen, that they might receive the fruits of it.

35. at another they threw ſtones, though they killed him not.

35. And the husbandmen took his ſervants, and beat one, and killed another, and [ſtoned another.]

36. a greater number of ſervants, then thoſe which he had ſent at the firſt,

36. Again he ſent [other ſervants more then the firſt,] and they did unto them likewiſe.

37. But laſt of all he ſent unto them his ſonne, ſaying, They will reverence my ſonne.

38. and then we may take poſſeſſion of his inheritance, as our owne.

38. But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come let us kill him, [and let us ſeiſe on his inheritance.]

39. And they caught *him*, and caſt him out of the vineyard, and ſlew *him*.

40. When the Lord therefore of the vineyard cometh, what will he doe unto thoſe husbandmen?

41. And the Phariſees expreſs'd a great indignation againſt theſe falſe and bloody ſervants, affirming them worthy of utter deſtruction, that the Lord might provide him better Officers, which ſhould pay him his rent duly; though when Jeſus upon this anſwer of theirs approved the reaſonableneſſe of it, and affirmed it ſhould thus befall them indeed, Lu. 20. 16. (by which they began to diſcern, that he ſpake the parable againſt them,) they with indignation deprecate the ſentence, Lu. 20. 19.

41. They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out *his* vineyard to other husbandmen, which ſhall render him the fruits in their ſeaſons.]

42. Jeſus ſaith unto them, [Did you never read in the ſcriptures, The ſtone which the builders rejected, the ſame is become the head of the corner, f this is the Lords doing, and it is marvellous in our eyes?]

42. Did you never obſerve a notable paſſage in the Pſalmiſt, Pſal. 118. 22. referring f.

proverbially to ſome famous building, the Temple or the like, (wherein one ſtone which the builders had laid aſide, as good for nothing, proved at length to be very fit for the prime place in the building, the utmoſt corner ſtone) and by that Pſalmiſt applied to David (whom the princes with Saul and the chief of Iſrael refuſed, and perſecuted, but after he became king) and which yet farther prophetically belongs to Chriſt (who being refuſed and rejected a long time by the chief prieſts, and elders, and the Sanhedrim of the Jews, and by them put to death, was to riſe again, and become a glorious head of his Church?

43. Therefore I ſay unto you, [the kingdome of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.]

43. The Goſpel and the priviledge of being the only Church and people of God, ſhall be taken from you, and given to ſuch as ſhall practiſe thoſe things which the Goſpel requires.

*this whole verſe is left out in the Gr. & Lat. MS.

† bruiſed or ſhrewdly ſhaken, συνθλασθήσεται.

|| daſh him to pieces.

44. * And whoſoever ſhall fall on this ſtone ſhall be † broken, but on whomſoever it ſhall fall, it ſhall g || gride him to powder.]

44. He that, on occaſion of Chriſt, ſhall by any thing g.

that befalls him, be diſcouraged, or fall into unbeleif, this ſhall be a great wounding of his ſoul, a great ſin thus to fall off in time of tribulation; but he that not out of weakneſſe, but of contumacy, ſhall reſiſt and provoke his wrath, and judgements, and ſo bring this ſtone, this vengeance of Chriſt down upon him, it ſhall come down moſt heavily, and daſh him into a thouſand pieces.

45. And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them,

46. But when they ſought to lay hands on him, [they feared the multitude, becauſe they took him for a prophet.]

46. they durſt not, knowing that the people generally

took him for a Prophet, that is, one that had liberty of ſpeech, and was not to be reſtrained, or apprehended, nor diſparaged by them, v. 26.

Annotations on Chap. XXI.

a. Ὡσαννα

V. 9. *Hoſanna*] The word *Hoſanna* is contracted of הושיעה נא, *ſoon ſi*, *Save I beſeech thee*, A form of acclamation, which the Jewes were wont to uſe in their Feaſt of Tabernacles, in which alſo they uſed to carry boughs in their hands, (See *Nehem.* 8. 15. 1 *Mac.* 13. 5. 2 *Mac.* 10. 7.) and alſo to ſing Pſalms, as it is in the *Maccabees*, that is, to crie *Hoſanna*. Both theſe of Boughs and Hymnes were uſual among the Grecians in any time of ſacred feſtivity. See *Heſychius* on the word Ἀσαχθῷ, which, ſaith he, is ὁ τῆ δάφνης κλάδος, ὃ κρατέχοντες ὕμνουν τὸν Θεὸν, *a bough of Laurel* (as here of *Palme*) *which they held in their hands when they praiſed their Gods.* From theſe two put together it is, that, as *Elias Levita* tells us in his *Thisbi*, thoſe boughs there uſed, were called *Hoſannaes*, and to *bind up Hoſannaes*, is, properly, to bind up bundles of willow-boughs, which, ſaith he, where they were to be had, were moſt uſed by them, though thoſe that are preſcribed in *Nehemiah* are *Olive*, and *Pine*, and *Myrtle*. This ceremony thus largely uſed to *Chriſt*, with all the ſolemnities of *ſtrewing garments* and *boughs* in the way, as at the inauguration of a King, as in *Davids* Coronation, *Pſalm* 118. 25. and *Pſal.* 20. 9. and as at the Feaſt of Tabernacles (by which was noted, or prefigured Gods pitching his tabernacle in our fleſh, his ἐσκήνωσεν ἐν ἡμῖν, *dwelling*, or *pitching his tent* or *tabernacle*, *among us*, *Joh.* 1. 14. *his dwelling in the tents of Sem*, *Gen.* 9. 17.) is a token of the peoples acknowledging him to be the *Meſſias*, the *Shiloh*, whom they expected, who is therefore expreſs'd by the ὁ ἐρχόμενος, *he that cometh*, that is, he that was thus ſolemnly ſent, and anointed by God (ſee *Mat.* 11. a) And the addition in the next words of *Hoſanna* ἐν ὑψίστοις *in the higheſt*, will be beſt underſtood by comparing it 1. with *Pſal.* 148. 1. (where במרום *in the higheſt* ſignifies poetically in the heavens, immediately precedent) and then with *Luke* 19. 38. where it is, *peace in heaven, and glory in the higheſt*, that is, glory and praiſe to him in heaven, who had uſed this means of reconciling heaven with us, that is, God in heaven to us ſinners upon earth.

b. Τράπεζα.

V. 12. *Tables*] The word τράπεζα *table* here is that from which thoſe that dealt in returning moneys, or in bills of exchange, and made advantage and gain by ſo doing, are call'd τραπεζίται *Matth.* 25. 27. ordinarily among Authors. Thus among the Jewes in the *Gemara*, *Sanhedrim*, c. 7. §. 11. תרבה מעיתיש לי ואין לי שלחני להרציותן, *I have a great deale of money, but there is no Trapezite*, or *Money-Merchant, with whom I may place it.* Here the *Trapezite* ſeems to ſignifie that ſort of men who (as Merchants among us) return money for others to ſome other place, or help them to doe it, and by ſo doing receive ſome themſelves, and help them to advantage ſometimes. Hence it was that the Iſraelites being by the Law to come up to *Jeruſalem* (how farre ſoever they dwelt from) and there to ſacrifice, and to offer the *half ſhekel* for the uſe of the Temple, *Exod.* 30. 13. (which by the length of their journey ſometimes they were diſabled to doe) Theſe *trapezitæ* ſet up their tables in the very Temple, that ſo they might traffick with all that had uſe of them, in like manner as others brought *oxen*, and *ſheep*, and *doves*, to ſell there to them which had not brought their ſacrifices with them. Theſe traders are here called κολλυβισταὶ, that is, men that dealt in money (for, as the *Grammarians* tell us, κόλλυβος for which the printed Copy of *Thomas Magiſter* reads κόλλυμβος) ἐιδος νομίσματος, ᾧ ὁ ἐν τῷ χαλκῷ κεχαραγμένος βοῦς, it is *a piece of money with the image of an oxe upon it*) and ſo alſo κερματισταὶ, *Joh.* 2. 14. and that is the very ſame, κέρματα being ordinarily taken for χρήματα, that is, *money* indifferently, and it is a miſtake of thoſe, which from the nature of this word, think it fit to tranſlate it *money-changers* in this and that other place, (* meaning thereby thoſe that *change one piece of money into another*, other coynes greater or ſmaller into that of a ſhekel) whereas it is dealing in money by way of return, or exchange. From whence it is that *Heſychius* puts theſe four words in the ſame ſenſe, one to explain the other, τραπεζίτης, κολλυβιστὴς, κερματιστὴς (in like manner as *Thomas Magiſter* renders ἀργυραμοιβὸς by κολυμβιστὴς (for κολλυβιστὴς) and explains it by καταλλακτὴς) and δανεϊστὴς, the three former uſed in the Goſpel, and all to be interpreted by the fourth, an *Uſurer*, that is, one that made gain by loan of money, though this were not the uſury directly forbidden by their Law, but rather a way of merchandize, giving then ſo much money here, for ſo much more in another place; where the thing that is paid for, is not ſo much the uſe of the money, as the conveying it from one place to another, or the ſaving others that trouble of conveyance. 'Tis true, κερματίζω coming from κείρω to *cut* or *ſhave*, ſignifies to *divide* any thing *into ſmall pieces*, as in *Plato*, mans nature, ſaith he, ſeems to me εἰς (μικρότητας κατακεκερματιδ,

Κολλυβισταί.

Κερματισταί.

* *Quibus ſiclus non eſſet ex lege Dei, Ex.* 30. 13. *in promptu ibi inveniretur apud nummularios ſeu permutatores alterius monetæ, &c.* Druſius *Præter.*

γίδς, *to have been cut into very little pieces.* And in S. *Chryſoſtome*, who ſpeaking of his *homilies*, more then one of the ſame matter, ſaith, εἰς πολλὰς ὑμῖν αὐτὸ κατεκερματίσαμεν ἡμέρας, *we have cut it into many minute parts for ſeveral dayes.* And *Heſychius* κέρματα (or as it ſhould be written, Κερματίζῃ) εἰς λεπλὰ διαιρεῖ, *to divide into thin parts*, but that doth not ſignifie the changing Gold into Silver, or a ſhilling into three groates, &c. but to divide the wedge of Gold or Silver into little parts, and then ſtampe them and make coyne of them, and ſuch are generally called (be they bigger or leſſer pieces) κέρματα (as 'tis plain *John* 2. 15.) that is *money*, and by Analogy χερματισταὶ *numularii*, they that *deal in money* for advantage, returning it *by* way of *exchange*, in the ſenſe, in which among authors χρυσαμοιβὸι and ἀργυραμοιβὸι are uſed; as in *Themiſtocles Epiſtles*, where *Philoſtephanus* the *Corinthian* χρυσαμοιβὸς, is the ſame of whom before he had ſaid, τῇ τῶν βαπεζιτεύειν ἐργασίᾳ χρώμενον, he *that made gain by returning of money.* All theſe traders and traffiquers that had ſet up in the Temple, *Chriſt* removes from thence, and, as S. *Marke* addes, c. 11. 16. would not permit that *any ſhould bring* σκεῦος, (that is, not only *veſſel*, but any other *utenſil*, as in *Nicolaus Damaſcenus* of the *Sordo-Libyes*, of whom he ſaith, ὐδὲν σκεῦος κέκτηνται ἔξω κύλικος καὶ μαχαίρας, *they have no* σκεῦος *but a cup and a ſword*, where the *ſword* is called σκεῦος, as well as a *cup*, and ſo is a *ſheet*, *Acts* 10. 11.) *any kinde of commodity*, through the Temple, which was obſerved alſo among the Jews. For ſo ſaith *Maimonides* in *Halacha Beth Habbechira.* c. 7. *no man may come into the mount of the Temple with a ſtaffe, or ſhooes, or with a wallet, or with money folded up in a napkin*, (all which are contained in the Greek word σκεῦος.) And that which is obſerved in this kind of ſome Temples by *Plutarch*, ſeems very probably to be meant by him of this Temple of *Jeruſalem*, as *Pe. Cunæus* hath obſerved.

Σκεῦος.

c. Ληςαὶ. V. 13. *Theeves*] By ληςαὶ *theeves* here are meant thoſe that by merchandize make gain of others, not thoſe that are robbers indeed; ſo *Joh.* 2. 16. 'tis οἶκος ἐμπορίου, *a houſe of merchandize.* Of this ſee our learned Countryman Mr. *Fuller Miſcell.* l. 4. p. 6. p. 499.

d. Κατηρτίσω αἶνον. V. 16. *Perfected praiſe*] The Greek κατηρτίσω αἶνον in this place, is the *Septuagints* tranſlation of יסדת עז *thou haſt founded*, or *ordained*, *ſtrength.* There is little doubt but our *Saviour* repeated this place, as it was in the Hebrew of the *Pſalme*, or in the Syriack dialect (as it appears he did in the repeating of the beginning of *Pſalm* 22. by the Syriack *Sabacthani*) and not in the Greek, and therefore the Greek made uſe of by the Evangeliſt, or his Interpreter, muſt ſtill continue to have a ſenſe that the Hebrew words will bear, and ſo belongs to the childrens ſinging *Hoſannaes* (for though thoſe which did ſo, were not infants or ſucklings, but as they are called v. 15. παῖδες *Children*, yet were they of an age farre leſſe able to judge, then the Phariſees that rejected *Chriſt*; and if that which was ſaid by the *Pſalmiſt* of very *infants*, were true, then much more may it be admitted of theſe) which was a teſtimony of his Divinity; and ſo was the *ordaining ſtrength*, that is, a ſtrong and glorious effect from weak meanes, and again the *perfecting praiſe*, that is, compacting, putting together a ſong of confeſſion or praiſe, (ſee 2 *Cor.* 13. c.) a teſtimony of him, ſuch as the Scribes and Phariſees could not think fit for him to accept, but he by remembring them of that Prophecy of the *Pſalmiſt*, acknowledges and owns it, as a good and valid teſtimony, and gives them reaſon to do ſo too.

V. 25. *Heaven*] *Heaven* here ſignifies *God*, one of Gods titles among the *Hebrewes* being השמים heaven. e. Οὐρανὸς.

V. 42. *This*] Both in the Greek of *Pſal.* 118. 23. and here αὐτὴ is put for τῦτο, the Feminine for the Neuter, becauſe the Hebrew זאת is ſo uſed; and ſo *Pſal.* 27. 4. the Greek hath μίαν ἠτησάμην, for ἓν, *one thing have I aſked*, becauſe the Hebrew אחת is Feminine. f. Αὐτὴ.

V. 44. *Grind*] Λικμᾷν here is by the *Grammarians* rendred τὸν σῖτον χωρίζειν, and ἀλοᾶν, and σῖτον καὶ ἄχυρα διαχωρίζειν, not only to *winnow*, but to *threſh* the *corne*, either by breaking it with an inſtrument, a *flaile* among us, or by bringing the wheel over it, or by treadiag it out, which was the cuſtome among the Jews, (ſee note on chap. 3. i.) and accordingly ἀλοᾶν, which is ſet to render λικμᾷν, is it ſelf rendred by *Phavorinus*, τὸ δὲ τῆς ἅλω παλεῖν, καὶ πρίβειν τὸς στάχυας, καὶ τύπλειν, to *tread*, or *rubbe*, or *beat the eares of corne*. Now this phraſe here applied to men (as 'tis alſo in the Prophets of the Old Teſtament, *I will threſh you with a threſhing inſtrument*, &c. ſeems here to ſignifie that ſad condition of the people of the Jews, all of them that ſhould hold out againſt *Chriſt*, *Chriſt* ſhall come upon that people, as with his threſhing inſtrument in his hand, c. 3. 12. ſhall break and daſh them to pieces, violently ſeparate the ſtraw from the wheat, the multitude of unprofitable, that is, unbeleiving impenitents from the little ſound corn among them; the few ſound beleivers; and then break all that ſtraw into ſmall pieces, as the manner of their threſhing was; ſee Note on chap. 3. i: So we have the word *Dan.* 2. 44. λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, *he ſhall beat ſmall and break into chaff all the kingdomes.* g. Λικμᾷν.

Paraphraſe.

CHAP. XXII.

1. Continued his diſcourſe c. 21. 44. and went on in parables, ſaying,

1. AND Jeſus [anſwered and ſpake again unto them by parables, and ſaid,]

2. It hath, and ſhall be the fate of the Goſpel now preach'd to men, and firſt to the Jews, to meet with ſuch reception, as a King is by parable ſuppoſed to meet with, who at the marriage of his ſon made an entertainment.

a. 2. The kingdome of heaven is like unto a certain King, which made a * marriage for his ſon.] * marriage feaſt.

3. to call upon the appointed gueſts for whom the feaſt was provided, and to bring them in.

3. And ſent forth his ſervants [to call them that were bidden] to the † wedding, and they would not come. † feaſt γάμους.

4. Again he ſent forth other ſervants, ſaying, Tell them which were bidden, Behold I have prepared my dinner, my oxen and *my* fatlings *are* killed, and all things *are* ready, come unto the * marriage.

5. But of the whole number of thoſe that were invited, none came, ſome preferring their other affairs in the world before coming to a feaſt, took no great heed to the invitation, but ſent back their deſires to be excuſed Lu. 14. 18.

5. But they made light of *it*, and went their wayes, one to his farm, another to his merchandiſe.] * feaſt.

6. And

6. And the remnant took his ſervants, and intreated *them* ſpightfully, and ſlew *them*.

6. Others moſt barbarouſly treating the ſervants that were ſent on no other meſſage to them but this of inviting them to a feaſt, killed them reproachfully which came thus to oblige them.

7. But when the king heard *thereof*, he was wroth, and ſent forth his armies, and deſtroyed thoſe murtherers and burnt up their city.

* marriage-feaſt

8. Thed ſaid he to his ſervants, [The * wedding is ready, but they which were bidden were not worthy.

8. The feaſt is prepared, and in it your duty is performed, but thoſe which were the prime gueſts firſt invited to it, have behaved themſelves moſt unthankfully, and unworthily, there is no reaſon they ſhould be waited for any longer, (meaning hereby the Jewes to whom the Goſpel was firſt to be preached, Acts 3. 26.)

9. Goe ye therefore into the [high wayes, and as many as ye ſhall find, bid to the marriage.]

9. places, where divers wayes meet, where in all reaſon. the greateſt company was to be met with, (that is, unto the Gentile heathen people of the world) and all that you can meet with there, be they never ſo vile in your eyes, invite and bring them to the feaſt, (preach the Goſpel to them.)

10 So thoſe ſervants went out into the high-wayes, and gathered together all as many as they found, both bad and good, and the wedding was furniſhed with gueſts.]

10. And this was accordingly done (the Goſpel preach'd unto the Gentiles without any diſtinction) and they received it univerſally.

* feſtivall garment, ἱμάτιον γάμου ſee note a.

11. And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding * garment,

12. And he ſaith unto him, Friend, how cameſt thou in hither not having a wedding garment? And he was ſpeechleſſe.

13. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt *him* into outer darkneſſe: there ſhall be weeping and gnaſhing of teeth.]

11, 12, 13. When this was done, the Feaſt furniſh'd with gueſts, the Goſpel received by the Gentiles, then ſhall Chriſt come to viſit, and diſcern whether all come in to this feaſt in ſuch manner as is required, if any man that continues in his ſinnes, his heathen practiſes, croud in under that profeſſion, Chriſt will expoſtulate with him, and ſhew him the great unreaſonableneſſe of this, and he ſhall never be able to plead any excuſe in this matter, but fall under the terrible ſentence of Chriſt as a Judge, and be delivered up to the Officers, or Sergeants for a ſad and direfull execution.

* the called are many, but the elect few.

14. For * many are called, but few are choſen.]

14. See note on ch. 20. 16. c. and 1 Pet. 2. b.

† inſnare, παγιδεύσωσιν

15. Then went the Phariſees and took counſell, how they might † intangle him in *his* talk.

16. And they ſent unto him their diſciples with the [b] Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt for any man, for thou regardeſt not the perſon of men.]

15, 16. This parable did ſo gall and incenſe the Phariſees, which were viſibly concern'd in it, that ſeeing they had nothing to lay to his charge, they now conſult how to get ſome advantage againſt him, and to that purpoſe, knowing him to be a free ſpeaker that would not diſguiſe his thoughts for fear of any man, they ſend ſome of two contrary parties, ſome Phariſees, others that adhered to Herod the Roman Governour, that whatſoever anſwer he ſhould make to their queſtion, one party might be offended with him; and they came and asked him flatteringly, but inſidiouſly, ſaying, We know that without all fear of men, or partiality, thou wilt tell us truly what is our duty toward God. b.

17. Tell us therefore, [What thinkeſt thou? Is it lawful] to give tribute to Cæſar, or no?

17. What is lawful by Gods law in thy opinion? Is it by that lawfull

18. But Jeſus perceived [their wickedneſſe, and ſaid, Why tempt ye me, ye hypocrites?]

18. their treacherous deſigne, and ſaid, Why endevour ye to enſnare me under pretence of reverencing me? v. 16.

19. Shew me [the tribute-money. And they brought unto him a peny.]

19. the money or coyn in which ye are wont to pay the tax; and they brought him a coyn that was half the Alexandrian, but a whole Atticke drachme, and ſo the fourth part of the ſhekel of the Sanctuary, or half the ordinary ſhekel. See note on ch. 17. e.

20. And he ſaith unto them, [whoſe is this image and [c] ſuperſcription? [

20. The inſcription of this coyn is Cæſar Auguſtus ſuch a year after the taking of Judæa; This being a record of the conqueſt of the Romans over this nation, and the right by them acquired, by the dedition of Hyrcanus, (ſee note b.) and an expreſſion of the yeares ſince that taking, about ninety yeares (for ſo long agoe did Pompey ſubdue, and take Jeruſalem) ſhew that now 'tis unlawfull to ſeek change, after ſo long continuance of that power ſo fairly, and legally acquired. Beſides, the coyning of money is part of the ſupreme power, or regal prerogative, incommunicable to any other, and your acknowledging this to be the currant coyne, ſuppoſes Cæſar, whoſe ſignature it hath, to be your lawful Prince, to whom therefore the tribute is due, as the legall protector of your civil commerce; Look therefore upon the coyn for the ſtating of your queſtion, whoſe image and ſignature it hath on it. c.

21. They ſay unto him, Cæſars. Then ſaith he unto them, Render therefore unto Cæſar the things that are Cæſars, and unto God the things that are Gods.]

21. They confeſt it to be the image or ſignature of the Roman Emperour, and Chriſt thence concluded, that they that acknowledge Cæſars ſupremacy over the Jewes ought not to diſpute, but pay him that tribute that is due to him as ſupreme, there being nothing derogatory to God in ſo doing. But the law of God requiring that every one ſhould have that which belongs to him, and particularly Kings their due acknowledgments, and tributes, which are due to them, as acts of piety are due to God.

22. When they had heard *theſe words*, they [marvailed, and left him, and went their way.]

22. admired the prudence of his anſwer, and ſo departed without hopes of gaining any advantage againſt him.

23. The ſame day came to him the Sadducees, which ſay there is no [reſurrection,] and asked him,

23. future eſtate after this life.

24. Saying, Maſter, Moſes ſaid, If a man die having no children, his brother ſhall [marry his wife, and raiſe up ſeed unto his brother.]

24. Doe the part of the next of kin to his wife, and the children which he begetteth of her ſhall be accounted his dead brothers children or ſeed.

25. Now there were with us ſeven brethren, and the firſt, when he had married a wife, deceaſed, and having no iſſue left his wife unto his brother.

26. Like

26. Untill all the ſeven were married, and dead without children.

26. Likewiſe the ſecond alſo, and the third, unto the ſeventh.]

27. And laſt of all the woman died alſo.

28. Therefore in the reſurrection whoſe wife ſhall ſhe be of the ſeven, for they all had her?

29. This errour of yours in beleiving no reſurrection, proceeds from your not conſidering the ſeveral places of Scripture, nor the power of God in ordering the life to come in another manner then is uſed in this.

29. Jeſus anſwered and ſaid unto them, [Ye do erre, not knowing the ſcriptures, nor the power of God.]

30. As for your argument againſt it, 'tis ſoon anſwered, by telling you, that in that other world thoſe that are there live not like husbands and wives, but are in that reſpect no otherwiſe then the pure ſpiritual Angels of God, which have no bodies about them, all ſuch relations which are here among men, are ſwallowed up in that other world.

30. For in the reſurrection they neither marry nor are given in marriage, but are as the Angels of God in heaven.

d. 31. But to make it evident to you by that part of Scripture which hath authority among you Sadducees, that is, by the Law, by you acknowledged for the word of God, th at there is another life, it is there you know, thus written,

31. But as touching the [d] reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying,]

32. Which being ſpoken after their deceaſe, was an evidence that there is another life after this, which they that are dead to this have their parts in, or otherwiſe how could God be ſaid not only to have been, but ſtill to be their God after their death?

32. I am the God of Abraham, and the God of Iſaac, and the God of Jacob? [God is not the God of the dead, but of the living.]

33. And when the multitude heard *this*, they were aſtoniſhed at his doctrine.

34. But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35. on deſigne to enſnare him in his anſwer, or to heare what he would ſay,

35. Then one of them, *which was* a lawyer, aked *him* a queſtion, [tempting him,] and ſaying,

36. Maſter, which *is* the great commandement in the law?

37. with all thy will, and affections, and underſtanding, Mar. 12. 32.

37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God [with all thy heart, and with all thy ſoul, and with all thy mind.]

38. This is the firſt and [e] great commandement.

e. 39. Thou ſhalt think thy neighbour as worthy to enjoy what belongs to him, as thou thinkeſt thy ſelf, and allow thy neighbour, whatſoever thou expecteſt from him, either by way of juſtice or charity, nay whatſoever thou deſireſt to receive from God himſelf.

39. And the ſecond *is* like unto it, [Thou ſhalt love thy neighbour as thy ſelf.

40. the Prophets as Interpreters of the law, and its precepts.

f. 40. * On theſe two commandements † hang all the law and [the prophets.]

* In it.
† conſpire

41. The Phariſees being by this occaſion drawn together about him, v. 34. before they went away again from him,

41. While the Phariſees were gathered together,] Jeſus asked them,

42. What is your opinion of the Meſſias? Whoſe ſon, or of whoſe progeny doe you find in the Scriptures that he ſhall be?

42. Saying, [What think ye of †Chriſt? Whoſe ſon is he?] They ſay unto him, *The ſon* of David.

† the Chriſt, τὸν Χριστὸν

43. Writing by inſpiration, prophetically,

43. He ſaith unto them, how then doth David [in ſpirit] call him Lord, ſaying,

44. next unto me, till I ſubdue all thine enemies under thee.

44. The Lord ſaid unto my Lord, Sit thou [on my right hand, till I make thine enemies thy footſtool?]

45. If David then call him Lord, how is he his ſon?

46. This queſtion pozed them all, and quite put them out of their courſe (to which formerly they had received ſome diſcouragement, v. 22. 33.) of asking him queſtions, to take advantage from him, v. 15. 35.

46. And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any more queſtions.]

Annotations on Chap. XXII.

V. 2. *Marriage*] That γάμος and γάμοι ſignifie both in this place, and *Joh.* 2. a *marriage-feaſt*, we have before obſerved (ſee Note on c. 9. e.) that here the ἔνδυμα γάμου ſignifies the *garment* that was *cuſtomary at* ſuch *feaſts*, that is, a better ſort of array then thoſe that were uſed upon ordinary dayes, will be obvious to any man that is converſant in ancient cuſtomes; So in the Wardrobes of great men, there were robes to put on for that uſe, mentioned by *Juvenal*, when he ſpeaks of the *trechedipna*, that *runs* about to *feaſts*, or *entertainments*. Theſe were *veſtes diſcubitoria*, fine and florid, ſuch as *Trimalcios* in *Petronius*, in whom they are alſo called *veſtimenta Triclinaria*, and in *Xiphilin*, in the life of *Adrian*, σολὴ ἀμπίτις, the *feſtival garment*, and this, it ſeems, ſo neceſſary, (as repentance and reformation of life, the new garment, or array of the ſoul, which is here Parabolically expreſs'd by it) that without it, even they that were invited to come, were not yet permitted to taſte of the feaſt, or remain among the gueſts.

a. Γάμου Ἔνδυμα γάμου

V. 16. *Herodians*] The *Herodians* were not a diſtinct ſect from the Phariſees and Sadducees (ſee Note on c. 16. a.) but ſome of them Sadducees, as appears by comparing *Mat.* 16. 16. with *Mar.* 8. 15. They are by * a learned man ſaid to be Grecians, which King *Herod* brought with him out of the deſert, and which became a certain Sect after that time, for which he cites *Aruch*; But this was by a great miſtake in him of the Hebrew יונים, as if it were *Ionas Grecians*, when 'tis no more but *jonim doves*, or *pigeons*, which *Herod* brought with him out of the deſert, and from which ſprang a certain ſort of *Pigeons*, (not *Sect* of *men*) different from others. The *Herodians* by many of the Ancients are thought to be thoſe that (conceiving the Prophecy of *Jacob* concerning the *Scepter departing from Judah* to be accompliſh'd in *Herod* the great, who was not a Jew, and yet ſwayed the ſcepter there) beleived him to be the *Shiloh* promiſed by *Jacob* at that time; So *Epiphanius*, that they were Jewes, idle, and hypocrites, that thought *Herod* to be the *Chriſt* promiſed

b. Ἡρῳδιανοὶ

* *Druſius in Præter.*

promiſed in the Prophets. So *Tertullian*, *Herodiani qui Chriſtum Herodem eſſe dixerunt.* So *Chryſoſtome* on *Mar.* 12. ſo *Theophylact*, and S. *Hierome*, *Dial. cont. Luciferianos*, though in his Comment on this place, he utterly reject it. Nor indeed is it any thing probable, that now at this time, 30 years after *Herods* death, there ſhould remain any of this beleif, that *Herod* was the *Meſſias*; It is therefore in the next place obſervable, that the Syriack for *Herodians* reads *Herods followers*, and that may give us an hint of another interpretation, which ſeems to be the moſt probable: Of the Jewes ſome part acknowledg'd, and adhered to the Cæſarean or Roman authority, ſome part look'd upon it, as an uſurpation, and of this generally were the Phariſees. This difference or controverſie was thus occaſion'd. About 150 years before the birth of *Chriſt*, the government of *Judea* came into the hands of the *Zelots* or *Maccabees*, Among them *Judas Maccabæus* being in fear of *Antiochus* entred into a league with the Romans, which continued about 90 years. Then *Hyrcanus* and *Ariſtobulus* the ſons of *Alexander* falling into contention for the Kingdome, & the younger brother *Ariſtobulus* getting poſſeſſion of it, *Hyrcanus* applied himſelf to the Romans for redreſs; And by *Antipaters* mediation beſought *Pompey* (being then neer) to come with an army to his relief; *Pompey* did ſo, and thereupon beſieged *Jeruſalem*, *Hyrcanus's* party within ſoon delivered it up, And *Ariſtobulus's* party retired into that part, where the Temple ſtood, and *Pompey* ſtorm'd the Temple, and took it, and ſo the city came into the Romans power, and *Hyrcanus* was reſtored to the high-prieſthood, and Kingdome of *Judea*, but ſo as to hold (as he obteined) it being under the Romans protection, which they did (thoſe of them that were of *Hyrcanus's* party) by conſent, and not by force, by a choice which the factions among themſelves put them upon, and by way of dedition, and ſo * *Joſephus* plainly ſaith of the *Jews*, that they had *made a dedition of themſelves.* Mean while they of *Ariſtobulus's* party look'd upon the Romans as Uſurpers, and forcible poſſeſſours. And thus it continued till our *Saviours* time. And at this time ſome of each party, Phariſees on one ſide, and *Herodians*, that is, *followers* of *Herod*, on the other, came unto *Chriſt*, meaning to inſnare him, whatſoever he ſaid, and to take advantage either to inflame the Phariſees (which were the moſt eminent men among the Jews) if he ſhould ſay that *tribute* was to be paid, or to bring him into danger of *Herod*, and the Roman party, if he ſhould ſay, 'twas not to be paid. And though *Chriſts* anſwer be punctually in favour of the Roman Emperour, eſpecially to thoſe that took the tribute to be his right, yet becauſe in prudence *Chriſt* thought fit to give ſuch an anſwer, as might beſt avoid the oppoſite danger, this very prudence of his is after by falſe malitious perſons improved into an accuſation againſt him, *Lu.* 23. 2. as if he *forbad to give tribute to Cæſar*, ſee *Mar.* 12. *Note a.*

* *De Bell. Jud.* l. 1. c. 8.

c. δηνάριον.

V. 20. *Superſcription*] The *tribute-money* or *denarius*, that was to be paid to *Cæſar* by way of tribute, had on it, ſaith *Occo*, the picture or image of *Cæſar*, and in it theſe letters written, Καίσαρ Αυγουστ: Ιουδαίας ἑαλωκυίας, *Cæſar Auguſtus*, ſuch a year, *after the taking of Judea.* This latter, no queſtion, is that which is here meant by the ἐπιγραφὴ, *inſcription* or *ſuperſcription* of the coine, from whence *Chriſt* concludes *Cæſars* right by title of Conqueſt to require tribute of the *Jews.*

d. V. 31. *Reſurrection*] The argument againſt the living of ſouls now after death, and before the Reſurrection, which is taken by ſome (ſee *Brevis diſquiſitio*) from this place of *Mat.* 22. 31, 32. lyes thus: *Chriſt* proves the reſurrection of the dead, v. 31. by this Argument, *God ſaith, he is the God of Abraham* &c. long after *Abrahams* death, and *God is not the God of the dead, but of the living*, which proof being put into forme muſt lye thus, *Abrahams body ſhall riſe*, and likewiſe *Iſaacs* and *Jacobs, therefore the bodies of the dead ſhall riſe*; The Antecedent is proved thus, *Abraham ſhall live again now he is dead, therefore his body ſhall riſe*; That Antecedent thus, *God is the God of Abraham now he is dead, therefore Abraham ſhall live again now he is dead.* If this Antecedent were denyed, then the plain words of Scripture were denyed, and therefore the argument, or conſequence muſt be denyed, or nothing; And that will thus be proved, *God is not the God of the dead who are ſo dead that they ſhall never live again, therefore it being granted that God is the God of Abraham, ſince the time of his death, it muſt follow, that, though he be now dead, he ſhall live again.* *Chriſts* argument being ſuppoſed thus to proceed, might readily have been anſwered (by them that deny the reſurrection of the body) in caſe the continued life or not dying of the ſoul were granted; For they might reply thus, *Abrahams ſoul lives all this while ſince his death, and therefore Gods being the God of Abraham, granting him to be the God of none but the living, doth not conclude that Abrahams body ſhall riſe*; *For he who lives in ſoul, may be ſaid to be living, though his body never riſe.* Now becauſe 'its certain that *Chriſts* argument was a good argument, concluding unanſwerably what he meant to prove, therefore the not dying of ſouls, on conceſſion of which the refutation of *Chriſts* argument is, or may be grounded, is not to be thought a truth. To this objection againſt the immortality of ſouls from this manner of *Chriſts* arguing againſt the Sadducees, the anſwer might be eaſie enough, by remembring the diſputers, that the Sadducees, with whom *Chriſt* diſputed, are not ſuppoſed to grant the immortality of the ſoul, any more then the riſing of the body, and therefore this argument, of *Chriſts*, though it would not hold againſt him, that did acknowledge the immortality and continued life of the ſoul, without ever having the body united to it, would yet be a good argument *ad homines*, againſt the Sadducees, and that were ſufficient to ſalve the matter; Or ſecondly, that the reſurrection of the *Body* is a neceſſary conſequent to the life of the Soul, and that the proving that the *Soul* lives after death, is therefore uſed by *Chriſt*, as an argument ſufficient to inferre that the body ſhall certainly revive alſo; But this is not all, They that make uſe of this arguing of *Chriſt* to favour their opinion of Ψυχοπαννυχία, do miſtake the thing, that *Chriſt* went about to prove againſt the Sadducees; For it being certain that the Sadducees denyed all other life, beyond this that here men live in the fleſh, (affirming that there is *no ſpirit*, no ſoul of man ſubſiſting after death, and in conſequence to that, that the body after death rots, never to riſe again) 'tis as certain that *Chriſt* here confronted his argument (out of the Law, which was the only Scripture which thoſe Sadducees acknowledged) againſt this whole doctrine of the Sadducees (not only againſt one part of it, the reſurrection of the *Body*) and by that teſtimony of the Law (which they could not deny) demonſtrated to them that there was another life after this. Of this whole matter (not only of that which concerned the Body) 'tis cleer that the Sadducees queſtion, and objection (of the *wife* that had *ſeven husbands*) proceeded, concluding, as farre as it did conclude, (but being indeed a very weak ridiculous argument) againſt all future being; for if the death of the Husband voyded the relation between him and his Wife, as 'tis certain it did, and he and ſhe live together again any way after this life, the Sadducee thinkes that relation muſt revive alſo, and upon that his argument proceeds, and doth ſo as well (that is, equally, or no worſe) on ſuppoſition of another life of ſpirits, as of bodies ſpiritualized alſo. For if there were

thoſe

those relations of Husband and Wife in heaven, they would sure be there before the resurrection of bodies, as well as after, unlesse the Sadducees beleived *Christs* doctrine to be, that procreation (and the like, which could not be done without bodies) continued in heaven, as here on earth, which it no way appears that they did, or that that was the thing here particularly opposed by them. The only matter of difficulty now remaining is, whether ἀνάστασις, of which the Sadducees ask v. 23. and ἀνάστασις τῶν νεκρῶν, which *Christ* undertakes to demonstrate v. 31. doth not peculiarly signifie the *resurrection* of the Body. To which I answer positively, that it doth not, but denotes another life (besides this and after this) a continuing or being kept alive by God after departure out of this life; As that which is call'd *Rom.* 9. 17. *raising up* (and in *Luke* the phrase is ἐγείρονται, the same that there) is in the Hebrew, from whence 'tis cited, *Exod.* 9. 16. *to make to stand*, and is rendred by the *Septuagint*, *keeping alive*, or *safe*; And the literall notion of the word ἀνάστασις goes no farther; for στάσις is *standing* or *subsisting*, and ἀνὰ in composition signifies *re* or *again*, so ἀνάστασις νεκρῶν is the *resubsistence* or *second state* of men, that after this life consisting first of the immortality and continuance of the soule in state of separation, and at length in the reunion of the body to it, whereby it becomes perfect; 'Tis true it sometimes signifies the *resurrection* of the Body distinctly, but that is when 'tis joyned with the word σαρκὸς *of the flesh*, or σώματος *of the body*, or νεκρῶν *of the dead*, in the neuter (as νεκρὰ signifies *cadavera*, or *dead bodies*) or when without any of these, the context of the Author doth appear to restrain it to that sense, and indeed in later Eccleſiastick Writers, it may perhaps be found to be commonly used for the *resurrection* of the Body but all this no whit prejudiceth the notion, which I have given of it in this place, where τῶν νεκρῶν is the Masculine (as appears by comparing it with the story in S. *Luke*, where 'tis distinctly νεκροὶ in the parallel) and where the context doth not so restrain it, but rather enforceth the enlarging of it, in like manner as οἱ λέγοντες μὴ εἶ) ἀνάστασιν v. 23. may be the character of the Sadducees, who denied all future life or subsistence of soule, or body after death; And thus ἀνάστασις τῶν δικαίων seems to note *Luke* 14. 14. the reward there spoken of, being that which is opposed to our rewarding one another here in this life, and so the phrase denoting all which is not of this life, that is, that blisse, which the just enjoy after this life. And the phrase which the Jewes used to signifie this, is, *the age*, or *world to come*, which these Sadducees distinctly denied, and the Pharisees beleived and affirmed; And sure S. *Paul* one of those Pharisees Christianized, did reckon of this continued life of the soul, contrary to the mortality or sleeping of it, when *Phil.* 1. 23. he saith that he *desires* ἀναλῦσαι (which sure is a phrase to expresse the separation of soul and body) *and to be with Christ*, which I suppose must conclude a being of the soule, and that an happy one, unlesse *Christ* be imagin'd still to be asleep; and so again when he calls the ἐκδημῆσαι ἐκ τοῦ σώματος *travelling out of the body*, a *travailing to the Lord*, 1 *Cor.* 5. 8.

Ἀνάστασις

Ἀνάστασις νεκρῶν

Ἀνάστασις δικαίων

V. 38. *Great*] This Commandement by which the worship of the one God is commanded, *Deut.* 6. 4. is not onely one of those which were written in their Phylacteries, fasten'd on their posts, and read in their houses daily, but to note it to be the *great commandement* indeed above others, it is observable, that in *Deut.* the words in the Hebrew, which begin and end it, have the last letter written very big, and noted in the margine to be so written. e. ἡ μεγάλη ἐντολή.

V. 40. *Hang*] The word κρέμανται may fitly, and according to the notion and use of it in sacred Authors, and according to the importance of this place, most properly be rendred *conspire* or *agree*, for so the Hebrew קשר, which signifies an *agreement of minds*, a *covenant*, or *league*, *Gen.* 44. 30. is rendred ἐκκρέμαται, where we read, *is bound up with*, noting an huge kindnesse and conjunction of affections between *Jacob*, and *Benjamin*. As in *Chrysostome Epist.* K. σφόδρα κεκρεμᾶσθαι τῆς ἐπιστολῆς, is, *earnestly to desire his Epistles*. So *Judith* 8. 24. where we vulgarly read *their hearts depend on us*, 'tis most proper to render it, *their hearts agree* or *conspire with us*, or *are bound up* with us. So *Lu.* 19. 48. the people ἐξεκρέματο αὐτοῦ ἀκούων, *as they heard him they took his part*, were of his side, agreed with him. So in *Chrysostome*, *Ep.* ξη. Τῆς θεοσεβείας ἐκκρέμαται τῆς σῆς, καὶ ἡμῶν σφοδρός ἐστιν ἐραστής. *He affects you much, and is an earnest lover of me*, and *Ep.* ρκς. ἀγαπώντων καὶ ἐκκρεμαμένων, *loving and tendring*. So in * *Palladius*, Ἐκκρεμαμένη πάσῃ ψήφῳ τῇ κόρῃ, *placing all her affection on the young maide*. And so here in these *two commandements all the law and the Prophets conspire*, that is, the whole old Testament agrees, conspires with these, these are the summe of all that is said there. But if it be rendred *hang*, then the meaning will be, that all commanded in the Jewish received Scripture, depends upon one of these two, *hangs* on one of these great pegges, that is, is, in the last resort, reducible to one of these heads. f. Κρέμανται

Ἐξεκρέματο

CHAP. XXIII.

Paraphrase.

1. Then Jesus having quit himself from the Pharisees and Sadducees, spake

1. THEN spake Jesus] to the multitude, and to his disciples,

2. The Scribes and Pharisees &c. those that are of the Sanhedrin are by you to be looked on, as your lawfull Rulers, that have authority over you, succeeding Moses, and the seventy elders, Num. 11. 16.

2. Saying, [The Scribes and Pharisees sit in Moses seat,]

3. And therefore do ye live in obedience to all their lawful commands, in all regular subjection, and obedience. But let not their actions be your examples, for they live not according to their own prescriptions.

3. And therefore whatsoever they bid you observe, *that* observe and doe: but doe not ye after their works, for they say and doe not.]

4. For many severe ordinances they impose on others over and above what the Law exacts, but will not themselves be perswaded to take the least pains to doe those things, which by the clear law of God are most necessary.

4. For they binde [a] heavy burthens, and grievous to be born, and lay *them* on mens shoulders, but they *themselves* will not move them with *one* of their fingers.]

5. All that they exercise themselves in most industriously, are the performances, which will bring them in most of praise. The law which they were commanded Deut. 6. 8. to bind upon their hands &c. that is, to lay it near their hearts, to practise it diligently, they write in rolls, and hang them in their foreheads, and bind them on their wrists, &c. count them as a kinde of charmes, and make them as large as they can, to be seen of men, and one to exceed the other. And for the fringes of their garments, which they were indeed commanded to weare, Num 15. 38. Deut. 22. 12. to remember them of the law, and as a peculiar fashion to discriminate them from other men,

5. But all their works they do for to be seen of men: they make broad their [b] phylacteries, and enlarge the * [c] borders of their garments.]

* fringes

they either for an oſtentation of piety which thoſe were to remember them of, or to expreſſe the greater ſtrictneſſe in ſeparating from all others, weare theſe fringes very large, And ſo whether for obſervances invented and preſcribed by themſelves only, or for thoſe which the law preſcribes, all their care is to be praiſed of men.

6. And love the uppermoſt roomes at † feaſts, and the chiefe ſeats in the ſyna-
† meales, δείπνοις
gogues,] 6. They love to have the firſt place, if it be but at an ordinary meale, And in the Conſiſtories they are ambitious of the headſhips, and when they teach in the ſynagogues, or are there to hear others teach, and, as the manner was, ſit in chaires, while they do ſo, they are ambitious of getting the uppermoſt chaires.

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.] 7. And to receive the civilities, and adorations, and commendations of men above all others, as the greateſt doctors and leaders of others; which is an evidence of their temper, what 'tis that they principally deſigne in all their religious performances.

8. But be not ye called Rabbi, for one is your maſter *even* Chriſt, and all ye are brethren.] 8. But doe not ye contend thus for ſuperiorities, for precedence one above another, for you are all fellow ſervants, by being fellow Chriſtians.

9. And call no man your [d] father upon the earth, for one is your father which *is* in heaven.] 9. And give not up your faith abſolutely to be ſwayed, d.
and ruled by any man, as children are to be ſwayed wholly by their parents bare will, and as theſe men, Phariſees &c. have their admirers and followers in religion, whereas indeed God your father in heaven is onely he, to whoſe doctrine and precepts ye owe this abſolute faith, and obedience.

10. Neither be yee called Maſters, for one is your maſter, *even* Chriſt.] 10. And doe not ye pretend to be leaders or teachers, but all fellow diſciples that receive the faith from me, and ſo communicate it to others.

11. But he that is greateſt among you, ſhall be your ſervant.] 11. As for any precedency or ſuperiority, which ſhall hereafter be inſtituted in the Church, ye are not to look upon that, but as an office of burthen, and duty, of watching and waiting on them, over whom ye are placed.

12. And whoſoever ſhall exalt himſelf, ſhall be abaſed, and he that ſhall humble himſelfe, ſhall be exalted.] 12. And indeed for this, this ought to be the Rule that whoſoever is ambitious of dignity in Chriſt's Church, ought never to be admitted to it, but he that ſhall thinke himſelf unworthy of it, is fitteſt to be advanced to it.

13. But wo unto you, Scribes and Phariſees, hypocrites, for [yee ſhut up the kingdome of heaven againſt men, for yee neither go in your ſelves, neither ſuffer yee them that are entring to go in.] 13. yee keep the multitude from embracing the Goſpell or doctrine of Chriſt, to which Meſſias, And not only reject of you, would willingly imbrace him.
they are generally enclin'd, yee ſuppreſſe the meaning of the Scriptures, which belong to the Chriſt your ſelves, but prohibite others from beleiving on him, which were it not for fear

14. Woe unto you Scribes and Phariſees, hypocrites, [for yee devour widowes houſes, and for a pretence make long prayer: therefore] ye ſhall receive the greater damnation. 14. For in ſtead of ſhewing mercy and charity to them that are left deſtitute, ye on
the other ſide are greedy and rapacious, grinde the face of the poor, and devour the remainder of their ſubſtance, whom ye ought in reaſon to relieve, and that ye may doe theſe acts of uncharitableneſſe more ſecurely, yee pretend to great piety, and for a colour, or faire ſhew, (that you may be the more truſted and ſo have opportunities to doe it the better) uſe to make long prayers: But for this, for your making piety a colour and guiſe, under which to practiſe the greater ſinnes,

15. Woe unto you, Scribes and Phariſees, hypocrites, for yee compaſſe ſea and land [to make one [e] proſelyte, and when he is made, yee make him twofold more the child of hell then your ſelves.] 15. to get one Gentile to your religion, and when he is ſo, by teaching him the worſer e.
part of your doctrine, that which fortifies him againſt the receiving of Chriſt, and by preſſing him to that legall ſtrictneſſe, (which is commanded you as Jews, but belongs not to him) you put him into a far worſe, and more dangerous eſtate, and make him more vehemently to oppoſe the Goſpell, then your ſelves, or your own children, naturall Jewes.

16. Woe unto you, yee blind guides, which ſay, whoſoever ſhall [f] ſwear by the Temple, it is nothing, but whoſoever ſhall ſweare by the gold of the Temple, he is * a debtor.] 16. Wo unto you which take upon you to be the leaders of the blind, Ro. 2. 19. f.
* obliged, ὀφείλει
and are blind your ſelves, ſaying, If a man ſwear by the temple he is not obliged by that oath, but he that ſwears by the Gold of the Temple, in any promiſſory oath, he renders himſelf a debtor, in any aſſertory, he is guilty of perjury, if it be not true.

17. Yee fools and blinde, for whether is greater, the gold, or the Temple that ſanctifieth the Gold? 17. What a ſottiſh ſenſeleſſe folly is this, which your
deep learning hath advanced you to? For ſure the Gold of the Temple which receives all the ſacredneſſe it hath, above other gold, meerly from being the Gold of the Temple, cannot be more ſacred then the Temple it ſelf, nor conſequently the oath by the gold obliging, when an oath by the Temple it ſelf is not.

18. And whoſoever ſhall ſweare by the Altar it is nothing: but whoſoever
† obliged. ſweareth by the gift that is upon it, he is † guilty.

19. Yee fooles and blinde, for whether is greater, the gift, or the altar that ſanctifieth the gift?

20. Whoſo therefore ſweareth by the altar, ſweareth by it, and by all things thereon.] 20. The ſwearing by the altar conteins in it that other oath,
which yee take to be ſo much more obliging, that by all the free-will offerings preſented at or on the altar, and ſo cannot poſſibly be leſſe obliging then that alone.

21 And whoſo ſhall ſweare by the temple, ſweareth by it, and [by him that dwelleth therein. 21. by God, who although he have his throne in heaven,
yet is pleaſed to own the temple, as his place of reſidence or dwelling upon earth.

22. And whoſo ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

23. Wo unto you, Scribes and Phariſees, hypocrites, for [yee pay tithe of mint, and aniſe, and cummin, and have omitted the weightier matters of the law, [g] judgment, mercy and faith, theſe ought yee to have done, and not to leave the other undone.] 23. in matter of paying tithes you are as exact, as any the ſtricteſt lawyer would require of you, deſcending to the tithing of herbes, of which g.
there was doubt and diſpute, whether they ought to be paid or no: but for the great morall duties, both of the ſecond and even the firſt table, juſt dealing and works of mercy towards men, and the great duty (even of the Law) Faith in God, you are

ſure

farr from the practiſe of theſe, which being the moſt conſiderable weighty duties, ought moſt preciſely to be walk't in, to be made your work and care; and the other, though not to be left undone, yet counted inferiour to thoſe.

24. are very ſcrupulous in ſmall, and very adventurous in the greateſt matters.

24. Yee blind guides, which [ſtreine at a gnat, and ſwallow a camel.]

25. Yee are all for waſhing of outſides, as of your veſſells to eat and drink in, ſo alſo of your hands, and whole bodies, and in the mean while leave your ſouls full of all abominable impurities, ſuch as Gen. 6. 11. are expreſt by [corrupt, and full of violenee] which is as if you ſhould make clean only the outſide of a cup or platter, and leave the inſide, where the drink and meate is put, full of all kinde of filth, ſee Lu. 11. 39.

25. Woe unto you, Scribes and Phariſees, hypocrites, for [yee make clean the outſide of the cup and of the platter, but within they are full of * extortion and exceſſe.]

* violence and incontinence ἁρπαγῆς καὶ ἀκρασίας, ſee note on 1 Cor. 5. h.

26. Thou hypocrite, that art ſo like a blind man as to waſh one part only, and then thinke all is clean, ſee to the cleanſing thy heart, which is as it were the inſide of the veſſell, and that is the true way of cleanſing the outſide, the actions alſo, at leaſt let the firſt care be taken for the inſide, and the outward cleaneneſſe will have its place, and praiſe, will be to ſome purpoſe.

26. Thou blind Phariſee, cleanſe firſt * that *which is* within the cup or platter, that the outſide of them may be clean alſo.

* the inſide of τὸ ἐντὸς

h. 27. Yee may fitly be reſembled to ſepulchres, which are fain to beewhited over, that they may be diſcerned to be ſuch, and ſo avoyded, being otherwiſe grown over with graſſe, and not diſcernible from other ordinary ground, by the outſide, Lu. 11. 44. whilſt yet within like reall ſepulchres, yee are full of all pollution.

27. Woe unto you, Scribes and Phariſees, hypocrites, for [yee are h like unto whited ſepulchres, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleanneſſe.]

28. Even ſo are yee, the faireſt in outward guiſe, and ſhew, but in your hearts, deſignes, and actions that flow from thence, the moſt noiſome, and polluted that can be, nothing but contrariety to your profeſſions, and in ſtead of juſtice, and charity, which yee pretend, the moſt greedy and ravenous oppreſſors. v. 14.

28. Even ſo, yee alſo outwardly appear righteous unto men, but within yee are full of hypocriſie and iniquity.

29. You doe honour unto the prophets ſlaine by your forefathers.

29. Woe unto you, Scribes and Phariſees, hypocrites, † becauſe [yee build the tombs of the Prophets, and garniſh the ſepulchres of the righteous,]

† that is

30. And expreſſe your diſlike of them that killed them, and ſay, that if you had then lived, you would ſure never have uſed them, as your fathers did. And this you doe, that men ſeeing this indignation of yours againſt your fathers bloodineſſe, may beleive all wicked whom you perſecute.

30. And ſay, If wee had been in the dayes of our fathers, we would not have been partakers with them in the blood of the Prophets.

31, 32. Hereby, you do avowedly confeſſe, that you are the children of thoſe bloody men, and conſequently that if you go on in their ſinnes, it is moſt juſt that all the vengeance, due to them, ſhould with advantage fall on you; and now are yee going on in their ſteps (ſee note on c. 10. f.) and all your declaiming againſt their bloudyneſſe, all your condemning of them, is but a piece of hypocriſie, you being now as bloodily diſpoſed, as any of them, and as ready to perfect that work of cruelty begun by them, and ſo bring all that blood on you, ſee Lu. 11. 47.

31. Wherefore yee be witneſſes unto your ſelves, that yee are the children of them which killed the Prophets.

32. * Fill yee up then the meaſure of your fathers.]

* And do yee fill up, καὶ ὑμεῖς πληρώσατε, or and ye have filled up, for the Gr. and Lat. M. S. reads ἐπλήσατε impleſtis.

33. And being of ſuch a ſerpentine viperous race, and filling up the meaſure of your fathers ſinnes, in going on ſtill in their bloudy courſe, v. 37. how is it poſſible for you to eſcape that finall deſtruction which attends all this guilt, and thoſe torments of hell conſequent to it?

33. Yee Serpents, yee generation of Vipers, how can yee eſcape the damnation of hell?]

34. I tell you plainly, that I am that God, that ſend to you Prophets, and others learned in your religion, which receiving the faith c. 13. 52. ſhall preach it to you. And I now foretell you, that contending that they are no Prophets &c. ſome of them yee ſhall kill in zeale, and fury, others ye ſhall preſſe the Romans to crucifie, (which is the very thing which your fathers, whom ye condemn, did before you, for they contended that they were not Prophets) others yee ſhall ſcourge in your publick judicatures, though ye do not put, or cauſe them to be put to death. And the iſſue of it will be,

34. Wherefore [behold I ſend unto you Prophets, and wiſe men, and Scribes, and *ſome* of them yee ſhall kill and crucifie, and *ſome* of them ſhall yee ſcourge in your ſynagogues,]and perſecute *them* from city to city,

35, 36. That not reforming the ſinnes of your fathers, and all other bloody men that have been before you, (the foulneſſe of whoſe crimes ought to have warned you from the like guilts, though they were not all your lineall progenitors, as Cain) but ſtill continuing and going on in them, and filling up the meaſure of their ſins, you ſhall now in this age, have all that deſtruction come upon you, which hath been merited by the ſhedding of thoſe juſt mens blood, (a grievous and in ſcripture ſtyle a crying ſinne, that is ſaid to have called to God for the avenging of it) ſuch was Abel, whoſe blood was ſaid to cry, and ſuch Zacharias the ſonne of Baruch, who is like to be ſlaine in this generation, between the porch of the Temple, and Altar without in the Court, and immediately to uſher in that deſtruction upon you.

i. k. l.

35. That upon you may come all the righteous blood ſhed upon the earth from the blood of righteous Abel unto the blood of i Zacharias, ſon of Barachias, whom yee ſlew between the Temple and the k Altar.

36. Verily I ſay unto you, All theſe things ſhall come upon this l generation.]

37. How many paſſionate invitations, and cals have I given you to bring you to repentance, to perſwade you to be gathered under the wings of the divine preſence, that is, to become proſelytes to me, to be born again, and lead new lives, (ſee note on Lu. 13. d.) but yee refuſed all?

37. O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, [how often would I have gathered thy children together, even as † an hen gathereth her chickens under *her* wings, and yee would not!]

† a bird her young ones, ὄρνις τὰ νοσσία

38. Behold, your deſolation of Temple, and City, and whole nation is irreverſibly at hand.

38. Behold, your houſe *is* left unto you deſolate.]

m. 39. And after I am once gone from you, yee ſhall ſee me no more, receive no more admonitions from me, till I come to take vengeance of you, at which time you ſhall be forced to confeſſe me, And thoſe that will not confeſſe me now, would then be moſt glad (if it would be accepted) to uſe that acclamation which the children did, when yee were diſpleaſed with them, c. 21. 9. to obtain any mercy from me.

39. For I ſay unto you, yee ſhall not ſee me * m henceforth, till yee ſhall ſay, † Bleſſed *is* he that cometh in the name of the Lord.]

* after a while, till you would ſay, † Bleſſed in the name of the Lord be he that cometh, ſee c. 21. 9.

Annotations

a. V. 4. *Heavy burthens*] *Heavy burthens* impoſed on men by the *Phariſees*, may be diſcerned by their own writers. *R. Joſhua* before *Chriſts* time, among the ſeveral things, that are pernicious to the world, numbers מכות פרושים, *plagas Phariſæorum*, the *ſtrokes*, or *ſeverities, of the Phariſees*. And theſe are mentioned in the *Talmud* * tr. *Sotah*, *Plagas Phariſæorum vocat ſuperfluos cultus, ac ritus moleſtos ab ipſis in religionem lege Moſaicâ præſcriptam ſubintroductos, by the ſtrokes of the Phariſees he means, ſuperfluous worſhips and troubleſome rites, introduced by them under hand into the Jewiſh religion.* And *Maimonides*, *Appellarunt additamenta illorum quibus legem gravem reddiderunt, plagas, they called the additaments by which they made the Law heavy, ſtrokes or ſeverities.*

3. §. 4.

b. Φυλακτήρια V. 5. *Phylacteries*] The *Phylacteries* were a great part (though a great miſtake, and deceit) of the religion of the latter Jewes, upon Gods commandment *Deut.* 6. 8. *Exod.* 13. 16. of *binding* thoſe words for a *ſigne* upon their *hands* and as *frontlets* between their *eyes*, and *writing* them upon the *poſts* of their *dores*, and of their *gates*, (which certainly were but figurative expreſſions, of that which was before mention'd, *Deut.* 6. 7. *Thou ſhalt teach them diligently unto thy children, and ſhalt talk of them, when thou ſitteſt in thy houſe, and when thou walkeſt in the way*, &c.) this carnall people which were apt to turn all inward piety into outward formality, and matter of ambition and oſtentation, would needs underſtand this precept literally, and made them ſcrolls of parchment, in which they wrote four Sections of the Pentateuch, 1. the nine former verſes of *Deut.* 6. 2ly, the nine firſt verſes of the 13 of *Exod.* 3ly, the eight laſt verſes of the ſame chapter. 4ly, from the 13 to the 22 of *Deut.* 11. Theſe rolls of parchment were by them prepared with a great multitude of ceremonies and decrees made by them of the creatures of whoſe Skins that parchment was to be made, of the Knives, with which 'twas to be cut; and a great deal more: Being made, they fitted, and applied them to the foreheads, and to the wriſts, and they were call'd by them in Hebrew, *Tephillin*, becauſe the ſpeciall uſe of them were in their prayers, and here φυλακτήρια, either becauſe they were to help, keep the Law in their memory, or becauſe they were a kind of amulet, or charme againſt faſcinations, and diſeaſes, againſt the *malus genius*, ſaith *Paulus Fagius*; This being the nature of the *Phylacteries*, a carnall obſervation of their own, ſet out with many ceremonies, and yet by them affix'd on God, as if commanded by him, The Phariſees the moſt exact among the Jewes, that would goe beyond all others in performances, and withall, the moſt oſtentatious of any, and willing to be differenced from all others, by ſuch markes of extraordinary piety, did πλατύνειν φυλακτήρια, *weare* theſe of a greater *breadth*, then any others, and are here ſaid properly to doe this, πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις, *that they may be looked on by men.*

πλατύνειν φυλακτήρια

c. κράσπεδα Ib. *Borders*] The κράσπεδα are the *fringes*, that God commands the people to uſe, *Num.* 15. 38. and weare on the *borders of their garment*, with a *blew ribband* on the *fringe*. And the uſe of it there aſſign'd was, 1. that they may *look upon it*, and *remember all the Commandements* of God, *and doe them*, 2. that they *ſeek not after their own hearts, and their own eyes, after which* they *uſe to goe a whoring*, that is, that they take not up the cuſtomes or faſhions of other nations, which they were very apt and prone to doe, ever ſince they came out of *Ægypt*, and therefore are by this forewarned that they keep themſelves a peculiar people to God, in outward faſhions, and conſequently in inward purity of heart (in order to which the other was deſign'd) diſcriminated from all the nations of the earth. By this it appears, how this cuſtome of the *fringes* differs from the other of the *Phylacteries*; That was wholly a tradition, and invention of the Jews, on a miſtake of Gods command, and then an enlarging of this to vanity and oſtentation; But this hath a truth in Gods precept, was really commanded by him, in order to a pious end, which end being forgotten, they wholly contented and ſatisfied themſelves in the outward obſervation of them; and the Phariſees made that as pompous as they could, labouring to exceed all other men in the bigneſſe of their fringes, or ציצית, and placing piety in that, as being moſt diſcriminated thereby from the Nations (in order to which this faſhion was preſcribed by God) and in ſome meaſure from other Jewes, which wore them not ſo bigge, and ſo are particularly in this, as in many other things ἀφωρισμένοι, according to the meaning of their name in Hebrew, vain-glorious *ſeparatiſts*, and are thus looked upon by our *Saviour* in this place.

d. Πατὴρ V. 9. *Father*] The Wiſeman, the principall of the ſchool of the Prophets, who had the great authority among them, no man contradicting what he ſaid, was by them then called אב *Father*. So *Maimonides com. ad Peah*, c. 5. 1. כבוד אבות והחכמים שהם אבות הכל *The Parents muſt be honoured, and the wiſe men, which are the Fathers of all.* and in this reſpect, and this ſenſe of the word *Father* among the Jewes, all Chriſtians being now taught of God by *Chriſt* are appointed to acknowledge no *father* in *earth*.

e. Προσήλυτος V. 15. *Proſelyte*] A *Proſelyte*, is one that being a Gentile by birth and religion, comes over to the Jewiſh religion, either in whole, or in part; For there are three ſorts of ſtrangers, and two of Proſelytes among the Jewiſh writings. The firſt ſort of ſtrangers are thoſe which continue open Idolaters, who were not permitted to live, or have any place of being in the Land of Iſrael, the 2d ſort of ſtrangers are the firſt of Proſelytes, which though they embraced not the whole Jewiſh religion of Circumciſion, Waſhing, and Sabbatizing, &c. yet renounced the Idolatry, and πολυθεότης, or multitude of the Gentile Gods, and aſſented to ſome foundations of the Jewiſh religion, which they call'd the *ſeven precepts of the ſons of Adam*, and of *Noah*, of which we ſhall have a fitter occaſion to ſay more, on *Act.* 15. Theſe were call'd *Proſelytes of the gates*, were permitted to live among them, to come into one court (the outer) of the Temple (call'd *atrium Gentilium*, divided by a low wall or Sept from the other, call'd by S. *Paul* μεσότοιχον φραγμοῦ *Epheſ.* 2. 14. *a half-wall of partition*, on which ſaith *Joſephus*, was written μὴ δεῖν ἀλλόφυλον ἐντὸς ἰέναι, *that no ſtranger might goe into the inner court*) and, in brief, were by the Jewes allowed to have *portionem in vita futura a portion in the life to come*, whether that be Heaven, or the *Kingdome* of the *Meſſias*, *Maimon. de pœn.* c. 3, §. 5. And yet of theſe 'tis obſervable, that after the Jewes came under the Roman yoke, and ſo were unable to keep their Proſelytes of the gates within their preſcribed rules, having no juriſdiction over them, their wiſe men determin'd, that they ſhould have no commerce with them, which was accordingly obſerv'd, till S. *Peters* Viſion (*Act.* 10.) aſſured the Chriſtian Jewes, that this was not required of them. The 3d ſort of ſtrangers, and 2d of Proſelytes are thoſe, which embraced the whole Jewiſh religion, ſubmitted to be Circumciſed, and to perform the whole number of the precepts of the Law; and theſe are admitted to priviledges proportionably, and differ nothing from a Jew, but only that they are not born in the land (as the *Mamluchi* among the *Mahomedans*) of whom 'tis * *Juſtin Martyrs* affirmation, προσήλυτος ὁ θελήσας, ὡς τῷ λαῷ προσκόψειν, ἔστιν ὡς αὐτόχθων, *the circumciſed proſelyte is as one that was born in the land.* To which purpoſe they apply that of the prophet, *The ſtranger*, προσήλυτος ſaith he, that is, the *Proſelyte*, *ſhall*

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* Dial. cum Tryph. p. 275

be joyn'd unto them, shall be joyned to the house of Jacob, ἑνὸς καὶ τοῦ αὐτοῦ καὶ πᾶσι τοῖς προσιοῦσιν νόμου, *one and the same law being given to all that are circumcised.* Of this sort were the Sichemites, *Achior*, (*Judith* 14. 10.) *Nebuzaradan*, (saith *Gemara*, *Sanhedrim* c. 11.) *Urias the Hittite*, and *Herod* the Idumæan (whose kingdome in his successors is therefore calld'd מלכות נרים the *kingdome of the strangers*) *Nicolas*, *Act.* 6. and these are call'd נרי צדק *proselytes of righteousness*, and נרי ברית *proselytes of the covenant*. Of these say the Jewes, that above all things they must be circumcised, and *Tacitus hist. l.* 5. having mention'd the Jewes custome of circumcision adds, *transgressi in morem eorum idem usurpant, nec quicquam priùs imbuuntur quàm contemnere divos*, &c. And, because some other nations had gotten a traditionary custome of circumcising, without forsaking heathenisme, or undertaking any degree of Proselytisme, as the Ægyptians, and from them, saith * *Diodorus Siculus*, the men of *Colchos*, and of old the Ismaelites, and now the Turkes, It is therefore resolved among the Jewes, that if any such shall become a Proselyte, though he cannot be circumcised again, yet on the eighth day of his proselytisme, some blood must be fetch'd of that part, which they call פרצת *the breaking of the skinne* (for a testimony of their Proselytisme) which, they confesse, *Moses* knew nothing of, but is an institution of their own. These Proselytes of the Covenant may perhaps be meant by the *children of the Covenant*, *Act.* 3. 25. the multitude there being mixt of Jewes and proselytes, c. 2. 5, 14. and both those spoken to in the 3d. chap. the Jews under the title of *Children of the Prophets*, that is, of *Abraham* &c. the rest under the title of *Children of the Covenant*, which being made with *Abraham* belonged not only to Israelites, but to all the *kinreds of the earth*, as it followes there. Now of these latter sort of *Proselytes* his place here seems to be understood, wherein *Christ* reproacheth the diligence of the Pharisees, who took such pains to make a *Proselyte*, that is, to bring a gentile, that was no way bound to it, to be Circumcised. and to undergoe all the Judaicall law, which God had never proposed to the Gentiles, thereby demonstrating, that it was not true purity and reformation of heathen vices, that they thought to work in their *Proselytes*, but did it onely to get more companions to their faction of holding up the externall ceremonies, of Circumcision against the reformation now preached by *Christ*. From whence it appears not onely why the Pharisees were called *hypocrites* for so doing, this being no way an act of piety, which they pretended to doe so zealously, but also, why the *Proselyte* so made by them, is said to be worse then they, or then their own children, made *doubly more then they the child of hell* (that is, worthy of punishment) 1. because before the coming of *Christ*, the Pharisees were bound to observe the whole Law, and so though *Christ*, the substance being come, did take it away, that is, the typicall parts of it, yet the Pharisees were more excusable, if they continued in the observation of it, whereas the Gentiles were never obliged to it, and so had not that excuse, if they should resist *Christ* upon that ground of his destroying the Mosaicall law, which was the great scandal against *Christs* doctrine. Secondly, because the Pharisees being now engaged in this faction against *Christ*, these new *Proselytes* of theirs, to approve themselves to their Masters, express'd more bitternesse against *Christ* then themselves had done, and by their instigation were made instruments of more mischief after to Christians. So *Act.* 13. 50. the *Jewes* παρώτρυναν τὰς σεβομένας γυναῖκας, *instigated* and *inflamed the worshipping*, that is, Proselyte *women* against the Apostles, and it followes, ἐπήγειραν διωγμὸν, they *raised a persecution* against them. So saith *Justin Martyr*, εἰ δὲ προσήλυτοι ὑμῖν γίνονται καὶ προσέρχονται, οὐ πρόσκεινται, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τοὺς εἰς ἐκεῖνον πιστεύοντας καὶ φονεύσιν καὶ ἀικίζειν βέλονται, καὶ πάσαν δύμιν ἔχουσιν ἀσεβοῦσι, *the proselytes doe not onely not beleeve, but doe, doubly to what the Jewes doe, blaspheme the name of Christ, and kill and reproach us, who doe beleive, and make all hast to be like you*; The truth of this was very observable in the *Gnosticks*, who being Gentiles first, then Christians, at last in appearance turn'd Jewes, and then became the most bitter persecutors of the Orthodox Christians. Three other things observable, concerning these two sorts of *Proselytes*, will come in more naturally in other places, to which they more immediately referre.

* ἔστι δὲ τοῦτο γὰρ τῶν Αἰγυπτιακῶν ἐστι σημεῖον τὸ περιτέμνεσθαι ἀνθρώπους παραπλησίως τοῖς κατ' Αἴγυπτον, διαμένουσι δὲ τῷ νομίμῳ παρὰ τοῖς ἀποίκοις, καθάπερ καὶ παρὰ τοῖς Ἰουδαίοις, l. 1.

* *Dial. cum Tryph. p.* 274.

V. 16. *Swear by the Temple*] It seems by this which *Christ* here affirms of the Pharisees, that they had a tradition, that those oathes onely were obligatory, which were conceived by God or something immediately consecrated to him; meaning thereby not the Temple and Altar, which had onely an universall consecration (being set apart to his service) but other particular oblations and gifts, which were by the voluntary piety of men devoted unto him; Of this sort is the *Gold of the Temple*, and the *Gift on the Altar*, wherein, it seems, they placed a more especiall sanctity, then in the other. This *Christ* looks on as a pityfull nice piece of deceit, either to frustrate the obligation of some oathes (it being ordinary with them to swear *per Templa tonantia*, saith the *Poet*, by the *Temple*, when, it seems by him, they did not think themselves obliged by such an oath) or to make a nice distinction of sanctity, where indeed there was none, the whole sanctity of the *gold*, or *gift* flowing from the *Temple* or *Altar*, to which, and the God in it, they were consecrated. What should be the colour or pretence of this doctrine of theirs, it would be hard to guesse, unlesse perhaps it was, that they conceived the *Temple*, by its having been demolish'd to have lost its sanctity, and not to have recover'd it at its rebuilding, and increase by Herod; whereas the *gold* or the *gift*, which the piety of the Jewish Donour had consecrated, might be allowed by them to have that sanctity; but this being so weak a reason leaves it lyable to the censure of Hypocrisie, which *Christ* here layes upon it, the true cause surely being, that by perswading men that the *gold* and *gifts* brought to the *Temple*, were the holiest things in the world, holier then the Temple, or Altar it self, they might bring men to great liberality that way, and so make gain of their doctrine. f. Ὀμνύειν ἐν τῷ ἱερῷ. Χρυσὸς ἱερὸς. Δῶρον.

V. 23. *Judgement*] For the discerning the meaning and difference of these three, the best rise will be from the observation of *Maimonides*, a sober learned Jew, *Moreh Nevoc.* par. 3. ch. 53. These three, saith he, are most accurately distinguish'd among the Hebrewes, משפט, חסד, צדקה, all to be met with together *Hos.* 2. 19. *judgment* and *mercy* and *righteousnesse*. The first signifies *justice* or *equity* in judging, whether it belong to reward or punishment, The second to the highest degree of *mercy* or *bounty*, that which is in *Hosea* farther express'd by the addition of רחמים, *bowels*, or *tendernesse* of *mercy*, and is the same that before we said was signified by ἀγαθότης, *goodnesse*, (see Note on ch. 20. 15. b.) The third denotes that virtue of *honesty* in all kinds, which by the law of God is due from us to our brethren, whether by way of strict justice, or of charity which is also commanded us, and is part of our righteousnesse toward our brethren, (of which we have also spoken before, see Note on c. 1. g. and ch. 6. a.) thus when *John* the *Baptist* tells all the sorts of men that came to him, what was their righteousnesse, their duties, *Lu.* 3. that which he prescribes to the promiscuous multitude is, μεταδιδόναι τῷ μὴ ἔχοντι το communicate, or *give, to him that hath not*. And * *Olympiodorus* g. * *Cat in Job.* 22.

κρίσις

Ἔλεος

Πίστις

δίκαιον ἄδικον μαμωνᾶ ἀληθινὸν μαμμᾶ.

ἀγάπη τοῦ Θεοῦ.

dorum, according to the ſenſe of the *Fathers*, tell us, Ἀποστερητὴς ὅστις οὐ περιβάλλει ὁ μὴ ἐνδύων ἢ γυμνόν, *he that doth not cloath the naked, is a defrauder, and a coveter*, that is, ſinnes againſt the tenth commandement of the Law. And the whole difference of this from the ſecond, is, that in this a man performes all acts of charity required in the Law, when occaſions offer themſelves, but in the other, the mercifull man doth ſeek out occaſions, and doth more then the Law requires of him, which therefore *Chriſt* calls τελείωσις *perfection*, *Matth.* 5. 48. Now to the two firſt of theſe in *Maimonides*, the two former here κρίσις, and ἔλεος are directly parallel; κρίσις *judgment*, literally and clearly anſwerable to the firſt, and ἔλεος *mercy* to the ſecond; All the difficulty is of the third πίστις *faith*, which that it is parallel to, and equivalent with δικαιοσύνη *righteouſneſſe*, may at firſt ſight be thought probable alſo. For the Hebrew אמת which is directly rendred πίστις, and hath the ſame importance ſome times, which we gave out of *Maimonides* to צדקה, is by the *Septuagint* rendred alſo by the very word, δικαιοσύνη *righteouſneſſe*, *Gen* 24. 49. *Iſa.* 38. 19. The ſame is ſometimes again rendred ἀλήθεια *truth*, and ſo πίστις, δικαιοσύνη, ἀλήθεια *faith*, *righteouſneſſe*, *truth*, are oft taken promiſcuouſly the one for the other, among the Jewes, that write Greek. So *Pſal.* 85. 10. we have ἔλεος καὶ ἀλήθεια, *mercy and truth*, *Prov.* 3. 3. ἐλεημοσύναι and πίστεις, *mercies* and *fidelities*; and *Heſychius* renders ἀληθὴς *true*, δίκαιος *righteous*, and ſo δίκαιον ſeems to be taken, *Lu.* 12. 57. κρίνετε τὸ δίκαιον, *judge right*, or *true*, and *Lu.* 16. 11. μαμωνᾶ ἄδικον, the *unrighteous mammon*, is ſet oppoſite ἀληθινῷ to the *true riches*, agreeable to that of the *Targum*, *Ezech.* 22. 27. who call it ממון דשקר *the mammon of vanity*, or *falſity*. All makes it not improbable, that πίστις *faith* here, ſhould be taken in that notion of צדקה *righteouſneſs*, and ſo rendred not *faith*, but *fidelity*. And thus Mr. *Calvine* hath interpreted it in this place. But upon farther conſideration it will appear, that there is no place for theſe probabilities, the expreſs words of S. *Luke* in ſetting down this paſſage, inforcing another interpretation of it. For *Luk.* 11. 42. the words are theſe, *Yee tithe mint and rue, and all manner of herbes, and paſs over judgment and* τὴν ἀγάπην τοῦ Θεοῦ *the love of God*, where, as by *judgement* muſt be underſtood all the duties of juſtice and charity to our neighbours (ſet down more fully in S. *Matthew* by *judgement* and *mercy*) and ſo under that צדקה *righteouſneſs* alſo is comprehended, *viz.* that mercy which is our righteouſneſs, (as being from us due to other men) ſo the *love of God*, which comprehends *all* the *duties* of the *firſt table*, *Matt.* 22. 37. is ſet down as directly parallel and anſwerable to πίστις *faith*, which muſt therefore neceſſarily be the *beleeving* in *God*, as that is the foundation of our love of him, as the Apoſtle affirmes. 1 *Tim.* 1. 5. *The end of the commandment is charity out of a pure heart——and of faith unfeigned.* And then as the two former may be taken from *Mich.* 6. 8. *doing juſtice* and *loving mercy*, ſo this third may be parallel alſo to the third thing mentioned there, *walking humbly with thy God*; and if ſo, will give us an excellent definition, whether of the *faith* or the *love* of *God*, or indeed of the conjunction of them; *Faith perfected by love*, that it is an humble fiducial obedience unto, or walking with God, as when *Enochs walking* with *God* is by the *ſonne* of *Syrach*, *Eccl.* 44. 16. and S. *Paul*, *Heb.* 11. 5. out of the 72. called his *pleaſing* of *God*, and that including faith, *without which*, ſaith he, *it is impoſſible to pleaſe God*, v. 5. and that *faith* a *beleeving that God is, and that he is a rewarder*——And this faith very fitly here mentioned by *Chriſt* to the Jewes, who are ſo frequently and juſtly accuſed, and reprehended by him, for want of faith, or not beleeving in God, and that their guilt evidenced by their not beleeving in him, who had ſo ſignally and powerfully demonſtrated himſelf to be ſent by God. And if it be here demanded, with what propriety *Faith* in this ſenſe can be called one of the βαρύτερα τοῦ νόμου, *the weightier things of the Law*, when Faith is ſo oft ſet oppoſite to the Law, and ſo is not ſo much as a part of it, and when the Law of *Moſes* was but the *Pædagogie to* that *faith*, *which ſhould after be revealed*, the anſwer will be clear, that the Law to which Faith is oppoſed, is chiefly the Law of Jewiſh ceremonies, which being but the *ſhadow* of thoſe things, which are the object of the Chriſtians faith, were to be done away at the preſence of the body it ſelf, and ſo Faith ſet oppoſite to them, as perfect is oppoſite to imperfect, clear day to twilight. And of theſe alſo thoſe words are to be taken, which affirme the *Law* to be a *Schoolemaſter*, or *leader* of *children* to *Chriſt*, theſe being but thoſe initial elements, fitted for thoſe of tender years, and groſſer underſtandings, yet deſigned alſo to adumbrate thoſe things which are now more clearly taught us by *Chriſt*. As for the Law of God, as that was given to *Moſes*, and comprehended all the duties to God and man, 'tis evident that faith in God is a part, and weightier part of that, and ſo reducible to the *firſt* and *great Commandment*, (as that phraſe *Mat.* 22. 37. comprehends the whole firſt table of the *Commandments*) being certainly compriſed in the love of God, and ſuppoſed in it, and not onely ſo, but it is particularly contained in the firſt commandment of that firſt table, *I am the Lord thy God, thou ſhalt have no other Gods but me*; the former of which are federal words, and ſo are to be anſwered by our beleeving what God promiſeth in his Covenant, *viz.* that he is *our God*, a *merciful* and a *gracious* Father, and ſo to be filially depended on, truſted in, and obeyed, as well as loved by us, and the latter part commanding us to have God for our God, muſt again be interpreted to require from us a beleeving of him, both as that ſignifies a fiducial relyance, and affiance on him, a beleeving his promiſes, and as it is a beleeving whatſoever he ſhall ſay, whether bare affirmations, (our doctrinal points, either in the Old or New Teſtament, revealed to us) or more eſpecially his commands and threats, as our beleef of them is all one with fearing and obeying him, Gods veracity being one of thoſe his attributes, to which our beleef muſt be anſwerable, if we will be deemed to have him for our God. As for the promiſes of another life, which are a principal part of the object of a Chriſtians faith, if they be not thought to have been revealed under the Law of Moſes, which is conceived to look onely toward an earthly *Canaan*, and ſo the felicities of this life onely; This ſure is a miſtake, cauſed in many, perhaps, by not diſtinguiſhing betwixt leſſe clear revelations (ſuch indeed were thoſe under the Law, in compariſon with the luſtre that *Chriſt* brought into the world) and none at all; or perhaps, by moſt through not obſerving, that thoſe diviner promiſes were revealed before the Law, (and being found inefficacious among the ſenſual world, God was farther pleaſed to adde, under *Moſes*, thoſe earthy promiſes to attract even ſenſual men, and give them a preſent taſt of thoſe good things, which he had laid up for them that would adhere to him.) Theſe therefore being long before revealed to *Adam*, and *Noah*, and by tradition from them ſtedfaſtly beleeved by all the people of God, were ſuppoſed in the Moſaical Law, as known already, and therefore needed not therein to be more particularly repeated; Beſides, *Moſes* in his giving the Law to the Jewes, ſet down, over and above the Law it ſelf, a ſtory from the Creation to his time, wherein many paſſages there are, which give certain evidence of another life, and the joyes of that, as the reward of a godly living; as when of *Enoch* it is ſaid, *Gen.* 5. 24. that *Enoch walked with God, and was not, for God took him*, when he was

but 365 *years old*, which muſt needs inferre, that ſomewhat extraordinary befell *Enoch* (which the *Apoſtle* calls *tranſlating* him, *Heb.* 11. 5.) and alſo that that life, to which *God took him*, was much more deſireable, than that which here he parted with, elſe his untimely death (farre ſooner than others there recited, both before and after him) could not be propoſed, as a reward of his *walking with*, that is, pleaſing, *God*, *Heb.* 11. 5. This tranſlation of *Enoch* then being known among thoſe in whoſe time it happened, and by *Moſes* recorded for all the Iſraelites to know that came after, muſt needs be to all them a teſtimony beyond all doubt of this truth, that there remained a bleſſed life, after this, for thoſe who pleaſed God. The like was that of *Elias* in the time of the Kings, who was viſibly carried up to heaven, and this both by the ſonnes of the prophets foretold before-hand, and teſtified by *Eliſha*, who ſucceeded him in his prophetick office, and was an eye-witneſſe of it. The ſame appears by that paſſage of Gods being by himſelf ſtyled, in the Law, the *God of Abraham*, &c. after their death, ; whence our *Saviour* concludes againſt the *Sadducees*, that *Abraham lived with God*, and that there was another life revealed by God in that ſtyle. To this pertains the ſpeech of *Balaam*, *Num.* 23. 10. *Let me dye the death of the righteous, and let my laſt end be like his.* But above all, the expreſs words of *Daniel*, long before *Chriſt*, and ſo under the *Law*, *Dan.* 12. 2. *Many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* And in a word, though the Law given by *Moſes* have not, in the letter, the mention of any other life, but that in the land of *Canaan*, yet all the ceremonies of the Law were principally (no doubt) deſigned to this end, to adumbrate and ſo reveale this truth unto them, and that in ſuch a manner, as was moſt for the turn of ſuch childiſh and groſs and rude minds, *viz.* by ſenſible repreſentations, which the Apoſtle, that well knew their meaning, interprets to this ſenſe, throughout the *Epiſtle* to the *Hebrewes*, and aſſures us, that *Abraham*, *Iſaac* and *Jacob expected a city that had foundations, whoſe builder and maker was God*, *Heb.* 11. 10. meaning Heaven undoubtedly by that phraſe; And ſo of *Moſes*, v. 26. that *he had reſpect to the recompenſe of reward*, that ſure, which was *after this life*, (for he came not to *Canaan*) the pleaſures and honours of which were on this intuition, *deſpiſed* by him, v. 25. Thus much hath been here added on this occaſion, for the refuting the doctrine of thoſe men, who can diſcern none, but temporal, carnal promiſes, under the Law, whom for farther ſatisfaction (if it be yet needfull) I referre to the judicious and perſpicuous Treatiſe of *P. Baro*, *De praſtantia & dignitate divina legis*, (dedicated to Archbiſhop *Whitgift*, but firſt read in his *Lady Margarete* Lectures at *Cambridge*) *Lib.* 1.

h. Τάφοις κεκονιαμένοις. V. 27. *Whited ſepulchres*] There is little difficulty to determine what is meant by τάφοις κεκονιαμένοις, *ſepulchres waſhed over with white lime*, on purpoſe that they may be diſcerned by paſſengers, and avoided leſt they contract legal pollution by them; For thus the Jewes were wont to mark Sepulchres, *Calcem aquâ maceratam effundit in locum immunditiei, they uſe lime macerated with water, and poure it upon the place of uncleanneſs*, *Tad. Tum. Met.* c. 8. And *Raſhi ad Gemar. Moed Kat.* c. 1. f. 5. renders the reaſon, *quòd ipſa alba ſint inſtar oſſium, quam ergo videntes, eo non accederent, becauſe lime is white like bones, and therefore they ſee, and go not neer it.* So among the Chriſtians in * *Optatus*, *Corpora* (*occiſorum*) *per dealbatas aras aut menſas poterunt numerari, the bodies of the ſlain may be yet numbred by the whited altars or tables*, that is, by the tombs in faſhion of an altar, or table, laid over them, and whited. All the difficulty is, in what reſpect it here followes that they *appear* ἔξωθεν ὡραῖοι *outwardly fair*, when *Lu.* 11. 44. it is ſaid of them, that they are ὡς μνημεῖα ἄδηλα *as graves that appear not*. And this will be fitly ſalved, by conſidering, that this faireneſs is not all one with their being whited before, but denotes the reaſon, why they had need of being thus whited; theſe graves were, it ſeems, grown over with graſs, and ſo were undiſtinguiſhable from other ordinary ground, were outwardly as fair green graſs, as if there were no graves under, and ſo as they are properly ſaid to *appear* ὡραῖοι ἔξωθεν *outwardly fair*, ſo moſt fitly is it ſaid of them in *Luke*, that they are ἄδηλα μνημεῖα *undiſcernable graves*, or *monuments*, ſo that the men that go over them are not aware of their being graves, and ſo are polluted by going over them. And that makes it neceſſary that they ſhould have ſome marke ſet upon them, be waſhed over with lime, proportionable to which was *Chriſts* reproving of theſe Phariſees hypocriſie, that ſo as fair as they were outwardly, they might not deceive and pollute ſilly diſciples, which were not aware of their wickedneſs. See Mr. *Pocock Miſcell.* c. 5.

Ἄδηλα μνημεῖα.

V. 35. *Zacharias ſon of Barachias*] Who this *Zacharias* was, is queſtioned among learned men, and it falls out there were very many of the name, to each of whom ſome part of this character here ſet is competible. There was *Zachary* the Prophet, who beſides that he was a Prophet, was the *ſon of Barachiah* alſo, *Zach.* 1. 1. but of him no author reports that he was ſlain, and betwixt the Temple and the Altar he could not be ſlaine, becauſe the Temple in his time was deſtroyed, and ſo there was neither Temple nor Altar then; and though he were chief of thoſe which cauſed the re-edifying of the Temple, yet in that he offended not the Jews, nor in any other part of his Prophecy, nor indeed is it imaginable, that ſo immediately after they came from under the ſcourge (from the captivity) they would kill their Prophet, or defile their Temple. A ſecond *Zacharias* was the father of *John* the *Baptiſt*; and though the Scripture neither mention him to be the ſonne of *Barachias*, nor to have been killed, yet for the latter (that of his death) two traditions there are, one indeed of * Writers of no great authority, yet pretending to be very ancient, that he was killed by *Herods* officers becauſe he would not tell where his ſonne *John* was, for whom *Herod* ſent. And with one paſſage of that narration, viz. that his blood continued upon the threſhold like a ſtone, agrees that which is affirmed by *Tertullian*, *contra Gnoſt.* c. 10. The other is aſſerted by †S. *Baſil*, and before him by × *Origen*, and repeated in the ſame manner by † *Gregory Nyſſene*, × *Cyrill* of *Alexandria*, *Theophylact* and others, that there being a place in the Temple, where the Virgins were wont to be by themſelves, and to pray, and *Mary* after the birth of *Chriſt*, continuing to come to that place, ſhe was prohibited by thoſe that knew ſhe had a childe, but maintained by *Zacharias* the Prieſt, who affirmed her ſtill to be a Virgin, whereupon the men of that age ſet upon *Zachary* as a manifeſt tranſgreſſour of the Law, and killed him betwixt the Temple and the Altar. But this tradition is rejected by S. *Jerome*. And indeed which ſoever of thoſe two cauſes be aſſigned for the cauſe of his death, it will not be very proper for this place where *Chriſt* ſpeaks of their *killing of Prophets* (and ſuch this *Zachary* was not, but only a Prieſt) and thoſe *Prophets* particularly *ſent* to them, v. 34. 37. as *inſtruments* to *gather* them, v. 37. that is, to reduce them unto repentance by denouncing judgements againſt them; And upon this ground it is, that the learned men which believe this *Zachary* to be here meant, doe not yet beleive either of the two aſſigned cauſes of his death to be the true one; but his foretelling the deſtruction of the city and temple (as *Stephen* after did, and was ſtoned for it) and ſo executing the Prophetick office; which as it is not very appliable to this *Zachary*, who

i. Ζαχαρίου, υἱοῦ Βαραχίου.

* *Protevang. Jacobi*, and *Petrus Alexandrin. in Canon.*

† Hom. 25 × tr. in Mat. 26 † Or. in Nativ. × Cont. Anthropomorphit.

ἔξωθεν ὡραῖοι.

was

was no Prophet, so it also takes away all force from the authority of those antient Writers in this particular, and the tradition by them mention'd (which are the only *basis* whereon this opinion can stand, and in reverence to whom it is that I set down this opinion so largely) they and the tradition being as positive for that cause of his death, as that he was at all killed. There was a third *Zachary*, and he a Prophet, and slain by the people at *Joashs* command, and that for testifying against them, being sent particularly by God to reduce them, 2 *Chron.* 24. 19, 20. This death of his was by stoning v. 21. (as here, *and stoned them which were sent unto you*, as he also was said to be *sent* v. 19.) and that in the very place here mentioned betwixt the Temple and the Altar, expres'd thereby *In the court of the Lords house*, (see note k.) and of him 'tis peculiarly mentioned, that *when he dyed, he said, The Lord look upon it, and require it*, which makes the mention of this mans death very proper to be joyned with *Abel*, whose *blood cryed for judgement from the ground*. The most considerable objections against this interpretation are, 1. that this *Zacharias* was the *son of Jehojada*, v. 20. which is answered by those that favour it, by saying that it was very ordinary for men to have more names then one, especially those that had *Jehovah* in their names. Thus *Jehoiakim* the *King* is also *Eliakim* 2 *Kings* 33. 34. and so *Jojakim* the *Priest*, *Judith* 15. 8. is *Eliakim*. Thus *Judas Luke* 6. 16. is also *Lebbaus* and *Thaddaus Mat.* 10. 3. And, say they, 'tis possible that *Zacharias* might be set in this *Gospel*, as in *Luke* it is, without mention of his Father, or with mention of *Jehojada*, and some Scribe might set ὁ ἐν Βαραχίᾳ in the margine, taking it for *Zachary* one of the small Prophets, who was so, and this might afterward creep into the text. To which purpose 'tis observable that S. *Jerome* upon search found in the Hebrew Gospel, call'd the *Gospel of the Nazarites*, the name of *Jehojada* for this of *Barachiah*. A second objection against this is, that this *Zacharias* being slain by *Joash* so long agoe, could not fitly be set down as the last of that catalogue, whose blood brought down judgement on the Jews, it being in all reason that beginning so high as the *righteous Abel*, the speech should descend much lower then to that *Zacharias*, and it is not very easie to give a probable answer to, or account of this. A third exception there is farther against this interpretation, viz. that here 'tis said that *they* (that is, those of that present generation) *kill'd him*, which some have answered by saying, that that people (of whom that generation was a part, continuing in their sinnes) are the *they*, and that 'tis ordinary in Scripture to charge the acts of parents upon their posterity, which goe on in their sinnes. And accordingly the reason why those words, ὃν ἐφονεύσατε *whom ye have kill'd*, are here added and annex'd to *Zacharias*, might be this, because *Cain* indeed, who had killed *Abel*, was not their progenitour, and so that people could not be said to have killed *Abel*. But for *Zacharias* whom their progenitours kill'd in the discharge of his office to that people, they, who doe not yet obey his prophecy by repenting, may justly be said to joyn with them that did kill him. But there is yet a fourth *Zacharias*, and he, saith *Josephus*, l. 4. c. 18. υἱὸς Βαρούχου *the son of Baruch*, which might well be all one with *Barachias*, as we know *Ananus* is with *Ananias*, and he was slain by the Jewish Zelots ἐν μέσῳ τῷ ἱερῷ, *in the midst of the Temple*, and that so immediately before the siege of *Jerusalem*, that as *Christ* mentions *Abel* the first that was slain, so he might very fitly mention this *Zacharias* also, as the last instance of their bloodinesse upon holy and eminent men. This I find to have been pitch'd on in the Spanish bible of *Cypriane de Valera*, where upon this verse, is this note, *whom ye kill'd*, that is, *shall kill*, *He foretelleth the history of Zacharias the son of Baruch, which Josephus de Bell. Jud. describeth, whereby the measure was fill'd up*, v. 32. *for which Jerusalem was destroyed*. The only objection against this is, the ὃν ἐφονεύσατε, ὃν ἐφονεύσατε *whom ye slew*, whereas this man was not now slain at the time of *Christs* speaking; but this is readily answered, 1. that the Aorist may fitly be rendred, *whom ye shall have slain*, and that it must be so, because the blood of *Christ*, and *Stephen*, and *James*, and all that should fall by them in those forty yeares, was contained in the πᾶν αἷμα δίκαιον *all the righteous blood* here mentioned, as ingredients in that judgement on the Jewes. Πᾶν αἷμα δίκαιον 2dly, 'Tis ordinary in Prophecies to use the time past for the future, and so *Revel.* 2. 19. when *Antipas* is mention'd, ὃς ἀπεκτάνθη *who was kill'd*, (who yet was not * kill'd till after the time of that vision) 'tis clear it must be so taken. So 1 *Thess.* 2. 16. speaking of the destruction of the Jewes v. 15. which was not then come at the writing of that Epistle, he saith, ἔφθασεν in the Aorist, *the wrath of God hath overtook them*, or come hastily upon them, εἰς τὸ τέλος, *to a final utter destruction*, that is, their measure of iniquity is filled up, and so this destruction secured to them, as if it were already fallen upon them. And so this is the most full interpretation of the place, and clear from all difficulty. ὃς ἀπεκτάνθη * *See the Præmonition Concern. the Apocalyps.*

Ib. *Altar*] There were two sorts of Altars, one the θυμιατήριον the *altar of incense*, within the Temple (ἔνδον πρὸς τὸ εὐθυμιᾶν in *Philo*) the other θυσιαστήριον the *altar* of holocaust or burnt offering, that was without in the court, (ἔξω πρὸς τὰ ἱερεῖα, see Note on *Apoc.* 6. e.) Of both of them *Philos* words are perspicuous and worth setting down, Ὁ νόμος προστάξας δύο κατασκευασθῆναι βωμούς, καὶ τῇ ὕλῃ, καὶ τοῖς τόποις, καὶ τῇ χρήσει διαφέροντας, *the law appointed two altars to be made, differing in matter, and place, and uses*: ὁ μὲν γὰρ ἐκ λίθων λογάδων ἀτμήτων ζωηκοδόμηται, καὶ ἐν ὑπαίθρῳ πυρὸς τῆς τοῦ νεὼ περιβάσιν ἵδρυται, καὶ γέγονε πρὸς χρείαν τῶν ἐναίμων, *For the one was built of choice unhewed stones, and was set in the open court by the ascent or staires of the Temple, and was for the bloudy sacrifices*, ὁ δὲ χρυσῷ μὲν κατεσκεύασται, ἵδρυται δὲ ἐν ἀδύτῳ ἔσω τοῦ περιτέγους καταπετάσματος, ὃς ὑδενὶ τῶν ἄλλων ἔξεστιν ὁρᾶσθαι, ὅτι μὴ τοῖς ἀγνεύουσι τῶν ἱερέων, καὶ γέγονε πρὸς χρείαν τῶν θυμιαμάτων, *The other was made of gold set in the inner court within the first veyle, which cannot be seen by any other, but only by those of the priests that are clean, and this was for the offering of incense*. And so that which was said of *Zacharias*, 2 *Chron.* 24. 21. that he was *stoned in the court of the house of the Lord*, that is, in the court of the Temple (as ναὸς *Temple* here, and οἶκος *house Luke* 11. 51. are directly all one) might be well enough agreeable to what is here said, that he was *slain betwixt the Temple, and the altar*, to wit, this altar of holocaust, peculiarly θυσιαστήριον (as here) which was without in the court, and to that also belongs as properly, that which *Josephus* saith of the other *Zacharias* son of *Baruch*, that he was slain ἐν μέσῳ τῷ ἱερῷ, *in the midst of the Temple*, that is, not of the ναὸς or *sanctuary*, rendred *temple* here, but of the ἱερὸν, that is, the whole fabrick of the court, &c. Beyond this Altar and court was *Salomons* Porch built before the Temple, or at the entrance to it, and the space betwixt that portall and the Altar of incense was (saith *Codex Middoth* c. 3.) 22. cubites. Thither the Priest was wont to enter at other times with incense at that Altar to sanctifie the prayers of the people; But on dayes of Expiation, he was not to approach so farre, but without the dore of the Porch to prostrate himself (as unworthy to approach the Sanctuary) and there to confesse the sins of the people, *Joel* 2. 17. where the Priests are said to *weep between the porch and the altar*, that is, betwixt *Solomons* Porch and the Altar of burnt-offering in the court; where, saith *Kimchi* on that place, עומדים לעבוד עבודתם *they stood to minister their* k. Θυσιαστήριον οἶκος

miniſtery, that is, to officiate there. So *Joma.* c. 3. §. 8. *the bullock ſtood* בין האולם ולמזבח, *between the porch and the altar, & the Prieſt laid his hands upon him, and confeſs'd, and ſaid,* אנא השם, &c. *I pray thee, Lord, I have offended and been rebellious, and have ſinned before thee, I and my houſe, I beſeech thee Lord, forgive now the offences, and rebellions, and ſins, wherewith I have offended, and rebelled, and ſinned againſt thee, I and mine houſe, &c. And they anſwer, Bleſſed be the name of his kingdome for ever and ever.* So *Ezr.* 10. 1. *Ezra* is ſaid on the faſt day to *weep, and caſt himſelf down before the houſe of the Lord*, that is, in that court before the porch of the Temple, and 1 *Mac.* 7. 38. the Prieſts entred in (to the court of the Temple) and ſtood between the Altar and the Temple) weeping, where though the Greek tranſlatour read κατὰ πρόσωπον τῆς θυσιαστηρίου καὶ ναοῦ *before the altar and temple*, yet *Joſeph Ben Gorions Hebrew* reads diſtinctly בין האולם ולמזבח *between the porch and the altar.*

V. 36. *Generation*] Γενεὰ *generation* ſignifies not a whole ſæcle, but rather the third part of a ſæcle, or hundred years, as in *Homer* when of *Neſtor* 'tis ſaid, l. Γενεὰ

Τῷ δ' ἤδη δύο μὲν γενεαὶ, Ιλ. δ.

the *two generations* ſignifie about 60. years, and ſo in * *Herodotus*, ἑξακόσιαι μὲν αἰῶνα ἦσαν μέσα ἔτη. 300. *generations are equivalent to* 10000 *years*, and *Clem. Alex. Strom.* l. 2. οἱ τὰ ἑκατὸν ἔτη βέλτιον ἐγγραπτέον γενεὰς, *three generations amount to an hundred years.* So *Phavorinus*, γενεαὶ καὶ τὰς παλαιὰς διήκοντα χρόνοις, *the ancients uſed the word to ſignifie thirty years*, and citing that of *Neſtors* age in *Homer*, ſaith it ſignifies, that ὑπερέβη τὰ ἑξήκοντα ἔτη, *he was above ſixty yeares old.* So in *Heſychius* the word is taken to ſignifie either the life of a man, or thirty years, or twenty five, or twenty, (as it is alſo taken for ſeven years by the Phyſitians, and for ten clearly in *Jeremies* Epiſtle v. 2,) where the life of a man ſignifies not the ordinary ſpace of a mans life from birth to death, for that may be ſixty or eighty yeares, but ſo as the ſpace of the life of fourteen men, children to one another, and ſucceeding one another, make up fourteen generations, *Mat.* 1. By all which it appeares what is meant here by the phraſe *this generation*, ſuch a ſpace that they that were then alive might and ſhould live to ſee it; And ſo *Chriſt* here foretels 1. the great perſecutions from the Jewes, and 2. the great judgements and deſtruction, that ſhould then come upon that people within few years, † about fourty ſaith *Euſebius Eccl. Hiſt.* l. 3. c. 7. within the ſpace of the life of ſome that were then alive, as was ſaid c. 16. 28. (ſee the Note there) and is more largely ſhewed c. 24. where that which was ſaid of the deſtruction of the Jewes was occaſioned by this ſpeech of *Chriſts* in this Chapter (ſee Note on *Lu.* 18. 7. c.)

† τεσσαράκοντα ἐφ' ὅλοις ἔτεσι μετὰ τὴν κατὰ τὰ Χριστὸν τόλμαν, τὸν καθ' ἑαυτῶν ὅλεθρον ὑπομαθόντες ἀφορίσαι

V. 39. *Henceforth*] Ἀπ' ἄρτι here (as in ſome other places) ſignifies not *from henceforth*, as it were from that very time wherein he ſpake, for 'tis clear they ſaw him after this, but as *Euthymius* expounds the ſame *Rev.* 14. 13. (whether in two or one word, ἀπ' ἄρτι, or ἀπάρτι, it is all one) *within a while*, after, or no long time after, which ſeems to be the ſame ſpeech which S. *John* expreſſes by the ἔτι μικρὸν καὶ ὁ κόσμος οὐκ ἔτι θεωρεῖ με, *Jo.* 14. 19. *yet a little while and the world ſees me no more*, and again c. 16. 16. μικρὸν καὶ οὐ θεωρεῖτέ με. (ſee Note on *Rev.* 14. 13.) ſo *Joh.* 1. 51. *Verily I ſay unto you,* ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, *within a while ye ſhall ſee the heaven open'd*, (which belongs not to any thing that was beginning at that minute, but within a few years after at his Aſcenſion) *and the Angels of God deſcending and aſcending upon the ſon of man*, which clearly belongs to that which is ſet down by way of ſtory, *Act.* 1. 9, 10. *while they looked he was taken up, and a cloud received him out of their ſight, and behold two men ſtood by them in white apparel, &c.* Beſide theſe places twice more is the word uſed *Joh.* 13. 19. and 14. 7. where it ſeems to be taken only as an Expletive (as ἄρτι or νῦν, or as we uſe *now*) and no more. m. Ἀπ' ἄρτι

Paraphraſe.

CHAP. XXIV.

1. the magnificent ſtructures which Herod had built there.

AND Jeſus went out and departed from the temple, and his diſciples came to *him* for to ſhew him the [buildings of the Temple.]

2. Of all this ſtately fabrick of the Temple, which ye ſee, there ſhall within a while remain no one part undemoliſhed, but all plow'd up from the very foundation.

a. 2. And Jeſus ſaid unto them, [See ye not all theſe things? Verily I ſay unto you, there ſhall not be left here [a] one ſtone upon another which ſhall not be * thrown down.] * pluckt aſunder, καταλυθήσεται

3. When this deſtruction of City, and Nation, and Temple (the two former threatned under the phraſe of [all theſe things coming to paſſe] c. 23. 36. the latter, of not one ſtone upon another of the buildings of the Temple v. 2.) ſhall fall out, and what ſignes ſhall there be beforehand of this thy coming in judgment, and of the deſtruction of the Jewiſh ſtate?

b. c. 3. And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us, [when ſhall theſe things be, and what *ſhall be* the ſign of thy [b] coming, and of the * [c] end of the world?] * concluſion of the age?

4. To this double queſtion, (concerning the time, and the ſignes of this approaching deſtruction) and firſt to the laſt part of it, what forerunners there ſhould be of this deſtruction upon the Jews, Jeſus gave anſwer, thus, by ſaying

4. And Jeſus anſwered and ſaid] unto them, Take heed that no man deceive you.

5. One ſign or forerunner is this, There ſhall ariſe among you many falſe Chriſts, Jewes taking upon them to be the Meſſias expected, and accordingly calling the people to come after them, as Aſſertors and Vindicators of the liberties of the Jewes, (ſee note d.) and each of them ſhall have many followers aſſociating themſelves to them.

5. For many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceive many.]

d. 6. And a ſecond ſigne is great rumors, and diſcourſes of warres, which will be apt to fright and diſcourage you, but theſe will be Panick terrors, precurſory only to that great and ſad ruine that ſhall follow, but not yet.

6. And ye ſhall hear of warres and rumors of warres, ſee that ye be not troubled; for all theſe *things* muſt come to paſſe, but the [d] end is not yet.]

7. For there ſhall be a third change yet farther preparatory to it, great broyles, and civil warres, and commotions among your ſelves (ſee v. 9. and note on Lu. 21. d.) famines and peſtilences &c. thorough all Judæa.

7. For [e] nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall be famines, and peſtilences, and earthquakes in divers places.]

8. Theſe are the ſignes of the approach of thoſe ſad pangs, (which ſhall bring forth deliverance to my diſciples, that adhere faſt to me, but utter deſtruction to the obdurate Jewes) yet only of the approach, for there are other forerunners ſtill behind.

8. All theſe *are* the beginning of * ſorrows.] * throwes, or, pangs of travaile,

9. Then ἀδίνων

9. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations] for my names sake.

9. For first it shall fall heavy on you Disciples; the orthodox Christians shall be every where delivered up by the unbelieving Jews to imprisonment and death it self, and be hated, and persecuted by them in all quarters of Judea, and whereever else they are dispersed (see note e.)

10. And then many shall be offended, and shall betray one another, and shall hate one another.]

10. And then many Christians shall by their sufferings be discouraged from following me any longer, and to secure themselves shall betray other their fellow Christians, and deal malitiously against them.

11. And many false prophets shall rise, and shall deceive many.]

11. And this shall be an opportunity for another sort of false teachers to arise (see note d. and 2 Thess. 2. 3. and 1 Joh. 2. note a.) the Gnosticks, followers of Simon Magus, who by two allectives first promise of immunity from the present persecutions, then by allowing carnal liberties, shall corrupt and inveagle many Christian professors.

12. And because iniquity shall abound, the love of many shall wax cold.]

12. And by reason of the extreme sharpnesse of the persecutions, great multitudes shall fall off from Christianity to that sect of the Gnosticks, who professe not to have so much love or zeal to Christ as to acknowledge or confesse him in time of persecution. See note on Luke 2. 6.

13. But he that shall endure to the end, the same shall be saved.]

13. But the event shall prove this prudential compliance of theirs, and denying of their persecuted profession to be the greatest folly in the world, this very designe of avoiding dangers shall ingulf them into them, and (as for salvation hereafter, so) for security, sure the surest way to attain to both, is the constant adhering to Christ without wavering, (see note on c. 10. h. & v. 39.)

14. And this Gospel of the kingdome shall be preached in all the world, for a witnesse unto all nations, and then shall the end come.]

14. And after this there shall be but one prognostick more, viz. that the disciples shall depart and preach the Gospel to them that are more likely to receive it, After the Jewes rejecting the Gospel, it shall be removed from them, and preach'd to the Gentiles, and then speedily shall this destruction come, See 2 Thess. 2. 3.

15. When yee therefore shall see the [f] abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (who so readeth, let him understand).]

f.

15. And therefore to proceed from the signes to the thing it self, from the forerunners, to this actual sad coming of mine in vengeance upon the crucifiers, observe what I now say unto you; As soon as ever ye see the Roman army, which will make such an horrid vastation, that you may resolve it the ultimate completion of that prophecy of Daniel, (which belonged primarily unto Antiochus, but secondarily also to these Romans) when, I say, ye shall see this army set down in a siege, and begirting the holy city (when you read that place in Daniel, remember what I now say, and remember how pertinent it is to this purpose, though spoken also of another.)

16. Then let them which be in Judea [g] fly to the mountains.

17. Let him which is on the [h] house top, not come down to take any thing out of his house.

18. Neither let him which is in the field return back to take his cloathes.

19. And woe unto them which are with childe, and to them that give suck in those dayes.

g. h.

16,17,18,19, Then is the season for every one that is in any part of the region of Judea to get out of it (as hastily as Lot was by the Angel warned to get out of Sodome, Gen. 19. 17.) and to fly to the mountainous parts beyond Judea, or else he must expect to be destroyed in it. For this will be a very suddain vengeance, such as on Sodome, and woful to them that are not in condition to fly speedily out of it.

20. But pray yee that your flight be not in the winter, nor on the * Sabbath day.

* Sabbath σαββάτῳ

20. This will be a sad condition indeed, if it chance to fall out in the time of winter, when long and hasty journeys are most miserable; or if on a Sabbatick year, a time of the greatest scarcity (for though there was a promise in the law, on their obedience, that the Rest of the Seventh year should bring no scarcity upon them, but that the year before should be blest with a double plenty, yet now that their disobediences had ripened them for their utter ruine, the continuance of this miraculous mercy was not to be expected) for in such a year 'tis to be expected, that those, by whom ye passe, will have no more then they use for their own necessities, nothing to spare for you (at least to provide for such multitudes flying all at once (who yet must not stay to carry any thing with you, v. 17. And yet these difficulties, whatsoever they are, or can be, you must venture on, rather then stay in Jerusalem, or thereabouts.

21. For then shall be great tribulation, such as was not from the beginning of the world to this time, no nor ever shall be.]

21. For on them that are left in Jerusalem shall fall a more miserable siege, and other consequent pressures, then ever was or shall be heard, or read of in the world.

† no flesh should escape.

22. And except those dayes should be shortned, † there should [i] no flesh be saved: but for the elects sake those dayes shall be shortned.]

i. j. k.

22. Such as if it should continue long, it would destroy every Jew that is in the land, and in all other places also. But that the prophecies might be fulfilled, which foretold that a remnant should survive this destruction, the time of this heavy distresse shall not be long, but the City being besieged, and taken, the armies of the Romans shall be gone, and the banish'd Jew-Christians, those that fled from the siege, v. 16. return quietly to their home again.

* the Christ ὁ Χριστὸς

23. Then if any man shall say unto you, Lo, here is * Christ, or there, beleive it not.

23. Then in the time of that distresse and flight, if any shall perswade you, that here is he that shall deliver you (that is, the Messias, that shall free you from this distresse) if any shall put you in any hope of any deliverer, see that you do not heed, or follow after any such.

24. For there shall arise false Christs, and false prophets, and shall shew great signes, and wonders, insomuch that (if *it were* possible) they shall deceive the very elect.]

24. For at this third season a third sort of false Christs shall arise (see note d.) assuming to be sent by God to deliver you, and false prophets there shall be to perswade you to betake your selves to these false Christs, and these betwixt them shall pretend working of miracles, and giving you signes to draw you after them, and (coming in a nick of time so advantageous for that turn, when your danger appears to you so great and formidable, and so promise of deliverance so welcome) they will be likely to draw many after them, even the most sincere persevering Christians, if it were possible for any deceit to work upon them.

25. Behold, I have told you before.]

25. Therefore let this premonition of mine forearme and secure you against this danger.

* storehouses, cellars, places of strength, magazines, fortifications. &c.

26. Wherefore if they shall say unto you, Behold, he is in the desert, goe not forth; Behold, *he is* in the * [l] secret chambers, beleive it not.]

l.

26. When therefore the news shall come that there is in the wilderneſse an eminent person, which will fight your battels, deliver you from the Roman yoak, such was Simon, who had gathered an army of fourty thousand, and was in the desart country of Judæa, be sure you goe not forth after him, give no ear to such rumours; Or if they shall tell you, that there is in such a frontier town, or place of defence, or in such a strong hold within

within the city of Jeruſalem (for there John with his Zelots fortified himſelf) this deliverer, or Meſſias, or leader for you; depend not on any ſuch reliefe, nor forſlow your flight v. 17. upon confidence that he ſhall doe any thing for you.

27. All ſuch deceits may prove ruinous to you, for this judgment and vengeance upon the Jews ſhall come ſo, as that it cannot be avoided, but it ſhall at the ſame time fall upon ſeveral parts of the land, or in a moment, like lightning, fly from one corner to another, this day a great ſlaughter of Jews in this place, to morrow in another a great way off.

27. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt, ſo ſhall alſo the coming of the ſon of man be.]

m. 28. And there is no preventing of it by getting into any place of appearing ſafety, for whereſoever the Jews are, there will the Roman armies (whoſe enſign is the eagle, and who will have a ſagacity to finde out Jews, as the eagle Job 39. 30. hath to ſmell out carcaſſes) finde them out, and ſlaughter them.

28. For whereſoever the carcaſſe is, there will the [m] eagles be gathered together.]

n. 29. This diſtreſſe ſhall make ſhort work with this nation, For immediately upon this which I have now foretold you, the Temple, the city of Jeruſalem, and the reſt of the cities of Iudea, and that whole people ſhall be ſhrewdly ſhaken, all the whole government, Civil and Eccleſiaſtical, ſhall be deſtroyed.

29. Immediately after the tribulation of thoſe dayes the Sun ſhall be darkned, and the Moon ſhall not give her light, and the Stars ſhall fall from heaven, and [n] the powers of heaven ſhall be ſhaken.]

o. 30. And this ſhall appear to be a ſignall puniſhment upon the Jews, and they ſhall with ſorrow (though too late) take notice of it, as a notable act of revenge of the crucified Chriſt upon thoſe that were thus guilty of his death (ſee Præmon. to the Revelation.)

30. And then ſhall appear the [o] ſign of the ſon of man in heaven, and then ſhall all the tribes of the † earth mourn, and they ſhall ſee the ſon of man coming in the clouds of heaven with power and great glory.]

† land, τῆς γῆς.

31. And he ſhall, as with an herald, and a loud ſounding trumpet, gather together all the perſevering beleivers, that remnant, whom he purpoſed to preſerve from this deſtruction, whereſoever they are in any part of Judea, ſee Rev. 7. 12. and reſcue them from this common calamity, ſee v. 40, 41. and Rev. 7. 3, 4, &c.

31. And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other. *]

* [Between this and the 32. v. the Gr. and La. MS. inſerts theſe words, Ἀρχάμενον δὲ τούτων γινέσθαι ἀναβλέψατε &c. as it is Lu. 21. 28. And when theſe things begin to come to paſs, then look up, and lift up your heads, for your redemption draweth nigh.

32. Now as by the ſight of a figtree, the ſoftneſſe of the branch, and budding out proaching.

32. Now learn a parable of the fig-tree: when her branch † is yet tender, and putteth forth leaves, ye know that ſummer is nigh.]

of leaves, ye know and diſcern, that the winter is now paſt, and the ſummer is nigh ap-

† is now become ſoft, and leaves ſprout forth, ἤδη γένηται ἁπαλὸς, καὶ τὰ φύλλα ἐκφύῃ

33. So in like manner reſolve ye, that theſe are moſt certain and infallible ſignes, by which when you ſee them, you may conclude that this coming of the ſon of man for the deſtruction of the Jews, and your reſcue and deliverance is neer at hand.

33. So likewiſe ye, [when ye ſee all theſe things, know that * it is neer, *even* at the doors.]

* he is neer, ἐγγύς ἐστι

34. Of both which I now aſſure you, that in the age of ſome that are now alive, ſhall all that hath been ſaid in this chapter, be certainly fulfilled (ſee Note on c. 23. 1. and Luke 18. 7. c.)

34. Verily I ſay unto you, [This generation ſhall not paſſe, till all theſe things be fulfilled.]

35. What I ſay is immutably firm and ſure, the whole world ſhall be deſtroyed ſooner then one word that I have now delivered ſhall prove otherwiſe.

35. Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.]

36. But of the point of time when this judgment ſhall come (ſee Note on Heb. 10. a. and 2 Pet. 3. 10.) none but God the father knows that (ſee Note on Mar. 13. b.) and that muſt oblige you to vigilancy, and may ſuſtain you in your tryals, (when you begin to faint by reaſon of perſecutions from the Jews, v. 12. which this is to ſet a period to) by remembring that how farre off ſoever your deliverance ſeems to be, it may and will come in a moment unexpectedly.

36. But of that day and hour knoweth no man, no, not the angels of heaven, but my father only.]

37. But this judgment on the Jews ſhall be like that on the old world, in reſpect of the unexpectedneſſe of it. See Lu. 17. 20.

37. But as the dayes of Noe *were*, ſo ſhall alſo the coming of the ſon of man be.]

38, 39. For as in the age before the deluge, the judgement had been preached ſixſcore yeares together, and at laſt Noah by building of an arke did viſibly forewarn them of the flood approaching, yet the people went on ſecure, and unmoved in their courſe, knew not ſo much as of his imbarking, till the very minute that the flood ſurprized them, and deſtroyed every perſon but Noahs family, that made uſe of the means preſcribed them by God, ſo ſhall it be in this approaching deſtruction on this nation.

38. For as in the dayes that were before the flood they were eating and drinking, marrying and giving in marriage, untill the day that Noe entred into the arke,

39. And knew not untill the flood came and took them all away, ſo ſhall alſo the coming of the ſon of man be.]

40, 41. Then ſhall there be many acts of Gods providence diſcerned in reſcuing one from that calamity, wherein another is deſtroyed, eſpecially that of departing out of Judæa v. 16. which the beleivers generally did at Gallus's raiſing the ſiege, (ſee Note g.) the reſt ſtaying behind, and ſo being deſtroyed; Two perſons in the ſame field together ſhall be thus diſcriminated in their fate, two women grinding together, or turning of a hand-mill, one of them ſhall ſtay, and be deſtroyed, and the other that was in the ſame place, and danger with her, ſhall as by the Angel that hurried Lot out of Sodome, or otherwiſe, by ſome inviſible diſpoſition of that providence, which waits on his faithfull ſervants, be reſcued from that deſtruction v. 31.

40. Then ſhall two be in the field, the one ſhall be * taken, and the other left.

41. Two women ſhall be grinding in a mill, the one ſhall be taken, and the other left.]

* apprehended, and the other diſmiſs'd, παραλαμβάνεται ὁ εἷς ἀφίεται

42. This judgment then being ſo neer, and yet ſo uncertain when the time will be, it will become every one to be vigilant every minute, that he may be of the number of thoſe, to whom thoſe ſtrange deliverances are promiſed, that is, a faithful, conſtant, obedient ſervant of Chriſts, not tempted from his ſervice by any terrors, ſee v. 13.

42. Watch therefore, for you know not what hour your Lord doth come.]

43. For certainly any man that were thus forewarned of a thief, that would break into his houſe at ſuch a time, is mad, if he doe not provide a guard to ſecure it againſt that time.

43. But * know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.]

* this you doe know, τοῦτο γινώσκετε.

44. Therefore

44. Therefore be ye alſo ready: for in ſuch an houre as you think not, the ſon of man cometh.] 44. And then by the ſame reaſon, when the time is ſo uncertain, and the being ready at that time ſo neceſſary, you are obliged to be alway on your guard, expecting every houre.

45. Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon?] 45. Whoſoever of you then ſhall be intruſted by God in any office of truſt or ſtewardſhip, eſpecially in that of getting beleivers to Chriſt, and ſhall diſcharge that truſt faithfully and diſcreetly, doe that which is his duty in times of triall, and perſecution, v. 11, 12.

46. Bleſſed *is* that ſervant, whom his Lord when he cometh, ſhall find ſo doing.] 46. Thrice happy ſhall he bee if, when his maſter comes to viſit, he continue to be thus imploy'd, and ſo be found about the duties of his truſt, conſtant and perſevering, v. 13.

47. Verily I ſay unto you [that he ſhall make him ruler of all his goods.] 47. His Lord ſhall enlarge his truſt, and make him ſteward of all, and not only of his houſhould, either preſerve him to be a governour in his Church, after theſe ſad times are over, or otherwiſe reward him as he ſeeth beſt.

48. But and [if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming,] 48. If that ſervant ſhall prove diſhoneſt and ſay or think, that Chriſt means not to come and viſit, as he ſaid he would, 2 Pet. 3. 4.

49. And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken.] 49. And thereupn joyne in the perſecuting of his brethren (as the Gnoſticks did with the Jewes againſt the Chriſtians,) and indulge himſelfe preſumptuouſly to licentious living, ſee 2 Pet. 3. 3. Jude 18.

50. The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an houre that he is not aware of.] 50. The time of viſitation ſhall come on him, when 'tis leaſt looked for, when he is in the worſt poſture to be ſurprized.

51. And ſhall p cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.] 51. And ſhall deale with him as a falſe debtor, or deceitfull ſteward, hew him aſunder, and aſſigne him the ſame lot, which befalls the unbeleiving Jewes, Lu. 12. 46. bring the ſame deſtruction on the Gnoſtick Chriſtians, and the Jewes together, and that ſhall be an irreverſible, and a moſt miſerable deſtruction. p.

Annotations on Chap. XXIV.

3. Αἰθ. ὅτι λίθον.

V. 2. *One ſtone upon another*] The full completion of this Prophecy of *not one ſtone left on another*, is very remarkable in ſtory, which tells us that *Turnus Rufus* did with a ploughſhare tear up the foundations of the Temple, and ſo not leave any part of it under ground undiſſolved, not *one ſtone upon another*. ſee *Scaligers Canon. Iſagog.* p. 304.

b. Παρουσία Χριστοῦ.

V. 3. *Coming*] παρουσία χριστοῦ, the *preſence*, or the *coming* of *Chriſt* is one of the phraſes that is noted in this book to ſignifie the deſtruction of the Jewes. See Note on c. 16. o. A threefold *coming* of *Chriſt* there is, 1. in the fleſh to be borne among us, 2ly, At the day of doome to judge the *world*, 1 *Cor.* 15. 23. and in many other places; And beſide theſe 3ly, a middle coming, partly in vengeance, and partly for the deliverance of his ſervants; in vengeance, viſible, and obſervable on his enemies and crucifiers, (and firſt on the people of the Jewes, thoſe of them that remain impenitent unbeleivers) and in mercy to the relief of the perſecuted Chriſtians. So 'tis four times in this *Chap.* v. 27, 37, 39. and here. So 2 *Theſſ.* 2. 1. and 8. when the *coming of Chriſt* is ſaid to *deſtroy that wicked one*, which it ſeems ſhould then in a ſhort time be *revealed*, which therefore as it agrees with the predictions here of the many *Antichriſts* before this deſtruction, ſo it cannot be applicable to that other coming at the end of the world. So *Ja.* 5. 7, 8. where the deſigne being to eſtabliſh the ſcatter'd Jew-Chriſtians, and to give them patience in their preſent preſſures, the only argument is, becauſe the *coming of the Lord draws nigh*, which being foretold as the ſeaſon, which he that ſurviveth ſhould eſcape (both here in this *chap.* v. 13. and c. 10. 22. and *Mar.* 13. 13.) as when their perſecutors (for ſuch were the unbeleiving Jewes) are deſtroyed, it muſt neceſſarily follow. The nearneſſe of it is therefore the beſt motive to confirme the patience of any; and is again expreſſed v. 9. by the *Judges ſtanding before the gate*, that is, very nigh at hand, ready to enter on the work. And ſo I conceive it ſignifies alſo, 2 *Pet.* 1. 16. as will appear by conſidering the circumſtances of the place (ſee *Note* c.) and ſo ch. 3. 4. and 12. being a coming, which was within a while to be expected by them. And ſo 1 *Joh.* 2. 28. there having been before mention of the ἐσχάτη ὥρα ver. 18. the *laſt houre* then preſent, which belongs therefore to that matter, both by the ἐσχάτη ὥρα ὅτι the then preſence of it, *John* being the diſciple that lived to ſee it, and by the *Antichriſts* again, that were to come before it. Of this *coming* of *Chriſt* it is, that *Cunæus* and ſome other learned men interpret the Prophecy of *Jacob*, of *Shilos coming*. For that by *Judah* is ſignified the Jewiſh nation, and by the *Scepter*, the government, or *politia*, 'tis clear, which yet did not depart from them at *Chriſts* birth, no nor at his death, till about forty years after, at which time the government was wholly taken away from that nation, and from that time to this was never in any degree recovered again, (and ſo that Prophecy then, and not till then, perfectly fulfill'd) and at the ſame time was the preaching of the Goſpel to the Gentiles, which followes in that place. Thus when *Chriſt* anſwer'd *Peter* about *John*, *If I will* &c. ch. 21. 20. (which is in effect that *John* ſhould live till this coming of *Chriſt*) 'tis clear that it muſt belong to the * deſtruction of the Jewes which *John* did outlive. That this is the meaning of his *coming in glory with his angels*, *Mat.* 16. 27. hath been ſhew'd already. So again *Mat.* 26. 64. his *coming in the clouds of heaven*, though it may be thought to look toward his finall third coming at the great day of doome, yet as the very Jewes have obſerv'd, that that phraſe ſignifies the infliction of judgment or puniſhment, ſo that it doth ſo there, appears by the beginning of the verſe, where, ſaith *chriſt*, ἀπ' ἄρτι ὄψεσθε, *from now*, that is, *within a ſhort time*, ſaith *Euthymius*, *you ſhall ſee this*, &c. To the ſame may be applied that parable, wherein the Maſter giving talents to his ſervants, bids them *occupy till he Come*, *Lu.* 19. 13. that the diſciples uſe the talent intruſted to them, to get beleivers to *Chriſt* in *Judæa*, till the time, when Chriſt thus Comes to viſit. So *Lu.* 18. 8. *when the ſon of man comes*, that is, when *Chriſt* thus comes to judge this nation, *ſhall he find faith* ὅτι ἡ γῆς *in this land of Judæa?* that is very little faith ſhould be found among them. The phraſe ὅτι ἡ γῆς (like as ארץ among the Rabbins) ſignifying in the ſame manner, as it doth *Lu.* 21. 23. that is, ἐν λαῷ τούτῳ *among this people*, and ſo φυλαὶ τῆς γῆς,

* Κατὰ τὴν παρουσίαν μὲν Ἰωάννου μέλλων διὰ τῆς Ῥωμαίων βάβδου κατάξαι, καὶ καταστρέψαι τὴν πόλιν αὐτῶν. Theophylact. in Johan. 21.

γῆς, *the tribes of Judæa* v. 30. So *Heb.* 10. 37. *yet a little while, and he that cometh, will come and will not delay*, which cannot be interpreted of any other coming, but this, and had before been expreſs'd v. 25. by ἡμέρα ἐγγίζουσα *the day approaching*, (ſee the Note on that place) And all this agreeable to that expreſſion in S. *Luke*, c. 19. 15. where in the parable there is mention of *the man* ἐπανελθὼν *returning*, or, *coming back*, *when he had received the kingdome*, that is, of *Chriſt* returning again after his going to heaven, and that firſt to call his ſervants to account for the talents, to ſee what profit came in of all his, and the Apoſtles preaching on earth, and then for his enemies, that would *not have him raign over them*, that is, the Jewes that rejected and crucified him, to ſend for them, and ſee them ſlain before him. The only objection (of any appearance of reaſon) againſt this interpretation is, that this deſtruction being wrought by the Roman army, and thoſe as much enemies of Chriſtianity as any, and the very ſame people that had joyn'd with the Jewes to put *Chriſt* to death, it doth thereupon appear ſtrange, that either thoſe armies which are call'd Abominable ſhould be call'd *Gods armies*, or that *Chriſt* ſhould be ſaid to come, when in truth it was *Veſpaſian* and *Titus* that thus came againſt this people. To this I anſwer, 1. that 'tis ordinary with God in the old Teſtament to call thoſe *Babyloniſh*, *Aſſyrian*, *heathen armies*, *his*, which did his work in puniſhing the Jewes, when they rebell'd againſt him. As for *Veſpaſian* (though it need not be ſaid, and though the anſwer is otherwiſe clear, that *Chriſt* is fitly ſaid to come, when his Miniſters doe come, that is, when either heathen men or Satan himſelf, who are executioners of Gods will, when they think not of it, are permitted by him to work deſtruction on his enemies, to act revenge upon his crucifiers) it is yet not unworthy of obſervation, how eaſie it might be in many particulars to ſhew that *Chriſt* was reſembled or repreſented by that Emperour; As 1. that it was before-hand prophecyed of him, that he ſhould be Emperour, (ſee *Joſephus* l. 3. c. 7. ἀλαὸς. *Suetonius*, *Tacitus*, *Dion*) 2ly, that an oxe brake in and fell downe at his feet, in *Suetonius*, as when *Chriſt* was born in the ſtable it had been: 3dly, that he healed the blind and the lame with ſpittle and touch, So *Sueton.* c. 7. and *Tacit.* l. 4. *Hiſt.* 4ly, that he was moſt *humble* and *mild*, *humillimus & clementiſſimus*, ſaith *Suetonius*, a perfect image of what was moſt eminently true in *Chriſt*, *Learn of me, for I am meek*--&c. 5ly, that he ſhut the gate of *Janus* Temple and erected a *Temple* of Peace, *Joſephus de Bell. Jud.* l. 7. c. 24. and *Baron. ann.* 77. 6ly, becauſe he came out of *Judæa*, and was Ruler over the Gentiles, and ſo was by *Joſephus* beleived to be the *Meſſias*: 7ly, that neither he nor his ſon *Titus* would be call'd *Judaicus* (in token of their victory over the *Jewes*) but aſcribed all the conqueſt and whole work to God, ſaith *Dio.* 8ly, that he was by the Jewes themſelves taken for *Shiloh*, or *Chriſt*, becauſe at that time all the progeny of the *Aſſamonæi* were ceaſed. By all which it is clear how farre it would be from ſtrange how agreeable to Scripture-prophecies, which muſt be allowed to have ſomewhat of figure in them, and not to be perfectly literall) that *Chriſt* ſhould be deſcribed here, in the perſon of *Veſpaſian*, to return, and ſo to come again to avenge his crucifixion, and puniſh the Jewes that crucified him. To which purpoſe many farther parallels betwixt the ſtory of that deſtruction and the paſſages in the ſtory of *Chriſt* might be obſerved out of *Joſephus*, As 1. That in *Galilee* were the beginnings of theſe miſeries (*Joſeph. de Bell. Jud. l. 3.*) where *Chriſts* firſt miracles were wrought. 2. That from *Mount Olivet* the ſiege began, l. 6. c. 10. where *Chriſt* ſeems to have been v. 1. when he began to deliver this Prophecy againſt them, and neer which place it was that he was apprehended. 3ly, That the time of the *Paſſover* was the beginning of the ſlaughter, c. 11. and lib. 7. c. 17. as it was of his crucifixion (ſee *Euſebius Eccl. Hiſt.* l. 3. c. 5.) 4ly, That the high and low places were made ſmooth for the coming of the Roman army and the engines, ch. 12. as was ſaid in *John Baptiſts prophecy* of it. 5ly, That at the coming of the *Baliſtæ* they cried out, *Filius venit* ch. 18. *The ſon cometh*, which is the very phraſe which we have now in hand. 6ly, That one was crucified alive before their faces, ch. 19. 7ly, That *Longinus* pierced the ſide of one, ch. 22. 8ly, That *Titus* deſired to ſave the Temple in ſpight of them c. 24. and many prodigies of this nature, which might make it more reaſonable that that deſtruction ſhould be thus ſtyled, *the coming of Chriſt*.

V. 3. *End of the world*] By what hath been ſaid of the meaning of *Chriſts coming* in this place, will appear alſo, what is the Συντέλεια τῆς αἰῶνος, the *concluſion of the age*, eſpecially if it be mark'd that in ſtead of theſe two together, S. *Luke* c. 21. 7. hath only ταῦτα *theſe*, uniting them into one, *What is the ſigne when theſe things ſhall come to paſſe?* and S. *Marke* ὅταν μέλλῃ ταῦτα πάντα συντελεῖσθαι, *when all theſe things ſhall be concluded*, that is, thoſe immediately foremention'd, the *deſtruction* of the *Temple*, c. 13. 4. (ſee note on *Mar.* 13. a.) For the word αἰὼν literally ſignifies *age* (ſee note on *Lu.* 1. o.) and is in a manner the Engliſh word with the Greek termination (and ſo is uſed ſometimes for the *age* of man, all one with γενεὰ, as *Homer Il.* γ'. μυρωδέσι αἰὼν a *ſhort age*) and then Συντέλεια will denote the *concluſion*, or *ſhutting up* of that *age*, or the Jewiſh ſtate, which was to be within that age, According to that of the Jewes, that there was a double age, the then preſent and the future μέλλων αἰὼν the *age to come*, *Iſ.* 9. 6. which they call the age of the *Meſſias*, And ſo this revenge upon the Jewes, the deſtruction of that people, may be ſtyled the *conſummation of the age*. An eminent place there is in the Book of *Tobit*, which will give light to this, and ſhew the ground of this phraſe in the ordinary ſpeech of the Jewes, It is ch. 14. 5. where *Tobit* prophecies of three periods, which ſhould fall after his time, 1. The rebuilding of the Temple, *God ſhall again bring them into the land, where they ſhall build the Temple, but not like the firſt*, and that ſhall continue *till the times of that age be fulfilled*, that is the ſecond period, the *concluſion* or *conſummation* of *the age* here, the end of the Jewiſh ſtate. And then after is the glorious Jeruſalem, the *glorious building ſpoken of by the Prophets*, & there deſcribed, v. 6. by the *turning* of the *nations*, converting of the Gentiles, and *ſerving God truly*, and *burying their idols*, which is clearly the ſtate of Chriſtianity. Thus when in *Gemara*, out of an ancient writing 'tis ſaid, *Sanhed.* c. 11. §. 29. that after 4291 years עולם יתום *the age ſhall be conſummated*, 'tis clear that it belongeth to this matter, not to the end of the whole world, but, as they ſay, to the daies of the *Meſſias*, which they uſe to call אחרים הימים the *laſt daies*, and ſo *Heb.* 9. 26. Συντέλεια τῶν αἰώνων, the *conſummation of the ages*, in the ſame ſenſe alſo. And in that famous place of *Daniel* (referr'd to v. 14.) c. 9. 27. *he ſhall make it deſolate even untill the conſummation*. So ch. 13. 40. Συντέλεια αἰῶνος τούτου, the *concluſion of this age*, that famous period of the Jewiſh ſtate, till which time *Chriſt* would not have the wicked hereticall Profeſſors medled with, or diſcriminated, but pure beleivers, and impure miſbeleivers permitted together, that is, the *Gnoſticks* (that ſoon ſprung up after *Chriſts* departure) and the orthodox Chriſtians. And accordingly ſo it was, Theſe abominable hereticks infeſted the Church, and ſo for ſome time continued to doe under the guiſe of Chriſtians, though their hereſie were a rapſody of Heatheniſme and Judaiſme and all vile practiſe; Only when the time of viſitation came, then they were deſtroyed

With

with the crucifiers of *Christ*, and then the diſcrimination was made. Thus * *Oroſius* evidently underſtands it, for ſpeaking of the times before that deſtruction, *Cùm Chriſtus*, ſaith he, *à diſcipulis interrogatus eſſet de concluſione temporum ſubſequentium, ſic ait, Audituri eſtis prælia, &c. when Chriſt was asked by his diſciples of the concluſion of the following times, he ſaid, Ye ſhall hear of warres* &c. For the notion of this phraſe, *Mat.* 28. 20. ſee Note c. on that Chapter. The like phraſes (τὸ τέλος *the end*, & τέλος πάντων *the end of all things*, &c.) have, and ſhall be obſerved in their due places.

V. 6. *End*] What τὸ τέλος *the end* ſignifies, is expreſs'd by S. *Chryſoſtome*, τέλος Ἱεροσολύμων *the end of Jeruſalem*, the ſame that before by *Chriſts coming*, and the *end of the age*. So v. 14. *Then ſhall the end come*, to wit, when the Goſpel having been *preached through all the cities of Judæa* ſucceſſiſly, the *Apoſtles turne to the Gentiles*, as 'tis in the beginning of that verſe. So *Mar.* 13. 7. the place directly parallel to this, ſo *Lu.* 21. 9. alſo, and 1. *Pet.* 4. 7. τὸ τέλος πάντων *the end of all things*, that is, of the Jewiſh State, wherein thoſe of the diſperſion to whom he wrote, were ſo particularly concerned; And 'tis obſervable, that as there, when the *end of all things*, that is, that fatall deſtruction was at hand, there was actually ἐν ὑμῖν *among them* the πύρωσις v. 12. that is, a *combuſtion* or *conflagration*, to wit, that of civill broyles cauſed by the unbeleiving Jewes, and hereticall *Gnoſticks*, againſt the orthodox and pure Chriſtians, ſo here before this *coming of the end*, the *nation ſhall riſe againſt the nation*, &c. v. 7. that is, there ſhould be theſe civill commotions and warres among them, which did indeed ſo haſten their ruine, and make it ſo cruell, when it came. Thus alſo 1. *Theſſ.* 2. 16. where, upon the *filling up the meaſure of their ſins*, *the wrath of God* is ſaid to have *come haſtily upon thoſe Jewes* εἰς τὸ τέλος, to a παντελεσία, or *totall deſtruction* of them, for though it were not then actually done, when that *Epiſtle* was writ, yet it was ſo certainly decreed againſt them, that it is ſaid in the Aoriſt, indefinitely, *it hath overtaken them* already, that is, will ſpeedily overwhelme them. Thus is the phraſe uſed by *Ezechiel* c. 7. *An end, the end is come upon the four corners of the land*, v. 2. and 3. *now is the end come upon thee*, and v. 6. *an end is come, the end is come*, All to the deſtruction of the Jewes, not to the end of the whole world; ſee Note on *Act.* 2. 6. Now whereas it is here ſaid, that *all muſt come to paſſe, but the end is not yet*, it followes yet manifeſtly from hence, that the *falſe Chriſts* mentioned v. 5. muſt be ſome perſons, that came before that period which is here called *the end*, that is, before the approach of the Romans to deſtroy *Jeruſalem*, ſoon after the aſcenſion of *Chriſt*. Of this kind is that *Theudas* which is mentioned by *Euſebius* in the time of *Claudius*, not he that is referred to by *Gamaliel Act.* 5. 36. (for he is there ſaid to have been before *Judas Galileus*, which was in the *dayes of the taxing*, that is, about the time of the birth of *Chriſt*, ſee *Euſeb.* l. 1. c. 5.) but another later *Theudas*, which though *Euſebius* by incogitancy affirme to be the ſame, which is mentioned by *Gamaliel* before *Judas*, yet he out of *Joſephus* places him in the time of the prefecture of *Fadus*, that is, in *Claudius's* reigne. And of this *Theudas* ſaith *Joſephus*, that *being a ſorcerer he perſwaded a great multitude to bring all their goods and follow him to the river Jordan, which he promiſed to divide by his commands and give them an eaſie paſſage over it*, and ſaying thus, πολλὰς ἐπάτησεν *he deceived many* (which is the thing here affirmed of him) and he and his were by *Fadus* diſcomfited, and *his head cut off*, and brought to *Jeruſalem*. Such again was the *Egyptian*, *Act.* 21. 31. mentioned alſo by * *Euſebius* and *Joſephus*. And ſuch was *Doſithes* or *Doſitheus* which called himſelf χριστὸς, ſaith *Origen*, *contr. Cel.* l. 2. And indeed the reſt of the forenamed and many more, which roſe up with this undertaking, that they would redeem the Jewes out of their ſubjection to the Romans, (See *Lu.* 21. 8.) though they did not diſtinctly call themſelves *Chriſt*, yet did ſo in effect, the definition of a *Chriſt* being ὁ μέλλων λυτροῦσθαι Ἰσραὴλ *he that ſhould redeem Iſrael*, *Lu.* 24. 21. As for the *falſe Prophets* mentioned v. 11. they belong to another period of time, immediately before the *fatall day*, v. 14. and by that which is mentioned together with them (the *Chriſtians hating* and *betraying* one another, and *many* being *ſcandalized*, and falling off from *Chriſt* by that means, and the *multiplying of iniquity*, that is, the unnaturall dealing of thoſe fellow-Chriſtians, in ſharpning the Jewes, and bringing that heavy tribulation, and oppreſſion upon them, and the *growing cold of love*, that is, of conſtancy in confeſſing of *Chriſt*, all which was eminently fulfilled in the *Gnoſticks*, (that filthy ſect of Chriſtians) 'tis moſt proper to interpret thoſe *Pſeudo-Prophets* to be the followers of *Simon Magus*, to wit, thoſe *Gnoſticks*, which firſt ſecretly infus'd their doctrines of complyance with the Jewes, on purpoſe to avoid perſecution from them, *Gal.* 6. 12. and at the time of writing the ſecond *Epiſtle* to the *Theſſalonians*, were then a *myſtery of iniquity*, that is, had not then broken out into that height, as ſoon after they did upon occaſion of the Apoſtles departing from the Jewes, and going profeſs'dly to the Gentiles, a while before the deſtruction of the Jewes, which came and deſtroyed theſe alſo, 2 *Theſſ.* 2. 8. And ſo 'tis here ſaid next after the mention of the *falſe Prophets*, and the *perſecutions* wrought by them, that *the Goſpell ſhall be preach'd to all the world for a witneſſe to all nations*, that is, that the Apoſtles ſhall give over the Jewes and go preach to the Gentiles, and *then ſhall the end come*, v. 14. and what that is, appears by the next words, v. 15. *the abomination of deſolation*, &c. that is, *Jeruſalem beſieged*, in S. *Luke*. As for the *Pſeudo-Prophets* and *Pſeudo-Chriſts* v. 24. they belong to a third time, or period immediately conſequent to the *great tribulation*, v. 21. upon *Titus's* building the wall about the city, which made the famine rage ſo horribly, and the ſouldiers firing of the Temple, which ſoon followed after. For at this point of time, * *Joſephus* tells us of a falſe propher, who as from God, promiſed deliverance no all that ſhould go up into the Temple, and many beleeving him, ſix thouſand were by that means burnt in that fire. Beſide this, ſaith he, there were many falſe Prophets, ſet up by the Σικάριοι *ſeditious*, promiſing help from God, and conjuring them neither to fly, nor think of delivering up the city, and though *Joſephus* mention it not, yet it ſeems by v. 24. that by evil arts they wrought ſome ſtrange feats, to gain beleef from them. Of theſe ſome exalted *Simon*, with his army in the wilderneſs, as the perſon by whom the work would be wrought, others directed them to *John*, and his faction of *Zelots*, which kept within the city, as it followes there v. 26. *If they ſhall ſay unto you, Behold he is in the deſart*, &c. For by theſe means they were ſtill kept in hope, and reſtrained both from flight and delivering the city, and ſo more aſcertain'd to all ſad diſtreſs and deſtruction finally.

V. 7. *Nation*] The Greek word ἔθνος here, which we render *nation*, and the Latine *gens*, (anſwerable to the Hebrew אמה are the Originals from whence the words *ethnick* (or *heathen*) and *Gentile* come, and by the cuſtomary acception of the words for the other nations of the world, excluſively, and in oppoſition to the Jewes then, & Chriſtians now, it comes to paſſe, that the word *nations* is ordinarily thought to ſignifie all other people of the world, but never the Jewes. But this is a miſtake, thus caſually & cauſeleſly occaſioned; For there were ſeverall diviſions of *Paleſtine* (as they were before ἔθνη πολλὰ, *Deut.* 15. 6. *many nations* and *great*, c. 9. 1. which were the Jewes now poſſeſs'd of), *Judæa*,

and *Galilee*, & *Iturta*, and *Abylene*; And each of these is properly called ἔθνος *natio*, and so βασιλεία *kingdome* too, there being severall *Tetrarchs* over them *Lu.* 3. 1. So *Eccles.* 50. 26. there being mention of δύο ἔθνη *two nations*, *Samaria* is presently specified to be one of them. And so here and *Lu.* 21. 10. the phrase *nation against nation* (& in like manner *kingdome against kingdome*) may well denote civill intestine commotions in *Palestine*, perhaps one of these Tetrarchies against another, or else one of these against it self (as civill warres are intestine breaches in the same city or nation) and so certainly the very phrase is used 2 *Chron.* 15. 6. where as an expression of the great vexations of the Jewes v. 5. 'tis added, *nation was destroyed of nation, city of city*, where the Greek reads πολεμήσει ἔθνος εἰς ἔθνος *nation shall fight* (as here *shall rise*) *against nation*. In this sense we finde not only the word *nation* in the singular appropriated by some adjunct to *Judea*, as *our nation*, *Lu.* 7. 5. *our place*, and *nation*, *Joh.* 11. 48. the *nation of the Jewes*, *Act.* 10. 22. *this nation*, *Act.* 24. 2, 10. *thy nation*, *Joh.* 18. 35. and *my nation*, *Act.* 24. 17. 26. 4. 28. 19. but without any such adjunct, τὸ ἔθνος *the nation*, *Lu.* 23. 14. and *Jo.* 11. 50, 51, 52. and even in the Plural, the word *nations* used in the Prophets for Palestine; so *Psal.* 2. 1. the גוים, or *nations*, and *people*, that oppose *Christ*, are, I conceive, the Jewes in their consultation against him, and so 'tis interpreted and applyed peculiarly to them, *Act.* 4. 25, 27. where they are called ἔθνη, καὶ λαοὶ the *nations* and *people*, and more distinctly, v. 28. (divided from *Herod* and *Pontius Pilate*) the *nations and people of Israel*. And so when of *Jeremy* 'tis said, that he was *ordained a Prophet unto the nations*, *Jer.* 1. 5. the Jewes sure are at least one of those nations. So c. 4. 16. *mention to the nations*, that is, to the Jewes. For by that which followes in the next words, *publish against Jerusalem*, it appears to be a Prophecy against that people, so c. 25. 11. *these nations*, that is, the Jewes, *shall serve the King of Babylon seventy years*, the precise time of the Jewish captivity. So when *Mat.* 12. 15. 'tis said that *Christ withdrew from Capernaum* (and *Mar.* 3. 7. 'tis specified, that it was to the *sea of Galilee*) upon that is applyed to him by S. *Matthew* that of *Is.* 42. 1. that *he shall declare judgement to the Gentiles*, or *nations*, and *in him shall the* ἔθνη *nations trust*, that is, the Jewes in *Galilee* and the adjacent cities of *Tyre* and *Sidon*, &c. which came out and were healed of him, *Mar.* 3. 8. when the Pharisees consulted to destroy him, *Mat.* 12. 14. So *Lam.* 1. 1. when of *Jerusalem* 'tis said, that she was *great among the nations*, that signifies that city to have been the Metropolis of *Judea*, as is farther expres'd by the next words, and *Princesse among the Provinces*. And so, I suppose, is to be affirmed of the *chiefe* or *first fruits* of the *nations*, *Am.* 6. 1. and some others the like; Thus *Lu.* 21. 25. ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν, *a distresse of the nations on*, or *in*, *the land of Palestine*, see Note on that place. That this is the meaning of *nation* here, will appear both by the completion of this Prophecy (not by warres in other parts of the world, for that was so ordinary a thing, that 'twas incompetent to be given for a signe or denotation of a particular time, but in the great commotions and slaughters (see *Rev.* 6. 4. Note a.) that were in *Palestine*, as also by the addition of famines &c. κατὰ τόπους, *from place to place*, which belongs to that *famine* mentioned *Act.* 11. 28. (and in *Eusebius Eccl. Hist.* l. 3. c. 5. out of *Josephus de Bell. Jud.* l. 5. in the dayes of *Claudius Cæsar*, which (agreeably to this prediction of *Christ*) was there also foretold by *Agabus*, and when 'tis there said that it shall be ἐφ' ὅλην τὴν οἰκουμένην, *on the whole world*, that must be understood (as οἰκουμένη *world* signifies *Lu.* 21. 26. and *Rom.* 10. 18.) the *whole land of Judea*, according to the manner of the *Septuagint*, who oft render *the land* (when it signifies the *land of Judea*) by οἰκουμένη *the world*. So *Is.* 10. 23. where for ἐν τῇ οἰκουμένῃ *in the world*, the Apostle *Ro.* 9. 28. reads ἐπὶ τῆς γῆς *upon the land*, so *Isai.* 13. 5. καταφθεῖραι πᾶσαν τὴν οἰκουμένην, *to destroy the whole world*, where according to the Context we read *to destroy the whole land*, and so again v. 9. θεῖναι τὴν οἰκουμένην ἔρημον, *to lay* (not *the world*, but) *the land desolate*: so c. 24. 1. See Note on *Lu.* 2. a. And in this sense of οἰκουμένη *world*, the prediction here exactly agrees with *Josephus's* relation of the times, who saith, μέγαν λιμὸν κατὰ τὴν Ἰουδαίαν γενέσθαι, that *there was a great famine through Judea*. And accordingly 'tis said in the *Act.* c. 11. 29. that they of *Antioch* sent relefe into *Judea*, which argues the famine to have been confined to *Judea*, and not extended to *Antioch*, see 1 *Cor.* 16. 1. and 2 *Cor.* 9. 1. And thus most probably must πάντα ἔθνη be interpreted in this *chapter*, v. 9. *all the nations*, that is, of *Palestine*, all the Jewes in all parts, for the Jewes were they which so hated and persecuted them (and the Gentiles comparatively did not but as they were stirred up by them) and the Apostles are not yet supposed to goe out of *Palestine*, but to be on their taske of *preaching through the cities of Israel*, till the time of *Christs coming* to destroy that people, *Mat.* 10. 23. see note on that *chap.* h. And accordingly 'tis possible that the 14. verse of this *chapter* of the *preaching* of the *Gospel* ἐν ὅλῃ τῇ οἰκουμένῃ, *in the whole world*, and εἰς μαρτύριον *for a testimony* πᾶσι τοῖς ἔθνεσι (which is there the immediate forerunner of this end, or *coming of Christ* to destroy the Jewes) may be so understood, as will be most agreeable to c. 10. 23. of the *Apostles preaching* through all the parts of that *region*, that is, so as οἰκουμένη and ἔθνη shall not signifie the *world*, or *nations* in the greatest latitude, but all *Palestine*, and the *severall nations* and *cities* in it, as we know, *Gens* signifies among the Latines in a very limited sense, no more then a *family* or *kindred*, and so here it may signifie *all* the *tribes* of the *Jewes*. But in that 14. v. it may be otherwise interpreted very fitly, that just before the *coming* of that vengeance on the Jewes, the Gospel shall be *preached through all the world*, which indeed was the naturall consequent of their having *preach'd* over all the regions of the Jewes successively. See more of this word ἔθνη in Note on c. 28. b. and on *Rev.* 11. g.

V. 15. *Abomination*] That the βδέλυγμα ἐρημώσεως ἑστὸς ἐν τόπῳ ἁγίῳ *abomination of desolation standing in the holy place*, is the Roman army besieging *Jerusalem*, may appear 1 by the parallel place *Lu.* 21. 20. where before that admonition of, *then let those that are in Judea fly to the mountains*, &c. (which here followes immediately, and so demonstrates it to be this very matter) these words are set, *when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh*. 2dly, by the agreeablenesse of the words to this sense, and consonance of them to that other expression in S. *Luke*. For the βδέλυγμα ἐρημώσεως doth (by an Hebraisme, imitated by the Writers of the New Testament) signifie an *abominable*, *heathen*, *profane*, *wasting* company of *souldiers*, or the like: so in the place of *Daniel* (here referred to) 'tis clear c. 9. 27. *with the abominable armies he shall make it desolate*, the word *abominable* being ordinarily applyed to the then polluted and idolatrous heathen world, of which the Romans were a principall part, whose armies were to work this desolation on *Jerusalem*; Agreeable to which it is what *Artemidorus* hath said in his *Oneirocritickes* l. 2. c. 20. that γῦπες *vultures* or *Eagles* (the very creatures to which in this place the Roman armies are compared v. 28.) signifie in his art ἐχθροὺς ἐναγεῖς καὶ μιαρούς, *wicked abominable enemies*, the very paraphrase of βδέλυγμα here, This army, by which the desolation is wrought, is therefore expres'd by this. And the *standing of it in the holy place*, is the situation of it about *Jerusalem*, for so ἐν

f. Βδέλυγμα ἐρημώσεως

signifies

signifies *on* or *among*, or *close to* that place, to wit, the bounds of that City, which is so oft called the *holy city*, or *place*. And so these words, though at first sight somewhat distant from it, signifie no more then that *heathen army about Jerusalem*. And when in S. *Marke* 'Οπου ὐ δεῖ. 'tis said to *stand* ὅπου ὐ δεῖ *where it ought not*, that referres to the separation made by God of the Jews from all other the heathen people, which were not to come to that place, which is therefore called *holy*, in respect of that separation from all others. That by this Prophecy in *Daniel* is meant the παντελὴς φθορὰ καὶ ἀφανισμὸς ἔχατον, *the total destruction and final ruine* of the Temple, see *Euseb. Eccl. Hist.* l. 3. c. 5.

g. φεύγειν εἰς τὰ ὄρη. V. 16. *Fly to*, &c.] How exactly the several passages of story in *Josephus* agree with these predictions, will easily be discerned by comparing them, particularly that which belongs to this place of their *flying to the mountains*, &c. For when *Gallus* besieged *Jerusalem*, and without any visible cause, on a suddain raised the siege, what an act of Gods speciall providence was this, thus to order it, that the believers or Christian Jewes being warned by this siege, and let loose (set at liberty again) might *flie to the mountains*, that is, get out of *Judæa* to some other place? Which that they did accordingly appears by this, that when *Titus* came some months after and besieged the city, there was not one Christian remaining in it. This same thing is observed by *Eusebius Eccl. Hist.* l. 3. c. 5. and that the people of the Church in *Hierusalem* (that is, the Christians there) κατὰ τινα χρησμὸν, &c. *according to an oracle delivered by revelation to some honest men among them, commanding them to goe over Jordan to a city called Pella*, did all remove thither, and left *Jerusalem* without any Christians in it at their destruction; And this he referres to read at large in *Josephus*, where the story is set down. The same is again related by *Epiphanius, de Pond. & Mens.* ch. 15. (see 1 *Pet.* 1. 5.)

h. δώμα. V. 17. *House top*] The buildings of *Judæa* had generally δώματα *plain roofs* fit to walk upon, and converse in, as cloysters paved with stones to that purpose. See *Gerson tract.* in *Magnif.* p. 975. whence, saith he, is that of the *Psalmist*, *I am become as a sparrow on the house top*, walking solitary there. Of this whole passage, that it belongs to the Jewes in *Jerusalem*, see *Cæsarius*, Dial. 4. ἀπορισ. 194. Τῶν μέλλοντας Ἰουδαίοις φυγὴν προφαίνων, &c. *Christ foretelling the future flight of the Jews, commands them to fly to the mountains, for after Vespasian Titus arising, utterly demolished and depopulated Jerusalem, destroyed the Jewes, the men with the sword, the children by dashing them against the ground, cutting up them that were with child, with all kind of death and destruction blotting out those fighters against God. And it happened that the city was taken on the sabbath day, all the people staying at home to observe the sabbatick rest, and this in the winter also, and so none could avoid or escape the destruction. He that was on the house top indevoured to hide himself, and so preferring life before possessions, would not take any thing out of his house. He that was in the field, or country about, did not onely not return to his house, but fled as far as he could, seeing the burning and taking of the city.*

i. Σὰρξ πᾶσα. V. 22. *No flesh*] By *no flesh* here is meant none of all the Jews, so saith S. *Chrysostome*, πᾶσα σὰρξ, that is, Ἰουδαικὴ, *all flesh*, that is, *all the Jewes*, That is, that the sharpnesse of this warre from the Romans without, and of the *Zelots* within, that killed all that were averse from warre, was such, that if it had continued, εἰ ὅτι πλέον ἐπεράτησε καὶ ἐπόλεως, *if it had gone on farther against the city*, all the Jews every where πρόῤῥιζον ἀπώλοιντο, *had been destroyed utterly.*

k. Ἐκλεκτοὶ. Ib. *Elects*] The ἐκλεκτοὶ here are those few, whom God had determined to preserve out of that common destruction, the beleivers among the Jewes. These are the remnant, so oft mentioned by the Prophets, that they should *escape*, λεῖμμα κατ' ἐκλογὴν *the remnant according to the election of grace*, *Rom.* 11. 5. So v. 7. ἡ ἐκλογὴ. this *remnant* of the Jews have *obtained* that, which the rest, being obdurate, and senseless, obtained not. Of this word see Note on 1 *Pet.* 2. c.

l. Ταμεῖα. V. 26. *Secret chambers*] Ταμεῖα saith *Hesychius*, signifie ἀπόκρυφα οἰκήματα, *secret dwellings*, possibly such where men could gather company together undiscernibly, and so raise armies secretly, as others (which designed it openly) in the *wilderness*, v. 5. But 'tis more likely that ταμεῖον being taken ordinarily for a *magazine* or *storehouse*, the word may so signifie here, places for ammunition, and armes, some frontier towns in the borders of that kingdome, where men and armes lay in store for defence. Agreeable to this is that of *Hesychius* in the word ταμίαι, that they are οἱ τὰ δημοσίων χρημάτων καὶ πάντων τῶν κοινῶν πρασσόντες, καὶ φύλακες ταμιοῦχοι, the *Keepers*, and *Governours*, and *Storers of the publick moneys, and all else that was common.* And accordingly the ἀπόκρυφα οἰκήματα before, may most probably denote such *houses of store, under ground cellars*, &c.

m. Αἰετὸς. V. 28. *Eagles*] The explication of this verse will depend upon two things, 1. that the *Eagle* was the ensigne of the Roman Militia, So saith *Dion*, 'twas μικρὸς, καὶ ἐν ἀμφιδέτοις χρυσοῦς, *a little shrine with a golden eagle in it.* And though the *Persians* also had the Eagle in their army, yet that was but one in the whole army, as the βασίλειον or *Kings-colours*, whereas the Romans had two in every legion. So in the ancient Writer of the *Sibylline Oracles*, prophecying of the destruction of the Roman powers, Καὶ τὸ διπτερόρων λεγεώνων δόξα πεσεῖται, *the glory of the Eagle-bearing legions shall fall.* To this I shall only adde that of *Pliny*, *Nat. Hist.* l. 10. *Aquilam Romanis legionibus Caius Marius in secundo consulatu suo proprie dicavit; Erat & antea prima cum quatuor aliis, Lupi, Minotauri, Equi, Aprique singulos ordines anteibant; Paucis ante annis sola Aquila portari cœpta est, reliqua in castris relinquebantur, Marius in totum ea abdicavit, C. Marius in his second Consulship appointed the Eagle for the Romane Legions: Before that, it had been the first, but had four more to bear it company, the Wolfe, the Minotaure, the Horse, and the Boare. Then these four grew out of use, and only the Eagle was brought out. But Marius wholly abdicated the rest.* From whence 'tis clear, 1. that all the five Ensignes in use among them, were by *Marius* reduced to that one of the Eagle, and so remained at the time wherein *Christ* spake, and indeed was not changed till *Constantine* brought the Crosse into their armies. 2. That that, as all the other four, was an Embleme of rapacity or devouring, which (together with their sagacity to find out, and skill to presage slaughters) was the other thing, on which I purposed to ground the explication of this verse. To which purpose (besides that observation of *Jobs* concerning the Eagle, *she seeketh the prey* (ὀφθαλμοὶ αὐτῆς σκοπιάζουσι, Ιλ. ω'.) *and her eyes behold afarre off, her young ones also suck up blood, and where the slain are, there is she*, chap. 39. 29, 30. setting down the whole matter very exactly and punctually) I shall add some few others out of Authors. The *Eagle* that is there spoken of in *Job*, is by the *Translatours* rendred γὺψ, of which kind of *Vultures* 'tis * *Lucians* expression, and that proverbial, speaking of one that had a great sagacity, Σοφώτερον τοῦ γύπος ἕωλα καὶ νεκροὺς διαλάθοι, *a carkasse will sooner be concealed from* those *Vultures.* So saith * *Phornutus*, *This vulture is a kind of bird consecrated to Mars*, διὰ τὸ πλεοναζειν τὰ ὄρνεα ταῦτα, ὅπου ἂν ᾖ πλώματα πολλὰ, *because such birds abound, where there are many carkasses, and they are*, saith he, ἀριπρόδρομα, *proclaimers of fights*, and doe tell their companions of them by a kind of

* ἐγχελ.

* Θωυ. ἐν τῇ Θεολ. φύσ.

cry of theirs. So *Philes* in his *Iambicks* περὶ ζώων.

Πλὴν μαντικὴν ἔχουσιν αἱ γύπες φύσιν,
Καὶ γὰρ συμπάσχουσι τοῖς μαχομένοις,
Τῶν σωμάτων ἐλπίδι τῶν πεσουμένων,
Μεμήνασι δὲ τῇ βορᾷ τῶν λειφάνων,

These birds have a divining nature in them, By which it is that they travail as companions of armies, in hope and expectation of the carkasses that fall there, and are most ravenous in the devouring of what is there left behind. So *Artemidorus* in his ὀνειροκρ. l. 2. c. 20. having set down this very species of Eagles, these γύπες, to denote those detestable enemies (which even now were mentioned, as an explication of the βδέλυγμα v. 15.) οἰκοῦντας ἐν ἐν πόλει, *which dwelt not in the city*, he gives this reason of it, νεκροῖς γὰρ χαίρουσι σώμασι γύπες, *they rejoyce in dead bodies.* So * again mentioning the sig- * l. 4. 58.
nification of the severall creatures, and among them the ἁρπάζοντα φανερῶς, the *open raveners* (among which he reckons these) they signifie, saith he, λῃστὰς καὶ ἅρπαγας, *theeves and plunderers.* From whence it is that our countryman Mr. *Fuller* in his *Miscellanies* hath conjectured λάβαξον or λάβωξον (τὸ παρὰ Ρωμαίοις καλούμενον λάβωξον σημεῖον πολεμικὸν τῶν ἄλλων τιμιώτερον, in *Sozomen, Eccl. hist.* l. 1. c. 4.) to come from λαβρὸς, which signifies *devouring* or *rapacious.* All which being put together shews the reasonableness of this interpretation of the verse, and how perfectly agreeable it is to the Context in this place, where the last thing that was said, was, that the judgement should fall upon the Jews almost at once, in the most distant places of that nation, and that is here proved by this resemblance, that as the Vultures find out the carkasse, whersoever it is, so shall the Roman armies find out the Jews, and prey, and make slaughter of them. And although in S. *Luke* chap. 17. 37. it be brought in by way of answer of *Christ* to the disciples question [*Where Lord?*] that is, *Where shall this visible vengeance be wrought?* yet that is very agreeable with this sense also, and will hardly be capable of any other. For there should not be any determinate place for the working of this vengeance but whersoever the Jewes are, there shall they be found out and destroyed by these Roman Eagles. By all which it will become reasonable enough to apply to this finall destruction of the Jewes by the Roman Eagles, that prophecy so long before delivered by *Moses*, *Deut.* 28. 49. *The Lord shall bring a nation against thee from farre, from the end of the earth, as the Eagle flyeth* (the words *as swift* are put in by our English, and are not in the Originall) *a nation whose tongue thou shalt not understand.* So *Hos.* 8. 1. *as an eagle against the house of the Lord*, &c.

V. 29. *Powers of heaven*] Δύναμις ordinarily signifieth an *host* or, *army*, and δυνάμεις οὐρανῶν, answerable to צבאות השמים *the powers* or the *hosts, of heaven*, are the Sun, Moon, and Stars, that move and shine there. These are used in Propheticall, that is, figurative writings, to denote the then Church of God, the people of the Jewes, (according as the Temple is called the *Campe*, and all things in it are expres'd by that Metaphor of a *militia*) so when *Dan.* 8. 10. it is said of *the little horne, It waxed great even against the host of heaven, and it cast down some of the host, and of the stars to the ground*, and *stamped upon them.* There is little doubt but the Jewes are meant there by the *host of heaven*, for otherwise it would not be very intelligible of the *stars of heaven*, how they should be *cast down* to the ground, and *stamped* on, save only in this sense, as *Jerusalem* is said elsewhere, *Lu.* 21. 24. to be *troden under foot by the Gentiles.* According to this notion of this phrase, all the rest of this verse will be interpretable, that the *Sun*, that is, the Temple, the *Moon*, that is, *Jerusalem* the chief city, and the *Starres*, that is, the rest of the lesser Cities, and so altogether making up the *host of heaven*, that is, the whole nation and Church of the Jewes, shall be brought down from the flourishing condition, which they had formerly enjoyed, many cities, *Jerusalem* particularly, utterly destroyed, and the whole people shaken, endangered shrewdly, brought neer (only *a remnant escaping* according to the prophecies) to utter desolation (see *Isa.* 13. 10. and 34 4. *Ezek.* 32. 7. *Joel* 2. 31. and *Rev.* 6. 13, 14. note g. and *Rev.* 8. note g.) And so agreeable to this exactly will that voice of *Jesus* the son of *Ananias* be, *Euseb.* l. 3. c. ή. Αἰ αἰ τῇ πόλει καὶ τῷ λαῷ καὶ τῷ ναῷ, *Wo wo to the city, and to the people, and to the Temple.*

n. Δυνάμεις οὐρανῶν.

V. 30. *Signe*] This σημεῖον may possibly signifie some speciall *prodigy*, that should fall about that time attending on that destruction. *Josephus* mentions many, *de Bell. Jud.* l. 7. c. 12. especially that of a Comet in forme of a fiery sword, which for a year together hung over the City. But this was but a presage of the fatall destruction of that city, and so, though it were a visible signe of the *sonne of mans coming*, that is, of the vengeance which he meant to work upon this people, and that ἐν οὐρανῷ, being literally *in heaven*, yet it cannot belong to this place, which sets down the consequents, which ensued μετὰ, *after the distresse*, and *straights*, of *those days*, that is, after the siege of *Jerusalem* v. 29. And therefore this *signe of the son of man* may rather signifie here such a manifestation of *Christs* presence in this punishment of the Jewes, as should convince them, that it was for their crucifying of him, that it was come upon them, and accordingly *mourn* (all the *tribes of Israel*, as it followes) &c.

o. Σημεῖον υἱοῦ τοῦ ἀνθρώπου.

V. 51. *Cut him asunder*] Twas the law for *Debtors* that were accused and cast in Judgment for falsenesse, or not performance of promise, and obligation to Creditours, διχοτομεῖδς to be *cut asunder*, saith *Tertull. Apol.* p. 22. and so proportionably *Stewards*, that have not performed their Masters trusts: And these are ranked with *hypocrites*, that is, knaves, false, deceitfull persons, expressed by S. *Luke* (in setting this down) c. 12. 46. by ἄπιστοι *unbeleivers* or *unfaithfull.* And the meaning of the verse seems to be this, that they which in stead of serving *Christ* in his Church, in bringing in beleivers to him, shall (upon the persecuting of *Christians* by the Jewes, and the deferring this vengeance of *Christ* upon that people) begin to joyne with the *Gnosticks*, 1. in their complying with the Jewes, and persecuting the Orthodox *Christians*, 2dly in indulging to the licentious practises observable among them, these Apostate false servants of *Christ* shall pay dearly for it shall be destroyed by *Christ*, like *false stewards*, be joyn'd with the *Gnosticks* (those hypocrites or unbeleivers, abominable reproaches, and stains of the Christian profession) as in their practises, so in their destruction.

p. Διχοτομεῖδς. ὑποκριτὰς. * Ἄπιστοι.

CHAP. XXV.

Paraphrase.

1. At that point of time last spoken of, the heavy visitation on this people, The condition of Christians will be fitly resembled by this parable of ten virgins, which took hand-lamps, (then in use, and fit to carry abroad for night-lights) and went out to fetch a bridegroom, and the bride, and wait on them to the feast. See Note on c. 9. c. and Rev. 18. 23.

1. THEN shall the kingdome of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.]

2. And

2. And five of them were [wiſe, and five *were* fooliſh.] 2. prudent, provident, and the other five improvident.

3. They that were fooliſh [took their lamps, and took no oyle with them.] 3. took with them their lamps, and oyle in them, ſufficient to maintain them at preſent, but had no proviſion, or ſtore for the future.

4. But the wiſe took [oyle in their veſſels, with their lamps.] 4. a proviſion of oyle in veſſels which they had for that purpoſe, to repleniſh their lamps, when the oyle which was in, was ſpent.

5. While the bridegroom tarried, they all ſlumbred and ſlept.

6. And at midnight there was [a cry] made, Behold, the bridegroom cometh, goe ye out to meet him. 6. a great noiſe, hurry, and proclamation,

7. Thed all thoſe virgins [aroſe, and trimmed their lamps.] 7. went to trim their lamps, and fit them for their march, but when they went to doe ſo, ſome of them had oyle, and others had ſpent it all.

8. And the fooliſh ſaid unto the wiſe, Give us of your oyle, [for our lamps are gone out.] 8. for ours is all ſpent, and ſo our lamps are gone out.

9. But the wiſe anſwered, ſaying, *Not ſo*, leſt there be not enough for us and you, [but goe ye rather to them that ſell, and buy for your ſelves. 9. And the wiſe anſwered them, that they had reaſon to fear, that if they ſhould be ſo kind, they ſhould deprive themſelves, and not have ſufficient for both.

10. And while they went to buy, the bridegroom came, and they that were ready went in with him to the [marriage,] and the dore was ſhut. 10. place of nuptial entertainment,

11. Afterwards came alſo the other virgins, ſaying, Lord, Lord, open to us.

12. But he anſwered and ſaid, Verily I ſay unto you [I know you not.] 12. here is now no entertainment for ſuch as you, who have by your ſloth and improvidence betrayed your ſelves.

13. Watch therefore, for ye know not neither the day nor the hour, * wherein the ſon of man cometh. * Theſe words to the end of the verſe are omitted both in the Gr. and Lat. and in the Kings MS. See ch. 24. 36.

14. For *the kingdome of heaven* is as a man travelling into a farre country, who called [his own ſervants] and delivered unto them his goods. 14. his domeſtick officers in their ſeverall places, ſtewards, husbandmen, &c.

15. And unto one he gave five talents, to another two, and to another one, to every man [according to his ſeveral ability,] and ſtraightway took his journey. 15. what was competent for that imployment, place, office, exigence of buſineſſe intruſted to him under his Lord, and agreeable to his capacity.

16. Then he that had received the five talents, went and traded with the ſame, and * made *them* other five talents. * or gained other, &c. for the Gr. and Lat. and the Kings MS. reads διέθεντο.

17. And likewiſe he that *had received* two, he alſo gained other two.

18. But he that had received one, went and digged in the earth, and hid his Lords money.

19. After a long time the Lord of thoſe ſervants cometh, and reckoneth with them.

20. And ſo he, that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents, behold I have gained beſides them five talents more.

21. His Lord ſaid unto him, Well done, thou good and faithful ſervant, thou haſt been faithful [over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.] 21. in trafficking with theſe lower meaner things, ſee Luke 19. 17. and 16. 10.) thou ſhalt be highly dignified, Luke 19. 17. as one of them that thy Lord hath joy of, or that he delighteth to honour, Heſt. 6. 6.

22. He alſo that had received two talents, came, and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

23. His Lord ſaid unto him, Well done, good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

24. Then he which had received the one talent, came and ſaid, Lord, [I knew thee that thou art an auſtere man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrewed: 24,25. I had had experience of thy ſeverity in requiring increaſe from thy ſervants far above that which thou intruſteſt to them, and I for fear of loſing my talent,

25. And I was afraid, and went, and hid thy talent in the ground, Lo, there thou haſt *that* is thine.] and provoking thy diſpleaſure thereby, thought it beſt to dig a hole in the earth, and there lay it up ſafe, and accordingly there is thy talent ſafe again, though without any increaſe of it.

26. His Lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, [thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrewed.] 26. Thy words acknowledge thee to have had actually in thy thoughts, that I that was one that dealt in merchandiſe, and making of gain, would expect profit of that which I committed to thee.

27. Thou oughteſt therefore to have put my money to the [exchangers, and then at my coming I ſhould have received mine own with uſury.] 27. money-merchants (ſee Note on c. 21. b.) and then at my coming home I ſhould have had mine own again, and ſome increaſe with it.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath ſhall be given, and * he ſhall have abundance, but from him that hath not ſhall be taken away even that which he hath.] 29. For to him that uſeth and improveth Gods grace, ſhall by degrees be given ſo much, that at the laſt he ſhall have all abundance, but from him that doth not ſo, that which had formerly been given him, ſhall be withdrawn. * given in all abundance, περισσευθήσεται.

30. And caſt ye the unprofitable ſervant into outer darkneſſe, there ſhall be weeping and gnaſhing of teeth.] 30. As for him that made no uſe of (nor brought in any increaſe to his Maſter from) the talents entruſted to him, the idle diſobedient ſervant, (ſee Note on Luke 17. a.) let him be caſt out into the dungeon, never to come out again, that embleme of eternall hell, the place of all pains, and horror.

31. All this parable from ver. 13. to this place being put as in a parentheſis, Chriſt here proceeds.

31. When the ſon of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.]

But when Chriſt comes to judgement, whether to execute vengeance on this people, or (of which that is an embleme) to doom every man for his future eternal being, then ſhall his appearance be glorious and full of majeſty.

32. And all the people of the Jews, beleivers and unbeleivers, and all other men that have ever lived in this world,

32. And before him ſhall be gathered all nations] and he ſhall ſeparate them one from another, as a ſhepheard divideth his ſheep from the goats.

every one having had ſome talent to trade with, entruſted to him by God, ſhall by the Angels ſent out to that purpoſe (ch. 13. 41.) be gathered before him.

33. And all the meek obedient followers, and diſciples of his he ſhall place in a ſtate of greateſt dignity and preferment,

33. And he ſhall ſet the ſheep on his right hand, but the goats on the left.]

but all the unfaithfull diſobedient ſhall be caſt into judgement.

34. And then as a King, or Judge ſhall he diſtribute the joyes and dignities of the kingdome of heaven,

34. Then ſhall the king ſay unto them on his right hand, Come yee bleſſed of my father, inherit the kingdome prepared for you from the foundation of the world.]

which before all eternity were deſigned to be the reward of all faithful ſervants of God.

35. According to every mans works of piety or charity performed in this life,

35. For I was an hungred, and ye gave me meat, I was thirſty, and ye gave me drink, I was a ſtranger, and ye took me in.]

expreſſed here by feeding and entertaining of Chriſt.

36. and again of cloathing his naked body, tending him when he was ſick,

36. Naked, and ye cloathed me, I was ſick, and ye viſited me, I was in priſon, and ye came unto me.]

releiving, aſſiſting, providing for him, and viſiting him in reſtraint.

37. Then ſhall thoſe humble faithful diſciples of his, as not being conſcious of any ſuch acts of ſervice or charity ſhewed to Chriſt,

37. Then ſhall the righteous] anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed *thee*? when ſaw we thee thirſty, and gave *thee* drink?

38. When ſaw we thee a ſtranger, and took *thee* in? or naked, and cloathed *thee*?

39. Or when ſaw we thee ſick, or in priſon, and came unto thee?

40. to the meaneſt man alive, partaker of that humane nature, which I have honoured by my aſſuming it,

40. And the king ſhall anſwer and ſay unto them, Verily I ſay unto you, In as much as ye have done it [to one of the leaſt of theſe my brethren,] ye have done *it* unto me.

41. You are an accurſed number of men, adjudged to eternal hell, which was not originally created, or deſigned for you, or any of mankind, but for the Prince of Devils, and thoſe Angels that ſinn'd and fell with him, but now by your wilful defaults is become your portion alſo.

41. Then ſhall he ſay alſo unto them on the left hand, [Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.]

42. And this is a moſt juſt reward for your doings, your impiety and uncharitableneſſe of all ſorts.

42. For I was an hungred, and ye gave me no meat,] I was thirſty, and ye gave me no drink,

For when I was ready to famiſh for hunger, you would ſpare nothing out of your plenty to relieve me.

43. I was a ſtranger, and ye took me not in, naked, and ye cloathed me not, ſick and in priſon, and ye viſited me not.

44. And then they as if not conſcious of this impiety, ſhall begin to expoſtulate that they never dealt thus unkindly with Chriſt, never ſaw him in any diſtreſſe without releiving him.

44. Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred or thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?]

45. Then ſhall he anſwer them, ſaying, Verily I ſay unto you, in as much as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

46. And theſe ſhall goe away into everlaſting puniſhment; but the righteous into life eternal.

CHAP. XXVI.

1. AND it came to paſſe when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2. Which being a time of executions among the Jewes,

2. Ye know that after two days is the [a] Paſſover, [and the ſon of man is † betrayed to be crucified.]

† deliverd up to ſuffer.

Chriſt ſhall at that time certainly be delivered up by the Jews to the Romans, to dye after their manner, that is, to be faſtned on a croſſe, &c.

3. the whole Sanhedrim.

3. Then aſſembled together [the chief Prieſts, and the Scribes, and the Elders of the people] unto the palace of the high prieſt, who was called Caiphas,

4. apprehend Jeſus ſecretly, without any great noyſe, Lu. 22. 6.

4. And conſulted that they might [take Jeſus by ſubtilty, and kill *him*.]

and cauſe him to be ſentenced and put to death by the Romans.

5. And although it were cuſtomary to put malefactors to death at ſolemne times, Acts 12. 4.

5. But they ſaid, Not on the feaſt day, leſt there be an uproare among the people.]

that their puniſhment might be more exemplary, yet they had an exception to that, becauſe of the great opinion the people had of him, which might cauſe a ſedition among them, if 'twere done at any ſuch time of reſort, and therefore they deliberated, and had ſome thoughts of putting it off, till after the feaſt. (But it ſeems this counſel was laid aſide upon Judas's proffer, v. 15. only a fit ſeaſon was ſought by Judas, v. 16. perhaps only that of apprehending him in the night.

6. One Simon known, and diſtinguiſh'd from others by this, that he had once had a leproſie, and 'tis probable, had been cured of it by Chriſt, and ſo was a diſciple of his, a Chriſtian.

6. Now when Jeſus was in Bethany, in the houſe of [Simon the leper,]

7. There

* cruiſe. † lay,

7. There came unto him [a woman] having an [b] * alabaſter box of very precious ointment, and poured *it* on his head, as he † ſat [c] at *meat*.

7. See Note on Lu. 7. b. b. c.

8. But when his diſciples ſaw *it*, [they had indignation, ſaying, To what purpoſe is this waſt?]

8. one of them, by name Judas Iſcariot, (ſee c. 27. Note h. and c. 21. 2.) murmured that ſo much ointment ſhould be caſt away upon Chriſt.

9. For this ointment might have been ſold for much, and given to the poor.]

9. when it might have been ſold at a good rate, and that have relieved many poor people,

10. When Jeſus underſtood it, he ſaid unto them, [Why trouble ye the woman? for ſhe hath wrought a good work upon me.]

10. Why doe you murmure or complain of this womans action, ſeeing that which ſhe hath now done is an act of charity, or piety very ſeaſonable at this time?

11. For ye have the poor alwayes with you, but me ye have not alwayes.]

11. For you are ſure to have continuall opportunities of giving almes to the poor, but ye are not likely to have ſo towards me.

12. For in that ſhe hath powred this ointment on my body, ſhe did *it* for my buriall.]

12. And indeed this very act, which ſhe now hath done, is more then an act of charity, 'tis a preſage very ſignificant, that I ſhall dye, and be buried very ſhortly, for which this ointment is proper, by way of embalming.

13. Verily I ſay unto you, whereſoever [this Goſpel] ſhall be preached in the whole world, *there* ſhall alſo this that this woman hath done be told for a memorial of her.

13. the ſtory of Chriſts death and burial.

14. Then one of the twelve called Judas Iſcariot,] went unto the chiefe prieſts,

14. Then Judas he that had made that mutiny, and conſequently that had had this anſwer given him, in foul diſpleaſure upon this occaſion, (and knowing that they of the Sanhedrin were deſirous to apprehend him privately)

15. And ſaid *unto them*, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty * [d pieces] of ſilver.

* or ſtaters, for the Gr. & Lat. MS. reads στατῆρας.

15. Shekels d.

16. And from that time he ſought [opportunity to † betray him.]

† deliver him up, παραδῶ.

16. ſuch an opportunity as they meant, v. 4. that is, an opportunity of taking him, when the people ſhould not be aware, to deliver him up unto them.

17. Now the firſt *day* of the *feaſt of* unleavened bread the diſciples came to Jeſus ſaying, where wilt thou that we prepare for thee to eat the paſſover?]

17. Now on the thurſday evening, wherein the thirteenth day of the moneth Niſan was concluded, (ſee Note on Mar. 14. c.) and the fourteenth day began, the day of preparation to the feaſt of unleavened bread, whereon they put all leaven out of their houſes, that is, on the evening which began the Paſchal day.

18. And he ſaid, Goe into the city to ſuch a man, and ſay unto him, The maſter ſaith, [My time is at hand, I will keep the paſſover at thy houſe] with my diſciples.

18. The ſeaſon of my death is ſo neer at hand being likely to befall me before this Paſchal day at even, (wherein they were wont to eat the lambe) that I cannot ſolemnly obſerve the paſchal ſacrifice, I will therefore eat the unleavened bread and bitter hearbs, the memorial of the afflictions and deliverance in Egypt, at thy houſe this night. See Note on Mar. 14. c.

19. And the diſciples did as Jeſus had appointed them, and made ready the Paſſover.

20. Now [when the even was come] he ſate down with the twelve.

20. after ſun-ſet ſome time, ſee Mar. 14. c.

21. And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22. And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I?

23. And he anſwered and ſaid, [He that dippeth his hand with me in the diſh the ſame ſhall betray me.]

23. It is one of the twelve (ſee Mar. 14. 18, 20.) one of thoſe very perſons, that lye at meat, and eat in the ſame meſſe with me, Lu. 22. 21. according to that prophecy Pſal. 41. 9. nay he gave John a particular token, Joh. 13. 26. to ſignifie that 'twas Judas.

24. The ſonne of man goeth, as it is written of him; but woe unto that man by whom the ſonne of man is betrayed; It had been good for that man, if he had not been born.]

24. It is prophecied of the Meſſias, that he ſhall be put to death, and accordingly it ſhall be, but woe be unto that man that ſhall be the inſtrument of it, It were more for the advantage of that man, never to have been, then by this ſin to incurre that woe.

25. Then Judas anſwered and ſaid, Maſter, Is it I? He ſaid unto him, [Thou haſt ſaid.]

25. It is as thou haſt ſaid.

26. And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, Take, eat, [e] this is my body.]

26. And whilſt Judas was there, before any of them were riſen from the table, Jeſus in imitation of the Jewes cuſtome after ſupper (of diſtributing bread and wine about the table as an argument of charity, and a meanes of preſerving brotherly love among them) inſtituted the Sacrament of the Euchariſt, as a conteſſeration of charity among all Chriſtians, and to that end taking bread, and giving thankes, he brake, and gave it to the diſciples to take and eat, telling them that this taking and eating was now inſtituted by him as an holy rite, and ceremony of annuntiating and commemorating his death, and a means of making all worthy receivers partakers of the benefits of his death. e.

27. And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of this.

28. For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſinnes.

28. For this is a federall rite between me and you, a Sacrament of that blood of mine, which I ſhall ſhortly powre out upon the croſſe; and by which I will ſeale to you a new covenant, a promiſe of pardoning the ſinnes of all that ſhall return from their ſinnes, and obey me. (See Note on the Title of theſe books.)

29. But I ſay unto you [I will [f] not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my fathers kingdome.]

29. It is not long, that I ſhall abide with you, nor ſhall I again thus celebrate this, or any the like feaſt among you, till we meet in heaven, and partake together of thoſe joyes, which are wont to be expreſt by new wine figuratively. f.

30. And

30. And when they had sung an hymne, they went out into the mount of Olives.

31. Between ſupper and going abroad, Jeſus ſpake theſe words to his diſciples, Yee ſhall all fall off from me before morning, and fulfill the prediction Zac. 13. 7. which foretold that Chriſt ſhould be apprehended, and thereupon the Apoſtles, the chief of his little flock of beleivers (for ſheep he had others which were not of this flock) ſee Mar 14. 27, 28. ſhould flye away and forſake him.

31. Then ſaith Jeſus unto them, All yee ſhall be offended becauſe of me this night, For it is written, I will ſmite the ſhepheard, and the ſheep of the flock ſhall be ſcattered abroad.]

32. But though I am taken from you, and yee flye from and forſake me, yet I will not leave you ſo, I ſhall riſe from the dead, and when I am riſen, I will go into Galilee, where you may meet me.

32. But after I am riſen, I will goe before you into Galilee.]

33. Though all men fall off, and forſake thee, yet, whatſoever befalls me, I will not.

33. Peter anſwered and ſaid unto him, [Though all men ſhall be offended becauſe of thee, yet I will never be offended.]

34. before the ſpace of time be ended which men eſpecially call the cock-crowing, that is,

34. Jeſus ſaid unto him, Verily I ſay unto thee, that this night [before the cock crow, thou ſhalt deny me thrice.]
before the morning watch come, thou ſhalt three times renounce being my diſciple.

35. Peter ſaid unto him, Though I ſhould dye with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

36. Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit yee here, while I goe, and pray yonder.

37. Peter and James and John, whom he moſt admitted to his ſecrets (ſee c. 17. 1.)

37. And he took with him [Peter and the two ſonnes of Zebedee, and began to be ſorrowfull and very heavy.]
and was in a very great agony of ſorrow.

38. Then ſaith he unto them, My ſoul is exceeding ſorrowfull, even unto death; tarry yee here, and watch with me.

39. And he lay proſtrate (which in time of great anxiety is the uſuall poſture, and a

39. And he went a little farther [and fell on his face and prayed, ſaying, O my Father, if it be poſſible, let this cup paſſe from me, nevertheleſſe not as I will, but as thou *wilt*.]
token of the greateſt humiliation, and renouncing of himſelfe) and ſaid, My father, If all that I came about, may be atcheived without it, let this bitter potion, that is now approaching, this contumelious, and bloody death be removed from me. But if not, I more deſire the doing what thou haſt deſigned for me, then the eſcaping any kind of ſuffering.

40. And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, * What could yee not watch with me one hour?

41. that ye be not encompaſt & overcome with temptations,

41. Watch and pray [that ye enter not into temptation; the ſpirit indeed *is* willing, but the fleſh *is* weak.]
For however your mind and reſolution be good, and at the time your profeſſions zealous (ſee Mar. 14. 38.) yet it appears by this preſent ſleeping of yours, that the fleſh is weak, and if ye be not carefull, ye may fall from your ſtouteſt reſolutions.

* Were you ſo unable to watch with mee one ſmall while?

42. Seeing I diſcern this to be thy purpoſe, and wiſe diſpoſall, that I ſhould ſuffer this bloody death, and that the effects thereof are ſo advantagious to the good of the world, I am perfectly content and willing to endure it.

42. He went away again the ſecond time, and prayed, ſaying, O my father, [if this cup may not paſſe away from me, except I drink it, thy will be done.]

43. overcome with heavineſſe of ſleep.

43. And he came and found them aſleep again, for their eyes were [heavy.]

44. So he left them without ſaying much to them, as before, their eyes being ſo oppreſt with ſleep, that they were not in fit caſe to conſider, or anſwer what was ſaid to them.

44. And he left them,] and went away again, and prayed the third time, ſaying the ſame words.

45. You may now enjoy your drowſy humor, I ſhall make no farther uſe of your vigilance, the minute is now come upon you, that your Maſter ſhall be apprehended, and taken from you, and carried before the tribunall of the Gentiles, the Romans, (by whoſe judicature he ſhall be put to death, ſee Lu. 22. note f.)

45. Then cometh he to his diſciples, and ſaith unto them, [Sleep on now and take your reſt, behold the hour is at hand, and the ſon of man is betrayed into the hands of ſinners.]

46. delivers me up into their hands.

46. Riſe, let us be going, behold he is at hand that [doth betray me.]

47. a commander, and band of ſouldiers (See Lu. 22. f.) provided with armes for the apprehending him, ſent upon this ſervice by the Sanhedrim of the Jewes.

47. And while he yet ſpake, Lo, Judas one of the twelve came, and with him [a great multitude with ſwords and ſtaves from the chief prieſts and elders of the people.]

48. Apprehend him.

48. Now he that betrayed him gave them a ſigne, ſaying, Whomſoever I ſhall kiſſe, that ſame is he, hold him faſt.]

49. And forthwith he came to Jeſus, and ſaid, Haile Maſter, and kiſſed him.

50. And Jeſus ſaid unto him, Friend, wherefore art thou come? Then came they and layd hands on Jeſus, and took him.

51. the chief Officer, the fore-man of them that had the warrant to apprehend him.

51. And behold, one of them which were with Jeſus, ſtretched out his hand, and drew his ſword, and ſtroke [a ſervant of the high prieſts] and ſmote off his eare.

52. Doe nothing contrary to law, for all that draw and uſe the ſword without authority

52. Then ſaid Jeſus unto him, [Put up again thy ſword into his place; for all they that take the ſword, ſhall periſh with the ſword.]
from thoſe which bear the ſword, ſhall fall themſelves by it, incurre the puniſhment of death.

53. If I would forcibly be relieved, I could have a full army, or hoſt of Angels, conſiſting, as among the Romans, of twelve legions.

53. Thinkeſt thou, that I cannot now pray to my father, and he ſhall preſently give me more then twelve legions of Angels?]

54. But

54. But how then ſhall the ſcriptures be fulfilled, that thus it muſt be?] 54. But the Prophets have foretold I muſt ſuffer, and their predictions muſt be accompliſhed.

* At that time, or inſtant, ἐν ἐκείνῃ τῇ ὥρᾳ

55. * In that ſame houre Jeſus ſaid to the multitudes, Are yee come out [as againſt a theif with ſwords and ſtaves for to take me?] I ſat daily with you teaching in the temple, and yee laid no hold on me. 55. as againſt a malefactor, with a band of Souldiers to apprehend me? ſee 47.

56. But all this was done that the ſcriptures of the prophets might be fulfilled. [Then all the diſciples forſook him and fled.] 56. The next thing done was, that upon Chriſts ſpeaking to have the diſciples let goe, they were permitted, Joh. 18. 8. and all of them having that liberty, departed from him, and that with ſo much terror, that one in the company, being a young perſon, ran away perfectly naked, Mar. 14. 5.

57. And they that had laid hold on Jeſus, led *him* away to Caiaphas the high prieſt, where [the ſcribes and the elders were] aſſembled. 57. the Sanhedrim was.

58. But Peter followed him afarreoff unto the high prieſts palace, and went in, [and ſat with the ſervants to ſee the end.] 58. into the outer room, where the ſervants uſed to remain, to ſee what the iſſue of the matter would be.

59. Now the chief prieſts and elders and all the councell ſought [h] falſe witneſſe againſt Jeſus to put him to death,] 59. Now the Sanhedrin uſed all diligence to get any falſe teſtimony againſt him, that were capital.

60. But found none; yea though many falſe witneſſes came, yet found they none.] At the laſt came two falſe witneſſes, 60. But none that came, was of any force, becauſe they were all but indeed ſingle witneſſes.

61. And ſaid,] This *fellow* ſaid, I am able to deſtroy the temple of God, and to build it in three daies. 61. And miſreported a ſpeech of his related truly, Joh. 2. 19. ſaying,

62. And the high prieſt aroſe, and ſaid unto him, [Anſwereſt thou nothing? What *is it, that* theſe witneſſe againſt thee?] 62. Haſt thou no anſwer to make to theſe accuſations thus teſtified by two witneſſes?

63. But Jeſus held his peace. And the high prieſt [anſwered and ſaid unto him, I [i] adjure thee by the living God, that thou tell us, whether thou be the Chriſt, the ſon of God.] 63. ſpake again unto him ſaying, I lay an oath upon thee, and by that which is moſt ſacred require thee to ſpeak, and ſay freely, whether thou art the Meſſias, whom we know to be the Son of God. i.

64. Jeſus ſaith unto him, [Thou haſt ſaid: Nevertheleſſe I ſay unto you, hereafter ſhall you ſee the ſon of man ſitting on the right hand of [k] power, and coming in the clouds of heaven.] 64. As low as I am, I am he. But I tell you, within a little while you ſhall diſcern this ſon of man, whom you are now ready to crucifie as man, aſſumed into his throne, inſtalled in his heavenly kingdome. An effect of which ſhall be moſt viſible in his acting vengeance upon you, and that as diſcernibly, as if he were coming with his Angels, who uſe to appear in bright clouds. k.

65. Then the high prieſt [l] rent his cloathes, ſaying, He hath ſpoken blaſphemy; What farther need have we of witneſſes? Behold now yee have heard his blaſphemy. l.

66. What think ye? They anſwered and ſaid, he is guilty of death.] 66. What is the vote, or ſentence of the Councell concerning him? They anſwered, He is guilty of a fault, which is puniſhable with death.

67. Then did they ſpit in his face, and buffetted him, and others [m] * ſmote *him* with the palms of their hands.] 67. Then did ſome of the Officers of their court ſpit in his face, and buffet him, and blindfold him, Lu. 22. 64. and then gave him blowes on the face, m.

* cudgell'd him.

68. Saying, Prophecy unto us, thou Chriſt, who is he that ſmote thee?] 68. Saying, Thou who by thy title of Chriſt, pretendeſt to unction propheticall, make uſe of it for thy ſelf, and by it tell us, who 'tis that ſmites thee.

69. Now Peter ſat without in the palace, and a damoſel came unto him ſaying; Thou alſo [waſt with] Jeſus of Galilee. 69. wert a prime companion or diſciple of (ſee Mar. 3. 14.)

70. But he denyed before them all, ſaying, [I know not what thou ſayeſt.] 70. I am not guilty of what thou layeſt to my charge.

71. And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth.

72. And again he denied with an oath, [I doe not know the man.] 72. ſaying, I have no relation to him.

73. And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art *one* of them, for [thy ſpeech bewrayeth thee.] 73. Thy dialect or tone, peculiar to thoſe of Galilee from the reſt of the Jewes, betrayeth thee to be a Galilæan and Follower of his.

74. Then began he [to curſe] and to ſwear, ſaying, I know not the man. And immediately the cock crew. 74. to lay imprecations on himſelf.

75. And Peter remembred the words of Jeſus, which ſaid unto him, [Before the cock crow] thou ſhalt deny me thrice. And he went out and wept bitterly. 75. before the ſecond cock-crowing, which is in the middle watch, between midnight and morning, See note on Mar. 13. 35.

Annotations on Chap. XXVI.

a. Πάσχα γίνεται μετὰ δύο ἡμέρας ἀνθ' ὧν παραδίδοται.

V. 2. *Paſſeover*] The connexion of the parts of this verſe depends on a tradition of the Jewes, that when any were condemned to death, they were kept from execution till the ſolemn feaſt, of which there were three in the year חג המצות the *feaſt of vleavened bread*, or the *Paſſover*, חג השבעות, the *feaſt of weeks*, and חג הסכות *the feaſt of tabernacles*, in which all the Jewes came up to *Jeruſalem* to ſacrifice, and then did they put the malefactors, eſpecially rebels, and impoſtors, to death, in the preſence and ſight of all the people, *that all Iſrael might ſee and fear, Deut.* 17. 13. hence it is that this *feaſt* of *Paſſover* was waited for by the Jewes, and deſigned for this death of *Chriſt*, as of a rebel, and impoſtor both, one which they would fancy to be an enemy to *Cæſar*, and a falſe prophet, and *ſeducer of the people.*

b. Ἀλάβαστρον

V. 7. *Alabaſter-box*] What the *Greek* ἀλάβαστρον here ſignifies may be obſerved, and judged by the ſignification of it among the *Grammarians*, and in other Authors. In *Heſychius*, and *Phavorinus*, 'tis λήκυθος μύρου,

μύρου, a *vessel of oyle*, but that not any kind of vessel, as λήκυθος signifies, but, as 'tis added, μὴ ἔχον λαβάς, λίθινον, &c. a vessel that *hath no handles* (which is the clear derivation of the word from α *Privative*, and λαβὴ a *handle*, saith *Methodius*) and *made of stone* ordinarily, yet not that it takes its name from the stone which we ordinarily call *alabaster*, but that that stone ordinarily call'd * ὄνυξ, is from this surnamed (as it were) ἀλαβαστρίτης λίθος, the *stone of which the* ἀλάβαστρα *are* ordinarily *made*. Hence hath *Suidas* defined it in plain words, ἄγγος μύρου μὴ ἔχον λαβὰς *a vessel of ointment that hath no handles*, which is directly opposed to *amphoris*, so call'd because it hath *two eares* or *handles*, which makes it clear not to be a *box*, as 'tis oft rendred, but βίκιον *urceolus* as *Epiphanius* calls it, and that either of stone or any other materialls. The particular form of it may be best discern'd by *Pliny*, *Nat. Hist.* l. 9. c. 35. where speaking *de Elenchis*, he saith, they are *fastigiatâ longitudine, alabastrorum figurâ, in pleniorem orbem desinentes, long and slender toward the top, and more round, and full toward the bottome, which is the figure of the alabasters*. In which respect it is, that the same Author resolves *unguentum optimè servari in alabastris*, that any *ointment is best kept in vessels of this fashion*. The *Greek Translators* of the Old Testament have rendred צלחת אלבסטרון 2 *Kin.* 21. 13. which I suppose alludes to this figure of it (not as of a *dish*, but a *narrow mouth'd vessel*) by that which followes of *turning it upside down*, which is the only way of emptying or getting all the water or oyl out of such kind of vessels. The same word little altered צלוחית, is 2 *Kin.* 2. 20, rendred ὑδρία a *water-pot* or *vessel* for those like purposes. So much for the fashion of this Vessel. For the matter of it 'tis certain, that it was commonly made of Marble, and so by *Nonnus* 'tis paraphrased μάρμαρον ἄγγος, a *marble vessel*, and particularly of the *onyx*, which is acknowledged by *Gorrhæus* and others to be *marmoris species*, a *sort of Marble*, (which by the way, will resist the opinion that we ordinarily have in this matter of the womans *breaking* the *vessel*, the *marble* being not so fit for that purpose, and the manner of pouring out ointment being intimated by * *Pollux* in his λύε τὰ ἀλάβαστρα. διάτρησον σύ *open them*, take out the stopple or corke out of the mouth of them, and then use a little stick, or *spathula* or *rudicula*, putting it in, and tasting the oyle, πεῖν καταχέειν, *before it be poured out*) but 'twas also made of Silver and Glasse, or other Metalls; so *Theocritus* makes mention χρυσίων ἀλαβάστρων of *golden alabasters*, (and so the style in *Athenæus* imports πιεσενεγκόντων τῶν παίδων ἐν ἀλαβάστροις καὶ ἄλλοις χρυσοῖς σκεύεσι μύρα, *the boyes carrying about unguents in alabasters and other golden vessels*) *Epiphanius* of βύκιον ὑέλινον (and the *Etymologist* calls it σκεῦός τι ἐξ ὑέλου a *vessel made of glasse*, not (as a † learned man hath been willing to guesse) after a lesse proper, but usuall manner, as when we say a *boxe of gold* (the name *boxe* or *buxus* referring properly to that peculiar kinde of Wood so called) but properly and naturally, the word *alabaster* referring only to the *forme*, not to the matter of it. Then for the use of these Vessels 'tis clear, 'twas for Oyle, Myrrh, Nard, or what else is usuall for anointing any. Thus * *Plutarch* reciting the anointng vessels, names ὄλπια καὶ κρωσσοὺς, καὶ πυξίδας, καὶ ἀλαβάστρους, and so *Julius Pollux* l. 6. πάσης ἀγγεῖα τοῦ μύρων λήκυθος μυρεψικὰ, καὶ ἀλάβαστρον. So *Athenæus* out of *Alexis*, οὐδ' ἠλείφετ' ἐξ ἀλαβάστρου πρᾶγμά τι γινόμενον ἀεὶ χρονικόν. *He was not anointed out of an alabaster, as the custome hath been for a long time.* So in *Herodotus*, *Cambyses* sent to the King of Æthiopia an alabaster of ointment; So in *Martial*,

Quod Cosmi redolent alabastra;

so in the ‖ *Digests* we read *Vasa unguentaria & siqua similia dici possunt ut labacioristus*, where no question there is a failing in the Copy, which must be repaired not by changing it into *lavatioriscus*, or *rica*, as some would have it, but into *alabastrum* or *alabastericus*, which is not very farre from the word *alabacoristus*, which *Lazarus Bayfius* saith he hath met with in some Books.

Dioscor. περὶ ὑδρωπ. whence that of *Martial* l. 2. *Proferatur Cosmi nunc mihi siccus onyx.*

* Onom. l. 10 c. 26.

† *Casaub. in Ath.*

* In *Alexan.*

‖ l. 34. tit. 2. lege *Argumento* sect.

Ib. *At meat*] The use of this *myrrh* or *ointment* (at this time) which the woman poured upon him, was that which was usuall at *feasts*; That thus it was usuall in the entertainments of the Jewes, it is clear by many places, *Psal.* 23. 5. where, after the *preparing a table*, followes, *thou anointest my head with oyle* &c. and so when *wine* is said to *make glad the heart of man, and oyle to make him a cheerfull countenance, and bread to strengthen*, there are the three parts of a festivall entertainment, *bread* and *wine* taken in for the *gladding*, or *refreshing*, and *strengthening* the *heart*, and the *oyl* for the *outside* (*exteriora oleo irrigentur*, said *Democritus*) for the *countenance*, or the *head* rather, on which 'twas powred here, as a perfume, which was the complement of festivities. Hence it is, that amongst the *stewards* expenses *Lu.* 16. he reckons ἑκατὸν βάτους ἐλαίου *an hundred measures of oyle*, provided especially for such festivall uses. So 1 *Chron.* 12. 40. the *oyle* is mentioned among the festivall provision, so *Philo* in *Leg. ad Caium* p. 797. D. ἀλείμματα and ῥοφὴ *anointing*, and *food* are a description ὀθνειοτέρας διαίτης of a *more delicate life*; And so *wine* and *oyle*, *Prov.* 21. 17. as signes of one, that had lived luxuriously, and enjoyingly: The same, I conceive, to be the notion of the *oyle of gladnesse*, *Psal.* 45. 7. as referring to the oyle used in feasts (which are called *gladnesse*, or *joy*, as 1 *Chron.* 12. 20. there was *joy in Israel*) and so consequently it must be understood, *Heb.* 1. 9. that *Christ* was better dealt with by God, more royally treated, and more abundance of grace powred on him, then any other. By which also may appear what is the χρίσμα ἀπὸ τοῦ ἁγίου, *unction from the holy one*, 1 *Joh.* 2. 20. a most liberall effusion or communication of grace from the Spirit which had descended upon the Apostles. So among the Heathens * *Jul. Pollux*, ὅπου δὲ καὶ μύρου ἐν τοῖς συμποσίοις, ὀθνειότερον, so *Athen.* l. 11. out of the ancients,

Αὐλὰρ ἐπεὶ δόρπου μελίφρονος ἐξ ἔσαν ἔνλο,
when they had satisfied their hunger, and thirst,
Ὡραῖος παῖς ἦλθε φέρων μύρον,
A comely youth brings myrrh or ointment. So † *Plutarch*, ἐλαίου τε καὶ μύρου κρωσσοὺς νεανίσκοι κομίζοντες ἐλευθέροι, *the young men*, not the servants, but others that were free, *brought vessels of oyle and myrrh*. So the *Scholiast* on *Aristophanes*, οἱ καλοῦντες ἐπὶ δεῖπνον, στέφανους καὶ μύρα, &c. παρετίθεσαν, *they that invite to a meale bring them forth crownes and ointments*. Thus in *Hesychius*, on the word ἐξαλείψεσιν, It is, saith he, σκεῦος ἀργυροῦν φιάλη ἔμπλησιον, ἐξ οὗ ἐν τοῖς συμποσίοις ἤλειφον τὸ μύρον (not as 'tis corruptly read ἤλειφον τὸ μύρον) *a silver vessel neer in forme to a vial* (the very ἀλάβαστρον in this verse) *out of which men were in feasts anointed with ointment and myrrh*. Whence is that lusory or scoffing *Epigram* of *Martial*, *l.* 3.

Unguentum fateor bonum dedisti
Convivis, here, sed nihil scidisti,
Res salsa est bene olere & esurire,
Qui non cœnat & ungitur, Fabulle,
Hic verò mihi mortuus videtur.

And that this was poured particularly on the Head, and that for a perfume, 'tis discernible not only by *Lu.* 7. 46. but by the ancient Heathens also. So in *Athenæus* out of *Archestratus*.

Ἀεὶ δὲ στεφάνοισι κόμας περὶ δαῖτα πυκάζε,
Καὶ ταχέῃσι μύρεσσι ἀγαθοῖς χάλλιστα θεράπευε,

in the description of a festivity: Meate, and Crownes on the head, and Ointment on the hair. So *Statius*

——*pingui crinem deducere amomo*,

and

C. Μύρου.

ἥλιον ἀγαλλιάσεως

χρίσμα ἀπὸ τοῦ ἁγίου,

* Onomast. 16. c. 16.

† in *Aristid.*

and *Propertius*

——*Orontêâ crines perfundere myrrhâ,*

and again,

Jamdudum Tyriâ madefactus tempora nardo,

and *Martial* again,

Quod madidis nardo ſparſa corona comis.

'Twere infinite to multiply teſtimonies of this nature, as that in *Eccleſiaſtes*, *Let thy garments be white, and thy head want no ointment:* Yet more particulars of this action will be conſiderable, when we come to view this ſtory, as 'tis ſet down with a little variation in the other Goſpels.

d. Ἀργύρια. V. 15. *Peices of ſilver*] That by ἀργύρια here are meant *ſhekels* may be concluded not only by the reading the Gr. and Lat. M. S. which hath Στατῆρας in ſtead of it, (*Staters* and *ſhekels* being all one, ſee note on c. 17 e.) but alſo becauſe 2 *Sam.* 18. 12. the *ten pieces of ſilver* there are by the *Targum* rendred *ten ſhekels of ſilver*, or five of the double ſhekels, that is *twenty five ſhillings*. In proportion to which the *thirty* ἀργύρια here will be *three pounds and fifteen ſhillings*, and ſo 'tis *Maimonides's* obſervation (*More Nev. par.* 3. c. 40.) from *Ex.* 21. 32. that *thirty ſhekels*, or *peices*, *of ſilver* was the price of ſervants (A free-man being, ſaith he, generally valued at ſixty ſhekels) And ſo when in *Ariſteas* the price of the redemption of every captive Jew in *Ptolemys* time is ſaid to be 20 *drachmæ*, It appears by *Joſephus* that that is a miſtake for 120 which make thirty Shekels, every Shekel or στατὴρ being τετράδραχμον *four drachmes*, ſee c. 16. 27. and Note on c. 17. e. So true is that of S. *Paul* that *Chriſt took on him the form of a ſervant*, to which alſo the death of the Croſſe peculiarly belong'd among the Romans.

e. Σῶμά μου V. 26. *This is my body*] What is the full importance of this phraſe, τοῦτό ἐστι τὸ Σῶμά μου, *this is my body*, is a difficulty, which may perhaps be cleared by degrees, by premiſing theſe few obſervations. First, from the Jewiſh phraſes, and cuſtomes, that the Lamb dreſt in the *Paſchal-ſupper*, and ſet upon the table, as a ſacrificall feaſt, or feſtivall ſacrifice, was wont to be called גופו של פסח *the body of the Paſſover*, or גופו של כבש הפסח *the body of the Paſcal Lamb*. So in the *Talmud*, *De Paſch.* c. ult. *R. M. Maim: in Hilchos Camets umatzah*, c. 8. §. 1, and §. 7. So in *Mekilta fol.* 4. *col.* 1. To which phraſe or form of ſpeech among them *Chriſt* may probably allude, when he ſaith, *this is my body*, making himſelf, that was now to be ſlain for them, anſwerable to that Paſchal Lamb (as by *Paul* he is called *our Paſſover*, that is ſacrificed for us) and ſo mentioning this crucifixion of his, in that form, by which the preſentation of the Lamb on the table in the Jewiſh feaſt, whereof they were to eat by Gods appointment, was wont to be expreſs'd. Τοῦτό ἐστι This for the words Σῶμά μου *my body*. Secondly, for the τοῦτό ἐστι, this is, or the whole phraſe, τοῦτό ἐστι τὸ Σῶμά μου, *this is my body*, This ſeems to be by *Chriſt* ſubſtituted in ſtead of the Paſchal form הא לחמא דעניא *This is the bread of affliction, which our fathers eat in Ægypt*, or, *This is the unleavend bread*, &c. or, *This is the Paſſeover*, Where it is evident that that is not the identicall bread, which their fathers in *Ægypt* eat, but only the tranſcript of it, the commemoration of that Ægyptian ſtate of ſlavery, from which they had been delivered, and the celebration of that annual feaſt, which in *Ægypt* was firſt inſtituted. As when in ordinary ſpeech, on *Chriſtmas*, or *Eaſter* day, we ſay, *This day Chriſt was borne*, or *aroſe*, which example S. *Auguſtine* accommodates to this matter in his *Epiſtles*. Thirdly it muſt here be obſerved, that the word τοῦτο *this* (τοῦτό ἐστι τὸ Σῶμά μου *this is my body*) is not the relative to ἄρτῳ *bread*, but of the Neuter (whereas that is of the Maſculine) gender, and conſequently it is not here ſaid that *this bread is my body* (the body of *Chriſt*) but either indefinitely this, or λάβετε, φάγετε, *take, eat, this is my body*, this taking and eating *is*, or denotes *my body*, which is more fully experſs'd *Lu.* 22. 19. *This is my body which is given for you, doe this in remembrance*, or *commemoration, of me*, and ſo 1 *Cor.* 11. 23. *Take, eat, this* (not τοῦτο *this bread*, but τοῦτο this taking and eating) *is my body, which is broken for you, doe this in remembrance of me.* This is a little farther improved by S. *Paul.* 1 *Cor.* 10. 15, 16. *The cup of bleſſing, which we bleſſe*, that is, our bleſſing the cup in the Sacrament, and ἄρτον ὃν κλῶμεν, *the bread which we break*, that is, the breaking of the bread which is delivered to us to eat οὐχὶ κοινωνία τοῦ Σώματος τοῦ Χριστοῦ ἐστι; *is it not the communication of the body of Chriſt?* where what was before ſaid in *Chriſts* words to be his *body*, is more manifeſtly ſaid to be the *communication of* his *body*, that is, the beſtowing it upon us, (as the *communication* of the *Altar* among the Jewes or Gentiles, is their eating of the ſacrifice, their Gods entertaining them at that ſacrificall feaſt) which, I ſuppoſe, concludes this Sacrament to be, according to the nature of Sacraments, an holy rite, a ſolemne act or inſtrument, inſtituted by God to communicate to, or conferre on us the body of *Chriſt*, that is, the efficacy and benefits of Chriſts *death*. Hence it is that this whole action is by *Damaſcen* called μετάληψις *participation* (which is all one with *communication*, only as one referreth to the giver, ſo the other to the receiver) δι' ἧς τῷ Ἰησοῦ μεταλαμβάνομεν, ſaith he, *for thereby we partake of the divinity of Jeſus*, the divine graces that flow from him, and S. *Chryſoſtome*, δέχεται σῶμα Χριστοῦ *the body of Chriſt is received*, that is, as verily as God there treates us at, and feeds us from his table, ſo verily doth he communicate to, and beſtow on the worthy receiver the body of the crucified Saviour. And if it ſhall be ſaid that this is no ſtrange thing, for that God doth ſo on every act of ſincere Repentance, of Faith, of Prayer, or other part of his divine worſhip worthily performed, and not only in this Sacrament; I anſwer, that the leſſe ſtrange it is, the more ought it to be beleived, on the affirmation of the *Apoſtle*, and the more certain it is, that he that being a true penitent ſinner had the benefits of the death of *Chriſt* beſtowed on him by God upon his firſt repentance, hath them now annunciated by God, and ſo ſolemnly and ſacramentally conferred and ſealed to him, on this prepared, and worthy approach to Gods table, and this act of worſhip duely performed, which *Chriſt* at his parting from the world, thought fit ſo ſolemnly to inſtitute to be *for ever* obſerved in the Church. But if it be conceived that in this Sacrament theſe benefits are alwaies firſt conferred, or ſo as they were not really conferred before, this is a miſtake, for he that had been baptized, is acknowledg'd (if he have not interpoſed the obſtacle) to have received them before, and he that hath frequently been a worthy receiver of this ſacrament of the Lords ſupper, and not fallen off by any willfull ſinne, cannot every time firſt or newly receive them, nay he that is a true penitent, and hath performed frequent acts of other parts of Gods worſhip, as alſo of mortification of luſts and paſſions, and of all manner of Good works, though not of this, hath, no doubt, that acceptance of thoſe other acts, and theſe benefits of Juſtification &c. beſtowed on him by God, and not all Gods favour (and theſe benefits) ſuſpended, till the firſt receiving of this Sacrament. Only in caſe of precedent lapſes, which have for ſome time caſt a man out of Gods favour, when upon ſincere repentance and reformation he is reſtored to Gods favour again, then God in this Sacrament doth ſeale anew, that is, ſolemnly exhibit theſe benefits to him. And otherwiſe, when no ſuch lapſes have intervened, and ſo there is no need of this new ſealing or exhibiting, God doth yet confirme

Δέξαι, φάγε Κοινωνία τοῦ μυστηρίου

confirme and farther ratifie, what hath been before sufficiently done. By this explication of the meaning of the words may also be concluded what are the parts of this Sacrament, viz. (the same that of every fœderall rite) two literally, and two spiritually, in each, one on Gods part, the other on ours. On Gods part literally, his entertaining and *feeding* us at his *table*, 1. *Cor.*10.21. (but that, as in sacrifices of old, first furnished by the piety of the guests) and on our part literally, our partaking of that table, that Christian feast, 1 *Cor.* 10. 17. Then spiritually (or veiled under this literall, visible outside of a feast) 1. Gods solemn reaching out to us, as by a deed or instrument, what was by promise due to every penitent sinner, every worthy receiver, the broken body of *Christ*, that is, the benefits of his Death, which is the summe of that fervent forme of prayer used by the Priest and every receiver singly, at the minute of receiving the elements in that Sacrament, and that prayer part of the solemnity of the forme of the court, by which it is bestowed. Secondly, On our part, *annunciating* 1. *Cor.* 11. 26. that sacrifice of *Christs death*, which (was then immediately to come, but) is now long since performed upon the Crosse. Thus the *bitter herbs* are זכר a *memoriall*, or *commemoration*, of the bitter *Ægyptian servitude*, *Exod.* 12. 14. the *red wine* לזכר *for a memoriall* that *Pharaoh* wash'd himself in the blood of the children of *Israel*. So that precept *Exod.* 13. 8. is given by *Moses*, that in the Passover, they should *annunciate*, or *tell* of their *deliverance*, and thence they call the Paschal lesson הגדה, καλαγγελίαν, *annunciation*. See *Elias Levita* in *Thisbi*. And this *annunciation*, or shewing forth, is not only in respect of our selves in beleeving, and toward men in professing our faith in the crucified *Saviour*, and that with a kind of glorying, or rejoycing, but also toward God, pleading before him that sacrifice of his owne sonne, and through that humbly, and with affiance requiring the benefits thereof, grace and pardon to be bestowed on us, and at the time making use of that, which is one speciall benefit of his passion, that free accesse to the Father through him, *interceding for all men*, over all the world, *especially for Kings*, &c. 1 *Tim.* 2. 2. which from that constitution of S. *Paul* to *Timothy*, *Metropolitan* of all *Asia*, was received into the most ancient *Liturgies*, and made a solemn part of the ἐντεύξεις and εὐχαεισίαι *intercessions* and *Eucharisticall* devotions of the Church. Both these parts of the Sacrament are intimated by those two phrases mention'd in the two first observations. For the presentation of the Lamb on the table, and so of the Christian sacrifice, the crucified *Saviour* in the Christian feast, to be eaten of by us, notes Gods annunciating and attesting to us the benefits of *Christs* death, and so the commemorative Paschal forme notes our commemorating and annunciating that death of his to our selves, and others. And both these are contained in those different phrases of S. *Paul*, both used in this matter in severall places, the former, that the *broken bread* is the κοινωνία *communication* of his *body*, and so the latter 1 *Cor.* 11. 26. *As oft as you eat this bread, and drink this cup, ye annunciate the death of the Lord*, what God there bestowes on you, you annunciate to him, to your selves, and to others. From both which arises the aggravation of guilt of the *unworthy receiver*, that he is ἔνοχος σώματος *guilty of the body and blood of Christ*, v. 27. that is, that *Christ* that died for him, and is there communicated to him sacramentally, that is, visibly exhibited in that Sacrament, and by him supposed to be annunciated to God &c. is by his being unqualified, unprepared for the receiving the benefits of his death, utterly lost, frustrated in respect of him (as the impenitent is said to *tread under foot* the *blood* of *Christ*, the *blood* is as uneffectuall to him, as what is by him thrown on the earth, and trampled on, is like to be to him) and yet farther he is said ἐαυτῷ κρίμα ἐσθίειν καὶ πίνειν to *eat* and *drink damnation to himself*, v. 29. that is, where the *worthy receiver* hath the benefits of *Christs* death communicated to him in this feast, and so *eats* and *drinks salvation* to himself, this unworthy intruder doth on the contrary bring, by that means, punishments, and, if he repent not by the admonition of those *punishments*, *damnation* on himself. As for the elements in this Sacrament, *Bread*, and *Wine*, though by the προσφορὰ *offering* them to God, then by the Priests consecration, benediction, calling upon God over them, they become Gods, and so are called κυριακὸν δεῖπνον the *Lords supper* in opposition to ἴδιον δεῖπνον, every man's *own supper*, 1 *Cor.* 11. 21. and so are changed from common Bread and Wine, yet not so as to depart from their own nature, or to be really converted into the Body and Blood of *Christ*, save only in a spirituall sense, and sacramentally, acording to that of *Theodoret*, *Dial.* 2. Τὰ σύμβολα τοῦ σώματος τοῦ δεσποτικοῦ καὶ τοῦ αἵματος, μετὰ τὴν ἁγίασιν μεταβάλλεται. καὶ ἕτερα γίνεται ἀλλ' ὐκ οἰκείας ἐξίσταται φύσεως, μένει γὰρ ἔτι καὶ τὴν προτέραν οὐσίας, καὶ τὴν χήμαλιν, καὶ τὴν ὄψιν, καὶ ὁρατά ἐστι καὶ ἁπτά, οἷα καὶ πρότερον ἦν. *The symbols of our Lords body and blood, after the prayer of consecration, are changed and become other, but depart not from their own nature, for they remain in their former essence, and figure, and shape, and are visible, and sensible, such as before they were.* And accordingly these so many words are found used by diverse of the Ancients, μεταποίησις, μεταβολὴ, μεταῤῥύθμισις, μετάληψις, μετασοιχείωσις, each denoting *change*, but never μετουσίωσις, *transubstantiation*, or the like.

V. 29. *Not drink*] That *Christ* did after his resurrection, before his ascension, eat and drink with his Disciples seems to be affirmed by many places of Scripture, and those such as are to that sense interpreted by the Ancients. Thus *Act.* 10. 41. S. *Peter* saith, the *Disciples eate and drinke with him after his resurrection*, and that is used by him, as a proof of the reality and certainty of his resurrection, which it would not have been if they only had eate and dranke, and he had not. Thus when *Act.* 1. 4. it is said that *Christ* was συναλιζόμενος, &c. though perhaps that may be thought to signifie no more then his having *conversed* with them, and not necessarily to inferre his eating or drinking, yet both the Origination of the word ἅλς *salt*, and the Syriack and Arabick interpretation, make it signifie all one, as if it had been συνεσθίειν, and S. *Chrysostome* gives his judgement of it, that by it is meant that which the Apostles *Act.* 10. 41. use as an argument of *Christs* resurrection, their eating and drinking with him. And so *Theophylact*, and *Oecumenius*, συναλιζόμενος, τυτέστι κοινωνῶν ἁλῶν καὶ κοινωνῶν τραπέζης, it signifies *partaking of the table with them*, and on *Acts* 10. 41. the *Scholion* is, ἐντεῦθεν δὲ ἀνάστασιν τοῦ χριστοῦ διαβεβαιοῦ ἐκ τοῦ συμφαγεῖν αὐτῷ μετὰ τὴν ἀνάστασιν, *he confirmes the resurrection of Christ by their eating with him after it*, εἰ δὲ καὶ ἀναστὰς ἐποίησέ τι σημεῖον· αὐτὴ γὰρ ἡ ἀνάστασις μέγα σημεῖον ἦν· ταύτης δὲ οὐδὲν σημεῖον ἦν ὡς τὸ φαγεῖν καὶ πεῖν, *for after he was risen he did not work any miracle, for the resurrection it self was a great miracle, and of that none so great an evidence as to eat and drink.* So *Leontius de Sect.* act. 1. p. 530. C. Εἰ γὰρ λέγει φαγεῖν μετὰ τὴν ἀνάστασιν, τοῦτο δὲ οἰκονομίαν ἐποίησεν, ὐκ ὡς τοῦ ὄντι πεινῶν, ἀλλ' ἵνα δείξῃ τοῖς μαθηταῖς αὐτοῦ, ὅτι αὐτὸς ἦν ὁ ἀναστὰς ἐκ νεκρῶν, ὃν τρόπον καὶ τοῦ τύπους ἦλων λέγεται δεδειξέναι αὐτοῖς, *that he is said to eat after his resurrection, this he did by way of œconomy, not as being really hungry, but that he might shew his disciples, that he was risen from the dead, after the same manner, as he is said to have shewed the disciples the prints of the nailes.* And so * *Titus Bostrensis*, among the arguments *Christ* used to assure his disciples

Εδίξε κρίμα

Κυριακὸν δεῖπνον. Ἴδιον δεῖπνον.

Καλαγγέλλομεν

Συναλιζόμενος

Ἔνοχος σώματος

f. Οὐ μὴ πίω ἀπ' ἄρτι.

* S. tom. 4. Savil. ed. p 611.

* In Luc. p. 836. C.

ples of his resurrection, laying special weight on the ἐπιζητῆσαί τι βρώσιμον, καὶ φαγεῖν, *his asking for meat, and eating before them*, adding, οὐδὲ γὰρ ὡς δεομένης ἔτι τροφῆς ἡ σαρκὸς αὐτῷ ἔφαγε μετὰ τὴν ἀνάστασιν, *he eat after his resurrection, but not that his flesh wanted nourishment.* So *John* 21. 13. 'tis said of *Christ*, he took bread, and in like manner a *fish*, and *Lu.* 24. 30. he *lay down at meat with them*, and *took bread*, and not only gave to others, but v. 43. *taking a fish*, and *hony combe*, ἐνώπιον αὐτῶν ἔφαγεν, *he eat before them all*, and though there be not expresse mention there made of his drinking also, yet that affirmation of the Disciples, *Acts* 10. 41. referring clearly to that part of the story, and extending it self to the συνεπίομεν *we drank with him*, also, as well as the συνεφάγομεν, *we eat with him*, will be a proof and testimony of the one as well as the other. To this may be added the testimony of S. *Ignatius* in his *Epistle* to the Church of *Smyrna*, Μετὰ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν ὡς σαρκικὸς, καίπερ πνευματικῶς ἑνωθεὶς τῷ πατρὶ, *After his resurrection he eat and drank with them, as being in the flesh, although spiritually he were united to the father.* This being then on these grounds supposed, there is another possible way of interpreting this place of *Christ*, that he would *drink no more of the fruit of the vine, till he drank it new in the kingdome of his father*, viz. that the state of *Christ* after his resurrection is called *the kingdome of his father*, and that upon this ground, because at his resurrection *Christ* the son of God was instated in his Kingly office, and *all power* (as he saith after that time, *Mat.* 28. 18.) *was given unto him both in heaven and in earth*, in which respect it is, that the Gospel is ordinarily called *the kingdome of God*, and so among the Jewes, *saeculum Messiæ*, the *age of the Messias*, and the μέλλων αἰὼν *age to come*, which certainly commenced at the resurrection of *Christ*, as at his death the former age of the Law and Prophets was consummate or ended (and that perhaps the meaning of the τετέλεσται *Joh.* 19. 30. *It is finish'd.*) To this may those words of S. *Chrysostome* be applyed, when he saith of *Christ*, making mention of the *kingdome*, &c. περὶ ἀναστάσεως εἰσάγων λόγον εἰς μέσον, τὴν ἀνάστασιν ἔτω τὴν ἑαυτοῦ καλέσας, that *he proposes a discourse of the resurrection, and calls his own resurrection thus.* Yet because 'tis possible, and probable enough, that S. *Chrysostome* by the phrase περὶ ἀναστάσεως means the state and time of the *general resurrection*, not only of *Christs*, but of the Disciples also to whom he speakes, and with them of all others (and then accordingly ἀνάστασις ἑωυτῆ shall not only signifie the act of his rising out of the grave, but also the future state of *Christ* with them together after the final judgement) and because μεθ' ὑμῶν here added may seem to referre to that sense, and again because *drinking it new with them* may best be taken in a figurative sense, to expresse those heavenly festivals there vouchsafed to the Saints, received into communion of those joyes with *Christ*, and because the space between *Christs* Resurrection and Ascension, is in no other place of the New Testament expres'd by this phrase of *the kingdome of Christs father*, and lastly because 'tis not here the *kingdome of Christ* (to which it was pretended that his Resurrection instated him, and yet would not be perfectly true, as that excludes, or is taken abstracted from his Ascension) but *the kingdome of his father*, which belongs particularly to the time after the general resurrection, 1 *Cor.* 15. 24, and 28. (for then and not till then is the kingdome again *delivered up to the father.*) For these reasons, I say, that interpretation being laid aside, there is a second that offers it self, by observing the words or word ἀπ' ἄρτι or ἀπάρτι, and rendring that *within a while*, as seems to be most agreeable to the use of it, v. 64. of this chapter, and c. 23. 39. and *Joh* 1. 52. and *Rev.* 14. 13. as is shewed both by * *Euthymius's Scholion*, and by the Vulgar Latines *amodo* in all the places, and so also by the Context in those places; (see Note on c. 23. m.) If this be accepted, then the meaning will be, that *after a while*, or *within a short time* he means to part with them, and then, that is, after that short time, he will *drink no more of the fruit of the vine*, till he meet them again in Heaven, and *drink of that new wine*, that is, turn this bodily into a spiritual festival, expres'd by lying, as at meat, *with Abraham, Isaac and Jacob in the kingdome of heaven, Luke* 14. 15. As for *this fruit of the vine*, the corporal food, that he will then drink that with them in heaven, can no more be concluded from the, ἕως τῆς ἡμέρας ἐκείνης *until that day*, then that *Mary* ceased to be a Virgin, or had children after the birth of *Christ*, from the ἕως ὅ *until that*, *Mat.* 1. 25. But the truth is, there is yet a third way of interpreting this verse, which by comparing it with the words in S. *Luke* seems much the most probable of all, that this γέννημα τῆς ἀμπέλου *fruit of the vine* signifies the cup in the Passover peculiarly, or the *cup of Charity* in the *postcœnium* of the Passover, wherein the Sacrament of *Christs* blood was founded. For that *Christ* was now to dye, and neither before, nor after his death and resurrection, to eat any more Passovers with them, or any more to *drink this cup of Charity* now designed to a Christian use, is sufficiently evident. To this therefore is agreeable what he saith *Luke* 22. 15. *with desire have I desired to eat this passover with you, before I suffer*, meaning now to transmute this cup there into that Sacrament of Charity to be observed in the Christian Church for ever after. And therefore it is observable in S. *Luke*, that the words are directly applyed c. 22. 16. to the *Passover*, *I have desired to eate this passover, for I will no more eate* ἐξ αὐτοῦ *thereof*, or, *of that*, that is, of the Passover, &c. and by repeating of the words again, *of the cup*, v. 18. it is all reason that that be rendred *of the cup in the passover*, or the Sacramental cup of Charity, as the former of the bread in that *postcœnium.* This appears to me an unquestionable rendring and clearing of all difficulties, viz. that *Christ* will no more use these typical adumbrations, being himself now really to perform what was adumbrated by them, to passe suddainly from earth to heaven, through a Red sea of blood, and there to complete also the mystery of the Sacrament, by uniting his Disciples one to another, and making them all partakers of his riches there. And that this is fit to be preferred before the second interpretation by the rendring of ἀπάρτι *amodo within a while*, will be judged by the parallel phrases both in *Mark* and *Luke*, where 'tis οὐκέτι οὐ μὴ πίω, *I will from henceforth by no meanes drink*, &c. *Mar.* 14 25. and so once in *Luke* also, c. 22. 16. and the second time, οὐ μὴ πίω *I will not drink.*

V. 30. *Sung an Hymne*] It was the custome of the Jewes after supper to say Grace, and then to say or sing זמירות *verses* or *songs*, especially over the Paschall lambe, saith *Paulus Burgensis*, at which time, saith he, they were wont to sing from the 112 to the 119 *Psalm*, the matter of those *Psalmes* agreeing perfectly with the Paschal lambe. This may have been the Hymne, or rather Hymnes, or Psalmes, which *Christ* sang here with his disciples; see *P. Fagius* in *Annot.* upon the *Chaldee paraphrase*, *Deut.* 8. But 'tis also not improbable, that it was some other Hymne accommodated to this particular institution of *Christs*, and this sung by them all, in the same manner, as we read of the Christians Hymne, *Acts* 4. 24.

V. 59. *False-witnesse*] The profes'd coming in and entertaining of *false witnesses* against *Christ* will not seem strange, if it be remembred that among the Jewes in actions against seducers of the people, or false prophets, it was lawful to say any thing whether true or false, no man being permitted to say any thing in defence of them. In the condemning of other men they expected a day and a night, to see if any thing could be produced, which might profit the Prisoner, but not in

theſe caſes of falſe prophets, and ſeducers of the people to Idolatry; See *P. Fagius* in his Notes on the *Chald. Paraph.* on *Deut.* 13. 8. and *Maimonides* in *Hilcoth Sanhedr.* c. 11. So it is ſaid in the ſtory of *Steven*, they did ὑπεβάλλον ἄνδρας *ſuborne men*, and again ἴσης μάρτυρας ψευδεῖς v. 13. *they ſubſtituted falſe witneſſes*, &c. Beſides, the *Sanhedrim* were ſo reſolved to take away his life, that they did profeſſedly *ſeek falſe witneſſe* that ſhould come and ſwear any thing againſt him, v. 59. And what was here done in their proceſſe againſt him, is juſt the Antitype, or farther impletion of that which was firſt performed on *Jeremy*, c. 26. v. 8, 9.

Ὑπεβάλλον ἀνδρας.

i. Ἐξορκίζω

V. 63. *Adjure thee*] 'Twas a cuſtome among the Jews to Adjure, which was by ſome form of execration layd upon the perſon, if he did not ſpeak and anſwer truly; This among them obliged the perſon Adjured, as much as if he had taken an oath; and therefore *Chriſt*, though before he had *held his peace*, now being *adjured*, thinks himſelf bound to anſwer him. Many examples we have of this in the Old Teſtament, *Judg.* 17. 2. *the ſilver which thou haſt loſt, and about which thou didſt uſe execration*, that is, didſt adjure; So *Prov.* 29. 24. of the partaker with the thief, that is ſo ſecret, *he heareth curſing, and betrayeth it not*, that is, will not reveal, though he be adjured, 1 *Kings* 8. 31 *If any man ſin againſt his brother* ונשא בו אלה להאלתו *and he impoſe on him an imprecation to adjure him*, for ſo אלא ſignifies, *Pſal.* 10. 7. and is rendred by the *Chaldee paraphraſe*, לוטין *maledictions*, and ſo האלתו in *hiphil* is literally and critically *to make ſwear*, to *adjure*, and is expreſs'd by S. *Pauls* ὁρκίζω 1 *Theſſ.* 5. 27. *I bind you under the curſe of God.* The law concerning this we have *Levit.* 5. 1. *If a ſoul ſhall offend, and ſhall hear the voice of adjuration* or *execration*, and ſo *Numb.* 5. 21. where we have not ſimply האלה *execration*, but שבועת האלה *an oath of execration.*

k. Δεξιὰ δυνάμεως.

V. 64. *Power*] The *right hand of power* is the right hand of God the Father, who is call'd *power* by the *Hebrewes*; So *Jarchi* on *Numb.* 7. 10. *Moſes* received it not from their hands, till he was commanded from *the mouth of power*, and ſo the δεξιὰ μεγαλωσύνης, *the right hand of greatneſſe*, *Heb.* 8. 1. So 1 *Pet.* 4. 14. the *ſpirit of glory*, is the ſpirit of God.

Δεξιὰ μεγαλωσύνης. Πνεῦμα δόξης.

l. Διέῤῥηξεν ἱμάτια

V. 65. *Rent his clothes*] That *rending of clothes* was an expreſſion of indignation, holy zeal, and piety among the Jews, expreſs'd on ſeveral occaſions, eſpecially of grief in humiliation, and of anger on the hearing of any blaſphemous ſpeech, is ordinarily known by all. Only the difficulty here is, how this could be fit or proper for the high Prieſt to doe, which is made unlawfull for the Prieſts, *Levit.* 10. 6. 21. 10. Thus hath *Baronius* objected *Annal.* t. 1. *An. Ch.* 34. but the anſwer is eaſie, that that prohibition in *Levit.* extends only to the not tearing of the Sacerdotal garments, that is, of thoſe which are uſed only in the Prieſts office, *Exod.* 28. 32. and 39. 23. and agreeably the Jewes have a rule, *Qui dilaceraverit veſtes Sacerdotales, vapulabit, He that ſhall teare any of the Prieſts garments ſhall be beaten.* Beſides this, 'twas indeed alſo unlawful to enter into the court of the *Iſraelites* in the Temple with rent clothes, but that was unlawful to any other, as well as to a Prieſt, who differ'd not from others in this matter, ſave only in this one circumſtance, that the high Prieſt tore his garment from the bottome to the top, the reſt of the Prieſts and all others from the top to the bottome.

m. Ραπὶς

V. 67. *Smote him*, &c.] Ῥαπὶς is by *Heſychius* rendred ῥάβδος, a *rod* or *wand*, ῥαπίσαι, ῥάβδῳ πλῆξαι, ἢ ἀλοῆσαι, to *ſtrike* with a *rod* or to *threſh*, to uſe ſuch a ſtick as was ordinary in threſhing out corn, a *ſtaffe* or *cudgel*, & again ῥαπίζει, σκώπτει, ἀλοᾷ, παίζει μαστροῖ, τύπτει, to *ſtrike*, and to *mock*. But then the old *Greek* and *Latine Lexicon* hath it otherwiſe, ῥαπίζω *expalmo, alapo*, to *box*, or *ſtrike*, *with the hand*. And ſo * S. *Auguſtine* reads it, *Si cùm expalmaretur voluit ſe vindicare? Would he revenge himſelf, when he was box'd?* So *Nonnus* on *John*,

* To. 7 in Ep. Johan. t. 9. col. 684.

——————ἄχι δ' ἀνὴρ
Τολμηρὴ παλάμῃ ζαθέλιον ἐπάταξε παρειήν.

The rude man ſtruck his divine cheek with his audacious hand; and *Sedulius*,

——————*Non denique paſſim*
Vel colaphis pulſare caput, vel cædere palmis,
Aut ſpuere in faciem plebs execranda quievit.

The accurſed multitude ceaſed not to cuff him, or to ſtrike him with the palmes of their hands, or to ſpit on him. And ſo *Suidas*, ῥαπίσαι, πατάξαι ἢ γνάθον ἁπλῇ τῇ χειρὶ, it ſignifies to *ſtrike the cheek with the bare hand*; and ſo *Juvencus* of the paſſion of *Chriſt*.

Et palmæ in malis, colaphique in vertice crebri,
Inſultant,——and
——————*prophetabis cujus te palma cecidit,*

Their hands inſulted on his cheeks; and *Propheſie whoſe hand ſtruck thee*; and *Nonnus* again,

——————ἄλλος ἐπ' ἄλλῳ
Χερσὶν ἀμοιβαίῃσι παρηῒς ἄκρον ἀράσσων.

One after another by turnes gave him blowes on the cheek.

Paraphraſe.

CHAP. XXVII.

1. And having retired for a while the whole Sanhedrim conſiſting of chief Prieſts and Rulers of the people &c. met together in counſel, and there decreed, that he was to be put to death, and accordingly that they would preſſe the Roman Procurator to doe juſtice on him capitally.

1. WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death.]

2. And accordingly as one præcondemn'd by them, they bound him and

2. And when they had bound him, they] led *him* away, and delivered him to Pontius Pilate the Governour.

3. caſt by the Jewes Sanhedrim, wiſh'd that he had not done it, and was exceedingly grieved and afflicted in mind,

3. Then Judas that had betrayed him, when he ſaw that he was [condemned, repented himſelf,] and brought again the thirty pieces of ſilver to the chief prieſts and elders,

4. I have committed a foul ſin, in delivering up into your hands a moſt innocent perſon to be put to death.

4. Saying, [I have ſinned, in that I have betrayed the innocent blood.] And they ſaid, What *is that* to us? See thou *to that.*

5. And when they would not receive the money, he would not carry it back again, but threw it down as a deteſtable thing, that he was reſolved to rid his hands of, and leaving it in the Temple, departed to his home, and was there ſo affected with ſorrow and horrour and deſpair, that in a fit of melancholy or ſuffocation he ſuddenly fell down upon his face, and burſt, and dyed, Acts 1. 18.

a.

5. And he caſt down the pieces of ſilver in the temple, and * departed, and went and [a] hanged himſelf.]

* departing was ſtrangled, or fell into a fit of ſuffocation.

6. And

6. And the chief Prieſts took the ſilver pieces, and ſaid, It is not lawfull to put them into the treaſury, becauſe it is the [b] price of blood.]

6. And they of the Sanhedrim v. 3. ſeeing the money thus left in the temple, had ſome thoughts of putting it into the treaſury of the Temple, but conſidering that it was money given for the delivering one up to death, they conceived it not holy enough to be put in there. b.

7. And they took counſell, and bought with them the potters field to bury [c] ſtrangers in.]

7. And upon conſultation they decreed and reſolved in counſel, that the money (which they in this hurry did not neglect the diſpoſing of) ſhould be laid out for a pious uſe, to buy a piece of ground, which had been the Potters, for ſtrangers to bury their dead in. c.

8. Wherefore that field was] called, The field of blood, until this day.

8. This field was by the people, for all the hypocriſie of the Sanhedrim

9. (Then was fulfilled that which was ſpoken [by Jeremy the prophet] ſaying, And * they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value.

* I took Zech.

9. Firſt by Jeremiah in ſome prophecy of his not now remaining, but by tradition famed to be delivered by him, and from thoſe which heard it from Jeremy, received, and after repeated by Zachary, c.11.12. (as many other things of Jeremies are, which makes the Jews ſay that the ſpirit of Jeremy reſted on Zachary) which is the reaſon, that 'tis here cited as Jeremies, and not as Zacharies. (See note on Heb.8. a.)

10. And gave them for the Potters field, as the Lord appointed me.)

11. And Jeſus ſtood before the governour, and the governour asked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.]

11. And Jeſus was brought to the bar and examined, whether he were the Meſſias ſo long expected by that people, and he anſwered, Yes I am.

12. And when he was accuſed of the chiefe prieſts and elders, he anſwered nothing.]

12. And to all the accuſations ſent in againſt him by the Sanhedrim, whether by a written bill of theirs, or by ſome attorney inſtructed by them (themſelves coming not in, Joh. 18.28.) he made no kind of reply.

13. Then ſaith Pilate unto him, [Heareſt thou not how many things they witneſs againſt thee?]

13. Doſt thou not think fit to make apology for thy ſelf, hearing what charges are ſent in by the Sanhedrim, and thoſe ſufficiently teſtified againſt thee?

14. And he anſwered him to never a word, inſomuch that the governour marvelled greatly.]

14. All this would not move Chriſt to make any apology, or plea for himſelf, at which Pilate extremely wondred.

15. Now at *that* feaſt the governour was [d] wont to releaſe unto the people a priſoner, whom they would.]

15. Now this being the time of the yearly paſſover, a ſolemn feaſt of the Jews, 'twas cuſtomary with the Procurator to gratifie the Jews, by pardoning ſome priſoner of that nation, and that it might be the greater obligation to them, to give them liberty to chooſe whom they pleaſed, by votes of the people. d.

16. And they had then a notable priſoner called Barabbas.

17. Therefore when they were gathered together, Pilate ſaid unto them, Whom will yee that I releaſe unto you? Barabbas or Jeſus [which is called Chriſt?]

17 Which by many is taken to be the Meſſias.

18. For he knew that for envie they had delivered him.

18. That which moved him to make this propoſal, was, becauſe he knew, 'twas matter of malice in ſome great perſons among them, (wherein the multitude of the people were not concerned) that Chriſt was thus perſecuted, and ſo that the multitude might probably be pleaſed to have him releaſed.

19 When he was ſet down on the judgement ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man, for I have ſuffered many things this day in a dream becauſe of him.]

19. And this he would have been very glad of, becauſe when he was on the bench, his wife ſent him a meſſage, how ſhe had been much troubled in a dream, and by thoſe terrors incited to ſtop him from giving ſentence of death againſt Jeſus.

20. But the chief prieſts and elders perſwaded the multitude, that they ſhould ask Barabbas and deſtroy Jeſus.]

20. But they of the Sanhedrim prevailed with the multitude, that they ſhould make choice of Barabbas, and by cry and clamour require Jeſus to be put to death.

21. Then the Governour anſwered and ſaid unto them, Whether of the twain [will ye that I releaſe unto you?] they ſaid, Barabbas.

21. do you chooſe to have releaſed, or pardoned, according to that cuſtom, v.15.

22. Pilate ſaid unto them, What ſhall I do then with Jeſus, which is called Chriſt? [They all ſaid unto him,] Let him be crucified.

22. The whole multitude inſtigated by the Sanhedrim, cried out, v. 23.

23. And the Governour ſaid, Why, what evil hath he done? [But they cried out the more, ſaying, Let him be crucified.]

23. But the more Pilate ſeemed to believe him guiltleſs, the more violent were they in their clamours that he ſhould be put to death.

24. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye *to it*.]

24. When Pilate diſcerned this, that his expreſſing his opinion of Chriſts innocence did not at all allay the peoples violence, but that contrariwiſe it made them ready to mutine, put them into a rage and diſtemper, he ſolemnly called for water, and in the preſence of them all waſht his hands, deſirous thereby to free himſelf of all guilt in doing any thing in this matter, and ſaid, I will be guiltleſs, it ſhall (or, let the whole matter) lye upon you.

25. Then anſwered all the people and ſaid, His blood *be* on us and on our children.]

25. And the whole people cried out, let it be ſo, what ever guilt there is in putting him to death, let it lye upon us and our poſterity.

26. Then releaſed he Barabbas unto them, and [when he had ſcourged Jeſus, he delivered him to be crucified.]

26. though he had intended to inflict no other puniſhment on Chriſt, but that of ſcourging, Lu.23.16,22. (and therefore it appears, Joh.19.1. that Pilate ſcourged him long before he ſentenced him to crucifixion, v.16. nay after the ſcourging he was very induſtrious to have ſaved his life, v.4,8,12. and Mat.23.24. ſcourging is the puniſhment of ſome that were not killed) yet upon this importunity of the people, which he did not think fit to reſiſt, to that of ſcourging he ſuperadded the ſentence of death, crucifixion alſo, which was wont to have ſcourging preparative to it; ſee note on Lu.23. b.

27. The whole band that guarded the Temple, came, and ſurrounded him, as a guard to a malefactor.

27. Then the ſouldiers of the governour took Jeſus into the common hall, and gathered unto him the whole band *of ſouldiers.*]

28. robe of ſtate, ſuch as perſons of honour wear in publick aſſemblies.

28. And they ſtripped him, and put on him a ſcarlet [robe.]

29. And to make him ſomewhat which might look like a crown, they took thorns, and platted them into that form, and put it on his head, and in ſtead of a ſcepter in his hand; they gave him a reed, and made him hold it in his right hand in a kind of ſtate;

29. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand;] and they bowed the knee before him, and mocked him, ſaying, Hail King of the Jews.

30,31. And having thus dealt with him as a Mock-King, and derided him long enough that way, they then took the reed out of his hands, and ſpit upon him, and ſmote him on the head, and took off the robe of ſtate, and put his own cloaths on him again, by this ceremony ſignifying the dethroning him from his pretended kingdom, and then carried him to the place of crucifixion.

30. And they ſpit upon him, and took the reed, and ſmote him on the head.

31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.]

32. they lighted on Simon of Cyrene, whether as a favourer of Chriſt, or as one which caſually paſt by at that time (ſee Mar.15.21.) and him (either without conſideration who it was, or elſe particularly as a favourer of Chriſt, and ſo by the Jews inſtigation) they preſt, as uſually they did men, to bear burthens, (ſee note on c.5.41.) forcing him to carry the Croſs after him, Lu.23.26. to the place of crucifying.

e.

32. And as they came out, [they found a man of Cyrene, Simon by name, him they compelled to e bear his croſs.]

33. And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcull.

f.

34. bitter poyſonous ingredients to haſten death.

34. They gave him vineger to drink mingled with [f gall.] and when he had taſted *thereof* he would not drink.

35. And they that faſtned him to the Croſs, the Executioners, ſtripped him, and then divided his garments, all but the inner garment, into four parts, and took every man one, but the inner having no ſeam in it, they rent not aſunder, but caſt lots for it.

35. * And they crucified him, and parted his garments, caſting lots.] that it might be fulfilled which was ſpoken by the Prophet, They parted my garments among them, and upon my veſture did they caſt lots.

* And when they had crucified him, they parted, &c. Gr. διεμερισαντο τα ἱματια αὐτου

36. And ſitting down they watched him there.

37. Indictment, or crime pretended, for which he was crucified, ſee note on Mar.15.b.

37. And ſet up over his head his [accuſation] written, This is Jeſus the King of the Jews.

38. Then were there two thieves crucified with him, one on the right hand, and another on the left.

39. in words and geſtures expreſſed ſcorn and deteſtation againſt him,

39. And they that paſſed by [reviled him, wagging their heads,]

40. You that ſaid you could deſtroy the Temple of Jeruſalem (which he did not, but ſpake of the death of his body, which he ſaid he would raiſe up again in three days.)

40. And ſaying, [Thou that deſtroyeſt the temple, and buildeſt *it* in three days,] ſave thy ſelf, if thou be the ſon of God, come down from the croſs.

41. thoſe of the Sanhedrim that were there, derided him, and ſaid,

41. Likewiſe alſo [the chief prieſts mocking him, with the Scribes and Elders, ſaid,]

42. He pretended to do miracles in curing of the blind, &c. why can he not now deliver himſelf? If he be the Meſſias propheciſed of among the Jews, let him now free himſelf from death, and then we ſhall have ſome inducement to believe him.

42. He ſaved others, himſelf he cannot ſave; If he be the king of Iſrael, let him now come down from the croſs, and we will believe him.]

g.

43. if he have any ſpecial favour unto him, and will own him, (as he pretended) to be his ſon.

43. He truſted in God, Let him deliver him now [if he g * will have him, for he ſaid, I am the ſon of God.]

* delighteth in him.

h.

44. And one of the thieves that was crucified with him, ſpake to the ſame purpoſe, Lu.23.39. but the other found fault with him for it.

44. The h thieves alſo which were crucified with him, caſt the ſame in his teeth.]

45. Now from twelve of the clock till three there was an eclipſe or obſcuration of the ſun, and conſequently darkneſs over all Palæſtine and far beyond over other parts.

45. Now from the ſixth hour there was darkneſs over all the land, until the ninth hour.]

46. reciting in Syriack the 22 Pſalm or ſome part of it, by that teſtifying that he was the Meſſias, for whom that Pſalm was indited, and in whom 'twas all fulfilled, and he began at the beginning of the Pſalm, thoſe words, which being tranſlated ſignifie,

46. And about the ninth hour Jeſus cried with a loud voice, [ſaying, Eli, Eli, lama ſabacthani, that is to ſay,] My God, my God, why haſt thou forſaken me?

47. And ſome that heard the word Eli, but little elſe, conceived ridiculouſly that he had mentioned Elias's name, and called him to come unto him, and reſcue him, and this was generally whiſpered and talkt about among them.

47. Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias,]

48. And ſtraightway one of them ran, and took a ſpunge, and filled *it* with vineger, and put *it* on a reed, and gave him to drink.

49. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50. Again Jeſus ſaid aloud, Father, into thy hands I commend my ſpirit, Lu.23.46. and with thoſe words he gave up the ghoſt.

50. Jeſus when he had cried again with a loud voice, yeelded up the ghoſt.]

51. And behold the wall or partition made of ſtone, which covered or veiled the ſanctuary from the court, where the people aſſembled, or elſe that covered the Holy of holyes from the Sanctuary. See note on Lu.23.d.

i.

51. And behold, the vaile of the Temple] was rent in twain from the top to the bottom, and the i earth did quake, and the * rocks rent.

* ſtones or rocks.

52. And

52. And the graves were opened, and [many bodies of Saints which ſlept aroſe,

53. And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many,]

52,53. many bodies of pious men, which had been dead, aroſe out of their graves, and after his reſurrection they alſo went into the city of Jeruſalem, and were there ſeen and known by many.

* guarding τηροῦντες

54. Now when the [Centurion and they] that were with him * watching Jeſus, ſaw the earthquake, and thoſe things which were done, they feared greatly, ſaying, Truly this was the ſon of God.

54. Captain of the Roman guards, and the ſouldiers.

55. And many women were there (beholding a far off] which [followed Jeſus from Galilee miniſtring unto him.]

55. had followed and gone along in Jeſus's company ever ſince he came out of Galilee, to provide diet and neceſſaries for him.

56. Among which was Mary Magdalen, and Mary the mother of James and Joſes, and [the mother of Zebedee's children.]

56. Salome, Mar. 15.40. the mother of James and John his diſciples.

57. When the even was come, there came a rich man of [k] Arimathea, named Joſeph, who alſo himſelf [was Jeſus diſciple.]

57. had embraced the faith of Chriſt. k.

58. He went to Pilate, and begged the body of Jeſus; then Pilate commanded the body to be delivered.

59. And when Joſeph had taken the body, he wrapped it in a clean linen cloth.

60. And laid it [in his own new Tomb, which he had hewn out of the rock, and he rolled a great ſtone to the dore of the] ſepulchre, and departed.

60. in a new tomb which he had provided for himſelf, hewn out of a rock, and rolled a great ſtone to the place of entrance into the

61. And there was Mary Magdalen, and the other Mary ſitting over againſt the ſepulchre.

62. Now the next day, that followed the day of the preparation,] the chief prieſts and Phariſees came together unto Pilate.

62. after the day was ended whereon he was crucified, probably on Friday evening.

63. Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again.

† deceit πλάνη

64. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead, ſo the laſt † errour, ſhall be worſe then the firſt.]

64 And therefore to prevent any more ſeduction of the people in this matter, be pleaſed to appoint a guard to attend the ſepulchre until that third day be paſt, leſt his diſciples that cannot but remember his words, do accordingly come and take away his body out of the grave in the night time, and then perſwade the people, that he is riſen from the dead, which if it ſhould happen, the peoples belief that he is riſen from the dead, would prove a more dangerous ſeduction than any they have yet faln into.

* guard, go, ſecure it as you know. κουσωδίαν, ἀπάγετε, ἀσφαλίσασθε ὡς οἴδατε. † with a guard, μετὰ τῆς κουσωδίας.

65. Pilate ſaid unto them, Ye have a [* watch, go your way, and make it as ſure as you can.]

65. guard of Roman ſouldiers at your ſervice (ſee note on Lu.22.1.) Go and uſe any means that you know or are wont to uſe, to ſecure the grave.

66. So they went and made the ſepulchre ſure, [ſealing the ſtone, † and ſetting a watch.]

66. by two means, 1. by faſtning a ſeal upon the ſtone, that they might diſcern, if it were opened, and 2. making uſe of a guard of ſouldiers to watch and keep it.

Annotations on Chap. XXVII.

a. Ἀπήγξατο

V.5. *Hanged himſelf*] What is here meant by ἀπήγξατο, or how 'tis reconcileable with what is related of *Judas*, *Act.* 1. 18. hath been a matter of ſome doubt and difficulty. That he hanged himſelf, is affirmed by many of the Ancients, *Origen*, and S. *Chryſoſtome*, and his followers, and *Juvencus*, and *Leo*, but eſpecially by the *Epiſtle* that bears the name of *Ignatius* to the *Philippians*, but ſure was not written by him. And ſome reverence is due to theſe authorities; Otherwiſe that which the words moſt eaſily and promptly bear, and which they might poſſibly mean by thoſe words, which we interpret to *hanging*, is this, that he fell into a *violent ſuffocating* fit of *ſadneſs* or *melancholy*, and grieved ſo exceſſively, as to wiſh himſelf dead, and then ſuddenly *fell flat upon his face* (for ſo *Heſychius* renders πρηνὴς ὅτι πρόπτωτος πεπλωκώς, only *falling on the face*, not down any *ſteep place*) and then *burſt*, *Act.* 1.18. And *Phavorinus*, Πρηνὴς εἰς τὴν προοδον, ὅτι στόματος, ὅτι προσώπου, it ſignifies *falling forward on the mouth, on the face*, and πρηνὴς κεῖσθαι λέγεται ὁ ὅτι στόμα κείμενος, ὁ δὲ ἀνάπαλιν ὕπτιος. *He is ſaid to lye* πρηνὴς *who lyeth upon the face, and oppoſite thereto is lying on the back.* This ſeems to be * *Theophylact*'s underſtanding of it, who ſpeaking of the exceſſive ſorrow, that the inceſtuous *Corinthian*, if not timely abſolved, might probably fall into, expreſſeth it by εἰς ἀγχόνην ἦξη ὡς Ἰούδας *coming to a ſuffocation, as Judas did.* And this ſeems to have cauſed *Oecumenius* on the *Acts*, having reſolved that he died not by hanging, to fly to ſome fables of *Papias*, of his being ſo ſwoln, that he could not paſs by a chariot in the way, &c. In which fable I ſuppoſe there might probably be ſo much truth, that by this fit of extreme melancholy he was ſo ſwoln, that, as the Text ſaith, *he burſt aſunder, and his bowels guſhed out.* So in *Ælian*, where 'tis ſaid of *Poliager*, κωμῳδούμενον ἀπήγξατο, *being reproach'd he was ſuffocated*, that is to be interpreted by the words immediately precedent, σκώμματα μόνον ἐλύπησε πολλάκις, ἀλλὰ καὶ ἀπέκτεινε, *ſcoffs have not onely grieved men often, but alſo killed them with grief.* Thus in * *Chryſoſtome* τῷ ζωῇ δὲ ὅτι ἀπάγχεσθαι, is *to be ſuffocated through grief* (*ſtrangled* as it were, or) miſerably *affected with conſcience*; And though it ſignifie not in this ſenſe *to die*, yet it doth note a violent *diſeaſe*, *ſtifling* and *ſuffocating* for want of vent, and affecting the patient ſo, as to produce that death, which *Judas* ſoon came to after this, falling upon his face, and then (as upon a violent ſtopping all natural paſſages, which the violence of deſpair had wrought in him (*burſting aſunder*, his guts breaking out at his *navel*, *Act.* 1.18. That exceeding horrour and grief being the only thing here mention'd, (as that which immediately followed, and came in naturally at that point of the ſtory) the death it ſelf following (it is not certain how long) after, and ſo particularly mention'd by S. *Luke* in the *Acts*, on the occaſion of the election of a Succeſſor into his place. Thus the Hebrew חנק that is rendred in the old Teſtament by ἀπάγξαι, ſignifies *to be choaked*, or *ſuffocated*, not only with an

* Hom. 22. ad Antioch.

* In 1 Cor. 5.7.

halter, but with an exceſſive grief, or trouble on the ſoul, and in the Arabick, among the Phyſicians, it ſignifies an *angina*, and the *ſuffocating of* the *mother* in *Avicen*, ſo alſo חאנק is that *ſuffocation* of the body in time of ſleep, which they call *incubus*, or the *nightmare*. And for the uſe of it in the *Bible*, 'twill be obſervable how 'tis uſed *Tobit* 3.11. where the woman that had been ſo reproached for *killing her ſeven huſbands*, hearing it, ἐλυπήθη σφόδρα, ὥστε ἀπάγξασθαι, *grieved extreamly, ſo as* (not to *hang* her ſelf ſure, for the ſtory ſhews ſhe d d not ſo, but ſo as) to fall into a deep melancholy, a ſpice of this diſeaſe of ſuffocation, a conſequent of which was her *wiſhing her ſelf dead*, as ſhe expreſſes it v.13. εἶπον ἀπολῦσαί με ἀπὸ τῆς γῆς, *I deſired that thou wouldſt take me away from the earth, and why ſhould I live any longer?* v.15. and εἰ μὴ δοκεῖ σοι ἀποκτεῖναί με, *If thou do not think good to kill me*, &c. And though one paſſage v.10. ſeem to incline the other way, as when upon conſideration of the reproach, and ſadneſs that would come upon her father, ſhe repreſſeth her deſign *If I ſhall do this, it ſhall be a reproach*, &c. yet this is not of much validity, becauſe this conſideration might be made uſe of to diſpel her melancholy, that grew ſo violently upon her, and to divert her to a more profitable courſe, commending of her ſtate to God in prayer, as ſhe did v.11. and this as fitly and as properly as from the intention of hanging her ſelf. Adde to this, that ſhe that was ſo pious a perſon, and prayes ſo heartily, v.11,12. (and in that prayer confeſſes no ſuch guilt, but only, *I have deſired thee to releaſe me from the earth*, and in her prayer continues of that mind, *why ſhould I live any longer?*) cannot reaſonably without evidence be accuſed of ſo foul intentions of hanging or murthering of her ſelf. A parallel place and condition is that of *Job* 7.15. *my ſoul chooſeth ſtrangling*, there the Hebrew מחנק is by *Aquila* rendred ἀσχόνη, but by the *Septuagint* 'tis expreſs'd by ἀπαλλάξῃς ἀπὸ πνεύματός με ψυχήν μου, a kind of *ſuffocating* and (*depriving of breath*) *ſtrangling* of the *ſoul*. The ſame word is by the prophet *Nahum* uſed of the Lion killing his prey, מחנק *Nah.*2.12. and is rendred ἀπάνιγειν *ſuffocation*. The Syriack and Arabick uſe it *Mat.*13.7. of the *thorns choaking the corn*, וחנקה, καὶ συνέπνιξαν, and ſo *Lu.*8. and 2 *Cor.*4.8. נתחנק *ſuffocated*, inſtead of στενοχωρούμενοι, *brought to thoſe great ſtreights* or *anguſtiæ*, and ſo in the Syriack, *Mar.*5.13. ואתחנקו and *they were ſuffocated* (not *hang'd*, but *drowned*) *in the water*. And in this place the Syriack reads of *Judas*, that going away חנק נפשה *ſuffocavit animam ſuam, he ſuffocated his ſoul*, which ſurely may be taken in that larger ſenſe of the word, and not neceſſarily in the ſtricter for that of *hanging himſelf*, when the Sacred Story in another place mentions another death for him. 'Tis true, that very phraſe which is here, is uſed of *Achitophel*, 2 *Sam.* 17.23. who, as 'tis generally reſolved, *hanged himſelf*; but perhaps it might be probable enough that this ſtare aſſigned to *Judas* at this time, viz. a ſuffocation, and with it a wiſhing to die, and a huge melancholy growing into a mortal diſeaſe, might be applied to *Achitophel* alſo, and the rather, becauſe 'tis added, after ἀπήγξατο *he was ſuffocated*, καὶ ἀπέθανε *and he died*, which may argue, that his death ſucceeded or followed the ἀπήγξατο, not that that it ſelf was the particular notation of the kind of his death. But however there will not be altogether the ſame reaſons of applying this obſervation to *Achitophel*, as to *Judas*, becauſe *Achitophels* death is not in any other place deſcribed to be another kind of death, as *Judas*'s is, viz. *falling down flat on his face*, and then *burſting* and *letting out his bowels*, which kind of death is that which men oppreſs'd with this diſeaſe of grief do moſt frequently fall under.

b. Τιμὴ αἵματος.

V.6. *Price of blood*] 'Twas a cuſtome among the Jews, imitated by the firſt Chriſtians, that it ſhould not be lawfull for executioners to offer any thing, or for any alms to be received from them (the ſame alſo of money, that came out of the Publicans, or Quæſtors exchequer) ſo ſaith *Clement* in *Conſtit.* τῶν δημίων καὶ δεκλάτων καὶ πορνοβοσκῶν, that *the offerings of executioners are not acceptable*, or *fit to be received*, and ſo by analogy any money by which a life is bought, might not be put into the treaſury, it was *the price of blood*, and the field bought with it call'd *the field of blood*.

c. Ξένοις.

V.7. *Strangers*] The *ſtrangers* here may be either 1. men of other nations, and then the thing from hence obſervable is, that they would not have commerce with them, even when they were dead, and therefore provided a ſeparate place for them. Or 2ly, (which is more likely) the Jews, which coming from far to *Jeruſalem* to ſacrifice, &c. *died* there, before their return, and ſo the *Prieſts* took this care to provide a *burying place* for them; Theſe perhaps are the οἱ ἐπιδημοῦντες Ῥωμαῖοι *Act.*2.10. thoſe Jews that travelled from *Rome* thither.

d. Ἀπολύειν τινα δέσμιον τῷ ὄχλῳ.

V.15. *Wont to releaſe*] This cuſtome was no cuſtome of the Jews while the power was in their hands, but *ad faciendum populum*, a piece of popularity, a grace, or favour of the *Procurator*, brought in by *Pilate*, v.15. And thus the ſucceeding *Emperours*, *Valentinian*, *Theodoſius*, *Arcadius* by a general law commanded the Judges that on the firſt day of the Paſſover all the priſoners of the Jews, but thoſe which were committed for ſome certain faults, ſhould be releaſed. Of the ſame nature is the peoples *demanding* him to be put to *death*, giving their *ſuffrages*, v.22. and *Luke* 23.23. *Joh* 9.17. which is mentioned alſo by S. *Paul*, *Acts* 26.10. and was a Roman cuſtome, *Ne poſſent Conſules injuſſu populi in caput civis animadvertere*, ſaith *Pomponius*. See *Rewardus ad leg.*12 *Tab.* c.24. And it ſeemeth, it was put into the *twelve tables*, *De capite civis niſi per maximum comitatum nè ferunto*, as *Tully* cites it, *De leg.*l.3. All to this purpoſe, that the people had their voyce in putting any freeman to death.

e. Αἴρειν σταυρόν.

V.32. *Bear his croſs*] It was the cuſtome in that puniſhment of crucifixion, that he that was to be executed, ſhould himſelf carry the Croſs. So *Plutarch de ſera Numin. vind.* ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὑτῷ σταυρόν. Hence came the name of *Furcifer*, grown proverbial ſince. So *Artemidorus*, Ὀνειρ. l.2. c.61. ὁ μέλλων σταυρῷ περιπλέεσθαι, πρότερον αὐλὸν βαστάζει. So *Nonius* out of *Plautus*, *Patibulum ferat per urbem, deinde affigatur cruci: let him carry it through the city, and then be faſtned to it.* This it ſeems by *Joh.*19.17. *Chriſt* carried himſelf, but it being ſo great a burthen (and perhaps not well ſupportable by all that were to ſuffer) they uſed ἀγγαρεύειν to preſs ſome body elſe, as a porter, or burthen-bearer, to carry it after, or near the perſon that was to ſuffer, that ſo he might have the ſolemn diſgrace, though not pain of it.

Ἀγγαρεύειν.

f. Χολή.

V.34. *Gall*] χολὴ here ſignifies all kind of *bitter poyſonous ſpices* or *mixtures*, which S. *Mark* in ſetting down this ſtory, determines to be *Myrrhe*. The Hebrew ראש ſignifies two things, *gall*, and a moſt *poyſonous herb*, and the Greek χολὴ ſignifying one of theſe, *gall*, is put (*Deut.* 29.18. and 32.32.) for the other, the *poyſonous herb*, ῥίζα φύουσα ἐν χολῇ, where the Hebrew is beſt rendred, *a root ſprouting out with that moſt poyſonous herb*, and ſo the word χολὴ, joyn'd with πικρίας, is uſed by S. *Peter* of *Simon Magus* (ſee note on *Acts* 8. d.) though Metaphorical. So again the Hebrew חמה ſignifies both *anger* and *poyſon*; and ſo from theſe uſages in the Hebrew Language, it comes to paſs very conſequently, that the word χολὴ in Greek being (as it denotes *choler* or *anger*) all one with θυμὸς *wrath*, both theſe words χολὴ and θυμὸς are uſed promiſcuouſly,

promiſcuouſly, and both in the Old Teſtament taken generally for *poyſon*, which being mix'd with wine, ſtupified and aſtoniſhed the perſon that drank it, and was ordinarily given to them that were put to death. So in the laſt of the *Proverbs give ſtrong drink to them that are ready to die:* Where the Hebrew *Sichar*, ſoftned by the Greek into σικέρα ſignifies, ſaith S. *Baſil*, πᾶν τὸ δυνάμενον μέθην ἐμποιῆσαι *all that can cauſe drunkenneſs*. So *Pſ.* 60. 3. οἶνον κατανύξεως *the wine of ſtupidity* is by the *Chaldee* rendred the *wine of malediction*, ſuch as is given to them that are to be executed, of which ſaith *Rabbi Shelomo*, that it *obnubilates the heart, and ſtrikes the brain*, that is, diſturbs and takes away the ſenſes. And accordingly S. *Paul* uſeth πνεῦμα κατανύξεως, *Rom.* 11. for the *ſpirit of ſtupidity*, or *ſlumber, having eyes and not ſeeing*, &c. Thus οἶνος θυμοῦ *Apoc.* 14. 10. is not *the wine of Gods wrath*, but the *wine* mix'd with all theſe *ſtupifying ſpices*, that is, the ſtupifying and aſtoniſhing judgments of God. And the ſame is expreſs'd in the *Pſalmiſt*, *Pſal.* 75. 9. by the phraſe of οἶνον ἀκράτου πλήρης κεράσματος, *wine pure* (*unmix'd* from water, or any ſoftening allaying mixture) and *full of* all theſe *poyſonous, ſtupifying ingredients*, and ſo, in like manner, by the οἶνος ἄκρατος κεκερασμένος in that place of *Rev.* 14. 10. the *unmix'd wine, mix'd*, which is there the *periphraſis* of οἶνος θυμοῦ, or the οἶνος ἐσμυρνισμένος in S. *Marke*, the *wine with myrrh* in it. This it ſeems being uſefull to open the pores, and haſten death, *Chriſt* refuſed to take, meaning to make good his own words of *Ego pono, I lay down my life*, not for his will only but the act alſo, and ſo though he gave way to naturall things to work, yet he reſerved all to his own power, and ſo when he had done all that he would, he ſayeth, *it is finiſh'd Joh.* 19. 30. and *bowed the head and gave up the ghoſt*. And this was it, that the *Centurion* conſidering was *amazed* at *Mar.* 15. 39.

Πῶμα κατανύξεως.

Οἶνος θυμοῦ

Οἶνος ἄκρατος κεκερασμένος.

Οἶνος ἐσμυρνισμένος

V. 43. *Will*] The word θέλω is uſed by the *Greek tranſlators* of the Old Teſtament, and writers of the New, ſometimes in a notion which ſeldome belongs to it in other authors, as when 1 *Sam.* 18. 22. θέλει ἐν σοὶ ὁ βασιλεύς, *the King delighteth* or *taketh pleaſure in thee*. So 2 *Sam.* 15. 26. and very frequently in other places, upon this ground, that the Hebrew חָפֵץ which ſignifies *to will*, ſignifies alſo *to delight in*, and ſo is rendred εὐδοκέω, as well as θέλω, and when θέλω, it is taken in the ſame ſenſe, as if it were εὐδοκέω, And ſo 'tis here, for *Pſal* 22. 8. (from whence theſe words are taken, and from the tranſlatours there θέλει retained for חָפֵץ) we ordinarily render it, *let him deliver him, if he delighteth in him*, In like manner as *Tob.* 13. 6. Τίς γινώσκει, εἰ θελήσει ὑμᾶς, *who knowes if he will accept*, or *be pleaſed with you*? Thus in a fragment of *Perictyone* the Pythagorean in * *Stobeus*, Εθελήσει ἡ ἀνδρα, *She ſhall be kind to her husband*. Thus, *Col.* 2. 18. θέλων ἐν ταπινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων is one that *delighteth*, or *pleaſeth himſelf in that kind of humility*, and *worſhip of Angels*, that acquieſces in it. And ſo 1 *Cor.* 7. 36. θέλει ſignifies that which he *hath a mind to*.

g. Θέλω

* p. 488

V. 44. *Theeves*] That which is here affirm'd of the *robbers* in the Plurall number ſeems to be underſtood in the Singular, only of one of them, *Lu.* 23. 39. the other praying unto him and beleiving on him: ſeverall examples of the like formes of ſpeech ſeem to be in this book, ch. 26. 8. *when his diſciples ſaw it they had indignation*, whereas only *Judas* was diſpleaſed at it, ſaith S. *John* c. 12. 4. So c. 21. *Looſe them* (the *aſſe* and the *foal*) is *Mar.* 11. 2. *a colt tyed, looſe him*. And this by an ordinary figure (which the Græcians call κοινότης or σύλληψις) frequently uſed in all languages. So when *Joh.* 13. 28. 'tis ſaid, that *none of thoſe that lay at meat with Chriſt knew to what purpoſe he ſpake to Judas, What thou doſt, doe quickly* 'tis not to be concluded, that *John* (who v. 25. *asked*, and was told v. 26. who 'twas *that ſhould betray him*) was included in that number, of thoſe that *knew not*. So *Heb.* 11. 37. ἐπρίσθησαν *they were ſawn aſunder* in the Plural, which yet is not found to belong to any, but to *Iſaias* onely. But it is alſo poſſible, that both theſe theeves might at firſt blaſpheme and reproach him, and afterwards *one* of them confeſſe him, and pray to him. Thus *Proſper* underſtands it, *cont. Collat.* c. 12. *Cùm aliquandiu blaſphemaſſet in Jeſum Chriſtum, repentè eſt mutatus*, &c. *when for ſome time he had railed on Jeſus, he was ſuddenly changed*. And ſo *Titus Boſtrenſis*, p. 833. B. ἐν ἀρχῇ μὲν οἱ δύο λῃσαὶ παρεπλήσια τοῖς Ἰουδαίοις ἐφθέγγοντο ἴσως τινα παρ' αὐτῶν βοηθειαν ἐντεῦθεν μισθοδοκῶντες εἰς ἄφεσιν. *At firſt the two theeves ſpake as the Jewes did, perhaps by that means expecting ſome helpe from them toward getting their pardon*, but that expectation being fruſtrated, and *hearing him pray for his crucifiers*, Lu. 23. 34. *one was thereby wrought on*, v. 40. And if ſo, then the words here will refer to the former time, and in S. *Luke* to the latter.

h. Λῃσταὶ

V. 51. *Earth did quake*] This is conceived by ſome to be the Earthquake that *Macrobius* mentions as the *greateſt*, ſaith he, *which in the memory of mortall man was ever known*, in the reign of *Tiberius Cæſar*, twelve cities of *Aſia* being deſtroyed by it, ſee *Marcil. Ficinus de rel.* p. 78. The ſame is mention'd by *Pliny. Nat. Hiſt.* l. 2. c. 48. But it doth not by the Text here appear that this earthquake belong'd to any thing but the Temple of *Jeruſalem*, the parts of which are mention'd, the *veile*, and the *ground*, and the ſtones of the *building*, and the *tombs*, &c. And 'its not improbable that this prodigie was ſhewed particularly on this place, to foretell the deſtruction of the Temple and ſervice, upon their crucifying of *Chriſt*. So ch. 28. 2. where there is mention'd μέγας σεισμὸς, *a great ſhaking*, it is not to be imagined that this was a ſhaking of the whole earth, but at the moſt of that part, where the grave was. Nay there being no mention of the earth in that place, it is not improbable that σεισμὸς ſhould there ſignifie that *concuſſion* of the *aire*, joyn'd with thunder &c. with which Angels are wont to deſcend, when they appear, for ſo it immediately followes there, *For the Angel of the Lord deſcended*, &c.

i. Ἐσείσθη ἡ γῆ

V. 57. *Arimathea*] *Arimathea* is the place where *Samuel* was born and brought up, called by the Hebrewes *Ramathaim Sophim*, in Greek Ἁρμαθαΐμ.

k. Ἀριμαθέα

CHAP. XXVIII.

Paraphraſe.

1 * IN the [a] end of the ſabbath, as it began to dawn toward the firſt *day* of the week, came Mary Magdalene, and the other Mary,] to ſee the ſepulchre.

* and the evening after the ſabbath,

1. the night after the Sabbath, toward the next morning, Mary Magdalen and the other Mary having with them ſpices to embalm his body, Lu. 24. 1. came

a.

2. And behold, there was a great * earth-quake,] for the Angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the dore, and ſat upon it.

* ſhaking, concuſſion, Σεισμὸς, ſee note on c. 31. 2.

2. And when they came they found there had been a great concuſſion, probably of the aire, a kind of thunder, with which the Angels are wont to appear, but withall about the earth, at the removall of the grave-ſtone,

b

3. His * countenance was like lightning, and his rayment white as ſnow.
4. And for feare † of him [the keepers] did ſhake, and became as dead men.
5. And the Angel anſwered and ſaid unto the women, Fear not yee; for I know that yee ſeek Jeſus which was crucified.

4. they that guarded the Sepulchre

6. He is not here, for he is riſen: as he ſaid, Come, ſee the place where the Lord lay.]

6. He is not here in the grave, but according to his own predictions riſen from the dead, and all that yee can here diſcern is the place where he lay, and the napkins, and ſear-cloaths folded up and laid by, Joh. 20. 5.

7. And go quickly and tell his diſciples that he is riſen from the dead, And behold he goeth before you into Galilee, there ſhall yee ſee him, Lo, I have told you.]

7. Go quickly and according to what I have told you, doe yee tell the diſciples, viz. that he hath perform'd his promiſe in riſing from the dead, and now will perform that other of going into Galilee, ch. 26. 32. the appointed place of meeting, thither if yee go, yee ſhall be ſure to meet him, God hath ſent his Angel from heaven to tell you this.

8. And they departed quickly from the ſepulchre with fear and great joy, and did run to bring his diſciples word.]

8. And being affrighted with the appearance of the Angels, but extremely joyed with the news of Chriſt's reſurrection they made all haſt to carry his Diſciples word of this.

9. And as they went to tell his diſciples, behold Jeſus met them, ſaying, All haile, and they [came and held him by the feet] and worſhipt him.

9. fell down, and caught him by the feet,

10. Then ſaid Jeſus unto them, Be not afraid, Goe tell my [brethren] that they goe into Galilee, and there ſhall they ſee me.

10. Diſciples and kinſmen,

11. Now when they were going, behold ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done.

12. And when they were aſſembled with the Elders, and had taken counſell, they gave large money unto the ſouldiers,

13. Saying, Say yee,] His diſciples came by night and ſtole him away while we ſlept.

12, 13. And thoſe chief Prieſts calling the reſt of the Sanhedrim together, by decree of councell, appointed that a good ſumme of money ſhould be given to the ſouldiers, ſufficient to bribe them all to ſay, that

14. And if this come to [the Governours eare, we will perſwade him and ſecure you.]

14. the Procurator Pilate's hearing, (ſee ch. 27. 14.) we will perſwade him that it was ſo, and keep you from puniſhment for guarding the tomb no better.

15. So they took the money, and did as they were taught. And this ſaying is commonly reported among the Jewes untill this day.

16. Then the eleven diſciples went away into Galilee, into a mountain [where Jeſus had appointed them.]

16. which Jeſus before his paſſion had aſſigned as a ſpeciall rendezvous, ch. 26. 32. By this means there were many there beſides the eleven, perhaps the 500 brethren mention'd 1 Cor. 15.7.

17. And when they ſaw him, they worſhiped him; but ſome doubted.]

17. And when the eleven were come to him, they with an humble obeyſance acknowledged him, but ſome of them entertained doubts whether twere Chriſt or no, Mar. 16. 13.

18. And Jeſus came and ſpake unto them, ſaying, [* All power is given unto me in heaven and in earth.]

18. All authority in diſpoſing all things in or concerning the Church is given unto me by my Father.

19. Go yee therefore and [* teach [b] all nations, baptizing them || in the name of the Father, and of the Son, and of the holy Ghoſt.]

b. 19. Teach all the Nations the Chriſtian doctrine, and perſwade them to embrace it, and to live according to it, baptizing &c. ſee Pract. Cat. l. 6. §. 2.

20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway. even unto the [c] end of the world.]

c. 20. And whomſoever yee ſhall baptize, take care that they be taught to obey with all diligence all thoſe commands which I have delivered to you, And though I ſhall now ſhortly part with you, yet I will by ſending the Spirit upon you, to lead you into all truth, and by my perpetuall preſence and aſſiſtance afforded to you, and by that authority that I received from my Father, and now commit unto you, Joh. 20. 21, 22. continue with you, and your ſucceſſors unto the end of the world.

* appearance, εἶδος
† the word αὐτῶν of him is not in the King's MS.
* All power in heaven and in earth is given to me. Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρ. &c.
* make all nations diſciples, μαθητεύσατε
|| into εἰς

Annotations on Chap. XXVIII.

a. ὀψὲ Sabbat.

V. 1. *End*] If ὀψὲ ſignifie a diſtinct part of time, and that ſtrictly the *evening*, then it muſt note that evening, as the firſt part of the *firſt day* of the *week*, at which time theſe women began their journey, bought their ſpices, went out of the city, ſtayd all night in the ſuburbs, and *very early* ὄρθρου βαθέος, *Lu.* 24. 1. and σκοτίας ἔτι ὔσης *while it was yet dark*, *Joh.* 20. 1. came to the ſepulchre, and ſo that will reconcile and connect the ὀψὲ Σαββάτων to the ἐπιφωσκούσῃ &c. But ὀψὲ may be alſo taken in a wider ſenſe, ſee Note on ch. 14. d.

b. Ἔθνη

V. 19. *All nations*] What is meant ſometimes by the word ἔθνη *nations* hath been ſaid, (ſee *Note* on ch. 24. c.) to wit, the tribes and families of the Jewes, the regions and cities of *Paleſtine*, and though it doe not ſo here, excluſively to the other nations of the world, yet neither doth it ſignifie the *nations* of the heathen world, in oppoſition or excluſively to the Jewes, as elſewhere it frequently doth: but primarily and in the firſt place, the ſeverall parts of *Judea*, and the Jewes, whereſoever they are in their diſperſions abroad, and then ſecondarily the Gentiles mingled with the Jewes, and finally the whole gentile world, when, upon the Jewes rejecting the Goſpel, the Apoſtles depart from them, and goe to the Gentiles. That this is the meaning of the place, I ſhall uſe two arguments to make moſt probable. Firſt, becauſe in other places, when the Commiſſion of preaching and gathering diſciples is given to the *Apoſtles*, 'tis with a command to goe firſt to the Jewes, and not at all to the Gentiles. So in their firſt Commiſſion, out of which the very *Samaritans* were excluded, *Mat.* 10. 5. *Goe not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but goe rather to the loſt ſheep of the houſe of Iſrael.* And in their ſecond Commiſſion *Act.* 1. 8. although the *Samaritans* are taken in, and the *utmoſt parts of the earth*, yet ch. 3. and ch. 13. 46. 'tis ſtill πρῶτον ὑμῖν *firſt* to the Jewes, that they muſt preach. And accordingly we find that the Apoſtles, till the Jewes reject them, and are ready to ſtone them, doe not leave them off to

goe

goe to the Gentiles. But then *Act.* 13. 46. they foretell them what they are to doe, *Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you* (which referres, I suppose, to the precept of *Christ*, that made it necessary) *but seeing ye have put it from you*, &c. *loe we turn to the Gentiles.* And when v. 47. they urge the Lords commandment for so doing, it is not this parting precept of *Christ*, but one out of the prophet *Isaiah*, c. 49. 6. *I have set thee to be a light to the Gentiles*, &c. And the same I conceive before intimated, v. 40, 41. *Beware lest that come upon you* (Jewes) *which is spoken of in the prophet, Behold yee despisers and wonder and perish, for I work a work which you shall in no wise beleive*, &c. that is, upon the Jewes despising and holding out obstinately against the preaching of the Gospel, v. 45. 'twas propheciied that they should be destroyed, and about the same time the Gospel should be removed, and preach'd to the heathen world, An incredible thing which should *amaze* the *Jewes*, and be matter of great *wonderment* to them, (and so it is said of them upon the like occasion of the Christian Jewes, that they were *astonyed* c. 10. 45.) What was thus foretold at *Antioch* by S. *Paul* is again repeated c. 18. 6 to the Jewes at *Corinth*, where upon their *resisting* and *blaspheming*, he *shakes his garment* (an embleme of their approaching ruine, like the *shaking off the dust from their feet*;) and tells them, *From henceforth I will goe to the Gentiles*, and presently *enters into the house of Justus a proselyte*, v. 7. This is after most fully done to the Jewes at *Rome*, at the conclusion of the *Acts* c. 28. 28. *Be it known therefore unto you, that the salvation of God is sent to the Gentiles*, but that again upon the obduration of the *Jewes*, v. 26, 27. All this makes it appear that after *Christs* death the *Gospel* was by the Apostles to be first preach'd to the Jewes to convince them of their sinne of crucifying *Christ* (enlarged also to the *Samaritans* by *Christs* command, *Act.* 1. 8. who were, in their *worshipping at mount Gerizzim*, schismaticks, and so separated from the Jewes, but otherwise were Jewes in religion) and that was a doing till about the time that that fatall destruction fell upon that nation, ch. 10. 23. But this not exclusively, but inclusively also to the preaching to *all the nations* and people of the world, as the phrase is taken in the greatest latitude (when the Jewes should first have expres'd their obstinacy sufficiently) For so the words, as they are repeated in S. *Mark*, must necessarily signifie, *Goe into all the world, and preach the Gospel to every creature*, to those of the synagogue first, and then to others also. Thus S. *Luke* hath set it down most distinctly, ch. 24. 47. that *repentance and remission of sinnes should be preached to all nations, beginning at Jerusalem*, where *Judæa* in which *Jerusalem* is, is one of the *all nations*, and they are to begin at *Jerusalem*, and from thence first preach through all other parts of *Judæa* (and even in the heathen cities) first of the native and proselyte Jewes in their synagogues, and *proseuchæ*, (before they went to the Gentiles) and so generally they continue to doe, till the time of the destruction of that people. The second argument for this rendring of the word ἔθνη, so as that it may primarily point to the *Jewes*, is that of S. *Paul*, *Gal.* 2. viz. that S. *Peter* was intrusted with the *Gospel of the circumcision*, that is to preach the Gospel particularly to the Jewes, and so again it there appeareth of *James* and *John*, that they betook themselves to the *circumcision*, that is, to the *Jewes*, v. 9. And 'tis observable how farre S. *Peter* was from understanding this precept in this place to oblige him at that time (not long after *Christs* ascension) to preach to the Gentiles, for in the busines of *Cornelius Act.* 10. 'tis clear, that he did not yet think it lawfull for him to preach to that one Gentile, and for the commission of *Christ* he repeats it thus, παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ v. 42. *he commanded us to preach to the people*, that is, to the people of the Jewes (as the *Rulers* of the *people* and *Rulers* of *Israel* are all one, and as that nation is call'd ὁ λαὸς *the people*, and as πᾶς ὁ λαὸς *Act.* 10. 41. signifies *all the Jewes*) and 'tis manifest that before he would venture to preach *Christ* to that one heathen, God saw it necessary to send him a Vision, and by that instructed him that the Gentiles were not to be look'd on by him any longer as profane (or not to be conversed with) but might be preach'd to, as well as the Jewes. And this God confirm'd by *sending down the holy Ghost* on these first fruits of the Gentiles, *Cornelius* and his company (as he had done on the Apostles the first fruits of the Jewes) to testifie this his pleasure from heaven immediately. And accordingly v. 45. the *beleiving Jewes* were *astonished* when they heard of this, and ch. 11. 1. 'tis said that the *Apostles* &c. *in Judea heard of this*, and v. 2. they call *Peter* in question about it, and he is fain to give them an account of his Vision, and the *descent* of the *holy Ghost upon them*, as a testimony that so 'twas to be, v. 16. and by that they are convinced v. 18. and not till then.

V. 20. *End of the world*] It hath formerly been said (Note on *Mat.* 24. c.) that there was a double age famously spoken of among the Jewes, the *then present age*, and the *future age*, or the state of things under the *Messias*, from that time to the end of the world. According to this, the destruction of that state, or *end* of the *first age*, is taken notice of, as a famous period, and is set down in that very style, συντέλεια αἰῶνος, the *consummation*, or *conclusion of the age*, *Mat.* 24. 3. and *Mat.* 13. 40. where 'tis more distinctly, αἰῶνος τούτου, *of this age*, and so again *Heb.* 9. 26. συντέλεια τῶν αἰώνων, *the conclusion of the ages*, in the Plurall, those *last times*, *Heb.* 1. 2. wherein *Christ* came into the world. But then other places there are, where it may be taken in another sense, as *Mat.* 13. 43. where it may well signifie the *end* of this other *age*, the *conclusion of the world*, and so here *Christs* promise of his *being with the Apostles unto the end of the world*. For its to be observed that this *age* being the Christian state or kingdome of *Christ*, that doth most distinctly begin at his *resurrection*, *all power* being then *given to him* v. 18. and this being the last age (no other state to succeed this,) it followes necessarily, that this age then beginning, shall not conclude, till the *end of the world*, And consequently *Christs* promise hath no other period to determine it, but instates a power on the Apostles, and their successours by this mission, and assisting and backing them in the execution of their office, πάσας τὰς ἡμέρας, *all the daies*, the whole term of this new age.

συντέλεια τοῦ αἰῶνος.

The

The Gospel according to S. MARK.

CHAP. I.

Paraphrase.

1, 2, 3. The first thing considerable in the story of Christ the Messias and eternal son of God, and in the preaching of the Gospel which he brought with him into the world, was the preaching of John the Baptist, as of an Herald sent before him, and so foretold of by the old prophets, under the style of the voyce of a preacher in the desert, that is, the proclamation of an eminent person that should goe into the wilderness, and cry, and give warning to the Jews, that by repentance and amendment of life they should prepare themselves for the coming of God, a terrible coming to visit and punish the impenitents.

1 THE beginning of the Gospel of Jesus Christ the Son of God.
2. As it is written in the prophets; Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths streight.]

4. According to this prediction of the prophets, John went into the desart part of Judea, and there proclaimed to all the Jewes, the necessity of their instant change of life, promising them thereupon (and on no other termes) forgiveness of sins, And all that came to him, and thus reformed upon his preaching, he took and wash'd them in the river, after the manner of proselytes among the Jewes (see Mat. 23. note d. and John 3. a.) to signifie to them the purification of their wicked lives, to which they were obliged, and on performance of which (and not otherwise) God would receive them into his favour and look on them as his people. And this baptisme and this repentance, and the benefit of it, remission of sins, he proclaimed to all, every where, as he went.

4. John did baptize in the wilderness, and preach the baptisme of repentance for the remission of sinnes.]

5. And the generality of people in all the country, and in the city of Jerusalem, obeyed his preaching so farre, as to goe and receive baptisme from him (which was done in Jordan a river convenient for that purpose, the same wherein Naamans leprosie had been cleansed long ago by washing in it) and to confesse the sins that they had severally been guilty of, and desiring directions from him for new life, Lu. 3. 10.

5. And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sinnes.]

6. See Note on Mar. 3. 8.

6. And John was clothed with camels hair, and with a girdle of a skin about his loynes, and he did eat [locusts and wild honey.]

7. I am the forerunner of one who is of infinitely more authority then I, whose disciple I am not worthy to be, or, as such, to be employed by him in the meanest office, such as the taking off his shooes. See Note on Mat. 3. h.

7. And preached, saying, [There cometh one mightier then I after me, the latchet of whose shooes I am not worthy to stoop down and unloose.]

8. I am not worthy to be considered by you in comparison with him, All that I doe is to receive you as Proselytes, (after the Jewish manner) as many as now come in, and repent, and make faithful promise of amendment, and new life; And so water is the only signal which I use. But he, when he comes, shall send down the holy Ghost from heaven in a visible manner upon his disciples, and by that great signal testifie to you the truth of his doctrine, &c. See Mat. 3. 11. and Note on Acts 1. a.

8. I indeed have baptized you with water, but he shall baptize you with the holy Ghost.]

9. And it came to passe in those dayes, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And instantly after his baptisme, as he came up from the river, he beheld a parting of the heavens, and opening of the clouds, and the spirit of God hovering over him, as a dove doth, when it descends and lights upon any thing. (See Note on Mat. 3. k.)

10. And straightway coming up out of the water he saw the heavens opened, and the Spirit * like a dove descending upon him.]

* as it were, ὡσεί

11. And there came a voyce from heaven through the clouds directed to Christ, in these words, Thou art &c. see Mat. 3. 17.

11. And there came a voyce from heaven, *saying*, Thou art my beloved sonne, in whom I am well pleased.]

12. And immediately the Spirit [a] † driveth him into the wilderness.

† exposeth him, or, leadeth him

13. And having fasted in the desert forty dayes, Satan then set upon him to tempt him, Mat. 4. 2, 3. and after he had done tempting him, he left him in the wilderness among none but wild beasts, and there the Angels came, and brought him food, Mat. 4. 11.

13. And he was there in the wilderness forty dayes tempted of Satan, and was with the wild beasts, and the angels ministred unto him.]

14. Soon after this Herod having for some time received instructions from John c. 6. 20. and at last being reproved by him about a woman, with whom he lived incestuously, c. 6. 17. imprisoned him. And after this his imprisonment Mat. 14. 3. Jesus went from Nazareth into Galilee (see Note on Mat. 4. e.) and there began to proclaim the doctrine of his father concerning this approaching reformation and change, that God as a King should now work in the world, especially among the Jews.

14. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdome of God,]

15. And the form of his proclamation was in these or the like words, The days of the coming of the Messias so long expected, and prophecied of, are now come, and Gods remarkable judgments upon the whole nation are approaching (see Note on Mat. 3. c.) which there is no way to avert from any, but by beleiving the Gospel now to be preach'd by Christ, and amending of their lives.

15. And saying, The time is fulfilled, and the kingdome of God is at hand, repent ye, and beleive the Gospel.]

16. washing their net, see Note on Luke 5. a.

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother [casting a net into the sea] (for they were fishers.)

17. And having first shewed them a great miracle, convinced them of his divine power, he called them to be his disciples, telling them that he would employ them in an office of greater

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.]

importance,

importance, and ſo enable them for it, that they ſhould be able to win men to righteouſneſſe, as now to get fiſhes into their nets.

18. And ſtraightway they forſook their nets, and followed him.] 18. And upon this command of his immediately they left their imployments, and as diſciples, attended conſtantly on him

19. And when he had gone a little farther thence, he ſaw James *the ſon* of Zebedee and John his brother, [* who alſo were in the ſhip] mending their nets. 19. with their father Zebedee, Mat. 4. 21. and other labourers here mentioned, v. 20. all together in a ſhip.

* and thoſe in the ſhip or boate, καὶ αὐτοὺς ἐν τῷ πλοίῳ.

20. And ſtraightway he called them, and they left their father Zebedee in the ſhip, with the hired ſervants, and went after him. 20. See Luke 5. 2.

21. And they went into [Capernaum,] and ſtraightway on the Sabbath day he entred into the Synagogue and taught. 21. a city of Galilee called Capernaum Mat. 4. 13.

22. And they were aſtoniſhed at his doctrine, for he taught them as one that had authority, and not as the Scribes.] 22. And they wondred extreamly at his way of inſtructing them, Mat. 7. 28. For his manner of teaching was not like that of the Doctors of their law, who only expound the law, and tell them the traditions of their fathers the Jews, but he as one that came with power from heaven to give new rules of life, delivered his doctrine with great authority.

† in an unclean ſpirit ſo c. 5. 2. ſee Note on 2 Cor. 12. 2.

23. And there was in the Synagogue a man [† with an unclean ſpirit,] and he cryed out, 23. poſſeſt with a devill, (Luke 4. 33. ſee Mar. 3. 22, 30.) which caſt him into a fit of epilepſie,

24. Saying, Let us alone, What have we to doe with thee, thou Jeſus of Nazareth? Art thou come to [deſtroy us?] I know thee who thou art, the holy one of God. 24. Subdue, quell, undoe us, caſt us out of our poſſeſſions;

25. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him,

26. And * when the unclean ſpirit had torn him, and cryed with a loud voyce, he came out of him.

* the unclean ſpirit having diſquieted him (troubled him, wrought or boyled within him, ſee c. 9. 20.) and having cried σπαράξαν καὶ κράξαν,

27. And they were all amazed inſomuch that they queſtioned among themſelves ſaying, [What thing is this? † what new doctrine is this? For with authority commandeth he even the unclean Spirits, and they doe obey him.] 27. This is more then was ever heard of before, and therefore ſure his doctrine comes from heaven in an extraordinary manner, for it appears that he hath an authority over the devils themſelves, and they are ſubject to him.

† what is this new doctrine? that τίς ἡ διδαχὴ αὕτη, ὅτι

28. And immediately his fame ſpread abroad [* throughout all the region round about Galilee.] 28. through all Galilee a third partition of Paleſtine, called the ambient or circumjacent region of the nations, which encompaſſed Judea. See Note on Mat. 4. c.

* into the whole adjacent region of Galilee, εἰς πᾶσαν τὴν περίχωρον τῆς Γαλιλ.

29. And forthwith when they were come out of the Synagogue, they entred into the houſe of Simon and Andrew with James and John.

30. But Simons wives mother lay ſick of a fever, and † anon they tell him of her. † preſently εὐθέως.

31. And he came and [took her by the hand, and lift her up, and immediately the fever left her, and ſhe miniſtred unto them.] 31. took hold of her hand and raiſed or lifted her up, and aſſoon as he hid ſo, the diſeaſe forthwith left her, and ſhe was ſo well, that immediatly ſhe attended and made proviſion for them.

32. And at even when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33. And [all the city was] gathered together at the dore. 33. well-nigh all the inhabitants of that place were

34. And he healed many, that were ſick of divers diſeaſes, and caſt out many devils, and ſuffered not the devils to ſpeak, becauſe they knew him.

35. And in the morning riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36. And Simon and [they that were with him followed after him.] 36. the reſt of the diſciples, whom he had called, purſued and ſought after him.

37. And when they had found him, they ſaid unto him, [All men ſeek for thee.] 37. Sir, thou art extremely enquired for, and ſought after by all.

38. And he ſaid unto them, Let us goe into the next townes, that I may preach there alſo, [for therefore came I forth.] 38. for that was the appointment and employment for which I was ſent by my Father.

39. And he preached in their Synagogues throughout all Galilee, and caſt out devils.

40. And there came a leper to him, beſeeching him, and kneeling down to him and ſaying unto him, [If thou wilt, thou canſt make me clean.] 40. If it be thy pleaſure to ſhew forth thy power, thou art moſt able to cure me of my leproſie.

41. And Jeſus moved with compaſſion put forth *his* hand, and touched him, and ſaith unto him [I will, be thou clean.] 41. It is my pleaſure, be thou cured of thy leproſie.

42. And aſſoon as he had ſpoken, immediately the leproſie departed from him, and he was cleanſed.

43. And [he ſtraightly charged him, and] forthwith ſent him away. 43. with threats commanding him not to ſpeak of it (ſee Mat. 8. 4. Note b.) he

44. And ſaith unto him, See thou ſay nothing unto any man, but goe thy way and [ſhew thy ſelf to the Prieſt, and offer for thy cleanſing thoſe things which Moſes commanded for a teſtimony unto them.] 44. See Note on Mat. 8. c. d.

45. But he went out and began to publiſh *it* much, and to blaze abroad the matter, in ſo much that Jeſus could [no more openly enter into the city, but was without in deſert places, and they came to him from every quarter.] 45. no longer with ſafety come publickly into the city, but was fain to withdraw himſelf into places of ſolitude (ſee Note on Mat. 8. b.) and yet even there the people found him out, and in great multitudes came to him from all parts.

a. ἐκβάλλ. V. 12. *Driveth*] The word ἐκβάλλειν doth not in the New Teſtament, alwayes ſignifie according to the literal notation of it, *to caſt out*, but in a ſofter ſenſe *to ſend out*, *Mat.*9.25. and v.38. and c.12.20, and 35. ſo c.13.52. (and beſides many other in the Goſpels) *Jam.* 2. 25. And ſo it may doe here, and be all one with ἀνάγειν *to lead away*, which is the word uſed in the parallel part of the ſtory in S. *Matthew*, c. 4.1. ἀνήχθη *he was led away*, &c. But beſides this, the word doth in good authors peculiarly ſignifie *to expoſe*, to leave in a deſtitute helpleſſe condition, as when *Ariſtotle* ſaith of the *Raven*, ἐκβάλλει τοὺς νεοττοὺς ὁ κόραξ, that *ſhe expoſes her young ones*. And although *Jeſus* being already in the wilderneſſe, at his Baptiſme, (for there did *John preach* and *baptize* v. 4.) there is no peculiar need of any new act of *driving* or *bringing* him into the wilderneſſe, for the buſineſſe of his temptation following, but only to *leave* him or *expoſe* him there, yet becauſe S. *Matthew* joynes ἀνήχθη to this part of the ſtory, in order to his temptation, therefore the ſafeſt way is ſo to render ἐκβάλλειν as may be reconcileable with that, that is, *to lead him up farther into the wilderneſſe*, and *expoſe* him there.

b. ἔχόμεναι V. 38. *Next*] That ἐχόμεναι ſignifies here (joyned with κωμοπόλεις) *adjoyning* is from the uſe of the word in the *Septuagint* of the Old Teſtament; For there the Hebrew אחר which ſignifies *behinde*, or *next after*, and is oft rendred μετὰ, and ὄπισθεν *poſt*, and ὀπίσω *the hinder parts* is four times rendred ἐχόμενος, *Gen.*41. 23. ἐφύοντο ἐχόμενοι αὐτῶν, *ſprang up adjoyning*, or *next to them*, we read *after them*, 2 *Sam.* 21. 1. ἐνιαυτὸς ὁ ἐχόμενος ἐνιαυτῷ, *year adjoyning to year*, we read, *year after year*, *Pſal.* 68. 25. προέφθασαν ἄρχοντες ἐχόμενοι ψαλλόντων, *the Princes went before adjoyning*, or *next to the ſingers*, we read *the ſingers after*, *Pſal.* 94. 15. ἐχόμενοι αὐτῆς πάντες οἱ εὐθεῖς, *All that are true are neer it*, we read *follow*, or *after it*. So likewiſe the word מיד is oft by them rendred ἐχόμενος, in this ſenſe, *following*, *contiguous*, *Num.* 2. 17. and in eight places more, and accordingly I doubt not but 1 *Sam.* 19. 3. where the copies read σὺν πατρός μου, it ſhould be read ἐχόμενος, the Hebrew ליד, which we render *beſides my father*, being ſo often rendred ἐχόμενος, and ſo in like manner *Dan.* 10. 3. ἐυχόμενος τοῦ ποταμοῦ, ſure ἐχόμενος, the Hebrew having על יד and we render it, *I was by the ſide of the great river*. So in the New Teſtament τῇ ἐχομένῃ ἡμέρᾳ *Acts* 20. 15. and 21. 26. is *the day adjoyning*, or *next following*, according to the notion of אחר *the day after*, and c. 20. 15. τῇ ἐχομένῃ, *the day next following*, ſo *Luke* 13. 33. See Note on *Acts* 13. h.

Paraphraſe.

CHAP. II.

1. And after a while he came openly in the day time into the city Capernaum, c. 1. 21, 45. ſee Mat. 9. 1. and went, as 'tis probable, into Simons and Andrews houſe, c.1. 21.

1. AND again he entred into Caperna um after *ſome* days,] and it was noyſed that he was in the houſe.

2. And ſtraightway many were gathered together, inſomuch that there was no room to receive *them*, no not ſo much as about the dore, and he preached the word unto them.

3. And there was a company which came

3. And they came] unto him bringing one ſick of the palſie, which was borne of four.

4. And when they could not come nigh unto him for preſſe, they uncovered the roof where he was, and when they had broken *it* up, they let down the bed, wherein the ſick of the palſie lay.

5. the great confidence which the ſick man and his friends had of Chriſts power to cure him

5. When Jeſus ſaw [their faith] he ſaid unto the ſick of the palſie, Son, thy ſins be forgiven thee:

6. But there were certain of the Scribes ſitting there, and reaſoning in their hearts,

7. This muſt needs be a wicked blaſphemous thing, to aſſume that to himſelf which belongs only to God, For ſure none can

7. Why doth this man thus ſpeak blaſphemies? Who can] forgive ſinnes, but God onely?

8. diſcerned by his divine Spirit, which alone is able to know the ſecrets of the heart (ſee Note on Rom. 9. a.)

8. And immediately when Jeſus [perceived in his ſpirit] that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

9. Whether is it eaſier to ſay to the ſick of the palſey, thy ſins be forgiven thee, or to ſay, Ariſe, take up thy bed and walk?

10. See Mat. 9. 6.

10. But that ye may know, that the ſon of man hath power [on earth] to forgive ſins, (he ſaith to the ſick of the palſey,)

11. receive health, or recover from this diſeaſe,

11. I ſay unto thee, [Ariſe,] and take up thy bed and goe thy way into thine houſe.

12. And immediately he aroſe and took up the bed, and went forth before them all, inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

13. And he went forth again by the ſea ſide, and all the multitude reſorted unto him, and he taught them.

14. And ashe paſſed by, he ſaw Levi *the ſon* of Alpheus ſitting at the receit of cuſtome, and ſaid unto him, Follow me. And he aroſe and followed him.

15. And it came to paſſe that as Jeſus ſate at meat in his houſe, many Publicans and ſinners * ſat alſo together with Jeſus and his diſciples, for there were many, and they followed him.

* or, came alſo and ſat (or lay) together; for the Kings MS. reads ἦ συνανεκλίθησαν ἐλθόντες ἅμα

16. If your Maſter be a pious and holy perſon, how comes it to paſſe, that he obſerveth not that which all pious Jews (thoſe of the ſect of the Phariſees, Ch. 7.3,4.) obſerve moſt carefully? viz. to abſtein from all pollutions, and ſo not to eat or converſe with any heathen perſon, or ſuch as frequently trade with ſuch.

16. And when the Scribes and Phariſees ſaw him eat with Publicans and ſinners, they ſaid unto his diſciples, [How is it that he eateth and drinketh with Publicans and ſinners?]

17. my ſpecial buſineſſe for which I am ſent, is to reduce wicked men to new life.

17. When Jeſus heard *it*, he ſaith unto them, They that are whole have no need of the Phyſitian, but they that are ſick: [I came not to call the righteous, but ſinners to repentance.]

18. And

† or, the Phariſees; for the Kings MS. (and divers others) read οἱ φαρισαῖοι, and in the end of the verſe οἱ τῶν φαρισαίων is left out.

18. And the diſciples of John and † of the Phariſees [* uſed to faſt] and they come and ſay unto him, Why doe the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not?

18. according to their cuſtome of frequent faſting, were now on a day of faſt.

19. And Jeſus ſaid unto them, Can [the children of the bridechamber] faſt, while the Bridegroom is with them? As long as they have the Bridegroom with them they cannot faſt.

19. See Mat. 9.15. c.

20. But the dayes will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt in thoſe dayes.

21. No man alſo ſeweth a piece of new cloth on an old garment, [elſe the new piece that filled it up,] taketh away from the old, and the rent is made worſe.

21. if he doe not take care not to run that error, that patch of new cloth (ſee Mat. 9. 16.)

* were faſting, ἦσαν νηστεύοντες.

22. And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the * wine is ſpilled, and the bottles will be marred. But new wine muſt be put into new bottles.

* periſh, ἀπολοῦνται.

23. And it came to paſſe that he went through the corn-fields on the [ſabbath day,] and his diſciples a began as they went to pluck the eares of corn.

23. See Mat. 12. 1.

a.

24. And the Phariſees ſaid unto him, Behold, why doe they on the ſabbath day that which is not lawful?

25. And he ſaid unto them, Have ye never read what David did when he had need, and was an hungred, he and they that were with him?

* about, or, before Abiathars being high prieſt.

26. How he went into the houſe of God [* in b the daies of Abiathar the high prieſt,] and did eat the ſhew-bread which is not lawful to eat but for the prieſts, and gave alſo to them which were with him?

26. in the time of Abimelech, juſt before Abiathar's coming to the high prieſthood

b.

27. And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath.

28. Therefore the ſon of man is Lord alſo of the ſabbath.

28. See Note on Mat. 12. a.

Annotations on Chap. II.

a. Ἤρξαντο. Παρέλκον.

V. 23. *Began.*] The phraſe here in the Greek is a little unuſual ἤρξαντο ὁδὸν ποιεῖν τίλλοντες literally thus, *They began to journey plucking*, &c. But the truth is, the word ἤρξατο *began* here is but a παρέλκον, or an unſignificant Expletive, as in the parallel *Mat.* 12. 1. and in very many places more, where generally ἤρξατο λέγειν *he began to ſpeak*, is no more then ἔλεγε *he ſaid*, and ſo particularly *Lu.* 3. 8. *bring forth fruits*, &c. *and begin not to ſay*, that is, *doe not ſay within your ſelves, We have Abraham*, &c. and ſo *Acts* 1. 1. ὧν ἤρξατο ποιεῖν, &c. *which Jeſus began to doe, and teach*, that is, which he did and taught. So ἀποκριθεὶς ἔλεγε *he anſwered and ſaid*, a pure Expletive, many times, when there had gone nothing before, to which an anſwer could be accommodated, as c. 11. 14. when to the *figtree* ἀποκριθεὶς εἶπεν αὐτῇ, *he anſwered and ſaid to it.* So δοκεῖν *ſeeming*, or *thinking*, is ſometimes taken, as *Mat.* 3. 9. μὴ δόξητε λέγειν, &c. *think not*, or *ſeem not to ſay*, is parallel to that of *Lu.* 3. 8. μὴ ἄρξησθε λέγειν *begin not to ſay*, that is, *ſay not within your ſelves*, and ſo in many other places, as hath been formerly ſhewn, ſee Note on *Mat.* 3. 9. e. So πορευόμενοι *going*, *Lu.* 8. 14. which hath no ſignification but what belongs to the ſynonymous πνιγόμενοι *choaked*, following, πορευόμενοι συμπνίγονται *they are choaked.* So the word ἀνθρώπῳ *Mat.* 18. 23. ἀνθρώπῳ βασιλεῖ *a man King*, that is, *a king*, and ſo εὑρέθησαν found *Lu.* 1. 18. εὑρίσκουσιν ὑποστρέφαντες, *they were found returning*, that is, returned. And ſo here ἤρξαντο ὁδὸν ποιεῖν τίλλοντες, *they began to goe* or *travaile*, &c. is no more then ὁδὸν ἐποίουν *they went plucking*, or *as they went they plucked.*

Ἀρχομαι. Παρέλκον. ἀποκριθείς. Πορευόμενοι. εὑρέθησαν

b. Ἐπὶ.

V. 26. *In the*, &c.] The notation of the Prepoſition ἐπὶ for the time not then preſent but ſoon after ſucceeding, is remarkable *Mat.* 1. 11. where ἐπὶ τῆς μετοικεσίας cannot be underſtood or rendred *under the Babyloniſh deportation*, for that will not be found true in the hiſtory, *Jechoniah* being not born under the captivity, but before; and being King, *Jer.* 24. 1. and ſo carried captive into *Babylon*: ἐπὶ therefore muſt there ſignifie *next before*, as the Latine *ſub* doth often note, *ſub finem libri, a little before the end of the book*, and many the like, and ſo 'tis moſt true, *Joſias begat Jechoniah*, &c. *next before*, or *neer about*, the *Babyloniſh deportation.* So in like manner here ἐπὶ τοῦ Ἀβιαθὰρ may not be rendred *under Abiathar the high Prieſt*, for it was in *Abimelechs* time, who was *Abiathars* father, 1 *Sam.* 21. and the ſtory is known that *Abimelech* and the reſt of the Prieſts, almoſt the whole family, were by *Sauls* appointment ſlain for ſuccouring *David* at this time, *Abiathar* (here named) peculiarly eſcaping out of this ſlaughter, 1 *Sam.* 22. 20. and ſucceeding in the high prieſthood upon this occaſion, and ſo continuing long under *Davids* reign, famous for bringing him the *Ephod*, c. 36. 7. and he and *Zadoc* eſpeciall aſſiſtants to his affairs 2 *Sam.* 15. 35. It is therefore neceſſary that ἐπὶ τοῦ Ἀβιαθὰρ ἀρχιερέως here muſt be ſo rendred as to denote the time immediately preceding *Abiathars* being high Prieſt; And this uncertain ſignification of Prepoſitions in the New Teſtament, proceeds from the like of the Hebrew in the Old. For ſo לְפָנֵי which is often rendred ἐπὶ *under*, is often πρὸ *before* alſo, *Gen.* 13. 10. and 27. 7, 10. and 36. 11. and 50. 16. and in many other places, to note the *time precedent.* So in like manner for *place*, as well as time. For when *Mat.* 21. 19. 'tis ſaid that *Chriſt ſaw a figtree* ἐπὶ τῆς ὁδοῦ, it muſt not be rendred *in*, but *at ſome diſtance from the way*, for ſo in *Mark* we read, ἰδὼν συκῆν μακρόθεν, *ſeeing a fig tree afarre off.*

CHAP. III.

Paraphraſe.

1. AND he entred again into [the ſynagogue,] and there was a man there which had a withered hand.

1. the Synagogue at Capernaum, c. 1. 21.

2. And they watched him, whether he would heal him on the ſabbath day, that they might accuſe him.]

2. And the Phariſees v. 6. deſirous to have ſomewhat to lay to his charge, thought they had now an opportunity, and therefore obſerved greedily what he would doe to this lame man, whether he would heal him on the Sabbath day or no.

3. And he ſaith unto the man which had the withered hand, Stand forth.

4. Which do you conceive to be moſt unlawfull on the ſabbath day, to hurt by not helping, when I am able, to be guilty of killing one whom I can ſave? Or elſe to work a cure, to deliver one in diſtreſs or danger?

4. And he ſaith unto them, [Is it lawfull to do good on the ſabbath days, or to do evil? to ſave life, or to kill?] but they held their peace.

5. that their hearts were ſo hardned, as fleſh which hath a thick skin grown over it, keeping his words, or miracles from having impreſſion on them.

5. And when he had looked round about on them with anger, being grieved [for the hardneſs of their hearts,] he ſaith unto the man, Stretch forth thine hand, and he ſtretched *it* out, and his hand was reſtored whole as the other.

6. entred a conſultation with the Herodians; ſee note on Mat. 22. b.

6. And the Phariſees went forth, and ſtraightway [took counſel with the Herodians] againſt him, how they might deſtroy him.

7. But Jeſus withdrew himſelf with his diſciples to the ſea, and a great multitude from Galilee followed him, and from Judea,

8. And from Jeruſalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9. And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him.

a. 10. They beſought him to give them leave but to touch him, and as many of them as had any diſeaſe upon them, (ſee note on 1 Cor. 4. c.)

10. For he had healed many, * inſomuch that [they [a] preſſed upon him for to touch him, as many as had plagues.]

* ſo that they fell down before him,

11. And thoſe that were poſſeſſed with devils, or the devils in the poſſeſt,

11. And unclean ſpirits] when they ſaw him, fell down before him, and cried, ſaying, Thou art the ſon of God.

12. thoſe that were thus cured by him, and diſpoſſeſt (ſee note Mat. 8. b.)

12. And he ſtraitly charged [them] that they ſhould not make him known.

13. A ſelect nnmber.

13. And he goeth up into a mountain, and calleth unto him [whom he * would,] and they came unto him.

* pleaſed, ἠθέλεν ſee Note on Col. 2. 18.

14. be continually attendant on him as diſciples are wont, and go on his errands,

14. And he ordained twelve, that they ſhould [be with him, and that he might ſend them forth to preach,] to preach his doctrine, &c.

15. And to thoſe he gave power.

15. And to have power] to heal ſickneſſes, and to caſt out devils.

16. And theſe twelve were,

16. And Simon he ſurnamed Peter.

1. Simon, on whom he beſtowed a ſurname, ſignifying a ſtone, or rock.

17. And James *the ſon* of Zebedee, and John the brother of James (and he ſurnamed them [b] Boanerges, which is, the ſons of thunder.)

b.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and Thaddeus, and Simon the * Canaanite.

* Zelot, ſee Note on Mat. 10. 4.

19. the forementioned houſe in Capernaum, c. 2. 1.

19. And Judas Iſcariot, which alſo † betrayed him. And they ‖ went into [an houſe.]

† delivered him up, παρέδωκεν αὐτὸν.

‖ come into the houſe, ἔρχονται εἰς οἶκον

20. And again ſo great a multitude came in unto him, that they had no time or vacancy to take food, he and his diſciples,

20. And the multitude cometh together again, ſo that they could not ſo much as eat bread.]

c. 21. And when his kinred heard the reports abroad concerning him, they came to him to get him home with them, for it was commonly reported, that he was in ſome exceſs or tranſportation,

21. And when his friends heard *of it*, they went out to lay hold on him, for they ſaid, * He is [c] beſide himſelf.]

* That he was out of himſelf.

22. He is poſſeſſed with the devil, the prince or chief of the devils, (ſee note on Mat. 12. f.)

22. And the Scribes which came down from Jeruſalem, ſaid, [He hath Beelzebub, and by the prince of the devils caſteth he out devils.] and by his power it is, not by any divine authority, that he cures, and caſts out devils.

23. See Lu. 11. 18.

23. And he called them to him, and ſaid unto them in parables [How can Satan caſt out Satan?]

24. And if a kingdome be divided againſt it ſelfe, that kingdome cannot ſtand.

25. And if a houſe be divided againſt it ſelf, that houſe cannot ſtand.

26. the whole community of devils make an inſurrection and ſchiſme againſt one another, they will certainly be deſtroyed and not long continue.

26. And if [Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an end.]

27. No man can come into the houſe of a ſtrong man, and rob him. See Mat. 12. 29.

27. No man can enter into a ſtrong mans houſe and * ſpoil his goods] unleſs he firſt bind the ſtrong man, and then he will ſpoil his houſe.

* take away or plunder his houſhold ſtuffe, διαρπάσαι τὰ σκεύη

28. See Mat. 12. 31.

28. Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

29. ſhall reſiſt the holy Spirit (ſee note on Mat. 12. h.) there is no pardon to be had for him, without particular repentance and reformation,

29. But he that [ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſs,] but is † in danger of eternal damnation.

† lyable to, ἔνοχος.

30. The miracles he doth, are by the power of the devil, v. 22.

30. Becauſe they ſaid, [He hath an unclean ſpirit.]

31. There came then his brethren and his mother, and ſtanding without ſent unto him, * calling him.

* or, ſeeking him, for the Kings MS. reads ζητοῦντες αὐτὸν

32. deſire thee to come to them.

32. And the multitude ſate about him, and they ſaid unto him, Behold, thy mother and thy brethren without [ſeek for thee.]

33. And he anſwered, ſaying, Who is my mother or my brethren?

34. And

34. And he looked round about on them which ſate about him, and ſaid, Behold my mother and my brethren.

35. For whoſoever ſhall do the will of God, the ſame [is my brother and my ſiſter, and mother.]

33. ſhall be valued by me as dearly, as any of the neareſt relations is by any man.

Annotations on Chap. III.

a. Ἐπιπίπτειν

V.10. *Preſſed upon him*] The word ἐπιπίπτειν αὐτῷ ſeems to be miſtaken by Interpreters, when 'tis rendred either *irruere*, or *incidere*, to *ruſh* or *preſs upon*. It is all one with προσπίπτειν v. 11. *to fall down at his feet*, as they do that have any petition or requeſt to make, as theſe had here, ἵνα ἅψωνται, *that they might touch him*. Thus ch.6.52. in a like matter, it is, in another phraſe, to this ſenſe, παρεκάλουν αὐτὸν ἵνα κἂν κρασπέδου ἅψωνται, *they beſought him that they might but touch the hem*, &c.

b. Βοανεργὲς

V.17. *Boanerges*] Βοανεργὲς is the corruption of the *Hebrew* בני רעש *ſons of Cשמוּ, earthquake*, or any other the greateſt *commotion*, ſuch as here is ſtiled βροντὴ *thunder*. And the meaning of this title may ſeem to be, that thoſe two *ſons* of *Zebedee* were to be ſpecial eminent Miniſters of the Goſpel, which is call'd *Hebr.* 12.26. φωνὴ τοῦ θεοῦ Cαλεύουσα, *a voice ſhaking the earth*, taken from *Hag.* 2.7. which is directly the *periphraſis* of רעש which is here rendred βροντὴ *thunder*, in the notion, wherein φωνὴ *voice*, and βροντὴ *thunder* are promiſcuouſly uſed for the ſame thing (ſee Note on *Act.*9. b.) and wherein the laſt ſort of revelations, the voice from heaven, was wont to be called among the Jews, בת קול, *the daughter of voice*, or *thunder*.

c. Ἔξίστη

V.21. *Beſide himſelf*] The word ἐξίστη here uſed, doth in all places of the new Teſtament but this, and 2 *Cor.*5 13. ſignifie being *amazed* or *aſtoniſhed*, ſome ſudden perturbation of mind, which deprives the man of the exerciſe of his faculties. In that place to the *Corinthians* 'tis ſet oppoſite to Cωφρονῶν, *ſobriety*, or *temper*, the ſpeaking *magnificently* of himſelf, *commending* his own *office*, or performances, exceeding a little in ſuch kind of ſpeeches of himſelf. For which he ſaith in another place, that he may be counted a *fool* by ſome; And thus in the old Teſtament 'tis variouſly uſed for *exceſſes*, or *vehemencies*, or *commotions of mind*, *Pſal.*31. 23. *I ſaid in my haſte*, the Hebrew hath בחפזי, the Greek, ἐν ἐκστάσει μου, and the Vulgar Latine, *in exceſſu mentis meæ, in the exceſs*, or *vehemence of my mind*. And the ſame Hebrew word *Pſal.*48.5. is rendred ἐταράχθη *commoti ſunt, they were troubled*. Agreeably here, I ſuppoſe, it will be moſt fitly taken for a *commotion*, *exceſs*, *vehemence*, *tranſportation* of *mind*, acting or ſpeaking in *zeal* (above that which is called (ordinarily) *temper*, and *ſobriety*,) or in ſuch a manner, as they which are moved by ſome extraordinary ſpirit, are wont to do, as Prophets &c. according to that of S. *Chryſoſtome*, τοῦτο μάλιστα ἴδιον τὸ ἐξεστηκέναι &c. *'tis proper to Prophets to be thus tranſported*. See Note on 2 *Cor.* 12.a. Which ſenſe of the word will be thus fitted to the place. In this *chapter Chriſt* began to ſhew himſelf in the full luſtre of his office, he cures on the *Sabbath day*, which the *Phariſees* conceived unlawfull, v. 2. looks about him μετ' ὀργῆς, *with* ſome *incitation of mind*, v.5. is *followed* by great *multitudes*, v.7. *heals the diſeaſed*, and is *flocked* to for that purpoſe, v.10. is called openly *the ſon of God* by the demoniacks, v.11. makes 12. *diſciples*, and *ſends* them out to *preach*, and cure, v. 14. and upon this the *Phariſees* and *Herodians* take *counſel* againſt him, v.6. thoſe of their faction ſay he acts by *Beelzebub*, v.22. and is *poſſeſs'd* by him, that is, that he was acted by ſome principal evil ſpirit, and did all his miracles thus, and ſo was not to be followed, but abhorred by men. And they that ſaid not theſe high blaſphemies againſt him, yet ἔλεγον ὅτι ἐξέστη, *ſaid that* this *making of diſciples* &c. was a kind of *exceſs*, an *height*, a *tranſportation*, and this was the conceit of his own kinred. They had a ſpecial prejudice againſt him, ch.6.4. and *did not believe on him*, *Joh.* 7.5. And accordingly hearing this report of his doing theſe high things, came out κρατῆσαι to *get him* into their *hands*, and have him home with them, ἔλεγον γάρ, *for they ſaid* that he was guilty of ſome *exceſſes*. As for that interpretation which renders it of *fainting* through *hunger*, though it be favoured by † learned men, yet it ſeems not to have any ground in the nature of the word, ἐξίσασθαι, nor in κρατῆσαι, (being here joyn'd not with a Genitive, but an Accuſative caſe) nor in any circumſtances of the Context, ſave onely the caſual mention of their *having no time to eat bread*, v. 20. (which one thing hath ſeemed to ſome to be of ſo much force, *Act.*10.10. as to cauſe them to render the ἔκστασις that fell on S. *Peter*, no more but a *ſleep*, that ſuch as *faint*, or are *diſpirited through hunger*, *fall into*, when the *viſion* that is added to it, ſhews that it was a *trance*, into which he was caſt by God,) but is made improbable by many other circumſtances. Of the word ἔκστασις, ſee Note on *Act.*10. c.

† See *Iſ. Caſaubon ad Baron.* p 247.

CHAP. IV.

Paraphraſe.

* abode on the ſea, καθῆσθαι ἐν.

1. AND he began again to teach by the ſea ſide, and there was gathered unto him a great multitude, ſo that he entred into a ſhip and * ſate in the ſea;] and the whole multitude was by the ſea on the land,

1. And again he taught by the ſea ſide, and the people flocked ſo together about him, that he was foreed to go into a boat, and ſit in that upon the water;

2. And he taught them many things by parables [and ſaid unto them in his doctrine,]

2. And as he taught them, thus he ſaid,

3. Hearken, Behold there went out a ſower to ſowe,

4. And it came to paſs, as he ſowed, ſome fell [by the way ſide,] and the fowls of the air came, and devoured it up.

4. See Mat. 13. 4.

5. And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth.

6. But when the ſun was up, it was ſcorched, and becauſe it had no root, it withered away.

7. And ſome fell among thorns, and the thorns grew up and choaked it, and it yeelded no fruit.

8. And other fell on good ground, and did yeeld fruit, that ſprang up, and encreaſed, and brought forth ſome thirty, and ſome ſixty, and ſome [an hundred.]

8. See note on Mat 13.8.

9. And he ſaid unto them, He that hath ears to hear, let him hear.

10. And when he was * alone, they that were about him with the twelve, asked him the parable.]

* by himſelf, κατ' ἰδίαν

10. And being retired from the company of the promiſcuous multitude, they that conſtantly followed him, together with the twelve ſelect, or choſen diſciples, Mat. 13.10. deſired him to interpret to them the meaning of the parable.

11. And he ſaid unto them, To you it is given to know [the myſtery of the kingdom of God, but unto them that are without, † all *theſe* things are done in parables,]

† all things, τὰ πάντα

11. the ſecret manner of Gods diſpenſing of his grace which to others is more obſcurely delivered in parables,

a.

12. [a That ſeeing they may ſee and not perceive, and hearing they may hear and not * underſtand, leſt at any time they ſhould be converted, and *their* ſins ſhould be forgiven them.]

* conſider, leſt at any time they convert, συνιῶσι, μήποτε ἐπιστρέψωσι

12. In ſuch a manner that although they hear Gods Word, yet they are not wrought on by it ſo far as to be converted, or to have their ſins pardoned, and this is a puniſhment of their own faults in holding out againſt Gods word, and not embracing it. See Mat. 13.15.

13. And he ſaith unto them, Know ye not this parable? And how then will ye know all parables?]

13. But as parables are a way of obſcuring doctrine to the careleſs heedleſs hearers, ſo have they a ſpecial energy in them, which worketh moſt ſharply, and with greateſt quickneſs on the diligent hearer, ſuch as diſciples are ſuppoſed to be (ſee Mat. 13.13.) and therefore 'tis ſtrange you ſhould not underſtand my meaning in this parable, which is an eſſay of what may be expected of you in others the like hereafter, this being the way, in which I ſhall commonly ſpeak unto you.

14. The ſower ſoweth the word.

15. And theſe are they by the way ſide, where the word is ſown, but when they have heard,] Satan cometh immediately, and taketh away the word that was ſown † in their hearts.

† or, out of their heart, for the K. MS. reades ἀπὸ τῆς καρδίας αὐτῶν.

15. Theſe which are anſwerable to the ground which is by the way, on which men tread, are they, which when the word is ſown, hear it, and

16. And theſe are they likewiſe which [are ſown] in ſtony ground, who when they have heard the word, immediately receive it with gladneſs,

16. receive the ſeed.

17. And have no root in themſelves, and ſo] endure but for a time, afterward when perſecution or affliction ariſeth for the word's ſake, immediately they are * offended.

* Scandalized, σκανδαλίζονται

17. The word in them hath not found any mould, or ſoyl, wherein to take root, and that is the reaſon that whatever their reſolutions are, they

18. And theſe are they which are ſown among thorns, ſuch as hear the word,

19. And the cares of this world, and the deceitfulneſs of riches, and [the † luſts of other things entring in, choak the word,] and it becometh unfruitfull.

† deſires which are about other things, αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι

19. the various objects of mens carnal appetites being entertained and admitted by them, ſtifle the commands of Chriſt, as weeds do good corn by overgrowing it,

20. And theſe are they which are ſown on good ground, ſuch as hear the word and receive *it*, and bring forth fruit, ſome thirty fold, ſome ſixty, and ſome an hundred.

21. And he ſaid unto them, Is a candle brought to be put under a buſhel, or under a bed, † and not to be ſet on a candleſtick?]

† Is it not that it may be put? οὐχ ἵνα ἐπὶ τὴν

21. The Goſpel of Chriſt whereſoever 'tis received, as it ought, is diffuſive of it ſelf, is as a candle lighted and brought into a room, on purpoſe to ſhine forth to others, in communicating the light we have (ſee Mat. 5.15.) and in actions of the light, Chriſtian performances.

22. For there is nothing hid which * ſhall not be manifeſted, † neither was any thing kept ſecret, but that it ſhould come abroad.]

* which ſhould not be made manifeſt, ὃ ἐὰν μὴ φανερωθῇ

† nor was it made ſecret οὐδὲ ἐγένετο ἀπόκρυφον.

22. For the doctrine which is taught you by me in, or out of parables, muſt be both practiſed and publiſhed by you, and therefore (for no other reaſon) it is revealed to you, and that by way of parables, which are the obſcuring of it, that having acquired the underſtanding of them you may ſet the more value on them for your own practiſe, and be more induſtrious to communicate them to others, See Mat. 10. 26.

23. If any man have ears to hear, let him hear.]

23. And therefore let there be a weight laid on theſe and all other my words, and be ſure you lay them up to do accordingly.

24. And he ſaid unto them, * Take heed what you hear, with what meaſure ye mete it ſhall be meaſured to you, and unto you that hear ſhall more be given.]

* conſider βλέπετε

24. And he ſaid unto them, Mark diligently (and practiſe accordingly) what you hear, As you deal with God, ſo will he deal with you, and to thoſe of you that heed and make uſe of what is ſaid to you, more knowledge ſhall be revealed.

25. For he that hath, to him ſhall be given, and he that hath not, from him ſhall be taken, even that he hath.]

25. For he that makes uſe of that grace and knowledge which he hath (ſee note on Mat. 13. b.) he ſhall improve extremely; the very uſing his talent well, the exerciſing of Chriſtian virtues, and the teaching them to others, is a ſure way of improving it, and beſides Gods bleſſing and grace to him, is a great though inſenſible addition alſo; and on the contrary, that which is not uſed, decreaſes and moulders away, and 'tis juſt with God to withdraw it.

26. And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground,]

26. To which purpoſe he uſed another parable, The ſtate of Chriſtianity is as if a man ſhould till and ſowe his ground,

27. And ſhould ſleep and riſe night and day, and the ſeed ſhould ſpring and grow up he knoweth not how.]

27. And having done ſo, never do more toward the growing of the corn, but go to bed at night, and riſe in the morning, and yet without any contribution of his, it comes up and grows inſenſibly, he knows not how.

28. For the earth bringeth forth fruit of her ſelf, firſt the * blade, then the ear, after that the full corn in the ear.]

* green corn like graſſe, then the ſtalk, or, ſtaik, then the full corn on the ſtalk, χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.

28. For the earth it ſelf by its own ſtrength (and the continual warmth and influences of heaven, and the dews and ſhowres that God is pleaſed to afford it) without any farther labour or daily aſſiſtance of the husbandman, completes the whole work, ſends out a ſpear of graſs, as it were, firſt, then a blade &c.

b.

29. But when the fruit † is [b] brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.]

† is ripe

29. And when it is perfectly ripe, he reaps it in the time of harveſt, ſo when Chriſt hath made known our duty to us, he expects, without more ado, that we ſhould ſet to the performance of it, make good reſolutions, bring forth good fruit, and when we have finiſhed our courſe, he then takes us to himſelf, and rewards us, and whenſoever Chriſts word and grace meets with an honeſt heart, thus it is upon his firſt being revealed to him.

30. And

30. And he ſaid, Whereunto ſhall I liken the kingdom of God? or with what compariſon ſhall we compare it?]

30. The ſame alſo is the meaning of that other parable.

31. *It is* like a grain of muſtard ſeed, which when it is ſown in the earth, is leſs then all the ſeeds that be in the earth.]

31. The ſtate of Chriſtianity is like to the ſowing of muſtard-ſeed, There the word and grace of Chriſt is ſown in the heart, as a little grain of muſtard-ſeed in a garden, It is ſmall and unconſiderable at the ſowing, as the muſtard-ſeed is the leaſt of all ſeeds.

32. But when it is ſowed, it groweth up, and becometh greater then all herbs, and ſhooteth out great branches, ſo that the fowls of the air may lodge under the ſhadow of it.]

32. But being ſow'd, as the muſtard-ſeed comes up, and within a while grows into a tree (Lu.13.19.) and hath branches big enough for birds (to build neſts in, and rooſt, Lu.13.19. or) to be defended from ſun or weather in them, ſo doth that in the honeſt heart bring forth moſt abundantly, by the grace and bleſſing of God upon the uſe of his talents of grace.

33. And with many ſuch parables ſpake he the word unto them [as they were able to hear *it*.]

33. In ſuch a manner as was moſt intelligible, & withall moſt profitable for them.

34. But without a parable ſpake he not unto them, and when they were alone, he expounded all things to his diſciples.

* on that day, ἐν ἐκείνῃ τῇ ἡμέρᾳ.

35. And [* the ſame day] when the even was come, he ſaith unto them, Let us paſs over unto the other ſide.

35. on a certain time, Mat.8.23.

† as he was, into the ſhip, ὡς ἦν ἐν τῷ πλοίῳ.

36. And when they had ſent away the multitude, they took him [† even as he was] in the ſhip, and there were alſo with him other little ſhips.

36. alone without the multitude.

37. And there aroſe a great [c] ſtorm of wind,] and the waves beat into the ſhip ſo that it was now full.

37. tempeſt of wind and rain together. c.

38. And he was in the hinder part of the ſhip aſleep on a pillow, and they awake him, and ſay unto him, Maſter, [careſt thou not that we periſh?]

38. We are ready to be drowned, and wilt thou continue aſleep, and take no care to preſerve us?

39. And he aroſe and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill, and the wind ceaſed, and there was a great calm.

40. And he ſaid unto them, Why are ye ſo fearfull? [How is it that ye have no faith?]

40. How ſhould it be poſſible for you after ſo many evidences and experiments of my power, and readineſs to preſerve you, not at all to truſt or rely on me?

41. And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

Annotations on Chap. IV.

a. ἵνα βλέποντες, *that ſeeing* &c.

V.12. *That ſeeing*, &c.] Theſe words ἵνα βλέποντες, *that ſeeing* &c. note the obduration of the *Iſraelites*, which fell on them from Gods deſertion, as a puniſhment of their not making uſe of the talents which he had given them, and ſo this verſe is anſwerable and parallel to *Mat.*13.15. or the end of that place in * *Iſaiah*, recited and ſet down at large in S. *Matthew*, but here, and ſo alſo *Lu.*8.10. and *Joh.*12.40. epitomized and ſumm'd up, μήποτε ἴδωσι, *leſt they ſhould ſee* &c. And therefore from the importance of the whole place in *Iſaiah* and *Matthew*, the ſenſe of it (here, where 'tis ſhortly recited) muſt be taken, viz. that upon their *ſhutting their eyes*, that is, voluntary obduration of heart againſt God, God withdraws his grace, which otherwiſe he would have afforded them, and doth afford others. To which 'tis conſequent, that they ſee not at all. Agreeably to that of *Procopius* on *Iſaiah* p. 102. Βλέπω παρὼν αὐλοῖς ἀπὸ τῆς ὀφθείσης χάριτος, τὸ μὴ ἰδεῖν συμβεβηκὸς μυσάντων τὰς ὀφθαλμούς, *The power of ſeeing was preſent to them from the grace of him that was ſeen, Their not ſeeing was an accident or conſequent of their ſhutting their eyes.* And ſo here their not being able to ſee, for want of light (the obſcurity of thoſe Parables in which God ſpake to them,) was a puniſhment of their winking, and not being willing to ſee.

* c.6.9,10.

b. παραδῷ

V.29. *Brought forth*] The word παραδῷ is here in an unuſual ſenſe, and ſignifies the *ripeneſs* of the *fruit*, that which *Lu.*8.14. is τελεσφορῆσιν, *to bring to perfection*, for ſo the Hebrew שלם which ſignifies to be *entire*, *perfect*, *complete*, is by the *Septuagint* rendred, παραδίδωμι, *Iſa.*38.13. becauſe when fruit is ripe, it doth, as it were, deliver it ſelf to the gatherer.

c. λαίλαψ

V.37. *Storm of wind*] Λαίλαψ is defined by *Heſychius*, ἀνέμος συσσὼν μετ' ὑετῶν, *a tempeſt of wind with rain.*

CHAP. V.

Paraphraſe.

1. AND they came over unto the other ſide of the ſea, into the [countrey of the Gadarens.]

1. the coaſt where Gadara, Mat.8.28. and Gergeſa lie together, See ch.8.10.

2. And when he was come out of the ſhip, immediately there met him out of the tombs [a man with an unclean ſpirit,]

2. two then Matth. 8.28. which were in a phrenſie poſſeſt with devils, in a raving lunatick manner of unrulineſs. a.

3. Who] had *his* dwelling among the tombs, and no man could bind him, no not with chains,

3. And one of them here mention'd (as the other alſo in S. Matthew.)

4. Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces, neither could any man tame him,

5. And alwaies night and day he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones.

6. But when he ſaw Jeſus afar off, he ran and worſhipped him.

7. And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, thou Son of the moſt high God? I adjure thee by God, that thou [b] torment me not.]

7. And the devil that poſſeſt him made uſe of the mans voice, to cry aloud to Jeſus, and ſay, Let me alone, thou eternal Son of the ſupreme God, I beſeech thee earneſtly for Gods ſake, who hath permitted me thus to poſſeſs and wound this man, not preſently to throw me into my chains. b.

8. (For he ſaid unto him, Come out of the man, thou unclean ſpirit,)

9. and the devils that poſſeſt him anſwered Jeſus, ſaying

9. And he asked him, What *is* thy name? [and he anſwered, ſaying, My name *is* Legion, for we are many.]

'Tis not any peculiar name that is competible to us, unleſſe that of a Legion, or regiment of ſix thouſand ſouldiers among the Romans, there be ſo many of us in this man.

10. And the devil was very importunate in his requeſt, that if he were forced to goe out of that man, he might yet ſtay in thoſe parts, and get ſome other habitation.

10. And he beſought him much that he would not ſend them away out of the countrey.]

11. Now there were nigh unto the mountains a great herd of ſwine feeding,

12. Permit us to enter into the ſwine, Mat. 8. 31.

12. And all the devils beſought him ſaying, [Send us into the ſwine, that we may enter into them.]

13. And althought this was foreſeen by Chriſt to be the certain drowning of the ſwine, and though he ſeldome wrought any deſtructive miracle, yet that the people might ſee the virulency of theſe devils, if not reſtrain'd by him, and ſo the mercy done to thoſe that were poſſeſt, and likewiſe the mercy now approaching to their countrey by the coming of Chriſt, if they will accept of it, and withall to trie whether their love to their ſwine was greater, then that to their own ſouls, he permitted the devils to goe into the ſwine, that is, forbad them not, did not violently reſtrain them.

13. And forthwith Jeſus gave them leave,] And the unclean ſpirits went out, and entred into the ſwine, and the herd ran violently down a ſteep place into the ſea (they were about two thouſand) and were choaked in the ſea.

14. the inhabitants of the city and the whole countrey.

14. And they that fed the ſwine fled, and told it in the city, and in the countrey. And [they] went out to ſee what it was that was done.

15. And that ſight wrought an awe & a reverence in them, an acknowledgment of the Power of Chriſt that had done it.

15. And they come to Jeſus, and ſee him that was poſſeſſed with the devil and had the Legion ſitting, and cloathed, and † in his right mind, [and they were afraid.]

† ſober, of, in temper, σωφρονοῦντα

16. and they that had been preſent all the time, gave them the whole relation, the mercy to the poor man, and the drowning of the ſwine,

16. And they that ſaw *it*, told them how it befell to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17. And when they heard the one with the other, their love they earneſtly beſought him.

17. And the y began to pray him] to depart out of their coaſts. of the world prevailed ſo farre above their care of that which was ſo much, more pretious, that

18. And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him, that he might be with him.

19. Howbeit Jeſus ſuffered him not, but ſaid unto him, Goe home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20. And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvaile.

21. And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea.

c. 22. And behold, there cometh [c] one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him he fell at his feet,

23. and I am confident ſhe will recover.

23. And beſought him greatly, ſaying, My little daughter lyeth at the point of death. *I pray thee* come and lay thine hands on her, that ſhe may be healed, [and ſhe ſhall live.]

24. And *Jeſus* went with him, and much people followed him, and thronged him.

25. And a certain woman which had an iſſue of bloud twelve years,

26. And had ſuffered many things of many Phyſitians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,

27. When ſhe had heard of Jeſus, came in the preaſe behind, and touched his garment,

28. Being thus confidently perſwaded in her minde that the leaſt touch of his clothes would cure her.

28. For ſhe ſaid, If I may touch but his clothes I ſhall be whole.]

d. 29. Flux.

29. And ſtraightway the [d] [fountain] of her blood was dryed up, and ſhe felt in her body that ſhe was healed of that * plague.

* diſeaſe, μάστιγος

30. Some cure had been wrought by touching him,

30. And Jeſus immediately knowing in himſelf, [that virtue had gone out of him] turned him about in the preaſe, and ſaid, Who touched my clothes?

31. And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32. And he looked round about to ſee her, that had done this thing.

33. Being by what had been wrought in her aſſured of his divine power, and ſo

33. But the woman [fearing, and trembling, knowing what was done in her] came and fell down before him, and told him all the truth. ſtrucken into a great awe and reverence towards him,

34. And he ſaid unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole † of thy plague.

† from thy diſeaſe, μάστιγός σου.

35. While he yet ſpake, there came from the ruler of the Synagogues *houſe* *certain* which ſaid, Thy daughter is dead; why troubleſt thou the maſter any further?

36. Aſſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the Synagogue, Be not afraid, only beleive.

37. And the father and the mother Lu. 8. 51. leading him the way, he permitted none of his own company to goe into the houſe along with him,

37. And he ſuffered no man † to follow him,] ſave Peter, and James, and John the brother of James.

† follow with him, * συνακολουθῆσαι αὐτῷ

38. See Mat. 9. 23.

38. And he cometh to the houſe of the ruler of the Synagogue, and ſeeth [the tumult, * and them that wept and wailed greatly.]

* or, of them that, for the Antient Gr. and Lat. MS. reads κλαίοντων

39. And

39. And when he was come in he ſaith unto them, Why make ye this adoe, and weep? the damoſell is not dead but ſleepeth.

40. And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damoſel, and [them that were with him] and entreth in where the damoſell was lying. 40. Peter, and James and John v. 37.

41. And he took the damoſell by the hand, and ſaid unto her, Talitha cumi, which is being interpreted, Damoſell (I ſay unto thee) ariſe.

42. And ſtraightway the damoſell aroſe and walked, for ſhe was *of the age* of twelve years, and they were aſtoniſhed with a great aſtoniſhment.

43. And he charged them ſtreightly that no man ſhould know it] and commanded that ſomething ſhould be given her to eate. 43. See Mat. 8. note b.

Annotations on Chap. V.

V. *A man* &c.] What is here affirmed of a *man* in the Singular number, is *Mat.* 8. 28. *Δύο δαιμονιζόμενοι two damoniackes*, ſo in like manner where c. 10. 46. there is mention but of *one blind man, Bartimæus*, in *Matthew* ch. 20. 30. there are *δύο τυφλοὶ two blind men*, which difference hath nothing of weight in it, becauſe *Matthew* which names *two*, ſaying the truth, the other which names but *one*, yet not denying that there were more, muſt neceſſarily ſay true alſo, and it being not pretended, that each of the *Evangeliſts* doth relate all that was done by *Chriſt*, but poſitively affirmed by *John*, c. 21. 35. that all that was done, was not by any of them related, there is conſequently nothing ſtrange in this of S. *Marke*, which in either place omits the mention of one of them. So when *Matthew* mentions the bringing the *aſſe and the colt*, both c. 21. 7. S. *Mark* onely mentions the foale, c. 11. 7. Of the ſame pitch it is (viz. matter of very light importance, farre from a reall exception againſt the authority of this Goſpel) that the order of things related it not always the ſame in him and S. *Matthew*. As when the cure of the *Paralytick* is mentioned by *Marke* in the ſecond ch. and the *drowning* of the *ſwine* not till the fifth, *Matthew* mentions this before the former. And whereas the cure of the *withered hand* is in *Mark* c. 3. and not mentioned in *Matthew* till c. 12. in *Matthew* it falls out to be ſubſequent to many relations, to which *Mark* makes it antecedent. So the cure of *Peters mother-in-law* is by *Mark* ſet before that of the *Leper*, and by *Matthew* after, ſo the *caſting* the *broakers* out of the *Temple* is ſet down by *Matthew*, c. 21. 12. before the *curſing* of the *figtree*, v. 19. whereas S. *Mark* c. 11. 13. ſets down the ſtory of the *figtree*, and the *caſting out of the broakers*, after, v. 15. And perhaps other examples of the like may be found by thoſe, which ſhall more diligently compare them, But all theſe and (if there were) many more nothing derogating from the fidelity of the writers, who undertaking to make ſome relations of what was done by *Chriſt*, do no where undertake or oblige themſelves to obſerve the order, wherein every thing ſucceeded, that being generally extrinſecall, and of no importance to the relations.

a. Δύο δαιμονιζόμενοι.

V. 7. *Torment me not*] That βασανίζειν among other ſignifications is taken for *coercing* or *impriſoning*, hath been ſaid, Note on *Mat.* 8. e. and ſo *Mat.* 18. 34. βασανισταὶ ſignifies *jaylers*. And ſo here when the *Devill* deſires, and *adjures Chriſt*, that he ſhould not *βασανίζειν*, it ſignifies ſending him to his *priſon*, to his *chaines*, *Jude* 6. and 2 *Pet.* 2. 4. for ſo in S. *Lukes* relation of it, *Lu.* 8. 31. *they beſought him that he would not command them to goe out into the deep*, that is, that he would not ſend them to hell, (ſee Note on *Lu.* 8. d.) their place of puniſhment, and reſtraint, where they were (inſtead of *going up and down Job* 1. 7.) to be kept cloſe and tormented alſo, τετηρημένους εἰς κρίσιν in S. *Peter* 2 *Pet.* 2. 4. *kept* in cuſtody *to be puniſhed*. And accordingly S. *Matthew* reades, Art thou come ὧδε πρὸ καιροῦ βασανίσαι, *Mat* 8. 28. *to ſend us to priſon before the time of our going thither*, ſignifying this to be a more tolerable ſtate that now they were in, leſſe of reſtraint, and miſery, then, when time ſhould come, they were to expect.

b. Βασανίζειν. Βασανισταὶ

V. 22. *One of the Rulers of the Synagogue*] What is meant by ἀρχισυνάγωγος here, or ἄρχων συναγωγῆς *Lu.* 8. 41. the *chiefe* or *ruler* of the *Synagogue*, will the better appear, if we firſt conſider, what here we finde, that there were more then one of them, and therefore *Jairus* is here called εἷς τῶν ἀρχισυναγώγων *one of theſe chiefe* or *rulers*; and that not onely in divers, but in the ſame Synagogue, *Act.* 13. 15. For * συναγωγὴ here ſignifies the *leſſer conſiſtory*, or that of any particular city (as that is oppoſite to the great *Sanhedrim* at *Jeruſalem*) the *judgment* of *twenty three*, who were now able to puniſh offences not capital, to ſcourge, &c. which is therefore called *ſcourging in their ſynagogues*. And although among the Rulers thereof there was generally one chiefe in learning, and proportionably in authority, who both here in the Goſpel, and in the life of *Alexander Severus*, and in the *Conſtitutions* of the *Emperours* is called ἀρχισυνάγωγος or *princeps ſynagogæ*, the *head* or *cheife*, who impoſed hands on all thoſe which were electedor admitted into the conſiſtory, yet becauſe the reſt had power of Judicature there, with and under him, therefore not onely he but the reſt alſo, are all contained under this common name of ἀρχισυνάγωγοι, *rulers* of the *Synagogue*, both here, and *Acts* 13. 15. A difference there is between the rulers of the *Synagogues*, and thoſe that are called the *rulers* of the *people*, but no more then this, The former are thoſe in particular cities, but the latter thoſe of the *Sanhedrim* in *Jeruſalem*. Both of them are in other places called ſimply ἄρχοντες *Rulers*, as *Mat.* 9. 18, 23. *Lu.* 18. 18. ſpeaking of thoſe in particular cities, and in other places, when the Context belongs to *Jeruſalem*, as *Lu.* 23. 13, 35. *Joh.* 7. 26, 48. 'tis clear that the *rulers* called ſo ſimply, muſt be thoſe of the great *Sanhedrim*. For the former of theſe it is to be obſerved, what *Maimonides* tells us, that there were two kinds of meetings in particular cities among the Jewes, בתי הכנסיות, *domus congregationum*, the *houſes of aſſemblies*, where they did meet to pray and hear the Law every Sabbath, as they did at the Temple in *Jeruſalem*, and בתי המדרש, *houſes of information* or expoſition of the law. Theſe were either more private, where any Doctor entertained Scholars, ſuch was the School of *Tyrannus*, *Act.* 19. 8. (And of this ſort 'tis ſaid there were above 400. in *Jeruſalem*, and many in *Iſrael* in all places) Or elſe more publick, where their conſiſtories ſat to reſolve differences of the Law in particular cities. As for the Συνέδριον or great *Sanhedrim* which was in *Jeruſalem*, that is known to conſiſt of 72. and was made up of chief Prieſts. Elders of the people, and *Scribes*. 1 Ἀρχιερεῖς, the *chiefe prieſts*, perhaps the heads of the 24. Courſes, 1 *Chron.* 24. (ſee Note on *Acts* 4. a.) 2ly. Πρεσβύτεροι, The *elders* or *heads* of the *families*, chiefe men among their tribes, who were farther choſen, and by impoſition of hands received into the *Sanhedrim*,

c. Ἀρχισυνάγωγος

* See note on Mat. 9. g.

Ἄρχοντες.

Σχολὴ Τυράννου.

Συνέδριον.

Ἀρχιερεῖς.

Πρεσβύτεροι.

and ſo made Judges there, and theſe are called the *Elders* of the *people*, *Mat.* 21. 23. 26. 3,47. and of *Iſrael Acts* 4. 8. Then thirdly, for the γεγραμματεῖς *Scribes*, thoſe were they that had been taught γεγράμματα, *Joh.* 7.15. the *bookes*, or *writings*, of the *Law*, ἱερὰ γεγράμματα 2 *Tim.* 3.15. the *holy writings* or *Scriptures*, and inſtructed in the meaning of them, thoſe that had been *ſonnes of the Prophets*, that is, brought up in their ſchooles, but having not obtained the Spirit, or miſſion of Prophets at Gods hands, were ſometimes thought fit to be choſen into the *Sanhedrim*. Theſe I ſay, are called *Scribes*, and *wiſemen*, and accordingly the Jewes have an ancient ſaying, that *After the age of the Prophets* (that is, when the Spirit of prophecy was no more given) *ſucceed the age of the Scribes*. Though of theſe ſome did only keep ſchoole, and teach the Law, and then are ſtyled ſimply γεγραμματεῖς *Scribes*, whereas the others that were taken into the great *Sanhedrim*, are called *Scribes of the people*, *Mat.* 2. 4. and ſo *Jud.* 5 10. where the Hebrew hath, the *Governours*, the *Chaldee Paraphraſe* hath, the *Scribes of Iſrael*. By this appears the difference of theſe words ſo frequent in the Goſpels, *Rulers*, and *Rulers of the people*, and *of* the *Synagogue*, *Elders*, and *Scribes*, and, *Scribes of Iſrael*, and, *of the people*, which being here put together all in this place, may be uſefull for the illuſtrating many places of Scripture.

γραμματεῖς.

γράμματα

V. 29. *Fountain*] The Hebrew מקר ſignifies two things, properly a *fountain*, or *ſpring* of *water*, and Metaphorically ῥύσις a *profluvium* or *flux*; for a *fountain* we have it, *Zach.* 13. 1. where the *Septuagint*, that render it τόπος *a place*, read, it ſeems, מקום *place*, in ſtead of מקור *fountain*. For the *Flux*, ſuch as after childbirth, 'tis uſed *Lev.* 12. 7. where yet the *Septuagint* read πηγὴ *a fountain*, accordingly here S. *Mark* uſeth the ſame word πηγὴ, whereas S. *Luke* readeſ πηγὴ ῥύσις *a flowing of blood*, a ſore diſeaſe, which ſhe had for twelve years ſpace. Agreeable hereunto it is, that artificiall iſſues made in any part of the body are by Phyſicians called fountinels, or little fountains. d. ῥύσις

Paraphraſe.

CHAP. VI.

1. Mat. 13. 14.

1. AND he went out from thence, and came into his own countrey,] and his diſciples followed him.

2. he went into their ſynagogue, and there expounded the Old Teſtament to them, to their great amazement, whereupon they queſtion'd among themſelves, how he ſhould be able to doe this, who gave him this wiſdome, and withall this power of miracles, ſaying,

2. And when the ſabbath day was come, he began to teach in the ſynagogue, and many hearing *him* were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdome is this which is given unto him, that * even ſuch mighty works are wrought by his hands?] * alſo καὶ

3. Is not this the carpenter? the ſon of Mary, the brother of James and Joſes, and of Judah and Simon? and are not his ſiſters here with us? and they were offended at him.]

3. Is not this man the ſon of Joſeph the carpenter, brought up in the ſame trade with him? is not Mary his mother, and James &c. his neer kinſmen? and doe not his neer kinſwomen live among us? and thus upon the conſideration of his mean, and known beginnings, they were diſcouraged from following, and ſo forſook him.

4 A prophet is not ſo ſubject to be deſpiſed and ſet at nought any where, as among them that are neereſt to him, that think they know his beginnings, &c.

4. And Jeſus ſaid unto them, [a prophet is not † without honour, but in his own countrey, and among his own kin, and in his own houſe.] † deſpiſed any where but, ἀτιμος εἰμη

5. And accordingly there was ſuch a generall unbeleif, and undervaluing him there in his own countrey, that he had no fit opportunity there, to ſhew his power in working miracles, Onely a few ſick people, that had faith to be healed, came and beſought him, and thoſe by his bare laying his hands on them, were healed preſently, ſee Lu. 4. 23.

5. And he could there doe no mighty work, ſave that he laid his hands upon a few ſick folk and healed *them*.]

6. And he marvailed becauſe of their unbeleif: and he went round about the villages teaching.

7. to caſt the devils out of thoſe, that were poſſeſt by them.

7. And he calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power [*over* unclean ſpirits.]

8. See note on Mar. 10.e.

8. And he commanded them that they ſhould take nothing for *their* journey, ſave a ſtaffe only, no ſcrip, no bread no money in *their* purſe,]

9. But *be* ſhod with ſandals, and not put on two coats.

10. whenſoever ye come into a town, or city, the firſt houſe ye enter into, let it be the place of your abode, while you ſtay in that city.

10. And he ſaid unto them, [* In what place ſoever ye enter into an houſe, there abide, till ye depart from that place.] * where, ἐαν

11. as a ſignificative ceremony what a crying ſinne this is, and what a puniſhment will attend it (Mat. 10. 14.) and that they may know that a prophet hath been among them, Ezek. 33. 33. that 'tis the meſſage of God which they have rejected.

11. And whoſoever ſhall not receive you, nor hear you, † when you depart thence, ſhake off the duſt under your feet [for a teſtimony againſt them:] Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, then for that city. † depart thence and ſhake, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε

12. preacht or proclaimed, in the ſame words, that John Baptiſt, and Chriſt had done before them, ſaying, Repent, for the kingdome of God is at hand, Mat. 10. 7.

12. And they went out and [preached that men ſhould repent.]

13. And they caſt out many devils, and anointed with oyle many that were ſick, and healed *them*.]

13. And they caſt devils out of many that were poſſeſt by them, and uſing no other means, but only that of unction (and laying on their hands ch. 16. 18.) they cured many ſick perſons.

14. Now he is riſen, the ſame power that raiſeth him, worketh alſo miraculouſly in him.

14. And king Herod heard *of him*, (for his name was ſpread abroad,) and he ſaid that John Baptiſt was riſen from the dead, and [therefore mighty works doe ſhew forth themſelves in him.]

15. one of the old prophets raiſed from the dead, or elſe ſuch an one as they were of old, now newly raiſed up.

15. Others ſaid that it is Elias, and others ſaid that it is [a prophet, or as one of the prophets.]

16. But

16. But when Herod heard *thereof*, [he said,] It is John whom I beheaded, he is risen from the dead.

16. The conscience of what he had done to John Baptist, made him fear, and say,

17. * For Herod himself had sent forth, and laid hold upon John, and bound him in prison [for Herodias sake his brother Philip's wife, for he had married her.]

* For that Herod, avtos gar o Hρωδης

17. on occasion of Herodias, whom Herod had married, though she were his own brothers wife.

18. For John had said unto Herod, It is not lawfull for thee to have thy brothers wife.]

18. Whereupon John dealt freely and plainly with him, and told him that it was utterly unlawfull for him to live with her.

19. Therefore Herodias * [a] had a quarrell against him, and would have killed him, but she could not.]

* was angry with him

19. Herodias therefore being touch't with this, designed him a mischief, and would have removed him out of the way by some death or other, but could not any way compasse it. a.

20. For Herod feared John, knowing that he was a just man, and an holy, [b] and * observed him, and when he heard him, he did many things, and heard him gladly.]

* kept him or look'd to him.

20. For Herod because of his authority with the people, on whom John had wrought very much (saith Josephus) was afraid to meddle with him, Mat. 14. 5. and besides knew him to be a just and holy man, which extorted respect from him, and accordingly he had care to keep him safe, and moreover heard him oft, and in obedience to him did reform many things, and indeed took a delight to hear him, but this one particular of Herodias stuck so close to him, that John's reproofs could not prevaile to make him part with her. b.

21. And when [c] a * convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and † chief estates of Galilee.

* festivall day cause, when Herod on the anniversary of his birth

† principall men, see note on Joh. 1. e.

c.

22. And when the daughter of the said Herodias came in, and daunced, and pleased Herod, and them that * sat with him, the king said [unto the damosell,] Ask of me whatsoever thou wilt, and I will give *it* thee.

* were at meat with him

22. to Herodias's daughter.

23. And he sware unto her, Whatsoever thou shalt ask of me I will give *it* thee, unto the half of my kingdome.

24. And she went forth and said unto her mother, What shall I aske? And she said, The head of John the Baptist.

25. And she came in straightway with hast unto the king, and asked, saying, * I will that thou give me by and by the head of John the Baptist in a charger.

* I desire θελω, see note on Col. 2. g.

26. And the king was exceeding sorry, *yet* for his oaths sake, and for their sakes which sat with him, he would not reject her.]

26. And Herod the king was exceeding sorrowfull and much troubled, not only that he should be obliged to shed blood upon his birth day (see note on Mat. 14. b.) but especially as having a reverence and kindnesse to John, v. 20. and also fearing the inconvenience that might come of it by reason of the authority which John had with the people, Mat. 14. and yet because he had sworn so publickly before those that were at the feast with him, that they might not discern either imprudence, or inconstancy in him, imprudence in promising, or inconstancy in not performing, he granted her request.

27. And immediately the king sent * an [d] executioner, and commanded his head to be brought, and he went and beheaded him in the prison,

* a souldier of his guard

d.

28. And brought his head in a charger, and gave it to the damosell, and the damosell gave it to her mother.

29. And when [his disciples] heard *of it*, they came and took up his corps, and laid it in a tomb,

29. John's disciples.

30. And the Apostles gathered themselves together unto Jesus, and [told him all things both what they had done, and what they had taught.]

30. gave him an account of their preaching and miracles, and of the successe of both of them.

31. And he said unto them, Come ye [your selves apart] into a desert place, and rest a while, For there were many coming and going, and they had no leisure so much as to eat.

31. alone and no body else with you.

32. And they departed into a desert place by ship privately.

33. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent [them,] and came together unto him.

33. the disciples,

34. And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepheard, and he began to teach them many things.

34. See Mat. 9. 36.

† And much time being now past, Και ηδη πολλης γενομενης.

35. † And when the day was now farre spent,] the disciples came unto him, saying, This is a desert place, and * now the time *is* farre passed.

* 'tis already a long while, ηδη πολλα

35. And when it began to be late toward the evening, See note Mat. 14. d.

36. Send them away that they may goe into the country round about, and into the villages, and buy themselves bread, for they have nothing to eat.

37. He answered and said unto them, Give ye them to e[illegible] And they say unto him, Shall we goe, and buy two hundred penyworth of bread, and give them to eat?

38. He saith unto them, How many loaves have yee? goe and see: and when they knew, they say, Five, and two fishes.

39. And he commanded them to make all sit down [e] by companies upon the green grasse.

e.

* lay down bed by bed, ανεκλιθησαν συμποσια συμποσια

40. And they * sat down in ranks] by hundreds and by fifties.

40. And they lay down in severall companies or divisions on the ground, after the manner that they used on beds whereon they were wont to eat, See note on Mat. 8. g.

41. And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them, and the two fishes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve baskets full [of the fragment and of the fishes.]

43. of the broken pieces of bread, and of the remainder of the fishes.

44. And they that did eat of the loaves] were about five thousand men.

44. And they that were entertained and supped on these few loaves and fishes,

45. And

45. And ſtraightway he conſtrained his diſciples to get into the ſhip, and to goe to the other ſide before unto Bethſaida, while he ſent away the people.

46. And when he had ſent them away, he departed into a mountain to pray.

47. And [when the even was come] the ſhip was in the midſt of the ſea, and he alone on the land.

47. in the night, ſee Note on Mat. 14. d.

48. And he ſaw them toiling in rowing, (for the wind was contrary unto them) and [about the fourth watch of the night he cometh unto them walking upon the ſea, and would have paſſed by them.]

48. toward morning he came walking on the ſea, and appeared to deſigne not to come to them, but to paſſe by them, farther that way.

49. But when they ſaw him walking upon the ſea, they ſuppoſed it had been * a ſpirit, and cryed out.

* an apparition, or, phantaſme, φάντασμα.

50. (For they all ſaw him and were troubled) and immediately he talked with them, and ſaid unto them, Be of good cheer, it is I, be not afraid.

51. And he went up unto them into the ſhip, and the wind ceaſed, and they were ſore amazed in themſelves, beyond meaſure, and wondred:

52. For [they conſidered not *the miracle* of the loaves, for their heart was hardned.]

52. they had not ſo laid to heart the miracle of the loaves, as to beleive him able to doe ſuch a miracle as this (that of multiplying the loaves, &c. being as truly an act of divine power as this of walking upon the ſea) which was a great ſtupidity and dulneſſe in them.

53. And when they had paſſed over, they came into the land of Geneſareth, and drew to the ſhore.

54. And when they were come out of the ſhip ſtraightway [† they knew him,]

† or, the men of that place kn. for the Kings MS. reads ὀπτάνοντες αὐτὸν οἱ ἄνδρες τῦ τόπε ἐκείνε, and ſo others alſo.

54. thoſe of the countrey took knowledge of him.

55. And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56. And whitherſoever he entred into * villages, or cities, or [‡ country,] they laid the ſick in the ſtreets, and beſought him, that they might touch if it were but the border of his garment, and as many as touched, were made whole.

56. the villages in the country-regions without the cities.

* towns, or cities, or regions, κώμας ἢ πόλεις ἢ ἀγρές.

Annotations on Chap. VI.

a. Ἐνέχων

V. 19. *Had a quarrel*] Ἐνεῖχεν αὐτῷ which here (as alſo *Luke* 11. 53.) is to be rendred, *was angry with him*, will be beſt underſtood by the notion of the Hebrew שטם, which is rendred by it in the Old Teſtament, That ſignifies *to hate, to hinder*, or *to ſet ones ſelf againſt* another, *to be an adverſary*, and is rendred by ἐγκοτέω, being *angry*, as of *Eſau* againſt *Jacob* *Gen.* 27. 41. and *Pſal.* 54. 4. by μνησικακέω *bearing injuries in mind*, deſigning revenge, *Gen.* 50. 15. and ſo by ἐνέχω in the ſame ſenſe, *Gen.* 49. 23. Accordingly *Heſychius* ἐνεῖχον, ἐχόλων (it ſhould be ἐχολῶντο) ὠργίζοντο, *they were wroth*, or *angry*, and both he, and *Phavorinus*, ἐνέχει, μνησικακεῖ, ἔγκειται (or perhaps ἐγκοτεῖ) *he bears the injurie in mind, ſets him againſt*, or *is angry*: So *Euſtathius*, ἐνέχειν, is τὸ κατά τινος ἔχειν, *to have ſomewhat againſt any one.*

b. συνετήρει.

V. 20. *Obſerved him*] What συνετήρει here ſignifies, is a matter of ſome Queſtion. That which ſeems moſt probable is, that it ſignifies, as the literal notation imports, and as the Vulgars *cuſtodiebat* expreſſeth, *kept him guarded*, and ſo ſecured and preſerved him. For though he were impriſoned by him before, yet it is clear, that he ſuffered him not to be hurt by any; and accordingly *Herodias*, though ſhe bare him a grudge, and would have killed him, yet ſhe could not, v. 19. And the reaſon is rendred in this verſe, for he bare ſuch a reverence to him for his juſtice and piety, that he preſerved, and guarded and kept him ſafe from her malice.

c. Εὐκαίρῳ ἡμέρᾳ

V. 21. *A convenient day*] Ἡμέρα εὐκαίρος is a *feſtival day*, a *day of vacancy*, יום טוב, in Hebrew, a *good day*, that is, a ſolemn feſtival, a day of reſt from labour, ſet apart for feſtivity, from whence hath the *Gloſſary* εὔκαιρος, σχολάζουσα, 'tis a *day of vacancy*, and εὐκαιρῶ *vaco*, as 'tis here uſed v. 31. ὥστε φαγεῖν εὐκαίρων, *they had not leiſure to eat*, and *Phavorinus* εὐκαιρεῖν, ἐν σχολῇ ἔχειν, (perhaps it ſhould be read, εὐσχολεῖν, σχολὴν ἔχειν, or ἄγειν,) *to be vacant*, and ſuch, it is clear, was this, *Herods birth day*, whereon he made a ſupper for his Lords, &c. and whereon there was a *dauncing*, ver. 22.

d. Σπεκουλάτωρ

V. 27. *Executioner*] *Speculator* in the ſtories of the Roman Emperours ſignifies a *ſouldier of the guard*, and agreeably, when we read (in the ſtories of *Pharaoh* and *Nebuchadnezzar*) *the captain of the guard*, the interpreter of the *Chaldee Paraphraſe* generally reads *princeps ſpiculatorum.* So the *captains* of *fifties*, 1 *Kings* 9. 11, 13. were captains of the Kings guards, which being (by the cuſtome of Jewes, Ægyptians, Chaldeans, and Romans) executioners of thoſe whom the King condemned to death, it is here therefore appointed to one of theſe to goe, and behead the *Baptiſt*, which accordingly is done.

e. Πρασιαὶ

V. 39. *By companies*] Of the manner of *accubitus*, or *lying at meat* we have formerly ſpoken, and ſo of the cuſtome of *eating* in *gardens*, and *lying* on *beds*, or *areolæ*, or πρασιαὶ in them (ſee Note on *Mat.* 8. g.) All that will be needful here to adde, is the obſerving of the phraſes of πρασιαὶ πρασιαὶ, Συμπόσια Συμπόσια, ἀνὰ ἀνά, the two former clearly taken from the Hebrews, who want phraſes of diſtribution, and uſe doubling of words in their ſtead. So δύο δύο v. 7. *two two*, (like איש איש, אדם אדם *man man*) that is, *man by man, one by one* (in imitation of which is εἷς καθ' εἷς *Joh.* 8. 9.) And for the ἀνὰ ἀνὰ it is the very form uſed by Phyſicians in their *Recipe's*, to note the ſeveral proportions of each ingredient, as here the number of the gueſts, which were ranked or marſhall'd together by *Chriſt* the ἀρχιτρίκλινος, who, as the ὀψοδότης Συμποσίε, *Maſter of the feaſt*, *Joh.* 2. or the ἑλεαρχὶ in *Athenæus*, (for which we read corruptly ἑλεαπὶ in *Heſychius*) hath the care of preparing and ordering the feaſt and gueſts, and ſo ranks them here, an hundred in one rank, fifty in another. Another phraſe like unto this we have *Lu.* 9. 14. κατακλίνατε κλισίας ἀνὰ πεντήκοντα, *make them lie down fifty in a bed.*

f. Ἀγρὸς

V. 46. *Country*] Ἀγρὸς which literally and primarily ſignifies *a field*, ſignifieth alſo the *region* or *country* about, all beſide the city, Ἀγρὸς ὁ ἔξω τῆς πόλεως χώρος, *the region without the city*, ſaith *Phavorinus*, and ſo the *Latine*, *ager*, is uſually taken.

CHAP.

CHAP. VII.

1. THen came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2. And when they saw some of his disciples [eat bread with [a] defiled (that is to say, with unwashen) hands,] they found fault.

2. take their dinner, their meat without using the ceremony of washing their hands before it, c.

*armes † up to the wrist

3. For the Pharisees and all the Jews, except they wash *their* * hands [a] † oft, eat not, holding the tradition of the Elders.]

3. doe not eat any meat, and this in obedience to an ordinance made by their Predecessors, not recorded in the Scripture of the old Testament.

*hall of judgment. † beddes, κλινῶν

4. And *when they come* from the [b] * market, except they [c] wash, they eat not: many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and † tables.]

4. And when they come from the market or hall of judgment, or any the like mixt assemblies, they wash their hands solemnly, (for fear they may have been defiled there) before they eat. And in thir matter of washing, many other ordinances there are, which they think themselves bound to observe, as laws divine, as the washing of cups to drink in, of pots containing somewhat above a pint, of brazen vessels (when earthen vessels, if defiled, were to be broken) and also of beds, on which they did eat then, as now on tables. b. c,

5. Then the Pharisees and Scribes asked him, Why [walk not thy disciples according to the tradition of the Elders, but] eat bread with unwashen hands?

5. observe not thy disciples the ordinances of our Progenitors, which forbid to

6. He answered and said unto them [Well hath Isaias prophecyed of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is farre from me.

6, 7, 8. you are the very sort of hypocrites of which Isaiah prophecyed c. 30. 13. men that professe great strictnesse in performances toward God, and practise in some external things more then God commands them, and impose

*injunctions ἐντάλματα

7. Howbeit in vain do they worship me, teaching for doctrines the * traditions of men.

8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do.]

these upon others as the commands of God, when they are only humane ordinances: As for the inward purity of heart and actions, to which all Gods laws of washings, &c. all the ceremonial law of legal uncleannesses did referre, being but the shadow to pourtray the true substantial purity of the heart, and soul, the fountain of actions, they take no care of them, transgresse against this substantial part of religion in the foulest manner, and spend all their time in these external superfluities, washing of pots, &c. the ordinances of their Rabbins only.

† you do fairly disannul, or abolish καλῶς ἀθετεῖτε

9. And he said unto them, † Full well ye reject the commandment of God, that ye may keep your own tradition.]

9. And he said unto them, Is not this fair worship and serving of God, to reject all the prime commands of God, the most considerable parts of religion, and act directly contrary to them, and satisfie and content your selves with some external performances, which are not at all commanded by God, but only by your selves or your Rabbins?

*revileth, or speaketh ill of κακολογῶν

10. For Moses said, Honour thy father and thy mother, and, whoso * curseth father or mother, let him die the death.

10. Exod. 20. 12. and Exo. 21. 17. see Note on Mat. 15. b.

11. But ye say [If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, *he shall be free.*]

11. If when a mans parents want any thing which the son hath, (and so is bound by nature and the fifth commandment to give it them) he can tell them that he hath taken an oath, to relieve them, he shall be free from the obligation of the fifth commandment. See Note on Mat. 15. c.

12. And ye suffer him no more to doe ought for his father or mother.

13. Making the word of God of none effect through your tradition, which ye have delivered,] and many such like things doe ye.

13. And so by this invention of yours, ye free a man from any obligation of honoring or succouring his parents when he hath no minde to it.

14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand,

15. There is nothing from without a man that entring into him can defile him, but things which come out of him those are they which defile a man.]

15. As for your question v. 5. about washing, know this, that the true and real pollutions, which God would have all men to avoid, are not those which come from the meats and drinks, and such external things, but those of wicked thoughts and words and actions, those are the great defilements principally aimed at in the legal prohibitions, and forbidden by them.

16. If any man hath eares to hear, let him hear.]

16. Take notice of what I say, though it be contrary to the rules of purity, as they are understood and practised by you, for this is a Reformation, that I am sent to work in your law.

17. And when he was entred into the house from the people, his disciples asked him concerning the parable.

18. And he saith unto them, Are ye so without understanding also? Doe ye not perceive that [whatsoever thing from without] entreth into a man, it cannot defile him?

18. meats, drinks, &c. whatsoever

19. Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats.]

19. Because his heart, or soul being the principal part of him, and that which alone is capable of defilement, all sin being an act of his will and choise, the meats which we take in, enter only into the stomach and belly, not into the heart, and being taken in, if there be any polluted part in them, that is voided and carried out in the draught, and by the purging out those dregs, all meats are made clean and nutritive.

*machinations διαλογισμοὶ, ‖unnaturall desires, wickednesses, πλεονεξίαι, ἀσελγεῖαι, † calumny βλασφημία,

20. And he said, That which cometh out of the man, that defileth a man.]

20. But as in the law of Moses it is observable that the excrements and whatsoever (almost) comes out of a man, polluted all it touched, Deut. 23. 13.

21. For from within, out of the heart of men proceed evil * thoughts, adulteries, fornications, murthers,

21, 22. So thereby is signified, that all defilements of the man are those that come from within him, having their beginning from mens wicked will and choice, such are evil machinations, or conspiracies, (see Note on Mat. 15. e.) adulteries, fornications, d.

22. Thefts, ‖ covetousnesse, wickednesse, deceit, lasciviousnesse, an evil eye, † blasphemy, pride, [d] foolishnesse.]

fornications, homicides, theſts, inordinate luſts (ſee Note on Rom. 1. h.) villanies, cheating, effeminacy, envy, and covetouſneſſe, calumniatings, haughtineſſe, or deſpiſing of others, fooliſh vain-glorious boaſting.

23. These vile things are they that are truly ſaid to come out of the man, that is, out of his ſoul, betraying themſelves by actions, and leaving a ſtain and blemiſh upon it.

23. All theſe evil things come from within and defile the man.]

24. to the utmoſt parts of Paleſtine, which border upon

24. And from thence he aroſe and went [into the borders of] Tyre and Sidon, and entred into an houſe, and would have no man know *it*; but could not be hid.

25. For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet.

26. not of the Jewiſh profeſſion, but by religion an heathen, born neer the ſea ſhore called Phenicia and Canaan, See Note on Mat. 15.

26. (The woman was [a Greek, a Syrophenician by * nation]) and ſhe beſought him that he would caſt forth the devil out of her daughter.

* extraction τῷ γένει

27. I am firſt to exerciſe my office, to diſtribute my miracles of mercy among the Jewes, which have alwayes had a neerer relation to God, then any other nation, and all other nations looked on by them, as vile and profane, not to be converſt with, They are firſt to be taken care for, and when they have their fill, then the fulneſſe of Gods mercy may overflow to the Gentiles.

27. But Jeſus ſaid unto her, [Let the children firſt be filled: for it is not meet to take the childrens bread, and caſt *it* to the dogs.]

28. Though it be ſo, Sir, yet that which may be had by another poor creature without prejudice to the Jews, is all that I beg of thee, and ſuch proportions are allow'd even to dogs, when the children have the full meal.

28. And ſhe anſwered and ſaid unto him, [Yes Lord, yet the dogs under the table eat of the childrens crumbs.]

29. And he ſaid unto her, For this ſaying] goe thy way, the devil is gone out of thy daughter.

29. And he ſaid, The faith expreſt by this anſwer of thine is ſuch, Mat. 15. 28. and ſo much beyond ordinary, that it ſhall not goe unrewarded, and therefore

30. And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter layd upon the bed.

31. And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis.

c. 32. bleſſe him, and ſo cure him.

32. And they bring unto him one that was deaf, and † had c an impediment in his ſpeech, and they beſeech him to put his hand upon him.]

† dumb, or that could hardly ſpeak, tongue-tyed

33. touch'd his tongue with a little ſpittle on his finger, and nothing elſe.

33. And he took him aſide from the multitude, and put his fingers into his ears, and [he ſpit and touched his tongue.]

34. All impediments be removed, thy hearing and ſpeaking come to thee.

34. And looking up to heaven he * ſighed, and ſaid unto him, Ephphata, that is, [Be opened.]

* groaned, ἐστέναξε

35. And ſtraightway his eares were opened, and the ſtring of his tongue looſed, and he ſpake plain.

36. And he charged them that they ſhould tell no man, but the more he charged them, ſo much the more a great deal they publiſhed *it*.

37. And were * beyond meaſure aſtoniſhed ſaying, He hath done all things well, he maketh both the deaf to hear, and the dumb to ſpeak.

* more then above meaſure. ὑπερπερισσῶς

Annotations on Chap. VII.

a. Κοινὸς

V. 2. *Defiled*] The word κοινὸς ſignifies two things, *polluted* and *common*, and is no more to be rendred *common*, when the ſenſe is for *unclean*, then it ſhould be rendred *unclean* when the ſenſe is for *common*. From this firſt notion of the word for *polluted*, is the Latine word *cœnum*, a *ſink* or *mire*, and the verb κοινῶ is turned into the old Latine, *quino*, from whence *inquino to pollute* is now in uſe, which notes this notion of it for *polluted* to be an ancient and primitive, not any Metaphorical ſecondary notion of it: In this notion it is uſed for any thing that is forbidden by the Ceremonial laws of the Jewiſh worſhip, as being oppoſite to *clean* or *lawful*; Thus meat which is by that law forbidden, is called κοινὸν *polluted*, 1 *Mac.* 1.50. ὕεια καὶ κτηνῶν κοινὰ, *ſwines fleſh, and forbidden, polluted* or *unclean cattel*, and ſo v. 65. Thus *Acts* 10. 14. and 11. 8. and *Rom.* 14. 14. *Heb.* 10. 29. and from thence κοινῶν *to defile*, *Mat.* 15. 11. and in ſeveral other places. So ſay the Grammarians, κοινὸν ſignifies βδέλυκτον, ἀκάθαρτον, *abominable*, or *unclean*, that is, ſuch as in the reputation, and by the prohibition of the law, are made ſuch. Thus when not by ſtrict law of *Moſes*, but (which among the Phariſees was all one) by the tradition of their Elders, or injunctions of the *Rabbins* among them, they were to *waſh*, whenſoever *they eat* any meat, *hands unwaſh'd* at ſuch a time, are κοιναὶ χεῖρες, *polluted hands*, that is, guilty of the breach of thoſe laws, which in their opinion required this conſtant waſhing before meat. So *Maimonides* on* *Miſnaioth*. *Dicimus non licere homini panem edere, antequam manus* laverit: *We ſay a man muſt not eat bread before he waſh his hands.* And *lib. Tad.* * *tract. Berachoth*, *Quicunque comederit panem, ſuper quem dicitur benedictio Hammotſi, Benedictus qui produxit panem, opus eſt ut lavet manus antè & poſt, Whoſoever eates the bread, over which they recite the benediction Hammotſi, Bleſſed be he that produceth bread, he muſt waſh his hands before and after.* By this is noted, not all kind of eating, for ſay the *Rabbins*, *Super illud quod non vocatur propriè panis, over that which is not properly called bread*, as cakes made of honey and ſugar and Almonds, &c.) *they recite not the benediction Hammotſi.* And therefore 'tis not ſimply *eating* here, but *eating bread*, v. 2, and 5. To this cuſtome referres that of *Joh.* 2. 6. where the *veſſels of water*, which were there at the feaſt, are ſaid to be κατὰ τὸν καθαρισμὸν Ἰουδαίων, *according to the Jews cuſtome of waſhing* alwayes before meat, that is, ſtood there for that uſe, or purpoſe. Now for the manner of waſhing, what it was, is here deſcrib'd v. 3. πυγμῇ νίψωνται τὰς χεῖρας, *they waſh their hands to the wriſt*, The word πυγμὴ is the *hand up to the wriſt*, and is indeed but a part of the χεὶρ in the critical notion of it. For χεὶρ is taken in *Homer* and *Hippocrates* and other authors for the *whole arme*, (of which πήχυς which the Anatomiſts uſe out of *Heſiod* and ἀκρόχειρ, the *extreme part* of it, in *Hippocrates*, is the *hand* peculiarly) and ſo it ſeems to be taken, 1 *Mac.* 15. 30. ἡ χεὶρ σὺν τῷ ὤμῳ φέρειν εἰς τὴν πόλιν, *to carry the arm*, (not *hand*) *with the ſhoulder to the city*,

* Tr. Chigigah, c. 2. §. 5.

πυγμὴ

Χεὶρ

* vid. Scalig. in Arist. problem p. 127.

city, juſt as in *Homer* he that *ſtroke* one on the * *ſhoulder* with his *ſword*, is ſaid to have cut off his χεὶρ, that is, his *arme* doubtleſſe. Agreeably to this notion the word ἀκροχειρίζειν in the *Agones* ſignifies to *cuffe at the armes end*, as we call it, and is all one with πυκτεύειν, one of the five exerciſes in the *Olympick* games. Which makes it clear, that by πυγμὴ is meant the *hand* with the *wriſt* (which *Theophylact* with leſſe exactneſſe renders μέχρι ἀγκῶνος *up to the elbow*) for ſo 'tis the manner of the Jews to waſh with their hands held up, that the water may come down ſo farre, to ſuch a part of the wriſt, which they call the *elevation of their hands*, and ſo here πυγμῇ νίψασθαι χεῖρας is clearly *to waſh* with this *elevation*, this rite or ceremony uſual in their waſhings, and to waſh thus farre. So *Maimonides*, *Tad.* 6.6. ſect. 4. *tr. Berachoth*, where he asks the queſtion, *Quousque pertingat manuum lotio, how farre the waſhing of the hands reacheth, and anſwers* עד הפרק *uſque ad Perek*, *by Perek underſtanding that joynt, which ſets on the arme to the hand.* So *Joſeph Ben Levi*, and *R. Alphes*, that to *waſh the hands* according to the *rite of the Sanctuary*, *it muſt be ad eam compaginem*, *quæ ad finem manus eſt*, *to that joynt, which is at the end of the hand*, that is, to the *wriſt*. So *R. Solomo Bar Nathan*, *before eating bread properly ſo called*, requires *waſhing of the hands up to the wriſts*. See Mr. *Po. Miſcell.* p. 367, &c. Of this uſe of the word πυγμὴ we have a clear example in *Palladius Lauſiac. Hiſt.* κεφ. ϱμγ. where *Salvia* ſeeing *Jubinus* νιπτῆρα λαβόντα νίψασθαι τὰς χεῖρας καὶ τοὺς πόδας πυγμῇ, *take a laver and waſh his hands and his feet* πυγμῇ) tels him, that ſhe was now *ſixty years old*, and that ἐκλὸς τῶν ἄκρων χειρῶν, καὶ αὐτὸ διὰ κοινωνίαν, ἐκ ὄψις ἥψατο ὕδατος, ἢ πῆς, οὐδὲ ἄλλο τι τῶν μερῶν, *except her* ἄκρων χειρῶν, *and that for receiving the Communion, neither her face, nor feet, nor any other part had ever touched water*, where though the interpreter *Gentianus Hervetus* render πυγμῇ *palmis*, and ἄκρων χειρῶν *extremis manibus*, yet the matter is clear, that πυγμῇ ſignifies the *hands and wriſts together*, and, applied to the feet alſo, the *feet and ancles*, and ἄκρων χειρῶν *the hands only*, which, as was ſaid, are called ἀκρὸν χειρες, the *extreme parts* of the χεῖρες, as that ſignifies *armes*.

b. ἀγορὰ

V. 4. *Market*] Ἀγορὰ ſignifies any *promiſcuous* or *popular aſſembly*, Theſe (ſetting aſide the ſacred aſſemblies, which are otherwiſe expreſs'd) are properly two ſorts, either 1. to *buy* and *sell*, or 2dly, to reſort for juſtice, and the word here uſed commonly ſignifies both, or either of theſe, 1. a *fair* or *market*, 2dly, a *place of judicature*, an *hall* or *court of judgement*. From the firſt is ἀγοράζω *to buy*, moſt ordinarily uſed in that ſenſe, and rendred ὠνεῖσθαι by *Heſychius*, but yet withall ſignifies to that other ſenſe, and is by him rendred not only in common to both, ἐν ἀγορᾷ διατρίβειν, *to ſpend ones time in foro*, but in particular, reſpecting theſe *courts of juſtice*, ὅτι ἢ καὶ ὅτι τὸ διαβάλλειν. And ἀγοραῖος, ſaith he, is διαλέγειν, where that of *conſulting* and *debating* or *pleading*, belongs to the Courts not Markets; From this latter notion of the word, comes ἀγοραία, for δικαιολογία *giving of juſtice*, and Ἀγορεία, Ἕρμις in *Heſychius*, and ἡ ἀγόρεσθαι for a *court day* (ſee Note on *Acts* 19. l.) And ſo 'tis probable that *Acts* 17. 5. ἀγοραῖοι are the *officers* of their *courts*, *ſerjeants*, &c. and the *Jewes taking to them ſome of the wickedeſt* of thoſe, and ſo raiſing a tumult, will be parallel to our *calling a Conſtable*, and *raiſing the town*, which by malitious men, by the help of wicked officers, may be againſt Apoſtles, or any the beſt of men, as there it was againſt S. *Paul*. Thus the word ἀγορὰ clearly ſignifies, *Acts* 16. 19. where at *Philippi* the *owners* or *maſters* of the *Pythoneſs*, conceiving themſelves *injured* by S. *Paul*, *apprehended* him, and *drew* him εἰς τὴν ἀγορὰν, *to the hall*. ἐπὶ τοὺς ἄρχοντας, *to the Roman magiſtrates* there. The queſtion now being, [in which of theſe ſenſes the word ἀγορὰ ſhould be taken in this place] cannot be decided from the nature of the word, which beares both indifferently, but from the buſineſſe in hand which is the tradition of waſhing among the Jewes. That, we know, was upon any legal uncleanneſſe, or ſuſpicion of having contracted any ſuch. And to that all promiſcuous aſſemblies were lyable, where heathens were uſually intermix'd, or poſſibly Jewes under ſome legal uncleanneſſe. But at this time when the Jewes were under the Roman procurators, their courts of judicature were moſt eminently ſo, the Procurator and his band or guard of ſouldiers being alwayes there. On this ground it is diſtinctly ſaid *Joh.* 28. 28. that *the Jews would not goe in* thither, ἵνα μὴ μιανθῶσιν, *that they might not be defiled*, which teſtimony makes it clear, that *going in* to the ἀγορὰ in this ſenſe, into the *judgment hall*, was by the Jews reſolved to be matter of defilement. And there being not any ſo clear teſtimony in the Scripture for the other, as it ſignifies a *market*, or *place of buying and ſelling*, it may be thought remarkable to preferre this interpretation of the word in this place, for *a court hall*, from whence all Jews that came were obliged to waſh themſelves, as from a legal pollution; But I now rather adhere to that, which * Mr. *Pocock* hath conceived, in reference to ἀγορὰ, as it ſignifies a *Market*, interpreting the place from a rule of the *Rabbines* ſet down by *Maimonides* in theſe words, *Tr. Berachoth*, c. 6. בוטל אדם ידיו שחרית ומתנחיעל הם כל היום ואינו צריך ליטול ידיו לכל אכילת ואכילה &c. *A man ſhall waſh his hands in the morning ſo that it ſhall ſuffice him for the whole day, and he ſhall not need to waſh his hands as oft as he eates; which holds in caſe he doe not avert his mind any other way* (that is, goe abroad, or meddle with buſineſſe, goe to the Market &c.) *but if he doe ſo, he is bound to waſh his hands as oft as there is need of waſhing*; that is, before he eat or pray; And ſo that may well be the meaning of the place, that the *Phariſees eat no meat*, before they have *waſh'd* their *hands*, and in caſe after the morning waſhing they goe to the market, or fall to any worldly buſineſſe, wherein there may be very eaſily ſome legal pollution, they muſt waſh their hands again before they dine.

* *Not. Miſcell. c. 9.*

c. Βαπτίζεσθαι *Niſi ſe lavent*

Ib. *Waſh*] The word here uſed βαπτίζεσθαι (as it differs from νίπτεσθαι v. 3.) ſignifies not only the *waſhing* of the whole body, (as when 'tis ſaid of *Eupolis* (which wrote the Tragedy call'd *Bapta* againſt *Alcibiades*) that being taken and thrown into the ſea, ἐβαπτίζετο, *he was immerſ'd all over*, and ſo the *baptiſmes* of *cups* &c. in the end of this verſe, is putting into water all over, rincing them) but *waſhing* any *part*, as the hands here, by way of immerſion in water, as that is oppoſed to affuſion, or powring water on them. For that is all the difference, ſaith learned Mr. *Pocock* obſervable in Hebrew betwixt טבל, and נשל, & that the former notes *immerſion*, the other *affuſion* of *water*, both indifferently uſed of any part, and both ſometimes for any kind of *waſhing* that part. And ſo βαπτίζεσθαι *Luke* 11. 38. is plainly uſed for the *waſhing* of *hands* before *meat*. What is here affirm'd of the *Phariſees waſhings* is obſerved by *Epiphanius* of the *Eſſens*, who yet ſeem to have had it, as they had much more, from the *Pythagorean* Philoſophers, whoſe doctrine it is ἡ ἁγνείαν τὴν διὰ καθαρμῶν καὶ λήτρων καὶ περιῤῥαντηρίων, *that purity was to be obtained by purgations, and irrigations and waſhings.*

d. Ἀφροσύνη

V. 22. *Fooliſhneſſe*] Of the ſeveral notions that the word ἀφροσύνη *imprudence*, or *folly* may be capable of, that which ſeems moſt proper to this place, is that of *boaſting*, which is the moſt unſeemly thing, and ſo the moſt contrary to prudence, or wiſdome of converſation. In this ſenſe the word is uſed 2 *Cor.* 11. 1, 19. (and ἄφρονες *madneſſe* v. 23. (and ch. 12. 6, 11. where he foreſees that his ſpeeches for the juſtifying of his Apoſtleſhip againſt the ſeducers will by them be accounted *boaſting*, and being ſo he knows it muſt goe for *folly*. In this notion it will accord, and aſſociate very well

with βλασφημία *calumny*, and ὑπηφανία *pride*, which immediately precede, the calumniating, faſtuous (inſolent) and vain-glorious behaviour, going ordinarily together.

c. Μογιλαλ

V. 32. *Impediment* &c.] The word μογιλάλ fignifies one of an *impedite*, *ſtammering ſpeech*, *one that was tongue-tyed*, and to that the next verſe ſeems to agree, where we reade ἐλύθη ὁ δεσμὸς, *the ſtring that tyed his tongue*, *was looſed*; and ſo 'tis interpreted here by the Syriack. But it may ſeem here more agreeable, to take it as all one with ἄλαλ *ſpeechleſs*; for, 1. ſo 'tis recited in the end of the Chapter, v. 37. *he makes the deaf to hear*, *and the dumb to ſpeak*, which is evidently their obſervation upon this particular miracle. 2. the Hebrew word אלם, which ſignifies *dumb*, and is rendred ordinarily ἄλαλ, κωφὸς, ἄφων, ἔνεος, all words to expreſs *perfect dumbneſs*, is twice rendred μογιλάλ, *Exod.* 14. 11. and *Iſaiah* 35. 6. where yet in both places, the ſenſe beares, *totally dumb*, and not only of a *ſtammering ſpeech*, In the firſt place, *Who makes the dumb, or deaf, the ſeeing, or blind?* In the ſecond, *The lame ſhall leap as an hart, and the tongue of the dumb ſhall ſing.*

Paraphraſe.

CHAP. VIII.

1. IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them,

2. I have compaſſion on the multitude, becauſe they have now been with me three daies, and have nothing to eat.

3. either they will faint for want of refreſhment, or elſe to get victuals they will be ſcattered and diſperſed from one another, See note on Mat. 9 m.

3. And if I ſend them away faſting to their own houſes, [they will faint by the way,] for divers of them came from far.

4. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſs?

5. And he asked them, How many loaves have ye? and they ſaid, Seven.

6. diſtributed them, gave every one of the multitude a portion.

6. And he commanded the people to † ſit down on the ground, and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before *them*, and they [did ſet *them* before the people.]

† lie down ἀναπεσεῖν

7. appointed them to give every one a piece of fiſh.

7. And they had a few ſmall fiſhes, and he bleſſed, and [commanded to ſet them alſo before *them*.]

8. So they did eat and were filled, and they took up of the broken meat that was leſt, ſeven baskets.

9. And they that had eaten were about four thouſand, and he ſent them away.

10. the coaſts of Magdala, Mat. 15. 39. or Magadon (as S. Jerome and S. Auguſtine there reade it) a village, near which lies another call'd Dalmanutha, ſo that either of them might fitly denominate the whole.

10. And ſtraightway he entred into a ſhip with his diſciples, and came into [* the parts of Dalmanutha.]

* or, the borders of Magedon, for the old Gr. & Lat. MS. reads Ορια Μαδεγαδᾶ.

11. requiring him to ſhew them ſome miracle from heaven, by which they might know him to be a Prophet, but this they did not out of ſincerity of heart, to believe in him upon any ſuch miracle (of which they had ſtore already) but only to enſnare him.

11. And the Phariſees came forth and began to † queſtion with him, [ſeeking of him a ſigne from heaven, tempting him.]

† diſpute with him, demanding συζητεῖν αὐτῷ ζητοῦντες

12. Hereupon ſaith Chriſt in a great ſadneſs, This is an infidel perverſe ſort of people, miracles would be but caſt away upon theſe, and therefore they ſhall not be afforded them upon asking, only that great miracle of my riſing from death, typified by that which befell Jonas, Mat. 16. 4. that ſhall be afforded them.

12. And he * ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſigne? Verily I ſay unto you, There ſhall no ſigne be given unto this generation.]

* groaned ἀναστενάξας

13. And he left them, and entring into the ſhip again, departed to the other ſide.

14. Now *the diſciples* had forgotten to take bread, neither had they in the ſhip with them more then one loaf.

15. See note on Mat. 16. a.

15. And he charged them, ſaying, * Take heed, beware of the leaven of the Phariſees, and *of* the leaven of [Herod.]

* See, take heed of ὁρᾶτε, βλέπετε

16. This he ſaith to reproach us for our negligence in providing and bringing victuals with us.

16. And they reaſoned among themſelves, ſaying, [*It is* becauſe we have no bread.]

* doe ye diſcourſe that ye have no bread? doe ye not yet underſtand nor conſider? Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε;

17, 18. Why ſhould you think that my ſpeech ſhould relate to your having no bread? as if I were not able to ſupply that want, will you never underſtand nor conſider what is done before you? will you always be thus ſenſleſs, thus unimprovable, that nothing can enter into you, making no uſe of eyes, or ears, or memory, after all this?

17. And when Jeſus knew *it*, he ſaith unto them, [Why * reaſon ye becauſe ye have no bread? Perceive ye not yet, neither underſtand? Have ye your heart yet hardned?

18. Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember?

19. When I brake the five loaves among five thouſand, how many baskets full of fragments took ye up? They ſay unto him, Twelve.

20. See note on Mat. 16. b.

20. And when the ſeven among four thouſand, how many [baskets] full of fragments took ye up? And they ſaid, Seven.

* How doe ye not conſider? πῶς οὐ συνίετε;

21. How ſtupidly inconſiderate are you?

21. And he ſaid unto them, [* How is it, that ye do not underſtand?]

22. And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him.

* into εἰς

23. And he took the blind man by the hand, and led him out of the town, and when he had ſpit * on his eyes and put his hands upon him, he asked him if he ſaw ought.

† recovered ſight.

a. 24. I ſee men, but cannot diſtinguiſh them from trees, but that they walk.

24. And he † [a] looked up, and ſaid, [* I ſee men as trees walking.]

* I ſee men, for as trees, I ſee them

walking, or, I behold men, for I ſee as it were trees walking, ſo the Kings MS. and many printed Copies, βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ, περιπατοῦντας.

25. After that he put *his* hands again upon his eyes, and [made him looke up,] and he was reſtored and ſaw every man clearly.
25. wrought the cure perfectly upon him,

26. And he ſent him away to his houſe, ſaying, Neither goe into the town, nor tell *it* to any in the town.

27. And Jeſus went out and his diſciples into the townes of [Cæſarea Philippi] and by the way he asked his diſciples, ſaying unto them, Whom do men ſay that I am?
27. Mat. 16. not. c.

28. And they anſwered, John the Baptiſt, but ſome *ſay* Elias, and others, One of the prophets.

29. And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art [the Chriſt.]
29. The long expected Meſſias of the world.

30. And he charged them that they ſhould [tell no man of him.]
30. not proclaim him as yet to any that he was the Chriſt, See Mat. 16. 20.

31. And he began to teach them, that [the ſon of man muſt ſuffer many things, and be rejected of the elders, of the chief prieſts and ſcribes, and be killed, and after three daies riſe again.]
31. the prophecies of the Meſſias could not be fulfilled, unleſſe he ſuffer, and be rejected, and at laſt put to death by the great Conſiſtory or Sanhedrim of Jeruſalem, (ſee note on c. 5. c.) and riſe again the third day.

32. And he ſpake that ſaying [openly.] And Peter took him, and began to rebuke him.
32. in the hearing of the people (ſee note on Joh. 7. a.) or without any figure or parable to involve it, which formerly he had often uſed, Joh. 2. 19. and 3. 14. Mat. 16. 4.

33. But when he had turned about, and looked on his diſciples, he rebuked Peter, [ſaying, Get thee behind me Satan: for thou ſavoureſt not the things that be of God, but the things that be of men.]
33. telling him, that his propoſal was contrary to the will of God, the prophecies, the end of his coming, the ſalvation of men, and ſuch only as was fit for the adverſary of all theſe to propoſe to him.

34. And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever [will come after me, let him deny himſelf, and take up his croſſe and follow me.]
34. will undertake to be my diſciple, muſt reſolve not to care what becomes of his owne ſecular advantages, or of even life it ſelf, but prepare himſelf for the ſame death, that I ſhall die before him, and to follow me as a diſciple both in life and death.

35. For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the Goſpels, the ſame ſhall ſave it.
35, 36. And let me tell him that the great care of preſerving himſelf, if it make him to deny or forſake me, in the purſuit of it, ſhall not be a probable courſe of ſtanding him in any ſtead in this world, it ſhall be the very means to deſtroy many, who, if they continued firm to their profeſſion, might probably eſcape (ſee Mat. 16. 25.) and however the advantages to the conſtant, and loſſes to the cowardly, in another life, are infinitely above all other conſiderations.

36. For what ſhall it profit a man if he ſhall gain the whole world and loſe his own ſoul?]

37. Or what ſhall a man give in exchange for his ſoul?]
37. The loſing of life here, if it happen by an unchriſtian deſire to ſave it, or however everlaſting death, is ſo great a loſſe, that nothing elſe is worth having, which is ſo purchaſed.

38. Whoſoever therefore ſhall be aſhamed of me and of my words in this adulterous and ſinfull generation, of him alſo ſhall the ſon of man be aſhamed, when he cometh in the glory of his Father with his holy Angels.
38. See note on Mat. 16. m. n.

Annotations on Chap. VIII.

a. Ἀναβλέπω

V. 24. *Looked up*] The word ἀναβλέπω joyned with εἰς οὐρανὸν *to heaven* ſignifies *to look up* or *lift up the eyes* that way. So *Mat.* 14. 19. *Mar.* 6. 41. and 7. 34. *Lu.* 9. 16. and thus it is uſed of perſons that did ſee, nay being ſpoken of them, it is ſometimes uſed in that ſenſe, without εἰς added to it, as *Lu.* 19. 5. *Chriſts looking up* is his looking up to the tree the mention of *Zacchæus's* climbing up to the tree, intimating it as clearly, as if it had been expreſs'd. And *Lu.* 21. 1. it is ſimply to *ſee* or *behold*, being ſpoken of *Chriſt*, who *ſitting over againſt the treaſury Mar.* 12. 41. ἀνέβλεψε *look'd upon them that caſt in* &c But the word is generally uſed of blind perſons, and then ſignifies *recovering of ſight*, See *Mat.* 11. 5. 20. 34 *Mar.* 10 51, 52. *Lu.* 7. 22. 18. 41, 42, 43. *Joh.* 9. 11. 15. 18. *Act.* 9. 12, 18. and 22. 13. So ἀνάβλεψις is *recovering of ſight*, *Lu.* 4. 18. And therefore in all reaſon it muſt in theſe two places alſo be ſo interpreted.

CHAP. IX.

Paraphraſe.

1. AND he ſaid, Verily I ſay unto you, [There be ſome of them that ſtand here, which ſhall not taſt of death till they have ſeen the kingdome of God come with power.]
1. In this generation Mat. 24. 34. before the death of ſome that are here, particularly of John, Joh. 21. 22. ſhall be that famous coming of Chriſt as a king for that act of revenge upon his crucifyers, and deſtroying the Jewiſh ſtate, See note on Mat. 3. c. and on Mat. 17. a. and 24. b.

2. And after ſix daies Jeſus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themſelves, and he was [transfigured] before them.
2. changed into another form or manner of appearance.

3. And his rayment became ſhining exceeding white as ſnow, ſo as no a fuller on earth can white them.
a.

4. And there appeared unto them Elias with Moſes, and they were talking with Jeſus.

5. And Peter [anſwered and ſaid unto Jeſus Maſter, it is good for us to be here. Let us make three tabernacles, one for thee, and one for Moſes, and one for Elias.
5, 6. ſaid to Jeſus, Lord, what a bleſſing is this to us to be made partakers of this dignity? let us abide here alwaies. And not knowing what to ſpeak, being together with his tranſportation of joy, in a great fright alſo (as the reſt of them were, ſo that they fell on their faces, Mat. 17. 6.) he ſpake he knew not what, ſaying, We will make three tents or tabernacles, one for thee and us, &c.

6. For he wiſt not what to ſay, for they were ſore afraid.]

7. This is he whom I have appointed to reveale my whole will unto you, whatſoever he tells you is perfectly my will and pleaſure, and he himſelf the only eternall Son of God, whom therefore you and all the world are obliged to hearken to and obey.

7. And there was a cloud that overſhadowed them, and a voice came out of the cloud, ſaying, [This is my beloved ſon, heare him.]

8. Elias and Moſes were vaniſhed out of ſight, and none left.

8. And ſuddenly when they had looked round about, [they ſaw no man any more] ſave Jeſus only and themſelves.

9. And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the ſon of man were riſen from the dead.

10. And they * kept that ſaying with themſelves, queſtioning one with another, what the riſing of the dead ſhould mean.

* held a diſcourſe, diſputing among themſelves, τὸν λόγον ἐκρατησαν πρὸς ἑαυτοὺς ζητοῦντες

11. And upon occaſion of what they ſaw, and heard in the Mount, (ſee note on Mat. 17. a.) they asked Chriſt, ſaying, Is it not reſolved by all that are skill'd in the prophecies of ſcripture, that Elias muſt come, before that great day, that Moſes and Elias talked of with thee?

11. And they asked him ſaying, [† Why ſay the Scribes that Elias muſt firſt come?

† The Scribes ſay ὅτι λέγουσιν οἱ γραμματεῖς;

12, 13. And he anſwered them ſaying, It is no doubt prophecied of Elias, Mal. 4.5. that he ſhould come before the great and terrible day of the Lord, that is, the deſtruction of the Jewes, on purpoſe to convert, and deliver them from it, v. 6. But let me tell you, John Baptiſt is this Elias, and he, ye know, is come already as well as I, and they have uſed him, as Ahab uſed Elias, when he was here on earth, ſtood out obdurate againſt all his threats, And as they have done with him, ſo ſhall they deale with me, perſecute, deſpiſe, and put me to death, according to the predictions of the old prophets concerning the Meſſiah, and as was intimated by John Baptiſt in thoſe words of his, [Behold the Lamb of God that taketh away the ſinnes of the world,] meaning that I ſhould beare your puniſhments as a lamb, be ſacrificed, and ſlain by, and for you. See Mat. 17. 11, 12.

12. And he anſwered and told them, Elias verily cometh firſt and reſtoreth all things, and how it is written of the ſon of man, that he muſt ſuffer many things, and be ſet at nought.

13. But I ſay unto you that Elias is * indeed come, and they have done unto him, whatſoever they liſted, as it is written of him.]

* alſo is come καὶ Ἠλίας ἐλήλυθε

14. And when he came to *his* diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them.

15. And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him.

16. About what doe you queſtion the diſciples? ver. 14.

16. And he asked the Scribes, [*What queſtion ye with them?]

* What doe yee diſpute among your ſelves? according to ſome copies which read αὐτοῦς, not αὐτούς.

17. a diſeaſe which when it is upon him takes away his ſpeech (an Epilepſy, Lu. 9. 39.)

17. And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon which hath [a dumb ſpirit,]

b. and hearing, v. 25.

18. And whereſoever he taketh him, † he [b] teareth him, and he foameth, and gnaſheth with his teeth, and pineth away, and I ſpake to thy diſciples that they ſhould caſt him out, and they could not.

† it throwes him down. ‖ or, he anſwereth and ſaith to the: for the Kings MS. reads ἀποκριθεὶς αὐτοῖς λέγει

19. He ſaid to his diſciples, or, In his anſwer to the man he ſaid to his diſciples, See Mat. 17. 17.

19. He ‖ anſwereth him, and ſaith,] O faithleſſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

c. 20. put him into a fit

20. And they brought him unto him, and when he ſaw him, ſtreightway the ſpirit [* tare [c] him,] and he fell on the ground and wallowed foaming.

* boyl'd within him, troubled him.

21. And he asked his father, How long is it agoe ſince this came unto him? And he ſaid, Of a child.

22. And oft-times it hath caſt him into the fire, and into the waters, [to deſtroy him:] but if thou canſt doe any thing, have compaſſion on us, and help us.

22. ſo as to endanger his life.

23. If thou canſt beleive me to be able to doe it, thou mayeſt then be capable of this miracle; For

23. And Jeſus ſaid unto him, [If thou canſt beleive,] all things *are* poſſible to him that beleiveth.

24. and whatever degree of faith is wanting in me, I beſeech thee to pardon, and repair it in me.

24. And ſtraightway the father of the child cryed out, and ſaid with teares, Lord, I beleive, [help thou mine unbeleif.]

25. commanded the devil that inflicted that diſeaſe, ſaying, Thou evil ſpirit which afflicteſt this perſon ſo ſorely, that he can neither ſpeak nor hear,

25. When Jeſus ſaw that the people came running together, he [rebuked the foule ſpirit, ſaying unto him, Thou dumb and deaf ſpirit,] I charge thee come out of him and enter no more into him.

26. And he fell into a ſore fit of Epilepſy, and therewith was forever freed of the diſeaſe.

26. And *the ſpirit* cryed and * rent him ſore, and came out of him, and he was as one dead, inſomuch that many ſaid, He is dead.]

* put him into a great diſquiet, πολλὰ σπαράξαν

d. 27. recovered.

27. But Jeſus took him by the hand and lifted him up, and he [aroſe.]

28. His diſciples thinking verily that they were not able to cure this diſeaſe, asked in private, what the reaſon was.

28. And when he was come into the houſe, [his diſciples asked him privately, [d] Why could not we caſt him out?]

29. And he told them that to the curing of this diſeaſe they ought to have faſted and prayed, and their not uſing that means (which they ought to have uſed) was it that made them not able to doe it, and that was the culpable omiſſion, which he reprehended in them, v. 19. See Mat. 17. 21.

29. And he ſaid unto them, This kind can come forth by nothing, but by prayer, and faſting.]

30, 31. And Chriſt now determined to be more private, ſeeing and telling his diſciples how little good was now likely to be done by his farther miracles, it being certain that the chief of the Jewes would inſtead of believing on him, put him to death, but as this ſhould be, ſo within three days he ſhould riſe again, and that would be a proper means to convince ſome. See note on Mat. 8. b.

30. And they departed thence and paſſed through Galilee, [and he would not that any man ſhould know *it*.

31. For he taught his diſciples and ſaid unto them, The ſon of man is delivered into the hands of men, and they ſhall kill him, and after he is killed, that he ſhall riſe the third day.]

32. But they underſtood not that ſaying, and were afraid to ask him.

33. And he came to Capernaum, and being in the houſe he asked them, What was it that ye diſputed among your ſelves by the way?

34. But they held their peace: for [by the way they had diſputed among themſelves, || who *ſhould be* the greateſt.]

|| who was greateſt τὶς μείζων

34. they had, as they went along, fallen into a contention on which of them was to be preferred before, to take place of the reſt.

35. And he ſate down and called the twelve, and ſaith unto them, [If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.]

35. The precedence among my diſciples, all that they are capable of, that of being governours of the Church, brings no advantage to him that hath it, but to be more the ſervant of other men, more work and buſineſs being the only advantage of that precedence, which ſhall befall you, and your ſucceſſors in the Church.

36. And he took a child, and ſet him in the midſt of them, and when he had taken him in his arms he ſaid unto them,

37. Whoſoever ſhall receive one of ſuch children in my name, receiveth me, and whoſoever ſhall receive me, receiveth not me, but him that ſent me.]

36,37. To which purpoſe he gave them a ſignificative embleme in ſhewing them a little child, and having done ſo, taking him into his arms, and embracing him; By the former part intimating (what was before expreſt v. 35.) that he that will expect to be capable of any office of dignity from him (to have that authority in the Church after, which he hath now from his Father) humility and meekneſs is the only way to it; By the ſecond (his embracing the child) his great kindneſs to, and particular owning of ſuch humble followers of his, They have commiſſion from him, as he hath from his Father, and the receiving, or entertaining, and ſubmitting to them is interpretatively the entertaining, and obeying of Chriſt, and by conſequence, of God the Father, whoſe commiſſion Chriſt came with.

38. And John anſwered, ſaying, Maſter, we ſaw one caſting out devills in thy name, and he [followeth not us,] and we forbad him, becauſe he followeth not us.

38. Goes not along in our company.

39. But Jeſus ſaid, [Forbid him not: for there is no man that ſhall do a miracle in my name, that can lightly ſpeak evil of me.]

39. This propoſal of thine is like that of Joſhua Numb. 11. 28. and is to be anſwered as that was by Moſes, Let as many caſt out devills in my name as will, or can, for though they accompany not with us, as then Eldad and Medad were not with the reſt of the ſeventy, v. 27. yet aſſuredly the ſame Spirit worketh in them, and I ſhall not be diſhonoured by ſuch.

40. For he that it not againſt us, is on our part.]

40. For he that goes out into the field, doth always take one part or other, and his not engaging againſt me, as is evident by his uſing, not blaſpheming my name, is an argument infallible that he is on my ſide, beleives in my name, which he maks uſe of to ſuch purpoſes.

41. For whoſoever ſhall give you to drink a cup of water in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.]

41. For 'tis not onely the great eminent performances, thoſe which are in you my conſtant attendants and diſciples, which is accepted by me, but every the leaſt degree of ſincere faith, and Chriſtian performance, (proportionable but to the expreſſing the leaſt kindneſſe, giving a cup of water to a diſciple of mine for being ſuch) ſhall be accepted and rewarded by me.

42. And whoſoever ſhall offend one of *theſe* little ones that beleive in me, it is better for him that a mil-ſtone were hanged about his neck, and he were caſt into the ſea.

42. And on the other ſide he that ſhall oppoſe me in the leaſt degree, diſcourage the meaneſt Chriſtian, hinder his progreſſe in chriſtianity, his condition is ſo ſad, that as it were much better for him never to have been born, ſo being born it were a preferment to him to be annihilated again.

43. And if thy hand offend thee, cut it off, it is better for thee to enter into life maimed, then having two hands to goe into hell, into the fire that never ſhall be quenched:

44. Where their worme dyeth not, and the fire is not quenched.

45. And if thy foot offend thee, cut it off, it is better for thee to enter halt into life, then having two feet to be caſt into hell, into the fire that never ſhall be quenched:

46. Where their worme dyeth not, and the fire is not quenched.

47. And if thine eye offend thee, pluck it out, it is better for thee to enter into the kingdome of God with one eye, then having two eyes to be caſt into hell fire.

48. Where their worme dyeth not, and the fire is not quenched.

43, 44, 45, 46, 47, 48. It is a ſad thing that Chriſtians ſhould, by any temptations or occaſions whatſoever, be alien'd from Chriſt, yet ſuch things are to be looked for, and therefore the great miſery of it, and infelicity lyes upon them, that doe contribute any thing towards it (ſee Mat. 18. 7.) And therefore if any thing, that is moſt neer unto thee, moſt uſefull, or neceſſary to thy ſecular concernments, be a means to alien thee from the ſervice and confeſſion of Chriſt, part with it moſt readily, and ſpeedily, thou hadſt better looſe that, and (after what ever ſufferings here) inherite heaven eternally, then (after what ever temporall enjoyments here) to be thrown into Hell, where the remorſe for ſuch folly, and the ſharp torments attending it ſhall never be at an end.

49. For every one ſhall be [c] ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.]

49. For every Apoſtate, or temporary Chriſtian, every wicked man that by the temptations of the fleſh fore-mentioned is taken off from the Chriſtian courſe, ſhall (like a burnt offering) be conſumed with fire, but every pious man will preſerve himſelfe pure from all evill affections, as the ſacrifice is by ſalt from all putrefaction.

50 Salt *is* good, but if the ſalt have loſt his ſaltneſſe, wherewith will ye ſeaſon it? [Have ſalt in your ſelves, and have peace one with another.]

50. As the doctrine and grace of Chriſt is uſefull to you in reſpect of your ſelves, to eat up corruptions in the ſoul, ſo let it have that other qualitie of ſalt, as it is a ſigne of union and of the perpetuity and firmneſs of that, and ſo let it ingage you in all amity and peaceableneſſe with other men.

Annotations on Chap. IX.

a. ἐπὶ τῆς γῆς

V. 3. *Fuller on earth*] 'Tis poſſible there may be a meaning in the phraſe ἐπὶ τῆς γῆς, which is not ordinarily taken notice of, yet becauſe it is but a conjecture, I have neither put it into the margent nor Paraphraſe, but only left it to be mentioned here. The Fuller, whoſe work it is to cleanſe, and dreſſe cloath, doth for theſe purpoſes uſe a kind of earth, which is therefore ordinarily known by the name of *fullers earth* which hath a ſpeciall cleanſing whitening faculty in it, beyond all other things. This 'tis poſſible may be here look'd on,

in the deſcription of the whiteneſſe of the appearance of *Chriſts* garments, that 'twas ſo pure a degree of white, that no *fuller by* or *with*, *earth* could be able to whiten any thing ſo. And though the Prepoſition ὅτι doe not favour this interpretation, yet the promiſcuous uncertain uſe of Prepoſitions among ſacred writers is ſo obſervable, that it may take off much of that one objection. For thus is ὅτι uſed *Acts* 3. 16. in the ſenſe of διὰ, ὅτι τῇ πίστει *by faith*, as by a means. And if it be ſo rendred here, it will bear this ſenſe, *No fuller by*, or *by means of*, *earth can ſo whiten any thing*. So 1 *Cor.* 8. 10. ἐπὶ τῇ σῇ γνώσει *by thy knowledge*. Otherwiſe it is uſed for *with*, *Phil.* 1. 3. ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, *cum omni memoria veſtri*, ſaith *R. Stephanus*, *with every remembrance of you*. And that rendring will agree to this ſenſe alſo. But the truth is, neither of theſe three examples come perfectly home to it, they being in the Dative, this in the Genitive caſe, and ſo I leave it as a conjecture, and only adde that in *Theophraſtus*'s character of a niggardly perſon, πολλὴ γῆ ſignifies *much of this fullers earth*. Πρὸς τὰς γναφεῖς διατεινόμενον, ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλὴν γῆν, ἵνα μὴ ῥυπαίνοιτο ταχύ, *he earneſtly entreats the Fullers that his garment may have a great deal of earth, that it may not be ſullyed quickly*.

V. 18. *Teareth him*] Ῥήσσω which ſignifies *to break* or *rend*, *Mat.* 7. 6. and 9. 17. *Mar.* 2. 22. *Lu.* 5. 37. (and *to break out*, *Gal.* 4 27. that is *to ſpeak*, ἐκρῆξαι φωνὴν, φράσαι λόγον, ſaith *Heſychius*, and ῥῆξάτω, κεφαλάτω) ſignifies alſo *to beat*, or *throw down*, *upon*, or *againſt* the *ground*, and is by * *Tertullian* according to that latitude of the word rendred *evertere*, *to throw down*, *Mat.* 7. 6. (though the context in that place ſeems not to own it, the *treading under foot* going before, not following it) thus is προσέρρηξεν ὁ πόλεμος *the river*, being ſwelled into a torrent, *beat upon the houſe*, *Lu.* 6. 49. and upon it followes in the next words, εὐθέως ἔπεσε *preſently it fell*. In ſtead of it S. *Matthew* in the parallel place *Mat.* 7. 25, 27. reads προσέπεσον and προσέκοψαν, *fell upon*. And ſo in the end of the verſe in S. *Luke* ὧν ἡ πτῶσις αὐτῆς μεγάλη, *the fall of it was great*. Thus doth *Heſychius* render the word ῥῆξαι, not only διελεῖν *to divide*, or *break in pieces*, but καταβαλεῖν alſo, *to throw down*, (as here v. 22. 'tis expreſs'd by ἔβαλεν) and again Ῥῆξε, διέρρηξε, κατέβαλεν, ἀπέλυσεν (perhaps it ſhould be ἀπέχυσε, for ſo שטנ which is rendred ῥήγνυμι, is alſo ἐκχύω, *Hoſ.* 12. 14 (and ſo *Lu.* 5. 37.) and διαχύω, 1 *Sam.* 30. 16. *to poure on the ground*) and διέκοψεν. Thus in this place the Syriack and the old Latine took it, and ſo the Hebrew הרס, that is by the *Septuagint* rendred ῥήγνυμι, is καταβάλλω alſo, *Job* 12. 14. *Ezech.* 26. 4, 12. and καταστρέφω and καπασπάω *to ſubvert* and *caſt down*, and ſo שטנ καταβάλλω *Ezech.* 29. 5. and 31. 12. and ἐδαφίζω *to lay on the ground*, or *daſh againſt the ground*, *Ezech.* 31. 12. and σφάλλω ἐπὶ γῆς *to throw on the ground Am.* 5. 6. is ῥήγνυμι *Iſa.* 33. 2, 3. and ῥάσσω *Jer.* 23. 33. and 39. And *Mat.* 17. 15. where this diſeaſe is deſcribed, as alſo here v. 22. 'tis ſaid that he *falls into the fire and into the water*, as here ὅπου ἂν, *where ever it takes him*, if by the fireſide, it throwes him into the fire, if by the water, into that. To this the whole ſtory of this mans diſeaſe perfectly agrees, being directly the *falling ſickneſſe*.

V. 20. *Tare him*] What is the full notion of ἐσπάραξεν may be ſeen by the ancient *Grammarians*. Σπάραγμα, ζεσμὸς, ταραχή. Σπαραττόμεθα, ζεόμεθα, ταρατλόμεθα, ſaith *Phavorinus* out of *Heſychius*. The word ſignifies ſuch a *ſtirre* or *tumult* within one, as in a pot or cauldron is joyned with boyling or ſeething, and produceth a froth or foame at the top, and ſo is a clear deſcription of an *Epilepſie*, which doth ſo boyle within, as to cauſe a foaming at the mouth both here and *Lu.* 9. 39. Some Manuſcript copies read ἐτάραξεν for it, *troubled*, *diſquieted*, *put* him *in a commotion*.

V. 28. *Why*] Ὅτι here muſt ſignifie διὰ τί; *wherefore*; ſee note on *Lu.* 7. c. and ſo the Kings MS. reads it, διὰ ὅτι τί ἡμεῖς, and the ancient Greek and Latine MS. and others in like manner.

V. 47. *Salted*] The word ἁλίζομαι is made anſwerable to the Hebrew מלח, and is *Iſa.* 51. 6. ſet by *Symmachus* to ſignifie *conſumed*, in like manner as the ὁλοκάυτωμα the *whole burnt offering* is conſumed, burnt all of it with fire; which is anſwerable to the πῦρ ἄσβεστον, *unquenchable fire* going before, and ſo the meaning of this expreſſion will be here, that that firſt ſort of men, the Apoſtates, or wicked carnall Chriſtians, the ſubject of the former verſes (to which therefore the univerſal particle, πᾶς *every one*, is to be reſtrained, as in ſcripture 'tis frequent to reſtrain it) ſhall be uſed as the burnt offerings are, they ſhall have fire in ſtead of ſalt, but the pious minded Chriſtian, like the Minchah, ſhall have the * *ſalt*, the grace of God and Chriſtian doctrine, and by Gods help make uſe of it to eate up all his corruptions, and degrees of putrefaction left in him, and alſo to be a principle of union and peaceable mindedneſſe in him, v. 50. as among other uſes of ſalt it is ſaid to be ἑνωτικὸς *unitive* alſo, (ſee note f.) and is accordingly uſed in covenants and confederations, and thence *Lev.* 2. is *the ſalt of the Covenant of God*. But it is not unlikely, that in this place (and that of *Iſaiah*) ἁλισθήσεται may be put for ἁλωθήσεται (or ἀναλωθήσεται) which ſignifies firſt to be *caught*, then to be *conſumed*, ſo ἅλωσις 2 *Pet.* 2. 12. is *preying* upon, and joyned with φθορὰ *deſtroying* or *conſuming*. So *Iſa.* 66. (whence the former words, *their worm ſhall dyeth and their fire*, &c. v. 24. are taken) after the mention of Gods *pleading by fire*, v. 16. is added v. 17. ὅτι τὸ αὐτὸ ἀναλωθήσονται, *they ſhall be conſumed together*. The agreeableneſſe of this interpretation both to the words, and to the Context, ſhewes how unneceſſarily that conjecture was taken up by * *Joſ. Scaliger*, of the text being corrupted πᾶς πυεὶ, for πᾶπ πυεία, taking πυεία for אשה *Lev.* 2. when neither any one copy gives countenance to the emendation, nor the *Septuagint* or any other ancient author have ever uſed this word πυεία for אשה And then it is ſtrange to conceive, what ſhould ſuggeſt thoſe inordinate expreſſions, which there follow in that *Epiſtle*, eſpecially this, *Mea eſt vera hujus loci interpretatio, quem fœdiſſima menda ab incunabulis uſque ipſius Chriſtianiſmi invaſit. Sunt & alia paſſim in textum Evangelicum ab ultima vetuſtate vitia admiſſa, qua nemo præter me indicaverit. Et hoc quod jam aperuimus præcipuum eſt ex omnibus. Qui aliquo ſenſu communi præditus eſt, non poterit non laudare ſententiam noſtram. Nihil enim verius eſſe poteſt.*

V. 50. *Salt*] That *ſalt* is σύμβολον φιλίας καὶ εἰρήνης, a *ſymbol* ſignificative *of friendſhip and peace*, is ordinarily ſaid; In reference to which is that of *Æſchines de ementit. Legat.* τὰς δὲ τῆς πόλεως ἅλας, *the ſalt of the city*, meaning thereby the publike peace and proſperity; and from hence ſaith * *Euſtathius* τοῖς ὀπτωμένοις παρεπιθέλο ἅλες πρὸ τῶν ἄλλων ἐδωμάτων, *ſalt before all other meats was ſet before the gueſts*. The onely difficulty is, from whence this cuſtome ſprang, or wherein this ſymbolical nature of ſalt conſiſts, and that is anſwered by the ſame *Euſtathius*, ὡς γὰρ ἐξ ὑδάτων πολλῶν καὶ χυτῶν παγεὶς ἓν τι στερεὸν γέγονε σῶμα, οὕτω καὶ οἱ συμελθόντες εἰς φιλίαν ἐκ διεστώτων εἰς ἕν, τῷ τε τόπῳ καὶ τῇ φιλικῇ διαθέσει ξυνήχθησαν, *for as ſalt being compacted of many drops of water, every one in it ſelf fluid and unſteady, becomes one ſolid body; ſo they that from diſtant places conjoyne into a league of friendſhip, meet together both in place and friendly diſpoſition.*

a. ad uxor. 2.

b. Ῥήσσω

c. Σπαράσσω

d. Διὰ τί

e. Αλίζομαι

* So Pliny Nat. Hiſt. l. 31. c. 7. of Salt, Maxime in ſacris intelligitur ejus auctoritas, quando nulla conficiantur ſine mola ſalſa: and Plato, that to is θεῖόν τι φίλον σῶμα, a bodygrateful to God.

* Ep. 443.

f. Εἰρηνεύετε ἐν ἀλλήλοις.

* In Iliad. a.

CHAP.

CHAP. X.

Paraphraſe.

1. AND he [roſe from thence] and cometh into the coaſts of Judæa by the farther ſide of Jordan. And the people reſort unto him again, and as he was wont, he taught them again.

1. departed from Galilee Mat. 19. 1.

2. And the Phariſees came to him and asked him, [Is it lawfull for a man to put away his wife? tempting him.]

2. Is it lawfull for a man, upon a diſlike of his wife, for other cauſes beſides fornication, to put her away? This they asked out of an intention to enſnare him, knowing his doctrine in this matter, Mat. 5. 32. contradicted that liberty which they had by Moſes.

3. And he anſwered and ſaid unto them, What did Moſes command you?

4. And they ſaid, [Moſes ſuffered to write a bill of divorcement, and to put her away.]

4. Moſes gave us liberty to do ſo, Deut. 24. 1.

5. And Jeſus anſwered, and ſaid unto them, [For the hardneſſe of your hearts he wrote you this precept.]

5. This law wherein that was permitted by Moſes, was written to provide by that means againſt the inflexibleneſſe, and imperſwaſibleneſſe of the Jewes hearts, which, if this were forbidden them, would be apt to commit ſome greater villany.

6. But from the beginning of the creation God made them male and female.

7. For this cauſe ſhall a man leave his father and mother, and cleave to his wife,

8. And they twain ſhall be one fleſh: ſo then they are no more twain but one fleſh.

6, 7, 8, 9. But the prime law of the creation was quite otherwiſe, making the union between husband and wife a ſacred thing, that muſt not be violated by any. See note on 2 Pet. 1. 6.

9. What therefore God hath joyned together, let not man put aſunder.]

10. And in the houſe his diſciples asked him again of the ſame matter.

11. And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committeth adultery [againſt her.]

11. by living as an husband with her, whom he marries, when he is the husband of another, and cauſeth his own wife, from whom he thus unreconcileably parteth, to commit adultery, Mat. 5. 32. that is, giveth her great occaſion, and temptation, and danger to do ſo.

12. And if a woman ſhall [a] [put away her husband and be married to another, ſhe committeth adultery.]

12. part with her husband, do her part in abſolving the husband from his band to her, and make uſe of it, to marry her ſelfe again to another. a.

13. And they brought young children to him, that he ſhould touch them, and *his* diſciples rebuked thoſe that brought *them.*

14. But when Jeſus ſaw *it*, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not, for [of ſuch is the kingdome of God.]

14. they are of that temper of innocence and ſimplicity (and being impotent themſelves, reſigne themſelves up to be aided and ſuſtained by others) that they are of all others the fitteſt emblemes of thoſe, of whom the Chriſtian Church is made up here, and heaven hereafter.

15. Verily I ſay unto you, Whoſoever ſhall not receive the kingdome of God as a little child, he ſhall not enter therein.

15. And he that ſhall not come to Chriſtianity as a little child, with that very humility, and ſelf-denyall and reſignation, and ſole dependence on Chriſt, as is obſervable in one of this age, ſhall never be received or entertained by Chriſt.

16. And he took them up in his armes, put his hands upon them, and bleſſed them.

17. And when he was gone forth into the way, *there came [one] running and kneeled to him, and asked him, Good maſter, what ſhall I doe, that I may inherit everlaſting life?

17. a young man Mat. 19. 20. a Ruler Lu. 18. 18.

*or, behold a certain rich man; ſo the Kings MS. readsὶδὺ τις πλούσιος

18. And Jeſus ſaid unto him, [Why calleſt thou me good? *There is* * no man good but one, *that is* God.]

*none, οὐδεὶς

18. The attribute of good belongs truly to none but God, Is that thy meaning to acknowledge me ſuch when thou calleſt me by that title?

19. Thou knoweſt [the commandements, Doe not commit adultery, Doe not kill, Doe not ſteal, Doe not bear falſe witneſſe, [b] ‖ Defraud not, Honour thy father and mother.]

‖ deprive

19. The ſixe commandements of the ſecond table of the decalogue, Honour thy father and mother, Thou ſhalt not commit adultery &c. and in ſtead of the tenth, Thou ſhalt reſt contented with thy own, and not ſeek to encreaſe thy own condition by the diminution of other mens. b.

20. And he anſwered and ſaid unto him, Maſter, [all theſe have I obſerved from my youth.]

20. thus farre I have gone already, and have all my time conſtantly been an obſerver of all theſe commands.

21. Then Jeſus beholding him, [loved him, and ſaid unto him, One thing thou lackeſt, Go thy way, ſell whatſoever thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come, take up the croſſe and follow me.]

21. approved theſe gracious beginnings in him, and accordingly ſpake friendly and kindly to him, to allure and advance him to that degree of contempt of worldly poſſeſſions and riches (which otherwiſe would depreſſe his ſoul, and make him uncapable of true diſcipleſhip, as the thornes in the parable of the ſower) that might give him the true advantages of wealth, ability of relieving and ſupporting others, and by a readineſſe to ſuffer the utmoſt in that profeſſion, qualifie him for a capacity of diſcipleſhip firſt, and then of eternall treaſure.

22. And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.

23. And Jeſus looked about, and ſaith unto his diſciples, How [c] hardly ſhall they that have riches [enter into the kingdome of God?]

23. undertake the doctrine of Chriſt here, or be made partakers of his glory in the kingdome of heaven hereafter? c.

24. And the diſciples were aſtoniſhed at his words: but Jeſus anſwereth again, and ſaith unto them, Children, How hard is it for them [that * truſt in riches] to enter into the kingdome of God?

*have placed their confidence πεποιθότας

24. that look upon wealth with the eye of the world, as that which can help them to all they want?

25. For ſuch a rich man continuing in that worldly-mindedneſſe.

25. It is eaſier for a camel to goe through the eye of a needle, then for [a rich man] to enter into the kingdome of God.

26. See Mat. 19. 25.

26. And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can [be ſaved?]

27. See Mat. 19. 26.

27. And Jeſus looking upon them, ſaith, With men it is impoſſible, but not with God, for with God all things are poſſible.

28. Then Peter began to ſay unto him, behold we have left all and followed thee.

29. See Mat. 19. 29.

29. And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake, and the Goſpels,

30. See note on 2 Pet. 3. c.

30. But he ſhall receive an hundred fold now in this time, houſes, and brethren, and ſiſters, and [mothers,] and children, and lands with perſecutions, and in the world to come eternall life.

d. 31. But for you who talk ſo much of your ſufferings, know this, and bringing in proſelytes to

31. But d many *that are* firſt ſhall be laſt, and the laſt, firſt.] that of thoſe that come in lateſt to diſcipleſhip or Apoſtleſhip, (as Paul) ſome ſhall in diligence Chriſt, 1 Cor. 15. 10. very much outſtrip thoſe who came in firſt (that is, Peter who here ſpeaks, and the other diſciples of Chriſt's firſt election.)

32. And as Chriſt before, and his diſciples after him were going up to Jeruſalem, they began to conſider the danger of this voyage, the Sanhedrim reſolving to kill him, Joh. 11. 53. and ſending writs to apprehend him, v. 57. and they were horribly afraid, whereupon he took the twelve into a nearer conference, Mat. 20. 7. and began to tell them diſtinctly, what uſage he ſhould now meet with at Jeruſalem.

32. And they were in the way going up to Jeruſalem, and Jeſus went before them, and they were amazed, and as they followed, they were afraid, and he took again the twelve, and began to tell them what things ſhould happen unto him,]

33. becauſe they haye not themſelves in the Sanhedrim power to put anyman to death, they ſhall deliver him up to the

33. *Saying*, Behold we goe up to Jeruſalem, and the ſon of man ſhall be delivered up to the chief prieſts, and unto the Scribes, and they ſhall condemn him to death, and [ſhall deliver him to the Gentiles.] Romans to doe it.

34. he ſhall be reproachfully dealt with and ſcourged, and ſpit on, and put to death,

34. And [they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him,] and the third day he ſhall riſe again.

35. And the mother of James and John in behalf of her children came (Mat. 20. 20.)

35. And James and John the ſons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhouldeſt doe for us whatſoever we ſhall deſire.] to him with a petition. See note on Lu. 7. a.

36. And he ſaid unto them, What would ye that I ſhould doe for you?

37. They ſaid unto him, Grant unto us that we may ſit on thy right hand, and the other on thy left hand in thy glory.

38. The preferment which ye ask for, is not ſuch as you take it for, but only a condition of ſuffering, which perhaps

38. But Jeſus ſaid unto them, [Ye know not what ye ask: Can ye drink of the cup that I drink of, and be baptized with the baptiſme that I am baptized with?] you will not be much in love with, or able to ſupport.

39. And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of, and with the baptiſme that I am baptized withall, ſhall ye be baptized:

40. But to be advanced before all others is a thing of

40. But to ſit on my right hand, and on my left hand, is not mine to give, but *it ſhall be given* to them for whom it is prepared.] that nature, that I ſhall not diſpoſe of it, according to favour partially, to gratifie you, or ſatisfie your importunity, but according to thoſe rules, and conditions, and qualifications which my Father hath ſet down.

41. And when the ten heard *it*, they began † to be much diſpleaſed with James and John.

42. they that among the Gentiles doe exerciſe rule over them, receive advantages from

42. But Jeſus called them to him, and ſaith unto them, Ye know that [they which * are accounted to rule over the Gentiles, exerciſe Lordſhip] over them, and their great ones exerciſe authority upon them. their ſubjects, are ſerved, and maintained in all their grandeur and ſplendor by them, See Mat. 20. 25. and 1 Pet. 5. note a.

43. But in the authority which I ſhall conferre on you, and your ſucceſſors, it ſhall be quite

43. But ſo ſhall it not be among you, but whoſoever will be great among you, ſhall be your miniſter.] otherwiſe, ye ſhall attend and wait upon them whoſe Rulers you are.

44. And the higher ye are advanced in Eccleſiaſtick dignity, the greater burthen of office and duty ſhall lye upon you, to attend the wants of all your inferiors, and to ſupply them.

44. And whoſoever will be the chiefeſt, ſhall be ſervant of all.

45. See Mat. 20. 28.

45. For even the ſon of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſome for many.]

46. There were two blind men, Mat. 20. 30. of which one was cell'd Bartimæus, that is, the ſon of Timæus, which

46. And they came to Jericho, and as he went out of Jericho with his diſciples, and a great number of people, [blind Bartimæus the ſon of Timæus] ſat by the highway ſide begging:

47. And when they were told that it was Jeſus that paſſed by, Bartimæus (and the other

47. And when he heard that it was Jeſus of Nazareth, he began to cry out and ſay, Jeſus thou ſon of David, have mercy on me. in like manner, Mat. 20.) cryed out and ſaid,

48. And many charged him that he ſhould hold his peace, but he cryed the more a great deal, Thou ſon of David, have mercy on me.

49. And

* It is not mine to give, ſave to thoſe for whom it hath been prepared. οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται

† to have indignation about James ἀγανακτεῖν περὶ Ἰακ.

* ſeem δοκοῦσιν

49. And Jeſus ſtood ſtill, and commanded him to be called: and they called the blind man, ſaying unto him, Be of good comfort, riſe, he calleth thee.

50. And he caſting away [his garment,] roſe and came to Jeſus.

50. his upper garment, See note on Mar. 5. r.

51. And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould doe unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52. And Jeſus ſaid unto [him,] Go thy way, thy faith hath made thee whole: and immediately he received his ſight, and followed Jeſus in the way.

52. Bartimæus (and the other alſo, both together)

Annotations on Chap. X.

V. 12. *Put away her husband*] That which is here ſaid convertibly of Divorces, the *wife putting away the husband*, as the *husband the wife*, muſt not ſo be underſtood, that the wife hath (or ever had) in any caſe power to *put away* the *husband*, though not to marry again, as, in *caſe of fornication*, the husband may *put away the wife*; For there is that difference between the Huſband and the Wife, that renders one lawfull, and not the other, viz. the dominion of the Husband over the Wife, which the Wife, whoſe part is *obedience*, *Gen.* 3. 16. 1 *Pet.* 3. 6. hath not back again over the Husband; and accordingly in the Law, though there be a liberty given to the man of *putting away* the *wife*, in more caſes then *Chriſt* allowes of, yet there is none given the Wife to put away the Husband in any caſe; and *Chriſt*, that reſtrained that liberty of the man to the one caſe of *Fornication*, cannot be thought (and no where appears) to have enlarged, or extended that liberty to the Wife. As for the ſome kind of ſemblance of it here in this text, it will ceaſe to be ſo, by obſerving either of theſe two things, Firſt, that the only thing here in hand in theſe two verſes, is to ſet down the unlawfull, and adulterous divorces, viz. thoſe that are attended with marrying ſome other, for ſuch are all they equally, whether committed by the man, or woman, and ſo there is no occaſion here to ſtate that other queſtion of lawfull divorces, which had been made by the *Phariſees* v. 2. and anſwered Negatively v. 3. &c. And conſequently all that is here ſaid, is that the Wife, however ſeparated from the Husband, may not marry again, not that ſhe may in any caſe lawfully ſeparate. Many things of this nature there are in the Scripture which are ſpoken only to prepare for ſomewhat elſe, and have themſelves no farther importance, all the weight of the ſpeech lying on that other part to which they prepare. See Note on *Mat.* 9. d. Secondly, The nature of the word, that is here, and in other places of the New Teſtament, uſed for divorcing, falls out to be a word, which ſignifies not *putting away*, as that notes any act of authority, but ἀπολῦσαι *abſolving*, *looſing*, *releaſing* from a debt, or a band, and ſo it may truly be ſaid ἀπολύσῃ ἢ ἄνδρα that it is only *releaſing*, *abſolving*, not *putting away*, the *husband*, that is, doing what is in her power to doe, but not pretending to more; The Grecians were wont to ſpeak more accurately, calling it on the mans part ἐκπέμψειν, *to ſend*, or *caſt out* the wife, but on the wives part, ἀπολείπειν, to *leave*, or *forſake* the Husband, which though practiſed among the heathen ſometimes, yet being but an act of deſertion, it pretends not to any authority over him that is forſaken.

a. Ἀπολύῃ ἄνδρα

V. 19. *Defraud not*] That our *Saviour* reckons up here the ſix laſt precepts of the Decalogue, containing our duty toward our brethren, that is, toward other men, under the Law, is preſently clear to him that conſiders the words, either here, or *Mat.* 19. 17. From thence it is clear again, that Μὴ ἀποστερήσῃς, is S. *Marks* rendring of the tenth commandement. And it is obſervable how many waies this commandement is rendred in the Bible, in *Exod* 20. and *Deut.* 5. the *Septuagint* expreſſe it by οὐκ ἐπιθυμήσεις, *thou ſhalt not covet*, S. *Paul Rom.* 7 7. hath the ſame, but S. *Mark* here μὴ ἀποστερήσῃς *thou ſhalt not defraud*, and S. *Matthew*, ch. 19. Ἀγαπήσεις, &c. *Thou ſhalt love thy neighbour as thyſelf*, From which 'tis farther obſervable what is the meaning of that commandement, That undoubtedly, which will be the joynt united importance of theſe three phraſes, & not that which might be thought ſufficient to expreſſe the meaning of ſome one of them, that is, ſo to reſt ſatisfied every man with his own lot, which God hath afforded him, and ſo to deſire the good of others as well as of himſelf, as not to deſire, or endevour to gain any thing to himſelf by the loſſe or diminution of any other, to think the neighbour as fit to enjoy any thing that belongs to him, as himſelf to enjoy his own, and ſo joyne together theſe two precepts of the *Heathens*, the

Quod ſis eſſe velis, nihilque malis,

in *Martial*, the perfect complacency with our preſent condition, and the ——ἀδὲ βελόνης
Δαμόνιε ἐπιθύμησον ἀλλοτρίας πότε,
in *Menander*, the not *coveting* ſo much as a *needle* or *pin* of *anothers*.

b. Ἀποστερεῖν

V. 23. *Hardly*] The *thorny ground* appears by the parable of the ſower to be very contrary to the good, fruitfull, the embleme of the honeſt heart, wherein Chriſtianity was to be planted; By that was meant the mind choak'd with riches and the cares of this world, which betray and eat out many good hopefull ſeeds of grace, which would otherwiſe lift up the ſoul to the purſuit of the *one neceſſary*. And this is the interpretation of the δυσκόλως εἰσελεύσονται, *great difficulty* of the rich mans being a diſciple of *Chriſt*, and attaining to his kingdome. This *Julian*, in his *Epiſtle* to *Ecebolius*, ſpeaks of ſcoffingly, and ſaith that he took away from the Chriſtians all that they had, μὴ στερηθῶσιν ὧν ἐλπίζουσι τὴν οὐρανίαν βασιλείαν, *that they may not be deprived of that heavenly kingdome which they hope for.*

c. Δυσκόλως εἰσελεύσονται &c.

V. 31. *Many*] They who were *call'd* and *choſen first* to be *diſciples*, who conſequenly ought to have expreſs'd more zeal, more fidelity, and taken more pains in the Apoſtolicall office, are here call'd the *firſt*, in reſpect of their προκλησιν being *firſt called* into the vineyard, and ſuch was *Peter* and *John*, and the reſt of his preſent diſciples. The *laſt* are thoſe which were call'd *later*, as S. *Paul*, who ſaith truly of himſelf, that as he was *born out of due time*, ſuddainly (not regularly, as the diſciples in *Chriſts* life-time had been, diſciples a long ſpace, before they had their commiſſion of Apoſtleſhip) ſo he was *in labours more abundant*, &c. 1 *Cor.* 15. 10. and 2 *Cor.* 11. 23. And they that have written the Itineraries of the *Apoſtles* have obſerved the truth of it, S. *Paul* having travail'd much farther then either S. *Peter* or S. *John*, as they have deſcrib'd the circuit.

d. Πρῶτοι ἔσχατοι

CHAP.

Paraphraſe.

CHAP. XI.

1 Mat. 21. 1.

1. AND when they came nigh to Jeruſalem, unto Bethphage and Bethany at the mount of olives, he ſendeth forth two of his diſciples,

2. foal of an Aſſe

2. And ſaith unto them, Go your way into the village over againſt you, and as ſoon as ye be entred into it, ye ſhall find a [colt] tyed, whereon never man ſate, looſe him and bring *him*.

3. And if any man ſay unto you, Why do you this? ſay ye that the Lord hath need of him, and ſtraightway he will ſend him hither.

4. And they went their way, and found the colt tyed by the dore without, in a place where two ways met, and they looſe him.

5. And certain of them that ſtood there ſaid unto them, What do ye looſing the colt?

6. And they ſaid unto them, even as Jeſus had commanded, and they let them goe.

7. See Note on cap. 5. a.

7. And they brought [the colt] to Jeſus, and caſt their garments on him, and he ſate upon him.

8. And many ſpread their garments in the ways, and others cut down branches of trees, and ſtrewed *them* in the way.

9. the Meſſias whoſe coming is prohecyed of, and ſo long expected. See Note on Mat. 11. a. and Mat. 21. 9.

9. And they that went before and they that followed cryed, ſaying, Hoſanna, * bleſſed *is* [he that cometh] in the name of the Lord.

* Bleſſed in the name of the Lord be he that cometh.

10. that kingdome of David our father (or of Chriſt typified by him) which hath been prophecyed of, and expected as future, and is now ready to begin, we acknowledge thee O Lord, in the higheſt heavens. See Note on Mat. 21. a.

10. || Bleſſed *be* [the kingdome of our father David that cometh in the name of the Lord, Hoſanna in the higheſt.]

|| Bleſſed in the name of the Lord be the coming, or, future kingdome of David our father, εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι κυρίου

11. having cured the lame &c. Mat 21. 14. &c. at even he retired to Bethany to lodge there with his diſciples.

11. And Jeſus entred into Jeruſalem and into the Temple, and [when he had looked round about upon all things, and now the even tide was come, he went out unto Bethany with the twelve.]

12. And on the morrow † when they were come from Bethany, he was hungry:

† as they went out, ἐξελθόντων αὐτῶν

13, 14. And being ſo, he eſpied afar off a figtree full of leaves, and went to ſee if there were any fruit on it, and when he came he found no one fig nor any thing, but leaves on it, the year being, it ſeems, unſeaſonable for that fruit, and therefore being willing to ſhew a miracle on a fruitleſſe tree, (which had nothing but leaves to be deſtroyed by his curſe) he ſaid unto it, This tree ſhall never bear more fruit, but ſhall wither and dry up preſently. Which ſentence of Chriſt if it be applyed as an embleme to men that bear no fruit, it will then ſignifie that they which profeſſe piety (which is anſwerable to bearing of leaves) muſt never be found without fruit, If they be, Chriſt will viſit them, and ſubtraction of grace and deſtruction will be their portion, the one following upon the other, as the inſtant withering here upon the word of Chriſt. But the moſt pregnant meaning of it is, that the Jews which were juſt like that leafy tree, without any kind of degree of fruit on it at this time, when Chriſt came from heaven to call for it, ſhould ſuddainly be deſtroyed.

13. And ſeeing a figtree afarre off having leaves, he came, * if haply he might find any thing thereon, and when he came to it he found nothing but leaves, for * the time of figs was a not *yet*.

* if forſooth εἰ ἄρα

* it was not a ſeaſon of figges.

a.

14. And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever.] And his diſciples heard *it*.

15. in the court of the Gentiles, which the Jews were more willing to profane (ſee Note b.) and overturned the tables, &c. See Note on Mat. 21. b.

15. And they come to Jeruſalem, and Jeſus went into the temple, and began to caſt out them that ſold and bought [in the temple, and overthrew the tables] of the money-changers, and the ſeats of them that ſold doves,

16. And would not ſuffer that any man ſhould carry any * veſſel through the temple.

* cõmodity, σκεῦος, ſee note on Mat. 21. b.

17. ſhall be an holy place, ſet apart for all the people of the world to worſhip me in, but you have tranſformed it into a receptacle for cheats to reſide in, See Note on Mat. 21. c.

b.

17. And he taught ſaying unto them, Is it not written, My houſe [ſhall be called †b of all nations, The houſe of prayer? but ye have made it a den of thieves.]

† the houſe of prayer to all nations οἶκος προσευχῆς πᾶσι τοῖς ἔθνεσι

18. for reſolving not to be inſtructed or reformed by him, not to receive the reformation brought from heaven, they were yet afraid that ſomething would come of it, derogatory to their authority, for the whole multitude of men that heard him, look'd on him with admiration.

18. And the Scribes and chief prieſts heard *it*, and ſought how they might deſtroy him, [for they * feared him, becauſe all the people was aſtoniſhed at his doctrine.]

* or, feared, becauſe; for the Kings M S. leaves out αὐτόν.

19. And when even was come, he went out of the city.

20. went again from Bethany to Jeruſalem Mat. 21. 20.

20. And in the morning as they [paſſed by] they ſaw the fig tree dryed up from the roots.

21. And Peter calling to remembrance, ſaith unto him, Maſter, behold, the fig tree, which thou curſedſt, is withered away.

22. to the diſciples, Beleive in God.

22. And Jeſus anſwering, ſaith [unto them, Have faith in God.]

23. For I have given that power to you, that if any of you in the fear of God, with full confidence of faith, without all mixture of doubting, ſhall ſet upon any the greateſt difficulty, though as great as the removing of a mountain, and aſſuredly beleive that, through the ſtrength and power of God in Chriſt, it ſhall be done, he ſhall doe whatſoever he will.

23. For verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be removed, and be thou caſt into the ſea, and ſhall not doubt in his heart, but ſhall beleive that thoſe things which he ſaith ſhall come to paſſe, he ſhall have whatſoever he ſaith.]

24. Therefore

24. Therefore I ſay unto you, What things ſoever ye deſire, when ye pray, beleive that ye receive *them*, and ye ſhall have *them*.] 24. This is to be undertaken by you, not upon confidence of your own ſtrength, but by humble prayer to God, and whatſoever you ſhall thus pray for, beleiving that I will according to my promiſe grant it to you, that ye ſhall be ſure to receive from me.

25. And when ye ſtand praying, forgive if ye have ought againſt any, that your father alſo which is in heaven may forgive you your treſpaſſes.] 25. But for the obtaining this certain return to your prayers, the other conditions which have formerly been required (ſee Mat. 6. 14.) to make mens prayers effectual, muſt be obſerved by you, Namely, that whenſoever you pray for any thing to be granted you by God, you put all malice from you, and be filled with all charity even to your enemies, that God may in like manner deale with you.

26. But if you doe not forgive, neither will your father which is in heaven forgive your treſpaſſes. 26. And if you doe not ſo, there is no expectation that any prayer of yours, whether for pardon of ſin, or any thing elſe, ſhall be heard and granted by God.

27. And they come again to Jeruſalem, and as he was walking in the temple, there come to him [the chief Prieſts, and the Scribes, and the Elders,] 27. the Sanhedrim of the Jews, to whom prophets were wont to approve their miſſion,

28. And ſay unto him, By what authority doeſt thou theſe things? and who gave thee this authority to doe theſe things?

29. And Jeſus anſwered and ſaid unto them, I will alſo ask of you one queſtion, and anſwer me, and I will tell you by what authority I doe theſe things.

30. The baptiſme of John, Was it from heaven, or of men?] Anſwer me. 30. Was John that received proſelytes by Baptiſme, ſent with commiſſion from God, or no?

31. And they reaſoned with themſelves ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not beleive him?

32. But if we ſhall ſay, Of men, they feared the people: for all men counted John, that he was [a prophet indeed.] 32. a prophet ſent with commiſſion from God.

33. And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering, ſaith unto them, Neither doe I tell you by what authority I doe theſe things.

Annotations on Chap. XI.

2. Καιρὸς σύκων

V. 13. *Not yet*] That the words are thus literally to be rendred οὐ γὰρ ἦν καιρὸς σύκων, *for it was not a time*, or *ſeaſon of figs*, there is no doubt; what the meaning of the word *time*, or *ſeaſon* here is, will be the only difficulty. If the time, or ſeaſon of the year, wherein figs are ripe, ſo that it be here ſaid it was not that time of ripe figs, then many inconveniencies will follow, As firſt that will not be (as this paſſage is deſigned) a reaſonable account, why there was nothing but leaves on the tree, for green figs there might be, and ſo ſomewhat beſide leaves though the *time of ripe figs* were not come, 2ly, It is not to be imagined that *Chriſt* being hungry, v. 12. and thereupon going out of his way to a fig tree, εἰ ἄρα εὑρήσει τι ἐν αὐτῇ in all account to *find ſome food* there, ſhould do ſo at a time, when he knew fruit was not ripe, green figs, before they are ripe, being as unfit for food as could be imagined. 3. If we conſider the time which is there ſpecified, we ſhall have reaſon to doubt, whether thus interpreting καιρὸς, there were indeed any truth in the ſpeech, being great probability, that at this time of the year figs in *Judæa* were wont to be ripe. For it was immediately before the Paſſover, (preſently after the *Hoſannaes*) both here, and in *Matthew*. And that is about the time of *putting the ſickle into the corn*, *Deut.* 16. 9. and their offering their firſt fruits, (*ſeven weeks before Pentecoſt*, *Lev.* 23. 16.) by which it is evident that fruits were then ripe in that countrey. This may be farther confirmed by a paſſage in *Ariſtophanes* in Ορνισι,

Κῆπόθ' ὁ κόκκυξ αἴποι κόκκυ, τόθ' οἱ φοίνικες ἅπαντες
Τὰς πυρὰς ἂν κῆτὰς κριθὰς ἐν τοῖς πεδίοις ἐθέριζον.
Τοῦτ' ἄρ' ἐκεῖν' ἦν τοῦπος ἀληθῶς, κόκκυ φωλοὶ πεδίονδε.

At the time that the Cuckow ſounds out his note (that we know is at the beginning of our ſpring) then all the *Phœnicians* (that is, the inhabitants of *Canaan*, *Mat.* 16. Note f.) *reap'd their wheat and their barly in their fields*, *and that was the meaning of the Proverb*, κόκκυ φωλοὶ πεδίονδε, that is, ſaith the *Scholiaſt*, κόκκυγος κράζοντος θερίζομεν, *when the Cuckow cryes, we reap*, by *we* noting the φωλοὶ, that is, the *circumciſed*, as appears by that *Scholiaſt* in theſe words, ἐπὶ τῶν Αἰγυπτίων ἦσαν φωλοὶ πολλοὶ, *among the Ægyptians there were many circumciſed* (ſo *Herodotus* in *Euterpe* ſaith of them.) And then that the fruits of trees were gathered alſo at the ſame time with the corn, appears among many other evidences by the expreſs words of *Philo*, *Leg. ad Caium* p. 795. E. where *Petronius* in his letter to *Caius*, about the ſetting up the image of *Jupiter* in the Temple, tells him his fear, that the provoked Jews would ſet on fire all the fruits of the ground; ἐν ἀκμῇ γὰρ τὸν τῆς σίτου καρπὸν εἶναι, *for the fruit was now ripe* (where by the way, ἀκμὴ, not καιρὸς, is the proper word for the *time* of *fruits* being ripe) and therefore *care muſt now be taken for the* συγκομιδὴν καρπῶν, *the taking in of the fruits*, οὐ μόνον τῶν σπειρομένων, ἀλλὰ καὶ ὧν ἡ δενδροφόρος παρέχει, *not onely the corne of the field, but the fruit of the trees*, from which circumſtance it is, that *Baronius* duely concludes that this of the deſigned dedication of that image, was at the Paſſover, and ſo a puniſhment that might mind the Jews of their ſin of crucifying *Chriſt* at that time of the year. As for that objection which is apt to deceive many, and ſo impoſed upon S. *Chryſoſtome*, becauſe this time of Eaſter is not the time of harveſt in other places, whereupon that *Father Tom.* 4. p. 629. l. 20. ſpeaking of *Pentecoſt*, ſaith, it was the *time* ὅτε τὸ δρέπανον ἐπιβάλλειν ἔδει τῷ ἀμήτῳ, ὅτε τοὺς καρποὺς σωλάγειν ἐχρῆν, *when the ſickle was to be put into the harveſt and the fruits to be gathered in*, 'tis eaſily anſwered, that the difference of the Climate betwixt *Judæa* and *Greece*, and much more betwixt *Judæa* and *us*, being ſo great, and the forwardneſſe of fruit depending ſo immediately on that, there can be no ſtrangeneſſe in it; For theſe and other reaſons it ſeems improbable that this ſhould be the meaning of the words. Another notion, I conceive, there is of the καιρὸς *time*, or *ſeaſon*, which will be ſubject to none of theſe, nor any other inconveniences. For the word literally ſignifying a *ſeaſonable time*, and *time* being of a great latitude, belonging to any part of time, an age, a year, and not only a part of a year, though the firſt of an age cannot, yet the ſecond of a year may be applyable to this place, and then the meaning will be, that that was not a *ſeaſon of figs*, that is, a good fig year, a year that brought forth any ſtore of figs in that country. And in this interpretation of the phraſe, the whole paſſage will be very perſpicuous; *Chriſt was hungry* v. 12. and ſeeing a *fig tree* afarre off, having

leaves

leaves, that is, looking very promiſingly, he went out of his way to it, *if ſo be he might find any thing*, that is, any one, or more figs upon it, *And when he came to it, he found nothing but leaves*, not one fig of any kind, ripe or other, of which this reaſon is rendred, ὐ γὰρ ἦν καιρὸς σύκων, *for it was not a kindly ſeaſonable year of figs.* Whereupon *Chriſt* immediately curſeth the tree, for having ſuch promiſing verdure of leaves, but no kind of fruit on it, and ſo ſymbolically foretells the fate of that people of the Jewes, who were at this time very barren of goood works, 'twas a very ill ſeaſon of fruit with them, (and when *Chriſt comes* ſhortly after to viſit, *ſhall* he *find faith on the earth*? any fruit of the Chriſtian faith in that land of *Judea*?) though they made very promiſing faire profeſſions. Having ſaid thus much, it will not be neceſſary to take notice of the emendation, which the learned *Dan. Heinſius* hath here propoſed, converting it, from ὐ γὰρ ἦν καιρὸς σύκων *for it was not a ſeaſon of figs*, into ὃ γὰρ ἦν, καιρὸς σύκων, *for where he was*, (that is, in that place) *the ſeaſon of figs*, that is, it was the ſeaſon of ripe figs. The exceptions which offer themſelves againſt this conjecture are many. 1. The great change that is made by this means even from a Negative to an Affirmative, from one member of a contradiction to another, which if it were allowed upon no greater grounds, then of a conjecture, the conſequence would be very dangerous, 2. In caſe this conjecture were admitted, the words ſo read would be of a ſtyle diſcernibly different from all the reſt of the book; For of either of thoſe formes of ſpeaking ὃ ἦν, *where he was*, for *in that region*, or *place*, in oppoſition to other remote climates, or of καιρὸς σύκων, *ſeaſon of figs* ſo conciſely, for *it was the ſeaſon of figs*, 'twould be hard to find any example in the New Teſtament: And then, though to reduce a perplex'd intricate, unuſuall form of ſpeaking, to a perſpicuous ordinary phraſe, it might be reaſonable to propoſe a conjecture, yet to force it by this means from an uſual to a ſtrange form, (for which there is no example) will not be very reaſonable. Laſtly, there is no need, or uſe of any change, as already appears; but on the contrary, if the change were admitted, the verſe would be leſſe intelligible then now it is, For the words are a reaſon, as the particle γὰρ *for* aſſures us: Now that which is next before, and to which this is affix'd as a reaſon, being this, that *coming to the fig tree he found nothing but leaves*, the words in that new reading, *for where he was, it was the ſeaſon of figs*, cannot be thought a reaſon of that (the ſeaſon for fruit cannot be the reaſon that there was no fruit,) but would be of the contrary, whereas the words in the old reading are a clear reaſon of it, there were no figs, but only leaves to be found, *for it was not a ſeaſon of figs.* The only thing poſſible to be replyed, is, that the words ſo altered ſhall be a reaſon of *Chriſts* going to the tree to ſee *if there were any fruit on it*, and not of his *finding no fruit*, Which if it be ſaid, then I anſwer, that this is moſt unreaſonable, when the words, as they lie, are regularly a reaſon of what went next before, to change them, upon conjecture or phantaſie, into the direct contrary, and then affix them as a reaſon of what is farther off, and with which they doe not connect, but might with as much reaſon be farther ſevered and connected with any other (yet remoter) paſſage, to which a freſh conjecture ſhould accommodate them.

V. 17. *All nations*] There were three *atria*, or *courts*, or *iles* in the *Temple*, the firſt, the court of the Prieſts, the ſecond of the other Jewes, together with the perfect complete Proſelytes, they that were circumciſed and undertook the whole Law, and differed nothing from Jews, but that they were born of Gentile parents, the *Proſelytes of juſtice*, or *of the Covenant*, (ſee Note on *Mat.* 23. d. and c. 3. a.) and the third was the court of the Gentiles, that is, of thoſe Gentiles, which were received as Proſelytes of the gates, the Gentile worſhippers, or pious heathens, that had undertaken the ſeven precepts of the ſons of *Noah* (renounced Idolatry, &c.) though not the whole Jewiſh law; This court of the Gentiles was indeed diſcriminated by a ſept or little low wall from the court of the Jews, and was therefore by them thought leſſe holy then their court, and becauſe the Jews did not worſhip in it, they therefore conceiv'd that it might be lawfully put to common or profane uſes, and ſo 'twas here uſed by the Jews, But *Chriſt* ſaith, it was a *houſe of prayer to the Gentiles*, and therefore had a promiſe of Gods peculiar preſence there, and conſequently a relative ſanctity, and was not to be thus uſed to common profane uſes. b. οἶκος προσευχῆς κληθήσεται.

Paraphraſe

CHAP. XII.

1. And Chriſt ſpake many parables unto them, all pertinent to the rebuking of them for their unbeleif, as firſt that mention'd Mat. 21. 28. and then ſecondly this here Mat. 21. 33. of a man that

1. AND he began to ſpeak unto them by parables, A *certaine* man] planted a vineyard, and ſet an hedge about it, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a farre countrey.

2. And at the ſeaſon he ſent to the husbandmen a ſervant, that he might receive from the husbandmen of the fruit of the vineyard:

3. And they caught *him*, and beat him, and ſent *him* away empty.

4. And again he ſent unto them another ſervant, and at him they caſt ſtones, and wounded *him* in the head, and ſent *him* away ſhamefully handled.

5. And again he ſent another, and him they killed, and many others, beating ſome, and killing ſome.

6. Having yet therefore one ſon, his well-beloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon.

7. But thoſe husbandmen ſaid among themſelves, This is the heire, come, let us kill him, and the inheritance ſhall be ours:

8. And they took him and killed *him*, and caſt *him* out of the vineyard.

9. What ſhall therefore the Lord of the vineyard doe? He will come and deſtroy the husbandmen, and will give the vineyard unto others.

10. Pſal. 118. 22. Iſa. 28. 16. Mat. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7.

10. And have ye not read this ſcripture, The ſtone which the builders rejected, is become the head of the corner?

11. This was the Lords doing, and it is marvellous in our eyes.

12. And they were willing to find ſome juſtifyable occaſion to apprehend him, being ſomewhat reſtrained by fear of the people, and yet being much incenſed againſt him (for they knew that he had deſigned theſe parables particularly to pourtray them) but in fine they let him alone at preſent and departed.

12. And they ſought to lay hold on him, but feared the people: for they knew that he had ſpoken this parable againſt them, and they left him and went their way.]

13. And

13. And they ſend unto him certaine of the Phariſees, and of the Herodians, to catch him in *his* words.]

13. Soon after, being willing to get ſome accuſation againſt him, they ſent ſome of the Phariſees and ſome of the Herodians together to him, the Phariſees that thought not Cæſar to have right over Judæa, but look'd on him as an uſurper; and the Herodians (ſee Note on Mat. 22. b.) which aſſerted his right, that between them they might bring him to ſay ſomewhat either againſt the liberty of the people of God, aſſerted by the Phariſees, or againſt the power of the Roman Emperour, aſſerted by the others; perhaps alſo ſuſpecting by his frequent being in Galilee (and his Apoſtles moſt of them being born there) that he was of the ſect and doctrine of the Galileans, that no acknowledgement or tribute was to be paid to the Emperour.

14. And when they were come, they ſay unto him, Maſter, we know [that thou art right, and careſt for no man, for thou regardeſt not the perſon of men, but teacheſt the way of God in truth,] Is it lawful to give [a] tribute to Cæſar, or not?

14. that thou wilt freely ſpeak thy mind what danger ſoever come of it, and not ſuffer the fear of Cæſar to reſtrain thee from telling us the will of God.

15. Shall we give, or ſhall we not give? But he knowing [their hypocriſie] ſaid unto them, Why tempt ye me? Bring me a penny that I may ſee *it*.

15. the treacherouſneſſe of their deſigne under thoſe fair words,

16. And they brought *it*. And he ſaid unto them, Whoſe *is* this image and ſuperſcription? And they ſaid unto him, Cæſars.

16. See Note on Mat. 22. c.

17. And Jeſus anſwering, ſaid unto them, Render to Cæſar the things that are Cæſars, and to God the things that are Gods. And they marvelled at him.

18. Then come unto him the Sadducees, which ſay there is [no reſurrection,] and asked him, ſaying,

18. Mat. 22, 23. no future ſtate after this life,

19. Maſter, Moſes wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

20. Now there were ſeven brethren, and the firſt took a wife, and dying, left no ſeed;

21. And the ſecond took her, and dyed, and left no ſeed; and the third likewiſe;

22. And the ſeven had her, and left no ſeed, laſt of all the woman dyed alſo:

23. In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them, for the ſeven had her to wife?

24. And Jeſus anſwering, ſaid unto them, Doe ye not therefore erre, becauſe ye know not [the Scriptures, neither the power of God?]

24. The doctrine of the ſcriptures concerning the reſurrection, and the power of God in bringing it to paſſe?

25. For when they ſhall riſe from the dead, they neither marry, nor are given in marriage, but are as the Angels of God which are in heaven.

26. And as touching the dead that they riſe, have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob?

26. See Note on Mat. 22. d.

27. He is not the God of the dead, but the God of the living.] Ye therefore doe greatly erre.

27. Thoſe therefore were then alive, when God ſaid this of them, which was long after their death.

28. And one of the Scribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandement of all?

29. And Jeſus anſwered him, The firſt of all the commandements *is*, Hear O Iſrael, the Lord our God is one Lord.

30. And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy [mind] and with all thy ſtrength, this is the firſt commandement.

30. Underſtanding v. 33.

31. And the ſecond *is* like, *namely* this, Thou ſhalt love thy neighbour as thy ſelf: there is none other commandement greater then theſe.

32. And the Scribe ſaid unto him, Well, Maſter thou haſt ſaid the truth, for there is one God, and there is none other but he.

33. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf, is more then all whole burnt-offerings and ſacrifices.]

33. And the real ſubſtantial performance of all duties both towards God and Man, is to be preferred before all thoſe ritual performances that Religion is generally placed in.

34. And when Jeſus ſaw that he had anſwered diſcreetly, he ſaid unto him [Thou art not farre from the kingdome of God.] And no man after that durſt ask him any queſtion.

34. This account of thine argues that thou art not farre from being a Chriſtian, the doctrine of the Goſpel containing little more in it beyond this.

35. And Jeſus anſwered and ſaid, while he taught in the Temple, [How ſay the Scribes that Chriſt is the ſon of David?

35. How comes it to be generally reſolved by the Doctors of the Law out of the Scripture.

36. For David himſelf ſaid by the holy Ghoſt, The Lord ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.

37. David therefore himſelf calleth him Lord, whence is he *then* his ſon? And the common people heard him gladly.

38. And he ſaid unto them in his doctrine, beware of the Scribes which love to go in long cloathing, and *love* ſalutations in the market places,

39. And the chief ſeates in the Synagogues, and the uppermoſt roomes at feaſts:

40. Which devoure widows houſes, and for a pretenſe make long prayers, theſe ſhall receive greater damnation.

40. Ma. 23. 14.

41. And Jeſus ſat [over againſt the treaſury,] and beheld how the people caſt money into the treaſury, and many that were rich caſt in much.

41, in the Temple over againſt the cheſt, into which the free-will offerings were caſt for pious and charitable uſes, Lu. 21. 1.

42. And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

43. And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in then all they which have caſt into the treaſury.

b. 44. having ſcarce enough for her ſelf, yet out of that very little hath been liberal, and

44. For *they* all did caſt in of their abundance, but ſhe [* of her ᵇwant did] caſt in all that ſhe had, *even* all her living. * out of her penury ἐκ τῆς

Annotations on Chap. XII.

1. V. 14. *Tribute*] *Judas* of *Galilee* (called indifferently *Gaulonita* and *Galilæus*) was ſaith *Joſephus*, head of a fourth ſect among the Jews, (ſee *Antiq.* l. 18. c. 2.) and having *Saddok* a Phariſee joyned to him, he ſollicited the people to defection, telling them that God was to be their only Maſter and Prince, and no mortall to be acknowledged ſuch; that the requiring a taxe from them, if it were payd by them, was a manifeſt profeſſion of ſervitude, and that 'twas their duty to vindicate their liberty, by which means he raiſed a great ſedition among the Jews, and was the cauſe under pretence of defending the publick liberty, of innumerable miſchiefes to the nation. Of this ſect 'tis poſſible they ſuſpected *Chriſt* might be a favourer, and the rather for his being counted a *Galilean*, and that therefore they now come and aske him this queſtion. And though he anſwer moſt punctually in favour of the Roman Emperour, and ſo much more for the paying then for the refuſing to *pay tribute*, yet becauſe there was ſo much caution in his ſpeech as that the Phariſees were not able to take any advantage againſt him, It is therefore improved into an accuſation againſt him, that he *forbad to give tribute to Cæſar*, *Lu.* 23. 20. ſee Note on *Mat.* 22. b. That which is in the Printed copies κῆνσον, *taxe*, or *tribute*, is in the old *Greek and Latine MS.* which *Th. Beza* ſent to the Univerſity of *Cambridge* ὁπικράλιον *head money*.

Κῆνσος Καίσαρι

b. ὑστέρησις

V. 44. *Want*] To diſcern the meaning of ὑστέρησις or ὑστέρημα among the *Scripture writers*, it will not be amiſſe to look on it a little in the Old Teſtament, *Ezr.* 6. 9. where ὃ ἂν ὑστέρημα (whereby מה חשחן is rendred) ſignifies *that which they have need of*, for the word חשח ſignifies *oportuit*, *neceſſe habuit*, *indiguit*, to *want*, or *have need of*, and ſo ἐκ τῆς ὑστερήσεως here, and ἐκ τοῦ ὑστερήματος *Lu.* 21. 4. will be rendred *out of her neceſſaries*, out of that which was neceſſary to her, out of that which ſhe wanted for her ſelfe, out of her *very low eſtate* or *extremity* (as appears by that which followes ὅλον τὸν βίον αὐτῆς, *all her proviſion*, all that ſhe had to live or ſubſiſt on) as that is oppoſed to ἐκ τοῦ περισσεύοντος *out of that which thoſe others had to ſpare*: Thus *Phil.* 4. 11. καθ' ὑστέρησιν *in reſpect of a very low eſtate*, wherein he had no more then abſolute neceſſaries (with which, ſaith he, he had *learned to be content*) expreſſed by ταπεινοῦσθαι, being *abaſed* or *very low*, v. 12. both which are oppoſed to περισσεύειν there, when πεινᾶν *hungring* is oppoſed to χορτάζεσθαι *feeding full*. So 1. *Cor.* 16. 17. ὑμῶν ὑστέρημα ἔτοι ἀνεπλήρωσαν *that which you ought to have done*, and did not, *they have ſupplyed*, 2 *Cor.* 8. 13. ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, *your abundance may be a ſupply to their neceſſities*, and c. 9. 12. τὰ ὑστερήματα τῶν ἁγίων *the neceſſity of the Saints*, and c. 11. 9. τὸ ὑστέρημά μου *my neceſſity*; So *Phil.* 2. 30. τὸ ὑμῶν ὑστέρημα τῆς πρὸς μὲ λειτουργίας *your defect of miniſtring to me*, or *that miniſtring to me*, which was *neceſſary*, but through diſtance could not be performed, on our part, So *Col.* 1. 24. *I rejoyce in my ſufferings for you*, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ &c: thus, or to this ſenſe, Chriſt ſuffered for his Church, his body, (yea *Lu.* 24. 46. ἔδει παθεῖν *he ought to ſuffer*, in many reſpects there was a neceſſity of it) And ſo in like manner by way of correſpondence (ſo ἀνταναπληρῶ ſignifies) it is *neceſſary*, that I that am a Chriſtian, ſhould ſuffer for you, for the *Church*, that is, his body, this now I doe, *I in my fleſh make up*, by way of Antitype, *thoſe neceſſary ſufferings of Chriſt for his body*. So 1 *Theſſ.* 3. 10. καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν, to *complete or fill up* (for καταρτίζειν being the interpretation of כלל in the Old Teſtament, is all one with πληροῦν, and ſo κατάρτισμὸς with πλήρωμα) *thoſe things that are neceſſary to your faith*. All this is here caſt together, to give one entire view of theſe words in the New Teſtament. Ἀνταναπληρῶ ὑστερήματα. καταρτίσαι, κατάρτισμα ὑστερήματα.

Paraphraſe. CHAP. XIII.

1. AND as he went out of the Temple one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings *are here*.

2. See Note on Mat. 24. a. 2. And Jeſus anſwering ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon another that ſhall not be * thrown down. * pluckt aſunder κατα-λυθῇ

3. And as he ſate upon the mount of olives, over againſt the Temple, Peter and James and Andrew asked him privately,

4. When ſhall this utter deſtruction of the Temple be, and conſequently of the Jewiſh nation, and what prognoſticks or forerunners of it ſhall be obſervable: (ſee Note on Matth. 24. b. c. 4. Tell us [when ſhall theſe things be? and what *ſhall be* the ſigne when ᵃ all theſe things ſhall be fulfilled.]

5. And Jeſus anſwered them, the forerunners that you are moſt concern'd to know, are the great dangers that ye ſhall be in, if ye be not very wary of being ſeduced and drawn off from the truth. 5. And Jeſus anſwering them began to ſay, Take heed leſt any man deceive you.]

6. For before that time, many falſe prophets and falſe Chriſts pretending to deliver the nation from the Roman ſubjection, ſhall appear among you, and draw many followers after them. 6. For many ſhall come in my name, ſaying, I am *Chriſt*, and ſhall deceive many.]

7. And when ye ſhall hear of warres and rumors of warres, be ye not troubled, for *ſuch things* muſt needs be, but the end *ſhall* not *be* yet.

8. For there ſhall be civil warres among you (ſee Note on Mat. 24. c.) and earthquakes in ſeveral parts of your countrey, and famines and tumults, theſe are as the firſt grudging of * thoſe great pangs of travail which ſhall after ſome time come ſuddenly upon your nation. 8. For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall be earthquakes in *divers* places, and there ſhall be famines and troubles, theſe *are* the beginnings of * ſorrows.] * the pangs of travail. ὠδίνων.

9. But

† the councels & conſiſtories, ye ſhall εις συνεδρια και εις συναγωγας, δαρησεσθε
* to them αυτοις

9. But take heed to your ſelves, for they ſhall deliver you up [to † councels, and in the Synagogues ye ſhall be beaten, and ye ſhall be brought before Rulers and Kings for my ſake, for a teſtimony * againſt them.]
9. to the great Conſiſtory in Jeruſalem, and the leſſer in other cities where you ſhall be ſcourged, and delivered to the Roman powers, that they may put you to death (becauſe the Jewes cannot) and this ſhall be a means of making known to them the Chriſtian religion (as it was in S. Peter and Paul)

10. And the Goſpel muſt firſt be publiſhed among all nations.]
10. But before this deſtruction come on the Jewes, the diſciples ſhall have preacht through all the cities of Jewry, and from them depart to the Gentiles.

11. But when they ſhall [lead *you*, and deliver you up, take no thought before hand what ye ſhall ſpeake, neither doe ye premeditate, but whatſoever ſhall be given you in that hour, that ſpeak ye, for it is not ye that ſpeake, but the holy Ghoſt.]
11. carry you before thoſe tribunals, be not ſolicitous beforehand (ſee Mat. 10. 19.) what anſwers or pleas to make, for at that time ye ſhall be by the Spirit of God extraordinarily inſtructed what apologies or anſwers to make, and what ſhall then come into your hearts; remember 'tis an effect of this ſpeciall promiſe of mine, and ſo to be lookt on by you, as the dictate of Gods Spirit, and not as any invention of your own, and ſo without feare or diffidence to be delivered by you.

12. Now the brother ſhall betray the brother to death, and the father the ſon, and children ſhall riſe up againſt *their* parents, and ſhall cauſe them to be put to death.]
12. And theſe proſecutions, and bringing you before tribunals yee muſt look for from thoſe that are neareſt to you, from Jewes of your cloſeſt alliances.

13. And ye ſhall be hated of all men for my name ſake, but he that ſhall endure to the end, the ſame ſhall be ſaved.]
13. And indeed from all ſorts of men the true Chriſtian Profeſſors muſt look for very ſharp oppoſition, All which muſt not be matter of diſcouragement to you, for it will be ſo ordered by the providence of God, that the adhering conſtantly to Chriſt will be of all other things the moſt probable way to deliver you from the preſent dangers that ſhall overwhelme the unbelievers and Apoſtates, and the onely ſure way of making you eternally happy, (ſee Mat. 10. 22. note h.) whatſoever your ſufferings be

14. But when ye ſhall ſee [the abomination of deſolation, ſpoken of by Daniel the Prophet, ſtanding where it ought not, (let him that readeth underſtand) then let them which be in Judea flee to the mountains]
14. the Roman army (ſee note on Mat. 24. f.) like that which Daniel ſpake of, beſieging Jeruſalem, that holy city, towards which the Gentiles ought not to be ſuffered to approach, &c. (what ye read in Daniel of other times, have here a farther completion) then be ſure ye get you out of Judea. ſee Mat. 24. g.

15. And let him that is on the houſe top, not go down into the houſe, neither enter therein, to take any thing out of the houſe,

16. And let him that is in the field [not turn back again to take up his garment.]
16. get away with as much ſpeed as poſſibly he can, and not venture the hazard of his life, to ſave any thing that he hath.

17. But wo to them that are with child, and to them that give ſuck in thoſe days.
17, 18. And the haſt will be ſo great which will be neceſſary in this conjuncture of
18. And pray ye that your flight be not in the winter.]
time, that they that have encumbrances about them to ſtop that haſte, as for example, women with child, or that give ſuck, or any elſe, in caſe it happen to be in the winter, will be much endangered by it.

19. For in thoſe days ſhall be affliction ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be.]
19. For they ſhall be days of moſt heavy affliction and preſſure, ſuch as never were, and never ſhall be parallel'd in any time.

* eſcape, σωθη

20. And except that the Lord had ſhortned thoſe days, [no fleſh ſhould * be ſaved, but for the elects ſake, whom he hath choſen, he hath ſhortned the days,]
20. Such fury of the zelots, ſuch inteſtine tumults and horrid cruelties, and ſuch forein cloſe ſieges from the Romans, and from thence miſerable famines and plagues, that it will be imputable as an eſpeciall act of Gods over-ruling providence, if there be one Jew left undeſtroyed. But tis foretold by the Prophets that a few ſhall eſcape, and that all the Jews ſhould not be utterly cut off, (ſee Mat. 24. 22. and note k) and for the fulfilling that prophecy care ſhall be taken for the preſerviug of ſome, thoſe eſpecially who ſhall adhere conſtantly to the obedience and faith of Chriſt.

21. And then if any man ſhall ſay to you, Lo, here *is* Chriſt, or, Lo *he is* there, believe *him* not,]
21. And ſo ye are neerly concerned to be carefull, that ye run not out after any deceivers.

22, For falſe Chriſts and falſe prophets ſhall riſe, and ſhall ſhew ſignes and wonders, [to] ſeduce, if *it were* poſſible, even the very elect.
22. that they may, or ſuch as may

23. But take ye heed, [behold I have foretold you all things.]
23. Remember I have forewarned you.

24. But in thoſe days, after that tribulation, the Sun ſhall be darkned, and the Moon ſhall not give her light.
24. Mat. 24. 29.

† hoſts δυναμεις

25. And the ſtarres of heaven ſhall fall, and [the † powers that are in heaven] ſhall be ſhaken.
25. the hoſts of heaven, ſee Mat. 24. 29.

26. And then ſhall they ſee the ſon of man [coming in the clouds with great power and glory.]
26. See note a. and on Mat. 24. 6. and v. 30. note o. and Mat. 26. 64. and Præmon. to Revel.

27. And then ſhall he ſend his angels and gather together his elect from the four winds, [from the uttermoſt part of the earth to the uttermoſt part of heaven.]
27. from one end of the world to another. See Mat. 24. 31.

* the branch thereof is now become ſoft, and the leaves ſprout forth ὁταν ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα.

28. Now learn a parable of the figtree, When * her branch is yet tender, and putteth forth leaves, ye know that ſummer is near.

29. So ye in like manner when ye ſhall ſee theſe things come to paſſe, know that it is nigh, even at the doores.]
29. The like judgment may ye make by theſe ſignes and prognoſticks to diſcern when this vengeance comes near.

30. Verily I ſay unto you, That this generation ſhall not paſſe, till all theſe things be done.]
30. To which I farther adde, that it ſhall be within the life time of ſome now living, and here preſent, within thirty or forty years, this is ſufficient warning for you, and anſwer to your queſtion, v. 4.

31. (And do not ye doubt of the truth of it, for it is irreverſibly ſet.) 31. Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.]

32. But of the point of time when this ſhall be, no created underſtanding knowes, no not Chriſt himſelf according to his humane nature. 32. But of that day and *that* houre knoweth no man, no not the Angels which are in heaven, neither [b] the Son, but the Father.] b.

33. And this on purpoſe thus concealed, to lay the greater obligation on all to be perpetually watchfull, and diligent to behave themſelves like Chriſtians. 33. Take ye heed, watch and pray, for ye know not when the time is.

34. *For the ſon of man* is as a man taking a farre journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch.

35. at nine at night, or at twelve, or at three, or at ſix in the morning) 35. Watch ye therefore, for ye know not, when the maſter of the houſe cometh, [at even, or at midnight, or at the [c] cock crowing, or in the morning)] c.

36. Leſt he come at a time, when ye leaſt expect him, and find you in a poſture uncapable of mercy from him, unqualified to receive benefit by his coming. 36. Leſt coming ſuddainly he find you ſleeping.]

37. And what I ſay unto you, I ſay unto all, Watch.

Annotations on Chap. XIII.

V. 4. *All theſe*] That the ταῦτα, and the ταῦτα πάντα here, *theſe things*, and *all theſe things* ſignifie that which had been by this *Evangeliſt* mention'd in the words immediately precedent, there is no queſtion, And conſequently that thereby is ſignified the Deſtruction of the Temple, and what was implyed and contained in that, the city, and nation of the Jews, their whole Government, Civil and Eccleſiaſtical. Which being the words, in which S. *Mark* expreſſes that, which S. *Matthew* expreſſes in other words, (here, *what ſhall be the ſigne when all theſe things ſhall be fulfilled?* there τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; *what is the ſigne of thy coming, and of the conſummation of the age?* it irrefragably followes from hence (what hath been inſiſted on at large in the *Annotations* on *Mat.* 24. b. c.) that *the coming of Chriſt*, and *conſummation of the age* ſignifies the deſtruction of the Jewiſh Temple, and nation; Of which onely, and not of the day of laſt Judgment, the ſignes are here demanded by the Diſciples, and given by *Chriſt*; Which I here adde *ex abundanti*, for the removing all ſcruple in this matter. To the ſame purpoſe 'tis again obſervable, that though here, at the beginning, S. *Mark* doe not at all uſe the phraſe of *Chriſts coming* in this manner, yet v. 26. inſtead of that which is in another phraſe in S. *Matthew*, c. 24. 30. *then ſhall appear*, or *be ſeen, the ſigne of the ſon of man in heaven*, this ſignall puniſhment and revenge on the crucifyers from *Chriſt* now reigning in heaven he hath theſe plain words, *Then ſhall they ſee the ſon of man coming in the clouds with great power and glory.*

a. Ταῦτα πάντα.

V. 32. *The ſon*] That this whole diſcourſe belongs to the deſtruction of *Jeruſalem* there can be no doubt to him that compares it with *Mat.* 24. and *Lu.* 21. and what hath been ſaid in the *Annotations* for the evincing of it. Which having been the matter of *Daniels* predictions, and afterwards of ſome of *Johns* viſions in the *Revelation*, and here of *Chriſts*, It is moſt certain, that the time of it was revealed by God to this *ſon of man*, and other his ſervants, and therefore of that, and of the particular circumſtances connecting to the laſt point of that, it cannot be underſtood, that *of that knoweth no man*, &c. *That day and hour* therefore, of which the words are to be underſtood, muſt be more nicely interpreted, to ſignifie not the time more looſely but more ſtrictly that very point of time, wherein this fatal blow was to be ſtruck; And of this, to preclude the curioſity of men, and to ingage their vigilance, *Chriſt* is pleaſed to tell them, that no diſpenſation of Gods, either by *man viz. Daniel*, or any other Prophet, or by *Angel*, or (which is higheſt) *by the ſon of man*, had ordered us thus to *know the times or the ſeaſons*, this being no part of the Prophetick office of any man, or within the commiſſion of *Chriſt* himſelf, to reveale this ſecret to them. What the *Agnoetæ* taught in this matter, and wherein their ſuppoſed miſtake conſiſted, is not obvious to define. They were thus called, ſaith * *Leontius*, becauſe they defined from this text, that ὡς ἀνθρώπῳ ἠγνόει τὸ χρειὸς, *that Chriſt as man was ignorant of ſome things*, ὥσπερ καὶ πονεῖσθαι λέγομεν αὐτὸν *in the ſame manner as we ſay he ſuffered grief*, &c. For this, ſaith he, *Theodoſius* Biſhop of *Alexandria* wrote againſt them, but his authority is not great, being himſelf tainted, and deemed as an Heretick, as there appears, and ſo accounted by * *Baronius*, and his followers *Theodoſiani* or *Jacobitæ*. But *Eulogius* Biſhop of *Alexandria* alſo wrote againſt them, and the *Epitome* of his arguments and anſwers we have in * *Photius*, and the ſumme of them is, that what is here ſaid of *Chriſt*, was ſaid, κατ' ἀναφορὰν, *ſecundùm reſpectum*, ὡς ἐκ τοῦ ἀγνοίας ὄντος αὐτῷ τῷ σώματι, ἴσον τῷ ἀνθρωπίνης οὐσίας, ἧς ὅτιν αὐτὸς ἡ κεφαλὴ, * *in that his body*, viz. *the humane nature, of which he was the head was not without ignorance, as*, ſaith he, *he is ſaid to be made ſin and a curſe for us, becauſe the head appropriating to it ſelf the things of the body, he thus took upon him the things of the body*, viz. *of us ſinfull men.* Yet * after this, though he much diſlike, that either according to his Divinity or Humanity, ignorance ſhould be attributed to him, he cannot but * acknowledge with *Gregorie Nazianzen*, γινώσκει μὲν ὡς θεὸς, ἀγνοεῖ δὲ ὡς ἀνθρωπος, *that he knowes indeed as God, but is ignorant as man*, onely adding, that the *Fathers* that acknowledged, or admitted ignorance in our *Saviour*, in reſpect of his humanity, ἐκ ὡς δόγμα τοῦτο παρεδώκασιν, *did not produce this, as a doctrine, but to repreſs the Arians, made uſe of it.* Now of this diſcourſe of *Eulogius* * *Pope Gregorie*, gives his opinion in his *Epiſtles*, that he *admires much in it, but diſlikes nothing*, that he had *written a great deal to Anatolius the Deacon to the ſame ſenſe*, that what he ſaid of *Chriſts* words, that they were to be referred to him *juxta corpus ejus, nos quod ſumus, in reſpect of his body, which we are*, is moſt true, and that S. *Auguſtine* had oft expreſſed himſelf to the ſame ſenſe, adding alſo another interpretation of the words, not that the *ſon of man was ignorant of that day*, *Sed quia hunc ſciri minimè permittat, but that he would by no means permit it to be known.* * After this, another ſubtilty, as he ſtyles it, he propoſeth, that the *onely ſon being incarnate, and made for us perfect man, in natura quidem humanitatis novit diem —— Sed hunc non ex natura humanitatis novit, knew the day in his humane nature, but not from his humane nature, becauſe being made God-man, he knew it onely per Deitatis ſuæ potentiam, by the power of his deity.* This certainly hath *truth* in it, but will not eaſily be diſcerned how it oppoſeth them, who acknowledging *Chriſt God-man* to *know all things* in this hypoſtatical union, do yet affirme him, in reſpect of his Humanity, to be *ignorant of ſome things*; For 'tis not neceſſary, they

* *De Sect.* παρ. 6. p. 514. A.

* *Ann.* 535 n. 71 *Theodoſium Alexandrinus Epiſco. pus Hæreticus*

* n. 230 p. 882

* *So Aquinas from Origen par.* 1. *qu.* 10. *art.* 2. *ad.* 1

* p. 183

* *Ibid.*

* *Ep Ex.* *Reg.* l. 8 *Ep.* 42

* ἀκριβέστερον σκεπτόμενος ἀγνοεῖσθαι αὐτὸν πάσει παραμυθούμενος, *Cæſarius Dial.* 1 Απορ. κ. And ſo *Aquinas* alſo *part* 3. *qu.* 10 *art.* 2 *ad.* 1. * *Intelligi ſubtilius poteſt.*

ſhould

ſhould mean any more in thus affirming, then that he hath not this knowledge of all things from his Humanity, but from his Divinity only. In that *Epiſtle* of *Gregories*, one thing is reſolved, which may poſſibly give ſome light to this whole matter, *viz.* * *that he that is no Neſtorian, cannot be an Agnoeta.* If this be true, then we have a competent cauſe of the *Agnoetæ* being reckoned up for Hereticks, for ſuch the *Neſtorians* doubtleſs were, denying the union of the Divine and Humane nature in *Chriſt*. But the hiſtory rather inclines us to beleeve, that the *Agnoetæ* were *Eutychians* than *Neſtorians*, for *Theodoſius* was one of the Σταυροφανῆται, that oppoſed the *Councel of Calcedon*, and thoſe that brake off from him (about this point of *Chriſts* being ignorant of ſome things, in reſpect of his Humanity) had been, till then, of his communion, and ſo oppoſers of that *Councel*, ſee *Leontius*, p. 514. A. Theſe *Eutychians* hereſie conſiſted in this, that they affirmed *ſo cloſe an union betwixt the Word and the humane nature, that they became but one nature*, and this was refuted in that *Councel* of *Calcedon*, and the *Agnoetæ* being oppoſers of that *Councel*, muſt be ſuppoſed to adhere to this Hereſie, and then indeed it muſt be acknowledged they were *Heretickes*, and their Hereſie, ſo much worſe than bare *Eutychianiſme* as it is blaſphemie to impute neſcience or ignorance to God. For ſuppoſing, as an *Eutychian* ſuppoſeth that the *divinity* and *humanity were by union* * *become one and the ſame nature*, 'twere prodigious to beleeve, that this nature were ignorant of any thing. This therefore I ſuppoſe to be the ground of defining theſe *Agnoetæ* to be Heretickes; for ſuch they were, if they thus taught. But for the doctrine of thoſe, which hold firmly the decrees of all the four firſt *General Councels*, and ſo condemne all the Hereſies there condemned, particularly that of *Neſtorius*, dividing the Perſons, and of *Eutychus* confounding the Natures in *Chriſt*, and onely affirme, that though as God, he knew all, yet as man, he was ignorant of ſome things, juſt in the ſame manner, as he was paſſible and ſubject to all humane infirmities, which had not ſin in them, and that this is his owne expreſſe affirmation, that the *ſon of man knew not that day and hour*, this ſure is ſo far from Hereſie, that, as the ſame *Leontius* elſewhere tels us, πλὴν ἰστέον ὅτι οἱ πολλοὶ τῶν πατέρων φάσκον ἢ πάντες φαίνονται λέγοντες αὐτὸν ἀγνοεῖν. p. 531. B. it is the unanimous aſſertion of all the *Fathers*; to which neither the *Councel* of *Calcedon*, nor any other hath taught any thing contrarie. For ſo in his tenth πρόξις, reſuming this buſineſs of the *Agnoetæ*, and recounting the anſwer that ſome gave, that thoſe words [οὐδὲ ὁ υἱός, *neither the ſon*] were ſpoken by *Chriſt*, κατ' οἰκονομίαν, ἵνα ὑποβλέψῃ τοὺς μαθητάς ——*by way of prudential œconomie, to avert the diſciples from their inquirie* —— he addes, as * his owne affirmation, *that it is not fit to ſpeak over ſubtily in this matter, and that therefore the Synod did not make any decree in it.*

V. 35. *Cock-crowing*] The *gallicinium* or *cock-crowing* is here ſet to note the midddle time betwixt midnight and and morning. For there were two cock-crowings in the night, as appears c. 14. 30. and the ſecond is here ſpoaken of, and call'd ſimply ἀλεκτοροφωνία, as alſo *Mat.* 26 75. and *Lu.* 22. 34, and *Joh.* 13. 39. there is only φωνήσῃ ἀλέκτωρ *the cock ſhall crow*, where yet the meaning is clearly this, δὶς φωνῆσαι the *ſecond crowing* as appears by this *Evangeliſt*, ch. 14. 30. See *Cenſorinus*.

CHAP. XIV.

Paraphraſe.

1. After two daies was *the feaſt of* the Paſſover and of unleavened bread: and the chief Prieſts and Scribes ſought how they might take him by craft] and put him to death.

1. When the Paſſover which is the preparation to the ſeven daies feaſt of unleavened bread (or in the evening of which began the abſtinence from all leavened bread) was now but two daies off, that is, About wedneſday in the Paſſion-week, the Sanhedrim took councel how they might apprehend him ſecretly without any great noiſe, Lu. 22. 6.

2. But they ſaid, Not on the * feaſt-*day*, leaſt there be an uproare of the people.]

* feaſt ἑορτῇ

2. And they reſolved on it in councel (ſee Mat. 26. 5.) that It were beſt to deferre it till after the Paſſover, leſt the multitudes being then there, they ſhould reſcue him tumultuouſly.

3. And being in Bethany in the houſe of Simon the leper, as he ſat at meat, there came a woman, having an * alabaſter box of ointment of [a] ſpicknard very pretious, and ſhe †[b] brake the box, and powred it on his head.

* a cruiſe ἀλάβαστρον, ſee note on Mat. 26. b

† ſhaking, or rubbing the cruiſe, ſhe poured out of it upon.

a. b.

4. And there were ſome that had indignation among themſelves,] and ſaid Why was this waſt of the oyntment made?

4. Judas was very angry at it, (Mat 26. 8.

5. For it might have been ſold for more then three hundred pence, and have been given to the poore: and they murmured againſt her.

6. And Jeſus ſaid let her alone, Why trouble ye her? ſhe hath wrought [a good work on me.]

6. a ſingular work of charity upon me.

7. For ye have the poore with you alwayes, and whenſoever ye will, ye may doe them good, but me ye have not alwaies.

8. She hath done what ſhe [could, ſhe is come aforehand to anoint my body * to the burying.

8. had in her power was able, ſhe hath done this prophetically unto me, uſing this funerall rite as a prefiguration of my death which is now approaching.

* toward embalming, εἰς τὸ ἐνταφιάσαι

9. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole world, *this* alſo that ſhe hath done ſhall be ſpoken of for a memoriall of her.

10. And Judas Iſcariot one of the twelve, went unto the chief Prieſts [to] betray him unto them.

10. to agree with them upon a price wherupon he would.

11. And when they heard of *it*, they were glad, and promiſed to give him money. And he ſought how he might *conveniently betray him.

Mat. 26. 2.

* ſeaſonably deliver him up, εὐκαίρως αὐτὸν παραδῷ.

12. And [the [c] firſt day of unleavened bread, when they killed the Paſſover, his diſciples] ſaid unto him, Where wilt thou that we goe and prepare, that thou mayſt eat the Paſſover.

12. on thurſday even, the begining or firſt part of the Paſchall day, on which they uſe to put leaven out of their dwellings, and at the concluſion of it that is, at ſun-ſet following, to eat the Paſſover, his diſciples. (according to the cuſtome of beginning then to make preparation for the Paſchall ſacrifice on the day approaching) came and

c. 3

13. And

13. Peter and John, Lu. 22. 8.

13. And he ſendeth forth [two of his diſciples,] and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water, follow him,

14. And wherſoever he ſhall goe in, ſay ye to the good man of the houſe, The Maſter ſayeth, Where is the gueſts chamber, where I ſhall eat the Paſſover with my diſciples ?

15. And he will ſhew you an upper room * furniſhed and prepared, there make ready for us.

* laid with carpets, ἐστρωμένον

16. the unleavened bread and bitter herbs as a commemoration of the deliverance out of Ægypt, (but not the lamb, ſee note c.)

16. And his diſciples went forth and came into the city, and found as he had ſaid unto them, and they made ready [the paſſover.]

17. And in the night (ſee note on Mat. 14. d.) he comes with the reſt of the twelve.

17. And in the evening he cometh with the twelve.]

18. One that eateth in the ſame meſſe with me, v. 20.

18. And as they * ſate and did eat, Jeſus ſaid, Verily I ſay unto you, † One of you [which eateth with me] ſhall betray me.

* lay along ἀνακειμένων † one of you ſhall deliver me up, he that eateth with me, εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.

19. But they began to be ſorrowfull, and to ſay unto him one by one, Is it I ? and another *ſaid,* Is it I ?

20. even he (according to Pſal. 41. 12.) that eateth in the ſame meſſe with me.

20. And he anſwered and ſaid unto them, *It is* one of the twelve,] * that dippeth with me in the diſh.]

* he that ἐμβαπτόμενος

21. I am to goe out of this world to be put to death, according to prophecies ; God hath determined that I ſhould come, and like the good ſhepherd, incurre any hazard, lay downe my life for the ſheep, and foreſeeing the malice of the Jewes, and their bloody deſignes, and the falſeneſſe of Judas, &c. hath determin'd to permit me to be ſlain by them, and accordingly hath foretold it by the prophets, that I ſhould be led as a ſheep to the ſlaughter &c. But that will contribute little to his advantage, that is the actor in it. It is a moſt unhappy thing to have any hand in putting the Meſſias, or any other perſon to death, though their dying may be determined by God to moſt glorious ends, which the wicked actor or contriver knowes nothing of, nor at all deſignes, but directly the contrary. And therefore any ſuch is a moſt wretched creature.

21. The ſon of man indeed goeth, as it is written of him, but woe to that man, by whom the ſon of man is betrayed : Good were it for that man if he had never been born.]

22,23. And at the concluſion of that ſupper Lu. 22. 20. 1 Cor. 11. 25. Jeſus inſtituted the Euchariſt.

22. And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take eat, This is my body :

23. And he took the cup, and when he had given thanks, he gave *it* to them, and they all drank of it.]

24. In which a covenant of infinite mercy is ſealed with mankind, to aſſure unto them

24. And he ſaid unto them, This is my * blood [of the new Teſtament which is ſhed for many.]

pardon of ſinne, Mat. 26. 28. upon their repentance and new life.

* blood, that of the new Covenant, that which is ſhed αἷμα τὸ τῆς καινῆς διαθήκης τὸ ἐκχυνόμενον

25. that this is the laſt Paſſover I ſhall keep with you, the next feaſt I ſhall keep with

25, Verily I ſay unto you, [I will drink no more of the fruit of the vine, untill that day that I drink it new in the kingdome of God.]

you will be in heaven, (ſee note on Mat. 26. 29. f.)

26. See note on Mat. 26. g.

26. And when they had ſung [an hymne,] they went out into the mount of Olives.

27. diſcouraged and fall of from me, by reaſon of that which you ſhall ſee befall me this night, For as this is the time wherein that prophecy of ſmiting the ſhepheard, the man that is my fellow, ſaith the Lord of hoſts, Zach. 13. 7. is to be fulfilled ; ſo ſhall that other part of that prophecy be fulfilled, that the ſheep my followers ſhall be much diſmayed, and diſperſed by the fright of it.

27. And Jeſus ſaid unto them, All ye ſhall be [* offended becauſe of me this night; for it is written, I will ſmite the ſhepheard, and the ſheep ſhall be ſcattered.]

* ſcandalized in, or, through me σκανδαλισθήσεσθε ἐν ἐμοὶ

28. But I ſhall not long continue under the power of death, I ſhall ſoon riſe again, and when I doe ſo, I will appeare to you in Judæa firſt, Joh. 20. 19. and afterward, Joh. 21. 1. I will goe into Galilee, and thither you may reſort to me, and I will give confirmations of your faith, Joh. 20. 20. and ſettle the whole buſineſſe of the Church, v. 21. &c. before I aſcend to heaven.

28. But after that I am riſen, I will goe before you into Galilee.]

29. But Peter being of a warmer ſpirit, and greater confidence and aſſurance of his owne ſteadineſſe then the reſt,

29. But Peter] ſaid unto him, Although all ſhould be offended, yet *will* not I.

30. this night which is the firſt part of the Jewiſh day, before the ſecond cock-crowing

30. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day *even* [in this night before the cock crow twice,] thou ſhalt deny me thrice.

(ſee note on c. 13. 35. c.)

31. the more Chriſt forewarned him of his fall, the more confidently he affirmed the contrary, That though adhering to thee ſhould certainly coſt me my life, yet would I not, to ſave that life, doe any thing contrary to the owning and acknowledging thee, that thou art my Lord, and I a diſciple that retain or belong to thee.

31. But [he * ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe.] Likewiſe alſo ſaid they all.

* over and above, ſaid the more, Though there ſhould be a neceſſity that I ſhould die with thee, ἐὰν δέῃ με ἐξαποθανεῖν σοι.

32. while I goe a little way off and pray.

32. And they came unto a place, which was named Gethſemane, And he ſaid to his diſciples, Sit ye here [while I ſhall pray.]

33. And he taketh with him Peter and James and John, and began to be ſore amazed, and to be very heavy.

34. And ſaith unto them, my ſoul is exceeding ſorrowfull unto death, tarry ye here and watch.

&c.

35. the portion of affliction now preſent upon him and approaching

35. And * he went forward a little, and fell on the ground, and prayed, that if it were poſſible [the hour] might paſſe from him.

* going before a little he fell προελθὼν μικρὸν ἔπεσεν

36. not what ſeemeth moſt deſirable to my fleſh, but to thy divine will and wiſdome.

36. And he ſaid, † Abba Father, all things *are* poſſible to thee, take away this cup from me, nevertheleſſe [not that I will, but what thou wilt.]

† Abba, which is father, Ἀββᾶ ὁ πατήρ, See note on Rom. 8. c.

37. Thou that didſt even now expreſſe ſo much kindneſſe and conſtancy to me v. 31.

37. And he cometh and findeth them ſleeping, and ſaith unto Peter, [Simon, ſleepeſt thou ? Couldſt thou not watch one houre ?]

art thou ſo unable to do ſo much leſſe ? In this ſtate of agony, which I expreſſed to you that I was in, v. 34. couldeſt thou be ſo little concerned, as to fall aſleep when I ſtayed ſo little while from you ?

* forward προθυμον

38. Watch ye, and pray, leſt ye enter into temptation,] The ſpirit truly *is* * ready, but the fleſh *is* weak.

38. Believe it, as confident and ſecure and unconcerned as you are, the danger now approaching me, is ſo neer to you alſo, and the temptation from thence to deny and forſwear me ſo great, that it were fitter for you to be watchfull and importunate with God in prayer, that you be not overcome by temptation; ſee Mat. 26. 41

39. And again he went away and prayed, and ſaid the ſame words.

40. And when he returned he found them aſleep again (for their eyes were heavy) neither wiſt they what to anſwer him.

40. See Mat. 26. 44.

41. And he cometh the third time and ſaith unto them, [Sleep on now, and take your reſt, [d] it is enough, the houre is come, behold, the ſon of man is betrayed into the hands of ſinners.]

41. Fare you well, your watching will now be no farther uſefull to me, The fatall minute foretold you is now preſent, behold, I ſhall preſently be apprehended and delivered to the Romans, by them to be put to death (becauſe the Jewes could not put to death.) d.

42. Riſe up, let us goe, Lo, he that betrayeth me is at hand.

43. And immediately while he yet ſpake, cometh Judas one of the twelve and with him a great multitude with ſwords and ſtaves, from [the chief prieſts and the Scribes and the Elders.]

43. the Sanhedrim of the Jewes

44 And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſſe, that ſame is he, take him, and [lead *him* away ſafely.]

44. carry him to ſafe cuſtody, take care he eſcape not.

45. And aſſoon as he was come, he goeth ſtraightway unto him, and ſaith Maſter, Maſter, and kiſſed him.

46. And they laid their hands on him, and took him.

* were with him παρεστηκοτων

47. And one [of them that * ſtood by] drew a ſword, and ſmote a ſervant of the high prieſts and cut off his eare.

47. of the three diſciples that were with him v. 33. viz. Peter.

48. And Jeſus anſwered and ſaid unto them,] Are ye come out as againſt a thief, with ſwords and *with* ſtaves to take me?

48. And Jeſus having reprehended that act of haſty unjuſtifiable zeale in Peter, and cured the wound, reſtored the eare to him that had loſt it, Mat. 26. 52. &c. turnes him to the company that comes to apprehend him, and ſaid.

49. I was daily with you in the Temple teaching, and ye took me not; but [the ſcriptures muſt be fulfilled.]

49. this dealing of yours is neceſſary to the fulfilling of that decree of Gods, expreſt by the prophecies of Iſaiah, &c.

50. And [they all] forſook him and fled.

50. All his diſciples.

51. And there followed him a certain young man, having a linen cloth caſt about his naked body, and the [c] young men laid hold on him,]

51. And there was a young man, who had been (as 'tis probable) raiſed from bed by the noiſe, and ſo had no more but his inner garment, and that through haſt not put on but caſt about him, and he followed after to ſee the event, and the ſouldiers ſeeing him were about to apprehend him, c.

52. And he left the linen cloth, and fled from them naked.

53. And they led Jeſus away to [the high prieſt, and with him were aſſembled all the chief prieſts and the Elders and the Scribes.]

53. Caiaphas the high prieſt Mat. 26. 57. where the whole Sanhedrim was come together.

54. And Peter followed him afarre off even into the palace of the high prieſt, and he ſate with the ſervants, and warmed himſelf at the [f] fire.

f.

† teſtimonies were not ſufficient.

55. And the chief prieſts and all the councell ſought for witneſſe againſt Jeſus, to put him to death, and found none.

56. For many bare falſe witneſſe againſt him, but their † witneſſe [g agreed not together.]

56. was not equall to that charge of capitall crime, were of a leſſer moment, if they had been true, not enough to put him to death. g.

57. And there aroſe [certain, and bare falſe witneſſe againſt him, ſaying,

58. We have heard him ſay, I will deſtroy this Temple made with hands, and within three days I will build another made without hands.]

57, 58. Some that heard him ſpeak of his own death and reſurrection after three days, under the phraſe of this temple, or, the temple of his body, Joh 2. 19. and they applyed this to the Temple of Jeruſalem, and bare witneſſe that he ſaid ſo of that.

59. But neither ſo did their witneſſe agree together.]

59. But that, if ſufficiently teſtified, was yet no capital crime.

And neither thus was their teſtimony ſufficient. See note g.

60. And the high prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it] that theſe witneſſe againſt thee?

60. And therefore to get ſome charge againſt him out of his own mouth, the high prieſt ſtood up and ſaid to him, Anſwereſt thou nothing? what ſaiſt thou to theſe things?

61. But he held his peace and anſwered nothing. Again the high prieſt asked him and ſaid unto him, Art thou the Chriſt, the ſon of [h] the bleſſed?

62. And Jeſus ſaid, I am, And yee ſhall ſee the ſon of man ſitting on the right hand of power, and coming in the clouds of heaven.

See c. 13. 26. h.

63. Then the high prieſt rent his clothes, and ſaith, What need we any farther witneſſes?

64. Yee have heard the blaſphemy, what think yee? And [they all] condemned him to be guilty of death.

64. the whole Sanhedrim, v. 53.

65. And ſome began to ſpit on him, and to cover his face and to buffet him, and to ſay unto him [Prophecie,] And the * ſervants did † ſtrike him with the palmes of their hands.

65. Tell us by devine skill who ſtrikes thee.

* Serjeants, officers, apparitors, οι υπηρεται

† beat him with blows of a rod, or cudgel, ῥαπισμασιν εδαλλον, See note on Mat. 26.

66. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt,

67. And when ſhe ſaw Peter warming himſelfe, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68. But he denyed, ſaying, I know not, neither underſtand I what thou ſayeſt

68. he was preparing to go out into the place before the hall, and it was about midnight, the firſt cock-crowing.

k. And [he went out into the porch, and the cocke crew.]

69. Some houres after.

69. And a maid ſaw him [again,] and began to ſay to them that ſtood by, This is *one* of them.

70. And he denyed it again, And a little after they that ſtood by ſaid to Peter, Surely thou art *one* of them, for thou art a Galilean, and thy ſpeech agreeth thereto.

71. And with a ſolemn imprecation on himſelfe he ſwore that he knew him not, was none of his followers.

71. But he began to * curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeake. * imprecare ἀναθεματίζειν

72. It was the ſecond cock-crowing about three in the morn, and upon hearing of a cock crow Peter called to mind, what Jeſus had ſaid to him, Before &c. and caſting his eye up to Chriſt, he ſaw him look earneſtly upon him, Lu. 22. 61. which together with the crowing of the cock, put him in minde of what he had done, and thereupon he wept (as himſelfe confeſſes here by his amanuenſis S. Mark, but, ſay the others, he wept bitterly.)

72. And [the ſecond time the cock crew, And Peter called to minde the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice, and i † when he thought thereon, he wept.] † he looked upon him, and wept.

Annotations on Chap. XIV.

a. V. 3. *Spikenard*] What is meant by Ἀλάβαστρον hath been explained *Mat.* 26. b. Beſides that, there are ſome other difficulties in that paſſage of the ſtory, as it Νάρδε is ſet down with ſome variation in this Goſpel. As 1. For the ſort of oyntment 'tis here ſaid to be *nard*, which was not any ſuch διάπασμα or *dry oyntment*, as ſhould make it needfull to be put in a boxe, or that boxe to be broken for the taking it out, but fit to be poured in, and out of a cruiſe, being moiſt and fluid, whence * *Nonnus* calls it ἑέρσῃ a *dew* or *watery* ſubſtance. This *nard* is reckoned among the καλὰ, the oyntments that do *diſtill* out of reeds, either of their own accord, or when they are cut and bruiſed, and with which nothing is wont to be *mix'd*, that ſo it may remain a pure, ſimple, liquid and noble juyce. Hence it is called *ſpicata nardus*, *Spiknard*, becauſe it thus diſtills *ex ſpicis vel ariſtis*, *out of canes or reeds*, And it is very poſſible that Πίστικὴ that may be the importance of the word πιστικὴ here, lightly varyed from the Latine *ſpicata*. Some have thought it to come from the name of a place *Biſt* or *Piſt*, whether that be the *Metropolis*, of *Carimania*, or of the region of *Cabul* in *India*, Others that πιστικὸς like πιστὸς may ſignifie *ſincere*, *unmix'd* as the Latine *ſincerus*, *ſincere*, is ſaid to be made of *fine cera without* mixture of *waxe* (contrary to the *Ceroma oyle* and *waxe* together, uſed by the *athletæ*) and ſo 'tis generally called *pure nard*

* ἐλιβανώδεσιν ἐρσαις ἱέρσοις

Pura diſtillant tempora nardo,

in *Tibullus*, *pure nard diſtilling on his temples*, and ſuch is commonly the more chargeable,

ἠ καλοῖσι μύρεσι ἀλαδεῖσι,

in *Archeſtratus*) as this here is πολυτελὴς and πολύτιμος in S. *John*, *coſtly* or *pretious*, thus *Marcellus* in his book *De medicament.* and *Theophil.* cals it ἄδολον καὶ μετὰ πίστεως καλασκευασθεῖσαν, *unmix'd*, *faithfully prepared*, And the *Old Gloſſes*, *balſamum ſine impoſtura*, that is, *mixtura*, *without any deceit*. So ſaith * *Vadianus*, *Epit. de inſulis Mar. Mediterr. Dignum cognitu, quod Plinius tradit l.* 13. *ſcilicet novem herbarum ſpecies eſſe, quæ nardum imitentur, & adulterent; unde intelligimus in tanta fraudis materia uſum loquendi obtinuiſſe ut piſtica nardus diceretur quæ ſincera & abſque vitio eſt, & plane ἄδολος, germana, & nullâ arte vitiata. It is worth knowing, what Plinie affirmes, that there are nine ſpecies of herbes, which imitate and adulterate nard, whence it is, that, in ſo great matter of deceit, that nard is called* πιστικὴ, *which is ſincere, and without fault, deceitleſs and not vitiated by any art.* But that which ſeems to me the moſt probable is, that as there are in the New Teſtament writers many Latine words, and thoſe a little diſguiſed by turning into Greek, as λίβρα for *libra* &c. ſo here *ſpicata* may be turned into πιστικὴ, which is as it were, the Anagram of it, the miſplacing, but yet retaining all the conſonants in it. This is I find, *Eraſmus*'s opinion of it, whoſe judgment I ſhall ſuppoſe fit to recommend it to the reader.

b. Συντρίψασα 1b. *Brake*] This part of this paſſage expreſs'd by συντρίψασα ἀλάβαστρον κατέχεεν remains ſtill (after all that hath been ſaid on S. *Matthew* and here) to be explained. That it cannot be interpreted of her *breaking the veſſell*, I am perſwaded, not onely firſt, becauſe a veſſell of that kinde, of Marble is not eaſily broken (and *Nonnus* renders it μάρμαρον ἄγγος a *marble veſſell*, and if it had been of Gold or Silver, or other metall, 'twere as hard to be imagined) and 2. becauſe there was no need of *breaking it*, and 3. becauſe *Suidas* mentions this very *veſſel* or *cruiſe*, βίκιον μύρε ὃ ἀλείψαλο ὁ Χριςὸς (together with many other σημειοφορικὰ *notable reliques*, as laid up by *Conſtantine* the great, but taken away, ἀφανισθέντα by *Theodoſius* the great) which ſure if it had been broken in pieces by the woman could not well have been laid up by *Conſtantine*, nor would *Suidas* have ſaid it was, if he had ſo underſtood this word συντρίψασα in the Goſpel, at leaſt would not have called it βίκιον the *cruiſe*, but onely ſome pieces of it. And although perhaps that relation in *Suidas* be not of infallible authority, that it was kept till *Conſtantines* time, (which yet the durable matter, of which 'twas made, was able to authorize) yet thus farre may an argument be drawn from thence, that they that affirmed it to be ſo kept, did not believe it broken by the woman, and that *Suidas* which was a very good Grammarian, and thought it not broken, did infallibly underſtand ſomewhat elſe (and not *breaking*) by συντρίψασα. But beſides theſe I have yet this farther argument, in that 'tis here ſaid καλέχεεν *ſhe poured out* of it, which was moſt proper for the buſineſſe in hand, it being the manner to poure out ſuch oyntment out of the mouth of the veſſel; So *Euphemus* in *Pollux*, λύε τὰ ἀλάβαστρα θᾶσσον *open the cruiſe preſently*, and the manner of pouring out the oyntment is there expreſs'd, by uſing a *ſpathula* or *rudicula*, an inſtrument to put into it firſt, to taſt the oyntment, πρὶν καταχέειν (the word here) *before it be poured out*, and alſo to ſtir up the thicker parts of it from the bottome and from the ſides, that they may come out together. To this purpoſe hath the Syriack interpreted it *ſhe opened it*, and the Æthiopick, *ſhe opened and poured out*. And for the Greek συντρίψασα in the Active, that doth not naturally ſignifie *to break*, but either *contundere*, *conquaſſare*, to *knock*, to *beat* or *ſhake together*, συνθλᾶ ſaith *Heſychius*, So in * *Lucian*, ξύλοις συντρίβειν is *fuſtibus contundere*, not to *break* (though in the *Paſſive* that which is *contuſum* or *contritum* is oft that which by ſuch *contuſion* is *broken* to pieces) *A. Gellius* ſpeaking of a boy that was to poure out oyle from the cruiſe into a ſallet of herbs, the oyle not coming at firſt, *concuſſum vehementius*, ſaith he, *iterum in ollam vertit*, *he ſhook*, *or knock'd it very vehemently*, and then *turned the mouth of it over the diſh*. Or elſe *conterere*, to *rub*, or *ſcrape*, &c. Thus the ſimple word τρίβω vulgarly ſignifies *tercre*, *to rub*, and περιτρίβω to *rub upon*, as in * *Palladius* περιτρίψαι

* in *Demoſth.* p. 58.

* *Lauſ hiſt.* c. 29. p. 67. C.

ἡ κεφαλὴν τῷ ὄφεως τοῖς μορίοις, *rubbing the head of the viper on the parts*, on purpose that it might bite him; and then by Analogy, συμβίβω must be, to *rub together*. If it signifie *contundere*, or *conquassare*, to *knock*, or *shake*, then the meaning will be, that *she shook the vessel*, or *knock'd* it against the *ground*, that it might run the more fluently, and the more corpulent parts might rise from the bottome, and then *she poured it on his head*. But if it signifie *conterere*, then it referres to the ἀλάβαστος in *Pollux*, the *instrument* ordinary among *Apothecaries*, to *rub*, or *scrape* the *inside* of the *vessel*, that the ointment stick not to it. In one of these two notions I doubt not but 'tis taken, and the Hebrew כתת which is rendred sometimes συντρίβω, is also by the *Septuagint* ἐκτινάσσω *excutio*, and ἐκραφίζω, *to strike against the ground*, and διαχέω and ἐκχέω *to poure out*, *Prov.* 5. 16. and διανοίγω to *open*, and that very agreeable to the moystnesse, or thinnesse of the Nard, which before was mentioned.

V. 12. *First day of unleavened bread*] Some difficulty there is in the Old Testament about the beginning of the *feast of unleavened bread* arising from the comparing of *Exod.* 12. 6. 8. and *Lev.* 23. 5. *Numb.* 28. 16. In *Exodus*, on the *fourteenth day* of the *moneth Nisan at even* the *Passover* is to be *killed*, v. 6. and the *flesh eat that night*, v. 8. and v. 17. 18. their *eating of unleavened bread* is to begin at the *fourteenth day* of that *moneth* at *even*, and to last till the 21 *day of that moneth at even*, whereas in *Leviticus* and in *Numbers* 'tis distinctly said, *In the fourteenth day of the first moneth at even is the Lords Passover, and on the fifteenth day of the same moneth is the feast of unleavened bread*, and agreeably *Josephus Antiq.* l. 3. πέμπτῃ καὶ δεκάτῃ διαδέχεται ἡ τῶν Πάσχα ἡ τῶν ἀζύμων ἑορτὴ ἑπτὰ ἡμέρας ἔσα *on the fifteenth day of the feast of unleavened bread followes the Passover, and last seven days*. These will soon be reconciled, if first we suppose that the Jewes fourteenth day begin at the Sun-set of the thirteenth according to the first calculation, *Gen.* 1. *The evening and the morning were the first day*, and the importance of the word νυχθήμερον *night and day*, for the *naturall day*, And then secondly, that betwixt that time and the next evening being the full time that belonged to the fourteenth day, all that belonged to the Passover was to be done, the place of eating it prepared, the lambe killed, and dressed, and eaten about the conclusion of that 24 houres, according to that of *Moses*, *Exod.* 12. 8. *They shall eat the flesh in that night* (not the night with which the fourteenth day began, but the night or evening concluding, or shutting up the fourteenth day) that is, not deferre the eating it any longer, then that night, *leave none of it till the morning*, v. 10. And then thirdly, that this day of the Passover being the Eve or preparation of the *seven days feast* of *unleavened bread* they were that day before *Sun-set*, (that is, before the fifteenth day began) to purge out or remove all remainders of leavened bread out of their houses and to eate the Passover with unleavened, (which seems to be referred to by S. *Paul*, 1 *Cor.* 5.) and then the feast of unleavened bread was to begin, and last seven days, that is, from the evening that concluded the fourteenth, and began the fifteenth day *Lev.* 23. 5. *Numb.* 21. 16. to the evening, the conclusion of the 21. *Exod.* 12. 18. and beginning of the 22 day. Agreeable to this is that of *Josephus*, *Ant.* l. 2. speaking of this feast, ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτὼ, *we keep that feast eight days*, beginning from the *fourteenth day* of the moneth, wherein at even they were to *eate unleavened bread*, *Exod.* 12. 18. and then to keep the feast of *unleavened bread seven days* after. From this explication of those texts of the Old Testament the controversie about the time of *Christs* and the Jewes keeping this Passover, here in the New, may be decided. And first the precise time of this πρώτη ἀζύμων, *the first day of unleavened bread* be defined. On the thursday evening then, wherein the thirteenth day of the moneth was concluded, and the fourteenth day (or νυχθήμερον *night & day*, and *evening* and *morning*) began, expres'd here by two characters, 1. πρώτη ἡμέρα τῶν ἀζύμων, *the first day of unleavened bread* (not the first day of the *feast of unleavened bread*, or the first of the seven daies, but) the preparation to that feast, wherein the leaven was put out of their houses, 2. ὅτε τὸ Πάσχα ἔθυον, *when they kill'd the Passover*, that is on the evening which began that Paschal day, (at the end of which, the Paschal lamb was wont to be kill'd and eaten) *The disciples say unto him, Where wilt thou that we go, and prepare that thou eat the Passover?* For according to the usuall custome, that night and the next morning, the Jewes were wont to prepare, and make ready, cleanse the house, remove all leavened bread out of it, and at length lay the cloth, dresse the meat, and eat the Passover about the evening or night after. But the truth was, *Jesus* our Passover was to be sacrificed (that is, crucified himself) before the next evening or night, wherein the Paschal lamb used to be eaten, and therefore he resolved to keep it sooner, viz. in the former part of that Paschal νυχθήμερον; This saith the learned *Grotius*, is the importance of, *my time is at hand Mat.* 26. 18. and of ποιῶ *I keep the Passover*, that is in respect of the suddennesse of my death approaching *I will keep it presently*, and *Luk.* 22. 15. *I have earnestly desired to eat this Passover with you, before I suffer*; But this not by eating the Lamb; That was to be slain by the *Levites*, 2 *Chron.* 35. 6. and sacrificed in the *Temple*, *Deut.* 16. 2, 6. (and that so it continued at this time and after, appears by the story of *Cestius*, learning by this means from the Priests the number of the Lambs that were sacrificed, and the people that were present at a Passover) and that on the *the fourteenth day at even* onely, that is, at the conclusion of that day. But another Passover, which was not sacrificed (and accordingly of that which *Christ* took, it is no where said in the Gospels, that it was sacrificed, not θύω but only ποιῶ, *I keep*, or *celebrate*, and φάγω, *I eat* it) but eaten, as a memoriall of the afflictions and deliverance out of *Ægypt*, viz. unleavened bread, and bitter herbs, and nothing else. To this purpose it may be observed, that as *Joh.* 13. 1. the time there specified for the supper, v. 2. is πρὸ τῆς ἑορτῆς τοῦ Πάσχα, *before the feast of the Passover*, Upon which it is added, that *Jesus knew that his hour was come, that he should passe out of this world unto the Father*, that is, that he, our Passover, should be sacrificed; and so himself passe before the Passover, intimating that what he now doth at this supper, was upon this consideration, that he knew he should not live to eat the Lamb with them. So at the time of the *eating* of *this supper* in *John*, which is here, v. 12. call'd *this* (commemorative) *Passover*, The solemn Paschal feast (by the mention of *those things that they have need of* εἰς τὴν ἑορτὴν *for*, or *against the feast* v. 29.) appears to be yet to come, the Disciples it seems, conceiving that it would follow in its due time, as it would, had it not been prevented by *Christs* death. This commemorative Passover they that could not come up to *Jerusalem* to sacrifice, were wont to observe at home, in remembrance of the deliverance, And accordingly *Christ* by his approaching death being hindred from the more solemn celebration of it by killing, and sacrificing of the Lamb, yet would needs keep this commemoration of it on the same day or νυχθήμερον, though many houres before the ordinary eating of the Lamb, viz. in the night before, expressed by ὀψίας γενομένης v. 17. which that it signifies not only the *evening* but in some places necessarily the *night*, see Note on *Mat.* 14. c. This setting of the passage will perspicuously reconcile all difficulty, and seeming contrarieties in the relations of this matter among the Evangelists.

c. Πρώτη ἀζύμων

V. 41. *It*

d. ἀπέχει V. 41. *It is enough*] What the word ἀπέχει here signifies, may best be learn'd from *Hesychius*, though in the place, which orderly belongs to it, the word be not to be found in the printed copies. After the word ἀπέχασον, ἀπέχει followes, Ἀπέχῃ, ἀπέχει, ἐξαρκεῖ, and after again, ἀπέχει ἐξαρκεῖ, By which it appears to be an Impersonal, and to signifie *sufficit*, *actum est*, and here to import, ['Tis to no purpose to speak any more of not sleeping, 'tis now too late] and this preparative to what followes, *the hour is come* &c. Thus is ἔχει used also, as *Num.* 16. 3. Ἐχέτω ὑμῖν *let it suffice you*, where *Symmachus* and *Theodotion* out of the Hebrew litterally read πολὺ ὑμῖν *it is much for you*, So in *Anacreon*, ἀπέχει βλέπω γὼ αὐτὴν, *It is sufficient for I see her*. In order to this interpretation of the word, it is observable, that ἀπέχω *Phil.* 4. 18. seems to have a peculiar forensick notion for *satis habeo giving a discharge*, subscribing of an Acquittance, (which is therefore call'd ἀποχὴ) πάντα ἀπέχω, I give you my *acquittance* (ὡς ὂν ὀφειλῆς *as upon receiving of a debt*, saith *Theophylact*) for all that which now ye sent me, *having*, as it followes, *received by Epaphroditus*, &c. Now this notion of it being Impersonally applyed to this place, signifies *Christs* giving them an ἀποχὴ or *acquittance*, a requiring no farther attendance from them, (they may *sleep on now*) and so, according to our vulgar phrase, giving them a *quietus est*. So *Mat.* 6. 2. and 6. ἀπέχουσι τὸν μισθὸν αὐτῶν they *receive* all that is *due to them*, by the receiving the *praise of men* they acquit God of any farther payment. So *Gen.* 43. 23. τὸ ἀργύριον ὑμῶν τὸ εὐδοκιμῶν ἀπέχω, *I received your money, good and lawfull money, and acquit you of it*, and accordingly *Suidas* interprets ἀπέχω in the present tense by ἀπέλαβον in the Aorist, *I received*, and so doth *Theopaylact*, Ἐπαινέμενοι γὼ τὸ πᾶν ἀπέλαβον παρὰ τῶν ἀνθρώπων *they that are praised have received all from men*, that is, have acquitted God. Another way hath been thought of to interpret this place, by adhering to the nature of the verb ἀπέχω, as that notes *distance* or *absence*, but that not far removed, *approach* or *drawing nigh*. So the Syriack seems to have undestood it here; For in the printed copy of that, in stead of ἀπέχει they read מטורת חרתא *appropinquavit finis, the end approacheth*, and in Manuscript copies, קרב שולמא *appropinquavit consummatio, the consummation approacheth*, where מטא and קרב, have the same importance, both signifying, *to draw nigh*. According to this way ἀπέχει must be taken *Personally*, and having no Substantive annex'd to it, the word ὥρα, *houre*, which followes, must belong to that, as well as to ἦλθεν *is come*; thus, ἀπέχει ἦλθεν ὥρα, *the houre* (the *point of time*) *drawes nigh*, yea *it is come, the son of man is delivered into the hands of sinners*, and so it will agree with what followes immediately, *Behold he is at hand that doth it*. But the former I conceive the fittest to be adhered to, though the latter having the authority of the Syriack, is not unworthy to be mention'd also.

e. Νεανίσκοι V. 51. *Young men*] Νεανίσκοι *young men* is a title here of the Roman Souldiers, as in *Polybius* νεανίσκων καταχαφὴ, the *mustring of Souldiers*, so *Jos.* 6. 22. the *Septuagint* have δύο νεανίσκοι κατασκοπεύσαντες *two Souldiers* went to *spie*, and *Jos.* 2. 1. and *Isa.* 13. 18. τοξεύματα νεανίσκων *the bowes of the young men*, or *Souldiers*. See *Casaubon* against *Barron*: p. 113. So *Juvenes* in Latine doe usually signifie; See *Lipsius Epist. quæst.* l. 1. *Ep.* 1.

f. φῶς V. 54. *Fire*] The word φῶς *light* is here and *Lu.* 22. 56. clearly taken for *a fire*, for to that θερμαινόμενος *warming himself* referres. And it is observable, how it comes to doe so. The Writer of this book, and all of the New Testament, and so the *Greek translators* of the Old were Jewes by nation, and had learn'd Greek, Hence it is, that though they write in Greek, yet they not only retain the Hebrew idiome in phrases, and formes of speeches, but farther in many other things imitate the Hebrew manner especially in two things, 1. in the Conjugations of Verbs, They having in Hebrew more then there are in Greek, do yet expresse the sense of all their Conjugations by Greek words of other Conjugations, being not able to do otherwise, as when *Hiphil* one of their Conjugations is *to make doe* a thing, they finding no Conjugation in Greek answerable to this, make use of the *Active* for it. Thus have we θριαμβεύειν *2 Cor.* 2. 14. *to make triumph*, ἀναπέλλειν *Mat.* 5. 45. *to make arise*, σπεύδειν *2 Pet.* 3. 12. *to make to hasten*, καθίζειν *1 Cor.* 6. 4. *to make to sit*, and ὑποτομαπίζειν *to make recite*, *Lu.* 11. 53. and περισσεύειν *to make abound*, *2 Cor.* 9. 8. Thus when we read *Mat.* 5. 25. ἴσθι εὐνοῶν, that is, litterally, *think thou well*, or, *be friends with thine adversary*, it clearly signifies, *make*, or, *get him* to be *friends* with thee, see Note on *Mat.* 5. 24. m. The other thing is, that when an Hebrew word (according to the paucity of Themes in that language) signifies severall things, and those severalls expres'd in Greek by severall words of severall significations; one of these Greek is often by them (according as it was the usuall dialect, or manner of speaking among them) taken for the other. This might be observed in other writings of translators, which have turn'd books out of their owne native language into a language which they have learn'd by study, As when a Grecian rendred the *Novels* out of Greek into Latine, meeting with these * words ἀφ' ὁδοῦς ὑποπλάνωσι δόξης *they erred from the right opinion*, δόξα in Greek signifying *gloria* as well as *opinio*, he renders it *à vera aberrarunt gloria*. So the *Translator* of *Irenæus*, who, in a discourse how all things were created *by* God himself and not by the Angels, hath these words, *Ea omnia non per Angelos, neque per virtutes aliquas ablatas ab ejus sententia, All these were created not by Angels nor by any virtues pulled off from his sentence*, where the Greek being questionless ἀπὸ δόξης αὐτοῦ should have been rendred *ab ejus gloria, from his glory*, according to the opinion of those who supposing the Angels to be made of beams and rayes of Gods glory, (ἀπαυγάσματα and ὑποστάσεις) taught that the world was created by them. Something of this kind might be observed among the Greek authors themselves, as when the Greek κόρη signifies both a *maid* and the *apple of the eye*, the word γλωὼ signifying onely the latter of these, is yet used sometimes for a *maid*, ἔρρε κακὴ γλωὼ, and hence perhaps it is that when ὀργὴ signifies both χολὴ, and τρόπον, *anger*, and generally, the *disposition of the mind*, whatever it is, χολὴ which imports one of these (signifying *choler* or *anger*) is taken sometimes for the other, as when in *Zenobius* we read δίχολοι γνῶμαι, and find that rendered by the *Scholiast*, ἰδιόβουλοι: I make little doubt but the place in *Zenobius* is corrupt, and should be read ἰδιόχολοι, and then that being all one with ἰδιόβουλοι, argues χολὴ and τρόπος to be so too. Thus hath * *Phavorinus* observed of *Pindar*, that τιμὴ signifying two things, *reward* in a good sense, and ποινὴ *punishment* in a bad, from τίω τιμωρῶ, he useth ποινὴν *punishment* often for ἢ ἐπὶ καλῷ ἀμοιβὴν *retribution in a good sense*. In the *Septuagint's*, (or whosever did it) the *Greek translation* of the Old Testament, there are infinite examples of this kind, I must not goe about to throw them in here, They would make up a volume, onely one I shall mention, as being a pitch above any, which we have yet observed, or which is ordinary in the other examples, It is this, that when כבד signifies both *burthen*, and *honour*, they do not only render that word by one of these, when it signifies the other, but moreover there being another Hebrew word, to wit סבר which signifies a *burthen*, that is, denotes one part of the signification of the word כבד, and not the other yet those Translators have rendred סבל sometimes by that other

* διεψεύσατο

Θριαμβεύειν Καθίζειν Ἀποστοματίζειν Περισσεύειν

l. 1. c. 19.

Prover. Cent. 3. 25.

* In voce τιμὴ. Pollux.

other ſignification of the word כבד, as *Iſa.* 14. 25. where they render it δόξῃ *glory* and *Exod.* 6. 6. καλαδωσεῖα, where yet the ſenſe requires *burthen* in both places. Examples of the main obſervation in the New Teſtament we ſhall meet with many, and obſerve them briefly as they come. That which is here before us, and occaſion'd all this preparative diſcourſe, is τὸ φῶς ſignifying *light* in Greek and nothing elſe, but is here uſed for *fire*, moſt clearly upon this ground and no other, becauſe the Hebrew אור which ſignifies *light*, and the *ſun* the fountain of light (from whence it is that the Greeks call the *Sun* or *Apollo* Ἥλιος) doth alſo ſignifie *light fire*, or *flaming fire* (from whence perhaps is the Latine, *uro*, *to burn*) and ſo in vulgar uſe, both *fire* and *light*, and here upon one of theſe is taken and uſed for the other, τὸ φῶς, when the ſenſe require τὸ πῦρ.

g. Ἴσαι μαρτυρίαι

V. 56. *Agreed not together*] Ἴσαι μαρτυρίαι here belongs not to the *agreement* or *diſagreement* of their *teſtimonies*, but to the weight of them, or ſufficiency to the matter in hand, of putting him to death, either in reſpect to the number of the witneſſes, but eſpecially of the crimes charged on him. The teſtimonies that were look'd for, were εἰς τὸ θανατῶσαι, ver. 35. ſuch as would be ſufficient to *put him to death*, and that muſt not be but under *two or three witneſſes*, and for a crime which is by law capital. Now though there were many *knights* of the *poſt* brought in, to *witneſſe againſt him*, v. 56. yet 'tis probable that their witneſſes were of ſeverall matters, not *two* or more of them to one matter, and ſo 'tis there ſaid, that they were not ἴσαι, ſufficient in the firſt ſenſe, in reſpect of the number of the witneſſes. Afterward v. 57. the witneſſes agree, more then one in the ſame teſtimony, and though it be not in *Matthew* and *Mark* ſet downe in the ſame words exactly, yet the difference is not reall but verball betweene them (as in many other narrations) and each of them affirm that the witneſſes ſaid the ſame thing. In that verſe therefore, the οὐκ ἴσαι ſignifies that the teſtimonies were not of any capitall crime, or of ſuch importance, as that, allowing them to be true, a man ſhould be put to death for them. And therefore it is that the chief Prieſt was fain to examine him, and at laſt *adjured* him (which I formerly obſerved the force of, Note on *Mat.* 26. h.) that *out of his own mouth* he might draw ſomewhat to *condemn* him. (For ſo the faſhion of adjuring was deſigned, *Num.* 5. 13. when an accuſation is not ſufficiently proved, and there is no witneſſe againſt him.) And when by *Chriſts* anſwer he concludes that he had ſpoken *blaſphemy*, then he riſes up and ſaith, *What need have we of any farther witneſſes?* ver. 63. and *Mat.* 26. 65.

h. Εὐλογητός.

V. 61. *The Bleſſed*] The Jewes when they name God, generally adde *bleſſed for ever*, and thereupon ὁ εὐλογητὸς is here the title of *God the father*, ſee Note on *Rom.* 9. d.

i. Ἐπιβαλὼν

V. 72. *Thought thereon*] Many conjectures there are about the importance of ἐπιβαλὼν, as that it might be for ἐννοῶν, *thinking on* it, or that ἐπιβαλὼν ἔκλαιε were all one with ἐπέβαλε κλαῦσαι, and that to be rendred, he *proceeded* or *added to weep*, that is, he wept, as προσθεὶς ἔπαι, *Lu.* 19. 11 a kind of *Expletive*, or as ἐπιβάλλειν ſignifies περισσότητα, and περίσσειαν, *abundance*, ſay *Grammarians*, and then would be all one with his *weeping bitterly* in the other *Evangeliſt*; But the two latter will be leſſe probable, if it be mark'd that there is a *comma* betwixt ἐπιβαλὼν, and ἔκλαιε, whereas either of thoſe ſenſes requires the connecting of theſe together, and the advantage that the laſt hath by agreeing with πικρῶς in S. *Matthew*, is again loſt by that which is obſerved of this *Evangeliſt*, that being S. *Peters* Scribe, he doth as a true penitent would doe, ſet out his ſinne of denying *Chriſt* with more aggravations then any of the *Evangeliſts*, and only mentions the repentance, but more ſlightly then the reſt. As for the firſt, that ἐπιβάλλειν ſhould ſignifie ἐννοεῖν, it is but affirmed by *Caſaubon*, but not proved by any *Grammarian* or *Gloſſary*, and therefore though proper enough to the place, will be of leſſe authority, and beſides, this *thinking on it* ſeems to have been contained before in the ἀνεμνήσθη ὁ Πέτρος, *Peters remembring Chriſts* ſaying. Leſſe probable then any of theſe I conceive that of *Claudius Salmaſius* to be, that it ſhould ſignifie ἐγκαλυψάμενον, *operto capite*, *putting on his hat*, *covering his head*. To theſe I might adde another conjecture, that the Hebrew כפל being ſometimes rendred ἐπιβάλλω, and that ordinarily ſignifying to *fall down*, to *proſtrate* himſelfe, and that as an argument and expreſſion of ſorrow, ἐπιβαλὼν may poſſibly ſignifie *caſting himſelfe down*, *proſtrating himſelfe*. But that which ſeems to me leſt forced, and moſt proper to the paſſages ſet down by the other *Evangeliſts* and back'd by the judgment of learned ancient *Grammareans*, is this, that it ſhould ſignifie *looking on Chriſt caſting his eyes upon him he wept*. In S. *Luke* c. 22. 61. 'tis ſaid (in this point of time here ſet down by S. *Mark*) that *Jeſus turned* καὶ ἐνέβλεψε τῷ Πέτρῳ *and look'd upon Peter*, And his doing any thing upon that look of *Chriſts* (as it followes there, *he remembred &c.*) in an infallible argument that S. *Peter look'd upon him* alſo, ſeeing him look; and that he did ſo, and thereupon *wept*, is the ſumme of this interpetation, And for authority to confirme it, 'tis *Phavorinus*'s gloſſe ἐπιβάλλω, τὸ ἐπιβλέπω τινὸς ἢ τῷ δε. It ſignifies *to look upon any man*.

de ſan. trad. pag. 272.

CHAP. XV.

Paraphraſe.

1. AND ſtraightway in the morning [the chief prieſts held a conſultation with the Elders and Scribes, and the whole councell, and] bound Jeſus and carried *him* away and delivered *him* to Pilate.

1. the chief prieſts elders and ſcribes, that is the whole Sanhedrim having ſate in conſultation, and reſolved that he was to be put to death (Mat. 27. 1.)

2. And Pilate asked him, Art thou King of the Jewes? And he anſwering ſaid unto him, [Thou ſaieſt it.]

2. I am.

3. And the chief prieſt accuſed him of many things, but he anſwered nothing.

4. And Pilate asked him again, ſaying, Anſwereſt thou nothing? Behold how many things they witneſſe againſt thee:

5. But Jeſus yet anſwered nothing, ſo that Pilate marvelled.

6. Now at the feaſt [he releaſed unto them one priſoner, whomſoever they deſired.]

6. It was the cuſtome for him to looſe to the Jewes, by way of gratification, ſome one priſoner, whomſoever the multitude of them ſhould demand, v. 8.

7. And there was *one* named Barabbas, [which lay bound with them that had made inſurrection with him, who had] committed murther in the inſurrection.

7. that together with his complices was in priſon for having made an inſurrection, and this man had alſo

8. And

8. to releaſe them a priſoner according to cuſtome.

8. And the multitude crying aloud began to deſire *him* [*to doe* as he had ever done unto them.]

9. But Pilate anſwered them ſaying, Will ye that I releaſe unto you the King of the Jewes.

10. For he knew that the chief prieſts had delivered him for envy.

11. But the chief prieſts moved the people that he ſhould rather releaſe Barabbas unto them.

12. And Pilate anſwered and ſaid again unto them, What will ye then that I ſhall doe *unto him* whom ye call the King of the Jewes?

13. And they cryed out again, Crucifie him.

14. Then Pilate ſaid unto them, Why, what evill hath he done? And they cryed out the more exceedingly, Crucifie him.

15. in compliance to the importunity and clamours of the Jewes, though he thought him abſolutely innocent (and therefore ſent for water to waſh his hands of it, Mat. 27. 24.) and though he had inflicted ſcourging, as a lower puniſhment, to releaſe him from this higher, ſee note on Lu. 23. 16. releaſed Barabbas, and gave them their deſire, delivered Jeſus to be crucified.

15. And *ſo* Pilate [willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, *when he had ſcourged *him*, to be crucified.]

* having ſcourged him, φραγελλώσας,

16. took him aſide into an inner hall from that where Pilate ſate, (the hall where the Prætor ſate in judicature) as a retiring room, and there they firſt ſet the whole band of ſouldiers, to guard him to his execution.

16. And the ſouldiers [led him away into the hall † called Prætorium, and they call together the whole band.]

† which in the Prætors hall ὅ ἐστι πραιτώριον.

a. 27, 18, 19. Then they attired him and ſet him out like a mock-king (implying that to be the crime for which he was puniſht v. 2.) puting on him a purple garment, and faſtening a crown of platted thorns upon him with a cane, and ſpitting on him.

17. And they [a] clothed him with purple, and platted a crowne of thorns and put it about his *head*.

18. And began to ſalute him, Haile King of the Jewes.

19. And they ſmote him on the head with a reed, and did ſpit upon him, and bowing *their* knees worſhipped him.

his head, and in a ſcoffing manner bowing themſelves to him as to a King, but withall ſtriking

20. And when they had mocked him, they took off the purple from him, and put his owne clothes on him, and led him out to crucifie him.

21. See note on Mat. 5. 5.

21. And they [compell'd] one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſſe.

22. a place called Golgotha, that is, a place called a skull, Lu. 23. 33.

22. And they bring him unto [the place Golgotha, which is, being interpreted, The place of a skull.]

23. See note on Mat. 27. 34. f.

23. And they gave him to drink [wine mingled with myrrhe] but he received *it* not.

24. And when they had crucified him, they parted his garments, caſting lots upon them, what every one ſhould take.

25. And betwixt the third and the ſixth houre, Joh. 19. 14. that is betwixt nine, and twelve of the clock, he was condemn'd by Pilate, and ſoon hurried away by the ſouldiers, and faſten'd to the Croſſe.

25. And it was the third houre, and they crucified him.]

b. 26. And according to the Roman cuſtome, his Indictment, or charge for which he was put to death, was written and fixt over his head.

26. And the [b] ſuperſcription of his accuſation was written over, the King of the Jewes.]

27. And with him they crucified two theeves, one on his right hand, and the other on his left.

28. And by this meanes that prophecy Iſa. 53. 12.

28. And the ſcripture] was fulfilled, which ſaith, And he was numbred with the tranſgreſſors.

29. uſing an expreſſion of deteſtation, ſaid,

29. And they that paſſed by railed on him, wagging their heads, and [ſaying, Ah,] thou that deſtroyeſt the Temple and buildeſt it in three daies,

30. Save thy ſelf and come downe from the croſſe.

31. Rulers of the Sanhedrim mocking him ſaid among themſelves, He undertook to be a ſaviour of others, and did many miraculous cures on others, but

31. Likewiſe alſo the [* chief prieſts mocking ſaid among themſelves with the Scribes, He ſaved others,] himſelf he cannot ſave.

* chief Prieſts with the Scribes ſcoffing at him, ſaid one to another, ὁι ἀρχιερεῖς ἐμπαίζοντες ἔλεγον πρὸς ἀλλήλους σὺν τοῖς γραμματεῦσιν

32. one of them

32. Let Chriſt the King of Iſrael deſcend now from the croſſe, that we may ſee, and believe; and [they] that were crucified with him reviled him.

33. And when the trumpet, that ſounded twelve at noon, had gone.

33. And when the ſixt hour was come,] there was darkneſſe over the whole land untill the ninth hour.

34. And at the ninth hour Jeſus cryed with a loud voyce, ſaying, Eloi, Eloi, lama ſabacthani, which is being interpreted, My God, my God, why haſt thou forſaken me?

35. And ſome of them that ſtood by, when they heard *it*, ſaid, behold he calleth for Elias.

36. And one ran and filled a ſpunge full of vinegar, and put *it* on a reed, and gave him to drink, ſaying, Let alone, let us ſee whether Elias will come to take him downe.

37. aloud, ſaying, Father into thy hands I commend my ſpirit, and ſo

37. And Jeſus cryed [with a loud voice and] gave up the ghoſt.

38. See Mat. 27. 51.

38. And the [veile] of the Temple was rent in twaine from the top to the bottome.

39. the commander of the band of ſouldiers, and other of the ſouldiers, Mat. 27. 54.

39. And when [the Centurion] which ſtood over againſt him, ſaw * he ſo cryed out and gave up the ghoſt, he ſaid, Truely this man was the ſon of God.

* that when he had ſo cryed, he gave, ὅτι οὕτως κράξας ἐξέπνευσεν

40. There were alſo women looking on afarre off, among whom was Mary Magdalen, and Mary the mother of [c] James the † leſſe, and of Joſes, and Salome.

41. Who alſo when he was in Galilee followed him and miniſtred unto him, and many other women which came up to Jeruſalem.

† little,

42. And

42. And now when the even was come (becauſe it was the preparation, that is, the [day before the ſabbath,)]

42. eve of the feaſt of unleavened bread, the firſt day of which was the ſabbath or ſaturday, that year of Chriſt's paſſion,)

43. Joſeph of Arimathea [an honourable [d] counſeller,] which alſo waited for the kingdome of God, came, and went in boldly unto Pilate, and craved the body of Jeſus.

43. one of the Sanhedrim, (Lu. 23. 50.) or els a Decurion, or Counſellour in the Province. d.

44. And Pilate [marvelled * if] he were already dead, and calling unto him the Centurion, he asked him, whether he had been any while dead?

* whether he were yet dead, εἰ ἤδη τέθνηκε.

44. did not know, doubted whether

45. And when he knew *it* of the Centurion, he gave the body to Joſeph.

46. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him, in a ſepulchre, which was hewn out of a rock, and rolled a ſtone unto the doore of the ſepulchre.

47. And Mary Magdalen and Mary the mother of Joſes beheld where he was laid.

Annotations on Chap. XV.

a. Πορφύραν ἐνδύω

V. 17. *Clothed him with purple*] Many particulars mention'd in their dealing with *Chriſt* were not from the Jewiſh, but the Roman cuſtomes. Some were mention'd in the Note on *Mat.* 27. 15. d. and ſuch was here the putting the *purple* or *ſcarlet robe* upon him, which the text here ſaith was done by the *ſouldiers*, and *Luke* by *Herods ſervants*, or elſe the *Roman guards*, *Lu.* 23. 11. And ſo ſaith * *Lazarus Bayfius*, this *purple* or *ſcarlet gown*, or *robe* was the *Roman faſhion*, call'd *toga picta*, and accordingly by S. *Luke* ἐσθῆτι λαμπρᾷ ch. 23. 11. and was by way of ſcoffe brought to *Chriſt* by the ſouldiers, as if it had been ſent by the Senate and people of *Rome* to him, which, as the Jewes ſaid, pretended to be their King. See farther *Lu.* 23. b.

* De re veſt.

b. Ἐπιγραφὴ τῆς αἰτίας

V. 26. *Superſcription of, &c.*] That it was the Romans cuſtome to write the crime, for which any man ſuffered death, in a table, and carry it before him to execution, appears by *Euſebius Eccl. hiſt.* l. 5. c. a. where of *Attalus* the Chriſtian *Martyr* it is ſaid, that he was led about the amphitheatre, πίνακι δὲ ἄνδρα προάγοντος, ἐν ᾧ ἐγέγραπτο, &c. *with a table carried before him, in which was written in Latine, This is Attalus the Chriſtian.* So in *Suetonius, Domit.* c. 10. *Detractum in arenam canibus objecit, cum hoc titulo, Impiè locutus &c. He brought him out, and caſt him to the dogs, with this title*, or *inſcription, He ſpake impiouſly.* This elſewhere he calleth *elogium*, a way of publiſhing the fault, in *Calig.* and ſo *Tertullian* in his *Apologie* c. 11. And as of other kinds of death, ſo particularly of thoſe that are crucified. This is mention'd by *Dio* of a ſervant, that he was carried to the croſſe, ᾧ γεγράμματον τὴν αἰτίαν τοῦ θανατώσεως δηλοῦντων *with a writing*, or *words, declaring the cauſe of his being put to death.* From theſe records of the Romans, appears the propriety of all theſe expreſſions in the ſeverall *Evangeliſts*, ἐπιγραφὴ τῆς αἰτίας, *the ſuperſcription of the cauſe*, or *of his crime* here in *Marke*; ἡ αἰτία ἐπάνω τῆς κεφαλῆς γεγραμμένη, *the charge*, or *cauſe, written over his head, Mat* 27. 37. and ſimply, ἐπιγραφὴ *inſcription, Lu.* 23. 38. and τίτλος (the Latine word *Titulus*) *title, Joh.* 19. 19. all to the ſame purpoſe, noting this Roman cuſtome obſerved in the dealing with him *more Romano, after the manner of the Romans.*

V. 40. *James the leſſe*] That the Poſitive μικρὸς is here taken for the Comparative, *the leſſe*, or *the younger*, doth not appear by any circumſtance of this text or Analogie of other places. And there were three *James*'s ſo known, two *Apoſtles*, & the third *the brother of the Lord*, that this title of *the leſſe* in the Comparative, could be no character of the third of theſe, to diſtinguiſh him from the other two. That which is moſt probable is, that being a kind of *cognomen* here, it is an Abbreviate of μικρὸς τῇ ἡλικίᾳ, *little in ſtature*, the phraſe uſed of *Zacchæus Lu.* 19. 3. and ſo notes this *James* to have been about *Zacchæus's* ſize or pitch, and and ſo diſtinguiſh him from the others of that name, who, it ſhould ſeem, were not ſo. c. Μικρὸς

V. 43. *Counſeller*] What is meant by βουλευτὴς *Counſeller* here, is matter of ſome queſtion. Moſt probable it is, that it imports one of the *Decuriones* placed by the Romanes in their Colonies or provinces; So ſaith *Fornerius, Decuriones* βουλευταὶ *dicebantur quòd conſilii gratiâ allegerentur, the Decuriones were called Counſellers, becauſe they were choſen to give counſel.* So the old *Greek* and *Latine Lexicon*, βουλευτὴς, *Decurio, Curialis.* So the *old Gloſſarie, Decurio* βουλευτὴς, δεκαδάρχης. Now what the *Decurio* is, we find in the *Digeſts, Lib.* 50. *Tit.* 16. *de verbor. ſignif. leg.* 239. § 5. *Decuriones dictos aiunt ex eo, quòd initio, cùm coloniæ deducerentur, decima pars eorum qui ducerentur conſilii publici gratiâ conſcribi ſolita ſit. They were ſo called, becauſe at the firſt when Colonies were ſent out, the tenth part of them were appointed to ſit as a ſtanding Councel, to manage affaires.* And ſuch an one at this time was *Joſeph*, and he ἐπίσημος, *a perſon of great eminence.* d. Βουλευτὴς

CHAP. XVI.

Paraphraſe

1. AND when the ſabbath was paſt, Mary Magdalen and Mary the mother of James and Salome, had bought ſweet ſpices, that they might come and [anoint] him.

1. embalme

2. And very early in the morning the firſt *day* of the week, they came unto the ſepulchre [a] [at the riſing of the ſun,]

2. when the Sun was appearing in their Horizon.

3. And they ſaid among themſelves, Who ſhall roll us away the ſtone, from the doore of the ſepulchre?

4. (And when they looked, they ſaw that the ſtone was rolled away) for it was very great.]

3, 4. And queſtioning one with another who ſhould roll away the ſtone from the doore of the tomb, it being a very great ſtone, they looked up and diſcerned that it was already removed. a.

5. And entring into the ſepulchre, they ſaw [a young man] ſitting on the right ſide, clothed with a long white garment, and they were affrighted.

5. an Angel in the appearance of a young man

6. And he ſaith unto them, Be not affrighted; ye ſeek Jeſus of Nazareth, which was crucified; he is riſen, he is not here, behold the place where they laid him.

7. But ſtay not here ſeeking the living in a tomb, but goe tell his diſciples, and particularly Peter, that according to his own words before his death, c. 14. 28. he is riſen from the dead, and that &c.

7. But goe your way, tell his diſciples, and Peter, that he goeth before you into Galilee, there ſhall ye ſee him, as he ſaid unto you.

8, 9. and being very much amazed and frighted, they did not declare this to any whom they met by the way, but going to tell the Apoſtles what t hey had heard of the Angel,

8. And they went out quickly, and * fled from the ſepulchre; for they trembled, and were amazed, [neither ſaid they any thing to any man, for they were afraid.

* ran ἔφυγον

9. Now when *Jeſus* was riſen early the firſt *day* of the week, he appeared firſt] to Mary Magdalen, out of whom he had caſt ſeven devils,

Mat. 28. 9. before they came to them, Jeſus himſelf appeared to them, and firſt

10. thoſe that belonged to him, that is, his diſciples,

10. *And* ſhe went and told [them that had been with him,] as they mourned and wept.

11. And they, when they had heard that he was alive, and had been ſeen of her, believed not.

12. to a village called Emmaus, Lu. 24. 13.

12. After that, he appeared in another form unto two of them, as they walked and went [into the countrey.]

13. And they went and told *it* unto the reſidue, neither believed they them.

14. Afterward he appeared unto the eleven, as they ſate at meat, and upbraided them with their unbelief, and hardneſſe of heart, becauſe they believed not them which had ſeen him after he was riſen,

15. all the Gentiles.

15. And he ſaid unto them, Goe ye into all the world, and preach the Goſpel

b. to [b every creature.]

16. And he that receiveth the Goſpel preached by you,

16. He that beleiveth, and is baptized, ſhall be ſaved; but he that beleiveth not, ſhall be damned.]

and thereupon becomes a proſelyte, or diſciple of Chriſt, and deſires and receives Baptiſme, the ſeale of the new Covenant, ſhall for all his former ſins, ſincerely repented of and forſaken, receive plenary pardon, and upon perſeverance in new life, eternall bliſſe; but he that ſtands out obſtinately and impenitently, ſhall be damned,

17. And moreover for the propagating the Goſpel as farre as may be, the Spirit ſhall be powr'd out upon you, and from you communicated to others, and thereby ye ſhall be enabled to doe miracles, caſt out devils, ſpeak ſtrange languages (Act. 2.) &c.

17. And * theſe ſignes ſhall follow them that believe; In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues,]

* ſignes ſhal attend thoſe that believe theſe things Σημεῖα τοῖς πιστεύσασι ταῦτα παρακολουθήσει.

c.

18. c They ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them, they ſhall lay hands on the ſick, and they ſhall recover.

19. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſate on the right hand of God.

20. And they went forth and preached every where, the Lord working with them, and confirming the word with ſignes following, Amen.

Annotations on Chap. XVI.

a. ἀνατείλαντος τοῦ ἡλίου.

V. 2. *At the riſing*] The various readings in this place, may deſerve to be taken notice of. 1. *Gregorie Nyſſen Serm. de Reſurr.* ſaith, Ἐπὶ τοῖς ἀκριβεστέροις τῶν ἀντιγράφων ἐμφέρεται. *The moſt exact Copies put in* ἔτι *now.* And ſo *Euſebius de Demonſtr. Euang.* l. 10. in the end, reads ἔτι ἀνατείλαντος τοῦ ἡλίου, *the ſun being now riſen*, and ſo *Lucas Brugenſis* cites it out of ſome *Manuſcripts.* 2ly. The *ancient Greek and Latine MSS* read ἀνατείλοντος in the preſent tenſe, and if the ἔτι *now*, be joyned with that, the plain ſenſe will be, the *ſun now riſing*, or as our Engliſh, *at the riſing of the ſun*, and ſo it will agree exactly with S. *Matthew's* τῇ ἐπιφωσκούσῃ, *the day beginning to appear*, or *ſhine*, ὀπωσκούσης κυριακῆς, *the Lords day beginning to ſhine*, ſaith *Ignatius ad Trall.*

b. πᾶσα κτίσις

V. 15. *Every creature*] What πᾶσα κτίσις here ſignifies is clear by comparing this paſſage with the ſame, as 'tis ſet down in the other Goſpels. In S. *Matthew* (with whom S. *Mark* throughout moſt exactly agrees) it is thus, πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, *Goe and gather diſciples over all nations*, and immediately follows (as here) *baptizing them*, &c. *In* S. *Luke* thus c. 24. 47. ἔδει κηρυχθῆναι, &c. ἄρξασθαι ἀπὸ Ἰερουσαλὴμ πάντα τὰ ἔθνη, *repentance and remiſſion of ſins muſt be preach'd to all nations.* From whence not onely appears that πᾶσα κτίσις in this place is *all the Gentiles*, but a very fit occaſion is offered of interpreting the ſame phraſe again in a very hard place, *Rom.* 8. 22. and 1 *Pet.* 2. 13. which we ſhall referre to be explain'd more at large on thoſe *chapters*. Some ground of the uſe of the phraſe in this ſenſe, ſeems to be taken from the Hebrew, which uſes בריות (which ſignifies *creatures* properly) for *men*, as being the moſt excellent creatures. And ſo the Arabick alſo, as appears by one of their *Geographers*, who ſpeaking of cities, often ſaith, that there are in it many בראי, that is, literally κτίσεις *creatures*, but clearly ſignifies *men*, and ſo πᾶσα κτίσις *every creature*, is *all men*, in oppoſition to the Jewes, that is, not only they, but all other nations of men beſide.

c. Ὄφεις ἀροῦσι

V. 18. *They ſhall take up ſerpents*] This ſeems to be prophecied of by that *Sibyll*, out of which *Virgil* had learnt the ſubſtance of that verſe of his,

Occidet & ſerpens, & fallax herba veneni
Occidet ——

The ſerpent ſhall die, and the deceitfull poiſonous herbe, that is, ſhall loſe their efficacy,

The

The Goſpel according to *S.* LUKE.

CHAP. I.

Paraphraſe.

1. FOraſmuch as many have taken in hand to ſet forth in order a declaration of thoſe things [which * are moſt ſurely [a] believed among us,]

* have been performed

1. which have in theſe late years been ſo illuſtriouſly acted among us,

2. Even as they delivered them unto us, which from the beginning were eye-witneſſes, and [[b] miniſters of the word,]

2. Inſtruments and actors of thoſe things, which were the ſubject matter of this following hiſtory. b.

3. It ſeemed good to me alſo, having * had perfect underſtanding of things from the very firſt, to write unto thee in order,] moſt [c] excellent Theophilus,

* exactly traced all things from the top, or from the beginning, παρηκολουθηκότι ἄνωθεν ἀκριβῶς. † catechiſed. κατηχήθης.

3. I thought fit alſo, having gotten exact knowledge of the ſeveral paſſages, to ſet them down by way of hiſtory. c.

4. That thou mightſt know the certainty of thoſe things, wherein thou haſt been † inſtructed.]

4. That thereby thou mayeſt be confirmed in the belief of thoſe things which are ſuppoſed to have been taught thee, and received by thee to prepare thee for baptiſme, viz. the principles of Chriſtianity.

5. There was in the daies of Herod the king of Judea, a certain prieſt named Zacharias, [of the [d] courſe of Abia,] and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

5. of the family of Abia, 1 Chron. 24. 10. that is, of the eighth of the 24. courſes of the Prieſts, which miniſtred in the temple by their weekes. d.

6. And they were both [righteous before God, walking in all the commandements and ordinances of the Lord, blameleſſe.]

9. ſincere, upright perſons, which ſo lived in obedience to Gods will in all matters of duty (without indulgence in any known ſinne) and to all the Jewiſh obſervances, as with Gods mercifull allowance to humane frailties, is ſure to be acceptable in Gods ſight.

7. And they had no child, becauſe that Elizabeth was barren, and they both were now *well* ſtricken in years.]

7. And they were childleſſe in the ſame manner as Abraham was, for beſide the barrenneſs of the wife they were both of an age conceived to be paſt child-bearing.

8. And it came to paſſe that while he executed the prieſt's office before God in the order of his courſe,

9. According to the cuſtome of the prieſts office, [his lot was to burn incenſe when he went into the Temple of the Lord.]

9. it was his courſe to go into the Sanctuary, and offer incenſe there.

10. And the whole multitude of the people were praying without at the [e] time of incenſe.]

10. And while the Prieſt offered incenſe within, the people, according to the cuſtome, were praying without. e.

11. And there appeared unto him an Angel of the Lord, ſtanding on the right ſide of the altar of incenſe,

12. And when Zacharias ſaw *him*, he was troubled, and fear fell upon him.

13. But the Angel ſaid unto him, Fear not Zacharias, for [thy prayer is heard, and thy wife Elizabeth ſhall bear thee a ſon, and thou ſhalt call his name John.]

13. thy prayer for the people (joyned with the incenſe, Lev. 16. 17.) and for the whole world (as Joſephus and Philo ſay) is now moſt effectually heard, God meaning now ſuddenly to ſend the Meſſias, and before him his forerunner, who ſhall be born of thy wife Elizabeth, and called John.

14. And thou ſhalt have joy and gladneſſe, and many ſhall rejoyce at his birth.]

14. And this birth of a ſon to thee in thy old age by a barren wife, ſhall not only be matter of joy and exultation to thee, but to many others alſo, all that expect the Meſſias, ſhall rejoyce at this coming of Elias his forerunner.

15. For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink, and he ſhall be filled with the holy Ghoſt, even from his mothers womb.]

15. For he ſhall be a very eminent perſon, abſtaining after the manner of the Nazarites, and the power of the holy Ghoſt ſhall be diſcern'd to be upon him very early, v. 80.

16. And many of the children of Iſrael ſhall he turn to the Lord their God.]

16. And being a Preacher of repentance to the Jewes, he ſhall work upon many of them, and bring them to repentance and new life.

17. And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to * the [f] wiſdome of the juſt, to make ready a people prepared for the Lord.]

* the prudence of the juſt, or, the minding of juſt things

17. And he ſhall go before the Meſſias, as his harbinger, with the ſame affections of zeal and courage againſt ſinne, (ſee note on ch. 9. d.) of earneſt calling for repentance, (and reproving even Herod himſelf) and with the ſame authority and prophetick power, which toward Ahab was obſervable in Elias (to whom he hath a greater reſemblance then to any of the old Teſtament) to work an univerſall reformation among the Jewes, to bring them to the minding of thoſe things which tend to true juſtice, and not only of externall legall obſervances, to ſincere reformation and change of all their evil waies; and ſo fit men to receive Chriſt on his conditions, and to render themſelves capable of his mercies. f.

18. And Zacharias ſaid unto the Angel, Whereby ſhall I know this? for I am an old man, and [my wife well ſtricken in years.]

18. my wife beſide that ſhe hath all her time been barren, grown in years alſo, paſt bearing of children.

19. And the Angel anſwering ſaid unto him, [I am Gabriel, that ſtand in the preſence of God, and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.]

19. My name is Gabriel, and I am an officer or attendant that wait on God, by whom I was diſpatcht on this good meſſage to thee.

20. And as a puniſhment of thy unbelief, and withall as
g. a ſigne to aſſure thee of the truth of what I ſay, thou ſhalt

20. And behold, thou ſhalt be g dumb, and not able to ſpeak, untill the day that theſe things ſhall be performed, becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon.]

be deaf and dumb, and ſo continue till after the birth of the child, v. 64. which ſhall be according to the ordinary courſe of womens conceiving and bringing forth, reckoning from this time.

21. Sanctuary.

21. And the people waited for Zacharias, and marvailed that he tarried ſo long in the [Temple.]

22. concluded that God had given him ſome revelation in time of his offering incenſe,
h. and he made ſignes to them,

22. And when he came out he could not ſpeak unto them, and they [perceived that he had ſeen a h viſion in the Temple, for he beckned unto them, and remained ſpeechleſſe.]

but was not able to ſpeak to them, continuing dumb, after the amazement of it was over.

i.

23. And it came to paſſe that aſſoon as the daies of his i miniſtration were accompliſhed, he departed to his own houſe.

24, 25. And his wife Elizabeth conceived preſently (ſee v. 20. and note m.) and aſſoon as ſhe perceived it, ſhe went out of the way to avoid

24. And after thoſe daies his wife Elizabeth conceived, and hid her ſelf five moneths, ſaying,

25. Thus hath the Lord dealt with me in the daies wherein he looked on me, to take away my reproach among men.]

the diſcourſes of the people, and returned not till the time of the conception of Chriſt (and revealing of that) whoſe officer and harbinger onely, John was to be, And Elizabeth bleſſed God for this miraculous mercy of his, in giving her a child in her old age, and ſo taking away from her the reproach of barrenneſſe, which was ſo heavy and unſupportable among the Jewes, Iſai. 4. 1.

26. And in the ſixt moneth after Elizabeth's conception, See v. 36.

26. And in the ſixt moneth] the Angel Gabriel was ſent from God unto a city of Galilee, named Nazareth,

27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David, and the virgins name *was* Mary.

28. ſaluted her in this form, Hail thou gracious perſon, the
k. Lord of heaven be with thee,
l. Let all men for ever account of thee as the moſt bleſſed woman in the world.

28. And the Angel of the Lord came in unto her and [ſaid, * Haile thou that art k highly favoured, the l Lord *is* with thee, bleſſed *art* thou among women.]

* hail gracious perſon, the Lord be

29. And ſeeing and conſidering what had happened, ſhe knew not what to judge of it,

29. And when ſhe ſaw * him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be.]

* it

but caſt about, what ſhould be the importance of this ſalutation.

30. And while ſhe was thus muſing,

30. And] the Angel ſaid unto her, Fear not Mary, thou haſt found favour with God,

31. And though thou art a virgin, yet &c. (See Mat. 1. 21.)

31. And behold] thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus.

32, 33. He ſhall be an eminent perſon, being the ſon of God (ſee note on Mat. 1. l.) and the God of Iſrael ſhall ſettle upon him a ſpirituall kingdome, of which that temporall of David was but an imperfect repreſentation, the abſolute government of the Church, that ſpirituall houſe of Jacob, and that kingdome of his ſhall continue forever, ſhall never be deſtroyed, as the kingdome of the Jewes ſhall.

32. He ſhall be great, and ſhall be called the ſon of the Higheſt, and the Lord God ſhall give unto him the throne of his father David.

33. And he ſhall reigne over the houſe of Jacob for ever, and of his kingdome there ſhall be no end.]

34. can I, being a virgin, conceive?

34. Then ſaid Mary unto the Angel, How [ſhall this be, ſeeing I know not a man?]

35. This ſhall be done by the HolyGhoſt, and the power of the eternall God coming upon thee, for which cauſe the child which ſhall be born, ſhall be the ſon of God, and not of any man.

35. And the Angel anſwered and ſaid unto her, [The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee. Therefore alſo that holy thing that ſhall be borne of thee, ſhall be called the ſon of God.]

36. And for a token of this, know thou that thy couſin Elizabeth hath alſo conceived in her old age, and this is the ſixt moneth with her who was called barren. Elizabeth hath alſo conceived a ſon in her old age, and this is the ſixt moneth with her who was called barren.

37. For nothing is impoſſible for God to perform, be it never ſo ſtrange, or difficult.

37. For with God nothing ſhall be impoſſible.]

38. And Mary expreſt her faith and her obedience, ready to be diſpoſed of by God, as he thinks fit, with all ſubmiſſion and humility of mind.

38. And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word.] And the Angel departed from her.

m. 39. And immediatly (ſee v. 24.) Mary aroſe, and went as ſpeedily as ſhe could into the hill-countrey, to ſome city there (of which there were many, Joſh. 15. 48.) within the portion of Judah, to viſit Elizabeth her couſin.

39. And Mary aroſe m in thoſe daies, and went into the hill-countrey with haſt into a city of Judah.]

40. And entred into the houſe of Zacharias, and ſaluted Elizabeth.

41. was tranſported and inſpired by God with a prophetick Spirit, See note n.

41. And it came to paſſe that when Elizabeth heard the ſalutation of Mary, the babe leaped in her womb, and Elizabeth [was filled with the holy Ghoſt.]

42. And ſhe brake out into the ſame words that the Angel had uſed to Mary, v. 28. adding alſo an Eulogy or benediction to the child in her womb.

42. And ſhe ſpake out with a loud voice, and ſaid, Bleſſed *art* thou among women, and bleſſed *is* the fruit of thy womb.]

43. And what an honour

43. And whence] *is* this to me, that the mother of my Lord ſhould come to me?]

44. at the very minute wherein thou firſt ſpakeſt to me, I was ſo affected with joy,

44. For lo, [aſſoon as the voice of thy ſalutation ſounded in mine eares, the babe leaped in my womb for joy.]

that the child did ſuddenly ſpring in my womb by reaſon of that joy which tranſported me.

45. And

45. And bleſſed *is* ſhe that believed, for there ſhall be a performance of thoſe things which were told her from the Lord.]

45. Thy beliefe v. 38. of that meſſage which the Angel delivered unto thee from God, v. 28. and 36. ſhall never be repented of by thee, for it ſhall certainly be performed in every particular exactly.

46. And Mary ſaid, My ſoul doth magnifie the Lord,
47. And my ſpirit hath rejoiced in God] my ſaviour.

46, 47. Upon this Mary alſo brake out into a divine hymne of thankſgiving to God, ſaying, All the faculties of my ſoule, my affections, and my rationall faculty, have all reaſon to bleſſe and praiſe the name of God.

48. For he hath regarded the low eſtate of his hand-maiden, for behold, from henceforth all generations ſhall call me bleſſed.]

48. For he hath done an honour, (the greateſt that was ever done to any) to me the unworthieſt of all his ſervants, In which reſpect all poſterities ſhall look upon me, as the happieſt perſon, the moſt highly dignified by God of any.

49. For he that is mighty hath done to me great things, and holy *is* his name.]

49. For the omnipotent God of heaven hath honoured me above imagination, his name be bleſſed for it.

50. And his mercy *is* on them that fear him from generation to generation.]

50. And his mercy and gracious acceptance and abundant kindneſſe is to thoſe that ſerve and obey him humbly, from time to time to all eternity.

51. He hath ſhewed ſtrength with his arm, he hath ſcattered the proud in the imagination of their hearts,]

51. Whereas the proud and great deſigners of the world are ſo farre from being favoured, that they are oppoſed and confounded by him.

52. He hath put down the mighty from *their* ſeates, and exalted them of low degree.]

52. Nothing is more ordinary with him then to debaſe the lofty Atheiſt, and to advance the humble perſon, though of never ſo low degree.

53. He hath filled the hungry with good things, and the rich he hath ſent empty away.]

53. The poor that calls to him is repleniſht by him, and the rich man that truſts in his wealth, is often brought to beggery.

54. He hath holpen his ſervant Iſrael, in remembrance of *his* mercy,
55. As he ſpake to our fathers, to Abraham, and to his ſeed for ever.]

54, 55. He hath now perform'd his promiſe to Abraham and to his ſeed, hath exhibited to them (the Jewes, and all the believing world) that great promiſed mercy, and ſo made a proviſion for them, which ſhall never fail, ſent the Meſſias, the Saviour of the world ſo long expected, a mercy that ſhall never be taken away from us.

56. And Mary abode with her about three moneths, and returned to her own houſe.

57. Now Elizabeths full time came that ſhe ſhould be delivered, and ſhe brought forth a ſon.

58. And her neighbours and her couſins heard how [the Lord had ſhewn great mercy upon her,] and they rejoiced with her.

58. God had ſhewn a miracle of mercy to her, in giving her a child thus in her old age, and when ſhe had been barren ſo long.

59. And it came to paſſe that [on the eight day they came to circumciſe the child, and they called him Zacharias after the name of his father.]

59. on the eighth day whereon it was the cuſtome to circumciſe children, and to give them names, the kindred and neighbours met to that purpoſe, and they intended to call him by his fathers name, Zachary.

60. And his mother] anſwered and ſaid, Not *ſo*, but he ſhall be called John.

60. and Elizabeth being alſo inſpired by God v. 41. and having by that means received knowledge of the name appointed by God, and not from her husband, who was now dumb, and ſo had been ever ſince the Angel ſpake to him, v. 22. (ſee *Titus Boſtrenſis* p. 771. B.)

61. And they ſaid unto her, There is none of thy kindred, that is called by this name.
62. And they made ſignes to his father, how he would have him called.
63. And he asked for a writing table, and wrote, ſaying, His name is John: and they marvailed all.
64. And his mouth was opened immediatly, [and his tongue looſed,] and he ſpake and praiſed God.

64. and his tongue reſtored to him as before.

65. And fear] came on all that dwelt round about them, and all theſe ſayings were noiſed abroad throughout all the hill-countrey of Judæa.

65. And great aſtoniſhment and reverence

66. And all they that heard *them*, laid *them* up in their hearts, ſaying [What manner of child ſhall this be? and the hand of the Lord was with him.]

66. Certainly this child will prove ſome notable perſon: And God in a ſpeciall manner was preſent to him, to aſſiſt and proſper him.

67. And his father Zacharias was filled with the holy Ghoſt, and [n] prophecyed, ſaying,

67. And Zachary by eſpeciall motion of the Spirit of God coming on him, ſung this hymne. n.

68. Bleſſed be the Lord God of Iſrael, for he [hath viſited and] redeemed his people.

68. hath performed his promiſe often mentioned (ſee Gen. 21. 1. and 50. 24. Exod. 3. 16. and 4. 31.) of viſiting and bringing Iſrael out of Ægypt in this ſpirituall (as formerly he did by way of temporall) deliverance, and by the Chriſt the Meſſias now to be born, hath

69. And hath raiſed up [an [o] horne of ſalvation for us, in the houſe of his ſervant David.]

69. a King a Ruler, and eminent deliverer for his people; and although the kingdome be not a ſecular one, yet is he to be borne of Davids family. o.

70. As he ſpake by the mouth of his holy prophets, which have been ſince [p] the world began,

p.

71. That we ſhould be ſaved from our enemies, and from the hands of all that hate us.

*deale mercifully with our fathers μετὰ τῶν πατέρων ἡμῶν ποιῆσαι ἔλεος

72. To performe [the mercy * *promiſed* to our fathers] and to remember his holy covenant,

72. the promiſes made to our fathers, wherein not only they but eſpecially their ſeed was concerned.

73. The oath which he ſware to our father Abraham,

Gen. 22. 16.

+ delivered without fear from the hands of our enemies might ſerve him

74. That he would [q] [grant unto us, that we being + delivered out of the hands of our enemies, might ſerve him [r] without fear,
75. In holineſſe and righteouſneſſe before him all the days of our life.]

74, 75. give us power, ability, grace, that we being ſecured and reſcued from danger of enemies might obey and attend him in a ſincere performance of all duties toward God and man, and cheerfully and conſtantly perſevere therein. q. r.

76. And this John ſhall be a prophet of God, (foretelling judgments on the nations, if they repent not ſpeedily) or rather of an higher ranke, pointing out Chriſt (ſee Mat. 11. note d.) and as his forerunner, by the preaching of repentance and change, to fit men for Chriſt.

76. And thou child ſhalt be called the Prophet of the higheſt, for thou ſhalt go before the face of the Lord to prepare his wayes,]

77. To teach men that in Chriſt there is a poſſibility of obteining ſalvation for ſinners, to wit by pardon of their ſins upon repentance and new life.

77. To give knowledge of ſalvation to his people, by the remiſſion of their ſinnes,]

f 78. which is a ſpecial act of compaſſion in God, through which it is that this riſing Sun among us.

78. Through the tender mercy of our God, whereby the f † day-ſpring from on high hath viſited us,] i. e. the Meſſias or Chriſt, ſo called by the Prophets, is come from heaven to viſit and abide

† riſing of the Sun, or the Eaſt.

t. 79. to ſhine forth to blind, ignorant, obdurate worldlings, living in a ſtate of death, and to put us into that way that will bring us to ſalvation.

79. To give light to them that ſit in darkneſſe, and in the t ſhadow of death, to guide our feet into the way of peace.]

80. And Iohn grew, and had the Spirit of God dayly more and more ſhewing himſelf in him, and dwelt in the hill countrey of Iudea, where he was born, till the time of his preaching, or ſetting to the execution of his office among the Iews.

80. And the child grew and waxed ſtrong in ſpirit, and was in the deſerts, till the day of his ſhewing unto Iſrael.]

Annotations on Chap. I.

a. Πληροφορῆσθαι

V. 1. *Moſt ſurely believed*] This word πληροφορῆς hath ſeveral notions in the New Teſtament: 1. It is no more then πληρῆς *to be fulfilled, performed, done.* So 2 *Tim.* 4. 5. τὴν διακονίαν σε πληροφόρησον, *fulfil* or *perform thy miniſtery.* So ſaith *Phavorinus* πληροφόρησον, πλήρωσον, *fulfil*, adding, ὡς ὁ Ἀπόστολος, τὴν διακονίαν σε πληροφόρησον, *as the Apoſtle ſaith, Fulfil*, or *performe thy miniſtery.* So in * *Nilus* πληροφορεῖν ἐπιθυμίαν *to fulfil deſire* is to do what is deſired, ſo 2 *Tim.* 4. 17. ἵνα τὸ κήρυγμα πληροφορηθῇ, *that the preaching may be fulfilled*, i. e. gone through with, and that the Gentiles may hear, i. e. that it may be preached to the Gentiles alſo. So in *Heſychius Presbyter*, *Cent.* 2. 10. παλαιὰ ἦτι ἐπλεύε, ἔτι ἐπληροφόρει τὸ ἔσω ἄνθρωπον εἰς εὐσέβειαν, *the Old Teſtament did not perfect or complete the inward man to piety*, or in that reſpect; τελεῖν, and πληροφορεῖν in the ſame ſenſe. And ſo 'tis in this place, πράγματα πεπληροφορημένα ἐν ἡμῖν, *things which have been done, performed, acted, among us*, of which the διήγησις, or *narration* enſuing doth conſiſt. And this is perfectly agreeable to the notion of the Hebrew מלא (that in the Old Teſtament is once rendred by it) which ſignifies *to fulfil*, and *performe*, as well as *to fill*. So the Hebrews have a proverbe איש ומלא את לבו *let a man fulfil his heart*, i. e. do what he liſts, and in the *Pſalmiſt* [*to fill*, or *fulfil*, *all thy mind*], is [*to grant all thy petitions.*] Secondly then it ſignifies *to fill*, and ſo πληροφορία *is fulneſſe* or *plenty*, *Col.* 2. 2. πλοῦτος πληροφορίας τῆς συνέσεως *the riches of the fulneſſe of underſtanding*, and becauſe the Hebrew מלא ſignifies Metaphorical, as well as real *filling*, *infuſing*, imbuing, &c. πληροφορεῖν and πληρεῖν do ſo too. And according to the matter of ſubject, to which it is applyed, the ſignification is yet farther varied. For ſo being applyed to the Heart, the principle of action, it ſignifies [*to incite to* any *action*, to *embolden* to do any thing] and when there is any thing of difficulty in it, or of danger, then it is particularly *to give courage*, or *confidence*, *to embolden.* So *Act.* 5. 3. διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σε ψεύσασθαί σε; *why hath Satan filled thy heart, that thou ſhouldſt lye, or deceive the Holy Ghoſt?* i. e. why, or how did Satan incline or embolden thee to do this villany? and ſo *Eccleſ.* 8. 11. ἐπληροφορήθη ἡ καρδία υἱῶν τοῦ ἀνθρώπου, *the heart of the ſons of men is filled to do evil*, i. e. men are by impunity incited and emboldned to do ſo. So *Heſt.* 7. 5. *who hath filled his heart to do this?* or, *whoſe heart hath filled him to do this?* where the Greek reads diſtinctly τίς ἔστος ὃς ἐπλήμπρη; *who is it that hath dared?* to denote the danger that he incurred that had done it, and ſo the boldneſſe of the adventurer. And thus πληροφορῆς comes ordinarily to ſignifie *boldneſſe*, *confidence*, πληροφορία ἐλπίδος *Heb.* 6. 11. *confidence of hope*, the ſame with ὑπόστασις elſewhere, πληροφορία πίστεως, *confidence of faith*, *Heb.* 10. 22. the effect of being waſh'd from an evil conſcience in the end of the verſe, and the inſtrument of the προσερχώμεθα, *coming* cheerfully to *God*, in the beginning. So πληροφορηθεὶς *Rom.* 4. 21. being *confident* that God was able, and ſo boldly depending on it. So 1 *Theſſ.* 1. 5. *Our Goſpel hath been towards you* (preached to you) *not onely in word, but in power, and in the holy Ghoſt, καὶ ἐν πληροφορίᾳ πολλῇ, and in* or *with much confidence*, for ſo the next words [*as ye know what manner of men we were among you*] are interpreted, c. 2. 2. *we were confident in our Lord to ſpeak the Goſpel of God to you in much contention.* And ſo *Rom.* 14. 5. ἕκαστος ἐν τῷ νοῒ πληροφορείσθω, *Let every man have aſſurance* (ſuch as on which his actions are to depend) *in his own* (not any other mans) *underſtanding.* The Kings *MS.* leaves out ἐν, and then the meaning is *Let a man be moved* to do any thing *by his own*, not by another mans *conſcience*, for ſo the Context enforceth, being in oppoſition to one mans judging another for doing what he thinks he ought to do, v. 4. according to that of 1 *Cor.* 10. 29. *why is my liberty judged of another mans conſcience?* Theſe are the places where the word is uſed in theſe books, which are therefore put together here in the firſt place.

* διάλογ. p. 27. & 51.

b. ὑπηρέται τοῦ λόγου. ὁ λόγος

V. 2. *Miniſters*] Two poſſible acceptions there are of the phraſe, ὑπηρέται τοῦ λόγου here, firſt ὁ λόγος *the word* may ſignifie, as it doth in ſome other places, the *matter*, the *thing* ſpoken of, for ſo it doth v. 4. περὶ ὧν κατηχήθης λόγων, *the words*, i. e. the things, *wherein thou haſt been inſtructed.* So ῥῆμα γεγονὸς, *the word*, i. e. *thing done* c. 2. 15. (ſee Note on *Mat.* 2. h.) and in this notion ὑπηρέται λόγου] will be the Apoſtles, as thoſe that were *Chriſts* inſtruments and officers, not onely ſaw, but acted themſelves the things, the paſſages that are here related. And this is the plaineſt and cleareſt meaning of the phraſe. 2ly. It is the opinion of other learned men, and, among them of * *Budæus*, that ὁ λόγος ſignifies here, as generally it doth throughout S. *Johns Goſpel*, the *word*, i. e. *Chriſt* incarnate. That the uſe of this phraſe or title of *Chriſt* ſhould not be appropriated to S. *John* onely, may appear probable, becauſe this ſtyle ſeems to have been known among the Jews, before *Chriſts* time, and is oft uſed by the *Chaldee paraphraſt.* מימר דיי *the word of the Lord.* As when *Gen.* 3. 22. we read, *The Lord ſaid, Behold the man*, &c. the *Targum* hath it [*And the word of the Lord God ſaid, Behold Adam whom I have created alone in my age, as I am alone in the higheſt heavens*, ſee the learned *Paul Fagius* on the *Chaldee paraphraſe* of that place. So *Gen.* 26. *the word of the Lord created Adam.* So *Iſa.* 1. 17. in ſtead of *my ſoul*, the *Targum* hath מימרי *my word hateth*, and c. 45. 17.

* in *Pandect.* p. 31.

Iſrael

Iſrael is delivered or *ſaved, by the Lord*, they read, במימר דיו *by the word of the Lord*, ſo *Jer.* 1. 8. *becauſe I am with thee*, they read, *becauſe my word is with thee*, and ſo *Pſal.* 110. 1. *The Lord ſaid unto my Lord*, they again, *The Lord ſaid* למימרה *to his word.* And to *Abraham*, *Gen.* 15. 1. *I am thy ſhield, My word is thy ſhield.* So is *Chriſt* called the *word*, in the *Alcoran*, and therefore the *paraphraſt* of it, *Ben Achmet* expounds *his word* by *the ſon of Mary.* And it ſeems this word in this ſenſe was gotten among the Heathens very antiently, which cauſed *Amelius*, when he read the beginning of S. *Johns Goſpel*, to cry out, *Per Jovem barbarus iſte cum noſtro Platone ſentit, verbum Dei in ordine principii eſſe*, *This barbarian is of our Plato's opinion, that the word of God is in the order of principles.* Thus *Julian* the *Apoſtate* hath Ἰησοῦν, θεὸν, λόγον, *Jeſus, God, word, Ep.* 51. p. 210. Of the full importance and cauſe of this name ſee *Sol. Glaſſius* in ὀνοματολ. *Meſſiæ*, p. 270.

c. Θεόφιλ. V. 3. *Excellent Theophilus*] 'Tis not certain that *Theophilus* here was the proper name of a particular man, but perhaps a feigned title to ſignifie every Chriſtian, every one that *loved God*, to whom he addreſſes his diſcourſe. Thus ſaith *Epiphanius Hær.* 51. p. 429. εἴτ' ἐν τινὶ Θεοφίλῳ τότε γεάφων ἔλεγεν, ἢ παντὶ ἀνθρώπῳ θεὸν ἀγαπῶντι, *whether he wrote to one Theophilus, when he ſaid this, or whether to every man that loved God*; leaving it uncertain which it was. Thus *Salvian*, in his *Epiſtle* to *Salonius*, prefix'd before his books *ad Eccleſ. Cathol.* giving him an account, why he inſcribed thoſe books not by his own name, but by that other of *Timothy*, ſaith he followed this *Euangeliſts* example, *qui in utroque divini operis exordio Theophili nomen inſcribens, cùm ad hominem ſcripſiſſe videatur, ad amorem Dei ſcripſit, who in the beginning both of his Goſpel and of the Acts inſcribing the name Theophilus, ſeeming to have written to a man, he wrote to, or for, the love of God.* Thus in *Athanaſius* l. de *incarn.* μαϑητὰ, and φιλόχριστοι are uſed promiſcuouſly for Chriſtians. And then κράτιστος will be no title of honour, nor any more then *Optimus* in *Latine*, a forme of civility onely.

κράτιστος

d. V. 5. *Of the courſe of Abiah*] Though the word ἐφημερία do literally denote the *ſervice of* no more then a *day*, yet it is not ſo to be taken here, but in a greater P. 763. B. latitude, for the ſpace of a *week.* So ſaith *Titus Boſtrenſis*, ἐφημερίαν δὲ χρὴ νοεῖν ἃ τὸ πρὸς ἡμέρας παραμένειν καὶ λειτουργεῖν ἐν τῷ ἱερῷ, ἀλλὰ τὸ πρὸς ἑβδομάδα, *you muſt not underſtand the word of dayly continuance and ſerving in the Temple, but of weekly.*

e. V. 10. *time of incenſe*] At the time when the Prieſt offered incenſe within in the Sanctuary or Tabernacle, Ὥρα θυμιάματος. the *people* were left alone without, in the *atrium Judæorum*, the *court of the Jews*, *praying* for the pardon of ſins, every man apart for himſelf till the Prieſt came back again, and pronounced the benediction. This is Σιγὴ ἐν οὐρανῷ it that ſeems to be referred to by the *half hours ſilence in heaven, Rev.* 8. 1. which ſeems there to be ſet in relation to that time of the Prieſts being gone in to offer incenſe; This is ſet down punctually *Eccluſ.* 50. where v. 15. there is mention of the *high prieſt Simon the Son of Onias* offering τῷ ὀσμὴν εὐωδίας, *the odour of ſweet ſmell*, or of *incenſe*, unto *God. Then*, ſaith he, *the ſons of Aaron cryed out and ſounded with trumpets* v. 18. (as in that *Rev.* 8. 2. it followes, immediately, *the ſeven trumpets were given to the Angels*, &c.) and then followes, πᾶς ὁ λαὸς κοινῇ κατίσπευδον καὶ ἔπεσον ἐπὶ πρόσωπον ἐπὶ τὸν γλῶ v. 19. *then all the people together made haſt, and fell on their face to the ground*, and v. 21. ἐδεήθη ὁ λαὸς κυρίου ὑψίστου ἐν προσευχῇ κατέναντι ἐλεήμονος, ἕως συνετελέσθη κόσμος κυρίου καὶ τὴν λειτουργίαν αὐτοῦ ἐτελείωσε, *The people beſought the Lord moſt high in prayer before the merciful, until the miniſtery of the Lord* (the incenſe, noted by κόσμος there) *were done, and they had accompliſhed his ſervice*, all which is a diſtinct deſcription of this manner of the peoples praying without, whileſt the Prieſt offers within, as the two other parts, 1. of giving praiſes to God, and 2. the Prieſts pronouncing the εὐλογία or *benediction*, are ſet down there alſo, one v. 20. καὶ ἦσεν οἱ ψαλμῳδοὶ ἐν φωναῖς ὡτῶν, *the ſingers ſang praiſes with their voices*, &c. the other v. 22. τότε καταβὰς ἐπῆρε χεῖρας αὐτοῦ ἐπὶ πᾶσ ἐκκλησίαν υἱῶν Ισραὴλ, δοῦναι εὐλογίαν κυρίῳ or κυρίου, ἐν χειλέων αὐτοῦ, &c. *Then deſcending he lift up his hands over all the congregation of the children of Iſrael, to give bleſſing to the Lord* or, *the Lords bleſſing, out of his lips*, &c.

f. V. 17. *To the wiſdome*] The difficulties of underſtanding this verſe, will be beſt avoided, and the obvious ſenſe of it moſt clearly ariſe, if it be firſt obſerved, that there be in the Hebrew language but few Præpoſitions, in compariſon with the Greek. By which means it comes to paſſe that as our *Engliſh tranſlators* do oft miſtake, and diſturb the ſenſe of Scriptures by not obſerving this, (as for inſtance *Job* 2. 4. where we render *Skin for skin*, it ſhould be, *skin after skin*, i. e. one thing, that is neareſt to us, after another, *yea all that a man hath, will he give for his life*) ſo in the writings of thoſe, that being Jews by birth, write in Greek, i. e. in the Greek tranſlation of the Old Teſtament, and writings of the New, the Greek prepoſitions are uſed in the latitude that belongs to the Hebrew, and not according to the ſtrict propriety of the Greek idiome in Attick writers, but farre more looſly and promiſcuouſly. This hath been already obſerved on occaſion of [ἐπὶ] with a Ἐπὶ Genitive caſe *Mat.* 1. 11. which cannot there ſignifie *under*, but *before*, and ſo in other places, See Note on *Mar.* 2. b. And the ſame is often obſerved of ἐν, that Ἐν. it ſignifies (beſide the vulgar notation of it,) ſometimes ἐντὸς *within*, ſometimes εἰς, *into* and *for*, and this upon that known ground, becauſe the Hebrew ב is uſed in that latitude. This being thus premiſed, it is next obſervable, that this expreſſion of the office of *John Baptiſt*, and the anſwerableneſſe of it to that of *Elias*, is here taken from *Malac.* 4. 6. There his *preaching of repentance* is expreſs'd by his *turning the heart of the fathers with the children* (for ſo ב is there to be rendred *with* not *to*) *and the heart of the children with the fathers*, that is, converting fathers and children together, working upon them (or, according to his office, endevouring, by *preaching* in the *wilderneſſe*, to work upon them) and perſwading them to *repent*, and amend their lives, *Mat.* 3. 2. This place of *Malachi* is both by *Matthew* c. 17. 11. and by *Mark* 9. 12. repeated out of the *Septuagint* (which hath ἀποκαταστήσῃ καρδίαν &c.) ἀποκαταστήσῃ, and ἀποκαθιστᾷ πάντα, *he ſhall*, or *he doth*, * *reſtore*, or *return all*, i. e. all men, (the Neutral πάντα, * See note on Mat. 17. *all* being oft taken for the Maſculine, ſee *Mat.* 18. 11. 6. & 18.) Where there is nothing ſet in ſtead of *the heart* Πάντα *of the fathers with the children*, &c. but only πάντα *all*, noting that, and no more, to be the meaning of the phraſe in *Malachi*, [*he ſhall convert the heart of the fathers with the children, and of the children with the fathers*, (of old and young, young and old) i. e. he ſhall preach repentance to the whole Jewiſh nation, noted by [*the land*] in the end of that verſe of *Malachi*, which God there threatens *to come and deſtroy with a curſe*, i. e. finally and univerſally if this preaching of the *Baptiſt*, and of Chriſt, & of the *Apoſtles*, do not bring them to repentance. Now what is by thoſe two *Evangeliſts* ſo briefly expreſs'd by, *he ſhal reſtore*, or *return al*, is here more largely repeated out of the words of *Malachi*, ἐπιστρέψαι καρδίας πατέρων Ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα ἐπὶ τέκνα. *to convert the hearts of the fathers*, &c. Whence 'tis apparent, that the Præpoſition ἐπὶ muſt here *be* taken in that notion of ב, which belongs to that place *of Malachi*, and ſo is to be rendred not *to* but *with the children*, to this clear ſenſe, *John Baptiſt* ſhall go before *Chriſt*, as his herald to *prepare* his *way* in (or admiſſion to) mens hearts, by *preaching repentance*, or *re-*

turn, or *new life*, the interpretation of the Hebrew השיב *converſion* which is uſed in *Malachi*. This firſt part of the period being thus explain'd, the ſecond, which is not taken from *Malachi*, but is a kind of gloſſe or paraphraſe to explain that obſcurer *prophetick* expreſſion; will more eaſily be interpreted, if firſt we obſerve the ſignification of the word φρονεῖν in the New Teſtament, which generally notes to *mind*, to *deſire*, to *like*, to *look after with an appetite*, from the Nowne φρένες which is uſed for *affections*, *appetite*, 1 *Cor.* 14. 20. παιδία τῇ φρεσὶν, *children in appetites*, or *deſignes*, or *inclinations*, as they are that ſet their minds on that that profits leaſt; and τέλειοι φρεσὶν, thoſe that have more *perfect*, *mature*, *manly appetites*: ſo τὰ ἄνω φρονεῖν to *mind*, *deſire*, *look after the things above*, *Col.* 3. 2. ὀπίσω φρονεῖν, *Phil.* 3. 19. τὰ τῆς σαρκὸς φρονεῖν *Rom.* 8. 5. *to mind earthly*, *carnal things*: and ſo agreeably φρόνημα σαρκος, *Rom.* 8. 6, 7. and φρόνημα πνεύματος v. 27. the *minding* of the *fleſh*, and of the *ſpirit*, that is thoſe appetites which the fleſh on one ſide, and the ſpirit on the other doe incline men to; or, as *Theophylact* moſt fully, the deſire and purſuit either of carnall or ſpirituall things. And if in this ſenſe the word φρόνησις be here taken, 'tis then the *minding of juſt things*, and being applied to that which went before *turning the hearts of the fathers unto the children* it will perfectly agree with it, He ſhall bring men to repentance, and the *moſt diſobedient* (viz. *Publicans* &c. *Lu.* 3. 12.) *to the minding of juſtice*, and *righteouſneſs*, *Lu.* 3. 13. that is, of all good things. But 'tis ſtill poſſible that φρόνησις be here taken for that practicall vertue of *prudence*, (as 'tis at large defined by the Moraliſt) the *practical knowledge* of thoſe things which are truely eligible, the *knowledge* that will bring men to the *true juſtice*, the *judging* of what is or is not to be done according to the rules of *juſtice*; and 'tis poſſible again that the word δικαίων *of the juſt* ſhould be the Maſculine gender, and ſo the phraſe be rendred, the *prudence* or *practical wiſdome of juſt men*; and then alſo 'twill be anſwerable to the text in *Malachi*, thus; that he ſhall convert the Jewes, even the moſt vicious of them to that practice of all morall rules which denominates men juſt, that is, that this ſhould be the deſign of *John's* preaching, to make them ſuch, to work ſuch a generall reformation among the Jewes. As for the Propoſition ἐν, that (as was ſaid) is ordinarily uſed for εἰς, or ὅτι, *to*, or otherwiſe 'twill be hard to find out any ſenſe of theſe words.

φρένες

τὰ ἄνω φρονεῖν.

φρόνημα

φρόνησις δικαίων

g. V. 20. *Dumb*] The Hebrew חרש as the Greek κωφὸς ſignifies both a *dumb* man and a *deaf*, and is wont to be rendred either by ἀπροσωπᾶν, or by ἀπακοῦν, *Mich.* 7. 16. that is, *growing* or becoming *deaf*, for there the Context referres it to the eares. In this place one of the ſignifications of the Hebrew ſeems to be put for the other, σιωπῶν *ſilent* or *dumb*, (if we believe *Theophylact* and the ancients) for *ſurdus deaf*, and ſo that which is added, καὶ δυνάμενος λαλῆσαι *and not able to ſpeak* will be no Pleonaſme, but ſignifie him *dumb* alſo. For that he was not only dumb, but deaf, appears by his friends, who doe not ſpeak but nod and make ſignes to him, v. 62. and it is not probable that of the two thirgs that befell him, one ſhould be twice, and the other not once foretold by the *Angel*.

Σιωπᾶν

h. V. 22. *Viſion*] By ὀπτασία *viſion* is here meant the ὀπτάνεια or *appearance* of God by an Angel to the Prieſt, revealing his will unto him, and theſe were wont to be at the time of offering of incenſe, ſee *Joſ. Ant.* l. 13. c. 18. where when *Hyrcanus* was offering incenſe, God gave him the *Oracle*. From hence it was that the people ſeeing *Zachary* ſtay ſo much longer then ordinary within, and come out ſpeechleſſe and aſtoniſhed, concluded that he had ſeen a viſion, that an Angel had appeared unto him.

Ὀπτασία

i. V. 23. *Miniſtration*] The word λειτουργεῖν, which is here firſt met with, may deſerve to be look'd into. The *Origination* of it among * *Grammarians* from λεία and λῄΐα *ſpoyles*, ſeems remote and alien. Another way may be better collected from *Heſychius* by changing the punctation of a few words in him thus, Λειτουργεῖν (λειτὸν δὲ δημόσιον,) λειτουργεῖν. Λειτουργεῖν ſignifies *publick ſervice*, *officiating*, and λειτουργεῖν is all one with that, for λειτὸν (from λαὸς *populus*) ſignifies *publick* or belonging to the *people*. Thus is the King call'd λειτουργὸς Θεοῦ, the *officer of God* for publick adminiſtrations, *Rom.* 13. 6. Hence then is the prime importance of the word for any *publick ſervice*. Of which ſort becauſe among both Jewes and Heathens, the Prieſtly office, the ſacrifices &c. of the Temple, were the chief, the word comes to ſignifie any ſacred office. Of this we have theſe footſteps in the *Grammarians* Λεῖτορες, ἱέρειαι, and Λειτεύσαι ἱέρεια in *Heſychius* & *Phavorinus*, and again λειτουργικὸς, ἱερατικὸς. Thus the word is uſed in this place by S. *Lu.* for the *executing* the *prieſts office*, & ſo *Phil.* 2. 17. Θυσία and λειτουργία are joyned, *ſacrifice* and *ſacred office*, or *ſervice*, and *Heb.* 8. 6. διαφορωτέρας τετύχηκε λειτουργίας, he hath *obtained a more excellent miniſtery*, that is prieſtly ſervice, in oppoſition to the prieſts office on earth, ver. 4. ſo *Heb.* 9. 21. σκεύη τῆς λειτουργίας, *the utenſils of the prieſt*, and *Heb.* 10. 11. ἕστηκε καθ' ἡμέραν λειτουργῶν, *he was daily attending*, or *waiting* on the *prieſts office*: From hence it is brought down to the *ſervice* of the *Chriſtian Church*, any *Chriſtian* office, as *Act.* 13. 2. λειτουργούντων αὐτῶν τῷ Κυρίῳ, *while they miniſtred to the Lord*, that is, were about the daily offices, praying, and faſting, &c. and ſo *Rom.* 15. 16. εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ, *that I might be a miniſter of Jeſus*, employed in ſacred offices. This word, though it comes from λῄΐτὸς *publick*, doth not yet ſo belong to publick employments, but that it ſignifies * *domeſtick* alſo (and ſimply *ſerving* Λειτουργῶ, διακονῶ, ſaith *Phavorinus*, and Λειτουργεῖν, μοχθεῖν, δουλεύειν in *Heſychius*) eſpecially that *office* of the *ſteward*, which is moſt publick of any in the family, having the adminiſtration of the whole domeſtick affaire belonging to it. Hence λειτουργεῖν τὸ οἶκον, in *Pollux* to perform the *ſtewards office* over the houſe. Now becauſe, as *Chriſt* ſaith, it is the *ſtewards office*, to *give every man his portion of food in his ſeaſon*, and becauſe the diet in an houſe or family belongs to all, is every man's portion, only ſo, that the ſteward aſſignes it diverſly to every one, as he thinks fit to diſpenſe it, (and thence in the *Grammarians* Λειτοδάρχαι are οἱ καθηγούμενοι τῆς ἐστάσεως, *they that are ſet over the diet*,) therefore in the Scripture ſtyle, λειτουργία is oft uſed for the buſineſſe of the *collecta* or *offertory*, for the *diſpenſing* of the *oblations*, and out of them relieving the poor Chriſtians; Thus 2 *Cor.* 9. 12. ἡ διακονία τῆς λειτουργίας ταύτης *the adminiſtration of this liberality*, which was to ſupply the wants of the Saints, as it followes there, and all one with ἁπλότης κοινωνίας *liberality of communicating*, v. 13. And ſo *Phil.* 2. 30. τοῦ πρὸς μὲ λειτουργίας was the *relieving the Apoſtle*, and ſo λειτουργὸς τῆς χρείας μου, v. 25. *the reliever of my want*. So *Rom.* 15. 27. ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς, *miniſtering to them in carnall things*, is interpreted by κοινωνία εἰς τοὺς πτωχοὺς τῶν ἁγίων, v. 26. *liberality to the poor ſaints*: and ſo perhaps when the *Angels* are call'd λειτουργοὶ ὄντες, *Heb.* 1. 7. *his miniſters*, and λειτουργικὰ πνεύματα, v. 14 *miniſtring ſpirits*, it may bear the ſenſe of *ſerving*, ſo as to feed, and relieve, and provide for us. But becauſe the office of the ſteward is to govern the family, as well as thus to give meat in due ſeaſon, therefore agreeably to this, as the word is ſometimes uſed by Chriſtian writers peculiarly for the *Lords ſupper*, in reference to the feaſt provided there in the ἀγάπαι antiently, and ſtill in the offertory, for the uſe of the poor (in the ſame manner as 'tis call'd κοινωνία, and κλάσις ἄρτου *breaking of bread*,) ſo alſo ſometimes it is uſed to ſignifie the *whole ſervice* of the *Church*

Λειτουργεῖν

* *Jul. Pollux and Phavorinus.*

* Λειτουργικὴ χυρίως μὲ ἐξοχὴν καὶ ἀγαπητικὴ δὲ διακονία.

Church, or *exercise* of the *priest's office*, and sometimes peculiarly the *government* of the *Church*, as in *Eusebius* generally when one *Bishop* dies, another, saith he, ἐγχειρίζει τὴν λειτουργίαν, *undertakes* the *office*, or *administration*, or *government* of it, as of *Pius* the *Bishop* of *Rome* l. 4 c. 11. and λειτουργίαν ἀναλαμβάνει, in the same *Chap.* of *Celadion Bishop* of *Alexandria*.

k. κεχαριτωμένη Χάρις.

V. 28. *Highly favoured*] For the finding out the full importance of this word κεχαριτωμένη in this place, 'twill be needfull first to examine the severall notions of χάρις the Nowne, from whence the verb χαριτόω comes. One eminent notion of it for the *Gospel* of *Christ* is explain'd (as it signifies the matter of the Gospel) Note on *Heb.* 13. d. and (as it signifies the preaching or promulgating of it) Note on *Act.* 18. e. Another notion, as it signifies *charity*, *liberality*, is explained Note on *Act.* 2. f. and very neer to that, for δωρεὰ a *gift*, Note on 1 *Pet.* 3. e. Beside these it signifies also a *reward*, either that of good words, of thanks, as we call it, or else farther, of some real return, ἀμοιβὴν ἢ ἐνεργείαν, saith *Hesychius*, a *retribution for a good turn*, and so 'tis oft used. *Lu.* 17. 9. Μὴ χάριν ἔχει; *will he thank*, or *reward that servant?* so *Lu.* 6. 32, 33, 34. ποία ὑμῖν χάρις ἐστί; *what thanks*, or *reward is due to you?* for which there is μισθὸς *reward*, v. 35. So 1 *Pet.* 2. 19. τοῦτο γὰρ χάρις, *this* shall be, or shall yeild a *reward*, all one with κλέος, *honour*, the reward of an heroick action, v. 20. Fourthly it signifies *favour*, or *mercy*, in this chapter, to *Mary* εὗρες χάριν, *thou hast found favour with God*, ver. 30. and in some other places, and in effect in all those, where it signifies the Gospel in opposition to the *Law*, that being so styled, because there is so much of Gods favour, and undeserved mercy discernible in it, contrary to *boasting*, or *debt*. Lastly, it is taken for *virtue*, *goodness* in the latitude, without restraint to any particular kind of it, and that both of the body (*beauty*) and of the minde, from whence is that gloss of *Hesychius* χαείν, καλὸν, ἀγαθὸν, ἁγνὸν, ὅσιον, the word *gracious* signifies either *good* or *handsome*; for that universall goodness of the mind it seems to be taken 2 *Pet.* 3. 18. *grow in grace*, that is, all kind of goodness, *and in the knowledge* (that is practical knowledge) *of our Lord*, &c. and so in diverse other places mentioned Note on *Ephes.* 5. c. Now from which of all these notions the word κεχαριτωμένη is to be taken, or (because there are but two, that can be competitors for it) whether as it signifies *favour*, or *goodness*, is somewhat uncertain; If it be taken from χάρις *favour*, *mercy*, as it seems to be *Ephes.* 1. 6. then it will agree with the εὗρες χάριν, *thou hast found favour with God*, v. 30. And so *Theophylact* expounds it, ὅπερ ἄνωθεν κεχαριτωμένη ὥσπερ ἐρμηνεύων φησὶν, εὗρες γὰρ χάριν &c. *when he had first said, thou that art favoured, he addes by way of interpretation, for thou hast found favour*, &c. But some arguments there are to preferre the other notion, 1. that *Hesychius* renders χαείντα, *good*, or *gracious*, by καλὰ, κεχαριτωμένα, distinctly pitching on that notion of it, and perhaps where we read κεχαρισμένος, ἄριστος, φιλοφρονέστατος, μὴ χαρεὶς (I suppose χάριτος) πάντα ποιῶν, *an excellent*, *lovely person*, *that doth all things with a grace*, it may be a false print for κεχαριτωμένος, (as that book is very full of such faults) 2^ly, *Ps.* 18. 26. where the Hebrew reads עִם חָסִיד תִּתְחַסָּד, & the *Septuagint* μὴ ὁσίῳ ὁσιωθήσῃ, *with the merciful thou shalt be merciful*, the *Greek Scholiast* reads μὴ κεχαριτωμένῳ χαριτωθήσῃ, *with the gracious thou shalt deal gratiously*. Thirdly, this word is used once in the *Son of Syrach*, c. 18. 17. and by us rendered rightly a *gracious man*. Fourthly, the word here is not only by the vulgar Latine rendred, *gratiâ plena*, *full of grace* or *goodness*, but in like manner by the Syriack also. And in this notion of χάρις we have γυνὴ εὐχάριστος, *a gracious woman*, *Prover.* 11. 16. (as perhaps on the contrary ἀχάριστος *ungratious* 2 *Tim.* 3. 2.) מלֵאת טִיבוּתָא *full of grace* or *goodness*; which phrase in Syriack and Chaldee signifies no more, then *very good* or *gracious*, so *Act.* 9. 33. πλήρης ἀγαθῶν ἔργων, signifies a *very good* woman, *diligent*, *laborious*, (that *wrought many good things* v. 39. in a peculiar notion of the phrase *good works*, for diligent in the calling, see Note on *Tit.* 3. a.) as among the Hebrews מְלֵא חַיִל *full of beauty*, signifies very handsome; so μεστοὶ ἀγαθωσύνης *Rom.* 15. 14. *full of goodnesse* is very good; and in * *Philo.* μεστὸς φρονήματος καὶ ἀνὴρ (as, πλήρης σοφίας *Act.* 6. 3.) *a man full of wisdome*, that is a very wise man, and πλήρης πίστεως *Act.* 6. 5. an eminent believer. And if the word be thus rendred, 'tis then a fit forme of a salutation, such as κράτιστε Θεόφιλε *ô most excellent Theophilus*, v. 3.

* *in lig. ad Cajum p.* 774. F.

l. ὁ κύριος μετὰ σοῦ.

Ib. *Lord*, &c.] This speech of the Angels is by him delivered in form of a salutation (see v. 29.) χαῖρε σὺ *Hail*, &c. and so these words that immediately follow, being part of the ἀσπασμὸς, *salutation*, seem most fitly rendred by way of prayer or benediction, *The Lord be with thee*, *Blessed art thou*, &c. Thus κύριος μεθ' ὑμῶν, is generally used, *the Lord be with you*, and χάρις μεθ' ὑμῶν, *grace be with you*, and the like formes of Christian salutation.

m. ἐν ταύταις ταῖς ἡμέραις

V. 39. *In those daies*] The phrase ἐν ταύταις ταῖς ἡμέραις, *in these daies* hath for the most part a peculiar signification, differing from ἐν ἡμέραις ἐκείναις *in those daies*. The latter signifies an indefinite time, sometimes a good way off, but the former generally denotes a certain time then present, instantly, *then*, at *that time*; so here that which is said of *Maries* going to *Elizabeth*, was sure immediately after the departing of the *Angel* from her, and therefore 'tis said she *rose up* μετὰ σπουδῆς, *very hastily*. So v. 24. μετὰ ταύτας τὰς ἡμέρας, that is, immediately, *Elizabeth conceived*, so c. 6. 12. ἐν ταῖς ἡμέραις ταύταις, that is, *then*, at *that point* of *time*, *he went out to the mountain*, See c. 23. 7. c. 24. 18. *Acts* 1. 5. c. 11. 27. & 21. 15.

n. προφητεύω

V. 67. *Prophecyed*] *To prophecy* is a large word, and besides the *foretelling* of *future* events, which is the ordinary notion of it, it signifies secondly to *worke Miracles*, as when 'tis said of *Elisha*'s body, that being *dead* it *prophecyed*, *Eccles.* 48. 14. referring to the miracle that it wrought, in raising the dead body, that was put into *Elisha*'s grave, 2 *Kings* 13. 21. thirdly, to declare the will of God to any, by *revelation*, or mission from him. Thus *Sybilla* l. 1. προφητεύσω τὰ ἔκπαγλα, Ὁπποσα πεὶν γέγονεν, ποσὰ δ' ὄψιν, ὁπποσά τε μέλλει, *I will prophecy all things that are past, present, and to come.* Adding, πρῶτον δὴ κέλεταί με λέγειν Θεὸς, and *first God commands me to say* ——professing to doe it from God. So the author of *Synopsis Prophetiarum*, Τῶν προγεγονότων ἢ γνῶσιν ἐκ θεοῦ τις λαβὼν προφήτης λέγεται, *Any that receives knowledge from God of things past is called a Prophet.* So * *Chrysostome*, Ὁ προφήτης ἑρμηνευτής ἐστιν, ἀλλὰ τοῦ θεοῦ. *A Prophet is no more but an interpreter, but that of God.* And *Grammarians* have observed that the word naturally signifies no more, then this of *speaking from*, or in the *stead* of *another*, that is, of God; as a *Proconsul* is he that supplies the *Consuls* place, πρὸ in Composition being all one with ὑπὲρ. So the Poets were said to be the Prophets of the *Muses*, as in *Pindar* μαντεύομαι μοῖσα προφατεύσω δ' ἐγὼ *Let the Muse inspire and I will prophecy.* And in *Theocritus*,

* Tom. 3 p. 485. l. 42.

Μουσάων δ' ἁλίσια τέκεν ἱερὸς ἀοιδήτας,

the sacred Prophets of the Muses, that speak under them, or as they are inspired and directed by them. In which sense as *Christs* Prophetick office consisted in revealing the will of God to the world, so all that have in any degree done the like are styled Prophets, all that have taught men their duties towards God, and Men; Thus among the Heathens, the Divines which told men what they ought to doe, their Priests, or religious persons were called *Vates*, *Prophets*. And even their Poets which ordinarily reprehended their vices,

are

are by S. *Paul* called ἴδιοι προφῆται *their owne Prophets*, *Tit.* 1. 12. For although of that *Epimenides* it be true, that he is ordinarily by the heathens called θεῖος ἀνὴρ and προφήτης *a divine man*, and *a Prophet*, and that his book is called χρησμοὶ *Oracles* or *Prophecies*, yet is this rather a confirmation of this use of the word *Prophet*, for those which teach men their duty; for of this *Epimenides* saith *Diodorus Siculus lib.* 5. that he was θεολόγος *a divine*, and *Plutarch in Solon*, that he was θεοφιλὴς καὶ σοφὸς περὶ τὰ θεῖα, to the same purpose; and *Aristotle Rhet.* l. 3. c. 17. saith expresly ὁ περὶ τῶν μελλόντων ἐμαντεύετο *he prophecyed not of things to come*. And thus *Glaucus* (among the ancient Mythicall writers) that directed men the way in their navigation, ὡς δεῖ ποιεῖσθαι τὸν πλοῦν *how they were to order their voyage*, was by them called θαλάσσιος μάντις, *the sea-prophet*. Thus when *Exod.* 7. 1. *God said to Moses, I have made thee a God to Pharaoh, and Aaron thy brother shall be thy Prophet*, The meaning is, that what God had or should command *Moses*, *Moses* should (as God to a Prophet, the Oracle to the προφήτης) deliver to *Aaron*, concerning *Pharaoh*, and *Aaron* should goe, as a Prophet sent from God and deliver it to *Pharaoh*; *he shall be thy spoaksman, he shall be to thee in stead of a mouth*, *Ex.* 4. 16. Fourthly, it signifieth to *expound*, or *interpret Scripture*, as 1. *Cor.* 14. 1. *Desire spirituall gifts, but specially that ye may prophecy*, and v. 3. *he that prophecyeth, speaketh to edification*, &c. So v. 4, 5, 6, 22, 24, 28. 31, 32. Fifthly, 'tis sometimes set to signifie *wild*, *raving*, *mad behaviour*, or speaking such as the ἔνθεοι or *enthusiasts* among the Heathen, men possess'd with *diabolical furies*, were wont to use: so when the *evill spirit came upon Saul, he prophecyed in the midst of the house*, 1 *Sam.* 18. 10. and in the same rage or fury *cast the javelin at David* v. 11. The reason of this is clear, v. 12. because Prophets did ordinarily both speak and act in a manner farre distant and remote from the ordinary practice of other men, used strange language, strange motions and agitations of the body, and accordingly were by many that looked on them thought to be mad. So the Prophet sent by *Elisha* to anoint *Jehu*, is called *this mad fellow* 2 *Kings* 9. 11. Sixtly, it signifies *singing* and *praising God*, forming of divine hymnes, and singing them to God. So 1 *Sam.* 10. 5. *Thou shalt meet a company, a colledge or covent of Prophets coming down from the high place with a Psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophecy*, (where the *Chaldee paraphrase* reads, *shall sing*) *and the spirit shall come on thee, and thou shalt prophecy*, (where the *Chaldee* hath, *and thou shalt praise with them.*) So 1 *Chron.* 25. 1. *David seperates the sons of Asaph, Heman, and Jeduthun, who should prophecy with Harpes and Psalteries and cymbals.* And so 'tis possible it may be, *Numb.* 11. 25. where 'tis said of the seventy, that *they prophecyed and did not cease*; for as 1. *Sam.* 10. 6. *Sauls prophecying* was to be an effect of the *Spirit of God coming upon him*, and was a signe of his being set a part by God for the Kingly office, and furnished with abilities for it which is call'd *turning him into another man*; so *Num.* 11. 15. *God takes of the spirit that was upon Moses*, that is, the Spirit of government, wherewith he was indued, and *gave it unto the Seventy, and when the Spirit rested upon them, they prophecyed*; whereas the other circumstances agree, the giving them the Spirit, and fitting them for their office by that means, so the evidence of it, their prophecying may agree also, though wherein their prophecying consisted is no where defined in Scripture. This onely is unquestioned, that it was some extraordinary act, a testimony that the Spirit of God in some extraordinary manner rested upon them, and as such, was discernible to all (in like manner as was *Sauls stripping off his clothes and lying down naked*, 1 *Sam.* 19. 24.) and so fit to authorize them in the eyes of others, as by a miracle, and to declare to all that they were assumed to this office. And to this notion of *prophecying* must this place be interpreted, *Zacharias was filled with the holy Ghost and prophecyed*, was stirred up in an extraordinary manner by the Spirit of God, to compose this divine hymne following, the *Benedictus*, saying, *Blessed* &c. And so, 1 *Cor.* 11. 5. *Every woman praying or prophecying*, Where speaking of the Church, wherein *the woman is not permitted to speake* c. 14. 34. 'tis apparent that prophecying cannot be taken for interpreting of Scripture, and so it remains that it signifie this of *singing hymns* in the *Church*, which is fitly joyned with *praying*. What is here said of his being *filled with the holy Ghost*, (as before of *Elizabeth* also, v. 51.) is no more then being indued with the Spirit of God (see note k.) incited by somewhat higher then his owne spirit, the Spirit of God enabling him to make this hymne. So when the Spirit descended with the gift of tongues, they were *filled with the holy Ghost*, *Acts* 2. 4.

V. 69. *Horne of salvation*] The word *Horne* hath divers notions in the *Scripture*, first it signifies *power*, κέρας σωτηρίας. or *strength*, because the hornes being the weapons of beasts, their strength or ability of hurting others is said properly to consist in them. So *Lam.* 2. 3, 17. *he hath cut off all the horne of Israel*, and, *set up the horne of thine adversaries*; so *Jer.* 48. 25. *the horne of Moab is cut off, and his arme is broken*, the horne being the beasts best instrument of defence, as the arme is the mans; so *Mich.* 4. 13. *I will make thy horne Iron, and thou shalt beat in pieces many people*, that is, I will give thee great power; so *Ezech.* 29. 21. *I will cause the horne of the house of Israel to bud forth*, they shall have some considerable strength again; so *the hornes of the wicked and the righteous*, *Psal.* 75. 10. are their power. Secondly, it signifies *honour, glory, triumph*, as when the *horne* is said to be *lifted up*, or *exalted*, *Psal.* 75. 4. 89. 24. 112. 9. Thirdly from the union of both these, it signifies *Regal power*, the *honours* and *power* of a *King*, so *Zach.* 1. 18. *Dan.* 7. 7, 8. and *Rev.* 13. 1. the *four*, and the *seven*, and the *ten hornes* are confess'dly so many Kings. And this seems to be the importance of the word in this place, where the *house of David* being the regal family, and the word *Saviour* denoting him that is the ruler, or leader, or Prince of the people, (*thou* gavest them *Saviours*, *Neh.* 9. 27. i.e Rulers, Judges; and, *Saviours shall come up*, (*Obad.* 21.) & *the kingdome shall be the Lords*) *the horne of salvation in the house of David* will denote the kingdome *of Christ*, that spirituall one which is *not of this world*, or rather *Christ* (*in concreto*) under the notion of a King. Thus *Psal.* 18. 2, among the titles given to God (upon his *delivering David from the hands of his enemies*, as here for the *redeeming us from the hands of all that hate us*, v. 71.) this is one *the horne of my salvation*, that is, my King, and Saviour; and this is agreeable also to that other part of the period, ἤγειρεν ἡμῖν, *he hath raised up, to*, or *for us*, that of *raising up* belonging to persons advanced by God to any office of King, or Prophet, (see *note* on *Acts* 13. g.) particularly of *Christ* to his Kingdome, *Acts* 2. 30. *God had sworne that he would from the fruit of Davids loynes according to the flesh raise up the Christ to sit on his throne*, which is distinctly parallel to this.

V. 70. *The world*] עולם signifies an *age*, and in the New Testament most commonly is used in a general αἰών. p. sense, not for the *age* of a *man*, nor again for an *hundred years*, but for an *age* of the *world*, or some eminent part in the division of that. Now the World is divided two wayes, either into the age before the *Messias*, and the age of the *Messias*, or into the age of this world, and of the world to come after the day of doom. Accordingly the word עולם is used sometimes for the first part of the first division, for the first estate, beginning at the

the beginning of the world, and reaching to the end of the Jewiſh common-wealth. Thus is the phraſe מן העולם *à ſeculo*, ordinarily uſed, and accordingly ἀπ' αἰῶνος here, to note that general *age from the beginning of the world*, of which the Jewiſh ſtate was an eminent part, under which prophecies had been allowed by God to this people. And it being reſolved by the Jews that there was to be another age (beſide that firſt) which they call *the age of the Meſſias* (ſee Note on *Mat.* 24. c.) or *the age to come*, they are wont to uſe the phraſe לעולם ועד עולם (or ſometimes for brevity ſake לעולם ועד which the *Septuagint* render εἰς τὸν αἰῶνα καὶ ἔτι, and ſometimes εἰς τὸν αἰῶνα καὶ ἐπέκεινα, *to age and yet farther*, or *to age and afterward*,) *in ſeculum & ſeculum, to age and to age*, meaning thereby both theſe ages, the then preſent, and that other then to come, the age of the *Meſſias*. Thus have we interpreted the word αἰὼν *age Mat.* 24. 3. in a diverſe ſenſe from that which belongs to it *Mat.* 28. 20. In the former to ſignifie the Jewiſh ſtate, in the latter the ſtate of the world under the *Meſſias*. And in that notion I ſuppoſe it is, that the Goſpel of *Chriſt* is called εὐαγγέλιον αἰώνιον, *Rev.* 14. 6. *the Goſpel of that age* of the *Meſſias*, the Chriſtian faith, which was to endure till the *end* of the *world*, *Mat.* 12. 32. note l. Sometimes again the word αἰὼν ſignifies the firſt number of the ſecond diviſion, *this world*, from the creation till the day of doom, as *Luk.* 20. 34. οἱ υἱοὶ τοῦ αἰῶνος τούτου *the children of this age*, the men of this world (oppoſed to καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν *thoſe that are vouchſafed participation of that other*,) *do marry*, &c. and ſo in many other places. And ſo likewiſe for the ſecond part of the ſecond diviſion, the *ſtate after this life*, that of another world, ordinarily call'd αἰὼν ἐρχόμενος, and αἰὼν ἐκεῖνος *the world to come*, and *that world* or *age*, it is oft call'd αἰὼν ſimply alſo, as *Joh.* 6. 51, 58. *he ſhall live* εἰς τὸν αἰῶνα, which we render *for ever*, or *to that age to come*, which is eternal. And from this notion of the word αἰὼν] it is peculiarly, that the word αἰώνιος commonly ſignifies *eternal*, including both *this* world and that other. This eternal future ſtate was, it ſeems, denied by the *Sadducees*, and thereupon it is the obſervation of the Jews, that after *Ezra's* time it was appointed, that at the end of benedictions in the Temple, the phraſe לעולם *in ſeculum* ſhould be changed into מן העולם ועד העולם *from age to age*, i. e. from this age to the next. So we find it in c. 9. of *Cod. Berachoth*, &c. כל חותמי ברכות *In all the concluſions of benedictions they were wont to ſay* מן העולם *from age*; *But when the Sadducees perverted this form of ſpeech, and ſaid that there was but one age, they appointed that the form ſhould be from age and to age.* And though perhaps this latter form be before *Ezras* time to be met with in the Hebrew writings, yet, it ſeems, twas not in their formes of benedictions in the publick ſervice, and there it was probably inſerted on that occaſion. And an abbreviate of that form it is which the Chriſtians have delivered to them by *Chriſt*, *Mat.* 6. 13. *thine is the kingdom, the power and the glory* εἰς τοὺς αἰῶνας *to both ages*, the preſent and the future, which we according to ſenſe render *for ever and ever*, i. e. for this world (which is one *for ever*,) and for the next (which is another *for ever*.) This is more largely ſet by the *Apoſtle*, *Gal.* 1. 4. εἰς τοὺς αἰῶνας τῶν αἰώνων, *to the ages of ages*, but yet more amply in the antient Church, which added that ſecond verſicle to the *doxologie* [*As it was in the beginning* (i. e. מן העולם *from the age*, from the *beginning* of the *world*, as ἀπ' αἰῶνος here ſignifies) *is now, and ever ſhall be, world without end*] i. e. now, in this world, and לעולם *to that world*, which ſhall never end.

V. 74. *Grant*] The word δοῦναι with an Infinitive mood after it (as here δοῦναι λατρεύειν) is, according to the ſenſe of it, to be rendred, as if the word *power*, or ſomething elſe like it, were to be underſtood; ſo often in the *Revelation*, as c. 2. 7. and 17. δώσω φαγεῖν, *I will give to eat*, or *drink*, i. e. power to do ſo, c. 3. 21. δώσω καθίσαι, *I will give* the *priviledge*, or *favour*, *to ſit*. So the Paſſive ἐδόθη in like manner c. 6. 4. ἐδόθη λαβεῖν, c. 13. 7. ἐδόθη ποιῆσαι, and v. 15. ἐδόθη δοῦναι, *it was given to receive*, to *do*, to *give*, and ſo c. 16. 8. and 19. 8. where the word ἐξουσία *power*, or the like, is clearly underſtood, which in many other places is expreſs'd, c. 9. 3. c. 6. 8. c. 15. 5, 7. &c. and ſo the former part of the 74. *ver.* being read, as it were, in a *parentheſis*, the ſenſe will be perſpicuous, *The oath which he ſware to Abraham our father, that he would give us power to ſerve him in holineſſe*, &c. And ſo, beſide the explication of that oath made to *Abraham* (which hath from this paſſage been explain'd in * another place) here will be obſervable alſo the alluſion of this whole paſſage to the names of the *Baptiſt*, and his parents. For the meaning of *Zachary* is *the remembrance of God*, and to that referres his μνησθῆναι διαθήκης *Gods remembring his covenant*, v. 72. *Elizabeth* ſignifies *the oath of God*, and to that referres ὅρκον ὃν ὤμοσε, *the oath which he ſware*. And *John* ſignifies the *free gift*, or *grace*, *of God*, and to that referres the δοῦναι, *the giving* deliverance and grace to ſerve him in ſincere holineſſe, &c. the grace of Juſtification, Sanctification, and Perſeverance.

* *Prakt. Cat.* l. 1. ſect. 2.

Ib. *Without fear*] That the word [ἀφόβως *without fear*] referres to our enemies, in whoſe power before we were, appeares by the diſtinct mention of them in the next words, and therefore it cannot with any ſenſe be applied to the excluding that fear of our danger, which is founded onely in our ſelves, our own negligences, or miſcarriages. And that it is to be joyned with ῥυσθέντες *being delivered*, and not with λατρεύειν *ſerving*, is not onely apparent by many antient Copies, which ſo joyn it without any *comma* betwixt ἀφόβως and ἐκ, and by *Irenæus* l. 3. c. 11. reading it, *Nobis ſine timore ereptis, ſervire in ſanctitate, us being delivered without fear, to ſerve him in holineſſe*, and * *Titus Boſtrenſis* ἐπειδή τινες πολλάκις ῥύονται —— μὴ φόβῳ ᾖ, διὰ τοῦτό φησι τὸ δοῦναι ἡμῖν ἀφόβως —— ῥυσθῆναι, *becauſe ſome oft times are delivered from the hands of enemies, but with fear, therefore he ſaith, that he gives us to be delivered without fear, adding* διὰ τῆς χριστοῦ ἐπιδημίας πεπίστευκεν ἡμᾶς ἀφόβως —— ῥυσθῆναι, *for Chriſts coming cauſed us to be without fear delivered*, οὐ γὰρ ᾐσθόμεθα τῆς ἐπιβουλῆς ἐχθρῶν, *for we felt not, had no apprehenſion of, the treachery of our enemies*, ἀλλ' ἀιφνίδιον ἥρπασεν ἡμᾶς, &c. *but he preſently ſnatch'd us out, and transferr'd us from them into his own lot and portion*, διὸ, &c. *which layes the obligation on us* (as on thoſe that are now become *his*) *to ſerve him in holineſſe and righteouſneſſe*, &c. but alſo by the nature of the word [ἀφόβως *without fear*] in the tranſlatours of the Old Teſtament, in that onely place, where 'tis uſed, *Prov.* 1. 33. ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ, *he ſhall reſt without fear from all evil*, which is an explication of the *dwelling ſafely*, that immediately preceded. And this according to the notion of φόβος *fear* among the ſacred writers, not for the paſſion it ſelf, but for the object of it, as 1 *Pet.* 3. 14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, where the word φόβος ſignifies *whatſoever formidable object*, which the οἱ κακώσαντες v. 13. *malitious perſons* can bring upon them. So alſo in humane writers, in * *Lucian*, τίς ἐλπὶς τοῦ φόβου; where as ἐλπὶς is *fear*, ſo φόβος is *of danger*. And ſo in *Alex. Aphrodiſ.* φόβος ἀπειλούμενος ὑπὸ τυράννου, *the terror* or *terrible things threatned by the tyrant*. So in * *Menander*

Γυνὴ λέγουσα χρὴ δ' ὑπερβάλλων φόβος.

* *in tyrannicid.* p. 400.

* *ap. Stob.* p. 433.

A fair-ſpoken woman is exceeding great fear, i. e. is very much to be *feared*, a great *danger*. So *Iſa.* 8. 12. whence that place of S. *Peter* is taken, where the Greek hath φόβος αὐτῶν, *his fear* or *terror*, the Hebrew hath מוראו, which notes the *formidable object*, not יראה which

q. Διὰτας λατρεύειν,

Ἀιώνιον εὐαγγέλιον.

Ἀφόβως ῥυσθέντες

Φόβος

εἰς τοὺς αἰῶνας

which signifies the passion, and presently it followes Κύριος ἔσται σοι φόβος, *the Lord shall be thy fear*, i. e. the object of it, and so he is called the *fear of Isaac*. Thus is φόβος] also the *thing* that is *feared*, *Prov.* 3. 25. as appeares by the ὁρμαὶ ἀσεβῶν, *the incitations of wicked men*, that follow to explain φόβος. So perhaps εὐλάβεια *Heb.* 5. 7. may signifie the thing against which he prayed, and from which he was delivered. And thus ἀφόβως will be directly all one with ἀκινδύνως *without danger*, as *Wisd.* 17. 4 ἀφόβως διαφυλάττειν, *to preserve safe*, and so 1 *Cor.* 16. 10. where the Apostle speaking of *Timothy*, bids them see, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς *that he may be safely with them*, or ἐν εἰρήνῃ v. 11. *peaceably*. The same thing is expres'd by the *translatours* of the *Old Testament*, by ἐπ' ἐλπίδι *Psal.* 4. 8. *Prov.* 1. 33. not as 'ελπὶς notes *hope*, or *expectation of future good*, but as 'tis opposite to our present notion of φόβος, and imports *safety*. And this observation might be extended to many other words in the Scripture, which seem to denote actions, affections, or faculties, but are used for the objects of them, as θέλημα Θεοῦ, *the will of God*, 1 *Thess.* 4. 3. the things which Gods wills, ἐλπὶς *hope*, *Rom.* 8. 24. the things hoped for, πίστις *faith*, *Rom.* 4. 14. and in many other places, where it signifies the doctrine of the Gospel, the thing to be believed. So λύπη *sorrow* for *calamity*, 1 *Pet.* 2. 19. (and therefore, saith *Hesychius*, λύπη *sorrow* is βλάβη and ἀπώλεια, *hurt* and *destruction*, and πένθος *mourning* is, saith he, συμφορὰ *calamity*) and from thence λυπεῖσθαι *to be wounded*, *Rom.* 14. 15. and πενθεῖν not *to mourn*, but to use such asperity as will cause mourning, 2 *Cor.* 12. 22. But this by the way. I shall only adde that by Analogie of Scripture, it no way appeareth that *fear* is to be excluded from our serving of God, but rather that it is a good powerful motive to it, and so is called *the beginning of wisdome*, and a wholsome companion of it, and therefore we are commanded to *work out our salvation with it*.

Εὐλάβεια. Ἐλπὶς Πίστις Λύπη

f. Ἀνατολὴ

V. 78. *Day-spring from on high*] That ἀνατολὴ is here the title of *Christ*, there is no question, whether it be literally to be rendred the *East*, or the *rising of the sun*, that *sun of righteousnesse*, *Mal.* 4. 2. And this title seems formerly to have been bestow'd on him, *Zach.* 3. 8. and 6. 12. ἰδοὺ ἀνὴρ, ἀνατολὴ ὄνομα αὐτῷ. *Behold the man whose name is the East*, or *rising of the sun*, as *Justin Martyr* cites it *dial. cum Tryph.* p. 105. For which we ordinarily have, *whose name is the Branch*. The Hebrew צמח signifies *oriri* to *rise* or *spring*, and that may be applied to a branch that sprouts out of the tree, but so also it belongs to the rising sun, and accordingly signifies also *lucere*, to *shine*, and *Heb.* 1. 12. the *brightnesse* is in the Syriack *Tsemach of his glory*. And if ἀνατολὴ in *Zachary* be not a quite distant thing from the same word here in this other *Zachary*, it must then needs be in this other sense, for that here it is so, appeares by that which followes, both of *visiting*, and *giving light to them that sit in darknesse*. And so it may well be read out of that Prophet too, ch. 6. 12. not, *he shall grow* or *branch up*; (referring to the word *Branch*, but) *he shall rise up*, ἀνατελεῖ, or, as צמח signifies, *shine out from under him*. Hence is it that where ἀνατολὴ *the East* is used in other places of Scripture, some of the *Greek Scholiasts* have still applied it to *Christ*. As *Bar.* 4. 36. Περίβλεψον πρὸς ἀνατολάς, *look toward the East*, i. e. saith *Olympiodorus*, πρὸς τὴν τῆς δικαιοσύνης ἥλιον τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, *to the Sun of righteousnesse, our Lord Jesus Christ*. And *Jer.* 23. 5. *I will raise up unto David* צמח צדיק ἀνατολὼ δικαίαν in the *Septuagint*, *the righteous East*; *Severus* renders it τὸν Χριστὸν τὴν δικαιοσύνης ἥλιον, *Christ the Sun of righteousnesse*. And from hence perhaps it is that *Tacitus hist.* l. 5. at the destruction of *Jerusalem*, saith that some on that occasion remembred *antiquas Sacerdotum literas*, *the antient writings of the Priests*, which foretold *eo ipso tempore fore ut valesceret Oriens*, *that at that very time it should come to passe*, *that the East should prevail*, i. e. *Christ*, *cujus nomen est Oriens*, *whose name is the East*, meaning all this while by the *East*, that *Orient* or *rising Sun*, and not the point, from whence he riseth. To which purpose also may applied that of *Philo* περὶ συγχυσ. διαλ. Τὸν πρεσβύτατον υἱὸν ὁ τῶν ὅλων πατὴρ ἀνέτειλε, *the Father of all things sent him forth* (in the word from whence the *original* ἀνατολὴ comes) *his most ancient son*, *or first born*.

f. Σκιὰ θανάτου

V. 79. *Shadow of death*] What is the meaning of this figurative speech, *the shadow of death*, will be best conjectured by comparing it with *Psal.* 23. 4. *though I walk thorow the valley of the shadow of death*, &c. There making *God* his *shepheard* v. 1. he compares himself to a *sheep*, which feeds sometimes upon an hill, sometimes in a valley, and again may be supposed to be in danger of Wolves, or else free from that danger. The hills being the highest, have all the light and warmth of the sun upon them, and the valleyes contrariwise that are shaded by the hills have much lesse of that warmth or light, and being also more subject to incursion of Wolves then the hills were, (where their coming would be more discernible) this is there the meaning of, [*the valley of the shadow of death*] a gloomie vale of danger of the utmost evil. Proportionably here (in a spiritual sense) *the shadow of death* is a state of sin, and ignorance, want of light, or knowledge, and want of warmth, or grace, the description of the state under the Law, which afforded neither of these in any proportion to what is now done by *Christ*, and so left men in a dangerous condition, till *Christ* was thus pleased to shine upon them, and thereby to rescue them out of it.

CHAP. II.

Paraphrase.

a. b. 1. Augustus the Roman Emperour, that all persons in the Roman Empire should have their names and conditions of life and estate set down in court-rolls, &c. according to their families.

2. was sent Procurator into Syria (under which province Palæstine was) to enrol that part of the Empire. note b.

3. to the city where their Ancestours were born, and so these to the city where David was born, from whence they came, ver. 4.

4. And so though Ioseph dwelt in Galilee in the city Nazareth, he was forced to go into Iudæa,

c.

1. AND it came to passe in those dayes that there went out a decree from [Cæsar Augustus, that [a] all the world should be [b] *taxed.]* * enrolled.

2. (And * this taxing was first made when Cyrenius [was governour of Syria.)] * this first enrolling was

3. And all went to be taxed every one [into his own city.]

4. And Joseph also went up from Galilee out of the city of Nazareth into Judæa] unto the city of David, which is called Bethlehem, (because he was of the house and linage of David)

5. To be taxed with Mary his espoused wife, being great with child.

6. And so it was that while they were there, the dayes were accomplished that she should be delivered.

7. And she brought forth her first born son, and wrapped him in swadling clothes, and laid him in * a [c] manger, because there was no room for them in the Inne. * the stable

8. And

* watching the watches of the night over their flock.

8. And there were in the ſame countrey ſhepheards abiding in the field * keeping d watch [over their flock by night.]

8. by turns over their flock, ſome one watch of the night, ſome another. d.

9. And lo, the Angel of the Lord came upon them, and the glory of the Lord ſhone round about them,] and they were ſore afraid.

9. And an Angel of God appeared to them in a ſhining cloud, ſignifying God's eſpecial ſignal preſence there, (See note on Mat. 3. k.)

10. And the Angel ſaid unto them, Fear not, for behold I bring you good tidings of great joy, which ſhall be to all people.

11. For unto you is born this day in the city of David a Saviour, which is Chriſt the Lord.]

11. For the Meſſias or God incarnate is this day born in Bethlehem Davids city.

12. And this *ſhall be* a ſign unto you,] Ye ſhall find the babe wrapped in ſwadling clothes, lying in * a manger.

12. And by this you ſhall diſtinguiſh this child from all others,

* a ſtable, ſee note c.

13. And ſuddenly there was with the Angel a multitude of [the heavenly hoſt, praiſing God, and ſaying,]

13. Angels, ſo farre from envying this dignity of mans nature, that they congratulated it, and thereupon ſang this hymne,

14. Glory to God in the higheſt, and on earth * e peace, good will towards men.]

14. God be glorified by them which are in the higheſt heavens, the Angels, &c. becauſe of that peace which this birth of Chriſt hath brought on the earth, and becauſe of that favour, mercy, reconciliation of God toward men, which is wrought thereby, or becauſe of that reconciliation of God toward thoſe that are found ſincere before him. e.

* or peace toward men of good wil, or of his good liking, for the Kgs Ms. and the antient Gr. and Latine read *in hominibus conſolationis*, and ſo many of the antient fathers.

15. And it came to paſſe, as the Angels were gone away from them into heaven, the ſhepheards ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſſe, which the Lord hath made known unto us.

16. And they came with haſt, and found Mary and Joſeph, and the babe lying in a * manger.

17. And when they had ſeen *it*, they made known abroad the [ſaying which] was told them concerning this child.

17. whole ſtory of all that

* ſtable.

18. And all they that heard *it* wondred at thoſe things which were told them by the ſhepheards.

19. But Mary kept all theſe things [and pondered *them* in her heart.]

19. comparing them one with another in her private meditation, without ſpeaking of them to any.

20. And the ſhepheards returned glorifying and praiſing God, [for all the things that they had heard and ſeen, as it was told them.]

20. for the real completion of all thoſe things which were firſt told them by an Angel, and then heard and ſeen by themſelves.

21. And when eight dayes were accompliſhed for the circumciſing of the child, his name was called Jeſus, which was ſo] named of the Angel before he was conceived in the womb.

21. And when the eighth day was come, wherein 'twas the law and cuſtome for children to be circumciſed and named, he was circumciſed, and his name impoſed on him, which was Jeſus, according as he had been

22. And when the dayes of her purification according to the law of Moſes were accompliſhed, [they brought him to Jeruſalem to preſent *him* to the Lord,]

22. they brought him, as their firſt-born, to preſent him to the Prieſt, and then to redeem him, as Num. 18. 15. is appointed,

23. (As it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord.)]

23. (According to that law given to the Jews, that as the firſt-born male of other creatures, ſo the firſt-born ſon (in remembrance of Gods ſlaying all the firſt born of the Ægyptians, to deliver them) ſhould be conſecrated to God, Exod. 13. 3. and ſince the Levites were by God taken in ſtead of the firſt-born, it is to be redeemed, Num. 3. 12. & 46.)

24. And to offer a ſacrifice according to that which is ſaid in the law of the Lord, a pair of turtle doves, or two young pigeons.]

24. And then for her own purification after child-birth, Lev. 12. 6. to offer her pair of turtles, being not able to offer a lamb (which is an argument that the Magi had not yet brought their preſents, Mat 2. 11.) according to the commandement of God, that he which is not able to bring a lamb ſhall bring a pair of turtles, &c. Lev. 12. 8.

25. And behold, there was a man in Jeruſalem, whoſe name *was* Simeon, and the ſame man *was* [juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him,]

25. an upright and godly man, looking for, and expecting the coming of the Meſſias, ſee v. 38. whether in a ſpiritual onely, or (as moſt expected) in a temporal kingdom, to reſtore their liberty to the Jews.

26. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt.]

26. And he had received revelation from the holy Ghoſt, that before he died, the Meſſias ſhould come, and he ſhould ſee him.

27. And he came by the Spirit into the Temple, and the parents brought in the child Jeſus to do for him after the cuſtome of the Law.]

27. And at this very time he came by the guidance and dictate of the Spirit, into the Temple, and when Joſeph and Mary brought in Jeſus, to perform thoſe things which were according to the law uſual to be done.

28. Then took he him up in his armes and [bleſſed God and ſaid,]

28. recited this hymne,

29. Lord now letteſt thou thy ſervant depart in peace according to thy word.]

29. Lord now thou haſt fulfilled thy promiſe revealed to me v. 26. I am heartily content to die.

30. For mine eyes have ſeen thy ſalvation,]

30. For I have with theſe fleſhly eyes of mine beheld the Meſſias,

31. Which thou haſt prepared before the face of all people,]

31. Whom thou haſt ſo long promiſed, and at laſt exhibited in the ſight of all the congregation,

32. A light to lighten the Gentiles, and the glory of thy people Iſrael.]

32. A light afforded to the Gentile world Iſa. 49. 6. to reveal to them Gods righteouſneſſe (or the way of living which will be acceptable to God) Pſal. 116. 18. and (after he hath reformed the religion of the Jews, taught them the ſubſtantial in ſtead of the Ceremonial obſervances) to bring the Gentiles to the receiving of that religion, and ſo to bring much glory and honour to that nation, to thoſe at leaſt that do receive him, or in caſe they will do ſo.

33. And Joſeph and his mother marvailed at thoſe things which were ſpoken of him.

34. is appointed by God to be a means of bringing puniſhment and ruine upon all obdurate impenitents, and on the other ſide to redeem, reſtore, recover thoſe that will be wrought on by him, throughout all this people; and he ſhall be vehemently oppoſed, ſo holy and ſevere in his precepts and practiſe, that he ſhall be a butt or ſign, ſuch as are mention'd Iſa. 8. 18. a mark for all obdurate ſinners to ſet themſelves againſt,

34 And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this *child* [is ſet for the fall and riſing again of many in Iſrael, and for a ſign which ſhall be ſpoken againſt,]

f. 35. (And that oppoſition ſhall bring upon thee either death it ſelf, or ſome ſore affliction,) that the machinations and deſignes of men, (ſee note on Mat. 15. e.) which are now kept ſecret, may come forth, and be diſcovered by their dealings with him, by the judgments which they paſſe upon him, ſome receiving him as the Meſſias, others not. See note on Rom. 8. f.

35. (Yea a [f] ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.]

36. very old, and had lived in the matrimonial eſtate but ſeven years, unto which ſhe came a pure virgin.

36. And there was one Anna a propheteſſe, the daughter of Phanuel, of the tribe of Aſer, ſhe was [of a great age, and had lived with an husband ſeven years from her virginity.]

g. 37. And being now a widow of about 84 years old, ſhe conſtantly frequented the Temple (ſee note on Act. 1. d.) and performed all acts of piety, praying and faſting conſtantly, at the preſcribed and accuſtomed ſeaſons of performing thoſe duties, faſting twice a week (ſee c. 18. 12.) and obſerving the dayly houres of prayer.

37. And ſhe *was* a widow of about fourſcore and four years, which departed not from the Temple, but [g] ſerved *God* with faſtings and prayers night and day.]

38. ſang an hymne to him, and expreſſly affirmed him to be the Meſſias, and this ſhe did to all thoſe in Jeruſalem which expected the coming of the Meſſias. See v. 25.

38. And ſhe coming in at that inſtant [gave thanks likewiſe unto the Lord, and ſpake of him to all them, that looked for redemption in Jeruſalem.]

39. they returned to Bethlehem, and there continued, till they were warned to remove into Ægypt, Mat. 2. 14. from whence returning they came to their own dwelling at Nazareth in Galilee, Mat. 2. 23.

39. And when they had performed all things according to the Law of the Lord, [they returned into Galilee to their own city Nazareth.]

40. And Jeſus grew in ſtature of body and faculties of mind (his divine Spirit aſſiſting and ſtrengthning his natural faculties) and was indued with great wiſdome through the grace and power of Gods Spirit upon him.

40. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdome; and the grace of God was upon him.]

41. Now his parents went to Jeruſalem every year at the feaſt of the Paſſeover.

42. And when he was twelve years old, they went up to Jeruſalem after the cuſtome of the feaſt.

43. had continued there all the feaſt dayes, and then came home.

43. And when they [had fulfilled the dayes,] as they returned, the child Jeſus tarryed behind in Jeruſalem, and Joſeph and his mother knew not *of it*,

44. after they were come a dayes journey they miſſed him, and made ſtrict enquiry after him.

44. But ſuppoſing him to have been in the company, [went a dayes journey, and they ſought him] amongſt *their* kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46. in the court of the Temple, or porch, and many of the Maſters of Iſrael, the Scribes, or learned men, about him.

46. And it came to paſſe that after three dayes they found him [in the temple, ſitting in the midſt of the doctors] both hearing them, and asking them queſtions.

47. And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48. And when they ſaw him they were amazed, and his mother ſaid unto him, Son, why haſt thou thus dealt with us? Behold, thy father and I have ſought thee ſorrowing.

h. 49. the houſe of God is my proper home, my fathers houſe, and ſo a place fit for me to be in, but this ye were ignorant of.

49. And he ſaid unto them, How is it that ye ſought me? [Wiſt ye not that I muſt be * about [h] my Fathers buſineſſe?] * in my fathers houſe.

50. And they underſtood not the ſaying, which he ſpake unto them.

51. and though in that of ſtaying in the Temple (an introduction or eſſay preparatory unto his office, to which he was ſent by God, to whom obedience is due before parents) he did ſomewhat without his parents leave (ſee Ioh. 2. 4.) yet in all other things he lived in perfect obedience to them.

51. And he went down with them, and came to Nazareth, and was ſubject unto them,] but his mother kept all theſe ſayings in her heart.

52. And Jeſus in reſpect of his humane nature conſiſting of body and ſoul, did grow or improve, his ſoul improved in wiſdome, his body in ſtature, as others of his age are wont, and withal became dayly a more eminent illuſtrious perſon in the eyes of all.

52. And Jeſus increaſed in wiſdome and ſtature, and in favour with God and man,]

Annotations on Chap. II.

a. Οικεμένη

V. 1. *All the world*] That οἰκουμένη doth not always ſignifie the *whole world*, may be concluded by *Act.* 11. 28. where the prophecy of the *famine through the whole world*, ſeems to belong to the ſame, which was foretold by *Chriſt*, *Mat.* 24. 7. and ſo to referre only to *Judæa* (ſee Note on *Mat.* 24. e. and *Euſebius Eccl. Hiſt.* l. 2. c. 11.) Thus *Lu.* 21. 26. ἐπὶ τῇ οἰκουμένῃ, *the things that come upon the world*, ſeems to belong only to thoſe things that were a coming on *Judea*. And thus it is ordinarily ſaid, that *Jeruſalem* is ſituate *in medio telluris in the middle of the earth*; that is, of *Judæa*; as *Delphi* is ſaid to be *Orbis umbilicus, the navel of the world*, that is, of *Greece*, and as *Minos* calls *Crete*, over which he was King, his *Orbis* in *Ovid*,

Certè ego non patiar Jovis incunabula Creten,
Qui meus eſt orbis, tantum contingere monſtrum.

So *Plinie* in his *Nat. Hiſt.* l. 12. c. 12. uſes the word *Orbis* for a *region*. *In noſtro orbe proximè laudatur Syriacum.*

riacum. But here the word belongs to the Roman Empire, which is often called by that title,

Orbem jam totum victor Romanus habebat

and in *Hegesippus* l. 2. *Antiq.* c. 9. *Orbis terrarum qui Romano Imperio clauditur & definitur*; and so in *Spartianus*, *Lampridius*, *Marcellinus*, and in *Optatus* l. 3. and Ἐγὼ τῷ κόσμῳ κύριος, saith *Antoninus* in his Rescript to *Eudæmon Nicomediensis*, *I am Lord of the world*, and in *Ulpian*, who from a Constitution of *Antoninus*, *Qui in orbe Romano sunt, cives Romanos effectos esse*; and *Bartolus* pronounces that he were an Heretick, which would not say that the Emperour is *Dominus & Monarcha totius orbis, the Lord and Monarch of the whole world.* See *Hieron. Magius Miscell.* l. 4. c. 15. And so *Suidas* in the word Ἀπογραφὴ, saith, ὅτι πᾶσι τοῖς γῆν ὑπηκόοις ἐξέπεμψε δι' ὧν ἀπογραφὰς ἐποιήσατο, *Augustus sent out unto all the regions of those that were subject to him, officers by whom he made the enrolings*, and in the word Αὔγουστος Καῖσαρ, he saith, *he decreed to number* κατὰ κεφαλὴν πάντας τοὺς οἰκήτορας Ῥωμαίων, *all the inhabitants of the Romans*, and reciting the number, *his style is*, εὑρίσκονται οἱ τὴν Ῥωμαίων οἰκοῦντες, *there were found so many myriads inhabiting the dominions of the Romans.*

b. Ἀπογραφὴ

Ib. *Taxed*] The ἀπογραφὴ is here literally *descriptio*, and that is (not an *exacting of tribute*, or *taxation*, but) a *setting down*, or *enrolling* every person, according to their families and estates. So in *Hesychius* ἀπογραφὴ, ἀναθήσεις, ἢ ἡ γινομένη μίνυσις, it signifies the *numbring of the people* or *declaring* how many and what kind of people they are: And *Phavorinus*, that ἀπογράφω ποιοῦς is when *each man is sent for to make known*, ὅσα τε ἔχει, καὶ ὅθεν τὰ χρήματα καὶ πόσα ταῦτα ἐστι, *what and how much he hath, and whence his estate came to him.* This is it that the *Greek* and *Latine glosse* in *H. Stephanus* hath expres'd by ἀπογραφὴ, *census*, *professus*, *professio*, the word *professio* being the proper Latine word for this matter, and therefore the *Vulgar* very fitly hath it ver. 3. of this chap. *Ibant profiteri, they went to tell what they were worth*, &c. *Suidas* indeed in the word Ἀπογραφὴ mentioning this of *Augustus*, saith it was to the *other* end, of bringing into his *treasury* ἀυτάρκη τινὰ μῖσιν, *a sufficient proportion*, and that it was therefore called, Ἀπογραφὴ πρώτη, *the first* of this kind, by way of *equal* and *moderate* distribution, because *they that were in power before him, were wont to take away what they would.* But though *Suidas* be an excellent *Grammarian*, yet in matter of history his authority is not great, and 'tis sure enough the *Roman* subjects paid their *vectigalia*, certain *taxes*, before this, and the *Publicans* were the gatherers of them. And *Cassiodore*'s words, which somewhat look toward that of *taxing*, yet refer it not to the cause assigned by *Suidas*, but because by the *civil warr's mens dominions or possessions were uncertain and confounded*, and therefore this *Census* was appointed together with a *survey* and *division*, *ut possessio sua nulli haberetur incerta, quam pro tributorum susceperat ratione solvenda, that every man might have his possession certain, and proportionably his tax* be certain also. *Cassiod. Var.* l. 3. *Ep.* 52. It is therefore by learned men affirmed, particularly by *Is. Casaubon* in *Bar.* p. 105. (and is most probable) that this decree of inrolling was an effect of *Augustus*'s curiosity (and neither of his desire to inrich his treasury, nor to reforme the excesses of those before him) and this overruled by Gods special providence, saith * S. *Chrysost.* that this *Emperor* might ὑπηρετῆσαι πρὸς τὸν ἐν Βηθλεὲμ τόκον *serve or be instrumental to the conserving the record of the birth of Christ*, whose *name* and his *mothers as well as Joseph's*, were now *inrolled.* And that is a farther evidence of the nature of this ἀπογραφὴ, that it was not a *taxe*, for that would not have belonged to women, and infants, but, as *Cassiodore* said, to the possessors onely. And thus *Suidas* himself understands it in *Augusto*, that he *decreed to number by head all the inhabitants of the Romans*, being willing to know πόσον δὴ πλῆθος, *how great the multitude was*, which must take off all authority of his to the contrary. This enrolling is most amply defin'd by *Florus*, *ut omnia patrimonii, dignitatis, ætatis, artium, officiorumque discrimina in tabulas referantur, that all the differences of patrimony, dignity, age, craft, office might be recorded.* Now concerning this particular *enrolling* or *census* here mention'd, 'tis observable what *Sepulveda* and *Gerundensis* have related, that 27. years before the birth of *Christ*, *Augustus* appointed that there should be an enrolling of the whole Empire, and proclaimed it in *Tarracon* a city in *Spain* after the *Cantabri* (and others that in *Spain* had broke off from him) had been conquered and reduced by him. For then he conceived that all the parts of his Empire were quiet and setled, and so that is was a fit time to take this view of his people. *Velleius Paterculus* seems to agree in this relation, making mention of a notable *peace*, that is, quiet and rest from warre about the twentieth year of *Augustus*, which being by him said about the 20th year, if it be resolved to have been punctually the 17th, it will fall directly on this time of this 27 years before our *Saviours* birth, that being in the 44th year of his reign. But upon or soon after this Proclamation *Augustus* found a breaking out of some stirres in other parts, and thereupon deferr'd his resolution to some other quieter time, which was this very point of time wherein *Christ* was born. Hence it is that the ancient *Spaniards* observed an *æra* (which is a word made up of the first letters of *Annus erat Regni Augusti, the year of Augustus's reign*) different from all other Christians, to wit, 27 years before them, reckoning from this first proclamation in *Tarracon*, and counting the ἀπογραφὴ, or *enrolling* here, in S. *Luke* to have been at that time. By this passage of story considered there will arise to us matter of most excellent observation, concerning Gods wise disposal of all things, particularly in this of the birth of *Christ*, which, if *Augustus*'s first decree and proclamation in the 17th of his reign, had stood, in all probability could not have been in *Bethlehem*, as the Prophets foretold it should. For if that had gone on in the 17th, there had been no use of this in the 44th year of his reign. Had not this been in the 44th, *Joseph* and *Mary* would have had no occasion at that time to come up to *Bethlehem* from *Nazareth*, where they dwelt, Had they not done so, *Christ* had not been born there: Whence appears Gods providence in changing *Augustus*'s resolution by the breaking out of new troubles, and transferring this time of *full peace* (and so of *enrolling*) to this very point of time, wherein *Mary* being so near her time, and going up to *Bethlehem* to *be enrolled*, should there fall in travail, and bring forth, that so the *seed of David*, and *branch of Jesse* (as *Christ* is call'd) that was conceived in *Nazareth*, should be born in *Bethlehem*, where *Jesse* lived, and *David* was born. Now whereas 'tis added that this was ἀπογραφὴ πρώτη, *the first enrolling*, that is to distinguish it from another, *Act.* 5. 37. the same which *Josephus* and *Eusebius* speak of and place under *Cyrenius* also, but differing from this here. As for *Cyrenius having rule over Syria* at this time, that is to be taken in a looser, not stricter sense, not that *Cyrenius* was there now the standing Governour under the Romans, but sent by the Emperour particularly on this occasion, to take an inventory of this part of his Empire. For so saith *Suidas* upon the word ἀπογραφὴ out of some antient Author, that *Cæsar Augustus desiring to know the strength and state of his dominions sent* 20 *chosen men into all his dominions, one into one part, another into another, to take this account, and P. Sulpitius Quirinius had Syria for his province*, not to have any setled dominion there, but to perform this work, for which he was sent extraordinarily, *Sentius Saturninus* being then *President of Syria*, *Tertull. cont. Marc.* l. 4. c. 19.

Ἀπογραφὴ πρώτη

* Hom. 8. in Matt.

c. Φάτνη

V. 7. *Manger*] Φάτνη signifies βυσσίνον, or ἱπποστάσιον, ſaith *Iſ. Caſaubon ad Baron.* i. e. a *ſtable where cattel ſtand*, and not onely the place where their meat is put, the *manger*. So in Latine *Præſepe*, *Virgil. Æneid.* 7.

—— *in præſepibus urſi Sævire* —— and

Stabant tercentum nitidi in præſepibus altis,

and to this the ſtory beſt agrees, which gives the reaſon of their laying him in the φάτνη, *becauſe there was no room* (not in the *ſtable*, but) *in the Inne*.

d. Φυλακαὶ τῆς νυκτός.

V. 8. *Keeping watch*] 'Tis ſufficiently known that the night was diſtinguiſht into ſeveral watches, the ὀψὲ, and μεσονύκτιον, and ἀλεκτοροφωνία, and πρωΐ, *Mar.* 13. 35. *the evening*, and *midnight*, and *cock-crowing*, and *morning*. The firſt ending at nine in the evening, the 2d at twelve, the 3d at three, the fourth at ſix in the morning, as the day is divided into the third, and ſixt, and ninth, and twelfth houres. Now theſe the ſhepheards in thoſe countreys (which lay chiefly upon feeding cattel) i. e. the inhabitants of the countreyes did ſo diſtribute among them, that ſuch a number of them might continue in the field and watch abroad ſo many houres in the night, and when that watch ended, ſo many other freſh men might come & ſucceed to that care, & this the form of ſpeech in Greek doth import φυλάσσοντες φυλακὰς τῆς νυκτὸς ὅτι τὴν ποίμνιον ἐφύλαττον, i.e. literally rendred, *watching the watches of the night over their flock*, and ſo the *Vulgar* readeth it, *cuſtodientes vigilias noctis ſuper gregem*.

e. Εὐδοκία. Ἄνθρωποι εὐδοκίας.

V. 14. *On earth peace, good will to*--] The concurrence of ſo many antient Copies and readings for this of εὐδοκίας, not εὐδοκία, makes it fit to give an account of that phraſe, if ſo it be read. *Gods favour* or *acceptance*, (an argument, and evidence of the ſincerity of the Chriſtians heart which is ſo approved, or accepted by him,) is literally the notion of εὐδοκία, *good liking*, i. e. Gods good liking, or *well-pleaſedneſs*. So when, in the higheſt degree, 'tis ſaid of *Chriſt*, ἐν ᾧ εὐδόκησα, *in whom I am well pleaſed*. So when of *Noah* 'tis ſaid, *that he found grace in the eyes of the Lord*, *Gen.* 6. 8. Accordingly ἄνθρωποι εὐδοκίας, are ſuch as theſe, whoſe uprightneſſe of heart, and ſincerity, (though mix'd with much frailty, and ſome ſin, for which there is no way of pardon but in *Chriſt*) hath approved them to God, and to theſe and none but theſe, this εἰρήνη ἐπὶ γῆς *peace on earth* belongs. And ſo this reconciliation of God to all penitent ſinners, all ſincere, faithful, new creatures, (thoſe whom God ſees, and ownes as ſuch) as it is the full importance of εἰρήνη ἐπὶ γῆς ἐν ἀνθρώποις εὐδοκίας, *peace upon earth toward men of* his *good-liking*] ſo is it, next *the glory of God*, mention'd in the former words, the principal deſign of *Chriſts* coming into the world.

f. Ῥομφαία ψυχὴν διελεύσεται.

V. 35. *A ſword ſhall pierce*] That *Mary* the mother of *Chriſt* was put to death is the affirmation of *Epiphanius* l. 3. *her.* 78. *contra Dicomarianitas*, and this place of Scripture ſaid to be fulfilled by it, ἵνα ἀνηρέθη, καθὼς γέγραπται, καὶ ἡ ψυχὴ αὐτῆς διελεύσεται ῥομφαία, *ſhe was put to death according as it is written, a ſword ſhall paſſe through thy ſoul alſo*, and ſo he goes on, ἐν μάρτυσιν αὐτῆς τὸ κλέος, *her glory is among the martyrs*. If ſhe were not actually put to death, ſome great ſenſitive affliction, the ſharpneſs of which is here compared to a ſword, and ſaid to paſs *through* her ψυχὴ, her *animal* or *ſenſitive ſoul*, is here certainly meant by it.

g. Ἀξιοπίστως γηρείας, &c.

V. 37. *Served God with faſtings*] Of this *Hanna* 'tis the teſtimony of *Cyril* of *Jeruſalem*, *Cat.* 10. that ſhe was ἐγκρατὴς, ἐυλαβεστάτη, καὶ ἀσκήτεια. The firſt title referres to her continence and widow-chaſtity for ſo many years, (having lived with an husband, but ſeven years after marriage, he, in all probability, dying at that time.) The 2d. to her *devotion* and ſtrict obſervance of piety. The 3d. not to a *ſolitarie monial* life (as the *Latine interpreter* there falſly renders it) but to ſuch a ſtrict obſervance of all that σκληραγωγία, or *auſterity*, in faſting ſo often every week, and attending of publick (and private) prayers ſo often every day (and all this for the whole ſpace of her enſuing life) as was antiently obſervable among the ἀσκηταὶ or *devout* perſons. Thus did ſhe take her ſelf up from the cares and affaires of the world that ſhe might have the full vacancy for the ſervice of God, and dayly frequented the Temple at the houres of prayer, not that ſhe did neither eat nor ſleep, or that in any reſpect ſhe could be ſaid to dwell there alwayes, but that *ſerving God* there at all the ſet times of prayer, and to prayer adding the weekly obſervances of *faſting* alſo, ſhe returned from thoſe performances to her own houſe, and there properly inhabited; and this is enough to own that expreſſion here, that *ſhe departed not from the Temple*, i. e. forſook it not, kept cloſe to it at the ſet times, (though ſhe was at her own houſe alſo at other times) as the *Apoſtles* ch. 24. 53. are ſaid to have been διὰ παντὸς ἐν τῷ ἱερῷ, *continually in the Temple*, and *Act.* 1. 13. διαμένοντες *continuing* there, which yet doth not note that they were never out of it, but, as it follows, ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ δεήσει *they continued unanimouſly conſtant in prayer and ſupplication*, not again that they did never intermit praying, but that they were conſtant in the frequent dayly performances of that duty, at the houres appointed for it.

h. Τὰ τοῦ πατρός

V. 49. *My Fathers buſineſſe*] Ἐν τοῖς τοῦ πατρός μου seems to referre to the place where they found him, i. e. in the Temple, and ſo τὰ ἴδια in the Neuter, *his own*, *Jo.* 19. 27. ſignifies *his own houſe*, as *Eſter* 5. 10. and 6. 12. בֵּית *houſe*, is rendred τὰ ἴδια, *his own*. Thus the *Syriack* reads it, and thus *Theophylact*, ἐν τῷ ναῷ αὐτοῦ, *in his temple*. So *Chryſoſtom Hom.* 52. *in Gen.* ſpeaking of *Abimelech* driving *Iſaac* out of his countrey, askes, πῦ ἀπελαύνεις ἡ δίκαιον; *whither driveſt thou the righteous man?* ἐκ οἶδα ὅτι ὅπου ἂν αὐτὸν ἀπελθεῖν συμβαίνῃ, ἐν τοῖς τοῦ δεσπότου τοῦ ἑαυτοῦ δεῖ) αὐτὸν ἀνάγκη, *do'ſt thou not know that whitherſoever he ſhall happen to depart, 'tis neceſſary he ſhould be in his Fathers houſe*, i. e. *within his providence*? And * *Dionyſius Alexandr.* ἐν τῷ οἴκῳ μοῦ ἔυρεσάν με, λέγῃ διὰ προφήτου, ἐν ᾧ Εὐαγγελίοις, ἐν τοῖς τοῦ πατρός μου δεῖ με εἶναι, *They found me in my houſe, ſaith he by the prophet, but in the Goſpel, I muſt be in thoſe of my father*, i. e. in his *houſe* likewiſe. So * *Titus Boſtrenſis*, Εἰς ἡ ναὸν ἦν τοῦ Θεοῦ, ἔφη, οὐκ ἠδεῖτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι με; *Being in the Temple of God he ſaid, knew ye not that I muſt be in my fathers (houſe?)* See the learned *Fullers Miſcell.* p. 585.

(*Cont. Paul. Samoſat.* ἀποφθεγμ. π.

* p. 778. E.

CHAP. III.

Paraphraſe.

1. Procurator of Judæa, and Herod Governour of that fourth diviſion of the kingdom called Galilea,

1. NOw in the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being [a] [Governour of Judæa, and Herod being Tetrarch of Galilee] and his brother Philip Tetrarch of [b] Iturea, and of the region of Trachonitis, and Lyſanias the Tetrarch of Abilene,

a. b.

2. Annas a chief prieſt being a man of principal authority among the Jews, and Caiaphas placed by the Procurator in the Pontificate,

c.

2. Annas and Caiaphas being the [c] High prieſts,] the word of God came unto John the ſon of Zacharias in the wilderneſſe.

3. to ſeveral parts of the coaſts that were nigh Jordan, Bethabara, Ioh. 1. 28. Ænon, Ioh. 3. 23. and by that means all the region about Iordan came to hear him, and he warned all the people to repent and be baptized of him, to come in as proſelytes of his, that ſo their ſins might be forgiven, which would otherwiſe bring certain deſtruction on them.

3. And he came [into all the countrey about Jordan, preaching the baptiſme of repentance for the remiſſion of ſins,]

4. As

4. As it is written in the book of the words of Eſaias the prophet, ſaying, [The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths ſtreight.

5. Every valley ſhall be filled, and every mountain and hill ſhall be brought low, and the crooked ſhall be made ſtreight, and the rough wayes ſhall be made ſmooth.]

4, 5. There ſhall come a cryer, or herauld, or harbinger of the Meſſias in the wilderneſſe, to fit men by repentance for the receiving of Chriſt, and part of his proclamation ſhall be in theſe words, Every valley, &c. which may figuratively import the peculiar quality of the Goſpel of Chriſt, which was to work upon the poor in ſpirit, and exalt them to a participation of the greateſt priviledges, which none of the higher loftier ſpirits were capable of, till they were humbled, and brought down from their heights; but literally they may ſeem to foretel the terrible deſtruction, which ſhould ſhortly come upon this people for their impenitence, the plaining of the land for the coming of the Roman army (ſee note on Mat. 3. c.) and the viſible diſcrimination, which ſhould then be made betwixt the obdurate impenitent unbelievers on one ſide, and thoſe that are penitent and receive Chriſt, on the other.

6. And all fleſh ſhall ſee the ſalvation of God.]

6. And all men ſhall diſcern the deliverance which is wrought for the penitent believers, when all impenitents are deſtroyed.

7. Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the [wrath to come?]

7. deſtruction approaching?

8. Bring forth therefore fruits worthy of repentance, and [begin not to ſay within your ſelves, We have Abraham to our father;] For I ſay unto you that God is able of theſe ſtones to raiſe up children unto Abraham.

8. Do not think 'twill ſerve your turn, that you are able to ſay (ſee note on Mat. 2. a) We are of the ſeed of Abraham, who have right to the promiſes made to him, whatſoever our actions are, See Mat. 3. 9.

9. And now alſo the axe is laid unto the root of the trees, Every tree therefore which bringeth not forth good fruit is hewn down and caſt into the fire.

9. Mat. 3. 10.

10. And the people asked him, ſaying, What ſhall we do then?]

10. And the common ſort of people asked him, What was their task, or part of duty, to prevent or avert this ruine.

11. He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat let him do likewiſe.]

11. And he preſcribed to them an extenſive liberality, charity, mercifulneſſe to all that wanted what they had to ſpare.

12. Then came alſo [Publicanes] to be baptized, and ſaid unto him, Maſter, what ſhall we do?

12. the tole or tribute-gatherers.

13. And he ſaid unto them, [Exact no more then is appointed you.]

13. Receive all the taxes which the Emperour requires to be gathered, but beſide that, do not you either by cunning, or force take any more for your ſelves.

14. And the ſouldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, * neither [d] accuſe any falſly, but be content with your wages.]

* not wrong any.

14. And to the military men of the Iews (employed by their Procurators, or the Romans) he preſcribed theſe rules, Neither fright, nor plunder any man, but be content with that allowance, which is aſſigned for your maintenance. d.

15. And as the people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt or not,]

15. And as the people were amuzed concerning him, looking for ſome further declaration or manifeſtation from him, and having ſome diſputes within them, whether he were not the Meſſias himſelf,

16. John anſwered ſaying unto them all, I indeed baptize you with water, but one mightier then I cometh, the latchet of whoſe ſhooes I am not worthy to unlooſe, he ſhall baptize you with the holy Ghoſt and with fire.]

16. John gave a clear anſwer to their doubts, telling every one that came to him, in plain words, that he was not the Chriſt, ſaying, My whole office is, thus to receive you as proſelytes, to believe on the Meſſias, who ſhall ſuddenly reveal himſelf; I am but a diſciple of that great Maſter, ſent before him, as diſciples of prophets are wont to be, to take up room for him, (ſee Luk. 10. 1. and Mat. 26. 20.) to ſerve him, to take off, and lay away his ſhooes (ſee note on Mat. 3. h.) and truely I am unworthy of this office, to be the diſciple of ſo divine a perſon. But he, when he cometh, ſhall be another manner of perſon, and do other kind of things; Over and above the receiving of proſelytes with water in baptiſme, he ſhall ſend down the Spirit on his diſciples, in an appearance as of fire, Act. 2. and thereby enable them to ſpeak with tongues miraculouſly, and ſo fit them for their office, (ſee Act. 1. a.)

17. Whoſe [fan] is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaffe he will burn with fire unquenchable.

17. winnowing inſtrument, See note on Mat. 3. 12.

18. And many other things in *his* exhortation preached he unto the people.]

18. And John Baptiſt ſaid many ſuch things as theſe, and more different from theſe, by way of exhortation and proclamation to the people, concerning the Goſpel of Chriſt.

19. But Herod the Tetrarch being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,]

19. And Herod calling him to the court, and hearing him often, and that with great reſpect to him at firſt (Mar. 6. 20.) at laſt being reproved by him for marrying his brothers wife, and for all other ſins, that John ſaw him to be guilty of,

20. Added yet this above all, that he ſhut up John in priſon.

21. Now when all the people were baptized, it came to paſſe that Jeſus alſo being baptized and praying, the heaven was opened,

22. And the holy Ghoſt deſcended in a bodily ſhape like a dove upon him,] and a voice came from heaven, which ſaid, Thou art my beloved ſon, in thee I am well pleaſed.

22. And the holy eternal Spirit of God appeared viſibly to come down, and to deſcend upon him, as a dove uſes to deſcend, and light on any thing (ſee note on Mat. 3. k.)

23. And Jeſus himſelf began to be about thirty years of age, being (as it was ſuppoſed) the ſon of Joſeph, which was *the ſon* of [e] Heli.]

23. And at this time of his being baptized, Jeſus was about thirty years old, the age before which the Levites were not to be admitted to ſacred functions, Num. 4. 3. and 43. 1 Chron. 33. 2. And being born of a pure virgin he had truely no father on earth, but yet Joſeph the ſon of Heli being betrothed to Mary his mother, he was his reputed father. e.

24. Which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph.

25. Which was *the ſon* of Mattathias, which was *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eli, which was *the ſon* of Nagge,

26. Which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Judah,

27. Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,
28. Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Kosam, which was *the son* of Elmodam, which was *the son* of Er,
29. Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,
30. Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,
31. Which was *the son* of Melea, which was *the son* of Menam, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,
32. Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Boos, which was *the son* of Salmon, which was *the son* of Naasson,
33. Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Judah,
34. Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* Tharah, which was *the son* of Nachor,
35. Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phaleg, which was *the son* of Heber, which was *the son* of Sala,
36. Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noah, which was *the son* of Lamech,
37. Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,
38. Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

Annotations on Chap. III.

a. Ἡγεμονεύοντ. *Observ.* l. 9. c. 13.

V. 1. *Governor*] Some question may be, what is here meant by Ἡγεμονεύοντ⊙. But * *Jac. Cujacius* the learned *Lawyer* hath cleared it; *Rectius Vetus interpres Luc.* 1. *Procurante Pilato, quàm alii, præside. Præses enim Syriæ tum fuit Vitellius vir Consularis, Procurator Pilatus, Eques Romanus. Cujus rei authores habeo Tertullianum, Tacitum, Josephum. The ancient interpreter Luc.* 1. *renders it more truly, Pilate being procurator, then others, Pilate being President, or Governor: for Vitellius was then Governor of Syria, one that had been Consul, but Pilate a knight of Rome was Procurator: So I learn from Tertullian, Tacitus and Josephus.*

b. Φιλιππ⊙ Τετράρχης

Ib. *Tetrarch of Ituræa*] That which is here said of *Herod's* brother *Philip* being *Tetrarch* of *Ituræa* and *Trachonitis* is thus farre confirmed by *Josephus Ant.* l. 18. c. 7. that this *Philip* died in the twentieth year of *Tiberius*, having for the space of 37. *years* been *Præfect* of *Trachonitis*, and *Gaulanitis*, and *Batanæa* where in stead of *Gaulanitis* the truer reading is *Auranitis*, of which we have mention in the same *Josephus Ant.* l. 15. c. 13. as a part of *Zenodorus* his province, *Trachonitis* and *Batanæa* being there named as the other parts of it, the latter of which (or else that, and *Auranitis* together) is sure the *Ituræa* here. As for the word τετράρχης *Tetrarch*, it denotes a *principality of a fourth part*, and when *Herod*, who is call'd so, is elsewhere call'd *King Herod*, the word *King* is to be taken in that latitude, as to signifie no more then what *Tetrarch* here doth, one placed by the Romans over this Region of *Galilee*, with Regal power and for life, and thereby differing from the ἡγεμών, a *Governor* (such as *Pilate* here, and *Mat.* 27. 2.) with Commission for so many years, πομπώφ⊙, 1 *Pet.* 2. 14. a *Deputy* of the supreme, and as a Steward in a family, dispensing it under him, Ἐπίτροπ⊙, and *Procurator*.

Τετράρχης

c. Ἄννας καὶ Καϊάφ.

V. 2. *High Priests*] Concerning the two Ἀρχιερεῖς or *high Priests* in this place (and the reconciling it with the Old Testament, where there was to be but one at a time, one of the *sons* of *Aaron*, *Ex.* 29. 30. *Lev.* 16. 32. and he to continue not for a year only, but for his life, whereas here it seems to be otherwise) many things have diversly been said by learned men. Without surveying of their severall conjectures, I shall first think it worth observing that in the books of *Samuel* (when sure there was but one high Priest) *Abimelech* the son of *Ahitub* being slain, and *Abiathar* succeeding him in the high Priests office, 1 *Sam.* 22. there is yet, after that, frequent mention of *Zadok* and *Abiathar* together, 2 *Sam.* 15. 35. *Zadok and Abiathar the priests*, and c. 17. 15. and c. 19. 11. and 20. 25. and 1 *Chron.* 15. 11. every where *Zadok and Abiathar priests*, and *Zadok* plac'd before *Abiathar* constantly (as *Annas* before *Caiaphas* here.) The reason of which is probably this, because though *Zadok* was not actually high Priest in *Davids* time, yet being the son of *Ahitub* 2 *Sam.* 8 17. (not that *Ahitub*, the father of *Abimelech* 1 *Sam.* 22. 11. who was of *Ithamars* line 1 *Chron.* 24. 2. but another 1 *Chron.* 6. 8. and 53. the lineal successor of *Eleazar* v. 4. and 50.) to him the High-Priesthood regularly belonged, and so after the expulsion of *Abiathar* (the last of *Eli's*, and so of *Ithamars* line, 1 *Kin.* 2. 26, 27.) was restored to him, 1 *Kin.* 2. 35. and *Abiathar* being in *Davids* time the High Priest of *Eli's*, and so of *Ithamars* line, (to which, it seems, it was changed from *Eleazars*, and continued in that line for some time) *Zadok* being a principall person in authority with *David*, a Priest, and regularly heire to the High-priesthood, is constantly joyned with (and set before) *Abiathar* the high Priest. Agreeable to this example it is, that *Annas* father-inlaw to (*the high Priest of that year*) *Caiaphas*, a most eminent person himself, and one that had been high-Priest also, and, I suppose, the chief of the race of *Aarons* sons then alive, as *Zadok* was, is here set before, and joyned with *Caiaphas*, and call'd ἀρχιερεὺς *high Priest*, though punctually he executed not the office of the high Priest. This being said by way of preparation, the main of the difficulty may perhaps be removed by observing of three things: First, That at this time, the land being under the Roman Emperour (whose name and the year of his reigne is set down at the beginning of the verse, as also his *Procurator* of *Judæa*, *Pontius Pilate*, and the *Tetrarchs* of other places) the succession of the high-Priests was now changed. The one lineal descendent in the family of *Aaron*, which which was to continue for life, being not permitted to succeed (λέλυτο μὲν ἡ διὰ βίου, ἣν ἐκ προγόνων διαδοχή, saith *Eusebius* l. 1. c. 18.) but some other, whom he pleased, named to that office by the *Procurator* every year, or renewed, as often as he pleased. To which purpose is that of *Theophylact*. Οἱ τότε ἀρχιερεῖς τῆς Ἰουδαίων ἐπεπίλλον τῇ τιμῇ, ἀνιστὰ τὴν αὐτὴν κτώμενος,

ἀ

ἢ τὸν νόμον διαφθείροντες. *They who were at that time high Priests of the Jewes, invaded that dignity, bought it, and ſo deſtroyed the Law*, which preſcribed a ſucceſſion in the family of *Aaron*. Secondly, That there was at this time, after the Roman Conqueſt, and before the deſtruction of the Temple (whenſoever they made no King of (but only ſent a *Procurator* into) *Judæa*) the place and title of נשיא, ἄρχων τοῦ λαοῦ, *Ruler of the people* (and with it ſome part of the ſoveraign power) allow'd unto the Jewes, or at leaſt ſomewhat proportionable to it. This *Naſi* was he which had at any time the chief power of that people within themſelves, that is, what degree of power ſoever remained in the Jewes at any time by the indulgence of their Conquerours it was principally in him: Whileſt they were not ſubject to ſtrangers, an abſolute and ſupreme power (and therefore in the Law and in *Ezechiel* the *Naſi* or the *Ruler* ſignifies the *King*) but when they were ſubject to other nations, a power ſubordinate, ſuch as was allow'd them by thoſe that had dominion over them, but yet that ſupreme among themſelves, for the deciding of all controverſies ariſing from, and determinable by their Law, though generally without power of life and death, to enforce the ſentences of their judicatures. Such are the ראשי הגלות or ἀρχιμαλωτάρχαι the *chief of the Captives* that returned from *Babylon*. *Zorobabel the ſon* of *Salathiel*, *Hag.* 2. and *Zach.* 4. being of the tribe of *Judah*, *Mat.* 1. 12. *Luke* 3. 27. (at the ſame time when *Joſuah* the *ſon* of *Joſedech* is *high Prieſt*, *Zach.* 3. and therefore they two together are called *the anointed ones*, c. 4. 14. and named in the front of the Captives, *Ezra.* 2. 2.) and after him his poſterity, till about the time of the *Maccabees*. According to that of S. *Baſil* in his *Epiſtles* p. 1170. Επανελθόντες δὲ οἱ περὶ τὸν Σαλαθιὴλ, καὶ Ζοροβάβελ δημοτικώτερον κατηγάγοντο τὸ λαὸν, τῆς ἀρχῆς λοιπὸν ὅπη τῷ ἱερωσύνην μεταπεσούσης. *The ſucceſſors of Salathiel and Zorobabel ruled the people ſomewhat after a popular manner, and after their time foreward the principality fell to the prieſthood*, to wit, in the time of the *Macabees*. (As for *Nehemiah* and the Governours mention'd by him c. 5. 14. it ſeems by his commiſſion, and the Babyloniſh name פחה, that he had his power from the King of *Perſia*, not from the Jewiſh nation, or from the right yet remaining in them under their Conquerours, of living according to their owne lawes.) After the manner of what was thus done in *Paleſtine* the like was generally put in practiſe in the ſeverall countries whether the Jewes were diſperſed, that is, not only in *Babylonia*, but alſo at *Alexandria* (ſaith *Philo* in *Leg. ad Caium*,) to the *Naſi* whereof all the multitude of the Jewes in *Ægypt* were ſubject, a *million* ſaith *Philo*, in his time; And therefore ſaith *Joſephus*, *Ant.* l. 20. c. 4. that the Εθνάρχαι of the Jewes being dead, the Emperor *Claudius* μὴ κεκώλυκε ἐθνάρχας γενέσθαι *did not forbid them to ſet Rulers of the nation over them*, but conſented ὑποτελέσθαι ἐκείνους, that *all ſhould be ſubject* to them, according to their owne cuſtomes, and not be forced παραβαίνειν τὸ πάτριον δρησκείαν *to tranſgreſſe the religion of their fathers*. The like is reported of *Auguſtus* by *Philo ad Flaccum*, calling theſe *rulers* Τενάρχας, as *Joſephus* did Εθνάρχας, and others of the heathen Writers *Patriarchas*, See *Vopiſcus in vita Saturnini*. Thirdly, This office of the *Naſi* generally fell on ſome perſon of the greateſt authority among them, for skill and knowledge in their Law. And 'twill not be improbable that that ſhould be ſome Prieſt (ſuch being moſt carefully brought up in that knowledge) and then though it be not neceſſary to ſuppoſe that that were the lineally deſcended *high Prieſt* (there being no ſuch perhaps left in the land) yet 'twill be eaſie to conceive, that a Prieſt the chief of one of the ranks, eſpecially of the firſt rank of the Prieſts, and he poſſeſs'd with ſo great authority, as that of the *Naſi* (the greateſt now left among them ſhould be ſtyled ἀρχιερεύς, *chief* or *high prieſt*. And ſo, I conceive, it was at this time, ſomewhat after the manner of what the *Maccabees* had formerly been, which were in a manner Kings and prieſts both, that is, being prieſts, were alſo one after another, leaders and rulers of the *Jewes*, (proportionable to the *Naſi*, of which I now ſpeak) the onely rulers which then they had with any image of Regality on them. That this may be more diſcernible, 'twill not be amiſſe in brief to ſet down the beginning and progreſſe of them. Upon the profanation committed by *Antiochus* upon the Law and worſhip of God among the Jewes, aroſe *Mattathias* the ſon of *John*, the ſon of *Simeon*, a prieſt in *Modin*, of the ſons of *Joarib* (that is, of that family which had the firſt courſe of the four and twenty aſſigned to them by lot 1 *Chron.* 24.) and ſo of a family next to the family of the high prieſt, *Aarons* ſucceſſor. This *Mattathias* not pretending any right to the high prieſthood (it being not affirmed that he was chief of that family of *Joarib*, but a branch of one of the ſons, that is, one of that courſe, and beſides *Onias* the laſt of the high prieſts of the ſucceſſion of *Aaron*, was not, that appeareth, as yet gon into *Ægypt*) but meerly as a Zelot began to to kill the profaners, then went out into the mountains with as many after him as he could get, and at laſt when he had gathered an army, he left *Judas* as the mightieſt of his ſons (though not by ſucceſſion again as the eldeſt of them) to be Generall of it, 1 *Mac.* 1. 66. And he under the name of *Judas Maccabæus* (or the *Zelot*) did lead them, was as it were their King (the only one they had) their ruler at that time, and fought their battels illuſtriouſly, cleanſed the Sanctuary, built a new Altar, and being at laſt ſlain, 1 *Mac.* 9. 18. it followes v. 29. that *Judas*'s friends (that is, thoſe that had continued with him in all his actions) came to chuſe *Jonathan* a brother of *Judas* to be their prince or captain in his ſtead, to fight their battails, and ſo he took the government on him v. 31. And upon a treaty of league betwixt *Alexander* the ſon of *Antiochus Epiphanes* and him, *Alexander* ordains him to be the high prieſt of his nation, 1 *Mac.* 10. 20. and accordingly after that he is ſo call'd, v. 69. Thus the Dukedome and the high Prieſthood continued to his ſucceſſors, his brother *Simon*, and *Hircanus Simons* ſon, and ſo on, till the race of the *Aſſamonæi* or *Maccabees* were extinct alſo, by the killing of *Ariſtobulus*, and depoſing of *Hircanus*. After which the Prieſthood went among the Prieſts, at the will of the Governours appointed by the Romans, as *Jonathan* and the *Aſſamonæi* had been by the Kings, that then had power over them; but yet more uncertainly, not by ſucceſſions, as among the *Aſſamonæi* they did. Now ſome ſucceſſor as it were to that office of the *Aſſamonæi*, as farre as they were rulers of the people (not as by the King appointed to be the high prieſts) that is, ſome one of the Jewes, by themſelves ſet up to be chief among them, I ſuppoſe to have been continued at this time, after *Herod the Great*. And this not the lineal ſucceſſor of *Aaron* (for after the flight of the laſt *Onias* into *Ægypt* where he built a Temple in imitation of that in *Jeruſalem*, that Aaronicall line vaniſhed, or was interrupted in *Judæa*) but, like *Mattathias*, ſome other Prieſt of great reputation and authority among the people; and ſuch was *Annas* or *Ananus* or *Ananias*, at this time, a man of greateſt value and authority among them, ſaith *Joſephus*, who, though he differed from the high prieſt, put in by the *Procurator*, as *Moſes* did from *Aaron*, yet being a Prieſt, and *Naſi* at this time, 'twill be eaſie to believe, that he ſhould be called ἀρχιερεὺς *high prieſt* or *chief prieſt* (being ἄρχων and ἱερεὺς, a *prieſt* and *ruler* of the people) both here, and *Act.* 4. 6. and as I ſuppoſe, *Act.* 23. 5. where by what is ſaid of him by S. *Paul*, it is acknowledg'd that he was ἄρχων τοῦ λαοῦ *prince, or ruler of the people*. Accordingly the

27. Which was *the ſon* of Joanna, which was *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri,
28. Which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of Koſam, which was *the ſon* of Elmodam, which was *the ſon* of Er,
29. Which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi,
30. Which was *the ſon* of Simeon, which was *the ſon* of Juda, which was *the ſon* of Joſeph which was *the ſon* of Jonan, which was *the ſon* of Eliakim,
31 Which was *the ſon* of Melea, which was *the ſon* of Menam, which was *the ſon* of Mattatha, which was *the ſon* of Nathan, which was *the ſon* of David,
32. Which was *the ſon* of Jeſſe, which was *the ſon* of Obed, which was *the ſon* of Boos, which was *the ſon* of Salmon, which was *the ſon* of Naaſſon,
33. Which was *the ſon* of Aminadab, which was *the ſon* of Aram, which was *the ſon* of Eſrom, which was *the ſon* of Phares, which was *the ſon* of Judah,
34. Which was *the ſon* of Jacob, which was *the ſon* of Iſaac, which was *the ſon* of Abraham, which was *the ſon* Tharah, which was *the ſon* of Nachor,
35. Which was *the ſon* of Saruch, which was *the ſon* of Ragau, which was *the ſon* of Phaleg, which was *the ſon* of Heber, which was *the ſon* of Sala,
36. Which was *the ſon* of Cainan, which was *the ſon* of Arphaxad, which was *the ſon* of Sem, which was *the ſon* of Noah, which was *the ſon* of Lamech,
37. Which was *the ſon* of Mathuſala, which was *the ſon* of Enoch, which was *the ſon* of Jared, which was *the ſon* of Maleleel, which was *the ſon* of Cainan,
38. Which was *the ſon* of Enos, which was *the ſon* of Seth, which was *the ſon* of Adam, which was *the ſon* of God.

Annotations on Chap. III.

a. Ηγεμονεύων. *Obſerv. l. 9. c. 13.

V. 1. *Governor*] Some queſtion may be, what is here meant by Ηγεμονεύοντ&. But * *Jac. Cujacius* the learned *Lawyer* hath cleared it; *Rectiùs Vetus interpres Luc.* 1. *Procurante Pilato, quàm alii, præſide. Præſes enim Syriæ tum fuit Vitellius vir Conſularis, Procurator Pilatus, Eques Romanus. Cujus rei authores habeo Tertullianum, Tacitum, Joſephum. The ancient interpreter Luc.* 1. *renders it more truly, Pilate being procurator, then others, Pilate being Preſident, or Governor: for Vitellius was then Governor of Syria, one that had been Conſul, but Pilate a knight of Rome was Procurator: So I learn from Tertullian, Tacitus and Joſephus.*

b. Φιλιππ& τετραρχης

1b. *Tetrarch of Ituræa*] That which is here ſaid of *Herod's* brother *Philip* being *Tetrarch* of *Ituræa* and *Trachonitis* is thus farre confirmed by *Joſephus Ant.* l. 18. c. 7. that this *Philip* died in the twentieth year of *Tiberius*, having for the ſpace of 37. *years* been *Præfect* of *Trachonitis*, and *Gaulanitis*, and *Batanæa* where in ſtead of *Gaulanitis* the truer reading is *Auranitis*, of which we have mention in the ſame *Joſephus Ant.* l. 15. c. 13. as a part of *Zenodorus* his province, *Trachonitis* and *Batanæa* being there named as the other parts of it, the latter of which (or elſe that, and *Auranitis* together) is ſure the *Ituræa* here. As for the word τετράρχης *Tetrarch*, it denotes a *principality of a fourth part*, and when *Herod*, who is call'd ſo, is elſwhere call'd *King Herod*, the word *King* is to be taken in that latitude, as to ſignifie no more then what *Tetrarch* here doth, one placed by the Romans over this Region of *Galilee*, with Regal power and for life, and thereby differing from the ἡγεμὼν, a *Governor* (ſuch as *Pilate* here, and *Mat.* 27. 2.) with Commiſſion for ſo many years, πεμπτὸς&, 1 *Pet.* 2. 14. a *Deputy* of the ſupreme, and as a Steward in a family, diſpenſing it under him, Ἐπίτροπ&, and *Procurator*.

Τετράρχης

c. Ἄννας & Καϊάφας.

V. 2. *High Prieſts*] Concerning the two Ἀρχιερεῖς or *high Prieſts* in this place (and the reconciling it with the Old Teſtament, where there was to be but one at a time, one of the *ſons* of *Aaron*, *Ex.* 29. 30. *Lev.* 16. 32. and he to continue not for a year only, but for his life, whereas here it ſeems to be otherwiſe) many things have diverſly been ſaid by learned men. Without ſurveying of their ſeverall conjectures, I ſhall firſt think it worth obſerving that in the books of *Samuel* (when ſure there was but one high Prieſt) *Ahimelech* the ſon of *Ahitub* being ſlain, and *Abiathar* ſucceeding him in the high Prieſts office, 1 *Sam.* 22. there is yet, after that, frequent mention of *Zadok* and *Abiathar* together, 2 *Sam.* 15. 35. *Zadok and Abiathar the prieſts*, and c. 17. 15. and c. 19. 11. and 20. 25. and 1 *Chron.* 15. 11. every where *Zadok and Abiathar prieſts*, and *Zadok* plac'd before *Abiathar* conſtantly (as *Annas* before *Caiaphas* here.) The reaſon of which is probably this, becauſe though *Zadok* was not actually high Prieſt in *Davids* time, yet being the ſon of *Ahitub* 2 *Sam.* 8 17. (not that *Ahitub*, the father of *Ahimelech* 1 *Sam.* 22. 11. who was of *Ithamars* line 1 *Chron.* 24. 2. but another 1 *Chron.* 6. 8. and 53. the lineal ſucceſſor of *Eleazar* v. 4. and 50.) to him the High-Prieſthood regularly belonged, and ſo after the expulſion of *Abiathar* (the laſt of *Eli's*, and ſo of *Ithamars* line, 1 *Kin.* 2. 26, 27.) was reſtored to him, 1 *Kin.* 2. 35. and *Abiathar* being in *Davids* time the High Prieſt of *Eli's*, and ſo of *Ithamars* line, (to which, it ſeems, it was changed from *Eleazars*, and continued in that line for ſome time) *Zadok* being a principall perſon in authority with *David*, a Prieſt, and regularly heire to the High-prieſthood, is conſtantly joyned with (and ſet before) *Abiathar* the high Prieſt. Agreeable to this example it is, that *Annas* father-inlaw to (*the high Prieſt of that year*) *Caiaphas*, a moſt eminent perſon himſelf, and one that had been high-Prieſt alſo, and, I ſuppoſe, the chief of the race of *Aarons* ſons then alive, as *Zadok* was, is here ſet before, and joyned with *Caiaphas*, and call'd ἀρχιερεὺς *high Prieſt*, though punctually he executed not the office of the high Prieſt. This being ſaid by way of preparation, the main of the difficulty may perhaps be removed by obſerving of three things: Firſt, That at this time, the land being under the Roman Emperour (whoſe name and the year of his reigne is ſet down at the beginning of the verſe, as alſo his *Procurator* of *Judæa*, *Pontius Pilate*, and the *Tetrarchs* of other places) the ſucceſſion of the high-Prieſts was now changed. The one lineal deſcendent in the family of *Aaron*, which which was to continue for life, being not permitted to ſucceed (λέλυτο μὲν ἡ διὰ βίου, ἡ ἐκ προγόνων διαδοχή, ſaith *Euſebius* l. 1. c. 18.) but ſome other, whom he pleaſed, named to that office by the *Procurator* every year, or renewed, as often as he pleaſed. To which purpoſe is that of *Theophylact*, Οἱ τότε ἀρχιερεῖς τῆς Ἰουδαίων ἐπιτιθέντο τῇ τιμῇ χρόνῳ τὴν αὐτὴν κτώμενοι,

2)

ἡ τὸν νόμον διαφθείροντες. *They who were at that time high Priests of the Jewes, invaded that dignity, bought it, and so destroyed the Law*, which prescribed a succession in the family of *Aaron*. Secondly, That there was at this time, after the Roman Conquest, and before the destruction of the Temple (whensoever they made no King of (but only sent a *Procurator* into) *Judæa*) the place and title of נשיא, ἄρχων τοῦ λαοῦ, *Ruler of the people* (and with it some part of the soveraign power) allow'd unto the Jewes, or at least somewhat proportionable to it. This *Nasi* was he which had at any time the chief power of that people within themselves, that is, what degree of power soever remained in the Jewes at any time by the indulgence of their Conquerours it was principally in him: Whilest they were not subject to strangers, an absolute and supreme power (and therefore in the Law and in *Ezechiel* the *Nasi* or the *Ruler* signifies the *King*) but when they were subject to other nations, a power subordinate, such as was allow'd them by those that had dominion over them, but yet that supreme among themselves, for the deciding of all controversies arising from, and determinable by their Law, though generally without power of life and death, to enforce the sentences of their judicatures. Such are the ראשי הגלות or ἀρχιμαλωτάρχαι the *chief of the Captives* that returned from *Babylon*. *Zorobabel the son* of *Salathiel*, *Hag.* 2. and *Zach.* 4. being of the tribe of *Judah*, *Mat.* 1. 12. *Luke* 3. 27. (at the same time when *Josuah* the *son* of *Josedech* is *high Priest*, *Zach.* 3. and therefore they two together are called *the anointed ones*, c. 4. 14. and named in the front of the Captives, *Ezra.* 2. 2.) and after him his posterity, till about the time of the *Maccabees*. According to that of S. *Basil* in his *Epistles* p. 1170. Επανελθόντες οἱ περὶ τὸν Σαλαθιὴλ, καὶ Ζοροβάβελ δημοτικώτερον κατηγάγοντο τὸν λαὸν, τῆς ἀρχῆς λοιπὸν ὅπη τῷ ἱερωσύνῃ μεταστάσης. *The successors of Salathiel and Zorobabel ruled the people somewhat after a popular manner, and after their time forewards the principality fell to the priesthood*, to wit, in the time of the *Macabees*. (As for *Nehemiah* and the Governours mention'd by him c. 5. 14. it seems by his commission, and the Babylonish name פחה, that he had his power from the King of *Persia*, not from the Jewish nation, or from the right yet remaining in them under their Conquerours, of living according to their owne lawes.) After the manner of what was thus done in *Palestine* the like was generally put in practise in the severall countries whether the Jewes were dispersed, that is, not only in *Babylonia*, but also at *Alexandria* (saith *Philo* in *Leg. ad Caium*,) to the *Nasi* whereof all the multitude of the Jewes in *Ægypt* were subject, a *million* saith *Philo*, in his time; And therefore saith *Josephus*, *Ant.* l. 20. c. 4. that the Εθνάρχαι of the Jewes being dead, the Emperor *Claudius* μὴ κεκώλυκε ἐθνάρχας γενέσθαι *did not forbid them to set Rulers of the nation over them*, but consented ὑποτελέσθαι ἐκέλευσε, that *all should be subject* to them, according to their owne customes, and not be forced παραβαίνειν τὰ πάτρια θρησκεύειν *to transgresse the religion of their fathers*. The like is reported of *Augustus* by *Philo ad Flaccum*, calling these *rulers* Γενάρχας, as *Josephus* did Εθνάρχας, and others of the heathen Writers *Patriarchas*, See *Vopiscus in vita Saturnini*. Thirdly, This office of the *Nasi* generally fell on some person of the greatest authority among them, for skill and knowledge in their Law. And 'twill not be improbable that that should be some Priest (such being most carefully brought up in that knowledge) and then though it be not necessary to suppose that that were the lineally descended *high Priest* (there being no such perhaps left in the land) yet 'twill be easie to conceive, that a Priest the chief of one of the ranks, especially of the first rank of the Priests, and he possess'd with so great authority, as that of the *Nasi* (the greatest now left among them should be styled ἀρχιερεὺς, *chief* or *high priest*. And so, I conceive, it was at this time, somewhat after the manner of what the *Maccabees* had formerly been, which were in a manner Kings and priests both, that is, being priests, were also one after another, leaders and rulers of the *Jewes*, (proportionable to the *Nasi*, of which I now speak) the onely rulers which then they had with any image of Regality on them. That this may be more discernible, 'twill not be amisse in brief to set down the beginning and progresse of them. Upon the profanation committed by *Antiochus* upon the Law and worship of God among the Jewes, arose *Mattathias* the son of *John*, the son of *Simeon*, a priest in *Modin*, of the sons of *Joarib* (that is, of that family which had the first course of the four and twenty assigned to them by lot 1 *Chron.* 24.) and so of a family next to the family of the high priest, *Aarons* successor. This *Mattathias* not pretending any right to the high priesthood (it being not affirmed that he was chief of that family of *Joarib*, but a branch of one of the sons, that is, one of that course, and besides *Onias* the last of the high priests of the succession of *Aaron*, was not, that appeareth, as yet gon into *Ægypt*) but meerly as a Zelot began to to kill the profaners, then went out into the mountains with as many after him as he could get, and at last when he had gathered an army, he left *Judas* as the mightiest of his sons (though not by succession again as the eldest of them) to be Generall of it, 1 *Mac.* 1. 66. And he under the name of *Judas Maccabæus* (or the *Zelot*) did lead them, was as it were their King (the only one they had) their ruler at that time, and fought their battels illustriously, cleansed the Sanctuary, built a new Altar, and being at last slain, 1 *Mac.* 9. 18. it followes v. 29. that *Judas*'s friends (that is, those that had continued with him in all his actions) came to chuse *Jonathan* a brother of *Judas* to be their prince or captain in his stead, to fight their battails, and so he took the government on him v. 31. And upon a treaty of league betwixt *Alexander* the son of *Antiochus Epiphanes* and him, *Alexander* ordains him to be the high priest of his nation, 1 *Mac.* 10. 20. and accordingly after that he is so call'd, v. 69. Thus the Dukedome and the high Priesthood continued to his successors, his brother *Simon*, and *Hircanus Simons* son, and so on, till the race of the *Assamonæi* or *Maccabees* were extinct also, by the killing of *Aristobulus*, and deposing of *Hircanus*. After which the Priesthood went among the Priests, at the will of the Governours appointed by the Romans, as *Jonathan* and the *Assamonæi* had been by the Kings, that then had power over them; but yet more uncertainly, not by successions, as among the *Assamonæi* they did. Now some successor as it were to that office of the *Assamonæi*, as farre as they were rulers of the people (not as by the King appointed to be the high priests) that is, some one of the Jewes, by themselves set up to be chief among them, I suppose to have been continued at this time, after *Herod the Great*. And this not the lineal successor of *Aaron* (for after the flight of the last *Onias* into *Ægypt* where he built a Temple in imitation of that in *Jerusalem*, that Aaronicall line vanished, or was interrupted in *Judæa*) but, like *Mattathias*, some other Priest of great reputation and authority among the people; and such was *Annas* or *Ananus* or *Ananias*, at this time, a man of greatest value and authority among them, saith *Josephus*, who, though he differed from the high priest, put in by the *Procurator*, as *Moses* did from *Aaron*, yet being a Priest, and *Nasi* at this time, 'twill be easie to believe, that he should be called ἀρχιερεὺς *high priest* or *chief priest* (being ἄρχων and ἱερεὺς, a *priest* and *ruler* of the people) both here, and *Act.* 4. 6. and as I suppose, *Act.* 23. 5. where by what is said of him by S. *Paul*, it is acknowledg'd that he was ἄρχων τοῦ λαοῦ *prince*, or *ruler of the people*. Accordingly the

ſtory of the *Goſpel*, *Joh.* 18. 13. mentions the carrying of *Chriſt* to *Annas* firſt, as to an officer of principall authority among them, who *ſent him bound* to *Caiaphas*, that was the *Pontifex maximus* that yeare, of the *Romans* putting in, and ſo continued all the time of *Pilates Procuratorſhip*. If this which hath been ſaid of the *Naſi* be ſufficient to ſhew that *Annas* might paſſe for one of the ἀρχιερεῖς here (and ἀρχιερεὺς he is called, that's clear, and as clear, by what is ſaid of him in *Joſephus*, and the *Goſpels*, the greateſt man at that time among the Jews, to whom the malefactors were firſt brought, *Joh.* 18. 14. which proves him to be *Naſi* alſo) then the other part of the difficulty, as to *Chaiaphas*, will be ſoon cleared: For 'tis manifeſt that at this time the Roman Præfect did *ad libitum*, when he would, and that ſometimes once a year, put in whom he pleaſed into the Pontificate, to officiate in *Aarons* office, in ſtead of the lineal deſcendent from him. And that is it of which *Joſephus* ſo frequently makes mention. After the race of the *Aſſamonæi* it ſeems Jeſus the ſon of *Phabes* was put in, then he being put out, *Simon* is put in his ſtead, this *Simon* put out, and *Matthias* in his ſtead, *Ant.* l. 17. c. 6. then *Matthias* put out by *Herod* about the time of *Chriſts* birth, and *Joazar* put in his ſtead, *Ant.* l. 17. c. 8. then *Joazar* put out by *Archelaus* and *Eleazar* put in, c. 15. and he again put out, and *Jeſus* the ſon of *Sia* put in. Then in the firſt of *Quirinus* there is mention again of *Joazar* ſon of *Boethius*, l. 18. c. 1. who, it ſeems, was put in, and ſo turned out again by *Quirinus* the ſame year, and *Ananus* the ſon of *Seth* put in his ſtead, who was the *Annas* here mention'd by S. *Luke*. Then *Gratus* at the beginning of *Tiberius*'s reign, put out *Annas* and put in *Iſmael*, and in his ſtead *Eleazar*, *Annas*'s ſon, then in his ſtead *Simon*, and after his year, *Caiaphas* here, who continued from that, all his and *Pilates* time, till *Vitellius* diſplaced him, and put *Jonathan* another ſon of *Annas* in his ſtead, and in his, a year or two after *Theophilus* another ſon of *Annas*, whom *Agrippa* again diſplaced, *Ant.* l. 19. c. 5. and put in *Simon*, and turning him out the ſame year, put in *Mattathias* a fourth ſon of *Annas* in the beginning of *Claudius* his reigne, ſome nine years after the death of *Chriſt*, and ſoon removing him, put in *Elioneus*, c. 7. Then it ſeems, *Cantharas* was put in, for in his place *Herod* put in *Joſeph*, l. 20. 1. and in his ſtead about fifteen years after the death of *Chriſt*, *Ananias* ſon of *Nebedeus*, c. 3. After him we find *Jonathan*, then *Iſmael*, then *Joſeph*, then *Annas* another ſon of *Annas*, then *Jeſus* ſon of *Damneus*, then *Jeſus* ſon of *Gamaliel*, then *Matthias*, in whoſe time the Jewiſh warre began. Theſe which I have thus named make up the number of 28. which, ſaith *Joſephus*, l. 20. c. 8. held the Pontificate from the time of *Herod* to *Titus*'s burning of the Temple, that is, were the men which were put into it by the Roman Preſidents, And *Caiaphas* is one of them, and ſo he is mention'd *Mat.* 26. 3. and 57. and *Joh.* 11. 49. *Caiaphas high prieſt of that year*, and *Joh.* 18. 13. 14. 24. referring to the yearly change of this office at that time, though, as appears by *Joſephus*, it were continued in *Caiaphas* for ſome ſpace. But now (to return to *Annas* again) it is obſervable from *Joſephus*, that beſide this *ſeries* of the chief prieſts, *Ananias* is ſet down as ἀρχιερεὺς in the very ſame time, when *Jeſus Damnæi* is ſaid to have been put into that other line, l. 20. c. 8. And this appears to be the *Annas* here, for having ſpoken of him in the beginning of the chapter, and affirmed him to be *the happieſt of all men, as having five ſons advanced to the dignity of high prieſt* (viz. *Eleazar*, *Jonathan*, *Theophilus*, *Mattathias* and *Annas*) *after himſelf had enjoyed it to ſatiety*, he now adds, that *Ananias became daily more famous, beloved, and for his liberality honour'd of all, obliging daily with gifts Albinus the Procurator, and the Summus Pontifex*, and preſently he mentions *Eleazar*, as ſon of this *Ananias*, whom before we have ſet down ſon of this *Annas*. This being thus evident, it will be more then a probable conjecture, that by *Annas*'s or *Annanias*'s Pontificate, now ſpoken of, is meant his being the *Naſi* or *ruler* of the people at *Jeruſalem* (as before I ſaid) he being a perſon of ſo much authority among the Jewes. And ſo theſe two, the *Naſi* and the *ſummus ſacerdos*, being the two chief men among the Jewes (it being affirmed by *Joſephus* in the end of 8 *chap.* of l. 20. *Ant.* that the *Pontifices* were placed in the top of the Common-wealth, after the reign of *Herod* and *Archelaus*, the πολιτεία being brought to an Optimacy) may very well be reſolved on, to be theſe two here named, as the ἀρχιερεῖς at that time, though it fell out that they continued to be ſome years together. All which being put together will perhaps be able to anſwer any objection which can be brought againſt this conjecture. This *Annas* is after *Act.* 4. 6. call'd Ἅννας ἀρχιερεύς, *Annas the high prieſt*, or *chief prieſt*, and without doubt is the ἀρχιερεὺς Ἀνανίας, *Act.* 23. 5. and *Act.* 24. 1. being by *Joſephus* ſo called, as even now appear'd. Of him S. *Paul*, *Act.* 23. ſaith, οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεύς, *I knew not that he is high prieſt*. 'Tis rightly wondered how *Paul* ſhould be able truly to ſay that he did not *know him to be high prieſt*, being ſo well acquainted with the Jewiſh nation, and the cuſtomes of their judicature: But if we take notice of the words of the *by-ſtanders* v. 4. *revileſt thou God's high prieſt?* It is firſt certain that *Ananias* was not ἀρχιερεὺς Θεοῦ, the *high prieſt of God*, nor indeed any man elſe at that time among them, the lineall ſucceſſion having been a long while interrupted. And to that in theſe words S. *Paul* anſwers, that he did not know that he was; meaning thereby, I ſuppoſe, the lineal deſcendent from *Aaron*. ſecondly there being at this time another high prieſt to whom that name more properly belong'd, then to *Ananias* it could, viz. the *ſummus Pontifex*, or he that was put into the place of the *Aaronicall* prieſthood by the Roman Præfect, this might truly be ſaid by him again, *I knew not that he was high prieſt*. Howſoever knowing him to be at that time the *Naſi*, he retracted his haſty and ſharp ſpeech, as having ſaid ſomewhat againſt the *Ruler of the people*, who was not by Gods law to be *evil ſpoken of*. That which is ordinarily ſaid of theſe *two high prieſts*, is, that one was the high prieſt, and the other his סגן or *vicarius*, ſuch as *Zephaniah* called the *ſecond Prieſt*, *Jer.* 52. 24. Of this *Sagan* it is clear that, though he were chief or principal of the ordinary prieſts which miniſtred to the high prieſt, and, in the day of Expiation, ſupplied his place in officiating, if any thing fell out which hindred him from being able to doe it himſelf, and thereupon be called ראש הכהנים, the *chief of the* ordinary *prieſts*, and כהן השנית *the ſecondary prieſt*, and כהן אחר *the other prieſt*, and μέτοχος ἀρχιερωσύνης in *Joſephus partaker of his office*, viz. when he officiates for him, or in that he is appointed his *vicarius*, yet he is never כהן גדול *the high prieſt*. What he was you may plainly ſee, *Cod. Joma* c. 1. §. 1. where having ſpoken of the *high prieſt* כהן גדול that is to officiate on the day of Expiation, it follows ומתקנין לו כהן אחר *they appoint unto him another prieſt* under him, שמא יארע בו פסול, *if by chance any pollution*, or *profanation*, (which hinders the high prieſt from officiating himſelf) *doe befall him*, as in *Joſephus*, *Ant.* l. 17. c. 8. when *Matthias* the high prieſt was unclean, *Joſeph* the ſon of *Ellem* was his proxy or Vicar to officiate for him, but this only for the ſpace of one day, as he there ſaith, (the great day of Expiation, as the *Gloſſe* on *Joma* clears it) by which it appears that he was under the high prieſt, as his ſubſtitute once a year for a day (not for a year, or any long time) but never his collegue or equall to him. 2ly. 'Tis evident, that this of the *Sagan* cannot

Ἀρχιερεὺς Ἀνανίας.

Ἀρχιερεὺς Θεοῦ.

be

be applied to this matter. For I ſhall demand, to which of theſe two did the office of *Sagan* belong at this time, to *Annas*, or to *Caiaphas*? To *Annas* it could not, becauſe if it did, he muſt be acknowledg'd inferiour to the high prieſt, whereas *Annas* in all paſſages of Scripture, where he is named with *Caiaphas*, hath the priority, and never appears to be inferiour to *Caiaphas*, and therefore it muſt belong to *Caiaphas*, or to neither of them. And to *Caiaphas* it cannot, becauſe 'tis manifeſt, both that *Annas* was not the *Pontifex Maximus* at this time, & that *Caiaphas* was, by the *ſeries* of them, even now ſet down from *Joſephus*. 3ly. The office of the *Sagan*, as *vicarius* to the high prieſt, extended no farther then to the officiating in the Temple (for from that only was the high prieſt excluded by pollution, ſo as to need a ſubſtitute to officiate for him) Or if it could be conceived that the *Sagan* were to ſupply the high prieſts place in judicature, when he were detained by ſickneſſe, &c. yet of *Annas* here that cannot be affirmed, for 'tis apparent, that his authority continued to him, *Joh.* 18.13. when *Caiaphas* was in health, and acted as high prieſt, v. 28. and ſo alſo *Act.* 4.6. they both met in counſel together. For theſe reaſons, I ſay, that ordinary way of reconciling this difficulty, by that of the *Sagan*, may not fitly be allow'd, being not appliable to either of theſe, who are both named here as perſons of authority among the Jewes, next to the Emperour and his *Procurator*, and appeare at the apprehending of *Chriſt* to be Magiſtrates and perſons of civil juriſdiction, which the *Naſi* and high prieſt were, but the *Sagan*, as ſuch, cannot be pretended to have been. Another account, I acknowledge, is given of this matter, by *Euſebius* l. 1. c. 9. to wit, that *Chriſt* is here ſaid to have begun and accompliſh'd his whole time of preaching under *Annas* and *Caiaphas* high prieſts, which, ſaith he, notes the compaſſe of 4 years, and that he began his preaching, when *Annas*, and ended it, when *Caiaphas* was high prieſt. For about this time, ſaith he, the Roman Præfects having changed the Moſaicall courſe, they that were by them made high prieſts continued not above a yeare in it. And he brings a ſucceſſion out of *Joſephus* thus, *ValeriusGratus* putting *Annas* out of the high prieſthood, made *Iſmael* in his ſtead, then after a while removing him, he put *Eleazar Annas's* ſon in his, and at the years end he gives it to *Simon*, and at the end of that year *Joſeph* called *Caiaphas* alſo ſucceeded him, and all theſe within leſſe then 4 yeares, and ſo, ſaith he, *Caiaphas* was high prieſt at the time of our Saviours paſſion. This might ſound at firſt hearing, as a probable conjecture, but, if examined, will ceaſe to be ſuch. For, 1. the thing in hand *Lu.* 3.1. is not to ſet down the ſpace of the continuance of *Chriſts* preaching, but the yeare of the beginning of *Johns* preaching punctually naming that 15th year of *Tiberius*, And 2ly, that which *Joſephus* ſaith, *Ant.* l. 18. c. 3. is this, That at the beginning (not 15th year) of the reign of *Tiberius*, *Valerius Gratus* was ſent Præſident into *Judæa*, that he continued ſo eleven years, that in that time, probably in the three firſt years of his Government, he changed the high prieſt yearly, that *Caiaphas* was the laſt of them, who continued the reſt of *Gratus's* time, and all *Pilates* ten years, and was not removed till the time of *Vitellius*, who ſucceeded *Pilate*, and put *Jonathan Annas's* ſon in his ſtead, l. 18. c. 9. By which 'tis clear that *Euſebius* was miſtaken in applying that, which *Gratus* did in the beginning of *Tiberius's* reigne, to the four years of *Chriſts* preaching and crucifixion, which was certainly under *Pilate*, all whoſe time *Caiaphas* was continued in the high prieſthood. And ſo that cannot be the way of ſalving this difficulty. There is only a third way, that I have met with, that *Annas* having been high prieſt long ſince, was now a kind of Conſulary man, and as ſuch, being alſo father-in-law to *Caiaphas* the high prieſt of the year, is ſtyled ἀρχιερεὺς *high prieſt* alſo. But to this the anſwer is clear, that there were many other ſuch Pontifical men alive, that is, ſuch as had been *Pontifices* in their times, and therefore there was nothing in that peculiar to *Annas*, or which could put him in the Pontifical *Faſti*, as the ἀρχιερεὺς *of that year*, without ſome other addition of Dignity, peculiar to him from thoſe others, ſuch as I ſuppoſe that of the *Naſi*, and cannot imagine that of being father-in-law to *Caiaphas*, or any ſuch extrinſecall relation to be.

V. 14. *Accuſe any falſely,*] Συκοφαντῆσῃ though it have a Proverbial ſignification to *accuſe*, and by that means to *flatter* thoſe, to whom that accuſation is whiſperingly conveyed, and had its originall from a paſſage about *figs*, as *Phavorinus*, and the *Grammarians* ordinarily expreſs it, yet it is uſed in a greater latitude for *wronging*, *taking away* any thing *by force* from any, according to the latitude of the ſignification of the Hebrew עשק which ſignifies both to *calumniate*, and to *uſe violence*, and accordingly is rendred in the Old Teſtament, ſometimes by ἀδικέω, καταδυναστεύω, (in the notion of *oppreſſing by force*) ἐκτέζω, θλίβω, ἁρπάζω, ſometimes by συκοφαντέω, but that in many places, when the ſenſe would rather have required ἀδικέω, or the like, ſo in *Job.* 35. 9. *Pſal.* 119. 21. and other places. From this Old Teſtament-uſe of the word muſt the ſenſe of it be fetch'd in the New. So when *Zaccheus* c. 19. 8. ſaith of himſelf εἴ τινός τι ἐσυκοφάντησα (which is the only other place where the word is uſed) it belongs clearly to *wrong dealing*, *violence*, *injuſtice*, *taking by force* from others (which was ordinary for the Publicans to doe,

Πάντες τελῶναι, πάντες ἐσμὲν ἅρπαγες,

All Publicans are rapacious, ſaith *Zeno* the *Comœdian*, and ſuch was *Zaccheus* here) and therefore his penitent heart in that caſe vowes the ſatisfaction, which the Law requires for theft, *reſtitution fourfold*. The word belongs to any kind of *injuſtice* or *extortion*, and ſo here to that which is ordinary among ſouldiers, *rapine*, *plundring*; συκοφάντης, ἐμπεδάζοντες, ſaith *Heſychius*, that is, βιάζοντες, *forcible invaders*, and that is here farther expreſs'd by that which followes, *and be content with your* ὀψωνίοις, that is, thoſe *ſtipends*, that are publickly *appointed the ſouldiers*, that are kept together in bands for publick uſe, as in *Vopiſcus*, *Annonâ ſuâ contentus ſit, non de lacrymis provincialium vivat*, that is, *Let them not oppreſſe thoſe countrey men, where they are quartered, but reſt ſatisfied with the allowance of victualls, &c. that is allowed them.* d. Συκοφαντῆσῃ

V. 23. *Sonne of Heli*] The ſetling of the Genealogie of *Chriſt*, and reconciling the differences between S. *Luke* and S. *Matthew*, is a matter of ſome uncertainty, ariſing from the cuſtomes of the Jewes in reckoning their Genealogies, among whom it is ordinary to find different pedegrees, which ſeem to contradict one another, when they doe not. And the matter requiring ſome length I rather referre the Reader to the labours of the learned *H. Grotius* on this place, and in the particular of *Cainan* v. 36. to the *learned Sam. Bochartus* in his *Phaleg*, l. 11. c. 13. e.

CHAP.

Paraphraſe.

CHAP. IV.

See Mat. 4. 1.

1. AND Jeſus being full of the holy Ghoſt returned from Jordan, and was led by the Spirit into the wilderneſſe,

2. Being fourty daies tempted of the devil, and in thoſe daies he did eat nothing, and when they were ended, he afterward hungred.

3. And the devil ſaid unto him, If thou be the ſon of God, command this ſtone that it be made bread.

See Mat. 4. 4.

4. And Jeſus anſwered him, ſaying, It is written, that man ſhall not live by bread alone, but by every word of God.

See Mat. 4. 8.

5. And the devil taking him up into an high mountain, ſhewed unto him all the kingdomes of the world in a moment of time.

6. And the devil ſaid unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomſoever I will, I give it.

7. If thou therefore wilt worſhip me, all ſhall be thine.

8. And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan: For it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

See Mat. 4. note b.

9. And he brought him to Jeruſalem, and ſet him on a * pinacle of the Temple, and ſaid unto him, If thou be the ſon of God, caſt thy ſelf down hence,

*battlement πτερυγιον.

10. For it is written, He ſhall give his Angels charge over thee to keep thee,

11. And in *their* hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

See Mat. 4. 7.

12. And Jeſus anſwering, ſaid unto him, it is ſaid, thou ſhalt not tempt the Lord thy God.

13. left him for a time, meaning to wait an opportunity to aſſault him again. See Mat. 4. 11.

13. And when the devil had ended all the temptation, he [departed from him * for a ſeaſon.]

+ until ἀχρι

14. being by the powerfull incitation of the Spirit of God now ſtirr'd up to ſet upon this prophetick office, returned

14. And Jeſus [returned in the power of the Spirit] into Galilee, and there went out a fame of him through all the region round about,

15. exceedingly admired.

15. And he taught in their ſynagogues being [glorified] of all.

16. And he came to Nazareth, where he had been brought up, and, as his cuſtome was, he went into the ſynagogue on the ſabbath day, [and ſtood up for to read.]

16. And he made ſhew to undertake to expound ſome part of ſacred writ, as their Doctors are wont to doe.

17. And the officer of the ſynagogue (ſee v. 20.) brought him

a.

17. And there was delivered to him] the book of the prophet Iſaias, and when he had [a] opened the book, he found the place where it was written,

18. thoſe that long impriſonment and ſhakels have bruiſed,

18. The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heale the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty [them that are bruiſed,]

19. To proclaim to all a year of Jubilee, wherein ſervants are ſet free &c.

19. To preach the acceptable year of the Lord.]

See note on Mar. 5. n.

20. And he cloſed the book, and gave *it* again to the [* miniſter] and ſat dowu, and the eyes of all them that were in the ſynagogue were faſtned on him.

* officer. ὑπηρέτου

21. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

22. And all that heard him did with acclamations expreſſe that they were amazed at the power and wiſdome with which he ſpake, (ſee Pſal. 45. 2.) wondring whence he had ſuch excellencies, Mat. 13. 54. but becauſe they knew he was Joſephs reputed ſon, one brought up in an ordinary condition, they did not believe on him.

22. And all bare him witneſſe, and wondred at the gracious words which proceeded out of his mouth. And they ſaid, Is not this Joſeph's ſon?]

23. Whereupon he ſpake unto them, ſaying, that which among the Jews is by way of gibe vulgarly uſed to a Phyſitian, who is himſelf fallen into any diſeaſe, or infirmity, Phyſician &c. (which ſignifies a man that pretends to doe cures abroad, but is able to do none at home) is become appliable to me, who being believed on by ſtrangers, and by that means having opportunities to doe miracles or healing among them, am deſpiſed and rejected among my own countrey-men, very few of whom having that belief of my power, as to come to me for cure, Mar. 6. 5. I cannot conſequently doe many ſuch miracles here, Mat. 13. 58. which in Capernaum and other places I have done.

23. And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſitian heale thy ſelf: Whatſoever we have heard done in Capernaum, doe alſo here in thy countrey.]

24. And ſo generally it hath been, when prophets have been ſent to work miracles of mercy, very few among their countrey-men, to whom they were familiarly known, have been found fit to receive them.

24. And he ſaid, verily I ſay unto you, No prophet is accepted in his own countrey.]

25, 26. As in Elias's time of the many men and women, particularly of widows that were in that time of famine, through all Iſrael, there was none qualified to receive that miracle from Elias, but one onely, the widow of Sarepta, or Zarephath a city of Zidon, 1 Kin. 17. 9.

25. But I tell you of a truth, many widowes were in Iſrael in the daies of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land.

26. But unto none of them was Elias ſent, ſave unto Sarepta *a city* of Sidon, unto a woman that was a widow.]

27. And though there were many leprous perſons among the Iſraelites in Eliſha's time, yet they being his countrey-men, the obſervation was there as here, that no one of them had faith to ſeek and qualifie himſelf for a cure of his leproſie, Only Naaman which was not that countrey-man, but a Syrian, was by Eliſha converted to the true religion, and heal'd of his leproſie.

27. And many lepers were in Iſrael, in the time of Eliſeus the prophet, and none of them was cleanſed, ſaving Naaman the Syrian.]

28. And

28. And all they in the ſynagogue when they heard theſe things, were filled with wrath,

29. And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong.

30. But he [paſſing through the midſt of them] went his way.

30. without being hurt by any of them.

31. And came down to Capernaum, a city of Galilee, and taught them on the ſabbath daies.

32. And they were aſtoniſhed at his doctrine, for [his word was with power.]

32. he ſpake with authority, Mat. 7. 29. and added miracles alſo to confirm the truth of what he ſaid.

33. And in the ſynagogue there was a man, which [had a ſpirit of an unclean devil,] and cried out with a loud voice,

33. was poſſeſſed by the devil, and tormented with a ſore diſeaſe conſequent to it,

34. Saying, let us alone, what have we to doe with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the holy One of God.

35. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had [thrown him in the midſt, he came out of him, and hurt him not.]

35. caſt him into a fit of apoplexy, before or in the preſence of them all, the devil and the diſeaſe departed from him, and he was very well immediately.

36. And they were all amazed, and ſpake among themſelves, ſaying, [What a word is this?] For with authority and power he commandeth the unclean ſpirits, and they come out.

36. This is very wonderfull beyond all that was ever ſeen before,

37. And the fame of him went out into every place of the countrey round about.

38. And he [aroſe] out of the ſynagogue, and entred into Simons houſe, and Simons wives mother was taken with a great feaver, and they beſought him for her.

38. went

39. And he ſtood over her, and [rebuked the feaver, and it left her,] and immediately ſhe aroſe, and miniſtred to them.

39. commanded the feaver to depart from her, and ſo it did.

40. Now when the ſun was ſetting, all they that had any ſick of divers diſeaſes brought them unto him, and he [laid his hands on every one of them, and healed them.]

40. by prayer and impoſition of hands, without the uſe of any thing elſe, cured them.

41. And devils alſo came out of many, crying out, and ſaying, thou art the Chriſt the ſon of God. And he rebuked them, ſuffered them not to ſpeak: for they knew that he was Chriſt.

42. And when it was day he departed, and went into a deſert place, and the people ſought him, and came unto him, and [ſtayed him] that he ſhould not depart from them.

42. uſed all means to prevail with him.

43. And he ſaid, [I muſt preach the kingdome of God to other cities alſo: for therefore am I ſent.]

43. My buſineſſe is to preach the Goſpel, (and the cures which I work are but ſubſervient to that,) and this I muſt preach to the reſt of the villages and townes, and not continue ſtill in one place.

44. And he preached in the ſynagogues of Galilee.

Annotations on Chap. IV.

a. Ἀνεπτύξατο

V. 17. *Opened the booke*] The word ἀναπτύσσω referres to the manner of writing among the Jewes, which was not in Parchments or papers ſowed together, as we now uſe, but in one continued page or long roll, and that folded up to ſave it from duſt or other harm. So the Hebrew מגלת ספר ſignifies no more, then *charta volubilis*, a *paper*, or *parchment folded up*, according to that of *Iſa.* 3. 4. וגללו, *and the heavens ſhall be folded up* כספר, *as a book*, referring to the cuſtome of folding books and writings; and ſo *Apoc.* 6. 14. *the heavens paſſed away*, ὡς βιβλίον ἑλισσόμενον, *as a folded book*, that is, מגלת סגר which is by the Greek ſometimes called βιβλίον, and by us rightly rendred a *bill*, *Deut.* 24. 1. and ſometimes κεφαλὶς, from the round form, when 'tis folded up, as in *Architecture* ſome round parts are called κεφαλίδες *Exod.* 26. 32. 27. 17. 36. 34. 38. 28. 27. and ſo ſaith *Suidas*, κεφαλὶς βιβλίου, ὅ ἐστι τινὲς εἰλημά φασιν, *the volume*, or *round form of a book*, *which ſome call the folding*; Thus it is uſed *Heb.* 10. 7. out of the *Pſalmiſt*, for a *roll*, or *inſtrument*, or *indenture*, wherein *Chriſt* undertakes in writing, under his hand as it were, *to doe Gods will*, or that which God requires of him, by way of office. And * *Theophylact* who explains it by εἰλητάριον a *roll*. After the manner of theſe rolls or bills, were their books and other writings rolled up, when they would ſhut them, ספרי תורה עיגנלין *the books of the law folded up*, ſaith *R. Eliezer*, in *Gemar. Sanhed.* c 7. and opened by way of ἀνάπτυξις, *unfolding*, or *unrolling*, and then again πλυσόμενα *rolled up*, as here πτύξας *rolling it up*, v. 20. which the Hebrewes ordinarily expreſſe by וגלל סגר, *and he folded up the book*, or *roll*, that is, *ſhut it up*, *Joma.* c. 7. § 1.

* In Heb. 10. 7.

CHAP. V.

Paraphraſe.

* came, or flock'd about him, ὀχλοῖς, ἀντῷ.

1. AND it came to paſſe that as the people * preſſed upon him to heare the word of God, he ſtood by [the lake of Gennesareth,]

1. the ſea of Galilee, Mat. 4. 18. or lake of Tiberias. See note on chap. 3. c. and on Mat. 14. c.

* having gone out of them had waſhed their nets

2. And ſaw two ſhips ſtanding by the lake, but the fiſhermen * were [a] gone out of them, and were waſhing *their* nets,]

2. And ſaw two boats, one belonging to Andrew and Simon, Mat 4. 18. 'tother to Zebedee, and his ſons, James and John, and the fiſhermen having made an end of fiſhing for that time, had carried out their nets, and cleanſed them, meaning not to let them down or uſe them any more.

a.

3. And

3. And he went into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land, and he ſat down, and taught the people out of the ſhip.

4. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets * for a draught.

* to catch, εἰς ἄγραν,

5. And Simon anſwering, ſaid unto him, Maſter we have toiled all the night, and have taken nothing, nevertheleſſe at thy word I will let down the net.

6 And when they had this done, they encloſed a great multitude of fiſhes, and their net brake.

7. And they beckned unto *their* partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that [they began to ſink.]

7. both the boats with the weight of the fiſh ſunk into the water diſcernibly, and were in danger to be loſt.

8. When Simon Peter ſaw *it*, he fell down at Jeſus knees, ſaying, [Depart from me, for I am a ſinfull man, O Lord.]

8. My ſinnes make me uncapable of receiving benefit from thy miracles, this great miracle of the fiſh being ready to drown the boat, and to become deſtructive to me, I beſeech thee go out of the ſhip.

9. For he was aſtoniſhed,] and all that were with him, at the draught of fiſhes, which they had taken.

9. This he ſpake, not out of a deſire to be rid of his company, but out of a great ſenſe of his own unworthineſſe, and a great dread and amazement wrought in him by the miracle.

10. And ſo *was* alſo James and John the ſons of Zebedee. which were partners with Simon, And Jeſus ſaid unto Simon, Fear not, [from henceforth thou ſhalt catch men.]

10. thou ſhalt be a fiſherman no longer, thy trade ſhall be changed into a more honourable, that of catching, ſo as to keep alive, and not (as in hunting and fiſhing &c. it is ordinary) to kill what is caught by thee; thou ſhalt catch men, and by ſo doing, preſerve them to all eternity.

11. And when they had brought their ſhips to land, [they] forſook all and followed him.

11. all foure of them.

12. And it came to paſſe, when he was in a certain city, behold a man full of leproſie, who ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, Lord, if thou wilt thou canſt [make me clean.]

12. recover me from my foul diſeaſe.

13. And he put forth *his* hand and touched him, ſaying, I will, be thou clean.] And immediately the leproſie departed from him.

13. And he did but touch him, and ſpeak the word

14. And he charged him to tell no man, [but go and ſhew thy ſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.]

14. But, ſaid he, go, &c. See note on Mat. 8. d.

15. But ſo much the more went there a fame abroad of him, and great multitudes came together to hear and to be healed by him of their infirmities.

16. And he withdrew himſelf into the wilderneſſe,] and prayed.

16. did oft go aſide into places of ſolitude,

17. And it came to paſſe [on a certain day, * as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judæa, and Jeruſalem, and the power of the Lord was *preſent* to heal them.]

* he was alſo teaching, καὶ ἦν διδάσκων

17. on one of thoſe dayes, beſides his cuſtomary going out to ſome privacy for prayer, he ſpent ſome time in teaching, or expounding the Scriptures to them, and there were preſent many Phariſees, and Doctors of their law, and divers others coming from the parts of Galilee, &c. and he exerciſed his divine power in healing thoſe that thus came unto him from all parts to that purpoſe.

18. And behold, men brought in a bed a man which was taken with the palſie, and they ſought means to bring him in, and lay *him* before him.

19. And when they could not find by what way they might bring him in becauſe of the multitude, they went up on the houſe top, and let him down through the tiling with *his* couch into the midſt before Jeſus.

20. And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee.

20. Mat. 9. 2.

21. And the Scribes and the Phariſees began to reaſon, ſaying, [Who is this which ſpeaketh blaſphemies? Who can forgive ſinnes but God alone?]

21. This is ſure a blaſphemer, making a God of himſelf, for none but ſuch can forgive ſinnes.

22. But when Jeſus perceived their thoughts, he anſwered and ſaid unto them, [What reaſon ye in your hearts?]

22. What ground have you for this diſpute beginning in your hearts (and expreſs'd by your tongues, v. 21.)

23. Whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Riſe up and walk?

24. But that ye may know that the ſon of man hath power upon earth to forgive ſins, he ſaid unto the ſick of the palſie, I ſay unto thee, Ariſe, and take up thy couch and go into thine houſe.]

23, 24. Is it blaſphemy for him that is endued with divine power, and can cure all diſeaſes with his word, to forgive ſins alſo? The one ye ſhall ſee me able to do, And why may I not then freely, and without injury to any, do the other alſo? (ſee Mat. 9. 6.) whereupon he ſaid to the Paralytick, I command thy health to return to thee, and thee to take up that bed, on which now through weakneſſe thou art laid, and to carry it home unto thy houſe.

25. And immediately he aroſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day.

27. And after theſe things he went forth and ſaw [a Publican named Levi] ſitting at the * receit of cuſtome, and he ſaid unto him, Follow me.

* tole-booth, τελώνιον

27. Matthew, or Levi, the Publican; ſee Mat. 9. b.

28. And he left all and roſe up and followed him.

29. And [Levi] made him a great feaſt in his own houſe, and there was a great company of Publicans, and of others that † ſat down with him.

† lay a'ong κατακείμενοι

29. Matthew.

30. * But

*And the Scribes of them and the Phariſees murmured unto his diſciples, καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ

30. *But [ᵇ their Scribes and Phariſees murmured again his diſciples, ſaying, Why doe ye eat and drink with Publicans and ſinners?] 30. the Scribes of the Jews in that place, and the Phariſees murmured, and whiſpered againſt Chriſt, and queſtioned with his diſciples, why their Maſter and they would doe that which was ſo unlawfull by the Jewiſh law, to wit, eat and drink with heathens, and thoſe that freely converſe with them. b.

31. And Jeſus anſwering ſaid unto them, They that are whole need not a Phyſician, but they that are ſick. Mat. 9. 12.

32. I came not to call the righteous, but ſinners to repentance.

33. And they ſaid unto him, [Why doe the diſciples of John faſt often, and make prayers and likewiſe *the diſciples* of the Phariſees, but thine eat and drink?] 33. when the diſciples of John (Mat. 9. 14.) and the Phariſees obſerve frequent daies of faſting, at leaſt two every week, and ſet apart thoſe daies to prayer alſo more ſolemnly then the reſt, What is the reaſon that thy diſciples doe not ſo at all, keep no ſolemn weekly daies of faſting?

34. And he ſaid unto them, [Can ye make the children of the bride-chamber faſt,] while the bridegroom is with them? 34. Can it be expected or thought reaſonable for the gueſts of a mariage-feaſt to faſt,

35. But [the daies will come when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe daies.] 35. there are ſad daies to come upon my diſciples, and when they come, and I, on whom they depend, am removed from them, then will it be ſeaſonable for them to practiſe that duty of faſting.

36. And he ſpake alſo a parable unto them, [No man putteth a piece of a new garment upon an old, if otherwiſe] then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. 36. No prudent man putteth a patch of new cloth into an old garment (ſee Mat. 9. 16.) or if he doe not obſerve that rule of prudence,

37. And no man putteth new wine into old bottles, elſe the new wine will burſt the bottles and be ſpilled, and the bottles will periſh.

38. But new wine muſt be put into new bottles, and both are preſerved.

39. No man alſo having drunk old *wine*, ſtreightway deſireth new, for he ſaith, The old is better. 39. It is not beſt immediately to bring men to an auſtere courſe of life, but by degrees, leaſt they fall off upon the ungratefulneſſe of it: for they that have taſted old wine which is the ſmoother, will not willingly leave that for new, which is more hatſh (ſee Ecclus. 9. 10.) the old being ſweeter, more gratefull and delightfull and agreeable to the ſtomach; And thus it is fit to condeſcend to the weakneſſes of men, and not preſently to require of my diſciples the auſterities of faſtings &c. eſpecially while I am with them, which is rather a time of feſtivity to them, But there will ſoon be a ſeaſon for faſting alſo. ver. 35. &c.

Annotations on Chap. V.

1. V. 2. *Gone out of them*] Some differences ſeem to be between the ſtory of *Chriſts* coming to theſe two boats &c. here ſet down, from what it had been in S. *Matthew*. There *Peter* and *Andrew* were *caſting nets into the ſea*, or *lake*, *Mat.* 4. 18. and *James* and *John were in the ſhip mending thier nets*, v. 21. but here 'tis ἀποβάντες ἀπ' αὐτῶν, *having departed from their boats*, ἀπέπλυναν τὰ δίκτυα, *they waſhed*, or, *had waſhed*, *their nets*. So again 'tis ſaid that *Chriſt* called *Andrew* and *Peter*, and they followed him, *Mat.* 4. 20. καὶ προβὰς ἐκεῖθεν *and departing thence he ſaw* the other two, and called them v. 22. whereas here when *Peter* is *called*, *James* and *John* are with him v. 10. and unleſſe they were called at the ſame time with *Peter*, there would be found no other mention of their call, or their following of him. In anſwer to theſe, it muſt firſt be obſerved in general, that *Matthew* and *Mark* making a brief ſummary relation, and leaving out a main particular of this ſtory, which *Luke* takes in, that of the miracle of the fiſhes, and ſetting down no more but his *ſeeing* and *coming to* their boats, and his *calling* them, and their following him, doe upon occaſion of his coming firſt to one boat, then to the other, ſet down all that belongs to the one, before they proceed to the other, which is very ordinary in all ſtories, when yet many of the paſſages are intermix'd. This being ſaid, it muſt next (for the reconciling of the firſt ſeeming difference) be obſerved, that what is here ſaid, ἀπέπλυναν in the *Aoriſt*, muſt be underſtood of the time paſt indefinitely, and be beſt rendred, *they had waſhed their nets*, and ſo for the ἀποβάντες too, *they had gone out and waſh'd* (that is, they had given over fiſhing at that time) and having done ſo, they were returned to their boats again before this time, when 'tis ſaid of *Chriſt*, that he *ſaw* their *ſhips ſtanding by the lake*, that is, at the point ſpecified here ver. 1. when *ſtanding by the lake the people preſs'd upon*, or *flocked unto*, *him to hear the word*. And as this is intimated by S. *Luke* ver. 3. (when 'tis ſaid that *Chriſt entered into one of the ſhips*, and deſired *Simon*, the owner of it, to *thruſt out a little*, which notes that he was come back to the boat again) and as this is all that is affirmed by S. *Luke* in that matter, ſo it agrees very well with that which is ſaid by S. *Matthew*; For before this it is, at *Chriſts* firſt comming to the lake, that S. *Matthew* deſcribes them in another poſture, *Jeſus walking by the ſea of Galilee ſaw two brothers*, *Simon and Andrew*, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν &c. *caſting a net into the ſea*; Which as it may poſſibly ſignifie *fiſhing*, ſo it may otherwiſe be interpreted, not to denote their being actually a fiſhing at that time (for that is expreſſed *Lu.* 5. 4. by a very diſtant phraſe, χαλάσατε τὰ δίκτυα εἰς τὰ ἄγρας *letting down their nets to catch*, and that by *lanching* out εἰς τὸ βάθος *into the deep* or *midſt* of the *lake*) but more probably their waſhing their nets in the ſea, as they were ſitting on the ſhore, (and then that will be directly all one with the ἀποπλύνειν *waſhing* or *ſcouring* of them, which, as now paſt, is here mentioned by S. *Luke*) *And departing thence*, ſaith S. *Matthew*, *he ſaw other two brothers*, *the ſons of Zebedee in the ſhip mending their nets*: where, as their *mending* their *nets* was ſubſequent to the waſhing of them (and ſuppoſes it paſt, as ἀπέπλυναν *they had waſhed* here doth) ſo it agrees with S. *Lukes* affirmation, ver. 7. where they are ſuppoſed to be ἐν πλοίῳ *in the boat*. The deſigne of S. *Luke* in ſetting down this circumſtance of their having gone *out* of their *boats*, and *waſh'd their nets* was doubtleſſe to intimate, what is after affirmed, ver. 5. that at the time of *Chriſts* coming thither, they had deſpaired of catching any fiſh, and ſo had given over for that time, and had ſet to waſhing, and after that they in one *boat*, ſaith S. *Matthew*, to *mending their nets*; which as it is a farther evidence of their reſolution to *fiſh* no more at that time, ſo it is an enhancement of the miracle following, of the great draught of fiſh, which S. *Luke* ſets down at large, but *Matthew* and *Mark* did not meddle with. Which order being thus ſuppoſed in the firſt part, the ſecond will follow very agreeably, and all be capable of an exact Harmony, by compounding of *Matthew* and *Luke* together thus; *Jeſus walking by*

the ſea of Galilee, at his firſt coming thither, *ſaw two brothers, Simon called Peter, and Andrew his brother, caſting their net into the ſea*, *Mat.* 4. 18. that is, waſhing of it, *Lu.* 5. 2. When he had ſtaid a while with them, he *went on* to another *boat*, and there he found *other two brethren, James the ſon of Zebedee, and John his brother in a boat with Zebedee their father*, who having newly *waſhed*, were now *mending their nets* v. 21. both theſe precedent to, and ſo reconcileable with the ſubſequent paſſages mentioned *Lu.* 5. 2. *He ſaw two ſhips ſtanding*, or *abiding*, παρὰ τὴν λίμνην *by the lake*, that is, at the ſhore, and the *fiſhermen having gone out of them had waſhed their nets*. And then (upon the *peoples preſſing* about him *to heare*, *Lu.* 5. 1.) followes that paſſage (not at all related by S. *Mat.* or S. *Mark*) that *he went into one of the ſhips*, or *boats*, that of *Peter*, v. 3. and having, contrary to *Peters* intention, perſwaded him to *launch out* and *let downe the net* εἰς ἄγραν, to trie what he could catch, he there wrought that miracle, which had like to have *drowned* the *boat*, and occaſioned the calling in of *James* and *John* to their relief, and gave them all an aſtoniſhing evidence of his power. Hereupon to remove their feares, *Chriſt* ſaith to *Simon* here in the end of v. 10. *Feare not, henceforth thou ſhalt catch men*. At which time, I ſuppoſe, he called not him only, but all the other three, that had their parts in this miracle; This *Matthew* ſets down firſt of *Peter* and *Andrew* v. 19. to whom he ſaith, *Follow me, and I will make you fiſhers of men, and immediately they followed him*, v. 20. and then of the other two, v. 22. who alſo *left* their *nets* and *boat* and *father*, and *followed* him; which act of their ready following S. *Luke* ſets down agreeably, though more diſtinctly v. 11. *when they had brought their boats to land, they left all, and followed him*; i. e. when the two paire of fiſhermen, with their two boats, ſo laden that they were affraid they would ſink, had brought them ſafe to ſhore, and had this farther evidence of *Chriſts* power in delivering them from that danger, being all called, they all obeyed his call, left their trade and goods, and attended him as diſciples ever after. And wheras of his calling the ſons of *Zebedee*, S. *Mark* interpoſes, εὐθέως *he ſaw them mending their nets, and ſtraightway he called them*, *Mar.* 1. 19, 20. which ſeems to place no ſpace or interval betwixt his coming to their boat and his calling them, That may eaſily be anſwer'd by obſerving, Firſt, that the word εὐθέως *preſently* is not alwayes taken in that nice ſenſe, to ſignifie *immediately*, but often is taken in a latitude, and includes a greater *interval*, then here is ſuppoſed to have been; and Secondly, that it is not unlikely, that here ſhould be an ὑπερβαλον in the Period, which will thus be cleared in conſtruction, *he ſtraight way called them, and they left their father*, that is, aſſoon as he called them, they immediately left; for ſo 'tis read in S. *Matthew*, He *call'd them*, And *they immediately left the boat* &c.

Eubius

V. 30. *Their Scribes*] Αὐτῶν *their*, or *of them*, cannot relate to thoſe which went next before, the *Publicans*, and other *gueſts* at the *feaſt*; For if γραμματεῖς αὐτῶν *their Scribes* where ſome of them, they muſt murmure againſt themſelves. Another way there is to render theſe words, by joyning αὐτῶν to ἐγόγγυζον *murmured*, thus, the *Scribes murmured at them*, that is, at *Chriſt* and thoſe that were with him. In this way of interpreting it there will be two difficulties, Firſt, that γογγύζειν *murmuring* ſhould be joyned with a Genitive caſe; but that may be ſalved, by ſaying that κατὰ is underſtood, as when *Mat.* 10. 1. δύναμις πνευμάτων *power of ſpirits*, is *power againſt*, or *over*, *ſpirits*, and *Lu.* 6. 7. κατηγορίαν αὐτοῦ *an accuſation of*, that is *againſt*, *him*. The Second is, that πρὸς τοὺς μαθητὰς ordinarily rendred *againſt his diſciples*, is immediately joyned with ἐγόγγυζον, *murmured*, which if it ſtand ſo, αὐτῶν *againſt them*, cannot be joyned with it alſo. The only way to ſalve that is by altering the ordinary punctation, and reading πρὸς τοὺς μαθητὰς *to his diſciples*, joyning it to λέγοντες *ſaying* thus, ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς λέγοντες, *The Scribes and Phariſees murmured at them, ſaying to his diſciples*. But there doth not appeare any neceſſity of this, there being yet a third interpretation, which is expreſs'd with no inconvenience, viz. by rendring γραμματεῖς αὐτῶν *the Scribes of them*, that is, *the Lawyers* &c. *of*, or *among the Jewes*, inhabitants of that place, which were then preſent, and ſo the *Phariſees* alſo, as many of that ſect as were there preſent at that time.

b. γραμματεῖς αὐτῶν.

Paraphraſe.

CHAP. VI.

3. 1. In the morning of the day of Pentecoſt falling on a ſabbath day, by which conjunction that day became an high ſabbath, Chriſt paſſed through the corn-fields which were now full ripe (this feaſt of Pentecoſt being called the feaſt of harveſt, Exod. 23. 16.) and his diſciples (ſee Mat. 12. a.) pluckt the eares of corn and eat of it.

1. AND it came to paſſe on the * a ſecond ſabbath after the firſt, that he went through the corn fields, and his diſciples plucked the eares of corn and did eat, rubbing *them* in *their* hands.]

* ſecond prime ſabbath.

2. And the Phariſees queſtion'd them, ſaying, Why doe you eat before the publick ſervice, which is not to be done on ſabbath daies, eſpecially on ſuch daies as this, the feaſt of Pentecoſt? See note on Mat. 12. a.

2. And certain of the Phariſees ſaid unto them, Why doe ye that which is not lawfull to doe on the ſabbath daies?]

3, 4. And Jeſus anſwered for the diſciples, by putting them in mind, what David did in the like caſe, that of hunger, tranſgreſſing the law of holy things, which is in like manner appliable to ſuch tranſgreſſions as theſe on the ſabbath daies.

3. and Jeſus anſwering, ſaid unto them, Have ye not read ſo much as this, what David did when himſelf was an hungred, and they which were with him?

4. How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is not lawfull to eat but for the prieſts alone.]

See Mat. 12. a.

5. And he ſaid unto them, that, The ſon of man is Lord alſo of the ſabbath.

6. And it came to to paſſe alſo on another ſabbath, that he entred into the ſynagogue, and taught, and there was a man whoſe right hand was withered.

7. obſerved him inſidiouſly, and at laſt asked him whether the working a cure on the ſabbath day were lawfull or no? Mat. 12. 10.

7. And the Scribes and Phariſees [watched him, whether he would heale on the ſabbath day,] that they might find an accuſation againſt him.

8. their deſignes of treachery (ſee note on Mat. 15. e.) and yet made no ſcruple to run the hazard, rather then omit the working of that mercy,

8. But he knew their [*thoughts, and ſaid] to the man which had the withered hand, Riſe up and ſtand forth in the midſt: And he aroſe, and ſtood forth.

* machinations διαλογισμοὺς

9. And therefore ſaid, He that doth not an act of charity when there is need of it, and he can doe it, doth commit ſinne, and he that then doth not cure deſtroies; I ſhall therefore ask you this queſtion, Which of theſe is the fitteſt employment for a ſabbath day to cure, or kill?

9. Then ſaid Jeſus unto them, I will ask you one thing, Is it lawfull on the ſabbath daies to doe good, or to doe evil; to ſave life, or to deſtroy *it*?

10. And

10. And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand; and he did ſo, and his hand was reſtored whole as the other.

11. And they were filled with [madneſſe, and communed one with another] what they might doe to Jeſus.

11. Senſleſſe anger or rage, and conſulted together

12. And it came to paſſe [in thoſe daies that he went out into a mountain to pray, and continued all night * in [b] prayer to God.]

12. at that time, or then, he betook himſelf (ſee note on c. 1. m.) to a mountain to pray, and continued all night in an houſe of prayer, or oratory, uſed to that purpoſe for the ſervice of God, to which men reſorted to pray. E.

* in an oratory of God.

13. And when it was day he called unto him [his diſciples, and of them he choſe twelve, whom alſo he named [c] Apoſtles.]

13. his followers that received the faith, and attended his preaching, and of them he choſe twelve to be conſtant attendants (and theſe were the men to whom after he left his power at his parting from the world, Joh 20. 21. and gave them Commiſſion to plant and rule the Church, and then named them Apoſtles, as Governours ſent by commiſſion by him.) C.

14. Simon (whom he alſo named [Peter]) and Andrew his brother, James and John, Philip and Bartholomew,

14. Cephas, which in Syriack ſignifies a ſtone)

15. Matthew and Thomas, James *the ſon* of Alpheus and Simon called * the Zelot Ζηλωτὴν * Zelotes,

16. And Judas *the brother* of James, and Judas Iſcariot which alſo was the traitor.

17. And he came down with them, and ſtood in the plain and the company of his diſciples, and a great multitude of People out of all Judæa and Jeruſalem, and from the ſea coaſt of Tyre and Sidon, which came to hear him and to be healed of their diſeaſes,

18. And they [that were vexed with unclean ſpirits,] and they were healed.

18. that being poſſeſs'd by the devils were brought into any diſeaſe by them,

19. And the whole multitude ſought to touch him, [for there went virtue out of him, and healed them all.]

19. becauſe by vertue of any bare touch of his, cures were conveyed to all that needed them.

20. And he lifted up his eyes on his diſciples, and ſaid [d] Bleſſed *are* [ye poor, for yours is the Kingdome of God.]

20. ye lowly humble-minded men, and ſuch as can be content to be poore when call'd to it, for you are the men to whom the Goſpel peculiarly belongs. d.

21. Bleſſed *are* ye [that hunger now, for ye ſhall be filled.] Bleſſed *are* ye that weep now, for ye ſhall laugh.

21. that in this life have an earneſt deſire after the righteouſneſſe which is not attain'd to perfectly till another: for the time ſhall come wherein ye ſhall be ſatisfied abundantly.

22. Bleſſed are ye when men ſhall hate you, and when they ſhall [e] [ſeparate you *from their company*, and ſhall reproach *you*, and caſt out your name as evil,] for the ſon of man's ſake.

22. excommunicate and anathematize youas notorious offenders, e.

23. Rejoyce ye in that day, and leap for joy, for behold your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

Mat. 5. 11.

24. But [woe unto you that are rich for you have received your conſolation.]

24. the wealth and great proſperities of this world are a ſad preſage to thoſe which doe not uſe them Chriſtianly: For all the good things, or matters of comfort that belong to them, they receive in this life.

25. Woe unto you that are full, for ye ſhall hunger. Woe unto you that laugh now, for ye ſhall mourn and weep.]

25. All the worldlings preſent plenty will end in famine and miſery, All their jollity in weeping and gnaſhing of teeth.

26. Woe unto you when all men ſhall ſpeak well of you, for ſo did their fathers to the falſe prophets.]

26. Even a good reputation when it is popular and generall, the univerſall applauſe of the men of this world, is a very ill ſigne, and that which hath been generally the falſe, not the true, prophets portion.

27. But I ſay unto you which heare, Love your enemies, doe good to them which hate you.

28. Bleſſe them that curſe you, and pray for them which deſpightfully uſe you.

29. And unto him that ſmiteth thee on the *one* cheek, offer alſo the other, [and him that taketh away thy cloak, forbid not *to take thy* coat alſo.]

29. and from him that taketh away thy upper garment, withhold not thy ſhirt, or inner garment alſo. See Mat. 5. note r.

30. Give to every man that asketh of thee, and of him that taketh * away thy goods [f] ask *them* not again.]

30. Every man that truly wanteth (ſuch is not he that maketh begging his trade, and refuſeth to make uſe of his labour to ſuſtain or reſcue him from want) is the proper object of every mans charity, and therefore no man that is thus qualified to receive, and by asking offers thee an opportunity, is to be rejected by thee, And liberality conſiſting of two branches, giving, and lending freely without intereſt, doe thou exerciſe both parts of it towards the poor, give to all diſtreſted perſons that aske that from thee, and from him that wanteth and receiveth any loane from thee, exact no uſe. f.

* taketh thy goods, exact not,

31. And as ye would that men ſhould do to you, do ye alſo to them likewiſe.]

31. And whatever you would think an act of duty or charity from others to you, if you were in their condition and they in yours, be ye carefull to doe the ſame for them.

32. For if ye love them which love you, [what thank have yee? for ſinners alſo love thoſe that love them.]

32. What thanks or reward can you expect? See 1 Pet. 2. 19. for the very heathens (as publicans Mat 5. 46.) are willing to pay kindneſſes to them who have ſhewed them ſome firſt.

33. And if ye doe good to them which doe good to you, what thank have ye? for ſinners alſo doe even the ſame.

34. And if ye lend to them, of whom ye hope to * receive what thank have ye? for [ſinners alſo lend to ſinners, † to receive as much again.]

34. the heathens lend to heathens that at another time they may borrow as great a ſumme.

* borrow Δανεισθῆναι † that they may borrow as much, ἵνα ἀπολάβωσι τὰ ἴσα.

g. 35. lend to them, to whom your loane may be a ſeaſonable mercy, though they be ſo poor, that ye cannot in any probability ever borrow of them at any other time, and never think, that this improvident bounty will ever bring any want on you, And this ſhall be a means to make God your paymaſter, who will doe it moſt abundantly, and beſide that, ye ſhall herein imitate God himſelf, who is bountifull to thoſe that make him no returnes, yea, that provoke him by their ſinnes.

35. But love yee your enemies, and doe good, and [lend, g * hoping for nothing again, and your reward ſhall be great, and ye ſhall be the children of the higheſt, for he is kind to the unthankfull, and *to* the evil.]

* diſtruſting nothing, and

36. Be ye therefore mercifull, as your father alſo is mercifull.

37. Mat. 7. 1. Doe not accuſe (ſee note on Joh. 12. d.) or interpret other mens words or actions uncharitably, lay not unfavourable cenſures on them, but deale with that candor toward others, as you expect or deſire God ſhould doe to you.

37. Judge not, and ye ſhall not be judged; condemne not, and ye ſhall not be condemned; forgive, and ye ſhall be forgiven.]

h. 38. All your works of mercy and liberality ſhall be moſt abundantly repaid,

38. Give, and it ſhall be given to you, good meaſure, preſſed down, and ſhaken together, and h running over, men ſhall give into your boſome; for with the ſame meaſure that ye mete withall, it ſhall be meaſured to you again.]

39. Another parable there was which Chriſt at ſome time uſed, though it ſeem not to have been ſpoken at the time when the former paſſages were delivered. See Mat. 15. 14.

39. And he ſpake a parable to them.] Can the blind lead the blind? ſhall they not both fall into the * ditch?

† pit? βόθυνον;

i. 40. every right true follower of Chriſt will be content to ſuffer what his maſter ſuffers before him, Mat. 10. 25. and that portion he muſt look for.

40. The diſciple is not above his maſter, but [every one || that is i perfect ſhall be as his Maſter.]

|| ſhall be perfected as, καταρτισθήσεται ὡς.

41. ſmall thin ſhiver of wood

Mat. 7. 4.

41. And why beholdeſt thou [the * mote] that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye?

42. Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam which is in thine own eye? Thou hypocrite, caſt out firſt the beam that is in thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

* ſhiver, ſee Mat. 7. a.

43. For 'tis not thy ſupercilious finding fault, or judging of others, that will ever denominate thee good, unleſſe thine own heart, and practiſes be accordingly.

43. For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit.]

44. For every tree is diſcerned to be good by bringing forth that fruit which is proper to it, good of the kind.

44. For every tree is known by his own fruit,]for of thorns men doe not gather figs, nor of a bramble-buſh gather they grapes.

45. Every man hath a treaſury or repoſitory within him, from whence all his actions are ſent forth, he that hath an honeſt heart, a repoſitory of good purpoſes and reſolutions, on all occaſions brings forth from thence good actions.

45. A good man out of the good treaſure of his heart bringeth forth that which is good:] and an evill man out of the evill treaſure of his heart, bringeth forth that which is evil. For of the abundance of the heart his mouth ſpeaketh.

46. 'Tis to little purpoſe for you to profeſſe Chriſtianity, to expect any good by that profeſſion, unleſſe your actions are ſutable to my commands.

46. And why call ye me Lord, Lord, and doe not the things which I ſay?]

47, 48. Every diſciple of mine that obeyes my doctrine, is to be compared to a builder, which in laying his foundation, digged till he came to a firm rock, or hard ſtone, and layd his foundation upon that, and he had the benefit of it, no violence of wind, or flood (parallel to which are the moſt boyſterous temptations of the world) could ſhake his building, Mat. 7. 26.

47. Whoſoever cometh to me, and heares my ſayings, and doth them, I will ſhew you to whom he is like.

48. He is like a man which built an houſe and digged deep, and laid the foundation on a rock, and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it, for it was founded upon a rock.]

49. But he that ſinketh not down my precepts into his heart.

49. But he which heareth and doth not,] is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently and immediately it fell, and the ruine of the houſe was great.

Annotations on Chap. VI.

a. δευτεροπρωτον σάββατον

V. 1. *Second Sabbath after the firſt*] This phraſe δευτεροπρωτον σάββατον hath been matter of trouble to *Interpreters*. The moſt probable conjecture concerning it is that of the learned *H. Grotius*, which I ſhall thus explain and confirme. When any of the ſolemn yeatly feaſts fell on the Sabbath day, that Sabbath had a ſpeciall extraordinary reſpect attributed to it and was called ſometimes μέγα σάββατον *a great Sabbath*, and μεγάλη ἡμέρα τῶν σαββάτων *a great day of Sabbath*, Jo. 19. 31. Now three of theſe feaſts there were, the *Paſſover*, *Pentecoſt*, and the *feaſt of Tabernacles*. Of theſe feaſts ſome dayes there were dayes of holy aſſemblies, קרא מקרא wherein the aſſemblies were called together, as *the firſt day of unleavened bread*, *Lev.* 23. 7. and the *ſeventh day of it*, v. 8. the *day of Pentecoſt*, *Lev.* 23. 21. the *firſt* of the *feaſt of Tabernacles*, *Lev.* 23. 35. and the *eighth*, v. 36. And theſe being dayes of reſt (as 'tis appointed in every of thoſe places) were a kind of Sabbaths, and diſtinguiſh'd from the other dayes of the feaſt, and therefore called ἡμέρα μεγάλη *the great day*, *Iſ.* 1. 13. And ἡμέρα μεγάλη τῆς ἑορτῆς *the great day of the feaſt*, Jo 7. 37. And accordingly *Tertullian cont. Marcion.* l. 5. ſpeaking of the obſervation of dayes, mentions *jejunia & dies magnos*, *Faſts* and *great dayes*. But when any of theſe *great dayes* fell on the Sabbath too then that was not only a *great day*, but a *great Sabbath*. Now this *great Sabbath* was called alſo πρῶτον σάββατον, a *prime*, or *firſt Sabbath*, (as πρῶτον and μέγα are all one) and conſequently three of theſe *prime* or *great*, or *firſt Sabbaths* there were, 1. When the Paſſover, that is either of the great dayes of that feaſt, but eſpecially the firſt fell on a Sabbath, and 2ly. when the day of Pentecoſt, and 3ly. when the great day of the feaſt of Tabernacles fell on a Sabbath day, and theſe prime or great Sabbaths were thus diſtinguiſh'd one from another, The firſt of them call'd πρωτοπρωτον σάββατον *the firſt prime Sabbath*, i. e. when the firſt day of the feaſt of Paſſover fell upon a Sabbath day. The ſecond of them δευτεροπρωτον σάββατον, *the ſecond prime Sabbath*, that is, the day of Pentecoſt falling on a Sabbath. The third of them τριτοπρωτον σάββατον, *the third prime Sabbath*, that is, the great day of the feaſt of Tabernacles falling on a Sabbath, of which *Joſephus* ſaith, that 'tis then μάλιστα θρησκευόμενον σάββατον *a Sabbath*

hath moſt adored, or *reverenced*. By all this appears, that by this phraſe, ἐν σαββάτῳ δευτεροπρώτῳ is meant on the day of Pentecoſt falling on a Sabbath at that time. That δευτεροπρωτον ſhould be all one, as if it had been δεύτερον πρῶτον, appears to be according to *Analogy*, by the like uſe of δευτεροδεκάτη uſed frequently by *Joſephus* (not, as 'tis conceived, for *the tithe of tithes* payed by the Levites to the Prieſts, but the *ſecond tithing* which was ſold, and the price carried up to *Jeruſalem*, and ſpent in feſtivity there, *Tob.* 1.7.) which in *Tobit* is called δευτέρᾳ δεκάτῃ, in two words the *ſecond tithing*.

b. Προσευχὴ

V. 12. *Praier*.] Προσευχὴ ſignifies an *oratory*, a *place* where men are wont *to pray*, and ſo ſeems to be uſed in ſome places of the Scripture, eſpecially in S. *Lukes* writings. So *Acts* 16.13. οὗ ἐνομίζετο προσευχὴ εἶναι, the Syriack read, *ubi conſpiciebatur*, בית צלותא, *where a houſe of prayer was ſeen, a praying place* by a river ſide, as here on a mountain, ſuch an one there was in *Miſpah*, 1. *Mac.* 3.46. where upon occaſion of the victory gotten by *Joſhua* in that place. *Joſ.* 11.3, 8. they were wont to meet to pray, and to deliberate on any great affair, and there was an Altar built by *Joſhua*, and בית התפלה *an houſe of prayer*, or בית מקודש לתפלה *an houſe conſecrate for prayers*, which prayers and conſecration, being both made unto God, it is very agreeable, that thoſe places ſo conſecrated to him, ſhould be called, as here, προσευχαὶ θεοῦ, *Oratories*, or *praying houſes, of God*. Of theſe προσευχαὶ we find frequent mention in *Joſephus*, in his own life, the people convened in a προσευχὴ, as they call it, *a houſe of prayer*, ample and capacious of great multitudes; and ſpeaking of *Tiberias*, *I found the people convened* in a προσευχὴ, and *Epiphan.* t. 2. l. 3. c. 80. There were ancient places of prayer both among the Jewes, without the city, and among the Samaritans as we find, ſaith he, in the *Acts of the Apoſtles*. Such a place there is in *Sichem*, which is now called *Neapolis*, without the city in a plain region. And ſome ſuch place it may ſeem to be wherein *Jeſus continued all night*, in this verſe.

c. Ἀπόστολοι.

V. 13. *Apoſtles*.] The title Ἀπόστολοι *Apoſtles*, which is here by *Chriſt* ſaid to be given to the Twelve, is a name of power, and dignity, and authority in the Church, and how it doth ſignifie ſo will deſerve to be explained. That the Government of the Church of God was now ſetled on the *ſon of man upon earth*, that is, upon *Chriſt* incarnate, had been foretold, *Iſ.* 9. 6. *the Government ſhall be upon his ſhoulders*, and Iſ. 61. 1. *the ſpirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings*, &c. *he hath ſent me to bind up*, &c. *to proclaim the acceptable year of the Lord*, &c. (ſee *Lu.* 4.18, 21.) In which place as the *Anointing*, and the *Spirit of the Lord being upon him*, ſo the *ſending* is the ſetling the Government upon him. And the *ſending* is a ſolemn word, noting a *Diploma*, or *Commiſſion*, ſealed to him, (as it were, by God in heaven) by the *Spirits deſcending* on him, *Mat.* 3. 17. and that ſupplyed the place of the ſolemn unction (the ceremony of advancing to any office, which is therefore paraphraſed by the Chaldee by רבא *exaltation*) which was now out of faſhion under the ſecond Temple, and was to be ſupplied by Gods teſtimony from Heaven, as to *Chriſt* it was, and is accordingly ſtyled *Gods anointing him with the holy Ghoſt*, *Acts* 10. 38. and ſimply *Gods anointing*, *Acts* 4. 27. Hence it is that *Chriſt* is ſaid to be *ſent by his Father*, *Joh.* 20.21. *to have power on earth to forgive ſins*, Mat. 9. 6. *to have all power in heaven and earth delivered to him*, Mat. 28. 18. *to be the teacher*, and *Lord of his Church*, or Diſciples, *Joh.* 13. 1. and as the *High Prieſt of our profeſſion*, ſo Ἀπόστολος, *the apoſtle*, *Heb.* 3. 1. in the ſame ſenſe as the *Great Paſtor* of his *ſheep*, *Heb.* 13. 20. and the only (as *Paſtor*, ſo) *Biſhop of our ſoules*, 1 Pet. 2. 25. from whence ſaith *Origen* on *Mat.* 24. *Propriè Epiſcopus Dominus Jeſus eſt*, *The Lord Jeſus is properly a Biſhop*. Now what was thus conferred on *Chriſt*, was alſo perſonally excerciſed by him, upon earth, whiles he remained here, he preached the Goſpel, inſtituted rites in his *Church* to continue for ever, called diſciples, gave them commands, uſed their miniſtery, deſigned ſome to certain offices, ſent out *ſeventy Lu.* 10. 1. as Heralds, *before his face, gave them power to cure diſeaſes*, v. 9. and ſo committed to them ſome, though but a temporary office, or miſſion, which ceaſed at their return to him, v. 17. On others he reſolved to inſtate a larger and more durable power, to *ſend* them *as his Father* had *ſent him*, to make them his ſucceſſors on earth, but this he did not at this time. He ſent them indeed (the Twelve peculiarly) *Mat.* 10. 5. and that with no ſmall power; *power to caſt out unclean ſpirits*, v. 1. and *to preach* v. 7. and that was the ſumme of this Miſſion, v. 8. *Preach, cure, cleanſe, raiſe, caſt out devils, freely ye have received, freely give*, diſpenſe the powers liberally to the advantage of others, which are ſo freely beſtowed on you. Proportionably to this, and that other of the *ſeveuty*, *Lu.* 10. it is to be remembred that among the Jewes, all ſorts of Meſſengers are called שלוחים Ἀπόστολοι. So *Ahijah*, 1 *Kings* 14. 6. is called σκληρὸς Ἀπόστολος, that is, שלוח *an harſh Apoſtle*, or *meſſenger*, of ill news, ſo the *twelve ſpyes*, *Num.* 13. were ſaid ἀποστέλλεσθαι *to be ſent* to explore the land, (and were as it were a ſampler of the Twelve that here *Chriſt* ſends out on the like account) and in the Old Teſtament the word is no otherwiſe uſed; Among the Talmudiſts 'tis uſed of them that were by the Rulers of the Synagogues ſent out to receive the tenths, and dues that belonged to the Synagogues, ſuch as *Philo* calls ἱεροπομποὶ ἀφ' ἁγνείας, *ſent for the monies* of the *Temple*, leg. ad Caium, and by the Emperour * *Auguſtus*, ὑποδοχῆς *receivers*, (and in like manner the meſſengers of the Church that carryed their liberality, or letters congratulatory from one to another, are by *Ignatius* called θεόδρομοι and θεοπρεσβύται, the *divine carriers*, or *Embaſſadors*) and ſo in the *Theodoſian Codex tit. de Judæis*, *Apoſtoli* are thoſe that were *ſent* by the *Patriarch* at a ſet time to require the gold, and ſilver due to them. Of theſe it is obſervable that when they were thus imployed though not on any very high imployments, and but for a ſhort time, they yet were furniſh'd with letters of Proxy, or Attourney, that what they did, might be done in the names and perſons of thoſe, from whom they were *ſent*, and from thence the *Axiom* is known among the Jewes, that *every mans Apoſtle is as himſelf*, to which *Chriſt* ſeems to referre, *Mat.* 10. 14. *He that receiveth you, receiveth me*, &c. So when *Saul* was ſent by the Jewiſh *Sanhedrim* to *Damaſcus*, *Acts* 9. he had the letters of the High Prieſt with him, v. 2. And hitherto there is nothing diſcernible in this word *Apoſtle* that hath any denotation of dignity or government: that muſt be fetch'd from *Joh.* 20. 21. where *Chriſt ſends his diſciples as his Father had ſent him*, ſends them ſolemnly, and with commiſſion, in that notion of ſending, wherein the *Procurator*, or *Proconſul*, is ſent to his Province, or wherein *Moſes* is ſent to the *Iſraelites* in *Egypt*, (*ſend by whom thou wilt ſend*, ſaith *Moſes*) or wherein Kings, and Judges, and Saviours are every where in the Old Teſtament ſaid to be ſent, when they are by God advanced to any Government. Thus muſt *Chriſt* mean of himſelf, that he was *ſent* by his *father* (ſee *Mat.* 10 40. & 15.24 & *Joh.* 3. 24. & 5.38. & 6. 57. & 17. 3.) & conſequently thus muſt it be underſtood, that they are *ſent by Chriſt*, and ſo *Joh.* 17. 11. *As thou haſt ſent me into the world, I alſo have ſent them* (without referring to the ordinary שלוחים of the Jewes the meſſengers of the *Patriarchs*) And ſo as in the earthly Kingdom, the ἡγεμόνες *Rulers*, or *Procurators* (ſuch was *Pilat* in *Judæa*) which are next the Regal authority, are ſaid to be πεμπόμενοι *ſent*, 1 Pet. 2. 14. ſo the Apoſtles of *Chriſt* are ſent alſo in *Chriſts* ſpirituall Kingdome,

* *In edict. ad Aſiæ civit.*

ſent not *before his face*, as *Miniſters*, *Diſciples*, the *Seventy*, *Lu.* 10. 1. and generally meſſengers are ſaid to be ſent, but ſent as his ſucceſſors and heires on earth, endued with that power by commiſſion from him which he here executed. And this is the meaning of the word here, which ſeems not as yet to be beſtowed on them by *Chriſt*, but being after really inſtated on them, 'tis here, and c. 17. 5. & 22. 14. occaſionally mentioned, and ſo *Mat.* 10. 2. by way of προλημψις or *anticipation* (as the name *Peter* is, *Mat.* 4. 18.) the title that belonged to them at the writing of this. Thus when we read that the *Father gave judgement to the Son*, *Joh.* 5. 22. we read alſo in effect that the *Son* gives *judgment* to the *Apoſtles*, *Mat.* 19. 28. *Lu.* 22. 30. 2 *Cor.* 10. 6. when the *Father* gives the *Son* power to *forgive ſins upon earth*, *Mat.* 10. 6. the *Son* gives power to the *Apoſtles* to *remit ſin on earth alſo*, *Joh.* 20. 23. As the *Father* gave the *keyes* to the *Son*, *Iſ.* 22. 22. *Rev.* 3. 7. ſo the *Son* gave the *keyes* to the *Apoſtles*, *Mat.* 16. 19. As the *Father* gave the *Son* to *ſit* on his *Throne*, ſo the *Son* gave the *Apoſtles to ſit with him on Thrones*, *Mat.* 19. 28. *Lu.* 22. 30. As the *Father* gave the *Son* to be the *foundation* or *corner ſtone* of the *Church*, *Mat.* 21. 42. ſo the *Son* gave the *Apoſtles* to be *foundations* upon a *foundation*, *Eph.* 2. 20. the *foundation of Apoſtles*, *Chriſt being the chief corner ſtone*: And ſo as the *Father ſent* the *Son*, *Joh.* 5. 24. & 17. 18. ſo the *Son ſent* the *Apoſtles*, *Joh.* 20. 21: And from the dignity of this office it is, that the very *Angel*, *Rev.* 19. 20. (whoſe name hath no more in it then Απόστολ hath, both ſignifying *meſſengers*, or *legates*) profeſſes himſelf to be but a *fellow-ſervant* of *John*, and his *Brethren*, *that have the teſtimony of Jeſus*, that is, of Apoſtles and Apoſtolick men. The teſtification of the reſurrection of *Chriſt* and the Chriſtian faith, to which the Apoſtles were ſent by *Chriſt* being, as 'tis there ſaid, the *ſpirit of Prophecy*, the moſt honourable office that any mortal can be deſigned to by *Chriſt*, and there put in compariſon with that joyfull news brought them by that *Angel*, of the *Emperors* giving up their names unto *Chriſt*. See more of this word note on *Jo.* 20. b. *Ro.* 16. b. & 2 *Cor.* 5. c.

d. V. 20. *Bleſſed are ye*] That the Beatitudes here repeated are the ſame which are mentioned *Mat.* 5. there is little cauſe of doubting, though whether they were but once delivered only in the Sermon in the Mount, or whether again repeated in ſome other Sermon to other auditors, it is uncertain. That there is ſome variety in the words, as alſo in ſome other places ſome light differences between this and the other Goſpels, ſeems to be cauſed by S. *Lukes* writing his Goſpel by ſhort Notes, which he had received from thoſe which were preſent, being not an *eye-witneſs* or *ear-witneſs* himſelf, (ſee c. 1. 3. and Note on the title of S. *Matthews* Goſpel.) From whence it followes that theſe words in S. *Luke* are to be interpreted according to the importance of thoſe in S. *Matthew* who ſets them downe more fully. And accordingly by the *poore* here, muſt be underſtood the *poor in ſpirit* there, by the *hungry* here, thoſe *that hunger and thirſt after righteouſneſs* there, as the words of an *Epitome* are to be interpreted according to the ſenſe of the entire copy, before it was thus contracted.

Πτωχοί. Πεινῶντες.

c. Ἀφορίζειν. V. 22. *Separate*] That the word ἀφορίζειν to *ſeparate* denotes the firſt ſort of Excommunication among the Jewes, there is no doubt, That they call'd נדוי *Remotion*, or *ſeparation* to the diſtance of four paces, for thirty dayes, and that (though not totally yet) in that degree, from civil, and domeſtick, and ſacred commerce, there being a gate into the Temple, call'd the Gate of mourners, by which theſe were to enter, to diſcriminate them from other men. And that Hebrew word cannot be more literally rendred in Greek, then by ἀφορισμός. This did lay a reproach on him that was under it, and therefore that which is here added of ὀνειδίσωσι *reproach you*, may perhaps be but an *appendix*, or conſequent of that, But then the ἐκβάλλειν τὸ ὄνομα ὑμῶν ὡς πονηρὸν, *to caſt out your name as evil* ſeems to referre to an higher degree, that of חרם or *anathema*. For there is an Hebraiſm in that phraſe, The word ὄνομα *name* ſignifies no more then *perſon* (ſo *many* ὀνόματα *names Act.* 1. 15. is ſo *many men*) ὄνομα ὑμῶν *your perſons*, *you*, and πονηρὸν is *ſcandalous*, *offenſive*, *abominable*, as שנא is by the *Septuagint* ſometimes rendred ἀισχύνομαι being *aſhamed*, ſomtimes βδελύσσω *to abominate*, ſometimes πονηρὸς εἶμι, to be *evil* or *wicked*, *Gen.* 34. 24. *Eſdr.* 4, 12. and ſo *to caſt out your names as evil* will ſignifie *to caſt out* as *wicked*, *ſhamefull*, *abominable* perſons, a denotation of the חרם, which was the total *caſting out*, and that *with reproaches*, *curſes*, and *execrations* added to it, ſuch as in *Moſes* are denounced againſt the greater malefactors. See more of this matter Note *Joh.* 9. b. Ἐκβάλλειν ὄνομα ὡς πονηρὸν.

f. Ἀπαιτεῖν. V. 30. *Aſke*] What the word ἀπαιτεῖν here ſignifies, will be worth the enquiry, For if it ſignifie to *require* or *demand*, or *aske agin*, the Prohibition will be ſomewhat ſtrange, and not ſo agreeable either to the Context, or to the duty of Liberality here preſcribed, that any thing but neceſſity ſhould incline us to pitch on that interpretation. For if the ἀπὸ τῦ αἴροντός τὰ σὰ, *from him that taketh thy goods* be ſo interpreted, as to underſtand his forcible, or involuntary depriving thee, it will then be a meanes to offer up the Chriſtian to the violence of every unjuſt perſon, and oblige him never to make uſe of Chriſtian judicatures, or arbitrations (which appear not to be forbidden the Chriſtian 1 *Cor.* 6. 4, 7.) to gain his own again, nay not ſo much as to challenge, or make claim to it, when he finds it in anothers hands. Which beſides that it is not agreable to any other precept of the Goſpel, is not at all pertinent to the buſineſſe of Liberality, that uſhers in, and of Charity that immediately attends theſe words. Or if the αἴροντα τὰ σὰ, *he that taketh thy goods* be (as no doubt it ought) interpreted of borrowing, or receiving by way of loane, then the not-demanding, or *asking* them *again*, makes that loane all one with a gift, and ſo the ſame that had before been ſaid, only an addition of a fraud in him that borroweth, and payeth not again. The ſurer way then of underſtanding theſe words aright which are a double rule for our Charity, regulating both our gifts and our loans (both ſpeciall charities, and diſtinctly mentioned in the Scripture, *Pſ.* 112. 5. *the good man is mercifull, and lendeth*, and *Pſ.* 37. 26. *the righteous is ever mercifull and lendeth*, and *Eccluſ.* 29. 1. *he that is mercifull will lend to his neighbour*) will be to obſerve the force of the ἀπαιτεῖν among the Greek Tranſlators of the Old Teſtament, particularly in the book of *Nehemiah* where it frequently occurres for *exacting of uſury*, and where the Hebrew משא נשאים *uſuram exigentes* is rendred ſimply by ἀπαιτεῖν *to exact*, without any Subſtantive added to it, and ſo the Greek noune ἀπαίτησις *exacting*, ſignifies there the *requiring* of *uſe*. So 2 *Mat.* 4. 27. that which is rendred *required it* moſt probably ſignifies the *receiving uſe*, the period being beſt rendred thus, *As for the mony*. &c. he *put it not into any good courſe*, *but* Soſtratus *took the uſe of it*, *for unto him belonged the managing of the monies*. According to which notion the Tranſlation here will be very agreeable, and the ſenſe commodious. Ἀπὸ τῦ αἴροντός *from him that receiveth* (not ἁρπάζοντος *taketh by force*, but as αἴρειν is all one with λαμβάνειν *to take* or *receive*) *by* way of *loane*, τὰ σὰ *thy goods*, μὴ ἀπαίτει *require no uſury* of him, lend freely to the poor borrower, without taking, or requiring uſe of him, which being here a precept of charity and mercy from the rich to the poor, may not ſo be interpreted as to bind the poor to do the ſame to the rich, or any to any but the poor, as indeed the *every one that asketh*, to whom we are commanded to give, is not to be extended to the covetous, craving

Αἴροντα τὰ σὰ.

rich

rich, but to the diſtreſſed deſtitute poor man, and obligeth him that is able, not who is not able to give.

g. Ἀπελπίζειν. V. 35. *Hoping for nothing again*] The ἀπελπίζειν compared with ὑπολαμβάνειν going before ver. 34. may ſeem to ſignifie proportionably to that, *hoping for a returne of kindneſſe* from him to whom kindneſſe hath been ſhewed, and ſo as ἀπέχειν v. 24. ſignifies no more then ἔχειν ἀπό, *to receive*. So by Analogie might ἀπελπίζειν be ἐλπίζειν ἀπό, *to hope from*. But the truth is there is not in the Bible any ſuch notion of the word ἀπελπίζω, but the word conſtantly ſignifies *to diſtruſt*, or *deſpaire*; So *Eſth.* 14. 19. *Judith* 9. 12. *Iſa.* 29. 19. ἀπελπισμένοι *forlorne* perſons, in a *deſperate* condition. So alſo *Eccluſ* 22. 22. μὴ ἀπελπίσῃς, *feare not*, and ch. 27. 21. ἀπέλπιστον, *is without hope*, and 2 *Mac.* 9. 18. ἀπελπίσας, *deſpairing*, and in all the Bible in no other ſenſe but that of *diſtruſt*, or *deſpaire*. And this will very well agree with the Context alſo; thus, *The heathens give and lend to other men, knowing that they may want themſelves*, and ſo deſigning their preſent act of charity with reflection on themſelves, that they to whom they lend or give may doe as much for them at another time, but the Chriſtian is to doe his acts of charity without any ſuch purpoſe or deſigne of receiving any retribution from man, and yet need not *diſtruſt*, or *doubt*, or be *diſcouraged* in his work. For though he loſe that preſent advantage, yet God who is the great rewarder, ἀνταποδότης, the *God* of *recompence*, or *retributions*, (to which the next words referre, *your reward ſhall be plentifull*, and ſo v. 38. δοθήσεται, *it ſhall be given* unto you) will not ſee him a loſer by it, he may be as confident (through the bleſſing of God which is promiſed to an Almeſ-giver) that he ſhall be never the worſe for any thing he thus gives or lends, as if he had in his view a preſent retribution from him to whom he hath given or lent. To this ſenſe perfectly agreeable is that Apoſtolicall ſaying of *Barnabas* in his *Epiſtle*, p. 251. μὴ διστάσῃς δῶναι, ἀδὲ δίδὺς γογγύσῃς, παυλὶ αἰλοῦλί σε δίδω, *doubt not to give, neither murmure when thou giveſt, give to every one that asketh thee*, where the διστάζειν before *giving*, and the γογγύζειν after, *doubting* and *murmuring*, make up the full notion of ἀπελπίζειν *diſtruſting* or *deſparing* here, and ſeem to be ſet by him, as his way of rendring this ſpeech of *Chriſt*. In the ſame ſenſe δυσελπισία is uſed in *Teles* his Commentary of *riches* and *poverty*, where ſpeaking of *Covetouſneſſe*, that it permits not men to uſe or communicate their wealth, he addes, Ἐνίων ἡ ἀνελευθερία καὶ δυσελπισία τὰ ὑπάρχοντα παρεσφράγισαι, *ſome mens illiberality and diffidence hath ſealed up their poſſeſſions*. * *Ap. Stob.* p. 523.

h. Ὑπερεκχύνομαι. V. 38. *Running over*] It being acknowledged that ἐκχύνομαι ſignifies *being poured out*, 'twill follow that ὑπερεκχύνομαι muſt, by Analogie with other words, ſignifie *abundantly poured out*. So we may meaſure it by ὑπερνικῶ, and ὑπεραυξάνω, and many more in the New Teſtament, and generally the word ὑπὲρ in Compoſition is an αὐξητικὸν, to *encreaſe* and *augment* the ſignification, and ſo muſt be underſtood in this place. *To poure out* being a note of plenty, and this, of being more then *poured out*, of very great abundance.

Κατηρτισμένος ἔσται ὡς. V. 40. *Perfect*] What is the full meaning and Grammaticall conſtruction of καταρτισμένος ἔσται ὡς —— hath been intimated, Note on 2 *Cor.* 13. c. To it I here adde the conſentient judgment of * *Epiphanius*. *A diſciple*, ſaith he, *is not above his Maſter*, ἵνα ὁ κατηρτισμένος καὶ πάντα ὡς ὁ μαθητὴς, ὁ διδάσκαλος αὐτῷ, τοῦτ' ἔστιν ἕτοιμος εἰς διωγμὸν καὶ κακολογίαν, *but let him be made perfect as his own Maſter was* (of whom the Apoſtle tells us *Heb.* 11. 10. *that he was to be made perfect by ſufferings*) that is, *ready for perſecution, and evil ſpeaking*. * *Haer.* 10. v. 30. *cont. Ebion. verſus finem.*

CHAP. VII.

Paraphraſe

1. NOW when he had ended all his ſayings in the audience of the people, he entred into Capernaum.

2. And a certain Centurions ſervant who was dear unto him, was ſick and ready to die.

3. And when he heard of Jeſus he [a] ſent unto him [the Elders of] the Jewes, beſeeching him that he would come and heal his ſervant.

a. 3. ſome of the principall men among,

4. And when they came to Jeſus, they beſought him inſtantly, ſaying, that He was worthy for whom he ſhould doe this.

5. For he loveth our nation, and] he hath built us a ſynagogue.

5. For, ſaid they, he is, though a Roman commander, a great lover of the nation and religion of the Jewes, and hath expreſs'd that by an act of ſpeciall piety and favour to us,

6. Then Jeſus went with them, and when he was now not farre from the houſe, the Centurion ſent friends to him, ſaying unto him, Lord, trouble not thy ſelf, for I am not worthy that thou ſhouldeſt enter under my roof,

* Speak thou by word, εἰπὲ λόγῳ.

7. Wherefore neither thought I my ſelf worthy to come unto thee, [but * ſay in a word, and my ſervant ſhall be healed.]

7. but inſtead of thy trouble of coming, give but thy command by word of mouth, and I make no doubt but that will cure my ſervant.

8. For [I alſo am a man ſet under authority, having under me ſouldiers, and I ſay unto one, Goe, and he goeth; and to another, Come, and he cometh; and to my ſervant, Doe this, and he doth it.]

8. though I am but a ſubordinate commander, yet my commands are obeyed by all under me, though given by word of mouth, without my own preſence to ſee them executed.

9. When Jeſus heard theſe things he marvailed at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, [I have not found ſo great faith, no not in Iſrael.]

6. This heathen officer hath exerciſed a greater act of belief, or faith in my power, then any Jew yet hath done.

10. And they that were ſent returning to the houſe, found the ſervant whole, that had been ſick.

11. And it came to paſſe the day after, that he went into a city called Naim, and many of his diſciples went with him, and much people.

12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, [and ſhe was a widdow, and much people of the city was with her.]

12. and ſhe being a widdow, and by this loſſe of her only ſon left deſolate, all the neighbourhood were come to her, to lament and mourn with her, and to attend the funerall.

13. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14. And he came and touched the biere (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe.

15. ſpake, and ſo evidenced himſelf to be revived,

15. And he that was dead ſate up, and [began to ſpeak,] and he delivered him to his mother.

16. And they were all aſtoniſhed at this ſight of a wonderfull work of God, and as it

16. And there came a feare on all, and they glorified God, ſaying,] That a great prophet is riſen up among us, and that God had viſited his people.
ſtruck them with awe and dread at his preſence, ſo did they acknowledge with thankſgiving to God.

17. All Galilee, ſee note on Mat. 4. c.

17. And this rumour of him went forth through all Judæa, and throughout [all the * region round about.] * circumambient region περιχώρου

19. the Meſſias expected (ſee note on Mat. 11. a.)

18. And the diſciples of John ſhewed him of all theſe things.

19. And John calling unto him two of his diſciples ſent *them* to Jeſus, ſaying, Art thou [he that ſhould come,] or look we for another?

20. When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another?

21. And in that ſame houre he cured many of their infirmities, and plagues, and of evil ſpirits, and unto many that were blind he gave ſight.

22. Then Jeſus anſwering ſaid unto them, Goe your way and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are

See Mat. 11. b.

cleanſed, the deaf heare, to the poor [the Goſpel is preached.]

See. Mat. 11. c.

23. And bleſſed is he whoſoever ſhall not be * offended in me. * ſcandalized about, or offended at me, σκανδαλισθῇ ἐν ἐμοί.

Mat. 11. 7.

24. And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſſe for to ſee? a reed ſhaken with the wind?

25. But what went ye out for to ſee? A man cloathed in ſoft rayment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26. But what went ye out for to ſee? a prophet? yea, I ſay unto you, and much more then a prophet.

Mal. 3. 1.

27. This is he of whom it is written, Behold I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28. any diſciple of mine, the meaneſt or leaſt of them, Mat. 11. 11. is deſigned to a more honourable office then he.

28. For I ſay unto you, among thoſe that are born of women, there is not a greater prophet then John the Baptiſt, but [he that is leaſt in the kingdome of God is greater then he.]

29. And when this John preached, none but the meaner people, and Publicans and the like received Gods meſſage by him, or expreſt their thankfulneſſe to God (for this mercy, proclaimed by him as a forerunner of Chriſt, viz. pardon upon repentance) and they came in cheerfully to his baptiſme, See Mat. 11. 12.

29. And all the people that heard *him*, and the Publicans, juſtified God, being baptized with the baptiſme of John.]

30. But the Phariſees and Doctors of the law, the great and the learned men, they would not repent or make themſelves capable of that mercy, but rejected him, (and now reject me,) and that profer of mercy tendred to them.

30. But the Phariſees and lawyers rejected the counſel of God * againſt themſelves, being not baptized of him.] * towards, εἰς

31. Whereupon Chriſt delivered this parable unto them, thereby to expreſſe moſt lively the Jewes of that age.

31. And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like?]

Mat. 11. 16.

32. They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not daunced; we have mourned to you, and ye have not * wept.

33. In a ſtrict auſtere courſe of abſtinence, and your cenſure of him is, that he is an hypochondriack, frantick fellow.

33. For John the Baptiſt came [neither eating bread, nor drinking wine, and ye ſay, He hath a devil.] * wailed ἐκλαύσατε.

34. And I on the other ſide obſerve no ſuch abſtinences, eat meats indifferently, and converſe with men indifferently, and ye cenſure me as ſharply, ſaying,

34. The ſon of man is come eating and drinking, and ye ſay,] Behold a gluttonous man, and a wine-bibber, a friend of Publicans and ſinners.

35. See Mat. 11. note h.

35. But wiſdome is juſtified of all her children.]

36. And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſees houſe, and ſat down to meat.

37. an heathen or one that had lived in a ſinfull courſe,

b.

37. And behold, a woman in the city which was [b a ſinner] when ſhe knew that Jeſus ſat at meat in the Phariſees houſe, brought * an alabaſter box of ointment, * A cruiſe, ſee note on Mat. 26. b.

38. And as he lay along, his feet being behind him that lay next to him, ſhe ſtanding behind him, let fall drops of tears upon his feet, effects of ſorrow and love, and ſtooping down wiped his feet (after that new kind of waſhing them) with no other towell, then that of her own haire, then fell down, and kiſſed his feet, and poured the ointment upon them, (a feſtivall ceremony, and an expreſſion in her of great kindneſſe.)

38. And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe *them* with the haires of her head, and kiſſed his feet, and anointed *them* with the ointment.]

39. Now when the Phariſee which had bidden him ſaw *it*, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him, for ſhe is a ſinner.

40. And

40. And Jeſus anſwering ſaid unto him, Simon I have ſomewhat to ſay unto thee.] And he ſaith, Maſter, ſay on.

40. And Jeſus knowing the thoughts of his heart, reſolved to take notice of them, and addreſſing his ſpeech either to the Phariſee whoſe name perhaps was Simon (ſee note b) or elſe to Simon Peter, ſaid, I will anſwer that objection of the Phariſee by a parable which will render the reaſon of this womans extraordinary expreſſion of love, and an account why I ſhould be farre from rejecting of her.

41. There was a certain creditour, which had two debters, [the one ought him five hundred pence, the other fifty.]

41. the one of a very great, the other of a much leſſe, (but the tith of the former) ſumme.

* Or, which therefore of them will love him more intenſely? for the Kings MS. reads τίς οὖν αὐτῶν ἐπὶ πλεῖον, &c.

42. And when they had nothing to pay, he frankly forgave them both. * Tell me therefore, which of them will love him moſt?

43. Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44. And he turned unto the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thy houſe, [thou gaveſt me no c water for my feet,] but ſhe hath waſhed my feet with teares, and wiped *them* with the haires of her head.

44. thou beſtowedſt no feſtivall expreſſion of the ordinarieſt ſort upon me, c

45. Thou gaveſt me no kiſſe,] but this woman ſince the time I came in, hath not ceaſed to kiſſe my feet.

45. Thou didſt not entertain me at my firſt entring into thy houſe with a kiſſe, which is the ordinary ſalutation and expreſſion of kindneſſe,

46. My head with oyle thou didſt not [anoint,] but this woman hath anointed my feet with ointment.

46. See note on Mat. 26. c.

47. Wherefore I ſay unto thee, [Her ſinnes which are many are forgiven, d * for ſhe loved much,] but to whom little is forgiven, the ſame loveth little.

* therefore

47. The greatneſſe of the mercy ſhewn to her hath proportionably a farre greater expreſſion of gratitude from her, d

48. And he ſaid unto her, Thy ſinnes are forgiven.

49. And they that ſat at meat with him began to ſay within themſelves, Who is this that forgiveth ſinnes alſo?

50. And he ſaid to the woman, [Thy faith hath ſaved thee, goe in peace.]

50. This great expreſſion and theſe affectionate extraordinary acts of thy faith are rewarded with a free pardon of all thy ſinnes paſt, Goe and live as thou oughteſt to doe for the reſt of thy life, and Gods favour, and all happineſſe goe along with thee.

Annotations on Chap. VII.

a. V. 3. *Sent unto him*] A ſeeming difference there is in the ſetting down this relation of the Centurion here from what we find *Mat.* 8. 5. There the Centurion is ſaid to *come unto him, beſeeching him, and ſaying*, v. 6. and *anſwering* v. 8. Here *he ſent unto him the Elders of the Jewes, and they beſought him, and when Jeſus was not far from his houſe*, v. 6. *he ſent friends to him, ſaying*, and part of his ſpeech is unreconcileable with his having *come* unto him *himſelf, wherefore neither thought I my ſelf worthy to come unto thee* v. 7. rendring a reaſon, why he had not come in perſon to him. This ſeeming difficulty may be anſwered by proportion with that known ſaying of *Ariſtotle*, ἃ διὰ τῶν φίλων δυνατὰ ἡμῖν δυνατά ἐστι, *thoſe things that are poſſible by our friends, are poſſible to us*, which ſuppoſes that thoſe things which we do by others, we are our ſelves thought to doe, and ſo what the *Centurion* did and ſpake here by the *Elders* of the Jewes, ſent on purpoſe by him, v. 3. and διὰ φίλων, *by his friends*, ſent again by him, v. 6. he may be truly ſaid by Saint *Matthew* to have done, and ſpoken himſelf, Eſpecially when (the matter of the ſtory being directly all one in both relations) the Jewes have a ſaying, that removes all difficulty, *Apoſtolus cujuſque eſt ut quiſque, every mans proxy*, or *ſolemn meſſenger, is as himſelf*, in which notion *Chriſt* ſpake when he ſaid, *He that receiveth me, receiveth him that ſent me*, *Mat.* 10. 40. and conſequently what is done by a proxy, is done by himſelfe. Thus is *Chriſt* ſaid to have *preach'd peace* to the *Epheſians*, *Eph.* 2. 17. which perſonally he did not, but by the Apoſtles; and *repentance* to the *old world*, 1. *Pet.* 3. 19. which he did by *Noah*; ſo *James* and *John* are ſaid to *come unto Chriſt*, and *petition* him, *Mar.* 10. 35. which *Mat.* 20. 20. their *Mother* is ſaid to do for them. Which notwithſtanding Saint *Luke* willing to adde one evidence more of the *Centurions* humility, from the reaſon of his not going perſonally to *Chriſt*, chooſes rather to ſet it down exactly, as it was in each circumſtance, then onely in brief, yet without all diminution of the matter, as Saint *Matthew* had done.

b. ἁμαρτωλὸς V. 37. *A ſinner*] Ητις ἦν ἁμαρτωλὸς *which was a ſinner* here applyed to the woman, may be taken in the notion wherein we find ἁμαρτωλοὶ ἐξ ἐθνῶν, *Gal.* 2. 15. *ſinners of the Gentiles* and to ſignify no more then a *Gentile woman*. Thus the word ſeemed to ſignify c. 6. 32. and 34. where it is ſaid that *ſinners love thoſe that love them*, that is, aliens from the law of God or *Chriſt* (*Amicos diligere omnium eſt*, ſaith *Tertullian*, *'tis common to all men to love friends*) for which S. *Matthew* ſets *Publicans* c. 5. 46, who we know are oft joyned with ſinners, and for their converſation with the Heathen (from the neceſſity of their office) are look'd upon as a kind of Heathens, whether they were ſuch or no, and were moſt of them Gentiles, as 'tis probable, their office being an employment under the Romans, to bring in taxes to them. But 'tis alſo true that *Publicans* and *harlots* are put together, *Mat.* 21. 31. and that ſeems to refer to the baſeneſs and unworthineſs of thoſe two * infamous callings, and then ἁμαρτωλὸς *ſinner*, as it is of affinity of ſignification with theſe may perhaps ſignify one that had been a whore, and that is very reconcileable with the former conjecture, that vice or trade of proſtitute whores being among the Gentiles ſo ordinary; And ſo this woman, if ſhe were a whore, was either a Gentile alſo, or becauſe guilty of that gentile ſin, called by this common name of Gentiles, ἁμαρτωλὸς a *ſinner*. That this woman, whoſoever ſhe was, was not *Mary Magdalen*, is probable firſt by the no-argument on that ſide, but only the mention of the name of *Mary* in S. *John*, c. 12. 3. which preſently ſhall appear to be *Marthas* and *Lazarus*'s Siſter, and that another ſtory. Secondly by the words in the chapter here following, c. 8. 2. where when it is ſaid that *Mary Magdalen* was with *Chriſt*, ſhe is deſcribed by another character, taken from that remarkable mercy wrought on her by *Chriſt*. that ſhe had ſeven devils caſt out of her, the very mark which is again given her, *Mar.* 16. 9. when 'tis ſaid that *Chriſt firſt appeared to her*, and no other mention is made of her in any of the Goſpels but only of her watching where *Chriſt* was laid after his crucifixion, and her going to the Sepulcher, &c, *Chriſts* firſt appearing to her, and her witneſſing his reſurrection. Beſides *Mary Magdalen*, 'tis evident there was another *Mary*, the ſiſter of *Martha*

* See note on Mat. 7.

and

and *Lazarus*, *Joh.* 12. and ſhe brought a *pound* of *ſpikenard*, and *anointed the feet* of *Jeſus*, *and wiped his feet with her hair*, as is evident by comparing that paſſage, *Joh.* 12. 3. with *Joh.* 11. 2. where 'tis ſet down of her punctually by way of anticipation, *It was Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother* Lazarus *was ſick*. And this *Mary* was not ſhe in this chapter of S. *Luke* neither. For that ſiſter of *Lazarus* ſo beloved of *Chriſt* will be much injured in her ſtory, if ſhe be made an ἁμαρτωλὸς, whether a *whore* or *Gentile*. The ſtory of *Mary* in S. *John* is indeed all one with that in *Mat.* 26. 6. and *Mar.* 14. 3. *in the houſe of* Simon *the leper*. As appears, 1. By the mention of *Bethany*, where it was, in all three Goſpels, and that the town of that *Mary* and *Lazarus*, who are therefore both of them ſaid to be at the feaſt, *Mary* as a wayter, *Lazarus lying at meat* with them, *Joh.* 12. 2. And ſo 2ly. By the mention of thoſe two ſpeeches of *Chriſt* on that occaſion, firſt, that what was done by her was for his *embalming*, and 2ly. that whereever the *Goſpel* was *preached*, this fact of that woman ſhould be preached alſo, the former mentioned in all three, (and ſo likewiſe *Judas's murmuring*) the latter in two of the Goſpels. But none of all theſe circumſtances belong here to this ſtory in S. *Luke*. But on the contrary it was in one of the *Phariſees houſes*, not in *Simon the lepers*, nor at all, that we have any reaſon to gueſs, in *Bethany*. And the Phariſee objected againſt *Chriſt* for this, not *Judas*, or one of the Diſciples, and the objection was not at the unneceſſary expenſe, as there, but that *Chriſt* would let a ſinner be ſo kind to him, if he knew it, or if he did not, that he was no Prophet. And then the diſcourſe between *Chriſt* and *Simon*, occaſioned by this fact of the *ſinner woman* in *Luke* (about the creditor and his debtors, and the application of it to the exceſſe of this womans love above his, cauſed by the mercy of having *many ſinnes forgiven*, which ſhe had received) is far diſtant from that in the other Goſpels of *anointing him for his burial*, by way of embalming, as it were, which alſo contains another circumſtance in it, that that of *Maries* was immediately before his death, *Judas* going out immediately upon it to betray him, *Mar.* 14. 10. *Mat.* 16. 14. and ſo likewiſe in S. *John* his death followes ſoon after, but this paſſage in S. *Luke* hath nothing to do with his death, and is ſet down on another occaſion here by S. *Luke* (whenſoever it was acted, as *Luke* indeed obſerves not the order of ſtory in all his relations) *viz.* to ſhew that which *Chriſt* was upon in the former paſſage, that thoſe which had not lived the beſt lives formerly, were more ready to receive the mercies offered by *Chriſt* then the Phariſees, &c. that had a better opinion of themſelves. All the affinity between theſe ſtories is that of the *Alabaſter* or *cruiſe* of *oyntment* powred upon him, but when that is known to be the ordinary name of a veſſell, that was uſed to that purpoſe (ſee Note on *Mat.* 26. b.) and that it was very ordinary at Feaſts to uſe oyntment to powre on them, and perfume them (ſee Note on *Mat.* 26. c) this will be but a poor evidence to prove theſe ſtories to be all one, becauſe many ſeverall feaſts there might be, and were, and this civility uſed in all or many of theſe. And although in one particular wherein the Story in *John* differs from the ſame in *Matthew* and *Mark*, this in *Luke* agrees with that in *John* (which may perſwade ſome that 'tis the ſame ſtory at leaſt, which *Luke* and *John* ſet down) as that *John* mentions not the *powring out* the *oyntment* on the *head* (as *Matthew* and *Mark* do) but only on the *feet*, which they do not (in both which *Luke* agrees with him) yet will not this be of any force againſt the former arguments, eſpecially when 'tis remembred (what is peculiarly obſerved of S. *Johns Goſpel*, written after and as a ſupplement of the others) that *John* finding the mention of the *anointing* *Chriſts head* by *Mary* in the two Goſpels, did not need mention it again, but thought it neceſſary to adde all the reſt, which they had not mentioned, of *anointing his feet, and wiping them with the haires of her head*, which as it is certain that it was done by *Mary*, becauſe S. *John* affirms it, ſo might it alſo at another time be done by another woman, and no wonder at all be in it, nor matter of objection againſt what we have ſaid of theſe being diverſe ſtories. Nay one obſervable difference there is in this very thing, wherein theſe two *Evangeliſts* thus ſeem to agree. For S. *John* ſaith cleerly that *Mary anointed his feet with the ſpikenard*, *Joh.* 12. 3. mentioning no teares, nor any thing but the ointment, the odour of which ſo filled the houſe: but this *ſinner woman* in *Luke*, though ſhe brought into the houſe with her her *veſſell of oyntment*, yet in another kind of addreſſe (and that which more became her that remembred her former heathen, or ſinfull courſe,) ſhe firſt *ſtood by his feet behind him weeping*, and began to *bedew his feet with tears*, then *wiped* off the *tears with the haires of her head*, and yet farther *kiſſed his feet* (all which we find not in S. *John*) and then *anointed his feet with the oyntment*, which is the only circumſtance wherein they agree, and ſo it cannot be thought argumentative againſt ſo much to the contrary. And if it be farther granted that this Phariſees name was *Simon* alſo, but yet was another perſon from *Simon* the *leper* (as 'tis ſure enough *Simon* was a very ordinary name at that time) I cannot foreſee any the leaſt probability againſt the truth of what hath been here obſerved.

V. 44. *Water for my feet*] That it was the faſhion of thoſe countries in their entertainments to waſh their gueſts feet before meals, is frequently mentioned in the Old Teſtament. And the ſame was of Cuſtome alſo among the Grecians in their more ſplendid extraordinary feaſts, as we find in *Athenæus*, l. 14. συνελθόντων εἰς τὸ δεῖπνον &c. *when they come together to dinner*, τοῖς εἰσιοῦσι παρετίθεντο ποδόνιπτρα ὕδατι δι' ἀρωμάτων, *they bring out to the gueſts baths for their feet of wine and ſpices*. c. Ὕδωρ ἐπὶ τοὺς πόδας.

V. 47. *For*] That ὅτι ſignifies *therefore* and not *for* in this place is apparent not only by the clear importance of the Parable precedent, where he that had the greater debt forgiven is ſuppoſed to have greater love and kindneſs to the Creditour, and not therefore forgiven, becauſe he had that love and kindneſs, but alſo by the ſignification of the Hebrew כי which] is promiſcuouſly taken for ὅτι or διότι, *for*, or *therefore*, and ſo (by an obſervation before mentioned, Note on *Mar.* 14. f) according to the practiſe of theſe writers, one of theſe Greek words may be taken for the other, ὅτι *for* uſed when the ſenſe bears διότι *therefore*. And ſo *Mar.* 9. 28. the ſame ὅτι clearly ſignifies διὰ τί *for what cauſe* or *why*? Interrogatively. And ſo, I conceive, on the other ſide, *Ro.* 5. 12. διὰ τοῦτο is ſet when the ſenſe carries it ὅτι, not *therefore*, but *for*. that verſe being the proof of the former, not proved by it; and ſo *Heb.* 11. 23. διότι *therefore* is uſed for ὅτι *for*, or *becauſe*; *Moſes was hidden by his Parents*, διότι *becauſe he was a comely child*; ſo *Jam.* 4. 3. διότι κακῶς αἰτεῖσθε *becauſe ye aske amiſs*; ſo the Hebrew לכן alſo ſignifies both *quia* and *ideo*, and *Ecclus.* 31. 15. is rendred διὰ τοῦτο *wherefore*, when it ſhould be ὅτι *for*, and 1 *Pet.* 1. 24. διότι *wherefore* is put for ὅτι *for*. But as a more direct example of ὅτι *wherefore*, I ſuppoſe one place in S. *John* to be worth obſerving. *Joh.* 14. 17. where *Chriſt* having upon condition of their loving and obeying him, promiſed the *Comforter* or *Paraclete* to the diſciples, v. 15. 16. *that he might abide with them for ever*, he ſaith of him, that worldly men cannot *receive* him, *becauſe they neither ſee nor know him, but*, ſaith he, *ye know him*, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται, which in all reaſon is to be ſo rendred, that it may be the effect or conſequent, not as the cauſe or antecedent d. Ὅτι. *See Pſ* 116. 10. 2 *Cor.* 4. 13 *Eccleſ.* 8. 6. διότι.

antecedent of the former, as the coming and abiding of the Paraclete was before mentioned as the conſequent and reward of their loving and obeying, and not as the cauſe of that. And then the ὅτι muſt bear the ſame ſenſe exactly, which here we affixe to it, *therefore*, or *for this cauſe* (as if it were διότι or διὰ τοῦτο,) *he remaineth with you, and ſhall be in*, or *among*, *you*.

CHAP. VIII.

Paraphraſe.

1. AND it came to paſſe afterward, that he went throughout every city and village preaching and ſhewing the glad tidings of [the kingdome of God] and the twelve *were* with him.

1. the doctrine of Chriſtianity, and the reformation which God now expected and required to be wrought among this people, or elſe he would ſend judgments on them.

2. And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom [went ſeven devils,]

2. ſeven devils had been caſt out,

3. And Joanna the wife of Chuza, Herods ſteward, and Suſanna, and many others, which [[a] miniſtred unto him of their ſubſtance.]

2. had ſupplied him with neceſſaries out of their own poſſeſſions. a

4. And when much people were gathered together, and were come to him out of every city, he ſpake by a parable.

5. A ſower went out to ſow his ſeed, and as he ſowed ſome fell by the way ſide, and it was trodden down, and the foules of the ayre devoured it.

See Mat. 13. 3.

6. And ſome fell upon a rock, and aſſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

7. And ſome fell among thorns, and the thorns ſprang up with it, and choaked it.

8. And ſome fell on good ground, and ſprang up, and bare fruit an hundred fold. And when he ſaid theſe things, he cried, He that hath eares to hear, let him hear.

9. And his diſciples asked him, ſaying, [What might this parable be?]

9. What is the meaning of this parable?

10. And he ſaid, Unto you it is given to know the myſteries of [the kingdome of God, but to others in parables, that ſeeing they might not ſee, and hearing they might not underſtand.]

10. Chriſtian doctrine, but to others I ſpake in parables, that that prophecy of Iſaias might be fulfilled on them, which ſaid, Hearing ye ſhall hear and not underſtand, and ſeeing ye ſhall ſee and not perceive, God denying them thoſe more clear means, and allowing them none but parables, as a puniſhment of their former obduration againſt his means. See Mat. 13. 14.

11. Now the parable is this, The ſeed is the word of God.

12. Thoſe by the way ſide are they that hear: then cometh the devil and taketh away the word out of their hearts, leſt they ſhould beleive and be ſaved.]

12. They that receive the word, parallel to the ſeed ſown by the path or way, are thoſe hearers which receive it ſo little way into their hearts, that the devil comes preſently and picks it up, as birds doe corn, and ſo they are never the better for it.

13. They on the rock *are they* which when they hear, receive the word with joy, and theſe have no root, which for a while believe, and in time of temptation fall away.

See Mat. 13. 20.

14. And that which fell among thorns are they which when they have heard, goe forth, and [are choaked with cares, and riches, and pleaſures of *this* life, and bring no [b] fruit to perfection.]

14. are choaked by the deceitfulneſſe of riches, and pleaſures, and the cares of this world, and doe not perſevere till time of bringing forth ripe fruit, that is, till harveſt, fall off after ſome few Chriſtian performances. b

15. But that on the good ground are they which in an honeſt and good heart, having heard the word keepe it, and [bring forth fruit with * patience.]

15. continue in all Chriſtian practiſe, and never fall off again.

* perſeverance ὑπομονή.

16. No man when he hath lighted a candle, covereth it with a veſſel, or putteth it under a bed, but ſetteth it on a candleſtick, that they which enter in may ſee the light.

17. For nothing is ſecret that ſhall not be made manifeſt, neither any thing hid, that ſhall not be known and come abroad.]

17. For 'tis not Gods will that any talent ſhould be laid up uſeleſſe and unprofitable. Mat. 10. 26. Mar. 4. 22.

18. Take heed therefore, how ye hear: for whoſoever hath, to him ſhall be given, and whoſoever hath not, from him ſhall be taken even that which he ſeemeth to have.]

18. See therefore that you receive profit by what you hear: For to him that employes his preſent ſtock, ſhall more be given, But from him which doth not ſo, even that which hath formerly been given him, ſhall be taken away again. Mat. 13. 12.

19. Then came to him his mother and his [brethren,] and could not come at him for the preaſe.

19. Kindred neer unto him, Mat. 12. 46.

20. And it was told him *by certain* which ſaid, Thy mother and thy brethren ſtand without deſiring to [ſee thee.]

20. Speake with thee.

21. And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God and doe it.

Mat. 12. 50.

22. Now it came to paſſe on a certain day, that he went into a ſhip with his diſciples, and he ſaid unto them, Let us goe over unto the other ſide of the lake, and they lanched forth.

Mat. 8. 23.

23. But as they ſailed he fell aſleep, and there came down a ſtorm of wind on the [c] lake, and [they were filled *with water*] and were in jeopardy.

23. their boat was filled with water, c

24. And they came to him and awoke him, ſaying, Maſter, Maſter, we periſh. Then he aroſe and [rebuked the wind and the raging of the water, and] they ceaſed, and there was a calme.

24. commanded the wind to ceaſe, and the waves of the ſea not to move ſo turbulently, and accordingly

25. And

25. And he ſaid unto them, Where is your faith? And they being afraid wondred, ſaying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

See Mat. 8. 28.

26. And they arrived at the countrey of the Gadarens, which is over againſt Galilee.

27. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* houſe but in the tombes.

28. When he ſaw Jeſus, he cried out and fell down before him, and with a loud voice ſaid, What have I to doe with thee, Jeſus thou ſon of God moſt high? I beſeech thee [torment me not.]

28. let me alone to continue where I am, and doe not before my time caſt me into the place of torments, the pit of hell, v. 31. See Mar. 5. note b.

29. (For he had commanded the unclean ſpirit to come out of the man; for oftentimes [it had caught him, and] he was kept bound with chaines and with fetters, and he brake the bands, and he was driven of the devil into the wilderneſſe.)

29. the devil poſſeſt him and put him into a kind of raving fit, which made him very unruly, and thereupon

30. And Jeſus asked him, ſaying, What is thy name? And he ſaid, Legion, becauſe many devils were entred into him.

Mar. 5. 9.

31. And they beſought him that he would not [command them to goe out into the d deep.]

31. caſt them into the pit of hell.

32. And there was there a herd of many ſwine feeding on the mountains, and they beſought him that he would ſuffer them to enter into them: [and he ſuffered them.]

d.

32. and to ſhew the people the deſtructive power of this Legion of devils, if not reſtrained by his omnipotent goodneſſe, and ſo to let them ſee the great benefits that were now come to them, if they would receive and believe in Chriſt, he did permit (or not reſtrain) them to doe what they ſo much deſired, to enter into the ſwine. See Mat. 5. 13.

33. Then went the devils out of the man, and entred into the ſwine, and the herd ran violently down a ſteep place into the lake, and were choaked.

34. villages in the countrey.

34. When they that fed them ſaw what was done, they fled, and went and told *it* in the city and in the [countrey.]

35. Then they went out to ſee what was done, and came to Jeſus, and found the man out of whom the devils were departed ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid.

36. They alſo which ſaw *it* told them by what means he that was poſſeſſed of the devils was healed.

37. Then the whole multitude of the countrey of the Gadarens round about beſought him to depart from them; for they were taken with great feare; and he he went up into the ſhip, and returned back again.

38. be one of his conſtant attendants, or diſciples,

38. Now the man, out of whom the devils were departed, beſought him that he might [be with him,] but Jeſus ſent him away, ſaying,

39. Return to thine owne houſe, and ſhew how great things God hath done for thee. And he went his way, and publiſhed throughout the whole city how great things Jeſus had done unto him.

40. the people of the place were very much joyed at his coming,

40. And it came to paſſe that when Jeſus was returned, [the people *gladly* received him,] for they were all waiting for him.

See note on Mar. 5. c.

42. And behold there came a man named Jairus, and he was [a ruler of the ſynagogue,] and he fell down at Jeſus feet, and beſought him that he would come into his houſe:

42. ſhe was by him left ready to die, but by this time that he came to Chriſt, actually dead, Mat 9. 18.

42. For he had one onely daughter about twelve yeares of age, and [ſhe * lay a dying.] But as he went, the people thronged him. (though that was not certainly known by him, till v. 49.)

* was dead ἀπέθνησκεν

43. And a woman having † an iſſue of blood twelve yeares, which had ſpent all her living upon Phyſitians, neither could be healed of any,

† a flux, ſee Mar. 5. note d.

44. Came behind him, and touched the border of his garment, and immediately her iſſue of blood ſtanched.

45. And Jeſus ſaid, Who touched me? When all denied, Peter and they that were with him ſaid, Maſter, the multitude throng thee and preaſe *thee*, and ſayeſt thou, Who touched me?

46. know ſome cure hath been wrought by the touching of me.

46. And Jeſus ſaid, Some body hath touched me: for I [perceive that virtue is gone out of me.]

47. And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48. And he ſaid unto her, Daughter be of good comfort, thy faith hath made thee whole, goe in peace.

49. from the houſe of Jairus (ver. 41.) which brought him word that his daughter was dead, and therefore he ſhould not put Chriſt to the trouble to come down to work a cure, when ſhe was already dead.

49. While he yet ſpake, there cometh one [from the ruler of the ſynagogues *houſe*, ſaying to him, Thy daughter is dead, trouble not the Maſter.]

50. But when Jeſus heard *it*, he anſwered him, ſaying, Fear not, believe only, and ſhe ſhall be made whole.

51, 52. And coming into the houſe where there was already a great company of neighbours gathered together, weeping and bewailing the deceaſed, he ſuffered none of thoſe that came with him to goe in, ſave Peter &c. And ſeeing the company within lamenting her death, he comforted them, ſaying,

51. And when he came into the houſe, he ſuffered no man to goe in, ſave Peter and James and John, and the father and the mother of the maiden.

52. And all wept and bewailed her: but he ſaid, Weep not, ſhe is not dead, but ſleepeth.

53. And

53. And they laughed him to ſcorn, knowing that ſhe was dead.

54. And he put [them all] out, and took her by the hand, and called, ſaying, Maid, ariſe.

54. all thoſe that were there lamenting,

55. And her ſpirit came again, and ſhe aroſe ſtraightway, and [he commanded to give her meat.]

55. that they might perceive that ſhe was really revived and not onely in appearance, and withal to refreſh her, he commanded them that were in the houſe to ſet ſome food before her.

56. And her parents were aſtoniſhed, but he charged them that they ſhould tell no man what was done.

Annotations on Chap. VIII.

a' διακονεῖν

V. 3. *Miniſtred*] The true notion of the word διακονεῖν ſo often uſed in the Scripture will be worth conſidering a while, for the right underſtanding of all places where 'tis uſed. And 1. it is ſufficiently known to belong unto and to be frequently taken in general for any kind of *ſervice*, or *miniſtery*. Such was that of diſciples, who waited, attended on the Prophets, did their ſervile offices (ſee *Mat.* 3. h.) and accordingly διάκονος is taken for ſuch a *diſciple*, *Joh.* 12. 26. compared with *Luk.* 6. 40. *Mat.* 10. 25. But omitting this ordinary notion, the beſt riſe will be by conſidering the word διάκονοι, and διακονῶν, as it referres to that one particular *office of ſervants*, that of *waiting at feaſts*. Thus *Lucian* in his *Cronoſol.* among the *leges Convivales* mentions this, οἱ διάκονοι μὴ χάριν μηδενὶ μηδὲν, *Let the waiters do nothing out of favour*, or *partiality, to any*: where διάκονοι are *thoſe that in feaſts diſtribute the* μοῖραι, or *portions*, *to* each *gueſt*, as it follows there, μηδὲ τῷ μὲν ὁ μοῖρα, τῷ δὲ ἡ γνάθος οὐδὲ, ἀλλ' ἰσότης δὴ πᾶσιν, *not to one a larger or better, to another a meaner or leſſer piece, but equality in all.* For this we find among thoſe rites or cuſtomes of feaſts, that the διάκονοι diſtributed the portions, firſt to the maſter of the feaſt, and then to the gueſts, each of them in order, either according to the direction of the ἀρχιτείκλινος, or *the orderer of the feaſt*, or as they pleaſed themſelves, when he did not direct, onely according to that rule of *equality*, that they ſhould not τῷ μὲν μεγάλα, τῷ δὲ κομιδῇ μικρὰ παρατίθεσθαι, *give one a great, another a very little portion.* This we find in *Lucian*, both in his *Cronoſol.* and *Epiſt. Saturn.* and ſpeaking of unjuſt officers, he ſaith, ἀποκλέπτουσι οἰκέται διανέμων τῷ μὲν δεσπότῃ ἀπατῆσαι τὸ ἥμισυ ὅλον σὺν τῇ κεφαλῇ, τοῖς δὲ ἄλλοις ὀστᾶ φέρῃ ἐσκεκαλυμμένα, *in the diviſion of a ſwine the ſervant gives his maſter half of it with the head, and to the reſt a few bones.* Agreeable to this cuſtome of the διάκονοι giving to every man his portion, is that of our Saviour, *Luk.* 12. 37. ſpeaking of a maſter that entertains his ſervants, περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει, *he ſhall gird himſelf like a ſervant, and make them lie down, and paſſing from one to another ſhall diſtribute to every man his portion*; a parallel to which we have in * *Lucian*, ὅταν πλούσιος ἐυωχῇ διακονῶν, καὶ οἱ φίλοι σὺν αὐτῷ, *when a rich man entertains his ſervants, and miniſters to them, he and his friends with him.* This, as was even now intimated, belonged primarily to the ἀρχιτείκλινος, or οἰκονόμος τροφῶν, *the governour*, or *orderer of the feaſt*, and thus we read of *Chriſt*, when he entertained the multitudes, he acted the part of the ἀρχιτείκλινος, and ἐυχαειτήσας ἔδωκε τοῖς μαθηταῖς αὐτῶν, οἱ δὲ μαθηταὶ τοῖς ὄχλοις, *when he had given thanks he gave to his diſciples*, as the *œconomus* to the waiters, *and they to the multitudes*, to every man ſingle his portion. So that ſtill the office of the διάκονος is to diſtribute the νομαὶ or μερίδες, though the *œconomus* break, or divide them. So that that ſaying of *Chriſt*, *Mat.* 20. 28. and, in the ſame words almoſt, *Mar.* 10 45. may juſtly be underſtood of this cuſtome, and this uſe of the word, διακονῆσαι, Ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, *The ſon of man came not that others might miniſter to him*, or *diſtribute favours*, or *ſhew kindneſſes to him, but he to diſtribute to them*, and, as it follows, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν *to diſtribute* that great gift among his diſciples and all mankind, *his life for the redemption of the world.* Neither is this interpretation reſiſted or made leſſe probable by that which went before, οὐχ οὕτως ἔσται, &c. *but it ſhall not be ſo among you, but he that will become great among you, let him be your miniſter, and he that will be firſt, let him be your ſervant*; as if the words belonged onely to the humility required by *Chriſt* of Chriſtian Governours: for there be two things there ſpoken of by *Chriſt*, concerning the Heathen Rulers, (to which the Chriſtian are oppoſed) one that they do κατακυριεύειν, *uſe their ſervants, as Lords*, and *owners of them, as of a poſſeſſion* (as ſervants were reckoned by them among their κτήματα, their *wealth*, or *riches*) and ſo reap fruit and profit by their labours, Which * *Xenophon* calls ὠφελεῖσθαι ὑπ' αὐτῶν, *to be profited by them*; the 2d that they do καταξουσιάζειν, *exerciſe deſpotical power over them*, To which two *Chriſt* here oppoſes theſe two other duties of a Chriſtian governour in his Church; 1. that he ſhall be beneficial or profitable to thoſe that are under him; 2ly. that he ſhall be humble toward them; and the firſt of theſe is here meant by διάκονον γενέσθαι, *being a miniſter*, as the 2d by δοῦλον γενέσθαι, *being a ſervant*, and therefore *Chriſt* returns and ſpeaks farther to that, *The ſon of man came not* διακονηθῆναι *to be miniſtred unto*, but διακονῆσαι *to miniſter*, and what that is he farther expreſſes, καὶ δοῦναι, *and to give his life*, &c. From this feſtival cuſtome ſet down in all the parts, *Joh.* 2. 9. (where there is beſide the νυμφίος or *maſter of the feaſt*, ἀρχιτείκλινος the divider of the meats and wine, and again the διάκονοι ver. 5. which diſtribute and carry it, being divided, to each gueſt) we may clearly fetch the office of the firſt Deacons in the Church, who were to diſtribute to the poor, as every one had need, under the Apoſtles, as the *œconomi*, or *chief diſpenſers*, and to take off that toyle from them, and ſo in like manner at the adminiſtration of the Euchariſt to be miniſterial to the προεστὼς the *Biſhop*, or *Præfect*, and diſtribute that wine and bread which he had conſecrated. See * *Juſtin Martyr Apol.* 2. But to the former of theſe, that of diſtributing to the poor, the word διακονία, *miniſtring*, in Scripture peculiarly belongs, and ſo ſtill makes good that notion which we now take it in. So *Act.* 11. 29. εἰς διακονίαν πέμψαι, *to ſend ſome relief to be diſtributed to them that want*, and *Act.* 12. 25. and 2 *Cor.* 8. 4. κοινωνία τῆς διακονίας εἰς τοὺς ἁγίους, *the liberality of diſtribution to the ſaints.* So 1 *Pet.* 4. 10. where ſpeaking of hoſpitality, he bids them διακονῶν *diſpenſe*, or *diſtribute*, that is, give, and again v. 12. εἴ τις διακονεῖ *if any man exerciſe liberality to the poor*; So the διακονία καθημερινὴ *Act.* 6. the *dayly diſtribution* to the *poor widowes*, or, as the 16. Canon of the Councel in *Trullo* interprets the place, ἡ ἐν ταῖς χρείαις τραπέζαις λειτουργία, *the diſpenſing of neceſſaries at their tables*, and

* Cronoſol.

* Præf. in Kup. παιδ.

* p. 97.

therefore *Zonaras* on that Canon explains it by οἰκονόμοι τροφῶν, *diſpenſers of meat*, (meaning, I ſuppoſe, under the chief œconomus or *ſteward*) rather the *diſtributers* of it. Thus in * *Julian*, ſpeaking of the *Galilæans*, as he ſtyles the Chriſtians, you ſhall find, ſaith he, τὰ λεγομένα παρ' αὐτοῖς ἀγάπλω, καὶ ξενοδοχίῶ, καὶ διακονίαν τραπέζων, *their feaſts of love and entertainments, and diſtribution at tables, by which*, ſaith he, *they allured many to their religion.* So in *Procopius*'s *ſcholia* on 1 *Sam.* 9. there is mention ὑποδόλων διακονεμένων, which ſure is ill rendred *Apoſtolorum miniſtrantium, of the Apoſtles that miniſtred*, and ſhould be rendred in the paſſive ſenſe, *adminiſtratione* or *liberalitate aliorum utentium*, *they that were miniſtred to*, for ſo he adds out of S. *Paul*, δὶς εἰς τὴν χρείαν μοι ἐπέμψατε *you ſent twice to my wants.* I ſhall need to adde no more to this, but onely that what ſome did διακονεῖν, *diſtribute* or *diſpenſe* onely as inſtruments or officers or miniſters of others liberality, that alſo ſome did out of their own eſtates, and ſo here theſe women did ἐκ τῶν ὑπαρχόντων αὐταῖς *out of their own goods.* So, I ſuppoſe, *Oneſiphorus*, 2 *Tim.* 1. 18. So *Phœbe*, *Rom.* 16. 1. διάκονον ἐκκλησίας τῆς ἐν Κεγχρεαῖς, *the miniſter of the Church in Cenchrea*, who is therefore called προστάτις (or προστάτης) πολλῶν, that is, πρόξενος (ξενίας δημελόμενος, ἤγουν τοῦ ξένους ὑποδεχόμενος, ſaith *Heſychius*) an *entertainer*, and *ſuccourer of many*, and of *Paul* himſelf. It is a military word, of ſouldiers *relieving* and *defending* and *reſcuing* one another, which is περιστάσις, and a work of mercy. And he that exerciſeth it, is called indifferently περιστάτης, ὑπισάτης, ἐπιστάτης (ſee *Rom.* 16. 2.) So in * *Demoſthenes*, Τὸν περιστάντα ὑπὲρ ὑποτρήσῃ τῶν ἐμῶν Ἀφόβου, *who help'd Aphobus to defraud me.* And in *Strabo*, ψευδῆς περίστασις δόγμα, *he maintained, defended a falſe opinion*, and many the like. And this *Phœbe* thus called, and ſuch as ſhe, were the ἀδελφαὶ, *ſiſters* or Chriſtian women, that accompanied the Apoſtles in their travails, and provided for them, that they might preach, and not be put to earne their livings with their hands, 1 *Cor.* 9. 5. Of the word διάκονος, ſee Note on *Phil.* 1. c.

* Fragment. p. 558.

Προστάτις

* Ἐν τῷ κατ' Ονήτορ.

b. Τελεσφορεῖν

V. 14. *Bring no fruit to perfection*] The word τελεσφορεῖν here is beſt explained by *Heſychius* καθ' ὥραν τὸς καρπὸς, ἢ τελείως αὐτὸς φέρειν, *to bring forth fruits in the ſeaſon, or perfect fruits. Phavorinus* ἐντελῶς ἄγειν, *to bring forth perfectly. Joſephus* uſes it of women that go their full time, that do not miſcarry or bring forth abortives; and ſo it here belongs to that corn that proſpers, and thrives, and comes on well, and continues till harveſt, and miſcarries not by any defect in the ſoyle, or other ill accident.

c. Λίμνη

V. 23. *The lake*] That which is here truely called λίμνη (for ſo it was, the *lake* (and not the *ſea*) *of Geneſareth*, c. 5. 1.) is called θάλασσα, *the ſea*, *Mat.* 8. 24. and θάλασσα Γαλιλαίας, *the ſea of Galilee*, *Mat.* 4. 18. θάλασσα and *Joh.* 6. 1. θάλασσα τῆς Γαλιλαίας τῆς Τιβεριάδος, and c. 21. 1. θάλασσα τῆς Τιβεριάδος, *the ſea of Tiberias.* And all this not becauſe it was a ſea, but becauſe of the ambiguity of the Hebrew ים, which, as it ſignifies *the ſea*, ſo alſo any *lake* or *confluence of waters*, and is uſed for that *great veſſel* in the Temple, 1 *Kin.* 7. 23. which being of ſuch a largeneſſe (30 cubits round, and 5 cubits high, and containing 2000 baths) was a kind of lake, and is there ſo called, a *molten lake*, the Hebrew ים being there uſed, and by us rendred *ſea*, but would be more properly *lake.* And ſo likewiſe the word θάλασσα in the other Goſpels would be better, according to the ſenſe, rendred *lake* alſo: the *lake of Galilee*, and *Tiberias.* See *Lyra* on *Gen.* 1. 10.

d. Ἄβυσσος

V. 31. *The deep*] That ἄβυσσος ſhould here ſignifie the *pit of hell*, the place created for the devil and his angels, whereſoever it is ſituate, may be gueſs'd by the nature of the word, which ſignifies *bottomleſſe*, and from the uſe of it in ſome other places of the New Teſtament, as *Revel.* 9. 1, 2. and 11. 7. and 17. 8. and 20. 1, 3. where there is mention of *chaines*, as there is of *tartarum*, 2 *Pet.* 2. 4. And ſo alſo the context here inclines it, for the firſt requeſt of the devil to *Chriſt* was, v. 28. *I beſeech thee torment me not*, and in the other Goſpel, *Mat.* 8. 29. *Art thou come to torment me before my time?* expreſſing the devils fear that by this *coming of Chriſt* he ſhould preſently be caſt into his chains of hell (ſee Note on *Mar.* 5. b) and confined to thoſe torments, which he thought belong'd not to him till the day of judgement, and the next was in plain words, not *to ſend him into hell*, or the *pit.*

Paraphraſe.

CHAP. IX.

1. and to qualify them for their office, he gave them power to caſt out devils out of thoſe that were poſſeſs'd with them.

1. THen he called his twelve diſciples together, [and gave them power and authority over all devils,] and to cure diſeaſes.

2. And he ſent them to preach the Kingdom of God, and to heal the ſick.

3. Make no proviſion for your journey, nor take with you ſo much as a ſtaffe to guard you by the way, ſee Mat. 10. e.

3. And he ſaid unto them, [Take nothing for your journey, neither ſtaves] nor ſcrip, neitheir bread, neither money, neither have two coats apiece.

4. as long as you remain in that city. Mat. 10. 11.

4. And whatſoever houſe ye enter into, [there abide] and thence depart.

5. by that means to teſtify to them and others, that ye have been with them, and have not been received, but unworthily rejected by them, and accordingly to expreſſe to them, what is likely to befall them. Mat. 10. 14.

5. And whoſoever will not receive you, when ye go out from that city, ſhake off the very duſt from your feet [for a teſtimony againſt them.]

6. And they departed and went through the towns preaching the Goſpel, and healing every where.

7. Chriſt, and he did not know what to think, becauſe ſome ſaid, that it was John Baptiſt riſen from the dead, who having been killed by him, he feared he would now work ſome eminent revenge on him for it,

7. Now Herod the Tetrarch heard of all that was done by [him, and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead,]

8. ſome that Elias was come,

a.

8. And of ſome, that Elias had [a] appeared,] and of others, that one of the old Prophets was riſen again.

9. And Herod ſaid, John have I beheaded, but who is this of whom I hear ſuch things? and he deſired to ſee him.

10. And

10. And the Apoſtles when they were returned, told him all that they had done, and he took them, and went aſide privately into a deſert place, [belonging to the city called Bethſaida.]

10. within the territory of Bethſaida.

11. And the people when they knew *it* followed him: and he received them, and [ſpake unto them of the kingdom of God] and healed them that had need of healing.

11. preached the Goſpel to them,

12. And when the day began to wear away, then came the twelve and ſaid unto him, Send the multitude away, that they may go into the countrey and townes round about, and [† b lodge] and get victuals, for we are here in a deſert place.

12. refreſh themſelves

b. † betake themſelves to their Inns

13. But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more then five loaves and two fiſhes, [except we ſhould go and buy meat for all this people.]

13. and cannot give them entertainment, unleſs we ſhould go and buy, and that muſt be a large proportion to feed all this people.

14. For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down [by fifties in a company.]

14. See note on Mar. 6. e. and Mat. 8. g.

15. And they did ſo, and made them all ſit down.

16. Then he took the five loaves and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples [to ſet before the multitude.]

16. that they might diſtribute to the multitude a portion for every one. Mat. 14. 20.

17. And they did eat, and were all filled, and there was taken up of fragments that remained to them twelve baskets.

18. And it came to paſſe, as he was * alone praying, his diſciples were with him, and he asked them ſaying, Whom ſay † the people that I am?

* praying by himſelf, his diſciples came to him, συνησαν αὐτῷ κατὰ μόνας, συνῆσαν αὐτοῖς, † or, men, for the Kings MS. reads εἰ ἄνθρωποι.

19. They anſwering ſaid, John the Baptiſt, but ſome *ſay*, Elias, and others *ſay*, that one of the old Prophets is riſen again.

20. He ſaid unto them, But whom ſay ye that I am? Peter anſwering ſaid, [The Chriſt of God.]

20. The Meſſias.

21. But he ſtraightly charged them, and commanded *them* to tell no man that thing.]

21. See note on Mat. 8. b.

22. Saying [The Son of man muſt ſuffer many things, and be rejected of the Elders and chief Prieſts and Scribes,] and be ſlain, and be raiſed the third day.

22. The prophecies muſt be fulfilled which affirm that the Meſſias ſhall ſuffer many things, and be rejected by the great Sanhedrim.

23. And he ſaid unto them all, If any man will come after me, let him deny himſelf, and take up his croſſe daily and follow me.

23. Mat. 10. 38.

24. For whoſoever will ſave his life ſhall loſe it, but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

24. Mat. 10. 39. Mar. 8. 35.

25. For what is a man advantaged if he [gain the whole world, and loſe himſelf, or be caſt away?]

25. gain all the wealth of the world, and loſe his ſoul, or life? See Mat. 16. m.

26. For whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the ſon of man be aſhamed [when he ſhall come in his own glory, and *in his* Fathers, and of the holy Angels.]

26. when he comes ſo illuſtriouſly to puniſh his crucifiers (or at laſt judg the world) See note on Mat. 16. o.

27. But I tell you of a truth, There be ſome ſtanding here which ſhall not taſte of death till they ſee the kingdom of God.]

27. Which is not now ſo farre off, but that ſome here preſent ſhall live to ſee it.

28. And it came to paſſe [about an eight dayes] after theſe ſayings, he took Peter and John and James, and went up into a mountain to pray.

28. Six compleat dayes, but eight, reckoning the firſt and laſt. Mat. 12. m.

29. And as he prayed, the * faſhion of his countenance was altered, and his raiment *was* [white and gliſtering.]

* appearance εἶδος

29. Like the whiteneſſe of a flaſh of lightning.

30. And behold, there talked with him two men, which were Moſes and Elias,

31. Who appeared in glory, and ſpake of his c † deceaſe, which he ſhould accompliſh at Jeruſalem.]

† departure, c.

31. Which appearing, as Angels are wont, in a glorious condition, ſpake of his going out of this world (ſee note on Joh. 13. a. and 2 Pet. 1. f.) as of Moſes out of Egypt to a Canaan, by this means delivering his faithful people, but withal deſtroying them that believed not, Jude 5. Of all which, and the ſeveral branches and conſequents of it Jeruſalem was ſhortly to be the ſcene, and firſt of his crucifixion there.

32. But Peter and they that were with him were heavy with ſleep, and when they were awake they ſaw his glory, and the two men which ſtood with him.

33. And it came to paſſe, as they departed from him,] Peter ſaid unto Jeſus, Maſter, it is good for us to be here, and let us make three Tabernacles, one for thee, and one for Moſes, and one for Elias, not knowing what he ſaid.

33. And as Moſes and Elias were parting from Chriſt, Mat. 17. 4.

34. While he thus ſpake, there came a cloud, and overſhadowed them, [and they feared, as they entred into the cloud.]

34. and they were amazed with fear, as the cloud came ſo near to them.

35. And there came a voyce out of the cloud ſaying, This is my beloved Son, hear him.

36. † And when the voice was paſt, [Jeſus was found alone: and they kept *it* cloſe, and told no man in thoſe dayes any of thoſe things which they had ſeen.]

† And as the voice was, or, was heard, καὶ ἐν τῷ γενέσθαι τὴν φωνήν,

36. Moſes and Elias were departed from Jeſus. And Chriſt commanded them to tell no man what they ſaw, till after his riſing from the dead, Mat. 17. 9. and they obeyed his command and did accordingly.

37. And it came to paſſe, that on the next day, when they were come down from the hill, much people met him.

37. Mat. 17. 15.

38. And behold, a man of the company cryed out, ſaying, Maſter, I beſeech thee, look upon my Son, for he is my onely child.

39. a ſore affection ſeiſeth upon him at certain times of the moon, and makes him cry out, and it cauſeth ſuch a boyling and agitation within (ſee note on Mar. 9. c.) that he foames at mouth, and it never departeth from him without great pain and agony: this coming to himſelf again (though when it firſt takes him, it makes him ſenſeleſſe, Mar. 9. 25. able neither to ſpeak nor hear) is joyned with an horrible torment, and many grievous bruiſes remain afterward. See note on Mat. 17. c.

39. And lo [a ſpirit taketh him, and he ſuddenly cryeth out, and * it teareth him that he foameth again, and bruiſing him hardly departeth from him.]

* ſhakes, tumultuates, boyles within him with foaming, and hardly, or with difficulty departeth from him, bruiſing him, σπαράσσει δυσκόλως μετὰ βρυγμοῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν.

40. And I earneſtly intreated thy diſciples, that went about doing miracles, v. 6. to cure him of this Epilepſy, and they were not able.

40. And I beſought thy diſciples to caſt him out, and they could not.]

41. And Jeſus ſaid to his diſciples, What an act of perverſe infidelity, not of weakneſſe, is this in you? will my preſence ſo long, and the power given you by me, v. 1. work no better effects upon you? you will make your ſelves unworthy of ſuch favours by your not making uſe of them, ſee Mat. 17. 21. and Mar. 9. 28. Having thus reprehended his diſciples, he ſaid to the man,

41. And Jeſus anſwering ſaid, O faithleſſe and perverſe generation, how long ſhall I be with you and ſuffer you?] Bring thy ſon hither.

42. he fell into a fit of that diſeaſe, which by the power of the devil was brought upon him, and fell down, and after his manner it made an horrible agitation or tumult within him, and Jeſus caſt out the devil, and freed the man from the diſeaſe,

42. And as he was yet a coming [the devil threw him down and tare *him*: and Jeſus rebuked the unclean ſpirit, and healed the child] and delivered him again to his father.

43. And they were all amazed at the mighty power of God, but while they wondred every one at all things which Jeſus did, he ſaid unto his diſciples,

44. Mark what I ſay unto you, It is this, I ſhall ſhortly be put to death by the Jews and Romans, and ſhall ſuddenly riſe again, Mat. 17. 23, 24.

44. Let theſe ſayings ſink down into your eares, for the ſon of man ſhall be delivered into the hands of men.

45. what he meant by thoſe words, & though they thought much upon it, yet could not they imagine what it meant, and yet they durſt not ask him the meaning.

45. But they underſtood not [this ſaying, and it was hid from them, that they perceived it not, and they feared to ask him that ſaying.]

46. But by occaſion of them, thinking Chriſts kingdome ſhould ſhortly begin, they fell into a diſpute among themſelves, who of them ſhould have the higheſt dignity at this revelation of Chriſts kingdom.

46. Then there aroſe a reaſoning among them, which of them ſhould be greateſt.]

47. And Chriſt either being asked by ſome of them, Mat. 18. 1. or elſe of his own accord, diſcerning by his divine knowledge the debate they were engaged in (though now they were aſhamed that he ſhould know it, Mar. 9. 33, 34.) and being willing to cure this vain ambition in them, took a little child, and ſet him in the next place to himſelf,

47. And Jeſus perceiving the thought of their heart, took a child, and ſet him by him,]

48. And ſaid unto them, The dignity that from me or in my kingdom accrueth unto any, belongs to ſuch as theſe, the humbleſt and meekeſt, The dignity which from my Father is communicated to me, and from me to others, is the portion of the meekeſt. See Mat. 18. 4.

48. And ſaith unto them, Whoſoever ſhall receive this child in my name, receiveth me, and whoſoever ſhall receive me, receiveth him that ſent me, for he that is leaſt among you all, the ſame ſhall be great.]

49. And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name, and we forbad him, becauſe he followeth not with us.

50. for though he keep not company with us, yet if he do it in my name, he is one that believes in me, and not to be forbidden. See Mar. 9. 39. and Mat. 12. 30.

50. And Jeſus ſaid unto him, Forbid *him* not, [for he that is not againſt us, is for us.]

d. 51. when the time was come (ſee Acts 2. a.) when he was to be crucified, not being terrified with that danger, he reſolved firmely to go up to Jeruſalem.

51. And it came to paſſe [when the time was come that he ſhould be [d] received up, he ſtedfaſtly ſet his face to go to Jeruſalem.]

52. ſome of his diſciples before, as harbingers (which was part of the diſciples office.)

52. And ſent [meſſengers before his face,] and they went and entred into a village of the Samaritans to make ready for him.

53. And the Samaritans would not give him reception, becauſe he appeared to them to be a going to Jeruſalem, and they never do ſo, but worſhip in mount Gerizim, Joh. 4. 20. and ſo ſeparate from all thoſe that think Jeruſalem the onely place of worſhip.

53. And they did not receive him, becauſe his face was as though he would go to Jeruſalem.]

54. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven and conſume them, even as Elias did?

e. 55. The Chriſtians ſpirit, the œconomy, or courſe preſcribed them, differs much from that of a Prophet in the Old Teſtament, moved by zeal againſt the enemies of God: The courſe which you muſt take with ſuch is that of ſweetneſſe and perſwaſiveneſſe, and this propoſal of yours is very contrary to that.

55. But he turned and rebuked them, and ſaid, [Ye know not what manner [e] ſpirit ye are of.]

56. For I came not to kill any, but to preſerve and reſcue from death, and from all that is ill: And all the revenge that Chriſt thought fit to act upon them was to leave them, and go to another village.

56. For the ſon of man is not come to deſtroy mens lives, but to ſave *them*. And they went to another village.]

57. And it came to paſſe, that as they went in the way, a certain man ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt.

58. you had beſt to conſider what you do, for doing ſo will be far from advancing any temporal intereſt of yours, Mat. 8. 20.

58. And Jeſus ſaid unto him, [The Foxes have holes, and the birds of the air *have* neſts, but the ſon of man hath not where to lay *his* head.]

59. And there was another diſciple of his, who had already undertaken his ſervice, and attended on him, Mat. 18. 21. who came unto him, and ſaid, Sir, before I betake my ſelf wholly

59. And he ſaid unto another, Follow me. But he ſaid, Lord, ſuffer me firſt to go and bury my father.]

to

to attendance on thee, spare me so long, till I have buried my father, either now newly dead (of which the news is now come to me) or very old, whom I would attend while he lives, and give him that civility of burial, and then come and follow thee. (Theophylact.)

60. Jesus said unto him, Let the dead bury their dead, but go thou, and preach the kingdom of God.]

60. But Jesus replied unto him, The Nazarite, Num. 6. 7. being consecrated to God, was not to pollute himself with his dead father, but leave that work of burying him to others, and so the Priest also; and therefore thou that hast, by the tender of thine attendance, consecrated thy self to me, must referre that office of burying thy father to others that have not undertaken that attendance, and set presently about thy task of preaching the Gospel. See note on Mat. 8. 22.

61. And another also said, Lord, I will follow thee, but let me first go bid them farewell that are at home at my house.

62. And Jesus said unto him, [No man having put his hand to the plough, and looking back, is fit for the kingdom of God.]

62. He that holds the plough must follow it close, and not make errands home, or betake himself to any other business, till his dayes work be done; if he do, he will not be fit for that imployment: So thou if thou wilt undertake my service, must not * defer or procraftinate, but presently set to it, without any delay, and then follow it with the same diligence: and if thou art not thus ready to set out with me, if thou either pretendest, or really hast such kindness to thy former course and what thou hast left at home, as to take thee off one day from my service, thou art not worthy of the dignity and advantages of a Christian life, art no competent judge of them, nor consequently fit for a disciple of mine.

* Ὅτιοῦν ἐλλιπὲς διότι μελλήσεως ἢ ἀναβολῆς ποιεῖται πρόφασιν, &c. Titus Bostrensis p. 792.

Annotations on Chap. IX.

a. Ἐφάνη. V. 8. *Appeared*] The word ἐφάνη *appeared* seems here to be taken for ἦλθε *was come*. So 'tis evidently in 2 *Mac.* 7. 22. οὐκ οἶδ' ὅπως εἰς ἡμῶν ἐφάνητε κοιλίας, *I know not how ye came into my wombe*. So the *Scholiast* of *Theocritus*, φανεὶς, ἐλθὼν, *appearing* signifies *coming*. So *Plato* in the beginning of his *Protagoras*, Πόθεν ἥκεις Σωκράτης φάνη; that is, *whence comest thou Socrates?* So *Chrysostome*, οὐδὲ σὺ εἰς τοῦτο ἄνω φανῆναι δυνήσῃ πόλιν, *thou canst not come to the city which is above*. * Hom. 73. in Matt.

b. Καταλῦσαι. V. 12. *Lodge*] Καταλῦσαι properly signifies among Mariners καλαίρειν ἀπὸ πελάγους εἰς τὸ λιμένα, *to come back* and *retire from the sea to the haven*, and from thence 'tis applied to travailers, that betake themselves to their inne, which is therefore called καλύμα, because the man and the beast there layed down his lading, and so 'tis generally *to refresh* ones self, ἀναπαῦσαι, ἀναχωρῆσαι, saith *Phavorinus* out of *Hesychius*.

c. Ἔξοδον. V. 31. *Decease*] That *Christs* ἔξοδος here signifies his *death*, and *going out of this world*, will be acknowledged 1. by the use of a parallel phrase to this sense, *Joh.* 13. 1. where his *death* is call'd μετάβασις ἐκ τοῦ κόσμου τούτου *a passing out of this world*, typified there by the *Pasch* in the beginning of the verse, and that we know was instituted as a commemoration of the *Exodus*, or *going out of Ægypt*, 2ly. by S. *Peters* using it of himself 2 *Pet.* 1. 15. to signifie his *departure*, before expres'd by the *laying down his tabernacle*, v. 13. But that it is here also, in a more solemn sense, of somewhat a greater latitude, may appear by this, that the Ἔξοδος of *Christ* is here said to be the subject of the discourse betwixt *Elias* and *Moses*, and *Christ*, upon mount *Tabor*. And what the matter of that discourse was, hath been set down at large, from sufficient evidences, Note on *Mat.* 17. a. viz. the *coming of the great and terrible day of the Lord*, *Malac.* 4. 5. before which *Elias was first to come*. Which being there sufficiently manifest, and explained to denote the approaching destruction of the obstinate, unbelieving Jews, may farther be cleared by another place, wherein 'tis mention'd what the subject of this discourse was, that of S. *Peter*, that was present at this *vision*, 2 *Pet.* 1. 16. where he affirmes, that at his being on the mount *Tabor* with *Christ*, he had a revelation concerning (that which was the matter of that whole *Epistle* of his) the power and coming of *Jesus Christ* (which what it signifies in divers places of the New Testament, viz. a middle second coming of *Christ* upon the Jews, hath been shewn at large, Note on *Mat.* 24. b.) And so again, 1 *Pet.* 5. 1. when he saith he was *a witness of Christs sufferings, and a partaker of the glory which should be revealed*, that latter seems to referre to his presence at the transfiguration, where this glory that was to follow *Christs* sufferings was represented to him and two other disciples. To which purpose 'tis also observable in what sense we find the word ἔξοδος used *Heb.* 11. 22. and in the title of the second book of *Moses*, to denote the departure of the Israelites out of *Ægypt* to *Canaan*. And accordingly in *S. Judes Epistle* (which is but the *Epitome* of, and parallel to that 2d. of S. *Peter*) where S. *Peter* saith, 2 *Pet.* 1. 15, 16. *I will endeavour to put you in mind of these things*, that is, of this power and coming of our Lord which he had made known to them, he hath these words v. 5. *I would put you in mind, that the Lord having delivered the people of Israel out of the land of Ægypt, destroyed those that did not believe*. Which referring to that ἔξοδος, *Moses*'s bringing the Israelites out of *Ægypt*, supposes that to be an image or resemblance of that coming of *Christ*, that is, of what *Christ* should now do within a while, viz. that being gone out of the world, and by that means of his death having brought his people out of their captivity, he should not onely overwhelm his enemies the Jews, like *Pharaoh* and the Ægyptians, but withal destroy the wicked, impure, *Gnostick* Christians, like the disobedient Israelites in the wilderness. And that this (as it may properly be contain'd under the word ἔξοδος, so) was the thing that Saint *Luke* meant here by it, may probably appear 1. by the agreeableness of it, and by the *Evangelists* referring it (*it came to passe*, saith he, *after these words about* 8 *dayes, that Jesus took Peter and John*, &c. v. 28.) to the discourse immediately precedent (for the expressing of which, as by an Embleme, the transfiguration seems to have been designed) which is all to that purpose of preserving the believers that take up *Christs* crosse, and destroying all such, who (as the *Gnosticks* afterward, and those that were corrupted by them) should be most careful to preserve their lives; 2ly. by the mention of *Jerusalem*, where all this was to be fulfill'd, first *Christ* to die there, then all these glorious works of God to be shewn upon that people, in destroying the unbelievers, and the ἀπειθήσαντες, the *disobedient provokers*, *Heb.* 3. 12, 16, 18. among them, and preserving the sincere, pure, persevering, faithful Christians in the midst of that destruction. These arguments do not pretend to demonstrate, but have been added *ex abundanti* to that one ground laid *Mat.* 17. (Note a.) onely as probabilities concurring with that which is there evidenced. To this may be added an observation of * S. *Chrysostomes*, ὁ μὲν νέος —— ἡ παρουσίαν αὐτοῦ καὶ ἔνσαρκον ἔξοδον καλεῖ, *Our Lord Jesus Christ calls his coming in the flesh by this title of* ἔξοδος or *going out*, citing *Mat.* 13. 3. of the *Sower going out*, and *John* 16. 28. of his having *come out from the father*; and the same * again, ὁ μὲν δὴ χριστὸς ἔξοδον ἡ ἑαυτοῦ παρουσίαν εἰκότως καλεῖ, + To. 4. p. 441. l. 27. * li. 35.

Christ fitly calls his coming ἔξοδον; Which observation, if it have any force in it, then may this other middle coming of *Christ* to the destruction of the *Jews*, so often styled παρουσία *the coming of the Lord*, and of *Christ*, be as fitly here expres'd by ἔξοδον, not the *going away*, or *departure* from this earth, but his *coming* in power and vengeance from heaven a consequent of his Ascension thither. On * this place of S. *Chrysostome* the learned *Andrew Downes* observes, that the *Hebrews* expresse διακονία and διοίκησις any *administration* or *discharge* of any *office*, by *going in and going out*. Which if it be applyable to the latter of them, taken alone, (as it is both here and in that place of S. *Chrysostome*) then 'tis a farther account of the propriety of this sense which I have affix'd to it, this *coming of Christ* to the destruction of his crucifiers, being an eminent act of *administration* of his regal office (and thence oft called the *kingdom of God*) in the executing judgement on such traiterous opposers of his kingdom.

* Tom. 8. p. 560.

d. Ἀνάλημψις

V. 51. *Received up*] Ἀνάλημψις here applyed to *Christ* may possibly belong to his *assumption* up to heaven out of this world, which then might be said to draw near: but 'tis somewhat more probable that it should signifie his Crucifixion which was to be at *Jerusalem*, toward which place he is here said to go, because *his time was come*. And to this the expression agrees, which is used by *Christ*, *Joh.* 12. 32. ἐὰν ὑψωθῶ, *if I be lifted up*, which the text saith was a testification of the kind of his death, that is, of his crucifixion: and indeed the Syriack word for the *Crosse*, being זקף from זקף to *erect* or *lift up* (noting the *tignum* or *palus* which was *in sublime erectus*) *to be crucified*, in the Syriack expression will be *to be exalted* or *lifted up*.

e. Πνεῦμα

V. 55. *Spirit*] The word πνεῦμα *Spirit* is very diversely taken in the New Testament, 1. sometimes (with the addition of Θεοῦ or Χριστοῦ *God* or *Christ*, or ἅγιον *holy*, and sometimes without it) for the eternal *Spirit of God*, *the holy Ghost*, the third person in the sacred Trinity, *Mat.* 28. 19 into which we are baptized. And from thence 2dly. for the graces and gifts of that *Spirit*, whether those that are of use to all sorts of men, as the *Spirit of supplication*, *Zach.* 12. 10. that is, zealous ardent prayer, and accordingly we read of *praying* ἐν πνεύματι, *Ephes.* 6. 18. *in*, or *with*, *the Spirit*, and *Jude* 20. with the addition of ἁγίῳ *in*, or *with*, *the holy Spirit*, *praying* as those do that are by the Spirit of God enabled or raised to perform this duty with some ardency. So *Eph.* 5. 19. being *filled with the Spirit* (in opposition to being *drunk with wine*) is expressed by *speaking in Psalms* and *hymnes*, and *spiritual songs*, *in*, or *with*, *the heart*, zealously and cordially, Or whether those which belong not to all, but onely to those which are thus to be qualified for any office, whether Regal, or Prophetick, or Evangelical. So the *Spirit of prophecy Act.* 2. 18. and the *double portion of Elias's Spirit*, that is, the right (as of primogeniture) of succeeding him in his prophetick office. So 1 *Cor.* 14. 12. ζηλωταὶ πνευμάτων *zealous of Spirits*, that is, of those gifts of tongues &c. that were given the Apostles for the planting of the Gospel. So v. 2. *he that speaks with tongues*, πνεύματι λαλεῖ μυστήρια, *speaks in an hidden, unintelligible manner by that gift of tongues* (see v. 19. and 23.) *for no man heares*, that is, understands him, and in the same sense v. 14. *my Spirit*, that is, my gift of tongues *prayeth*, I make use of that gift, which no body but my self understands, &c. 3ly. 'Tis taken for an *Angel*, whether good or bad; good, *Revel.* 1. 4. bad, *Mar.* 1. 23. 5. 2. and *unclean*, that is, diabolical, or evil *spirit*, as appeareth v. 9. From the ambiguity of which it is that πνευματικοὶ 1 *Cor.* 12. 1. is taken in the latitude both for those that are *acted with an evil*, and which are *inspired with a good Spirit*, *the Spirit of God*, which is looked on as a fountain of all supernatural revelations, 1 *Cor.* 2. 12. and opposed there to the *spirit of the world*, that which the world knows or can reveal to us, (see Note on *Rom.* 9. a.) To this, I suppose, must be reduced another notion not farre distant, wherein the word *Spirits* signifies teachers, pretenders to inspiration from God, whether truely or falsly, so 1 *Joh.* 4. 1. *Believe not every spirit, but trie the spirits, whether they be of God*, Give not heed to every teacher, but examine all such pretenders, whether they be truely of God, or no; *for*, as it follows, *many false prophets have gone out into the world*, where those *false prophets* are one sect of those *spirits* which must *be examined*. So v. 2. *by this ye know the spirit of God*, that is, a truely inspired teacher sent by God, *Every spirit which confesses Jesus Christ which is come in the flesh, is from God*, And v. 3. *Every spirit which confesseth not*, &c. (the spirit again is the teacher, for to him onely it belongeth to confesse or not confesse.) *And this is that of Antichrist* (the Antichristian teachers) *which cometh and now is in the world*, which cannot be affirmed again but of a person; Which is yet more manifest v. 5. *They are from the world* (διὰ τοῦτο in the Masculine) *therefore they speak from the world, and the world heareth them. You are from God, he that knoweth God heareth you*; Where the *spirits* before, are now described as teachers, worldly or divine, and again expressed in the end of ver. 6. by *the Spirit of truth, and the spirit of errour*, either orthodox, or erroneous, seducing teachers, the latter of which are distinctly called πλάνοι *deceivers* or *impostors*, 2 *Joh.* 7. and those with the same character affix'd to them that belonged to the *spirits* which were *not of God*, 1 *Joh.* 4. 3. From whence it will be most reasonable to interpret the πνεύματα πλάνα *seducing spirits* 1 *Tim.* 4. 1. of persons also, though the *doctrines of devils* that are joyned with them, would incline to interpret them of doctrines taught by such. 4ly. 'Tis taken sometimes for an apparition, the shape or seeming of a body, without any real corporeity in it. So *Luk.* 24. 37, 39. ἐδόκουν πνεῦμα θεωρεῖν, *they thought they saw a spirit*, for which *Mat.* 14. 26. and *Mar.* 6. 49. φάντασμα *a phantasme* is used. 5ly. It is taken for the *spirit of man*, the supreme diviner faculty, opposed to the body of flesh, *Gal.* 5. 17. 1 *Thess.* 5. 23. and set higher then ψυχή, *the soul*, common to man with other sensitive creatures. So 1 *Cor.* 2. 11. *the spirit of a man that is in him*, to which it belongeth to *search* to the secrets and *bottome* of him. So 1 *Pet.* 3 19. πνεύματα ἐν φυλακῇ are the *spirits* and *souls of men*, (of the meaning of which place see Note on 1 *Pet.* 3. f.) So *Joh.* 6. 63. *the spirit that enliveneth* is the soul that animates the body (as *Jam.* 2. 26.) And from thence in the end of that verse (where he saith that *the words which he spake unto them were spirit and life*) the meaning must be, that *Christ* spake not of a carnal, grosse, but an immaterial, spiritual eating, that is, receiving and laying up his doctrine in their hearts and souls, and amending their lives by it, (which is also the true, durable, profitable eating, farre beyond the corporeal, external, as *Christ* and his *doctrine* are the *true Manna* v. 55.) so *Joh.* 4. 23. *the true worshippers shall worship the Father in spirit*, that is, the service and worship of God now under the Gospel, shall not consist in the external legal performances, but extend to the heart and soul, those duties of real purity and piety, which were typified by those legal shadows; So when the *Spirit* signifies the Gospel, as that is opposed to the Law under the title of the *flesh*, *Gal.* 3. 3. and in many other places, this is taken by Analogie from that acception of the *spirit* for the *soul*, as that is the principle of life, and that an inward principle. These are the more obvious acceptions of the word, which belong to most of the places where the word is used, and in most of them the Context will readily determine to which. In some few other places it is used in a different sense, and notes 6ly. a way of dispensation or œconomy, a disposition or course of things, as when the Law is called *the spirit*

Πνεύματι λαλεῖ.

Ζηλωταὶ πνευμάτων.

Πνευματικοί

Πνεύματα ἐν φυλακῇ

Προσκυνοῦσιν ἐν πνεύματι.

Φάντασμα

Πνεῦμα ζωοποιοῦν

Πνεῦμα δουλείας Πνεῦμα υἱοθεσίας

spirit of bondage, *Rom.* 8. 15. that is, the way of dealing with men as with ſervants (as it was with the Jews) and on the other ſide *the ſpirit of Adoption*, the more ingenuous way of dealing, as with ſons, now under the Goſpel. And ſo here, when they would, as *Elias* had done, have called for fire on the Samaritans, *Chriſt* tells them *they know not of what ſpirit they are*, that is, they conſidered not under what diſpenſation they were, *Chriſt came to ſave*, &c. the courſe or way of proceedings which the Goſpel brought in, or was meant to teach men, was very diſtant from that which had been obſervable in *Elias* under the Old Teſtament, and conſequently they muſt not do as *Elias* had done. *Chriſt* came to infuſe and teach by his example and ſermons an higher charity (even to enemies and rejecters of *Chriſt* himſelf) then was thought neceſſary before. They that rejected, and ſcoffed at a Prophet then, the Prophet had commiſſion to deſtroy them, and accordingly without farther admonitions calls for *fire from heaven to devoure* them preſently: But they that refuſe and crucifie *Chriſt*, are by him prayed for, and are by his command yet farther to be preached to, and, if poſſible, brought to repentance; and according to this example, ſo are all Chriſtians to conform themſelves, and if they do, then are they ſaid to be of *Chriſts*, and not of *Elias*'s kind of ſpirit, of the Evangelical diſpenſation or œconomy. So 1 *Pet.* 4. 14. *If ye be reproached for the name of Chriſt*, &c. *the Spirit of God*, that is, the ſame way of œconomy which was uſed toward *Chriſt* incarnate, *reſteth on you*, is uſed among you; 7thly, It ſignifies *affection*, *temper*, *diſpoſition* of any (which is a ſenſe lightly varied from the former) ſo *Luk.* 1. 17. the *ſpirit of Elias* is that temper, affection, zeal that was obſervable in *Elias*. So 1 *Joh.* 3. 24. *By this we know that God abideth in us, by the ſpirit that he hath given us*, that is, by our having the ſame temper, the ſame affection, which is ſo obſervable in God, that is, that of charity to our brethren, v. 23. That this is the meaning appears by comparing it with ch. 4. 12, 13. *If we love one another, God abideth in us*, &c. *by this we know that we abide in him, and he in us, becauſe he hath given us of his ſpirit.* So *Rom.* 8. 9. *Ye are not in the fleſh, but in the ſpirit*, that is, (in the former notion of the *ſpirit* for that inward purity and obedience required under the Goſpel) ye muſt live pure, ſpiritual lives (without which there is *no pleaſing God* v. 8.) *if ſo be the ſpirit of God dwelleth in you*, that is, if the ſacred Evangelical temper of which we have the precepts and pattern in *Chriſt*, continue among you. *But if any man have not the Spirit of Chriſt*, that is, if that temper ſo obſervable in *Chriſt* be not at all diſcernible in you, *ye are none of his*, ye cannot pretend to be Chriſtians, or expect to enjoy the priviledges of ſuch, and v. 11. *If the ſpirit of him that raiſed up Jeſus dwell in you*, that is, if that divine Godlike temper be conſtantly in you, *he that raiſed up Jeſus from the dead*, that is, God, *will alſo quicken your mortal bodies*, give even theſe mortal bodies of yours a joyful reſurrection, *by his ſpirit dwelling in you*, that is, by the power of that ſame Spirit that raiſed *Chriſt*, if ye be now animated and quickened by that, if that divine temper of his continue in you. So v. 14. *being led by the Spirit* is living according to the pattern ſet before us by *Chriſt*. And ſo the *ſpirit of fear*, and *of power*, and *love*, &c. 2 *Tim.* 1. 7. are thoſe affections of fear on one ſide cowardiſe and timidity, and of courage and conſtancy and adherence to *Chriſt* (ſuch as was exemplified to us in *Chriſt*, in declaring and aſſerting his Fathers will) on the other ſide. In the Old Teſtament 'tis farther uſed, ſometimes for *skill* and *abilities*, *Exod.* 28. 3. *the Spirit of wiſdome to make Aaron garments*, and *Exod.* 31. 2. *Bezaleel* is *filled with the Spirit of God in wiſdome, and in underſtanding, and in knowledge, and in all manner of workmanſhip*. Sometimes for *zeal*, as 1 *Sam.* 11. 6. where *the Spirit of God came upon Saul, and his anger was kindled greatly*. Sometimes for a *Commiſſion to an office*, or *employment*, as *Judg.* 3. 10. *the Spirit of God came upon Othniel*, that is, he received miſſion from *God, and he judged Iſrael*. So upon *Gedeon*, ch. 6. 34. and on *Ieptha*, ch. 11. 29 and on *Samſon*, ch. 13. 25. but this ſtill joyned with extraordinary abilities for the diſcharge of the office, and with particular incitations to ſome extraordinary things, which might teſtifie to men this their Commiſſion from God, or to themſelves, that they are thus deſigned and qualified for it. As appears by *Sampſon* c. 14. 6. where *the Spirit of the Lord coming mightily upon him*, denotes the ſtrength which God gave him to kill the Lion, and that an eſſay of what he ſhould be able to do to the *Philiſtines* v. 19. Thus *Num.* 11. 17. when *God takes of the ſpirit which is upon Moſes*, and *puts* it *upon the Seventy*, 'tis apparent that the *Spirit* there ſignifies the Commiſſion or authority that *Moſes* had to govern the people, together with abilities to diſcharge it (ſee *Deut.* 34. 9.) which is there communicated by God to the Seventy, as it follows, *and they ſhall bear the burthen of the people with thee*, that is, take part of the burthen of ruling them. So v. 25. *The Lord took of the Spirit that was upon him, and gave it unto the Seventy, and when the Spirit reſted upon them they prophecyed*, &c. that is, ſome gifts extraordinary attended this commiſſion, partly to ſignifie that they were thus ſet apart and endowed with authority by God, and partly to fit them for the diſcharge of their office conferred on them. So v. 26. the *Spirits reſting* on *Eldad* and *Medad* was Gods conferring this authority on them, to which were joyned alſo thoſe gifts of the Spirit, and they prophecied alſo, and ſo ver. 29. *Would God all the Lords people were prophets, and that the Lord would put his Spirit upon them*, that is, communicate that power to them which he had given to *Moſes*, and qualifie them with extraordinary gifts accordingly. So at the making of *Saul* King, *the Spirit of the Lord ſhall come upon thee*, 1 *Sam.* 10. 6. ſome extraordinary change wrought on him, by which his commiſſion was evidenced to himſelf and others, and ſo ver. 10. And proportionably in the New Teſtament, *Chriſts* Prophetick commiſſion was thus conferr'd on him, *The Spirit of God deſcending like a dove*, and *lighting*, or *reſting*, on him, and (above what had before been done to any) a *voice from heaven* proclaiming this Commiſſion to be given to him from his Father, and this from *Iſa.* 61. 1. is called *the Spirit of the Lord* being *upon him*, and that explained by his being *anointed to preach*, *Luk.* 4. 18. and by the *Spirit of wiſdom*, &c. *Iſa.* 11. 2, 3. which ſignifies a commiſſion and all other extraordinary gifts and powers conferred upon him, and is called his being *anointed with the holy Ghoſt and with power*. And ſo of his *Apoſtles Act.* 2 4 their being *fill'd with the holy Ghoſt*, is their being endow'd with commiſſion from heaven for that ſacred function, and accordingly they *ſpake with tongues* (as the *Seventy* and *Saul*, after the Spirits coming on them, prophecied) *as the Spirit gave them utterance*, and this as the completion of that promiſe of *Chriſt* that they ſhould be *endued with power from on high*, *Luk.* 24. 49. or receive δύναμιν πνεύματος ἁγίου *the power of the holy Ghoſt* coming upon them. And ſo ever after, the ordaining of a Biſhop in the Church was expreſſed by his *receiving the holy Ghoſt*. Other uſes there are of the word *Spirit*, which will be diſcernible by the Context, and be reducible to one or more of theſe, but are too long to be more particularly ſet down here.

Οὐκ οἴδατε οἵου πνεύματός ἐστε.

Πνεῦμα Ἠλία

Ἄγεσθαι πνεύματι

Paraphraſe.

CHAP. X.

1. beſide the twelve Apoſtles, choſe ſeventy others to be to him as diſciples were wont to be to Prophets, that is, to go on his errands, as he ſhould appoint them, which they did by turns, two at once, as harbingers proclaiming his approach in every city, whither he meant to come.

1. AFter theſe things the Lord [appointed other * ſeventy alſo, and ſent them two and two before his face, into every city and place, whither he himſelfe would come.]

* the ancient Greek and Latin MS. read LXXII. ſeventy two, and ſo v. 17

2. The province is large, and there be many that are ready to receive the Goſpel, when it ſhall be preached to them, It is needfull therefore to pray to God to incline mens hearts to undertake this office of going and revealing it to them, for as yet there are very few for ſo great a task.

2. Therefore ſaid he unto them, [The harveſt truly *is* great, but the labourers *are* few, pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt.]

3. But when ye go, ye muſt expect to meet with dangers, and ill receptions.

3. Go your wayes, [behold, I ſend you forth as lambes among wolves.]

4. Yet let not that deterre you, or put you upon making proviſions before-hand for your journey, And as you go, ſpend no time in civilities with any, Intend and mind that one buſineſs you go about.

4. Carry neither purſe, nor ſcrip, nor ſhooes, and ſalute no man by the way.]

5. And into whatſoever houſe ye enter, firſt ſay, Peace *be* to this houſe.

6. any to whom peace properly belongs, any pious perſon, called by an Hebraiſm the ſonne of peace, (as the wicked Apoſtate traytor is the ſonne of perdition, Joh. 17. 12.) any pliable perſon, capable of the bleſſing of the Goſpel dwell there,

6. And if [the ſonne of peace be there] your peace ſhall reſt upon it; if not, it ſhall turn to you again.

7. Remove not out of one houſe to goe to another in the ſame city.

7. And in the ſame houſe remain eating and drinking ſuch things as they give, for the labourer is worthy of his hire. [Go not from houſe to houſe.]

8. receive without any ſcruple the entertainment which they offer you.

8. And into whatſoever city ye enter, and they receive you, [eat ſuch things as are ſet before you.]

9. See Mat. 3. note c.

9. And heal the ſick that are therein, and ſay unto them, [The kingdome of God is come nigh † unto you.]

† upon it

10. But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay,

11. as a teſtimony of your obſtinacy, and uſage of us, (Mat. 10. 14. and Luke 9. 5.) and as a token to aſſure you that your deſtruction is very neer falling on you.

11. Even the very duſt of your city which cleaveth on us we do wipe off [againſt you: * notwithſtanding be ye ſure of this, that the kingdome of God is come nigh † unto you.]

* further-more πλὴν

† upon it

12. when that judgment comes. v. 14.

12. But I ſay unto you, that it ſhall be more tolerable [in that day] for Sodome then for that city.

13. Woe unto you, ye cities of Jewry, among whom ſo many miracles have been ſhewn to work faith in you, and ſo to bring you to repentance, and all in vain: Had the like been done in heathen cities neer you, they in all likelihood would have been wrought on by them.

13. Woe unto thee, Chorazin, woe unto thee, Bethſaida; for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in ſack-cloth and aſhes.]

14. And accordingly their portion in the vengeance approaching ſhall be more ſupportable then yours.

14. But it ſhall be more tolerable for Tyre and Sidon at the judgment then for you.]

15. deſtruction and deſolation. See Mat. 11. 23.

15. And thou Capernaum which art exalted to heaven, ſhalt be thruſt down to * [hell.]

* Hades, ᾅδου

16. The not hearkning to your preaching, the deſpiſing of theſe warnings of yours is the deſpiſing of me that have ſent you, and ſo of God that ſent me, and hath deſtin'd this only means to avert his judgements from the world, and ſhall accordingly bring all vengeance upon the Jewes on their refuſall.

16. He that heareth you heareth me, and he that deſpiſeth you deſpiſeth me, and he that deſpiſeth me deſpiſeth him that ſent me.]

17. And when the ſeventy returned, they came to Chriſt and told him with great joy, that although it was not part of their commiſſion, v. 9. yet they having uſed his name (as afterward, Acts 19. 13.) againſt devils, it thrived with them, the devils were ſubject to do what they bid them.

17. And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name.]

18. And he ſaid to them; Wonder not at that, for it is determined that within a while the Prince of devils ſhall be dethroned, and fall from his great unlimited power in the world, as lightning when it flaſheth and vaniſheth doth, that is, come to nothing, never recollect again.

18. And he ſaid unto them, I beheld Satan as lightning fall from heaven.]

19. I beſtow upon you a power to caſt out devils, and to be above any harm that any the moſt noxious creature, which the devill may uſe as his inſtrument, can do unto you.

19. Behold I give unto you power to tread on Serpents and Scorpions, and over all the power of the enemy, and nothing ſhall by any means hurt you.]

20. you are children and heirs of God, ſet in that right way, in which as many of you as ſhall continue ſhall inherit eternall life. See note on Phil. 4. a. and Rev. 3. b.

20. Notwithſtanding in this rejoyce not, that the ſpirits are ſubject unto you, but rather rejoyce, becauſe [your names are written in heaven.]

Mat. 11. 25.

21. this is an act of thine infinite wiſdom, and mercy, and condeſcenſion to the weakneſſe of men, mixt with all juſtice toward the proud contemners.

21. In that hour Jeſus rejoyced in ſpirit and ſaid, I thank thee O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes, [even ſo Father, for ſo it ſeemed good in thy ſight.]

22. All

22. All things are delivered to me of my Father,] and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal *him*.

22. I come not in mine own, but my Fathers name, all my power is delivered to me by him, and ſo my doctrine alſo,

23. And he turned him unto *his* diſciples and ſaid privately, [Bleſſed *are* the eyes which ſee the things that ye ſee.]

23. It is an incomparable felicity you are now partakers of.

24. For I tell you that many Prophets and Kings have deſired to ſee thoſe things which yee ſee, and have not ſeen *them*, and to hear thoſe things which ye hear, and have not heard *them*.

Mat. 13. 17.

25. And behold, [a certain Lawyer ſtood up and tempted him, ſaying, Maſter, what ſhall I do to inherit eternall life?

25, 26. a ſtudent of the Law, came to try what his judgement was about the Law,

26. And he ſaid unto him, what is written in the Law? How readeſt thou?]

or rule of life, and asked him what was neceſſary to be obſerved to the attaining that eternall life which Chriſt promiſed: And he anſwered him, The very ſame which in the Law of Moſes is ſet down as the main ſubſtantiall part of the Law, which he therefore bid him recite unto him.

27. And he anſwering ſaid,] Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelfe.

27. And he recited out of Deut. 6. 5. the known ſummary of the Law,

28. And he ſaid unto him, Thou haſt anſwered well, [this do and thou ſhalt live.]

28. the due performance of this is all that I now require of thee to ſalvation.

29. But he willing to juſtify himſelf ſaid unto Jeſus, And who is my neighbour?]

29. But he willing to ſet out his own perfections, and

being confident of his having performed the firſt part, the duties toward God, by the exact obſervance of the ceremonies of the Law, made no queſtion concerning that, but for the ſecond, the love of the neighbour, he propoſed that other queſtion, Who are contained under that title of neighbour?

30. And Jeſus anſwering ſaid,] A certain man went down from Jeruſalem to Jericho, and fell among theeves, which ſtripped him of his raiment and wounded *him*, and departed, leaving *him* halfe dead.

30. This queſtion Jeſus thought beſt to anſwer by a parable, ſaying,

31. And [a] * by chance there came down a certain Prieſt that way, and when he ſaw him he paſſed by on the other ſide.]

* Or, upon occaſion.

31. And a certain Prieſt without any knowledge of what had happened, at the ſame time went that way, and ſaw him, and would take no pity on him. a.

32. And likewiſe a Levite, [when he was at the place, came and looked *on him*, and paſſed by on the other ſide.]

32. coming thither in his paſſage, ſtaid ſo long as to ſee what condition he was in, and having done left him without any compaſſion.

33. But a certain Samaritane, as he journied, came where he was, and when] he ſaw him, he had compaſſion *on him*,

33. But though the Prieſt and the Levite, which were his countrey-men, or fellow-Jewes, were not ſo compaſſionate, yet a Samaritan, which was not ſo, being of an Aſſyrian extraction, (ſee Joh. 4. 20.) and one whoſe religion ſeparated him from the Jewes (Joh. 4. 9. and Lu. 9. 53.) was not ſo hardhearted, but aſſoon as.

34. And went to him, and [bound up his wounds, powring in oyle and wine,] and ſet him on his own beaſt, and brought him to an Inne, and took care of him.

34. waſhed his wounds, applied healing things to them, and then bound them up cleanly, as ſurgeons are wont,

35. And on the morrow when he departed, he [took out] two pence, and gave *them* to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

See note on Mat. 9. 1.

36. Which now of theſe three thinkeſt thou was neighbour unto him that fell among theeves?

37. And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, [Goe and doe thou likewiſe.]

37. Take that for an anſwer to thy queſtion, Who is

thy neighbour, v. 29. For every perſon that is in want of thy relief, although he be to thee as a Jew to a Samaritan, upon terms of abſolute ſeparation and hoſtility toward thee, muſt be looked on by thee as the object of thy compaſſion and mercy, and of any charity of thine of which he is capable, Mat. 5. 43, 44.

38. Now it came to paſſe as they went, that he entred into a certain village, and a certain woman named Martha received him into her houſe.

39. And ſhe had a ſiſter called Mary, which alſo [ſate at Jeſus feet, and heard his word.]

39. behaved her ſelf as a diſciple, never parted from him but attended diligently to all that was delivered by him.

40. But Martha was [cumbred about much ſerving and came unto him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe [b] help me.]

40. wholly taken up about making proviſion for (and diſtributing to) the gueſts, b.

(ſee note on c. 8. a.) and ſhe came to Chriſt, and deſired him to bid her ſiſter Mary to joyne with her to make proviſion for the company, which was too much for her to doe alone.

41. And Jeſus anſwered and ſaid unto her, Martha, Martha, thou art carefull and troubled about many things,]

41. thou takeſt a great deal of unneceſſary, though not culpable pains (as in all worldly buſineſſe there is a great deal more ſolicitude then is neceſſary,)

42. But one thing is needfull, and Mary hath choſen * that good part, which ſhall not be taken from her.]

* the good portion that is given meat.

42. But the one onely thing which is abſolutely neceſſary,

the hearing my word in order to the keeping it, the receving advantage by my coming to thy houſe, is much a more acceptable thing to me, then the entertaining me with ſo much diligence, and the advantage of this will continue to Mary to all eternity.

Annotations

a. Συγκυρία

V. 31. *By chance*] The word Συγκυρία signifies literally *concurrence*, when two things fall out together. Συγκυρεῖ, (it should be Συγκυρία) Ζωλυχία saith *Hesychius*, and Συγκύρημα, Ζωλύχημα (not with any respect to τύχη *fortuna*, but from τυγχάνω *sum*, the word signifying *being* and no more.) So places that *lie together* are called Συγκυρῦνλα, *Num.* 21. 25. and 35. 3. and *Deut.* 2. 37. according to the notion of the Simple Κυρῶ, τυγχάνω, saith *Hesychius*, and Κυρεῖ, ὑπάρχι, and Κυρία, ἡ κ' φύσιν ὑπάρχουσα δύναμις. And then the rendring will be most exactly thus, *And the same time it fell out that a certain priest came down that way*; according to * *Calcidius*'s definition of fortune, that it is *concursus simul cadentium causarum duum, originem ex proposito trahentium, ex quo concursu provenit aliquid præter spē cum admiratione, a concurrence of two causes falling together, having their beginning from counsel, from which concurrence something proceeds besides hope with admiration.* But in *Hippocrates* it is used frequently to signifie any occasion of doing any thing, *l. de Med. vet.* δι' ἡδονὴν ἢ δι' ἄλλω τινα Συγκυρίλω, *for pleasure, or for any other occasion*, or *concurrent thing*, that being at the same time is the occasion of any thing. And then it may be rendred *upon occasion*, that is, having some business that occasion'd his going by at that time.

b. Ἀνλιλαμβά νεῖς

V. 40. *Helpe*] The word ἀνλιλαμβάνεῦς, especially with a Genitive of the person joyn'd with it, signifies *to succour*, or *relieve, any in distresse*, so *Lu.* 1. 54. ἀνλελάβετο Ἰσρὴλ, *he hath relieved Israel*, a work of ἔλεος *mercy*, as it follows, and a *filling* them with *good things*, when they were *hungry* v. 43. So ἀνλιλαμβάνεσθε ἀσθενόντων, *Act.* 20. 35. *to relieve the poor*, and, as it there follows, *to give* to them. So ἀνλιλήψεις 1 *Cor.* 12. 28. the office of *relieving* the *poor*; see *Note* e. on that chap. From hence 'tis discernible, what is the full importance of ἵνα Ζωαναλαβῆλαί μοι here; *Christ* was received and entertained in the house of *Martha* and *Mary*, *Martha* made provision for him, and all that were with him, this is called πολλὴ διακονία, *a great deal of work in providing* for them all, at the beginning of the verse; hereupon she complains to *Christ* that *Mary* by hearkning to him left her διακονεῖν μόνλω, to *minister* to them, or *provide* for them *alone*, without any body else, and thereupon desires him to bid her *bear her company, in making provision for them*, the ἀνλιλαμβάνεσθε, as διακονεῖν, noting the making this provision, and the σὺν added to it, the *joyning* with her, or bearing her company, contrary to the μόνλω, her doing it *alone*, precedent. Thus *Rom.* 8. 26. Ζωαναλαμβάνεῦς ἀσθενείας ἡμῶν, is *to joyne in relieving our necessities*. We have no meanes but prayer to God to relieve our selves in any distresse. But then again, we know not what is absolutely best for us, nor consequently to *pray* as we *ought*; therefore when we want and pray for ought, *the Spirit* of *Christ joyneth* with us *in relieving* us, that is, in interceding for us, that what is absolutely best may be granted us, joines with us in prayer, and so in relieving us by praying silently for us, and asking those things, which *Christ* knowes us to stand most in need of, when we doe not.

Συναναλαμβάνεσθαι

Paraphrase.

CHAP. XI.

1. And upon occasion of his frequent retiring to prayer, at a time when he was upon that performance, his disciples took into consideration, how needfull it was for them to be directed in a right performance of that duty, and thereupon, at his coming out to them, one of them besought him to give them a form of prayer, which they might constantly use, as John Baptist had given to his disciples.

1. AND it came to passe that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.]

2. And upon that demand of his (being another time, and upon another occasion from that in the Sermon on the Mount, Mat. 6. 9.) Christ said to his disciples, Whensoever ye pray solemnly, omit not to use this form of words,

2. And he said unto them, When ye pray, say,] Our Father which art in heaven, Hallowed be thy name, Thy kingdome come, Thy will be done, as in heaven, so in earth,

See Mat. 6. 11.

3. Give us day by day our daily bread.

a. 4. hath done us any injury.

4. And forgive us our sins, for we also forgive every one that [is a indebted to us,] And lead us not into temptation, but deliver us from evil.

5. And he said unto them, Which of you shall have a friend, and shall goe unto him at midnight, and say unto him, Friend, lend me three loaves,

6. travailing by this way, is come to my house, and I have nothing to entertain him.

6. For a friend of mine [in his journey is come to me, and I have nothing to set before him.]

b. 7. both I and my children which might deliver it to thee are

7. And he from within shall answer and say, Trouble me not, b the doore is now shut, and [my children are with me] in bed, I cannot rise and give thee.

8. if respect of friendship will not work upon him, yet his coming without bashfulnesse at such a time of night, which is an argument of his reall want, and of his confidence in him to whom he comes, will certainly make him.

8. I say unto you [though he will not rise and give him because he is his friend, yet because of his * importunity he will] rise, and give him as many as he needs.

* shamelessnesse ἀναιδίαν.

9. And the same effect, let me tell you, will your constancy and earnestnesse in prayer to God have upon him.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.]

10. For no child or friend of God's ever misseth to receive from him what he thus asketh.

10. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.]

11, 12, 13. There is no feare that God should deny such petitions, or give his children any hurtfull thing, when they ask that which is good for them, And though many things which men aske be not such, yet his Spirit, and the assistances of that, are so certainly so, that they will never be denied to them that aske them of the Father.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egge, will he offer him a scorpion?

13. If ye then being evil, know how to give good gifts unto your children, how much more shall *your* heavenly father give the holy Spirit to them that ask him?]

14. And the disease which that devil inflicted on the man deprived him of speech, and he cast out the devil, and restored the man to his speech again,

14. And he was casting out a devil [and it was dumb, and it came to passe that when the devil was gone our, the dumb spake] and the people wondred.

15. But

15. But ſome of them ſaid, He caſteth out devils through Beelzebub the chief of the devils.] 15. But ſome perſwaded themſelves v. 17. that all his power was from Beelzebub, Mat. 9. 34. and 12. 24. and that he having power of all inferior devils, enabled him to caſt them out.

16. And others tempting *him*, ſought of him a ſigne from heaven.] 16. Others, to make triall of his power, deſired him to ſhew them ſome miracles or tokens of Gods ſending him, ſome voice from heaven, or the like.

17. But he knowing their thoughts, ſaid unto them,] Every kingdome divided againſt it ſelf is brought to deſolation, and an houſe *divided* againſt an houſe falleth. 17. To the former of them, thoſe that thought he uſed the devils power to caſt out devils, he uſed theſe arguments of conviction (and to the latter his anſwer is ſet down Mat. 12. 39. and here ver. 29. &c.)

18. If Satan alſo be divided againſt himſelf, how ſhall his kingdome ſtand?] becauſe ye ſay that I caſt out devils through Beelzebub. 18. If there be a diviſion among the evil ſpirits, and one devil ſet himſelf againſt another, their kingdome cannot long endure, For though tis poſſible for the advancing of the devils kingdome, one inſtrument of his may undoe that which another hath done, which is not a diviſion, but a politick union and conjunction in the ſame project, yet for one to oppoſe, and violently to eject the other (ſee Mar. 1. 25.) and to doe his utmoſt to caſt him and his kingdome out of the world, this is a diviſion, which cannot be imagined among thoſe that are of a conſpiracy, but only betwixt enemies bent to ruine one another. Mat. 12. 27. g.

19. And if I by Beelzebub caſt out devils, by whom doe your ſons caſt them out? therefore [ſhall they be your judges.] 19. that which is done by them before your eyes will be an argument of conviction againſt you.

20. But if I with the finger of God caſt out devils, no doubt the kingdome of God is come upon you.] 20. But if by the power (and ſpirit Mat. 12. 28) of God it be, that I caſt out devils, then as the miracles of Moſes, confeſt by the Magicians to be done by the finger of God, Exod. 8. 19. were a certain teſtimony that he was ſent by God to redeem the people out of their bondage, So is this a certain argument, that I am now ſent by God, to redeem you, if you will believe on me.

21. When a ſtrong man armed keepeth his palace, his goods are in peace] 21. The devil will not be caſt out of his poſſeſſions, unleſſe ſome perſon arm'd by the power of God, ſuperiour to what the devil is poſſeſt with, come and conquer him.

22. But when a ſtronger then he ſhall come upon him and overcome him, he taketh from him * all his armour wherein he truſted, and divideth his ſpoiles.] 22. And therefore my caſting out devils is an argument that I come with that power, greater then any the devil hath, and conquer and diſarme him, and give all that follow me the benefits of that victory to be diſtributed among them.

* his complete armour, την πανοπλιαν αυτου

23. He that is not with me is againſt me; and he that gathereth not with me ſcattereth.] 23. Tis proverbially ſaid, He that is &c. and therefore he that doth not aſſiſt, but caſt out Satan, muſt be reſolved to be an enemy of his, and not to operate by power from him. See Mat. 12. 30. and Mar. 9. 40.

24. When the unclean ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt, and finding none, he ſaith, I will return unto my houſe whence I came out.] 24. But to you that have received ſuch miracles of mercy (particularly that of caſting out devils) and made no uſe of them, I ſhall adde this parable, When &c. ſee Mat. 12. 43.

25. And when he cometh, he findeth *it* ſwept and garniſhed.

26. Then goeth he and taketh to him ſeven other ſpirits more wicked then himſelf, and they enter in, and dwell there, and the laſt ſtate of that man is worſe then the firſt.

27. And it came to paſſe as he ſpake theſe things, a certain woman of the company lift up her voice and ſaid unto him,] Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked. 27. And about this time his mother and brethren came to ſpeak with him, and one came and told him ſo, Mat. 12. 47. and upon mention of his mother, a woman there preſent ſaid aloud,

28. But he ſaid, Yea rather, bleſſed are they that hear the word of God, and keep it.] 28. But he ſaid, Whoſoever ſhall hear and obey the the word of God, is to me as dear as mother or brethren, Mat. 12. 49, 50. and indeed that bleſſedneſſe of being an obedient faithfull ſervant of God, is farre greater then this other of having been the perſon of whoſe womb Chriſt is born, abſtracted or ſeparated from this other of having undertaken the obedience of God.

29. And when the people were gathered thick together, he began to ſay,] This is an evil generation: they ſeek a ſigne, and there ſhall no ſigne be given it, but the ſigne of Jonas the prophet. 29. As for the ſecond queſtion propoſed v. 16. he now in the preſence of a great multitude gave anſwer alſo to that, (ſee Mat. 12. 39.)

30. For as Jonas was a ſigne to the Ninevites, ſo ſhall alſo the ſon of man be to this generation.] 30. For as Jonas preaching in the ſtreets of Nineve, being accompanied with the miracle of having been three daies in the whales belly, and then being caſt up on the ſhore alive, was an aſſurance to them, that without repentance they ſhould ſpeedily be deſtroyed, So ſhall the preaching of Chriſt to the men of this age, accompanied with his death and reſurrection after three daies, be a certain forerunner of deſtruction to them that believe not.

31. The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and ſhall condemn them: for ſhe came from the uttermoſt parts of the earth to heare the wiſdome of Solomon, and behold, [* a greater then Solomon *is* here.] 31. here is more of wiſdome, heavenly divine doctrine, then ever was in all Solomons words, or writings. Mat. 12. 42.

* more πλειον

32. The men of Nineve ſhall riſe up in the judgment with this generation, and ſhall condemn it, for they repented at the preaching of Jonas, and behold, [* a greater then Jonas *is* here.] 32. here is more powerfull preaching, denuntiation of ſeverer judgments, then thoſe that Jonah denounced againſt Nineve.

* more πλειον

33. No

33. To that purpoſe of v. 28. that they only are bleſs'd which not only heare but obſerve Gods commands, belongs that known ſpeech of Chriſt, delivered at another time alſo, Mat. 5. 15. and Lu. 8. 16. No man &c.

33. No man] when he hath lighted a candle putteth *it* in a ſecret place, neither under a buſhel, but on a candleſtick, that they which come in may ſee the light.

34. And to the ſame purpoſe may be applied that other, uſed alſo by Chriſt in the ſame ſermon on the mount, (ſee note on Mat. 6. 22. l.) that the heart being once truly warmed with Chriſtian virtues will fill the whole body with charitable and Chriſtian actions.

34. The light of the body is the eye, therefore when *thine eye* is ſingle, thy whole body alſo is full of light but when *thine eye* is evil, thy body alſo is full of darkneſſe.]

35. Take care therefore that the Chriſtian precepts and graces afforded thee, be not accompanied with an unchriſtian life.

35. Take heed therefore that the light which is in thee be not darkneſſe.]

36. If therfore the Chriſtian doctrine have taken full poſſeſſion of thee, and no faculty or affection be left out from being wrought upon by it, then ſure the actions will be moſt illuſtriouſly ſo, and the whole life of ſuch an one will be as a room with a blazing torch or candle in it, enlightned in every corner, without any intermiſſions or mixture of unchriſtian actions.

36. If thy whole body therefore *be* full of light, having no part dark, the whole ſhall be full of light, as when * the bright ſhining of a candle doth give thee light.]

* a candle by bright ſhining enlightneth thee, ἡ λαμπὰς τῦ ἀστραπῆ φατίζει σε.

37. And as he ſpake, a certain Phariſee beſought him to dine with him, and he went in, and ſat down to meat.

38. the Phariſee wondred to ſee him lie down to dinner without waſhing his hands firſt. See Mar. 7. 3. notes on a. and b.

38. And [when the Phariſee ſaw *it*, he marvailed that he had not firſt waſhed before dinner.]

39. Ye hypocriticall Phariſees waſh your ſelves, as if a man ſhould waſh his veſſels, the outſide of them only, leaving the inſides of them full of all filthineſſe; for thus doe ye waſh your bodies, leaving your ſoules full of all uncleanneſſe.

39. And the Lord ſaid unto him, [Now doe ye Phariſees make clean the outſide of the cup and platter, but your inward part is full of * ravening and wickedneſſe.]

* violence, and villany, ἁρπαγῆς καὶ πονηρίας. See 1 Cor. 5. h.

40. This is an extreme folly, for if your outward waſhings were in obedience to God, you would cleanſe the inſides, your hearts and ſoules alſo as well as your bodies.

40. Ye fooles, did not he that made that which is without, make that which is within alſo ?]

c. d. 41. The beſt way of purifying your ſelves, eſtates, meats, and drinks, &c. from all pollution cleaving to them, is (in ſtead of that which you Phariſees attempt by waſhing your hands, your veſſels &c.) by works of mercy and liberall almeſgiving, as far as you are able, reſtoring to the injured, or if there be not place for that, giving to thoſe that want.

41. But rather * c give almes of ſuch things as you have, and behold, all things are d clean unto you.]

* What you have or are able, give almes or in almes.

42. aniſe, and cummin, Mat. 23. 23. and ſo alſo of rue and every the meaneſt herb that growes in your garden, and omit the principall duties both to God and man. Theſe are the main things which God requires of you, though thoſe other lower performances ought not to be omitted, of paying tithes exactly, according to the law and cuſtome among you.

42. But woe unto you Phariſees, for ye * tithe mint and [rue, and all manner of herbs, and paſſe over judgement and the love of God: theſe ought ye to have done, and not to leave the other undone.]

* pay tithes of, δεκατοῦτε.

43. Conſiſtories, Mat. 23. 6.

43. Woe unto you Phariſees, for ye love the uppermoſt ſeats in the [ſynagogues,] and greetings in the markets.

44. grown over with graſſe, and they which ſee the ſpecious outſides of them, Mat. 23. 27. know not what is within, viz. bones of dead men and putrefaction, and ſo are polluted by them, (ſee note on Mat. 23. g.)

44. Woe unto you Scribes and Phariſees, hypocrites, for ye are as graves [which appear not, and the men that walk over *them*, are not aware *of them*.]

45. Doctors of the Law, members of the Sanhedrin, or Conſiſtories, and ſaith unto him, This ſpeech of thine ſeems to reflect on us, and the gravity that belongs to our places and perſons, and is a reproach to us.

45. Then anſwered one of the [Lawyers, and ſaid unto him, Maſter, thus ſaying thou reproacheſt us alſo.]

46. And he ſaid, [Woe unto you alſo, ye lawyers: for ye lade men with burthens grievous to be born, and ye your ſelves touch not the burthens with one of your fingers.]

46. And ye certainly are not free, Ye are they which lay heavy taſks on others, and think not your ſelves obliged to performe or undergoe any part of them.

47, 48. Woe be to you for that hypocriſie of yours, in appearing to bear ſuch reſpect, as to rebuild the tombes of thoſe prophets, whom your fathers killed; you your ſelves having as bloody thoughts againſt thoſe that are now ſent to you, and being ready to fill up their meaſure of blood-guiltineſſe, Mat. 23. 32. By your adorning their ſepulchers, ye bear witneſſe that your fathers kill'd the prophets, and at the ſame time ye are well pleaſed with their works, that is, delighted in, and meditate the like; and though ye ſay Mat. 23. 30. that if you had lived in their dayes, ye would not have put the prophets to death, yet by your preſent actions of perſecuting me, and thirſting after my blood, ye ſhew that ſuch pretenſions are but hypocriſie in you.

e. 47. Woe unto you, * for ye e build the ſepulchers of the prophets, and your fathers killed them.

48. † Truly ye bear witneſſe that ye allow the deeds of your fathers, * for they indeed killed them, and ye build their ſepulchers.]

* that ὅτι

† Thus ye beare witneſſe, and conſent, or are well pleaſed with the deeds, Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις

49. And ſo clearly you are the people of whom God hath prophecyed, that they will kill and perſecute thoſe whom he ſends to them, for this was begun by your fathers, and continued in you, and is like to be perfected by you.

49. Therefore alſo ſaid the wiſdome of God, I will ſend them Prophets and † Apoſtles, and *ſome* of them they ſhall ſlay and perſecute,]

* that ὅτι

† meſſengers ἀποστόλους

50. And this is likely to be the effect of it, the Jewes of this age ſhall undergoe the ſevereſt vengeance that all the murthering of Gods prophets can bring on a rebellious people.

50. That the blood of all the prophets which was ſhed from the foundation of the world, may be required of this generation.]

51. See Mat. 23. g.

51. From the blood of Abel unto the blood of Zacharias, which periſhed betwixt the Altar and the Temple, Verily I ſay unto you, it ſhall be required of this generation.

52. have robb'd the people of that underſtanding of Scripture, which might make them embrace the Goſpel now preach'd to them: ye will not receive the faith your ſelves, and thoſe which are inclinable to receive it, ye hinder as much as you can.

52. Woe unto you lawyers, for ye [have taken away the key of knowledge: ye entred not in your ſelves, and them that were entring in ye hindred.]

53. And

* be ſharply angry with him. * poſe him concerning many things.

53. And as he ſaid theſe things unto them, the Scribes and Phariſees began to [* urge *him* vehemently, and to *f provoke him to ſpeak of many things,

54. Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.]

53, 54. to expreſſe great anger (ſee Mar. 6. a.) and indignation againſt him, and to propoſe many things to him by way of queſtion, that they might get ſomewhat from him, which being teſtified againſt him, might be matter of accuſation. f.

Annotations on Chap. XI.

a. Ὀφείλει

V. 4. *Indebted*] The word ὀφείλειν *to owe*, is here to be taken in a notion peculiar to the Syriack language (wherein *Chriſt* certainly ſpake) which neither the Greek, nor Latine, nor Hebrew had made uſe of; For he that ſinnes, or offends, either againſt God or man, is in Syriack ſaid חיב a *debter*, and ſo חיבא *debitum*, *a debt*, that is, *peccatum*, *a ſinne*. So *Exod.* 32. This *people* חטא חטאה *have ſinned a ſinne*, the *Targum* read חב חובתא *hath ought a debt*. So *Lev.* 4. *If a prieſt*, &c. יחטא *ſhall ſinne*, the *Targum* reads, יחוב, *ſhall owe*. So *Lu.* 13. 4. of thoſe *on whom the tower fell, doe you think*, ſaith *Chriſt*, *that theſe were* ὀφειλέται παντὸς ἀνθρώπου, *debters*, that is, offenders, *beyond all?* And proportionably to this, *to pardon* is by them expreſs'd by שבק, *to remit*, and here is rendred ἀφίεναι, *to releaſe* or *abſolve*.

b. Θύρα κέκλεισται

V. 7. *The doore is ſhut*] The *Romans* were wont to expreſſe the firſt part of the night, the cloſe of the evening, by *prima face*, *candle-lighting*. A later part other nations expreſs'd by *ſhutting up the dores*, called in Greek κλωσίθυρον, which time was wont by a kind of *bell-man* to be cryed about the ſtreets. Thus *Joſ.* 25. *About the time of ſhutting the gate*, where the Greek reads ὡς δὲ ἡ πύλη ἐκλείετο, *when the gate was ſhut*. Thus in this place, *the doore is ſhut*, is meant as an expreſſion of the lateneſſe of the time of night, and is expreſs'd v. 5. by μεσονυκτίου *at midnight*.

c. τὰ ἐνόντα

V. 41. *Such things as you have*] The phraſe τὰ ἐνόντα ſignifies *according to ability*. So when *Epictetus* appoints *to abſtain from oathes* ἐκ τῶν ἐνόντων, *as farre as we are able*, and in *Gemiſthus Pletho* περ. ἀρετ. p 57. Ζὴν εὐτελῶς ἐκ τῶν ἐνόντων φιλοκαλῶν, ſpeaking of him, who *of that which he hath, exerciſes liberality without any great expenſe*. This is expreſs'd in *Tob.* by ἐκ τῶν ὑπαρχόντων σοὶ ποίει ἐλεημοσύνην, *give alms of what thou haſt*, and ſo *Lu.* 8. 3. & 12. 33. and ſo ſaith *Heſychius*, Ἐνὸν, ἐνυπάρχον, ἢ δυνατόν ὄν, *that which a man hath in his power*; and *Phavorinus* to the ſame purpoſe, δυνατὸν, ἐνδεχόμενον, ἐνυπάρχον, and 'tis anſwerable to that of *Deut.* 16. 10. which we read, *according as the Lord thy God hath bleſſed thee*. But becauſe the precept is here given to the hypocriticall *Phariſees*, who may have been guilty of great ſinnes of injuſtice, and 'tis not impoſſible ἁρπαγὴ may ſignifie that, v. 39. (though I conceive it may fitly be taken in another ſenſe, noted 1 *Cor.* 5. Note h.) and becauſe this ſinne of oppreſſion, and rapine, and cheating, and wronging others is ſo ordinary in the world that it may be reaſonable for our *Saviours* ſpeech to reſpect that among other ſinnes, and ſo to propoſe here the way, on the ſinners part, required for the cleanſing of that. Therefore it is not amiſs yet farther to obſerve, that the place here τὰ ἐνόντα δότε ἐλεημοσύνην, and not ἐκ τῶν ἐνόντων, or ἐκ τῶν ὑπαρχόντων, may in conſtruction be ſo rendred, as that the two Accuſative caſes ſhall be ſet by way of Appoſition, and both follow the Verb δότε, and then the meaning will be, *give what you have*, or *as far as you are able*, as far as all that you have will reach. This we know the injurious is bound to, in caſe of rapine, to reſtore all that he hath taken away, before he can hope for pardon; but in caſe he be not able to reſtore all, yet certainly he muſt goe as far as he can, and that is the leaſt that will be accepted, (nay *Zacchæus*'s example when he repented, may be fit in that caſe to be conſidered, who made a fourfold reſtitution to the injured perſon, and *gave half of his goods to the poor*, over and above) And he that either reſtores to the utmoſt, or doth it as far as is now in his power, he doth reſtore τὰ ἐνόντα in this ſenſe. But becauſe many caſes there are, wherein there is not place for exact reſtitution to the perſon injured, he may be gone, and all that have right to what was his, and the like, and in that caſe giving to the poor, in works of mercy or pity, is the only way left of reſtitution: and the like holds in other ſinnes, wherein though no other man be wrong'd yet there is pollution contracted, and that muſt be cleanſed by ſome effectuall works of repentance, and mercy to the poor is ſpecified as an eminent work of this kind, *Dan.* 4. 27. therefore in all theſe, and the like reſpects, the precept is here given more generally, to make uſe of theſe works of almes, where the caſe requires, as reſtitution where the caſe requires that, and even then, after *Zacchæus*'s example, almes alſo; And ſo the full of the precept is, τὰ ἐνόντα δότε ἐλεημοσύνην, *give what you have in almes*, even all that you have, where all is ill gotten, and the whole lump is by that means unclean; or as much as you have taken by rapine, and oppreſſion, whatever that is (with advantage) if you have ſo much: If you have not, τὰ ἐνόντα, *what you have* will by Gods mercy be accepted. And ſo in other ſinnes, wherein others have not been injured, or wherein no reſtitution is required, ſtill a very liberal almes-giving is required, not only ſo much, as were every mans duty, abſtracted from theſe pollutions thus contracted (as almes-giving, we know is ſimply under precept, and ſome degree of it is our righteouſneſſe, in the ſacred ſtyle, we are unjuſt if we performe it not) but in ſome proportion to a treſpaſſe-offering, ſo much more, as a fruit of repentance, and a revenge on our ſelves, and an evidence of our true contrition for our ſinnes. And this in reſpect of the *quotum*, ſet down indefinitely (not defining the juſt proportion, but leaving that to our choice) τὰ ἐνόντα, *what we have or are able to give*, and not onely ſome ſmall mite, unproportionable, as it would perhaps be interpreted, if it were here ἐκ τῶν ἐνόντων in *Gemiſthus*'s notion premiſed, or as that is no more than ἐκ τῶν ὑπαρχόντων in *Tobit*, *out of what thou haſt*.

d. πάντα καθαρὰ ἐστὶν

1b. *Cleane*] The Arabick word for *almes Zachat*, hath a double notion, ſay they, either of *encreaſing*, or *cleanſing*; the firſt, *quia erogatio ejus conciliat benedictionem opibus*, *becauſe the giving almes obtaines a bleſſing on the wealth*, and ſo encreaſeth it; the ſecond, *quod opes ab inquinamento & animum ab avaritiæ ſordibus purgat*, *becauſe it purgeth the riches from the pollution and filthineſſe that adheres to them, and the mind from the ſullages of covetouſneſſe*, according to that of *Mat.* 6. *If the eye be ſingle*, that is, where the virtue of liberality is in the heart, *the whole body is full of light*, that is, of all Chriſtian virtues, contrary to the vices pointed at by the darkneſſe that followes. In reference to this notion of the word in the Syriack, and Arabick, this ſeems to be here ſpoken by our *Saviour*, *Give almes*, which comes from a word that ſignifies *to cleanſe*, and all ſhall *be clean to you*, your wealth ſhall be purg'd and bleſſed, and your mind cleanſed alſo.

e. Οὐαὶ ὅτι οἰκοδομεῖτε

V. 47. *Build the Sepulchers*] The meaning of this paſſage being thus rendred, *Woe unto you that ye build the ſepulchers of the Prophets, and your fathers kill'd them*, will ſoon appear, if it be obſerved 1. that the *woes* here ſo oft denounced in this and other places againſt the Phariſees, were for ſeverall acts of Hypocriſie in them.

Now Hypocriſie or perſonation, being the outward appearance, the diſguiſe, or ſpecious attire, of an action, that is here ſet down by it ſelf, the vice that was diſguiſed, and endevoured to be conceal'd under it, being not here named, but by their preſent actions (perſecuting *Chriſt*) viſible and notorious, and withall intimated by S. *Matthew*, chap. 23. 32. as if he had ſaid, Your building, and adorning the ſepulchers of the old Prophets which your fathers kill'd, is in you a ſolemn perſonation or hypocriſie, acting the parts of very pious men, that bear much reverence to them, (and ſuch is your ſpeech, *Mat.* 23. 30. that *if ye had lived in your fathers dayes, ye would not have had any hand in the killing the prophets.*) Secondly, by obſerving the καὶ *and*, between the μαρτυρεῖτε *ye bear witneſſe* and the Μαρτυρεῖτε καὶ Συνευδοκεῖτε συνευδοκεῖτε *ye have a complacency* with the *deeds of your fathers*; for that *And* conjoines two different things affirm'd of them by our *Saviour*, which are ordinarily confounded, Firſt, *ye bear witneſſe to the works of your fathers*, ye teſtifie to all men that your *fathers kill'd the prophets* that were ſent to them, and Secondly, *ye like well, approve of* their *deeds*, (not that by their building their tombs they expreſs'd that approbation, but that otherwiſe that was evidently ſeen) and though to diſguiſe this, *ye adorne* their *ſepulchers*, yet ye doe really the ſame things that ye profeſſe to condemn, and ſo are Hypocrites in ſo doing: which is more diſtinctly ſet down by *Matthew*, when he adds in a prophetick ſtyle πληρώσατε *fill ye up the meaſure of your fathers*, noting their fathers ſins, that they diſclaim, to be of the ſame kind, but of an inferior degree to thoſe which they are now ready to practiſe, and ſo to bring upon them thoſe *woes*, that utter exciſion, which had not befall'n their fathers. Thirdly, by taking in into this period that which both here, and in S. *Matthew*, is at the cloſe of it, *I will ſend them Prophets and Apoſtles, and ſome of them they will ſlay and perſecute*, to evidence them the *generation of* thoſe *Vipers*, whoſe practiſes they profeſs'd to diſlike, but doe really imitate, which is the thing, wherein their Hypocriſie conſiſted, and upon which the *judgment of hell* came upon them.

V. 53. *Provoke*] Ἀποστοματίζειν in ordinary Greek is *to recite without book*, as a ſcholer doth a leſſon, ἀπὸ μνήμης λέγειν, ſaith *Suidas*, and *Phavorinus*. And accordingly the place in *Heſychius* muſt be corrected, in ſtead of ὑποστομίζειν, ὑποστομαλίζειν. But here by an Hebraiſme of uſing the Active voice in the ſenſe of the Hebrew * *Hiphil*, it ſignifies *to make recite*, and belongs to the Maſter or him that hears the other ſay his leſſon. So ſaith *Suidas*, the word is uſed ὅταν διδάσκαλος κελεύει τὸν παῖδα λέγειν ἅπερ ὑπὸ τοῦ μαλῶν, *when a maſter bids a boy ſay*, or *recite*, and *Heſychius* ὑπὸ μνήμης ἀξιῶν λέγειν *to require one to ſay by heart*, as *Julius Pollux* of the Paſſive. Ἀποστομαλίζεσθαι, ἐρωτᾶσθαι τὰ μαθήματα, *to be asked*, or *required*, *an account of what he hath learnt*. Agreeably to this did they here *aske Chriſt queſtions*, and poze him, to hear what he could or would ſay, as an angry ſchoolmaſter, that ſeeks occaſion of ſeverity againſt a ſcholer. *Theophylact* expounds it by πυκνῶς ἐρωτάω, and ἄλλα καὶ ἄλλα ἐρωτῶ, and παγιδεύω, *asking often one queſtion after another, enſnaring.*

f. Ἀποστοματίζειν

* ſee note on Mar. 14, c.

CHAP. XII.

Paraphraſe.

1. Of all other dangers take ſpecial heed of the Phariſees, ſee Mat. 10. 17. (and Sadducees Mat. 16. 6.) whoſe doctrine, expreſs'd by leaven Mat. 16. 12. is full of hypocriſie, puffes them up into a great opinion of their owne ſanctity, and hath an influence, like leaven, to the ſowring of all their actions, and accordingly theſe men, though they make a great ſhew of piety, and may be apt to deceive you, and make you expect good from them, yet will they of all others be readieſt to betray you, Mat 10. 17. &c.

1. IN the mean time, when there were gathered together an innumerable multitude of people, inſomuch that they trod one upon another, he began to ſay unto his diſciples [firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſie.]

2, 3. This I ſay not, that you ſhould ſo beware as to be afraid of them, or conceale any part of your meſſage, I only foretell you your danger, that you may prudently combate with it, proclaim publickly to your faces whatſoever you have been taught by me, and not only ſecretly and whiſperingly, but publickly and confidently beat down this hypocriſie, and falſe doctrines of theirs (that that is the meaning of v. 2. 3, appears by comparing them with Mat. 10. 27. and Mar. 4. 22.)

2. For there is nothing covered, that ſhall not be revealed, neither hid, that ſhall not be known.

3. Therefore whatſoever ye have ſpoken in darkneſſe, ſhall be heard in the light: and that which ye have ſpoken in the eare in cloſets, ſhall be proclaimed upon the houſe tops.]

4, 5. And let me tell you, as one friend would doe another, that which is moſt for his intereſt, that theſe Phariſees at the utmoſt can but kill the body, and when that is done, there is an end of their malice, and therefore 'tis much wiſer to feare diſpleaſing of God (as you will doe, if for feare of men ye omit to diſcharge your duty) who as he will caſt both body and ſoule into hell, upon diſobedience and diſloyalty to his commands, ſo can, if he pleaſe, and will, if he ſee it beſt for you, preſerve you in the midſt of the greateſt dangers.

4. And I ſay unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can doe.

5. But I will forewarne you whom you ſhall feare, Feare him which after he hath killed, hath power to caſt into hell, yea, I ſay unto you, Feare him.]

6. This is a work of that providence of his, that attendeth and watcheth over the ſmalleſt things in the world, the vileſt ſparrow or bird of the ayre, in every motion of it, is within the reach of Gods care.

6. Are not five ſparrowes ſold for two farthings, and not one of them is forgotten before God?]

7. And agreeably to that particular providence of his, which extendeth to every event, you may reſolve of your ſelves, that God hath a moſt particular providence over all that belongs to his ſervants. This will fortifie you againſt all feare, whatſoever your dangers are, For ſure there is more value ſet on you, and care taken for your preſervation, then there is over all the ſparrowes that are in the world.

7. But even the very haires of your head are all numbred, feare not therefore, ye are of more value then many ſparrowes.]

8. And this encouragement you have, that your fearleſſe confeſſion of Chriſt and his truth ſhall be rewarded with his owning you in the day of judgement (which ſure is more to your advantage then any thing you can acquire by compliance with the world.)

8. But I ſay unto you, Whoſoever ſhall confeſſe me before men, him alſo ſhall the ſon of man confeſſe before the Angels of God.]

9. Whereas the contrary feare, or cowardiſe, or falling off from your duty, ſhall cauſe Chriſt to diſclaim you, when you have moſt need of him.

9. But he that denieth me before men, ſhall be denied before the Angels of God.]

10. And

10. And whoſoever ſhall ſpeak a word againſt the ſon of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the holy Ghoſt it ſhall not be forgiven.]

10. Here are added by S. Luke words ſpoken by Chriſt on another occaſion, Mat. 12. 32. and ſeem to be applied by him to the aggravation of the ſinne of the Phariſees, on occaſion of whom this whole paſſage from v. 1. was delivered, That they that by the meanneſſe of Chriſts humane appearance are tempted to deny him to be the Meſſias, and doe accordingly oppoſe him, may have ſome place for pardon, and be in ſome degree excuſable, but they that attribute his works of power, (his miracles done viſibly by the finger of God) to the working of the devil in him, there is no place of excuſe and mercy for them, if they doe not, upon the reſurrection of Chriſt, and the Apoſtles preaching it to them, return and repent, and effectually receive Chriſt.

11. And when they bring you unto the ſynagogues,] and *unto* Magiſtrates and powers, take ye no thought how or what things ye ſhall anſwer, or what ye ſhall ſay.

11. This being ſaid of them, as in a parentheſis, he returnes to other paſſages of that ſpeech of Chriſts, Mat. 10. 9. when they bring you before Conſiſtories (ſee note Mat. 6. d. Jam. 2. b.)

12. For the holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.]

12. See Mar. 13. 11.

13. And one of the company ſaid unto him, [Maſter ſpeak to my brother that he divide the inheritance with me.]

13. Sir, there is a controverſie between my brother and me, about the dividing our patrimony, I deſire to avoid the delaies of a ſuit at law, and to doe as it is ordinary, referre it to arbitration, and who ſo fit as you our Maſter, to conclude it between us your diſciples and followers.

14. And he ſaid unto him, Man, who made me a judge or a divider over you?]

14. But he (knowing what had hapned to Moſes when he would have made peace among the Jewes, Exod. 2. 14. Who made thee a Prince or a Judge over us?) gave them an anſwer which the Evangeliſt ſets down in the ſame words, wherein the Greek rendred the Hebrew there, that is, I will not be liable to ſuch objections from men, as were then ungratefully made againſt Moſes, I will not meddle with your matters of intereſt, wherein he that is not awarded what he deſires, will think himſelf unjuſtly dealt with.

15. And he ſaid unto them, Take heed and beware of covetouſneſſe, for * a mans life conſiſteth not in the abundance of the things which he poſſeſſeth.]

* 'tis not in any mans having ſuperfluous, that his life from his poſſeſſions conſiſts. Or, no mans life, if he have never ſo much abundance, depends on his poſſeſſions. ὅτι ἐν περισσεύοντι τινὶ ἡ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων ζωὴ αὐτῷ.

15. All that I ſhall ſay to you is, That the deſire of wealth, the labour to encreaſe your own by leſſening another mans poſſeſſions, the not being content with what you have, is a ſinne of great danger, diligently to be avoided, and indeed that which doth no man any good. For though poſſeſſions are uſefull to ſuſtain life, yet no man is able to prolong his life, or to make it any thing more happy or comfortable to him, by poſſeſſing more then he needs or uſes, that is, by any ſuperfluity of wealth. The only way to be the better for the wealth of the world, is to diſpoſe and diſtribute it to the ſervice of God, and benefit and comfort of others, ver. 21.

16. And he ſpake a parable unto them, ſaying,] The ground of a certain rich man brought forth plentifully.

16. To which purpoſe Chriſt ſpake and applied the parable following.

17. And he thought within himſelf, ſaying, What ſhall I doe, becauſe I have no room where to beſtow my fruits?]

17. And he contrived and caſt within himſelfe in his thoughts, what he ſhould doe with all that plenty which was ſo much greater then his barns could hold.

18. And he ſaid, This I will doe, I will pull down my barns and build greater, and there will I beſtow all my fruits and my goods.

19. And I will ſay to my ſoul, Soule, thou haſt much goods laid up for many years, take thine eaſe, eat, drink, *and* † be merry.]

† feaſt ſumptuously

18, 19. And his reſolution was, that he would pull down his barns, and build bigger, and lay up all in them (never thinking of giving others any of that which he knew not what to doe with) and then he ſhould be an happy man, have wealth enough for many yeares plentifull, voluptuous, feſtival living, pleaſing himſelf, and enterteining others.

20. But God ſaid unto him, Thou fool, this night * thy ſoule ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

* doe they require thy ſoule from thee. See note on 6, 16. b.

21. So *is* he that layeth up treaſure for himſelf, and is not rich towards God.]

21. This is directly the caſe of any man that makes no uſe of his encreaſe and plenty, ſave only to poſſeſſe it, and provide for himſelf by it, never thinking of employing that which he hath to ſpare, to the relieving the poor, or otherwiſe to the ſervice of God.

22. And he ſaid unto his diſciples, Therefore I ſay unto you,] take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on.

22. To which purpoſe of truſting Gods providence, in oppoſition to covetouſneſſe, is that which Chriſt ſaid at another time, Mat. 6. 25.

23. The life is more then meat, and the body *is more* then rayment.

24. Conſider the ravens, for they neither ſow nor reap, which neither have ſtore-houſe nor barn, and God feedeth them: how much more are ye better then the fowles?

25. And which of you with taking thought can add to his * ſtature one cubit?

* age. See Mat 6. note m.

26. If ye then be not able to doe that thing which is leaſt, why take ye thought for [the reſt?]

26. other things, which are greater and ſo in proportion harder then thoſe, and depend as little on your ſolicitude.

27. Conſider the lilies how they grow, they toyle not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe.

28. If then God ſo clothe [the graſſe] which is to day in the field, and to morrow is caſt into the oven, how much more *will he clothe* you, O ye of little faith?

28. the flowers, ſee note on Mat. 6. p.

29. And ſeek not ye what ye ſhall eat, or what ye ſhall drink, [neither be ye a * of doubtfull mind.]

* Solicitous.

29. and be not diſturb'd with thoughts and anxiety, Mat. 6. 31.

30. For all theſe things doe the nations of the world ſeek after: and your Father knoweth that you have need of theſe things.

31. But rather ſeek ye the kingdome of God, and all theſe things ſhall be added unto you.

32. Fear not little flock, for it is your Fathers good pleaſure to give you the kingdome.]

32 Entertain no ſolicitudes for ſuch things as theſe; for your Father which deſtin'd you to an everlaſting kingdome will not faile to allow you your portion here of thoſe things that are uſefull for you.

33. Sell that ye have and give almes, provide your ſelves bags that wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

33. Mat. 6. 19.

34. For where your treaſure is, there will your heart be alſo.

35. Let your loynes be [b] girded about, and *your* lights burning.]

35. Be ye as ſervants attending their maſters buſineſſe, ready whenſoever he commands them any thing, or hath any buſineſſe for them.

36. Like the attendants on a bridegroom, (who whenſoever he comes from the marriage-feaſt to the chamber, comes

36. And ye your ſelves like unto men that wait for their Lord, when he will returne from the wedding, that when he cometh and knocketh, they may open unto him immediately.]

haſtily, and is not patient of any delaies) alwaies ready to anſwer at the firſt knock.

37, 38. As in that caſe 'tis a great happineſſe for a ſervant to be found ready, becauſe by that meanes he may atttend his Maſter (whereas if at that minute he be out of the way, he utterly loſes him) and as a reward of that diligence, the bridegroom will entertain his ſervants, ſet them down, and wait upon them himſelf, ſo is it a bleſſed thing to be found employed as Chriſt would have us, whenſoever he comes to call on us, and in order to that to be alwaies ready, not to fall off from him in the leaſt manner.

37. Bleſſed *are* thoſe ſervants, whom the Lord when he cometh ſhall find watching, Verily I ſay unto you, that he ſhall gird himſelf, and make them ſit down to meat, and will come forth and ſerve them.

38. And if he ſhall come in the ſecond watch, or * come in the third watch, and find *them* ſo, bleſſed are thoſe ſervants.]

* or in the third watch, & when he comes, find; for the Kg MS. τρίτην φυλακὴν ἔλθῃ εὕρῃ.

39. And as Chriſt's coming will be to the rewarding of all faithfull ſervants, perſevering believers, ſo will it be to deſtroy all lethargick ſtupid impenitents, who by their own negligence lie open to all that vengeance that thus lights on them.

39. And this know, that if the good man of the houſe had known what houre the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.]

40. And therefore to avoid that danger alſo, it concerns all to be perpetually upon their guard, becauſe this coming of Chriſt to viſit and puniſh is like to be ſuddain, but the time uncertain. See Mat. 24. 43.

40. Be ye therefore ready alſo, for the ſon of man cometh at an houre that ye think not.]

41. peculiarly to us thy conſtant attendants, or to all Chriſtians ?

41. Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable [to us or even to all ?]

42, 43. The parable doth in ſeverall degrees belong to every Chriſtian, who hath ſome truſt committed to him by Chriſt, and muſt be very carefull to diſcharge it, (ſee Mat. 24. 45.) to you as ſtewards here, to all Chriſtians as ſervants, v. 43. and no mans truſt is ſo mean, that diligence in it ſhall not be rewardable. But to them again with ſome difference, as they have received more or leſſe of divine revelation, immediately, or mediately, v. 47.

42. And the Lord ſaid, [Who then is that faithfull and wiſe ſteward, whom *his* Lord ſhall make ruler over his houſhold, to give *them their* portion of meat in due ſeaſon ?

43. Bleſſed *is* that ſervant whom his Lord when he cometh ſhall find ſo doing.]

44. And be he never ſo meanly imployed, God will reward his truſtineſſe and diligence with committing to him the greateſt truſts, ſee Mat. 24. 47. the greateſt office of dignity in the Church.

44. Of a truth I ſay unto you, that he will make him ruler of all that he hath.]

45. And upon that conſideration abuſe that truſt and power repoſed in him as a ſteward, deal injuriouſly with thoſe that are under his rule, and ſpend his maſters goods riotouſly, and luxuriouſly.

45. But and if that ſervant ſay in his heart, My Lord delayeth his coming, [and ſhall begin to beat the men-ſervants and maidens, and to eat and drink, and to be drunken.]

46. with the untruſty falſe ſtewards, the unbelieving Jews, which have not reform'd upon all Chriſts preaching unto them.

46. The Lord of that ſervant will come in a day when he looketh not for him, and at an houre when he is not ware, and will cut him in ſunder, and appoint him his portion [with the unbelievers.]

47, 48. According to the degree of knowledge which God hath afforded, ſo ſhall their crimes receive aggravation of guilt, and encreaſe of puniſhment. And the more light and grace he beſtowes on any, the greater, and the more Chriſtian performances will he require of them.

47. And that ſervant which knew his Lords will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many *ſtripes*.

48. But ye that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*. For unto whomſoever much is given, of him ſhall be much required, and to whom men have committed much, of him they will aske the more.]

c. 49. It is to be expected as a conſequent of my coming into the world, that perſecution ſhould attend, Mat. 10. 34. and this will be a means of exploring and trying who are faithfull, and who are not, And therefore I am ſo far from wiſhing this otherwiſe, that I rather deſire that it were already kindled or begun.

49. I am come to ſend fire on the earth, and c what * will I, if it be already kindled ?]

* doe I deſire ? that it were already kindled.

d. 50. But I am to bear the firſt part of it, to be immerſt in afflictions, Mat. 20. 22. Till this come to be accompliſh'd upon me, I am in ſome ſtreights, terrified, like a woman with child, with the apprehenſion of the pangs approaching, Mat. 26. 39. but very willing to be delivered, to doe and ſuffer that whereunto I was ſent.

50. But I † have a d baptiſme to be baptized with, and how am I * ſtreightned till it be accompliſhed ?]

† am to be baptized with a baptiſme. * preſſed *Συνέχομαι*

51, 52, 53. Soon after my departing great diviſions and feudes will break out concerning me, the whole land ſhall be divided into factions, and civil broyls, Mat. 10. 34. and 24. 7.

51. Suppoſe ye that I came to give peace on earth ? I tell you nay, but rather diviſions.

52. For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53. The father ſhall be divided againſt the ſon, and the ſon againſt the father, and the mother againſt the daughter, and the daughter againſt the mother, the mother-in-law againſt the daughter-in-law, and the daughter-in-law againſt her mother-in-law.]

54. Many ways you have of preſaging what weather it will be, which ſeldome fail you, as when,

54. And he ſaid alſo to the people, [When] ye ſee a cloud riſe out of the weſt, ſtraight way ye ſay, There cometh a ſhower, and ſo it is.

55. And when *ye ſee* the South wind blow, ye ſay, There will be heat; and it cometh to paſſe.

56. Ye that can judge by ſight of the skyes and the winds, what will befall, Why ſhould ye not have as great ſagacity to diſcern and preſage the judgements that are near approaching towards this nation, if they doe not ſuddainly repent, and receive Chriſt ?

56. Ye hypocrites, ye can diſcern the face of the sky and of the earth: but how is it that ye doe not diſcern this * time ?]

* ſeaſon καιρὸν

57. Yea

57. Yea and why even of your ſelves judge ye not what is † right?
58. When thou goeſt with thine adverſary to the Magiſtrate, *while thou art in the way*, give diligence that thou mayſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon.]

† δίκαιον

57, 58. And why doe you not (without need of looking upon the skyes for the preſage) by the ſame rationall way of judging, in which you proceed in other matters, uſe the ſame prudence in divine matters of danger, which you doe in humane worldly contentions? and ſo when you ſee an action coming againſt you, wherein you are ſure to be caſt, ſet preſently to reconcile the adverſary, to make your peace and eſcape the danger? (to which purpoſe was this which Chriſt ſaid at another time, Mat. 5. 25.)

59. I tell thee, thou ſhalt not depart thence till thou haſt payd the very laſt mite.

Annotations on Chap. XII.

V. 29. *Of doubtfull mind*] Μετεωρίζεσθε ſignifies primarily and literally *to be carried up high in the aire*, as clouds or birds flying there; which becauſe they have no firme foundation there, but are toſt and driven about uncertainly, hence it ſignifies, firſt, ῥέμβεσθε *vagari*, in *Stephanus's Gloſſary*, to thinke of this and that without any conſiſtence of minde, μετέωρος ὁ μὴ ςαθερὸς τὸν νοῦν, *he that hath no fix'dneſſe of minde*; and ſo *intention of thoughts in prayer* is ἀμελετήτεον ἐν τῇ προσευχῇ, and on the other ſide in * S. *Baſils Aſcetick rules*, μετεωρισμὸς ἄκαιρος *importune wandering of thoughts in prayer* (proceeding from former company and unprofitable diſcourſe) ἀπειρημένος ἔτω, *is forbidden*, and ſo ἀκρόασις ἀμελετήτος, in *Nyſſen*, is *attention of hearing*. *Chryſoſtome*, εἰς τὸ ἱπποδ. Ἀμετεωρίτως ἀτενίζειν εἰς μαππάριον, *to look earneſtly, without ever looking off, on him that holds up the mappa* or *white cloth* in the races. Secondly the word ſignifies *to hang*, as the clouds doe in the ayre, in an impatient *ſuſpenſe* or † *anxiety*, as in † *Lucians Icaromenip.* μετέωρος ὑπὸ τῶν λόγων is explained by ἐκ τῶν ὤτων ἀπηρτημένος and κεχηνώς, *one that had his eares gaping*, as it were *impatient and very deſirous to hear the end of the ſtory*. So in *Philo leg. ad Caium*, πᾶσα ἡ πόλις μετεώρου, ἀκοῆς διψῶσα βελτίονος, *all the city was in an anxious ſuſpence, thirſting after ſome better news*. So *Eccluſ* 26. 12. μετεωρισμοὶ ὀφθαλμῶν ſeems to ſignifie the *ſuſpenſe, anxious, earneſt gazing of the eyes*, ſuch as there is ſet as a *Character* of a libidinous perſon; and ſo it ſeems the phraſe is uſed among the Hebrews. For ſo in the *Jeruſalem Targum* on *Gen.* 49. 22. *Oculos ſuſpendere, & unam earum intueri, to hang the eyes*, &c. is ſet to ſignifie an amorous or luſtfull look upon a woman. From hence again 'tis clearly, *to be in doubt*, and *uncertainty of reſolution*, as in *Agathias* l. 2. ſpeaking of the cities *Italy*, they were, ſaith he, μετέωρα καὶ δεδουμένα *doubtfull and ambiguous*, ἐφ' ὅτῳ χωρήσουσιν ἀμφιγνοοῦντα *not knowing to which part they ſhould betake themſelves*, in the ſame manner, as ἄιρειν ψυχὴν, *to lift up the mind* is *to keep in ſuſpence*, *Joh.* 10. 24. So in *Dorotheus*, * διδασκαλ. 1. Ἀδιαφορεῖν and μετεωρίζεσθαι are all one, when one is not intent on what he hath in hand, but is uncertain, and indifferent which to take to, all one with ἀσκόπως περιφέρεσθαι following, *being carried about without any certain aime*. Thus it ſeems to ſignifie in this place, where as a piece of ὀλιγοπιςία, *littleneſſe of faith*, if not infidelity, is forbidden this doubtfull anxiety and ſolicitude concerning Gods Providence, this uncertainty of minde, betwixt hope and fear; μέριμνα, *ſollicitude*, being put by S. *Matthew* in ſtead of it in the place particularly parallel to this verſe, c. 6. 31. and ſo expreſs'd in the former part of this chapter, v. 22. and 25. and ſo ſaith *Theophylact*, μεριμνᾷν, ἤτοι τὸ μετεωρισμὸν ἀπαγορεύει, *he forbids ſollicitous care under that phraſe*. Thus doth *pendere, to hang*, ordinarily ſignifie in Latine, and ἄνω καθῆσθαι *to be above* in *Demoſthenes De coron.* the very paraphraſe of this word, μετεωρίζεσθαι, in the native ſignification of it.

2. Μετεωρίζεσθαι

p. 906. E.

b. Περιζώσασθαι

V. 35. *Girded about*] Beſide the generall uſe of *girding* for putting on clothes, frequent in theſe bookes, as *Joh.* 21. 7. διεζώσατο ἐπενδύτην *he girt on his upper garment*, and v. 18. *thou didſt gird thy ſelf*, that is, dreſſe or clothe thy ſelf at thine own will (and from hence, in a ſenſe ſomewhat varied, in the end of the ſame verſe, *another ſhall gird thee*, that is, bind thee as a priſoner or captive, as I conceive it alſo is *Job.* 12. 18. where *girding* is ſet oppoſite to *looſing of bonds*) three ſorts of men there are in theſe books which are proverbially ſaid to be *girt*, 1. The *Jewiſh Prieſts*, *Levit.* 16. 4. who had *a linen girdle*, and the *high Prieſt* one *embroiderd with gold*, &c. *Exod.* 39. 5. after whoſe example the *ſon of man* is brought in *Revel.* 1. 13. ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαςοῖς ζώνην χρυσῆν, *clothed in a long garment, and girt about the breaſts with a golden girdle*, and ſo the *ſeven Angels Revel.* 15. 6. Secondly, *Souldiers* whoſe military girdle was ſo ſpeciall a part of their armour, that in *Homer* ζώνη ſignifies *the whole military* ὁπλισμὸς *armature*, and ζώννυσθαι *to be girt* is ὁπλίζεσθαι *to be armed*, ſaith *Euſtathius* in *Iliad.* β, and λ, and *Suidas* in like manner, that ζώννυσθαι *to be girt* is καθοπλίζεσθαι *to be armed*. Hence is it that *diſcincti ungirt* ſignifies the unarmed, and 2 *King.* 3. 21. where we read *as many as were able to put on armour*, the Greek literally from the Hebrew hath it, περιεζωσμένοι ζώνην, *girt with a girdle*. So 1 *King.* 20. 11. the *girt* and *ungirt* are the armed and unarmed (though I know not by what miſtake the Greek hath χυρτὸς and ὀρθὸς) and to this ſort of the military girdle or belt, belongs that place of *Epheſ.* 6. 14. *having your loines girt*, where the *truth*, that is, Orthodox profeſſion of the Goſpel, in oppoſition to hereticall doctrines and practiſes is deſigned to be this *girdle*, which keeps all their armour cloſe about them. Thirdly, *ſervants* or *waiters*, who ſerve at tables, who having their clothes, after the Eaſterne manner, looſe and long, and flying about, found it neceſſary to gird themſelves, that they might doe ſervice the more readily; So in *Horace*

——— *Succinctus curſitat hoſpes,*
Continuátq; dapes, nec non vernaliter ipſis
Fungitur officiis ——— of a Maſter waiting at his table, as a ſervant. So in *Propertius* the *officers at ſacred feaſts*, *ſuccincti popæ*; ſo when, *Job.* 12. 18. the Greek reads fitly out of the Hebrew περιέδησε ζώνην ὀσφύας αὐτῶν, *God bound their loines about with a girdle*, * *Olympiodorus* expounds it, μεταβάλλων αὐτοὺς εἰς οἰκέτας, *he turnes them into ſervants*. And ſo here in this place, *let your loins be girt*, being here an expreſſion of thoſe that expect the commands of their Maſter (as alſo that of their *lampes burning*, if you compare it with *Mat.* 25. 7.) and ſo v. 37. when he ſaith of the Maſter, that he will *gird himſelf and waite* upon them. So *Luke* 17. 8. when the maſter ſaith to the ſervant, περιζωσάμενος διακόνει μοι, *gird thy ſelf and miniſter to me*. And ſo *Joh.* 13. 4. *Chriſt* when he went *to waſh the diſciples feet*, that is to perform that ſervants office, λαβὼν λέντιον διέζωσεν ἑαυτὸν, *he took a linen cloth, and girded himſelf*, that ſo he might ſhew that he came οὐ διακονηθῆναι, ἀλλὰ διακονῆσαι, *not to be miniſtred unto, but to miniſter*, *Mat.* 26. 28. And that 'tis ſo in this place

* Caten. p. 253.

alſo appears both by the mention of their *Lord*, whom they *waite* for, v. 36. and the μακάριοι οἱ δοῦλοι *happy are thoſe watching ſervants*, v. 37.

c. Ei. V. 49. *What will I*] The particle εἰ which is ordinarily rendred *if*, is oft an Optative, or expreſſion of wiſh or deſire. So c. 19. 42. Εἰ ἔγνως *if thou kneweſt*, for *O that thou kneweſt*: ſo c. 22. 42. εἰ βούλει, *if thou wilt*, for, *O that thou wouldeſt*. So *Num.* 22. 29. *Joſ.* 7. 7. *Job.* 16. 14. and ſo in *Moſes*'s ſpeech to God, *Lord if thou wilt forgive them*. And this moſt clearly from the various uſe of the Hebrew אִם or לוּ, which ſignifies both *ſi* and *utinam*, *if*, and *would to God*. And thus may it be here, εἰ ἤδη ἀνήφθη, *O that it were already kindled*, and then the latter part will be an anſwer to the queſtion propoſed in the former, thus, τί θέλω; *what doe I deſire*? Beyond all things *that it were already kindled*. Another way of rendring the words will bear, *what doe I deſire if it were already kindled*? that is, I deſire no more but this: Or again by rendring the τί as if it were πῶς, *how doe I deſire that it were already kindled*? But as all theſe come to the ſame ſenſe. ſo the former ſeems the more eaſie and naturall; unleſs we preſer that other reading which we find in *Marcus* * p. 923. D. *Eremita* * *De baptiſ.* καὶ τί θέλω εἰ ἤδη ἀνήφθη, *and I would be pleaſed*, or *glad, if it were already kindled*. As for the *fire* here, although that may ſignifie only a purgative fire, and intimate *Chriſts* deſire of puriſying the world from the droſſe of ſinne, for which he came, *Tit.* 2. 14. and to referre to the coming of the *holy Ghoſt*, who appeared *in fire*, *Acts* 2. yet it rather ſeems to be reſtrained by the Context to the fire of perſecution, all one with *diviſion* v. 51. which though it cauſe ſome ſmart, yet it hath very uſefull qualities, as that of exploring or trying, in which reſpect 'tis ſaid 1 *Cor.* 11. 19. *there muſt be diviſions among you, that they that are approved* (tryed, and found right in this fire) *may be made manifeſt among you*. And that this ſhould be conſequent to *Chriſts* coming, ſee v. 52. &c. & *Lu.* 2. 35. that of *trying Heb.* 4. 12. *Lu.* 2. 35. who are faithfull adherents to him, who not. Which is the ſpeciall work of fire, and the effect of perſecution for *Chriſts* ſake.

V. 50. *A Baptiſme*] The phraſe ἔχω βαπτισθῆναι is all one with μέλλω, the note of the future. So 2 *Eſdr.* 4. 45. *habet venire* is uſed for μέλλει ἔρχεσθαι *is to come*. And in the *Athanaſian Creed* ἀναστήσονται *they ſhall riſe* is rendred in Latine, *habent reſurgere*. So in * *Chryſoſtome*. ἔχει διακεῖσθαι for μέλλει, and again δεδάξαι εἶχε, that is, ἔμελλε, And ſo † oft in *Lactantius*, *quòd carne indui haberet in terra*, that is, *that he was to be incarnate*; and again, *quòd plurimæ ſectæ & hæreſes haberent exiſtere*, *that there ſhould be many ſects and hereſies*.

d. Ἐχω βαπτ.

* *Tom.* 1. p. 93. li. 39.
* *Tom.* 2. p. 64. l. 4.
† *Inſtit.* l. 4. c. 12. *Ib.* c. 30.

Paraphraſe.

CHAP. XIII.

1. Galileans, a faction of Judas Gaulonita, which taught doctrines contrary to ſubjection to the Roman Empire, whom, it is thought, Pilate ſet upon, and killed when they were offering ſacrifice, and powred out their bloud, as the bloud of beaſts was poured out in the ſacrifices.

1. THere were preſent at that ſeaſon ſome that told him of the [Galileans, whoſe bloud Pilate had mingled with their ſacrifices.]

2. And Jeſus anſwering ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?

3. if you continue your preſent wicked practiſes, raiſing ſedition under pretence of piety, as frequently you are apt to do, (ſee *Titus Boſtrenſis* p. 803. C.) then as they periſhed at the day of Paſcha at their ſacrifice, ſo ſhall a multitude of you on that very day (ſee Joſephus of the Jewiſh war, l. 6. c. 11. and l. 7. c. 17. and Euſeb. Eccl. Hiſt. l. 3. c. 5.) in the Temple be ſlaughtered like ſheep, and that for the ſame cauſe, a ſedition raiſed in the city.

3. I tell yee, nay: but [except yee repent, yee ſhall all likewiſe periſh.]

4. Or thoſe eighteen, on whom the tower in Siloe fell and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem?

5. periſh in the ruines of the whole city, as they of that tower.

5. I tell you, nay, but except ye repent, ye ſhall all [likewiſe periſh.]

6. And he ſpake alſo this parable, to them, of which this is the plain meaning, This people hath long been unprofitable, made no returns to all Gods husbandry beſtowed upon them, and yet God hath given them ſpace to repent, and ſent his ſon to dreſſe and manure them, and if this doe not work upon them, there is nothing to be expected but deſtruction and exciſion. The parable was this. A certain man, &c.

6. He ſpake alſo this parable,] A certain man had a figtree planted in his vineyard, and he came and ſought fruit thereon, and found none.

7. Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this figtree, and finde none: Cut it down, why cumbreth it the ground?

8. And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it.

9. And perhaps it will bear fruit, or, make this experiment, whether it will bear fruit or no:

9. And if it bear fruit *well*:] and if not, *then* after that thou ſhalt cut it down.

10. And he was teaching in one of the ſynagogues on the Sabbath.

11. ſore diſeaſe inflicted on on her by the devil, v. 16. for the ſpace of eighteen years, and ſhe did ſo extremely ſtoop, that ſhe could hardly ſee the heavens.

11. And behold, there was a woman which had [a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up *her ſelf*.]

12. thy diſeaſe.

12. And when Jeſus ſaw her, he called *her* unto him, and ſaid unto her, Woman thou art looſed from [thine infirmity.]

13. And he laid *his* hands on her, and immediately ſhe was made ſtreight, and glorified God.

14. the head of the Conſiſtory being angry that Jeſus did cures on the ſabbath, gave command to the multitude, ſaying, There are ſix daies, in the compaſſe of which men ought to doe all the work, which they doe in the week.

14. And [the Ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath day, and ſaid unto the people, There are ſix daies in which men ought to work;] in them therefore come and be healed, and not on the ſabbath day.

15. The Lord then anſwered him and ſaid, Thou hypocrite, doth not each one of you on the ſabbath day looſe his oxe or *his* aſſe from the * ſtall, and lead him away to watering?

* ſtable, See c. 2 note c.

16. And

16. And ought not this woman, being a daughter of Abraham, [whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond] on the ſabbath day?

16. on whom Satan hath inflicted a ſore diſeaſe, of 18 years duration, be cured of this diſeaſe

17. And when he had ſaid theſe things, all his adverſaries were aſhamed, and all the people rejoiced for all the glorious things that were done by him.

18. Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it?

19. It is like a grain of muſtard-ſeed, which a man took and caſt into his garden, and it grew, and waxed [a] a great tree, and the fowles of the aire lodged in the branches of it.

19. Mat. 13. 31.

a.

20. And again he ſaid, Whereunto ſhall I liken the kingdom of God?

21. It is like leaven, which a woman took and hid in three meaſures of meale, till the whole was leavened.

21. Mat. 13. 33.

22. And he went through the cities and villages teaching, and journeying toward Jeruſalem.

23. Then ſaid one unto him, Lord, [are there few that * ſhall [b] be ſaved? And he ſaid unto them,]

* eſcape

23. is the doctrine of the Goſpel likely to be received by the generality of men, or onely by a few diſciples of us? And the reply that Chriſt made to this queſtion, was to adviſe him and all others

b.

24. Strive to enter at the ſtraight gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.]

24. That they ſhould not be led away with the example of the many, that neglected the preſent opportunity, and after would not find admiſſion, when they ſhould deſire it, either into the Church here, or the kingdom of God at the day of doom, That the Goſpel ſhould at length be removed from the obſtinate Iews, and conſequently heaven alſo.

25. When once the Maſter of the houſe is riſen up, and hath ſhut to the doore, and ye begin to ſtand without, and to knock at the doore, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are.

26. Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt tanght in our ſtreets.

27. But he ſhall ſay, I tell you, I know you not whence you are; depart from me all ye workers of iniquity.]

25, 26, 27. That a great deal of timely care and induſtry and contention was required to get the end of our Chriſtian faith and hope, and that a little formal ſeeking of him, a deſiring the reward upon no farther pretences, then that the Goſpel hath been preached among them, that they have eat and drunk in Chriſts preſence, nay that they have by him been enabled to work miracles, Mat. 7. 22. &c. would not ſerve the turn, without a carefull and due performance of all that Chriſt requires of us. As for others, be their pretences and confidences never ſo great, they ſhall at the day of judgement be utterly rejected, and their wicked doings rewarded with everlaſting fire.

28. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and you *your ſelves* thruſt out.]

28. And then what a reſtleſs torment will it be to you, to ſee the fathers of the old world, that never ſaw or heard Chriſt preach among them, as you confeſſe you have, received by God into his kingdom, and you rejected? Mat. 8. 11, 12.

29. And they ſhall come from the eaſt, and *from* the weſt, and from the north, and *from* the ſouth, and ſhall ſit down in the kingdom of God.]

29. And though but few Iews ſhould receive the faith, yet diſciples ſhall come in to Chriſt from all the quarters of the world, and by him in the Church be received and entertained, as at a feaſt (which is ſome farther anſwer to the queſtion v. 23.) and ſo conſequently bear the Patriarchs company in heaven.

30. And behold there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.]

30. And they that are now afarre off, the Gentiles, ſhall be admitted to his favour, while the preſent Iews through their obduration ſhall be caſt out, v. 28.

31. The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence, for Herod will kill thee.]

31. Upon his inſtructing the people and doing miracles, in this manner, ſome of the Phariſees unwilling that they ſhould thus ſee his power, and hear his doctrine, were very deſirous to have him gone, and for a pretence ſuggeſted the danger that he was in from Herod, if he ſhould ſtay any longer, ſaying, Go out of Galilee, Herods juriſdiction; for if thou ſtay here, he will put thee to death.

32. And he ſaid unto them, Go ye, and tell * that fox, Behold, I caſt out devils, and I do cures to day, and to morrow, and the third day I ſhall be perfected.]

* this ταύτῃ

32. And Chriſt (according to his prophetick office, which gave prophets authority to reprehend all, were they never ſo great in this world, and their commiſſion to the execution of that office made them ſuperiour to all to whom they were ſent, Jer. 1. 8, 9, 10.) anſwered them, ſaying, Go tell that great artificer, or ſubtile diſguiſed perſon Herod (by the manner alſo of the expreſſion, * left dubious, intimating the ſubtilty of the Phariſees, diſguiſed by them, but by him diſcerned, who by the mention of Herods deſign to kill him, thought to drive him out of their coaſts) that I attend the decree of my Father, and in the mean time perform the office for which I was ſent, not fearing what he can do unto me. Behold, I caſt out devils, cure diſeaſes for a while at preſent; and after a while when my courſe is finiſhed, I am to ſuffer death.

οὐκ εἶπεν ἀλόπηκι ἰκαίνῃ, ἀλλὰ ταύτῃ, ἤγουν κατὰ μίσην τὴν ἐγχειρίμενον αὐτῷ φωνῇ, ἢ σαφοῦς δεικνύων ἐξὸν ὄντας τῇ ἀλώπεκι τοὺς φαρισαίους, διὰ τὴν πανουργίαν, Titus Boſtrenſis. p. 805. B, C.

33. Nevertheleſſe * I [c] muſt walk to day, and to morrow, and the day following, for it cannot be that a prophet periſh out of Jeruſalem.]

* to day and to morrow it is neceſſary for me *to do what I do*, and on the day following to go

33. In the mean time I muſt do what I do, and then go and ſuffer at Ieruſalem, being deſigned by my Father firſt to do theſe works, and then to die there, that being the place where all people have been wont to be put to death, at the councel of the great Sanhedrim, and where, though capital judgements are now taken from the Iews, yet the prophets are to be tried.

34. O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, as * an hen *doth gather* her brood [d] under *her* wings, and ye would not!

* a bird doth her young ones, ὄρνις τὰ ἑαυτῆς νοσσία, the Kings MS. reads, and the Antient Greek and Latine.

See Mat. 23. 39.

d.

35. Behold, your houſe is left unto you deſolate: and verily I ſay unto you, ye ſhall not ſee me, until the time come, when ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

a. Κόκκου σινάπεως

V. 19. *A great tree*] That a muſtard-ſeed grows into a tree, is affirmed *Mat.* 13. 32. and thereupon it is there ſaid that it is μεῖζον λαχάνων not *the greateſt of herbs*, or things that grow of ſeeds, but (as μεῖζον imports) *greater then ſuch*, and therefore it follows there, that it *becometh a tree*, and here that *tree a great* one, δένδρον μέγα. This is not to be meaſured by what we ſee of this ſeed among us, but by conſidering the Hebrew ſoyle and clime, of which this is ordinarily affirmed among their authors. In the *Babyloniſh Talmud*, *Ketub.* fol. 3. there is mention of three boughes of חרדל, or *muſtard*, *one of which being broken off from the reſt yielded nine Kabs of ſeed, and the wood thereof was ſufficient to cover a little houſe.* So in the *Jeruſalem Talmud*, *Peah* c. 7. there is mention of *a bough yielded three Kabs of that ſeed.* And again in the ſame place, of a *ſtemme* or *bough of muſtard*, which *Simon the ſon of Chalaphta* had in his *garden*, *into which he could climb up as into a figtree.* And therefore agreeably to this it is that our *Saviour* here ſpeaks ſo great things of it. And whereas it is ſaid *Mat.* 13. 32. that it is *the leaſt of all ſeeds*, although among us, ſome other ſeeds may be found leſſe then that, as Rue, and Poppy, yet it is not neceſſary it ſhould be ſo there. However it is apparent that the ſmalneſſe of it was Proverbial among them, and is therefore mention'd by *Maimonides*, *More Neb.* P. 1. C. 56. and ſet oppoſite to the Firmament, the one as an inſtance of the ſmalleſt, the other of the greateſt magnitude.

b. Σωζόμενοι

V. 23. *Saved*] What is the notion of σώζειν in the New Teſtament hath already been touched on, Note on *Mat.* 10. n. ſee *Mat.* 19. 6. And for a fuller declaring of it, it will not be amiſſe firſt to obſerve it in the Old Teſtament, there the Hebrew reciprocal המלט and הינצל, *ſaving*, or *delivering*, *himſelf*, from מלט, and נצל, are ordinarily rendred σώζειν, and ῥύεσθαι to *be ſaved*, or *delivered*, and ordinarily ſignifie *elabi* or *evadere*, *to evade*, or *eſcape*. So *Gen.* 19. 9. οὐ δυνήσομαι ζωθῆναι εἰς τὸ ὄρος, *I cannot eſcape to the mountain*, in the ſame ſenſe, that φεύγειν εἰς τὰ ὄρη, *flying to the mountains Mat.* 24. 16. So *Gen.* 19. 22. מהר המלט שמה, the *Septuag.* reads, σπεῦσον τοῦ ζωθῆναι ἐκεῖ, *make haſt to eſcape thither*, where to *eſcape* is to get out of the reach of *Sodome*, the place which was then to be deſtroyed, and flee as to a ſanctuary, to that other city. So 1 *Sam.* 19. 12. ἀπῆλθε καὶ ἔφυγε καὶ σώθη, *he departed and fled and eſcaped.* So *Joel* 2. 32. *whoſoever ſhall call upon the name of the Lord*, ימלט *ſhall eſcape*, or ζωθήσεται, *ſhall be ſaved*, in that ſenſe, *Rom.* 10. 13. So *Iſa.* 45. 20. where *Symmachus* reads, οἱ διαφυγόντες τῶν ἐθνῶν, *they that eſcape of the nations*, the *Septuagint* reads οἱ ζωζόμενοι τῶν ἐθνῶν, *the ſaved of the nations.* So *Iſa.* 49. 6. *the preſerved of Iſrael*, and *Eccl.* 39. 9. ὁ ζωζόμενος, *he that eſcapes*, or *is ſaved.* So of the ſick man, *Joh.* 11. 12. *If he ſleep*, σωθήσεται *he will eſcape*, and *Act.* 27. 20, 21. ζωθῆναι οὐ δυνάμεθα *we cannot eſcape* the ſhipwrack, ſo 'twas ſhew'd to ſignifie *Mat.* 24. 22. οὐκ ἂν ἐσώθη πᾶσα σὰρξ, the tribulation was ſo great, that if it had not been ſhorted by God, *no flew had eſcaped, but for the ſake of* ἐκλεκτοι (which (as it was ſhew'd there) denotes the remnant which by Gods promiſe was to be preſerved, and which is all one with ζωζόμενοι *the dayes* were promiſed to *be ſhortned.* So διασώζεσθαι is uſed *Act.* 28. 1. and is ordinarily rendred, *eſcaped.* This being premiſed of the prime importance of the word, the next thing obſervable will be, what hath formerly been mention'd, that in the Prophets there is frequent mention of *a remnant*, κατάλειμμα, that ſhould by the mercy of God be reſcued out of the common calamity, the fatal πανολεθρία of the Jews, that was now at hand; Theſe are ſometimes call'd, *the eſcaping* (*evaſio*) *of the houſe of Iſrael* or *Judah*, or, *the eſcaping that remaineth*, or, *the remnant that is eſcaped*, *Iſa.* 37. 31, 32. In which place he that ſhall weigh it, or compare the tranſlation of the *vulgar Latine*, with *Forerius*'s new one, out of the Hebrew, will find that the *reliquiæ de Hieroſolymis*, *the remnant of Jeruſalem*, & *ſalvatio* (that is, the ζωζόμενοι) *de monte Sion*, *they that are ſaved*, or, *eſcape of mount Sion*, are all one with *evaſio quæ derelicta eſt*, *the eſcaping which is left*, that is, they that eſcape, when others periſh; See *Nehem.* 1. 2. and 3. where he asks εἰ ζωθέντων οἱ καταλειφθέντες, *of the ſaved that are left.* So that ζωζόμενοι is æquipollent to the Hebrew שריד, *reſiduus*, *remnant*, which therefore is rendred by it, *Jer.* 4. 17. and 44. 14. and in other places (parallel to which we read, λείψανον σωζόμενον, *a remainder that eſcapeth*, in *Julian*, * *Or.* 1.) and once by πυρφόρος (not, as the printed copies read it πυρφόρος) *Obad.* 18. which ſignifies, ſaith *Heſychius*, ὁ μόνον διασωθέντα ἐν πολέμῳ, *him that eſcapes alone in warre*, (the πυρφόρος being a † *Vates*, which before the firſt colours carries a firebrand, when the armies are to meet and fight, and hath the priviledge of a Legate or Herald not to be hurt or * violated.) From this acception of the word ζωζόμενοι, *the ſaved*, for that remnant which ſhould eſcape of the Jews out of the common deſtruction and ſlaughter that fell upon that people, call'd ἐκλεκτοι ſometimes (and therefore, ſaith *Theophylact*, ἐκλεκτοι and ζωζόμενοι are all one) ſometimes καταξιωθέντες ἐκφυγεῖν *Luk.* 21. 36. *they that have the honour* or *favour to eſcape*: another acception there is of it for thoſe which ſhould believe in *Chriſt*, receive and embrace him at his coming, and, having done ſo, adhere and cleave faſt unto him. So when *Iſa.* 10. 22. it is prophecied that *the remnant of Iſrael ſhall return*, the *Apoſtle*, *Rom.* 9. 27. applies that place (literally ſpoken of the return from the Babyloniſh captivity) by way of accommodation to their receiving the faith of Chriſt, τὸ καταλειμμα ζωθήσεται, *a remnant ſhall eſcape* out of that Epidemical unbelief, and receive *Chriſt*. Thus *Procopius* underſtood that ζωθήσεται peculiarly of believing in *Chriſt*, *in Iſ.* p. 576. ἐσώθη τὸ κατάλειμμα, ἥ ἀπαρχὴ τοῦ Σωτῆρος οἱ μαθηταὶ, *the firſt fruits of that remnant that eſcaped, was the diſciples of our Saviour.* So *Luk.* 19. 9. the σωτηρία that was come to *Zacchæus* at that time, was repentance, converſion, the σῶσαι τὸ ἀπολωλὸς, *the recovering the ſinner*, or *the publicane*, *to repentance*, ver. 10. So 1 *Cor.* 7. 16. *the believing wifes ſaving her huſband*, is converting him to the faith, And *Rom.* 11. 14. *provoking and ſaving the Jews*, is by emulation bringing them to repent and receive the Faith. And ſo the ζωζόμενοι here ſhall be thoſe, eſpecially the Jews, that believed in *Chriſt* and adhered to him, according to the importance of that *Act.* 11. 17. ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, *that the remnant of men* (that is, of the Jews, oppoſed to the Gentiles after mentioned) *might ſeek the Lord.* To this purpoſe it is that *Ignatius* in his *Epiſtle to Polycarp* bids him πάντας παρακαλεῖν ἵνα σώζωνται *exhort all that they eſcape*, that is, repent and accept the faith, and that * *Procopius* makes δύο τάγματα σωζομένων *two ranks of theſe eſcapers*, the Jews that expected the *Meſſias*, and the Church of the Gentiles, the latter of which having called τὸ ἐξ ἐθνῶν ζωζομένων πλῆθος, *the multitude of them that eſcape of the Gentiles*, he ſtraight interprets by ἐθνῶν συνδρομὴ καλουμένων Χειστιανῶν, *the running together of the nations called Chriſtians.* And then the clear meaning of this uncertain mans queſtion will be this, Whether this doctrine or faith of *Chriſt* ſo contrary to the humour and paſſions of the world, ſhould be able to propagate it ſelf, and prove ſo ſucceſſefull, as to be received by many, or whether it ſhould be contained and incloſed within a narrow pale, that ſo he might either reſiſt *Chriſt* with the many, or have the honour of being one of the few ſingular perſons that received him. And accordingly *Chriſts* anſwer is to put him on that *narrow path that leadeth to life*, that the *few* were likely to *find*, the way of infidelity being ſo broad and beaten though it led

a. Σωζόμενοι.

† ἱερεὺς τὸ ἐπιζώμιον ἀνάπτων, *Schol. In Nax.* συνλιτευτ. β.

* εἰώθασιν οἱ πατρικιοὶ φοινίσσειν. Ib.

* p. 6.

* On *Iſai.* p. 683.

to

to absolute destruction. By this explication of this place will appear also what is meant by the same word, *Act.* 2. 47. where 'tis said that the Lord προσετίθει τοὺς ζωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ, that is, by the grace and power of God there came daily many new converts, penitent, reformed Christians unto the Church. The rise of that interpretation in that place will be best taken from the admonition of S. *Peter.* ver. 40. of that *chap.* in these words, σώθητε ἀπὸ τῆς γενεᾶς σκολιᾶς ταύτης, *be ye saved from this crooked generation*, where the importance of the σώζεσθε is clearly, *getting out, escaping, flying* from that great pertinacy, and obduration of that age against all the miracles of *Christ* and his *Apostles*, crucifying him, and resisting all the powerfull methods of his workings, that is, not being saved eternally (for that would not be matter of exhortation unless as that is a certain consequent of repentance and belief in *Christ*,) but retracting the vitious course that they and others went on in, the μετανοήσατε v. 8. *Repent.* For when S. *Peter* had said *Repent*, 'tis added, that in many other words he admonished them, saying, σώθητε, *be saved* or *escape*, &c. which is an affirmation that *to repent* is the same thing, which in other and more words is *to be saved*, or *escape*, *from that perverse generation*, as in *Simplicius* σωτηρίας ἀρχὴν ἔχοντες, *having the beginning of being saved*, is set to expound a former phrase, οἱ ἀρχόμενοι παιδεύεσθαι, *they that begin to be instructed.* And accordingly in *Zaleucus* in his proœm to his Laws, where νῦν ἔχοντες and σωθησόμενοι are put together as phrases of the same importance, *wise men and such as meant to be safe.* And therefore when it followes that *they that willingly received the word*, that is, that admonition of his, *were baptized*, and that there were 3000 *that day added to the Church*, that certainly is an explication of this phrase προσετίθει ζωζομένους, *he added the saved*, or *reformed Christians.* So that that which was done in such a measure one day, ver. 41. is said farther to be done every day, ver. 47. in some measure, and the ἀσμένως ἀποδεξάμενοι τὸν λόγον *they that willingly entertained the word* there, is but a paraphrase of ζωζόμενοι *the saved* here, which being in the present and not future tense must needs belong to the present condition of men, that is, such penitent forsakers of the wicked perverse age, σωζόμενοι ἀπὸ γενεᾶς σκολιᾶς there, *saved out of the crooked generation*, and in a parallel phrase, ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου, *they that fled from the pollutions of the world*, 2 *Pet.* 2. 20. by which Christians are there expres'd. In this sense we have the word used observably by *Procopius* on *Isa.* 26. σωζομένων τῶν ἐθνῶν Ἰσραὴλ πονηρῷ καὶ ὁμοίῳ ζήλῳ πνεύσαντι Ἕλλησι μᾶλλον ἤπτετο, ἢ ταῦτα βλέπειν σωζόμενα. *When the Gentiles came in to Christ* (not when they were saved or come to heaven, for the Jews could not see that, but) when they forsook their idolatry, and inbraced the Christian faith, and so *escaped out of that perverse generation*, *the Jews were inflamed with envy, and would rather have endured any punishment, then to see the Gentiles thus reform*, and reproach to them their infidelity and impenitence. Thus also will the word be explained 1 *Cor.* 1. 18. and 2 *Cor.* 2. 15. where σωζόμενοι, *the saved*, are believers, they that embrace the Gospel and are opposed to ἀπολλύμενοι, *they that perish*, as to the contrary, those that believ'd not, both there, and 2 *Cor.* 4. 3. where he saith his *Gospel is hid to them*, that is, to those which heard, but believed it not, ἄπιστοι *unbelievers*, v. 4. unless perhaps ἀπολλύμενοι may be thought a higher degree of the same thing, to wit those that for their unbelief are deserted by God, and so blinded that they cannot see, and then proportionably to that, σωζόμενοι may be those penitent believers, endued with a higher degree of grace from heaven. But that ἀπολλύμενοι signifies no more then the unbelieving Jews, that continued in their unbelief (and so by proportion, σωζόμενοι the contrary) may farther appear by an ancient place in * *Clemens*, where προσδοκώμενοι ἀεὶ τοὺς ἀπολλυμένους, *praying for those that perish* (not for them that are already destroyed) notes the prayers in the Easter week, which were offered to God by the Christian Church for the Jews, as appeares by the beginning of the 14. chap. δεῖ πενθεῖν ὑπὲρ αὐτῶν, &c. ὅτι οὐκ ἐπίστευσαν, *We ought to mourn for them, because they have not believed.* All that I shall adde to this, is but the opinion of *Joh. Curterius*, the translator of *Procopius* on *Isaiah*, who meeting oft in that Author with the word σωζόμενοι, *those that are saved*, hath sometimes been forced to render it, *quibus salutis cura est*, *they that have care of salvation*, the matter not bearing any interpretation which had nearer reference to salvation, or decree of salvation, then that expression of his would bear. Out of all that hath been said of this word, the notion of σωζόμενοι will sufficiently be cleared in all the places of the New Testament; and for the notion of the verbe σώζεσθαι we have said enough already to give direction for the understanding it, where ever 'tis to be met with, not alwayes for eternal salvation, but oft for other kinds of escaping, and deliverances out of diseases every where almost in the *Gospels*, out of other dangers, ὡς διὰ πυρός, 1 *Cor.* 3. 15. *as one that escapes out of the fire* (ζημιωθεὶς *losing* much in his passage, but himself escaping) διὰ ὕδατος 1 *Pet.* 3. 20. either *through*, or *from*, *the water*, and μόλις σωθήσεται *scarcely escape*, 1 *Pet.* 4. 18. and ἐν φόβῳ σώζετε, *Jude* 23. *rescue in fear* or *in time of danger, snatching them out of the fire.* All which we shall referre to their several places, see Note on *Rom.* 10. a. and 13. c.

in Epictet. p. 70.

* *Ap. Stob.* p. 280.

p. 327.

* διαταξ. 5. c. 12.

V. 33. *I must walk*] That there is in this verse an *ellipsis* or *defect*, there is little doubt, and what it is will be best judg'd by comparing it with the former verse, or with *Joh.* 5. 17. In the former verse he tells *Herod* that for a time he is about the businesse of his miracles, *curing diseases* and *casting out devils*, and it shall not be in his power to hinder him; though he threaten or design to kill him, v 31. he should not be able to do it, but shortly indeed he should have made an end of his businesse, and then he should be put to death. The time of his *doing miracles*, &c. he there calls *to day* and *to morrow*, as the time of his being *put to death*, the *third day*; and so in this verse he gives him a reason why he should not fear his threates, nor go out of the way, which he was advised to v. 31. because, saith he, δεῖ με σήμερον καὶ αὔριον: There is a necessity in respect of Gods decree, *that to day and to morrow*, that is, for that space before mentioned, *I should cure*, &c. or, as it is *Joh.* 5. 17. ἐργάζεσθαι *work*. (so *Theophylact*, Δεῖ με χρόνον τινὰ παρεσκευάσθαι ἐνταῦθα θαυματουργοῦντα, *I must stay here a while and do miracles*,) and then indeed it is as necessary τῇ ἐχομένῃ *the third day*, or, *the day* immediately *following* or *adjoyning* (see Note on *Mar.* 1. b.) or after my work is done, πορεύεσθαι *to go*, either in that sense, wherein that word is taken c. 22. 22. that is, *to be put to death* (and so 'twill be all one with τελειοῦσθαι which is to *be martyr'd*, as we have τελείωσις ἀθλητῆ in *Nyssen*, and other Christian writers, or else πορεύεσθαι *to go* from thence (as he was advised to do v. 31.) up to *Jerusalem*, that being the place where the judgement of the great *Sanhedrim* was, where (and no where else) the cases of Prophets, which were accused of any great crime, were to be tryed, (see *Cuneus de Repub. Heb.* l. 1. c. 12.) whereupon it follows immediately, *O Jerusalem, Jerusalem!*

c. Δεῖ με σήμερον, &c. καὶ τῇ ἐχομένῃ πορεύεσθαι

V. 34. *Under her wings*] Ἐπισυνάγειν ὑπὸ τὰς πτέρυγας, *to gather under the wings* seems to be a Proverbial phrase among the Jews for gathering and admitting of Proselytes: thus in *Maimonides tit. Isuri bia*, c. 13. speaking of the three wayes of receiving Proselytes, *circumcision, baptisme, sacrifice*, he addes, ובן לדורות, &c. *And in like manner through all ages, as oft as a Gentile would enter into the Covenant and be gathered* תחת כנפי השכינה *under the wings of the divine Majesty,*

d. Ἐπισυνάγειν ὑπὸ τὰς πτέρυγας.

Majesty, and take upon him צול תורה *the yoke of the law*, &c. where the *wings of the divine Majesty* referring to the manner whereby God signified his presence in the Arke, and in the holy of holies, by the *Cherubims* wings that covered the Propitiatory, the being *gathered under his wings* is there set for his entering into the Covenant, and attended with undertaking *the yoke of the Law*, that is, obedience to his Commands, and being his Proselytes; and so here *Christs gathering as a bird under the wings*, is the preaching the New Covenant to them, and calling them all, as Proselytes, to receive it. See Note on 1 *Cor.* 10. a.

Paraphrase.

CHAP. XIV.

a. 1. And being upon an invitation perswaded to go on a Sabbath day, and dine with one of the Pharisees of great quality, a Ruler, or member of one of their Consistories, they themselves that had thus invited him, did insidiously and treacherously watch and observe what he would do, on purpose to take advantage against him, (A thing contrary to all laws of hospitality.)

1. AND it came to passe as he went into the house of one of the a * chief Pharisees to eat bread on the sabbath day, † that they watched him.]

* Rulers which were Pharisees † even they were watching him, αυτοι ησαν παρατηρουμενοι αυτον,

2. And behold, there was a certain man before him which had the dropsie.

3. by way of prevention asked a question of the Doctors of the law and Pharisees that were present, saying, Is the working of a cure on a sick man a thing forbidden, and so unlawfull to be done upon a sabbath day?

3. And Jesus [answering, spake unto the Lawyers and Pharisees, saying, Is it lawfull to heal on the sabbath day?]

4. And they held their peace. And he took *him*, and healed him, and let *him* go.

5. And he said unto them,

5. And he answered them, saying,] Which of you shall have an asse or an oxe fallen into a pit, and will not straightway pull him out on the sabbath day?

6. And they could not answer him again to these things.

7, 8, 9, 10. And being at this feast he observed how desirous those persons (Doctors of the law, and Pharisees, &c.) were, every of them to take place, or have the precedence at the feast, and thereupon knowing their inclinations, he spake this parable to them, which imported how much more honourable it is for a man to set himself below, then above his place, and how certain a way that is to get him honour.

7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them,

8. When thou art bidden of any man to * a wedding, sit not down in the highest room, lest a more honourable man then thou be bidden of him.

* a marriage-feast, γαμους, see Mat. 9. c. & 22. a.

9. And he that bad thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest room.

10. But when thou art bidden go and sit down in the lowest room, that when he that bad thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have * worship in the presence of them that sit at meat with thee.]

* honour, glory, δοξα

11. For humility is the onely thing that is valued, or commended, or thought fit to be rewarded either by God or man.

11. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.]

12. Let not thy intertainments be of those which can, or are likely to entertain thee again, or to whom thou hast obligations of affinity, &c. for this is but a worthlesse way of hospitality, in which there is nothing commendable or thank-worthy.

12. Then said he also to him that bad him, [When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours, lest they also bid thee again, and a recompense be made thee.]

13, 14. The onely commendable way, and that which it will be reasonable for God to reward is, the entertaining of those that want, and who are not likely to make thee any return, for this God will be thy debter, and pay thee at the day of judgement, and there can be no such advantage to thee as that.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blinde,

14. And thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just.]

15. Upon this occasion one repeated that known saying among the Rabbines, Blessed, &c. that is, 'tis certainly a much happyer thing to be feasted by God in his kingdom, then by any man on earth, and therefore that is most true which was said v. 14. that 'tis more advantageous to any man to entertain the poor then any else.

15. And when one of them that sate at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.]

16, 17, 18, &c. To this Christ replied by a parable intimating the truth of what that person last had said, but withall, telling them that this celestiall feast, everlasting reward was that, that they had oft been invited to, and the generality of the Jews neglected to make use of the invitation, preferring their own designes of worldly advantages before it, thereby provoking God extremely. And therefore the heathen, and sinners, and mean persons of the world were fain to be taken in, nay importunately woo'd to come to that feast, in stead of them; and those that were the principally designed guests to be utterly rejected.

16. Then said he unto him, a certain man made a great supper, and bad many,

17. And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready.

b. 18. And they all * [b] with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

* presently

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came and shewed his Lord these things. Then the Master of the house being angry, said to his servants, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done, as thou hast commanded, and yet there is room.

23. And the Lord said unto the servant, Go out into the high-wayes and hedges, and compell them to come in, that my house may be filled.

24. For I say unto you, that none of those men that were bidden shall tast of my supper.]

25. And

25. And there went great multitudes with him, and he turned, and ſaid unto them,

26. If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.]

26. If any man offer to undertake my diſcipleſhip, and doth not preferre me before all others that are neareſt to him, yea and before his own life too, Mat 10. 37. he is not for my turn; And my ſervice being ſo ſure to bring perſecutions along with it, will not be for his.

27. And whoſoever doth not bear his croſſe and come after me, cannot be my diſciple.]

27. And whoſoever doth not come to me with a preparation of mind to ſuffer any thing rather then part with me, is not fit for the turn.

28. For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have *ſufficient* to finiſh *it*?

29. Leſt haply after he hath laid the foundation, and is not able to finiſh *it* all that behold *it* begin to mock him,

30. Saying, This man began to build, and was not able to finiſh.]

28, 29, 30. For as he that ſets on building, and hath not a ſtock to hold out, leaves his work imperfect, and becomes ridiculous;

31. Or what king going to make warre againſt another king, ſitteth not down firſt and conſulteth, whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32. Or elſe, while the other is yet a great way off, he ſendeth an embaſſage and deſireth conditions of peace.]

31, 32. Or as he that deſignes a battail or a warre, and and is not provided with all neceſſaries to goe thorough with it, had better never engage, or being engaged ſhould preſently think of treating and compounding the matter,

33. So likewiſe whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.]

33. So he that undertakes to be a Chriſtian, muſt reſolve to renounce all that is moſt pretious to him in this world, or elſe he will not be able to hold out, and ſo had better never pretend to that profeſſion.

34. Salt is good, but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?]

34. A Chriſtian is the ſalt of the earth (Mat. 5. 13.) of infinite uſe and benefit to all with whom he converſeth, being an example of purity and other virtues whereof Chriſtianity is made up; But if he ſhall faile in the exerciſe of theſe, prove earthy, heavy, and inſipid, without any active ſtirring quality, like to thoſe bodyes, whoſe ſalt is drawn from them, he is utterly deſtroyed, and periſhed.

35. It is neither fit for the [c] * land, nor yet for the dunghill, *but* men caſt it out. He that hath ears to hear, let him heare.]

* earth

35. The unhappy remainder is uſeleſs beyond the moſt noiſome excrement, or putrid carcaſs. It is not fit or uſeful (as ſome things are) to enrich the ground, no nor to mix with other things, which being corrupted from their primary uſe, are yet good for that (and ſo are kept, though in a mean place, for that uſe) 'tis neither at preſent, nor for the future by long digeſtion, or farther putrefaction capable of being good manure or compoſt for the earth, but is utterly unprofitable, and generally dealt with as ſuch, caſt out without any reſpect into thoſe places where men would have nothing grow, apt only to convert a good ſoile into a deſert. Let every diſciple, every Chriſtian, deſigned by Chriſt to be the ſalt of the earth, lay this to heart, for he is neerly concerned in it. c.

Annotations on Chap. XIV.

a. V. 1. *Chiefe Phariſees*] What is meant by *Rulers* ſimply, *Rulers of the people*, and *Rulers of the ſynagogues*, hath been formerly ſhewed, Note on *Mar.* 5. c. and on *Mat.* 9. g, viz. that the Rulers ſimply were the Judges in their leſſer Conſiſtories, in particular cities, or, when the Context belonging to *Jeruſalem* ſo enforceth it, thoſe of the great *Sanhedrim* at *Jeruſalem*. Now the *Phariſees* which are ſo oft mentioned in the Goſpel, were a particular ſect in their religion, αἵρεσις, ſaith S. *Paul*, who was one of them, and that an improvement of the חסדים or *Haſidæi* (as they were ἐκουσαζόμενοι τῷ νόμῳ 1 *Mac.* 2. 42. *thoſe that voluntarily performed ſome things, which the Law required not*, and were contrary to the *Karæi* or *Scripturarii*, who were for that only which was commanded by law) forming thoſe things into doctrines or precepts, and obliging all to the performance of them, which the *Haſidæi* performed as free-will offerings, and ſo divided themſelves from the reſt of the profane world (which did not as they did) nay from the *Haſidæi* themſelves (who performed as much as they, but did not think themſelves or others obliged by law to doe ſo,) and therefore were call'd פרושים *Phariſees*, ἀφωρισμένοι *ſeparate* or *divided* from other men, and by S. *Paul* ἀκριβεστάτη αἵρεσις, *a ſect* that required the *moſt exact* performances of any. By this it appears that theſe were not any order or ſort of men ſetled by law, which had ἄρχοντες or *rulers* over them, but only a ſect, of which ſome of all orders of men were, and indeed a prevailing ſect, taken up by moſt of the chief men of the nation, the Elders in the great councel or *Sanhedrim* in *Jeruſalem*, and the Rulers in the Conſiſtories in other cities, which therefore are call'd ἄρχοντες Φαρισαίων *Rulers*, and thoſe *rulers Phariſees*, one of whom is here ſpoken of and ſtyled τὶς τῶν ἀρχόντων τῶν Φαρισαίων, *one of the rulers that were Phariſees*.

Ἀρχόντων τῶν Φαρισαίων

Φαρισαίος

b. V. 18. *With one conſent*] Ἀπὸ μιᾶς is all one with the Syriack adverb מן מחדא anſwering the Greek ἀπὸ *from*, and חדא being of the feminine numeral which is μιᾶς *one*. And there is little queſtion but S. *Luke* ſo rendred that Syriack word. Now מחדא clearly ſignifies ἐξαχρῆμα, εὐθέως *preſently*, and to ἐξ ἀυτῆς, (which is all one literally with this phraſe) and conſequently 'tis beſt rendred *preſently*. See our learned Mr. *Fuller* in his *Miſcellanies*.

Ἀπὸ μιᾶς

c. V. 35. *Land*] The meaning of εἰς γῆν here will be gueſs'd, firſt by that ſaying of *Mat.* 5. 13. *You are the Salt of the earth*, that is, the perſons by whom the whole world of men muſt be ſeaſoned; and 2ly, by the uſe of the word ἡ γῆ *the earth*, or *the land* ordinarily for the men, the inhabitants of the earth, as 1 *Sam.* 27. 9. τύπτει τὴν γῆν, *ſmiting the earth*, and the like very often. From whence 'tis eaſie to conclude, that for the ſalt to be uſefull, or fit εἰς γῆν, *for the earth*, is to be proper for the uſe of men, and if by its illneſſe it ceaſe to be ſo, 'tis of all other things the moſt unprofitable, for whereas other things being not fit for men, may yet be fit for the dunghill, ſalt by its naturall impropriety is debarr'd even from that moſt inferior degree of profitableneſſe. But perhaps, and indeed moſt probably, γῆ here may, in the husbandmans notion, ſignify *land* whether paſture, meadow, or tillage, all which are improved by manure. So is γῆ uſed *Heb.* 6. 7. Now two ſorts of manure there are; Some things have a peculiar propriety to the enriching of ground, and are uſed alone, without mixture of any thing elſe with them, as to ſome ground,

c. εἰς τὴν

ground, marle, lime, &c. Some things having not this propriety in any speciall manner, yet being in mixture with those that have, are fit for this turne, and of such generally our *mixum's* or *composts* are made, wherein all kind of dung being one speciall ingredient, that *mixum* may well be the thing, that is here expres'd by κοπρία or *dungbill*, whither, as is here intimated, many other things are cast, as well as dung. Now *salt*, which is very good for domestick uses, when that loses its virtue, when 'tis *corrupted*, μωρανθῇ, and so is no longer good for those uses, 'tis likewise good for nothing else. Other things, when they are corrupted, do but change their use; dung it self, in the utmost degree of putrefaction, is good for enriching of land, but *salt corrupted*, quite unlike other putrid things, is not good singly by it self to be laid on any sort of land, no nor in mixture, or compost with any thing else, no not with dung, which is most usefull. And this is the state of a putrid disciple, a corrupt Christian, he doth hurt whersoever he is, but no kind of good, and therefore as a *wicked*, and not onely *unprofitable servant* (or as ἀχρεῖος *unprofitable* is the worst character that can be) ἔξω βάλλεται, *he is cast out*, as here the *unsavory salt*, as ἀδόκιμος *rejectaneous*, or *reprobate*, whereas the good Christian is elect, precious, a good and faithfull servant, very profitable to his Masters use, and honour, and the advantage of other men. In this expression of our Saviours of *salts loosing its savour*, one thing farther may deserve to be added from the Chymists doctrine of salt. For it is certain that salt, if we speake strictly, is not capable of being made insipid, nothing in nature being able so to worke upon that fix'd incorruptible principle. It is therefore necessary that in this place by *salt loosing its savour*, we understand a mix'd body, wherein salt abounds, (so in our vulgar dialects, especially in Hebrew, מלח is the common name of *salt* and *salt-bodyes*, and is indifferently rendred by ἅλυκος and ἅλας) and then tis most true, that *salt* may *loose its savour*, that is, that in such a body the salt may be either removed, and drain'd forth, and then the body will be really insipid, or buryed in a mass of other prevailing elements, and then to us it will appeare insipid, and be justly said to have *lost its savour*. And on these terms our *Saviours* parable exactly corresponds with the process of nature in all mix'd bodyes; For when in their dissolution, their spirit, Phlegme, and Sulphur are called forth, the remainder yet is, in several cases, reducible into the ancient forme, and when it is not, yet it is usefull to many and those noble purposes, at least it is helpfull to the ground, to make it fertile. Thus corrupted fruits and plants, the excrements and carcasses of living creatures, thus lime, and ashes, and burnt land are profitably used in tillage, some immediately applyed, others after digestion and being putrifyed. But if at last the salt be draind out of these, or any other bodyes, what is left is an useless elemental earth, in the Chymists language a *Caput mortuum* or *terra damnata*, and is not fit for the land to be immediately laid upon it, nor yet for the dunghill or *mixum*, there to be rotted a while, and then made use of, but possibly good for walkes or allies, where we would have nothing grow, there to be *trodden under foot of men*, as it followes in the text. Accordingly in the Primitive discipline the χειμαζόμενοι and ὑποπίπτοντες did cast themselves at the feet of the pious Christians, as meriting to be trampled on by them, and calling to all that enter the *Church* to tread on them as unsavory salt. If to this it be objected that by this way of interpretation, ἅλας salt in the second place shall be taken for the salt body, or that which hath salt in it, whereas in the first place it signifies salt it self, the answer will be obvious, by reflecting on the parable of salt, *Mat.* 5. to which is immediately subjoyned, *Ye are the light of the world*, and to that is added, not *Do you shine*, but *let your light so shine* &c. Where as Christians are first named light it self, and then luminous bodyes, so both there and here Christians are first resembled to salt it self, and then immediately to salt bodies, or things which have salt in them, and so still this is an agreeable interpretation.

Paraphrase.

CHAP. XV.

1. heathens in great multitudes

1. THEN drew neer unto him all the Publicans and [sinners] for to heare him.

2. And the Pharisees and Scribes murmured, saying, This man * receiveth sinners, and eateth with them. * admitteth προσδέχεται

3. And he spake this parable unto them, saying,

4. What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wildernesse, and goe after that which is lost untill he find it?

Mat. 18. 12.

5. he brings it home with great care, and some pains to him, yet

5. And when he hath found *it*, he [layeth *it* on his shoulders] rejoycing.

6. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7. God in the sight of his angels shall rejoice, (and expresse that joy) at the returning

2.

7. I say unto you, that likewise [joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no [a] repentance.]

and repenting and change of one heathen or sinfull Atheisticall liver, more then at the daily virtuous performances of those which have never been ingaged in a vicious course, and so though they have, and want sorrow (and wishing it were otherwise) for their frequent slips and failings and infirmities, and withall a diligence, and vigilance, and greater industry and study for the future to grow in piety, and strength of grace, yet having alwaies continued in a virtuous course, these need not that change of mind which belongs to others, and is properly called by that title of Repentance.

8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9. And when she hath found *it*, she calls *her* friends and *her* neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.

10. After the same proportion it is that God expresseth joy in the sight of his angels upon the reducing of one indulgent sinner to good life.

10. Likewise, I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth.]

11. To which purpose he made use of this other parable by way of story,

11. And he said,] A certain man had two sonnes.

12. And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* * living. * estate τὸν βίον.

13. And

13. And not many daies after the younger son gathered all together, and took his journey into a farre countrey, and there † wasted his substance with riotous living.

† spent, scattered, διεσκόρπισεν.

14. And when he had spent all, there * arose a mighty famine in that land, and he began to be in want.

* was ἤρξατο

15. And he went and † joyned himself to a citizen of that countrey, and he sent him into the fields to feed swine.]

† fastned himself, ἐκολλήθη

15. And being in that distress he pinn'd himself upon one of the inhabitants of that region, being content to be entertain'd by him upon any conditions, never so hard, and he hired him, and set him to feed his swine in the fields, allowing him little food, but what was allow'd the swine.

16. And he would fain have filled his belly with the * [b] husks that the swine did eat: and no man gave unto him.]

* fruit of the Carobe tree

16. And he would have been glad to have fill'd his belly with Ægyptian figs, a course unwholsome fruit, that swine fed on among them, and he could not get enough of them.

b.

17. And * when he came to himself, he said, How many hired servants of my fathers have bread enough, and to spare, and I perish with hunger?]

* or, he came and said to himself, see note on Mar. 2. a.

17. And meditating with himself, he remembred the plenty that his fathers servants had, (or, being reduced to some sense and consideration by this distresse, he thus said within himself) The meanest of a multitude of my fathers servants feed very plentifully, and I am ready to sterve for want of the meanest food.

18. I will arise and goe to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son, Make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck and kissed him.

21. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.

22. But the Father said to his servants, [Bring forth the best robe] and put *it* on him, and put a ring on his hand, and shooes on *his* feet.

22. Use him with all the expressions of respect & kindnesse which are possible, bring the best garment that is in the wardrobe,

23. And bring hither the fatted calf, and kill *it*; and let us eat and be merry.

24. For this my son was [c] dead, and is alive again:] he was lost and is found. And they began to be merry.

24. For this return of a prodigall, so desperately lost, I look upon, as if he were risen from the dead, because

c.

25. Now his elder son] was in the field, and as he came and drew nigh to the house, he heard musick and dancing.

25. Now that son of his that had alwaies continued with him, and followed his businesse and observed him diligently, (parallel to whom is the just person that never run the prodigals course, and so needs no repentance)

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, [because he hath received him safe and sound.]

27. to celebrate his safe returne with a time of feasting,

28. And he was angry, and would not goe in: therefore came his father out and intreated him.

29. And he answering said to *his* father, Loe, these many years I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends.

30. But assoon as this thy son was come, which hath [devoured thy living] with harlots, thou hast killed for him the fatted calf.

30. spent all that portion which thou gavest him

31. And he said unto him, Son thou art ever with me, and all that I have is thine.

32. * It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.]

* But it &c. Εὐφρανθῆναι δὲ

32. But for the return of this thy brother from that riotous course which is as wonderfull a work, and as considerable a blessing, as if he had been raised from the dead, it is all reason that we should expresse an extraordinary joy, in an extraordinary manner.

Annotations on Chap. XV.

a. Μὴ ἔχοντας χρείαν εἰς μετάνοιαν.

V. 7. *Repentance*] The difference of μετάνοια *change of mind* from λύπη *grief*, or *sorrow*, for sinne, or dislike of what a man hath done, is sufficiently known, and as it hath place in many other passages, so eminently in this. For as he that lives a Godly life, may and doth often fall into such sinnes as deserve his sorrow and displeasure at himself, and so cannot be said not to want that sorrow, so it is certain that that man continuing all his life so, without any eminent fall into wilfull sinne, may be said not to need that μετάνοια that *change*, which here is spoken of, and is required to the bringing home of a lost sheep, a prodigall to his fathers house. So *he that was wash'd already had no need*, saith *Christ*, *save to wash his feet, but is clean every whit*, *Joh.* 13. 10.

b. Κεράτια

V. 16. *Huskes*] The Κεράτια which are here set down as the food of Swine, are the fruit of the *Carobe*, or *arbor Ceratonia* (which the Syriack translation reads accordingly חרובא) mentioned by *Dioscorides* l. 1. and *Galen* l. 7. *de Simpl. Med. fac.* who calls the tree it self κερατωνία, and that, saith *Hesychius*, is an *Ægyptian fig*, Κερατωνία, συκῆ Αἰγύπτιος. This fruit *Gorrhæus* thus describes, that 'tis of the length of a mans finger, forked, about the breadth of a thumb, very sweet, but hard of concoction, and of an ill juice, which is agreeable to what is affirm'd of it by *Pliny* l. 15. c. 24. who adds that the rind of it is the part that is eaten, and thereupon c. 28. *In siliquis quod manditur, quid nisi lignum est? that part of it which is eaten is the wood.* Whence it is that *Siliqua* the Latine word for that fruit, comes also to signifie the *huske* or *rind* of any kind of fruit, which is the reason, I suppose, why the word is ordinarily rendred *husks*, though the Latine *siliqua* doe not alwaies signifie so. Of this fruit *Dioscorides* saith, that χλωρὰ λαμβανόμενα κακοσόμαχα τυγχάνει, καὶ κοιλίας διαλυτικά, *If they be taken green, they are very ill for the stomach, and are apt to breed looseness*, ξηρανθέντα δὲ ἧττον κοιλίαν ἐυστομαχώτερα ὄντα

ἡ δὲ ῥιφθεῖσα, *being dried they are medicinall for a looſneſſe and are diureticall.* The uſe of them green was probably that which belongs to this place, where the Swine are ſaid to feed on them, as they were wont to be allowed to doe on thoſe other fruits, which were good for nothing elſe. This fruit, ſaith *Pliny*, was ordinary among the *Ægyptians*, agreeing therein with *Heſychius*, to which perhaps that part of the Parable referres v. 13. where the prodigall is ſaid ἀπεδήμησε μακρὰν εἰς χώραν, *to have travailed afarre off to a region*, though it be not named: For that it cannot referre to ſome countrey in *Judæa* may ſeem, both becauſe there is no mention of that fruit in *Judæa*, and becauſe feeding of ſwine was againſt the laws of the *Jewes* (for as to that mention of *heards of ſwine* among the *Gadarens*, all that can be concluded thence is this, that Gentiles then inhabited there, and ſo *Joſephus* diſtinctly numbers *Gadara* among the ἑλληνίδες πόλεις which *Pompey* took away from the Jewes) and thirdly becauſe 'tis ſaid that ἀπεδήμησε μακρὰν, *he travailed a great way off.*

I. 15. c. 28.

Μακρὰν εἰς χώραν.

c. Νεκρὸς

V. 24. *Dead*] The Scripture-notion of the word Νεκρὸς *dead* may be learn'd from hence, to ſignifie one that is deſperately engaged in a wicked courſe. Thus thoſe that were carried into captivity, and deſpair'd of returne, are call'd *dead bones*, *Ezec.* 37. 3. and the reducing of them is ſaid to be the bringing them out of *their graves*, v. 12. So the ſtate of *Abrahams* body, and *Sarahs* womb, in reſpect of having hopes of a poſterity, is call'd *deadneſſe*, *Rom.* 4. 19. noting deſperation of children, and no more; So the ſtate of unchriſtian living is call'd *death*, 1 *Joh.* 3. 14. And they that lived in a Gentile courſe are ſaid to be *dead in treſpaſſes and ſinnes*, *Epheſ.* 2. 1. (ſee *Rom.* 4. 17.) So 1 *Tim.* 5. 6. *She that lives in pleaſure is dead, while ſhe lives.* So the *Jewes* have a ſaying, *Ill men while they live are ſaid to be dead.* And ſo the *ancient Arabs*, *Not he that is at reſt is dead, but the living dead man he is truly dead*: and all this no otherwiſe, then according to the ordinary notion of *Pythagoras*, who for any that had forſaken his ſchool, that is, refuſed to live according to his rules of Philoſophy, had a κενοτάφιον, *an empty coffin* ſet in his place, to ſignifie him to be morally dead. Accordingly reformation or recovery to good life, is call'd *a riſing from the dead*, *reviving*, being *quickned*, *paſſing to life*, in theſe and other places, and ſignifies no more by all theſe expreſſions but only repentance from dead works, or renovation.

Paraphraſe.

CHAP. XVI.

1. unthriftily laviſht out that eſtate, which was entruſted to him to manage, and improve.

1. AND he ſaid unto his diſciples, There was a certain rich man which had a ſteward, and the ſame was accuſed unto him that he had [waſted his goods.]

2. And he called him and ſaid unto him, How is it, that I heare this of thee? Give an account of thy ſtewardſhip, for thou mayſt be no longer ſteward.

3. Having not been brought up to it, I am not able to earn my living by my labour, and ſo there is no way of ſubſiſtence imaginable for me, but to beg, and that is a ſhame for me.

3. Then the ſteward ſaid within himſelf, What ſhall I doe? for my Lord taketh away from me the ſtewardſhip, [I cannot dig, to beg I am aſhamed.]

4. I may be entertained by my maſters debtors.

4. I am reſolved what to doe, that when I am put out of my ſtewardſhip, [they may receive me into their houſes.]

5. So he called every one of his Lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my Lord?

6. bathes (veſſels containing neer 10. gallons a piece) of oyl.

6. And he ſaid, An hundred [meaſures of oyle,] And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

7. Then ſaid he to another, And how much oweſt thou? And he ſaid, an hundred meaſures of wheat, And he ſaid unto him, Take thy bill and write fourſcore.

8. the Steward that deceived his Maſter, or, the officer to whom theſe fading things, the riches of this world, were intruſted: For wordly men are more provident and dextrous to make proviſion for themſelves for the time to come, for the remainder of their life, then pious men are to provide for their eternall futurity.

a.

8. And the Lord commended [the * [a] unjuſt ſteward, becauſe he had done wiſely: For the children of this world are † in their generation wiſer then the children of light.]

* falſe, or unfaithfull

† more prudent for their own generation then, φρονιμώτεροι εἰς τὰς γενεὰς τὰς ἑαυτῶν ὑπὲρ.

9. Accordingly I adviſe you to make proviſion for your ſelves, by ſo uſing the fading wealth which is intruſted to you here, that when theſe tranſitory comforts forſake you, you may be received into heaven.

b.

9 And I ſay unto you, make to your ſelves friends * of the Mammon of unrighteouſneſſe, that when ye fail [b] they may receive you into everlaſting habitations.]

* with the falſe Mammon, ſee note a.

10. He that is a faithfull ſteward of Gods in a right uſe of the riches of this world, will be ſo in grace, which is more precious, and he that doth not make uſe of his wealth, ſo as is moſt agreeable to Gods deſigne of truſt, that is, gaining a richer crown for our ſelves hereafter, by diſpenſing it to them that want it here, that man as long as he continues ſuch, will never make that uſe of grace, that he ought to doe.

10. He that is faithfull in that which is leaſt, is faithfull alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much.]

11. If therefore you have not made that uſe you ought of the fading riches of this world, who will intruſt to you that which is more precious?

11. If therefore ye have not been faithfull in the * unrighteous Mammon, who will commit to your truſt the true *riches*?]

* falſe ἀδικου, ſee note a.

c.

12. And if you have not made that uſe you ought of your worldly wealth, which is only intruſted to you for a time, as unto Stewards, and paſſes from one owner to another, What hope is there that God will give you thoſe heavenly riches, which will alwaies continue to you, and become your propriety, which you may enjoy to all eternity?

12. And if ye have not been faithfull in that which is * [c] another mans, who ſhall give you that which is your own?]

* another's, who

13. Here are put together by S. Luke many ſpeeches of Chriſt, v. 13, 16, 17, 18. delivered by him in the Sermon on the Mount, and at other times, as firſt, that

13. No ſervant] can ſerve two maſters, for either he will hate the one and love the other, or elſe he will * hold to the one, and deſpiſe the other: ye cannot ſerve God and Mammon.

* aſſiſt, or retain, ſee note on Mat. 6. m.

No ſervant

14. And the Phariſees alſo who were covetous, heard all theſe things, and they derided him.

15. And

15. And he ſaid unto them, Ye are they which juſtifie your ſelves before men, but God knoweth your hearts, for that which is highly eſteemed amongſt men, is abomination in the ſight of God.]

15. You never can think fit to acknowledge your ſelves guilty of Covetouſneſſe or any other fault, and are by men valued as the moſt ſanctified perſons, and that is all that you are ſollicitous for, But God ſees the depth of your hearts, and therefore deteſts and abominates you, who among men are ſo highly valued.

16. The law and the prophets *were* untill John; ſince that time the kingdome of God is preached, and [every man preſſeth] into it.

16. the very Gentiles themſelves (ſee Mat. 11. 12.) preſſe

17. * And it is eaſier] for heaven and earth to paſſe then one title of the law to faile.

17. Which you are not to look on as any deſigne that

* But ſo

the Law, and Prophets, the ſubſtantiall parts of the Jewiſh religion, ſhould be aboliſhed, or any carnal liberty brought in, inſtead of it by Chriſtianity: that ſhall never be. See note on Mat. 5. g.

18. Whoſoever putteth away his wife and marieth another, committeth adultery: and whoſoever marieth her that is put away from *her* husband, committeth adultery.

18. Mat. 5. 32.

* ſilk *Βύσσον* 19. There was] d a certain rich man which was clothed in purple, and * fine linen, and fared ſumptuouſly every day.

19. And by way of parable Chriſt told them, there was d.

20. And there was a certain begger named Lazarus, which was laid at his gate, full of ſores,

21. And deſiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his ſores.

22. And it came to paſſe that the begger died, and was carried by the angels [into Abrahams boſome:] the rich man alſo died and was buried.

22. into heaven to be placed next to Abraham the father of the faithfull (Mat. 8. g.)

* hades *ᾅδης* 23. And in * hell he lift up his eyes being in torments, and ſeeth Abraham afarre off, and Lazarus in his boſome.]

23. And being dead and in a place of tormenting flames,

he beholds Abraham in a place of joy, and the poor Lazarus placed next to him. See note on Mat. 8. g.

24. And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25. But Abraham ſaid, Son, remember, that thou in thy life time receiveds̄t e thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.]

25. And Abraham with all * mildneſs and gentleneſs, and compaſſion, without any reproaching or reviling ſaid unto him, All that I can in this thy ſad condition impart to thee, is only to tell thee what thou art now to expect, and to mind thee of the reaſonableneſs of it; For all thy portion of abundance, and proſperity, and eaſe, and felicity, without intermixture of afflictions, thou haſt already enjoyed, and ſpent upon thy ſelf, in thy life time, without imparting them to any other though in neverſomuch want of thy relief; and on the other ſide Lazarus hath had all his portion of afflictions already, And now 'tis but juſt, that he ſhould have his bliſſe, and you your torment without any allay or mixture. e. *οὐκ εἶπεν, ἀπαιδευσίαν ἢ ἀγνωμοσύνην &c. ἀλλὰ τὸ τέλειον, ἀσύγκρατον, ἀμιγὲς βασάνων.* This see p. 808. C.

26. And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſſe from hence to you, cannot; neither can they paſſe to us, that *would come* from thence.]

26. But beſide, there is an irreverſible decree paſs'd upon you, and all ſuch, and 'tis not poſſible for all the ſaints in heaven to yeild, or obtain any releaſe for you, or for you to get releaſe one minute out of that ſtate.

27. Then he ſaid, I pray thee therefore, Father, that thou wouldſt ſend him to my fathers houſe,

28. For I have five brethren, that he may [teſtifie] unto them, leſt they alſo come into this place of torment.

28. give an account of my condition, and with it, ſome ſeaſonable needful exhortation.

29. Abraham ſaith unto him, They have Moſes and the Prophets, let them hear them.

30. And he ſaid, Nay, father Abraham: [but if one went unto them from the dead, they will repent.]

30. though they are not moved with the hearing Gods law, and denunciation of the Prophets, being ſo familiar with them, yet a meſſenger from the dead, which ſhall teſtifie his owne ſight or knowledge, may probably work upon them to believe what he ſaith, and to be warned and reformed by it.

31. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded though one roſe from the dead.]

31. But Abraham anſwered him with a quite contrary affirmation, That they which by the knowledge of their duty, delivered by Moſes and the denunciations of the Prophets, are not wrought on, or brought to obedience or amendment of life, would not in any probability be wrought on by a narration of one that came to them from the dead, There being more reaſon to perſwade any rationall man, that the Scriptures are true, and worth our heeding, or (that being ſuppoſed as among the Jews it was) that upon that one motive delivered in them, he ſhould reform and amend his life, then there would be to truſt or believe him that ſhould bring a meſſage from the dead to any man on the earth, and to forſake an habit of ſinne upon that motive.

Annotations on Chap. XVI.

2. *Αδικία.*

V. 8. *Unjuſt ſteward*] What is meant by *ἀδικία unrighteouſneſſe* in the 8. v. may be conjectured by the uſe of the ſame word v. 9. and the meaning of both, I conceive it to be fetch'd from ſome obſervations in the Hebrew tongue, as firſt that *δίκαιος juſt*, and *ἀληθὴς true*, are taken in the ſame ſenſe by the ſacred writers (& therefore *Heſychius* explaines *ἀληθὴς true* diſtinctly by *δίκαιος juſt*) that אמת is rendred by the *Septuagint* δικαιοσύνη *juſtice*, *Gen.* 24. 49. and *Iſa.* 38. 19. and conſequently that *ἄδικος unjuſt* and *ἀληθινὸς true*, are directly oppoſite one to another. Thus they are ſet in this place v. 11. (and *Job.* 7. 18. *ἀληθὴς* is expreſs'd by *οὐκ ἔστιν ἀδικία ἐν αὐτῷ, there is no unrighteouſneſſe*, that is, falſneſſe *in him*) and therefore muſt be reſolved to ſignifie (both of them) in a notion wherein they are thus contrary one to another. And ſo indeed *ἄδικον unjuſt*, and *δόλιον deceitfull*, appeare to be all one by comparing *Mal.* 2. 6. *ἀδικία οὐκ εὑρέθη iniquity was not found in his lips*, with 1 *Pet.* 2. 22. *οὐκ εὑρέθη δόλος guile was not found in his lips.* In this notion *δίκαιος* ſeems

to be uſed, 1 *Cor.* 15. 34. ἐκνήψατε δικαίως, *awake truly*, or *perfectly* (in oppoſition to hypocriticall unſincere reformation,) explained by the not-ſinning that followes. Now what is meant by ἀληθινὸν μαμωνᾶ v. 11. is cleare, that *true*, *perfect*, *valuable*, *durable riches*, which is infinitely to be preferred before all the riches of this world (as ἀληθῶς βρῶσις, *truly food*, *Joh.* 6. 55. is ſuch food as will make him immortall that feeds on it, in oppoſition to the *manna*, which *they that fed on*, *dyed*) that is, either the reward and bliſſe in heaven only, or grace here (as preparative to that) together with that hereafter. Conſequently μαμωνᾶ ἄδικον oppoſite to that muſt ſignifie this inferiour, vain, ſuperfluous (as *Phavorinus* took it, μαμωνᾶς, ὁ ἄδικος ἢ ὑπὲρ χρείαν πλοῦτος) *tranſitory*, *falſe wealth*, ſo unvaluable in compariſon of that other, called by the *Rabbins* (juſt in that ſtyle) ממון שקר *the vain*, or *falſe*, *mammon*, which they joyne with הון לעולם *the riches of this world*, which is ſo ſcandalouſly vain and falſe and unfit to be truſted on, that הון *the Plenty* or *riches* of this world (which is oft by the *Targũ* rendred ממון *mamon*) is *Prov.* 10. 2. by them rendred שקראי *a lye*. And then the ſame, no doubt, is the meaning of that other phraſe, varyed from this only in the form, by a moſt ordinary Hebraiſme, μαμωνᾶ ἀδικίας, *mammon of injuſtice*, or *falſeneſſe*, and an example of it we have (from whence the phraſe ſeems to be tranſcribed) in the *Targum* alſo, *Iſa.* 33. 15. *he ſeparates himſelf* מממון רשקר *from the mammon of iniquity*, or *the falſe riches*, and ממון רשקר *the mammon of falſeneſſe*, *Ezech.* 22. 27. Having found now the meaning of ἄδικον, and ἀδικία, v. 11. and 9. it will not be hard to reſolve what is the meaning of the οἰκονόμος ἀδικίας *ſteward of falſeneſſe* alſo, either ſo as may be proportionable to this notion of it, maintained throughout this parable, for thoſe tranſitory falſe riches, called by the *Targum* (as was ſaid) שקראי, *falſeneſſe*, that is, ἀδικία, and then it will ſignifie the diſpenſer of this inconſtant, tranſitory, falſe riches of this world. Or elſe as it muſt, by that ordinary Hebraiſme, ſignifie οἰκονόμος ἄδικος, *a falſe*, *unjuſt ſteward*, as κριτὴς ἀδικίας, *an unjuſt Judge* c. 18. 6. but ſo, not as to commend his falſeneſſe, but only his prudence, in making uſe of that wealth, which was put into his hands (be that called τὸ ἀπέχοντα v. 1. or ἀδικία here, or μαμωνᾶ ἀδικίας v. 9. or ἄδικον v. 11.) ſo, as might give him a ſubſiſtence after, when his office was taken from him, and ſo the οἰκονόμος ἀδικίας *the ſteward of falſeneſſe*, that is the falſe ſteward, will be as perfectly all one with υἱοὶ τοῦ αἰῶνος τούτου, the *children of this world*, i. e. worldly men, following in this verſe, as the ממון שקר or רשקר, *the falſe riches* or *the riches of falſeneſſe*, with the הון לעולם, *the wealth of this world*, or *worldly wealth*, as even now was ſaid. As for the mention of ἄδικος *unjuſt* in the ſecond part or application of the Parable v. 10. which is there oppoſed to πιστὸς *faithfull*, that doth not refer to the deceitfullneſſe of the ſteward in the Parable in cheating his maſter, but to the rich man, in the counter part, his not making uſe of thoſe poſſeſſions intruſted to him, to that advantage of his own ſoul to which they might have been improved. In which reſpect, he that doth like the ſteward in the Parable, makes ſuch prudent proviſion for himſelf, is not ἄδικος *falſe*, but πιστὸς *faithfull*, making a gainfull uſe of that which was committed to his truſt, which is there called being *faithfull in a little*, and is the very Chriſtian virtue commended to us in that Parable, the making us friends with our riches; ſo that ἄδικος there alſo ſignifies *falſe*, viz. to that truſt put into their hands, in not making what advantage they might of it. And laſtly for that paſſage v. 12. εἰ ἐν ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, *if you have not been faithfull in that which is anothers*, it is not ſo to be taken as if the rich mans gaining by the truſt committed to him, after the manner of the deceitfull ſteward, were thereby accuſed; for on the other ſide the thing found fault with in the parable, in the 12. v. is the not doing that which the falſe deceitfull ſteward did, and was commended for, v. 18. that is the not making ſuch an uſe of that tranſitory wealth (that paſſes from one owner to another) at that time put into his hands, as might help him to reception and entertainment, when he was out of his ſervice. For (to conclude this matter) it muſt be obſerved, that every rich man is in reſpect of God, as a ſteward to his Maſter, appointed to be a diſpenſer of that wealth put into his hands by God, which may therefore be here called ἀλλότριον *anothers*, not ſo much his who poſſeſſeth it, as Gods whoſe ſteward he is, or theirs to whom it is to be diſpenſed. And then as in *Ariſtoles Rhetor.* l. 2. c. 23. 'tis mentioned as a law of *Theodectes*, τοῖς κακῶς ἐπιμεληθεῖσι τῶν ἀλλοτρίων ἵππων ὑπεύθυνον εἶναι παρὰ δίκην τὸν οἰκοῦντα, that *to them that did not take good care of other mens horſes they did not deliver their own*; ſo is it here, and only one difference there is between him, and a ſteward among men. He hath liberty to uſe the wealth put into his hands ſo as may be moſt (not only for his Maſters, but alſo) for his own advantage, viz. to his endleſſe reward in heaven, which though it were an injuſtice and falſeneſſe in a ſervant here on earth, who is altogether to conſider his Maſters profit, not his own, and ſo was injuſtice in this ſteward here, in the firſt part of the parable, yet it is duty, and that which by the will and command of God we are obliged to in the execution of that ſtewards office which the rich man holds under God, and is the only thing commended to us in this parable; and is ſo far from denominating him that makes that advantage of the treaſure intruſted to him, an unjuſt or unrighteous ſteward in the application, that it denominates him πιστὸς *faithfull* in the latter part of the parable and him only ἄδικος *falſe*, that doth it not.

V. 9. *They may receive*] The word δέξωνται here is taken Imperſonally, as it were, not denoting the perſons that ſhould receive them, whether God, or Angels, or good works themſelves (though 'tis true that *Chriſt* who accounts what is done to our poor brethren, done unto him, will ſo receive and reward the mercifull) but after the manner of the Scripture-ſpeaking, to ſignifie no more, then *you ſhall be received*, that is, that theſe works of charity ſhall (through Gods acceptance and promiſe to reward them) prepare, as it were, a place in heaven for you, and ye ſhall, when *your riches faile*, *be received into everlaſting habitations*. This I ſuppoſe is the meaning of that place in *Eccluſ.* c. 16. 14. Πᾶσα ἐλεημοσύνη (not in the Dative but the Nominative caſe) ποιήσει τόπον, *every work of mercy ſhall make*, or *prepare a place*, to wit, in heaven for thee, and ſo the place will be intelligible, which otherwiſe will not, and the conſequents will be naturall, ᾧ ἕκαστος κατὰ ἔργα ἀνθρώπου ἀνταποδώσει, *every man ſhall finde according to his works*. Many examples of this phraſe, δέξωνται ὑμᾶς, for *you ſhall be received* will be obvious to any in the reading of the Scriptures. So when we read 2 *Sam.* 21. 8. of the five ſons of *Michal* (for ſo our Hebrew copyes now read, and ſo did thoſe which the Chaldee and LXXII render) *that ſhe bare*, &c. it cannot be underſtood, which *ſhe*, that is, *Michal*, *bare*, but which were born *to Adriel* the ſon of *Barzillai*, for 'tis cleare they were not *Michals* but *Merabs* children. So 2 *Sam.* 24. 1. *the anger of the Lord was kindled againſt Iſrael*, *and he moved*, that is, not God *moved* for 'twas *Satan*, 1 *Chron.* 21. 1. but) *David was moved* againſt them, &c. And ſo *Caſtellio* happily renders it *eo impulſus eſt David*, &c. ſo in this Goſpel c. 6. 38. we read δώσουσι *they ſhall give* in the latter part of the verſe, for that which was δοθήσεται *it ſhall be given*, in the beginning. So *Lu.* 23. 31. εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, *if they doe ſuch things*, that is, *if ſuch things be done*, (that is, ſuch judgements fall) *on the green tree*. So

Rev.

Βλέπουσι *Rev.* 16. 15. ἵνα βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ, *and they see his uncomelineſſe*, that is, *his uncomlineſſe be ſeen.*
Απαιτοῦσι So *Lu.* 12. 20. *this night* ἀπαιτοῦσι, *they require thy ſoul*, that is, *thy ſoul is required from thee.*
εἶπε So *Mat.* 19. 5. εἶπε is not *he*, that is, God, *ſaid*, but *it was ſaid* by *Adam* or rather by the hiſtorian, as his concluſion from thence, *Gen.* 2. 24.

c. V. 12. *Another mans*] What is meant by ἐν ἀλλοτρίῳ was before touched (Note a.) I ſhall only adde to the explication of it a paſſage of an antient writer, the author of the *Eccleſiaſticall Hierarchy* c. 3. making a difference and oppoſition between the τὰ ὄντως ὄντα, καὶ ἀθανάτως κτητὰ, καὶ αἰωνίως ἡδέα, on the one ſide, *the things that have a true being, are poſſeſs'd immortally, and are eternally ſweet*; And on the other ſide, τὸν ἀβέβαιον ἐν τοῖς ἀλλοτρίοις ἂν ἔσαν ἀλλὰ δοκοῦσαν ἐυπάθειαν, *the unſtable pleaſure which conſiſts in things that are other folkes, and which is not really, but only in appearance.* On which 'tis *Maximus*'s *Scholion*, Ἀλλότρια, ſaith he, are τὰ κτὶ κόσμον ὡς ὑ πρὸς ἰδικῶς ἀλλὰ ἐξ ἄλλων εἰς ἄλλως μεταπίπτοντα. *The things that are other mens ſignifie the things of this world, which are not properly any particular mans propriety, but paſſe from one man to another.* And this truly ſeems the moſt proper notion of ἀλλότρια here, thoſe things that are not properly our own, in reſpect of the weak tenure we have in them, they paſſing from us, or we from them ſo ordinarily; and ſo the ἀλλότριον here will be more fully agreeable, and parallel to the ἄδικον μαμωνᾶ *falſe mammon*, as we even now explained it, and to τὸ ὑμέτερον that which is *yours indeed* (*your propriety, peculiar*, that ſhall never be removed from you) will be all one with ἀληθινὸς πλοῦτος, *the true riches.*

p. 145. ἐν ἀλλοτρίῳ τισὶ

d. V. 19. *A certain rich man*] That this is not a ſtory but a parable, may appear by *Gemara Baby. ad Cod.* Πλοῦτος *Berachoth*, where thus much of it is ſet down, that *a King made* סעודה גדולה *a great feaſt, and invited all the ſtrangers, and there came* עני אחד, *one poor man and ſtood at his gates, and ſaid unto them, Give me* פרוסה אחד *one bit* or *portion* (almoſt the Latine *pars*) ולא השגיחו עליו *and they conſidered him not, and he ſaid, My Lord the King, of all the great feaſt thou haſt made, is it hard in thine eyes to give me* פת אחד ביניהם, *one bit*, or *fragment, among them.* And the title of this paſſage there is משל למלך בשר ודם *A parable of a King of fleſh and blood.*

V. 25. *Receivedſt thy good things*] The phraſe of *receiving thy good things* ſeems to be agreeable to the Hebrew ſtyle, which uſeth קבל עולמו *receiving his world* for an uninterrupted courſe of ſecular felicity, when all things ſucceed according to a mans will in this world, according to an ancient ſaying of theirs, כל שעברו עליו ארבעים יום בלא יסרין קבל עולמו, *whoſoever ſhall paſs through forty dayes without chaſtiſments hath received his world, a full abundant reward* for all the *good* he hath done here.

CHAP. XVII.

Paraphraſe.

* ſcandals σκάνδαλα 1. THEN ſaid he unto his diſciples, [It is impoſſible but that * offences will come;] but woe *unto him* through whom they come.

1. It is not to be imagined that God ſhould ſo think fit to interpoſe his power perpetually as to hinder or not permit falſe doctrines and ſchiſmes, and other the like means of hindring or diſcouraging men in their Chriſtian courſe to come into the world (Mat. 18. 7.) to draw men from the Chriſtian doctrine of truth and chatity.

* ſcandalize σκανδαλίσῃ 2. It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, then that he ſhould [* offend one of theſe little ones.]

2. diſcourage, or drive off one Chriſtian to unchriſtian life.

3. Take heed to your ſelves, If thy brother treſpaſſe againſt thee, rebuke him, and if he repent, forgive him.

4. And if he treſpaſſe againſt thee ſeven times in a day, and ſeven times in a day turne again to thee, ſaying, I repent, thou ſhalt forgive him.]

3, 4. Be ye carefull that ye be not guilty of any degree of this, But on the other ſide after the example of Chriſt (mentioned in this matter, Mat. 18. 11, 12.) doe the utmoſt in your power to reduce any Chriſtian that offendeth, though it be by injuring thee, In which caſe thou art to be ſo far from being angry with him, or deſigning revenge, that thou muſt, beſide pardoning him upon his reformation how often ſo ever he offend thee, uſe all probable means to bring him to repentance.

5. And the Apoſtles ſaid unto the Lord, Increaſe our faith.]

5. Upon another occaſion (moſt probably that Mat. 17. 20. where in the diſcourſe between his diſciples and him, he taxeth their unbelief) he was intreated by ſome of the diſciples, (who were not able to caſt out a devil, or cure the young man of the Epilepſy, Mat. 17, 16.) that he would give them more of this gift of miracles, that they might be able to doe all, to which they were by his deſignation ſent, but were not able to doe them, for want of ſome higher degree of this miraculous faith then as yet they had attained to,

6. And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine tree, Be thou plucked up by the root, and be thou planted in the ſea, and it ſhould obey you.]

6. And he ſaid unto them, If you had but the leaſt degree of true faith, you ſhould by my power be enabled to work any the greateſt miracle, remove mountains, Mat. 17. 20. make trees grow in the ſea, &c. But what I mean by this true faith I will expreſſe to you by a parable, or ſimilitude.

7. But which of you having a ſervant plowing or feeding cattel, will ſay unto him by and by, when he is come from the field; Goe and ſit down to meat?

8. And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf and ſerve me, till I have eaten and drunken, and afterward thou ſhalt eat and drink?

9. Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not.

10. So likewiſe ye, when ye have done all thoſe things which are commanded you, ſay, We are a unprofitable ſervants: we have done that which was *our* duty to doe.]

7, 8, 9, 10. As it is with an hired ſervant, 'tis not ſufficient for him to doe that one buſineſſe for which he was hired, but other common offices there are, which belong indifferently to all ſervants, as waiting at table, &c. and when he hath done his other works in the field, for which he was hired, as ploughing, &c. he muſt firſt ſet cheerfully to the other offices, before he think he have done his duty, or expect to receive his ordinary food, his daily wages; ſo muſt ye (whoſe task it is to cure diſeaſes, caſt out devils) doe all thoſe things with all fidelity which are means to that end, or never think you have performed your duty. When confidence of my power, and uſing the mention of my name will not caſt out devils, then ſolemn prayer is your duty to be ſuperadded to that, and when that and prayer alone will not doe, you muſt adde faſting alſo, Mat. 17. 21. and not think that 'tis free for you to doe, or not to doe this, (and that if you doe it, 'tis eminent virtue in you) but you muſt looke upon it as neceſſary duty, which when you have done, you have done no more then was commanded you, and was ſtrictly required of you to doe. This is the beſt anſwer which is likely to be given to your requeſt of having your faith encreaſed. Doe not you neglect the means, and you ſhall be able to doe what miracles you will; But as long as you think your partiall obedience will ſerve the turne, and will not take the pains to faſt and pray, to caſt out a devil, and the like; this is an infidelity in you, Mat. 17. 17, 20. which will diſable you from doing thoſe miracles, which otherwiſe you would eaſily be able to doe.

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11. And it came to paſſe, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

11. who being unclean by their leproſie, and ſo to be ſeparated from ſociety, durſt not come near unto him.

12. And as he entred into a certain village, there met him ten men that were lepers, [which ſtood afarre off.]

13. And being farre from him, they cried aloud to him,

13. And they lifted up *their* voices,] and ſaid, Jeſus Maſter, have mercy on us.

14. You ſhall be healed, and therefore go and ſhew your ſelves to the prieſt, which by go immediately to the prieſt, way, they were healed.

14. And when he ſaw *them*, he ſaid unto them, [Go ſhew your ſelves unto the prieſts. And it came to paſſe, that as they went, they were cleanſed.] the law you are required to do when the cure is wrought, that he may pronounce you clean, Do you and before you come thither, you ſhall be cured. And accordingly it fell out, as they were on their

15. And one of them when he ſaw that he was healed, turned back, and with a loud voice glorified God,

16. now came near unto him, being cured of his unclean diſeaſe, which before made him ſtand afar off, and fell down before him on his face,

16. And [fell down on *his* face at his feet,] giving him thanks: And he was a Samaritan.

17. And Jeſus anſwering ſaid, Were there not ten cleanſed, but where *are* the nine?

18. No one hath return'd to acknowledge the mercy, ſave this one, who is a Gentile, or no Jew, (for ſo are the Samaritans accounted by the Jews)

18. There are not found that returned to give glory to God, ſave this ſtranger.]

19. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

20, 21. When that kingdom of God, which John Baptiſt and he had preached ſo often, ſhould come, he ſaid, It comes not in any ſplendid manner as you expect, with a

20. And when he was demanded of the Phariſees, [When the kingdom of God ſhould come, he anſwered them and ſaid, The kingdom of God cometh not with obſervation.

21. Neither ſhall they ſay, Lo here, or, lo there, for behold the kingdom of God is within you.]

pompous ſolemn Court along with it, for men to gaze and look upon it, and ſay, Lo here it comes, as it is wont to be with ordinary Courts of kings, when they remove. For indeed it is already among you, the Goſpel preacht, which is the ſcepter of this kingdom, and all other parts are but attendants of that. See Mat. 3. c.

22. And turning to his diſciples, he tells them of theſe Phariſees, and other the like contemners of his preaching, that they that now deſpiſe this ſcepter of the kingdom, receive not the Goſpel, there ſhall come out againſt them that iron rod, deſtruction for this great ſinne, and then 'twill be too late for them to wiſh for theſe daies of mercy, which now they deſpiſe, and make no uſe of.

22. And he ſaid unto his diſciples, The dayes will come, when ye ſhall deſire to ſee one of the dayes of the ſon of man, and ye ſhall not ſee *it*.]

23. Then many ſhall put you in hopes of a deliverer, pretend that there is a Meſſias in this or that place, but do not you follow nor heed any ſuch report, nor look for any ſuch deliverer. See Mat. 24. 25.

23. And they ſhall ſay to you, See here, or, ſee there, go not after *them*, nor follow *them*.]

24. For a deſtruction ſhall come like lightning, quick and fearful, upon the Jews from the

24. For as the lightning that lightneth out of one *part* under heaven, ſhineth unto the other *part* under heaven: ſo ſhall alſo the ſon of man be in his day.] Romans in this day of Chriſt's vengeance upon his enemies. See note on Heb. 10. a.

25. But this ſhall not be till after Chriſt's being rejected and crucified by the Jews.

25. But firſt muſt he ſuffer many things, and be rejected of this generation.]

26, 27. And as it was in the old world, when for the great provocations thereof, God was pleaſed to ſend the flood upon it, without any viſible change, or omen, or preſignification of the particular time, Mat. 24. 36. (onely Noah preaching repentance to them, and they not hearkning to him, and

26. And as it was in the daies of Noe, ſo ſhall it be alſo in the daies of the ſon of man.

27. They did eat, they drank, they maried wives, they were given in mariage, untill the day that Noe entred into the ark, and the flood came, and devoured them all.]

then his building an ark, and going into it with his family) no man expecting it, the flood came and ſwept away all but thoſe in the ark, ſo ſhall it be, when Chriſt comes to work his revenge upon his crucifiers, when they expect it not at all, as ſoon as ever a courſe is taken for preſerving the faithfull from the deſtruction (ſee note on Mat. 24. 9. and Rev. 7. 3.) the vengeance ſhall light upon the reſt, and deſtroy all that are left in Ieruſalem. And that is all the foreknowledge of the time you ſhall have in anſwer to your queſtion, ver. 20.

28, 29, 30. And as when the ſins of Sodome were filled up, and their crie was gone up to heaven, and God determined to deſtroy them, The people went on in their ordinary

28. Likewiſe alſo as it was in the daies of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded.

29. But the ſame day that Lot went out of Sodome, it rained fire and brimſtone from heaven, and deſtroyed them all.

30. Even thus ſhall it be in the day when the ſon of man is revealed.]

courſe, doing all things according to their wont, and then on that very day when Lot went out of Sodome, the fire and brimſtone fell on that city; So as ſoon as the faithfull, penitent Chriſtians depart out of Ieruſalem, that fatall day ſhall come upon the reſt, that day, I ſay, wherein Chriſt ſhall reveal himſelf by his judgements on his enemies and crucifiers, (ſee note on Heb. 10. a.)

31. When thus you ſee judgment break out, let every man then that is in Iudæa make all poſſible ſpeed to get out of it, as

31. In that day he that ſhall be upon the houſe top, and his ſtuffe in the houſe, let him not come down to take it away, and he that is in the field, let him likewiſe not return back.]

Lot and his family did out of Sodome.

32. And the leaſt delay or

32. Remember Lot's wife.]

ſtop in the courſe, all inclinations of kindneſſe to the ſins or company of that place, may be as fatall to any, as 'twas to Lot's wife, who looking back became a pillar of ſalt, Gen. 19. 26.

33. He that ſhall take any

b. unchriſtian courſe of compliance (as the Gnoſtick Chriſtians did afterwards with the Iews, to eſcape their perſecutions) he undoubtedly ſhall periſh in it, and

33. Whoſoever ſhall ſeek to ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life, ſhall [b] preſerve it.]

he that being a diſciple of mine, ſhall for the teſtimony of my truth cheerfully and courageouſly venture death, is the onely perſon that ſhall eſcape this judgement. (See note on 2 Pet. 1. c.)

34. I tell

34. I tell you, In that night there ſhall be two men in one bed, the one ſhall be taken and the other left.]

34. Then ſhall it not be in the power of any worldly providence to work any deliverance for any, but as in Sodome an Angel came and took Lot by the hand and led him out, preſerved him, when many others were left behind, ſo ſhall it be now, Thoſe whom God will thus pleaſe to ſeal, Rev. 7. 3. and preſerve, the believers and conſtant profeſſors, thoſe ſhall be delivered and none elſe.

35. Two women ſhall be grinding together, the one ſhall be taken, and the other left.

36. Two men ſhall be in the field, the one ſhall be taken, and the other left.

37. And they [anſwered and ſaid unto him, Where Lord?] And he ſaid unto them, Whereſoever the body *is*, thither will the eagles be gathered together.

37. ſaid, If we may not know the time when, yet Lord, where ſhall theſe eminent judgements ſhew themſelves? See note on Mat. 24. m.

Annotations on Chap. XVII.

V. 10. *Unprofitable ſervants*] What is meant by ἀχρεῖος δοῦλος, *unprofitable ſervant*, will be matter of ſome queſtion, becauſe of the ſomewhat diſtant character ſet upon it, *Mat.* 25. 30. There he is to be *caſt into utter darkneſſe*, his unprofitableneſſe is a damning ſin, expreſſed alſo by *wickedneſſe* and *ſlothfulneſſe*, but here they that *have done all that is commanded* (which ſure is not a ſtate of ſo much danger) muſt yet call themſelves *unprofitable ſervants*, becauſe they have done no more then ſo, have done nothing for which they ſhould be thanked or rewarded above ordinary, v. 9. To this 'twere anſwer ſufficient to ſay, that the ſame word is often uſed in ſeveral notions, ſometimes in a ſtricter (for barely *not-profitable*,) ſometimes in a larger ſenſe. Thus ἠχρειώθησαν might ſeem to be uſed *Pſal.* 14. 3. and from thence *Rom.* 3. 12. (ſee Note on *Rom.* 1. g.) for all kind of impiety (as ἄνομος is ſometimes *he that lives not exactly according to law*, ſometimes *the moſt wicked, lawleſs perſon*) but that word in that place muſt be underſtood according to the notion of the Hebrew there, which ſignifies *putrid*, or *ſtinking*, which is therefore uſeleſſe, good for nothing, as rotten *Eph.* 4. 29. is oppoſed to *good for uſe*. Beſide this therefore, there may be yet a farther account given of the word in that of *Mat.* 25. thus, The phraſe ἀχρεῖος δοῦλος ſignifies a *ſervant that brings in no profit* to his Maſter. Now according as the office or employment of this ſervant is, ſo this will have more or leſſe of guilt in it; he whoſe office or *ſervice* conſiſts in trafficking for his Maſter, to whom 'tis under precept (as it was in that ſervant, *Mat.* 25. he had been commanded by his Maſter to trade with his talent, *Luk.* 19. 13. and from thence an obligation lay upon him, *he ought to have put the money to the exchangers*, *Mat.* 25. 27.) his not bringing in profit is downright diſobedience, and accordingly as he is call'd *unprofitable* in one place, v. 30. ſo he is formerly by the ſame *Evangeliſt* ſtyled *wicked*, and *ſlothful*, v. 27. which he could not have been, if he had done all that was required of him. And ſo though a bare unprofitableneſs founded in a performance of *all that was commanded* (as here it was) bring not *utter darkneſs* upon the ſervant, but only deprive him of thanks, or reward above wages, v. 9. yet when that unprofitableneſſe is inſeparable from direct breach of precept, as there it appears to be, there it moſt juſtly brings that ſevere ſentence upon the unprofitable. This difference then (which is but Extrinſecal, & Accidental to the nature of the word) being acknowledged, and ſo giving the account why the unprofitable in one place ſhould be under a greater guilt then in the other, in all other reſpects the notion will be the ſame in both places. There tis ſet to ſignify him who had brought in no profit to his Maſter, made not uſe of his abilities, v. 15. to improve the talent committed to him. And agreeably ſo it muſt ſignifie here. For two ſorts of ſervices are here taken notice of, One, that which is the particular task for which he is hired, as *ploughing*, *feeding cattel*, v. 7. another, which though it be not named or ſpecified to him, or indented for at his entring into the ſervice, yet belongs to every one, what office ſoever he is in, (as he is a ſervant) viz. *bringing in meat*, *waiting* upon his *maſter* at *table*, v. 8. This *Ariſtotle* in his *Politicks* names among the ἐγκύκλια διακονήματα, thoſe *ſervices that belong to every ſervant* (as the ἐγκύκλια μαθήματα are *Grammar*, *Muſick*, *Exerciſes*, which belong to all young men, whatſoever faculty they apply themſelves to.) Parallel to this, what ſervices are of this kind, though they be not ſpecified, or indented for by name, they are yet in all reaſon, and by obligation of obedience and ſervice to his Maſter, to be performed by him; and he that neglects or refuſes to perform them, doth not perform the duty of a ſervant, and for ſuch neglect deſerves ſtripes, where the Maſter hath that power over ſervants (as in *Chriſts* ſpeeches he is ſuppoſed to have, *he ſhall be beaten with many or with few ſtripes*, which may be the reaſon that among the Jews there is no law given for the obedience of ſervants to Maſters, becauſe the Maſters could by puniſhments enforce that themſelves.) But then when all this is performed, this is little for the commendation of a ſervant, neither thanks, nor reward extraordinary are due to him for this. It muſt be remembred, what *Seneca* hath obſerved, that the ſervant is *humilis amicus*, *a lower ſort of friend*, that is to tend and conſider his Maſters good, and to contrive what may moſt tend to it, and perform it upon occaſions, *Exiguum eſt ad legem bonum eſſe*, ſaith he, *It is a petty ſmall thing to do no more then he is commanded to do*, that is the meaning of τὰ διατεταγμένα, and ὀφειλομεν ποιεῖν here, *doing what is commanded*, nothing but ſtrict duty, what he is obliged to, as a ſervant. The profitable or uſeful ſervant doth more then ſo, whatever he ſees will tend to his Maſters advantage, he doth it of his own accord; and he that doth not, though he have broken no *precept*, is yet to acknowledge himſelf unprofitable. And this notion of the *unprofitable ſervant* belongs fitly to this place, where, I ſuppoſe, *Chriſt* ſpeaketh of the unfaithfulneſſe of the Diſciples, who contented themſelves with calling the name of *Jeſus* over the Epileptick, and when that would not do, did not proceed to faſting and praying (which means would have enabled them to cure him) and now come and deſire *Chriſt* to *encreaſe their faith*, v. 5. that is, their power of working miracles, when (as he tells them) if they would do their duty in all parts, as becomes ſervants to do, that is, faſt and pray when need required, uſe the proper and neceſſary means toward the end, they would be able to do what miracle they pleaſed. And this is but duty, ſaith *Chriſt*, the doing of it they muſt not look on as ſupererogating virtue, but as that to which they are ſtrictly obliged, and which, though it be not commanded to all, yet being a means neceſſary to an end, is, by interpretation, commanded to all them to whom that end is commanded, and ſo to them who were commanded to cure diſeaſes, &c. *Mat.* 10. 8. For 'tis ordinarily ſaid that there are two ſorts of Neceſſaries, 1. thoſe things that are ſo *neceſſitate præcepti*, *by neceſſity of precept*, or becauſe they are commanded: 2. others *neceſſitate medii*, *neceſſary as means*, without which I cannot do that ſervice which is required of me; And ſo was this of

fasting and *praying* to the casting out of some devils (the *Apostles* task at that time, part of their office) and as they that do not this fail much of their duty, and have no reason to expect that God will supply them, enable them farther to do that work without use of that means, so they that do it have little reason to expect any thanks for it, which is the adequate importance of this place.

b. V. 33. *Preserve it*] Ζωογονῆν the word here used hath a special significancy in * Greek authors, opposite to ἀποκτεῖναι. As the latter belongs to those creatures which bring forth egges first, and then, after some time, living creatures, so the former belongs to all other creatures which *bring forth alive* at first. And this might have not onely a commodious but elegant sense in this place, thus, that they that die and lose their lives for *Christs* sake, shall immediately, without any intervall of the ψυχοπαννυχία *sleeping of the soul* in death, *bring forth a new life* into all eternity. But perhaps it may be unfit to affix this Critical notion of the word in Humane writers to this of S. *Luke*; and if we judge by the use of the word in the Greek of the Old Testament, which hath a greater consent and sympathy with the writers of the New Testament then any other sort of books, ζωογονῆν will signifie no more then σώζειν *to save* or *preserve*; for so it is used *Exod.* 1. 17, 18, 22. And then the meaning of the verse will be, that he that shall use any crafty means of policy at that time to *save his life*, it shall probably prove unsuccessefull to him, when he that intrusts himself and his life to Gods providence and direction, and so doth endanger the losing of it, shall be more likely to save it then any other.

* *See Theophylact. Simocatt. ζητημ. φυσ.*

Paraphrase.

CHAP. XVIII.

1. to be constant and diligent in the performance of the duty of prayer, not onely in respect of God, to whom it is a duty, but in respect of themselves, whose petitions are by assiduity most likely to be obtained,

a. 1. AND he spake a parable unto them, *to this end*, that men ought [alwaies to pray and [a] not * to faint,] * be slothfull,

2. an unjust and harsh judg, which neither was moved with conscience of duty to God, nor with shame or remorse, or compassion toward any man.

2. Saying, There was in a city [a judge, which feared not God, neither regarded man.]

3. Do me justice against

3. And there was a widow in that city, and she came unto him, saying, [Avenge, me of] my adversary.

4. delayed to do it.

4. And he [would not for a while:] but afterward he said within himself, Though I fear not God, nor regard man,

5. lest her coming so continually for justice be a reproach to me, and a testimony before others of my injustice to her, and so be matter of shame to me, if I deny her; or, lest at last she fall a reproaching me, casting contumelious words upon me.

b. 5. Yet because this widow troubleth me, I will avenge her, [lest by her continual coming * she [b] weary me.] * she reproach me.

6. And the Lord said, Hear what the unjust judge saith.

7. do justice for his elect whose constant prayers importune him to it, and shall he not do it speedily?

c. 7. And shall not God [avenge his own elect, which crie day and night unto * him, [c] though he bear long with them?] * him? and is he slack toward them?

8. Yea certainly he will suddenly proceed against their persecutors, and when he doth so, it will fall very heavy upon the Jews: For when Christ comes to do vengeance, there shall be very few Christians to be found in Iudæa (see note on Mat. 24. b.) they that are converted of the Iews shall be gone out and dispersed among the Gentiles. See note on Mat. 24. g.

8. I tell you that he will avenge them speedily. Nevertheless when the son of man cometh, shall he find faith * upon the earth?] * on the land? ἐπὶ τῆς γῆς

9. which had a great opinion of their own perfections, and so lookt on all others with scorn.

9. And he spake this parable unto certain, which [trusted in themselves that they were righteous, and despised others.]

10. In the Temple there are two courts, one for the Iews, the other for the Gentile-proselytes that lived among them, (see note on Ephes. 2. a.) and to those two went up, to the first a Pharisee, to the second a Publican, to pray.

10. Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican.]

11. And no person being present to either but God; to overhear them, the Pharisees words were these,

11. The Pharisee stood and prayed thus with himself,] God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican.

12. I fast every munday and thursday, the second and fift dayes of every week, on which we are wont to hear the Law read in our Synagogues, and I pay tithes of herbs and every thing which others make doubt (it being not determined by law) whether they are to be paid or no.

12. I fast twice in the week, I give tithes of all that I possesse.]

13. being in the court of the Gentiles, was in a sad humble pensive guise, and by his gesture and action expres'd a wonderfull great contrition and indignation against himself for what he had done, and used this affectionate form of confession and deprecation,

13. And the Publican [standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast,] saying, God be merciful to me a sinner.

14. This mans mean and lowly opinion of himself was more acceptable in the sight of God, together with his confession and contrition, then all the Pharisees good actions, his exact fasting, and paying of tithes being accompanied with that high and arrogant opinion of himself; For, &c. Mat. 23. 12.

14. I tell you, [This man went down to his house justified *rather* then the other: For] every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

15. those that brought them, Mar. 10. 13.

15. And they brought unto him also infants, that he would touch them; But when *the* disciples saw *it*, they rebuked [them.]

16. these are of that temper of humility and meekness, which is so necessary an ingredient in a Christian, Mar. 10. 14.

16. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not, for [of such is the kingdom of God.]

17. There is no admission or reception to Christianity for any but such.

17. Verily I say unto you, [Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.]

18. And

18. And a certain ruler asked him, saying, Good master, what shall I do to inherit eternal life? 18. Mat.19.20.Mar.10.17.

19. And Jesus said unto him, Why callest thou me good? none *is* good save one, *that is*, God. 19. Mar. 10. 18.

20. Thou knowest the commandements, Do not commit adultery, Do not kill, Do not steal, Do not bear false witnesse, Honour thy father and thy mother.

21. And he said, All these have I kept from my youth up.

22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing, sell all that thou hast and distribute to the poor, and thou shalt have treasure in heaven, and come, follow me. 22. Mar. 10. 21.

23. And when he heard this, he was very sorrowfull, for he was very rich.

24. And when Jesus saw that he was very sorrowfull, he said, How hardly shall they that have riches [enter into the kingdom of God?] 24. follow me, and become Christians, and attain everlasting felicity?

25. For it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.] 25. There is nothing of more difficulty imaginable,

26. And they that heard *it*, said, [Who then can be saved?] 26. Who is able to receive this severe doctrine, to be a Christian, and attain blisse upon these terms, to enter on this strict course, to be a subject of Christs, who requires such tasks of his disciples?

27. And he said,] The things which are impossible with men, are possible with God. 27. But he said, &c. See Mat. 19. 26.

28. Then Peter said, Lo we have left all and followed thee.

29. And he said unto them, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake, 29. Mat. 19. 29.

30. Who shall not receive [manifold more in this present time,] and in the world to come life everlasting. 30. a most plentifull return of advantages (as rich as any the most fruitfull season produceth) in this world, abstracted from those which he shall receive hereafter in heaven.

31. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the son of man shall be accomplished. 31. Mat. 20. 18.

32. For he shall be deliver'd unto the Gentiles, and shall be mocked, and spightfully intreated and spit on.

33. And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34. And they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.] 34. And they did not in any manner understand what he meant by those words.

35. And it came to passe, that as he was come nigh unto Jericho, [a certain blind man,] sat by the way side begging. 35. two blind men, Mat. 20. 3.

36. And hearing the multitude passe by, he asked what it meant.

37. And they told him that Jesus of Nazareth passeth by.

38. And he cried, saying, [Jesus thou son of David, have mercy on me.] 38. O thou omnipotent eternal son of God, of whom the Prophets have told us, that thou shouldest be born of a Virgin, of the off-spring of David, I beseech thee to pardon my sins, and shew thy divine power in healing me.

39. And they which went * before rebuked him, that he should] hold his peace: but he cried so much the more, Thou son of David have mercy on me. 39. And the multitude that went along or attended him, chid him, and bid him.

* or, by, the Kings MS. reads παρὰ γοῦς.

40. And Jesus stood and commanded him to be brought unto him; and when he was come near, he asked him,

41. Saying, What wilt thou that I shall do unto thee? And he said, Lord that I may receive my sight.

42. And Jesus said unto him, [Receive thy sight, thy faith hath * saved thee.] 42. thy believing me to be the Messias, expres'd by thee, v. 38. and v. 41. is rewarded by this cure, thy sight shall be restored to thee by this word of mine.

* made thee whole, ἴσωσέ σε.

43. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

Annotations on Chap. XVIII.

2. Ἐκκακῆν

V. 1. *Not to faint*] Μὴ ἐκκακῶν here is to be explained by *Hesychius* and *Phavorinus*, who have jointly, the one out of the other, these words, Ἐκκακῶμεν (not as the printed copies of both authors corruptly read it, ἠχμαλῶμεν, ἠκνδιῶμεν, but, as 'tis clear it must be mended) ἀμελῶμεν, ἀκνδιῶμεν, by which 'tis clear, that the word signifies *negligence* or *careleſſeneſſe*. The other rendrings of the word by *non defatigari* and *non deficere*, seem to be grounded on a conjecture that the reading should be ἐκδέμειν, whereas the *Manuscripts* agree in this other reading, and the importance of the Parable is very well satisfied with it, which is to stirre us up to diligence and importunity in prayer, πρὸς πάντοτε, *to pray at all times*, answerable to which is ἔρχεσθαι εἰς τέλος in the Parable v. 5. that is, *coming perpetually, constantly* (according to the importance of the Hebrew תמיד: see note b.) and therefore the Syriack here reads, *coming at all times*, that is, never to omit the constant, frequent, set houres of performing this duty. So likewise 2 *Cor.* 4. 1. *Having this ministry*, this office intrusted to us, οὐκ ἐκκακοῦμεν, *we are not slothful* or *negligent* in it; So *Gal.* 6. 9. *When we are a doing good*, μὴ ἐκκακῶμεν, *let us not be slothful*, but as men that have a sure reward in their eye, &c. And in the same matter, 2 *Thess.* 3. 13. μὴ ἐκκακήσητε καλοποιοῦντες; *be ye not negligent in doing good*: onely it is to be observed that as κακὸς in Greek signifying sometimes an *idle*, *sluggish*, *base* person, (and so *ignavus*, a *slothful* person, in Latine) is also

Ἔρχεσθαι εἰς τέλος

a fearful, pusillanimous, cowardly person, so ἐκκακεῖν in some places being, by the Context concerning afflictions, determin'd to it, signifies *to be discouraged, to play the coward.* So 2 *Cor.* 4. 16. when, upon the consideration of the afflictions which attend the preaching of the Gospel, he yet resolves that the gain which they are to receive by it, is more then the losse of life it self to him, and thereupon, contrary to all discouragements, οὐκ ἐκκακοῦμεν, *we are not afraid*, or *discouraged*; for *if our outward man be destroyed*, if we should suffer any affliction even to death it self, yet, &c. So *Ephes.* 3. 13. *Wherefore I beseech you* μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, *not to be discouraged*, or *afraid*, or *disheartened*, in your Christian course, *on occasion of my afflictions* suffered *for you, for this* (that I suffer for you) *is your glory*, matter of incitement, not of discouragement to you. And these are all the places, where the word is used in the New Testament.

b. Τυπτιδζειν

V. 5. *Weary me*] The word ὑπωπιάζειν is twice used in the New Testament, here and 1 *Cor.* 9. 27. It is an Agonistical word in the first use of it, belonging to the πυκτὴ or *cuffers*, which was one of the Grecian exercises, or to the παγκρατιὰι, which was a *mix'd* exercise, made up of cuffing and wrestling together, and is the thing referr'd to in that place to the *Corinthians*, among whom the *Isthmii agones* (one of the four sorts of them in *Greece*) were celebrated. Now the word coming not from ὑπὸ and πίζω (as, against all Analogie, some would have it) but from ὑπώπιον, and that from ὑπὸ and ὀπὴ, a *lividnesse*, or *blewnesse under the eyes*, or, *on the face*, and that such as is caused by blowes, signifies distinctly *to strike in the face* with the fist, or with *caestus* which they used in their hands to cuffe with: and so as the word συλαγωγεῖν *to get* the adversary *under him*, belongs there to wrestling, so this ὑπωπιάζειν to cuffing, and both together make up the παγκράτιον (the exercise so called from πᾶν and κράτος as requiring all strength, to the using of it) which, saith * S. *Chrysostome*, the *Apostle* referres to there. From this Agonistical use of the word ὑπώπιον, and ὑπωπιάζειν, another is, which is gotten into common use for *reproaching* or *putting* any man *to shame*, that blewnesse under the eyes, or on the face being a visible mark of being beaten. And thus as the Latine *suggillatio*, so this Greek word is used among the Latines, *Consulatus Auli*, saith *Cicero*, *non tam Consulatus est, quàm Magni nostri hypopion, His Consulship is a meer contumely or reproach to Pompey who made him Consul.* So in *Nilus* p. 87. ἀνεκδ. *Narr.* 6. speaking of the valiant expressions of a gallant woman, he saith ἐωτῆ ὑπώπια δεξάμενον, *that he received them as contumelies and upbraidings of his own impatience.* And thus the word is to be taken in this place, either, Lest her *continual coming* shame me, or, Lest she coming so oft, at last let loose her tongue to contumelies and railings at me. But the former is the most proper sense, most agreeable to the acception of εἰς τέλος in the sacred dialect (being the Greek of לנצח, which *Psal.* 103. 9. is rendred εἰς τὸ τέλος, and so 1 *Thess.* 2. 16. signifies long duration or continuance, and is ordinarily rendred *for-ever*) and answerable exactly to the designe of the Parable, set down v. 1. that we *ought to pray* πάντοτε, and that by doing so, we should make God ashamed (as it were) to deny or cast off our importunity. Hence it is that the Fathers in their prayers and speeches to God use the phrase, ὑσωπῶ σε. *I put thee to shame*, to wit, by continual importuning. Σὲ ὑσωπῶ † μόνον ἀγαθὸν, in *S. Basils Liturgie*, *I put thee to shame, thou that art the onely good.* So in the *Psaltery* of the Greeks, in which there are so many prayers *mix'd*, οἶδα γὰρ, Κύριε, εἰ μὴ ὑσωπᾶ ἀπὸ τὴν ἰδίαν ἀγαθότητα, οὐκ εἴασας, &c. *Unlesse, O Lord, thy goodnesse put thee to shame*, that is, extorted this from thee; Which expression of theirs, as it referres without all doubt to this of *S. Luke*, and is but another way of paraphrasing Gods being wrought on by way of importunity; so it is a clear evidence of the truth of what hath been said, of the notion and importance of this word ὑπωπιάζω in this place.

* ἡ γὰρ ὀργὴ ἡ παντάπασιν, &c.

V. 7. *Though he bear long*] The meaning of μακροθυμῶν ἐπ' αὐτοῖς here is best found by comparing the verse with *Ecclus* 35. 19. where speaking of God, Ποιήσει κέλευθον, saith he, καὶ ἐὰν μὴ βραδύνῃ, ὀδὸν μὴ μακροθυμήσῃ ἐπ' αὐτοῖς ὁ κραταιὸς, *The mighty one will execute judgement, and will not delay, nor be slack toward them.* So μακροθυμία, *patience*, or *long sufferance*, signifies slackness in punishment, or deferring of it. And so that verse there, is but a paraphrase of this. The difference is 1. that this is by way of Interrogation, which, we know, serves onely to increase the force of the Affirmation, and 2. that μακροθυμῶν in the close is in the Participle, which, though it be easily supplied with the Verb ἔστι, ordinarily understood, yet in very ancient copies, as that most ancient one in the Kings Library, and so in that which *S. Chrysostome*, and * *Antiochus*, and the ancient *Translator*, and also the Syriack and Arabick made use of, it is read μακροθυμεῖ: And so the sense is complete — *Doth he delay?* or, *Is he slack toward them?* or in doing justice to them? Certainly he shall not. See *Theophylact.* The occasion of *Christs* saying this in this place may seem to be, to take off the great stumbling block from the Disciples, or converted Jews, who as yet saw nothing but afflictions toward themselves and *Christ*, were persecuted for Christianity, whereas the Jews that held out against *Christ* continued prosperous in it. To these our Saviour both here, and ch. 21. 28. gives assurance that an heavy vengeance shall light upon this nation, that it shall be utterly laid wast, that the Jewish religion (which, as long as it lasted, seemed a great prejudice against the faith and doctrine of *Christ*) shall be destroyed, that the persecuted believers shall be delivered, and this that should suddenly come to passe within the age of some that then lived, *Mat.* 16. 28. *Mat.* 26. 64. and *Joh.* 21. 22. To the same purpose it is, that the Apostles in their Epistles, when they speak to these converted Jews, scattered abroad upon the persecution in *Judaea*, do very frequently mention the suddennesse and certainty of this vengeance on the Jews, and destruction of their Temple and worship, as an argument of great force to keep those converts in their faith, who, as long as the Temple stood, and the sacrifice continued, were oft tempted to doubt, which was the truer religion, the Christian, or that of the Jews. So we find *S. Paul* pressing it *Rom.* 13. 11. knowing † καιρὸν, this great *season*, this famous *time* foretold of, wherein they were to be rescued from their persecutors, and so their σωτηρία (the same that was mention'd *Mat.* 10. 22. see note h.) *nearer then when they* first *believed*, or were converted to the faith. And again ἤδη ἡμέρα ἤγγικε, *this day was nigh* at hand, and therefore they should keep close to all Christian practise; so *Jam.* 5. having denounced the woes then near approaching upon the Apostatizing *Gnosticks* (who to preserve their worldly tranquillity complied with the Jews, and joyned with them in persecuting the Orthodox Christians) v. 1. &c. and the cries of the oppressed and persecuted (that is, of the ἔκλεκτοι βοῶντες *the elect crying* here) v. 4. he then comforts the believers v. 7. by this argument, v. 8. that this παρουσία τοῦ Κυρίου ἤγγικε *this coming of the Lord* (the very same that is here v. 8.) *was now close at hand*, and that explained by ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν, *the judge standing at the dore*, which shews that he will ἐκδικεῖν ἐν τάχει, as it is in this verse, avenge the sufferers, the believers speedily. The same argument is pressed by S. *Peter* (who, as S. *James*, c. 1. 1. wrote to those of the dispersion, that is, to the converted Jews scattered in other nations, upon their being persecuted out of *Judaea*.) 1 *Pet.* 4. 7. *The end of all things* (that is, of the Jewish sacrifices, and all their legal ceremonies, and the Temple, and people) *is at hand*, though

c. Μακροθυμεῖ ἐπ' αὐτοῖς

* λογ. κβ. p. 1075. C.

† Εἰδέναι τὸν καιρὸν

Mat.

Mat. 24. 6. it was ſaid, that *it is not yet.* So 1 *Joh.* 2. 18. *It is the laſt houre*, and therefore it follows, that *as you have heard, Mat.* 24. 5. that *many counterfeit Chriſts* ſhould come (before that finall deſtruction of *Jeruſalem*) ſo, ſaith he, *'tis now, by which we know 'tis the laſt hour.* So *Heb.* 10. 25. when men were ſo ſcandalized at the prevailing of the unbeleivers, and perſecuting of the Chriſtian faith, that they neglected their aſſembling together, gave off their publick meetings, he then rouzeth them to ſtirre up one another to the careſull performance of that neglected duty, by their ſeeing ἐγγίζειν τὴν ἡμέραν, *that this day* of vengeance (ſo called *Lu.* 21. 22.) upon that nation and people *was* now very *neer at hand.* All which, if (when 'tis then ſaid *to approach*, and *to be at the doore*) it belonged to the day of judgment, (now, after ſo many hundred years, not yet come) what a μακροθυμία were this? what a delaying of his coming, and conſequently what an objection againſt the truth of Chriſtian religion? As *Mahomet* having promiſed after his death he would preſently return to life again, and having not perform'd his promiſe in a thouſand yeares, is by us juſtly condemned for an Impoſtor. See *Mat.* 24. 34.

Ἐγγίζουσα ἡμέρα

CHAP. XIX.

Paraphraſe.

1. AND *Jeſus* entred, and paſſed through Jericho.

2. And behold, *there was* a man named Zacchæus, which was the chief among the Publicans, and he was rich.

3. And he ſought to ſee Jeſus who he was,] and could not for the preaſe, becauſe he was little of ſtature.

3. And he was very deſirous to ſee the perſon of Jeſus, having no farther deſigne, or thought at the preſent, but that, ver. 14.

4. And he ran before, and climbed up into a ſycomore tree to ſee him; for he was to paſſe that way.

5. And when Jeſus came to the place, he looked up, and ſaw him, and ſaid unto him, Zacchæus, make haſte and come down; for to day [I muſt abide at thy houſe.]

5. I mean to be entertained by thee.

* entertain'd him rejoicing, ὑπεδέξατο αὐτὸν χαίρων

6. And he made haſte and came down, and * received him joyfully.

7. And when they ſaw *it*, they all murmured, ſaying, That he was gone to be [gueſt with a man that is a ſinner.]

7. entertained in an heathen's, or, Publican's houſe.

* wronged any man,

8. And Zacchæus ſtood and ſaid unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have* taken any thing from any man by falſe accuſation, I reſtore *him* fourfold.]

8. And whilſt Chriſt was there, Zacchæus made this ſpeech unto him, Sir, half my wealth I beſtow upon the poor, and whomſoever I have defrauded (ſee note on c. 3. c.) or, as a Publican, exacted more from them then was due, I will, according to to the law for theeves, make a fourfold reſtitution.

9. And Jeſus ſaid unto him, This day is ſalvation come to this houſe, for ſo much as he alſo is the ſon of Abraham.]

9. And Jeſus ſaid unto him, This day repentance, and ſo the Goſpel, and the mercies of the Goſpel are come home to Zacchæus, as being a believer, and ſo one (though a Publican) to whom the promiſes made to the ſeed of Abraham doe belong.

10. For the ſon of man is come to ſeek and to ſave that which was loſt.]

10. His being an heathen or Publican, or a ſinner in his former life, doth not render him uncapable of receiving benefit from me, but contrariwiſe gives him a capacity of it, upon his repentance. For this was the end of my coming to reduce ſinners to repentance, and to obtain mercy for ſuch, Mat. 18. 12.

11. And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdome of God ſhould immediately appear.

11, 12. And at this time, or not long after, being now not farre from Jeruſalem, the chief city of the Jewes, and ſo the palace or royall city, and upon occaſion of their thinking, that he would ſhortly take upon him a regall authority, (chap. 17. 20.) and that that would be at Jeruſalem, he ſpake this parable unto them, A certain man born heir to a kingdome, took a great journey to take poſſeſſion of it (hereby intimating of himſelf, that he was to ſuffer, and riſe, and goe to heaven, ſo to be inſtalled in his kingdome) and then to return again in an eminent manner to ſhew himſelf among his countrey-men where he was born, and over whom he was to reign.

12. He ſaid therefore, * A certain noble man went into a farre countrey to receive for himſelf a kingdome, and to return.]

* a certain man of high birth, ἄνθρωπός τις εὐγενὴς

13. And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy untill I come.]

13. And having ſeverall ſervants, he gave each of them a ſtock of mony to traffick with in his abſence, commanding them to improve it to his beſt advantage, that he might receive the benefit of it when he returned, (noting that the Apoſtles were after his departure to preach to the Jewes, gain as many of them as they could, goe through all their cities, before Chriſt ſhould thus come and ſhew himſelf in that regall illuſtrious manner upon them, and ſo likewiſe that all other inferior Chriſtians were, and are to imploy their diligence and induſtry, according to their talents, to bring in ſome encreaſe unto God.)

14. But his citizens hated him, and ſent a meſſenger after him, ſaying, We will not have this man to reign over us.]

14. Now the reaſon of his journey to that far countrey, v. 12. was becauſe thoſe his countrey-men, over whom he was to reign, and was now only gone to be inſtalled or inthroned in his right, ſet themſelves contumaciouſly againſt him, and diſclaimed having him for their king, (noting the Jewes ſtanding out againſt the faith, as 'twas after his reſurrection preacht to them by the Apoſtles, ſee note on Mat. 24. b.)

15. And it came to paſſe, that when he was returned, having received the kingdome, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.]

15. And when he came back again, after his inſtalment, to excerciſe his regall office among them, he firſt examined his ſervants what increaſe they had made, (noting the fruit that had come in, the harveſt or number of converts by the preaching of the Apoſtles over all Jewry.)

16. Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

17. And he ſaid unto him, Well, thou good ſervant, becauſe thou haſt [been faithfull in a very little, have thou authority over ten cities.]

17. improved theſe earthly commodities (ſee Lu. 16. 10.) thou ſhalt be more highly preferr'd, (noting the reward of the Apoſtles labour in preaching the Goſpel, 1. governing in the Churches, which they had planted, then reigning with Chriſt, enjoying an higher degree of glory, as they had laboured more abundantly.)

18. And

18, 19. And the ſecond having imploy'd his time well, but not ſo well, was alſo rewarded proportionably.

18. And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.
19. And he ſaid likewiſe unto him, Be thou alſo over five cities.]

20, 21. But a third out of a pretence of extraordinary fear of diſpleaſing, in ſtead of imploying laid up his talent, (made no kinde of uſe of the abilities that God had given him, lay idle, without ever endevouring to doe any thing that might bring in any glory to God) And his ſloth, being the chief cauſe of his doing thus, made him (either really, or, to excuſe his ſloth, pretendedly) look upon it as a piece of auſterity and rigidneſſe in the Maſter (in Chriſt) to exact any fruit, any increaſe of his talents.

20, And another came, ſaying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin :
21. For I feared thee, becauſe thou art an auſtere man, thou takeſt up that thou laidſt not down, and reapeſt that thou didſt not ſow.]

22. But this was farre from an excuſe of his unprofitableneſſe, 'twas rather an aggravation of it, and an acknowledgment, that would bear witneſſe againſt him, and condemn him, make his ſlothfulneſſe and unprofitableneſſe appear to be a ſinne againſt conſcience in him.

22. And he ſaith unto him, Out of thine owne mouth will I judge thee, thou wicked ſervant ; Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping what I did not ſow.]

23. For upon this acknowledgment, ſaith the Maſter, what poſſible reaſon can be given, why thou ſhouldſt not put my money into a bank amongſt the merchants, that it might have yeilded me ſome encreaſe at my return ?

23. Wherefore then gaveſt thou not my money into the bank, that at my coming I might have required mine own with uſury ?]

24. The more unprofitable this man hath been, the fitter 'twill be to encreaſe the reward of him that hath been diligent, and ſucceſsfull.

24, And he ſaid unto them that ſtood by, [Take from him the pound, and give *it* to him that hath ten pounds.]

25, 26. And though that was conceived unequall by ſome, becauſe he had ſuch plenty already, yet the King adhered to his ſentence, upon this ground of his dealing with his ſervants by way of diſtributive juſtice, which conſiſts not in giving to all equall portions, but moſt to them that have done him moſt diligent, faithfull ſervice, and mulcting and puniſhing the unfaithfull, and idle perſon.

25. And they ſaid unto him, Lord he hath ten pounds.
26. For I ſay unto you, Unto every one that hath, ſhall be given ; and from him that hath not, even that he hath ſhall be taken away from him.]

27. But thoſe countreymen of his (whoſe king by right he was) which, when he was gone to be inſtalled in the kingdome, ſent him that contumacious anſwer, v. 14. (noting the Jewes that would not ſubmit to him upon the Apoſtles preaching the Goſpel after the reſurrection) being now inſtated in his throne, he preſently commanded to be put to the ſword, executed as ſo many rebels. (The fate that ſoon befell the Jewes, after his inauguration in his kingdome, that is, his going to heaven.)

27. But thoſe mine enemies, that would not that I ſhould reign over them, bring hither, and ſlay *them* before me.]

28. And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

29. Mat. 21. 1.

29. And it came to paſſe, when he was come nigh to Bethphage, and Bethany, at the mount called *the mount* of Olives, he ſent two diſciples,

30. an aſſe tied, and a foal with her, which was not yet backt, take the foal

30. Saying, Goe ye into the village over againſt *you*, in which at your entring ye ſhall find [a colt tied, whereon yet never man ſate, looſe him] and bring *him* hither.

31. And if any man ask you, Why doe ye looſe *him*? Thus ye ſhall ſay unto him, Becauſe the Lord hath need of him.

32. And they that were ſent, went their way, and found even as he had ſaid unto them.

33. And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt ?

35. Mat. 21. 9.

34. And they ſaid, the Lord hath need of him.

35. And they brought him to Jeſus : And they caſt their garments upon the colt, and ſet Jeſus thereon.

36. And as he went, they ſpread their clothes in the way.

37. all his followers that believed and attended him

37. And when he was come nigh, even now at the deſcent of the mount of Olives, [the whole multitude of the diſciples] began to rejoice and praiſe God with a loud voice, for all the mighty works that they had ſeen,

38. Hoſanna, or Save now (Mat. 21. a.) we acknowledge thee to be our king ſo long expected, the Meſſias, (ſee note on Mat. 11. a. and Mar. 11. 9.) God in heaven ſend all proſperity on this thy kingdome, And the loudeſt Hoſannaes or acclamations or confeſſions of his regality be made unto thee.

38. Saying, [* Bleſſed *be* the king that cometh in the name of the Lord, peace in heaven and glory in the higheſt.]

* Bleſſed in the name of the Lord be the king that cometh, Ευ. λογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου

39. And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples.

40. The thing is moſt true which they ſay, and if they ſhould join with you to ſmother it, it would by ſome other the unlikelieſt waies be proclaimed in deſpight of you.

40. And he anſwered and ſaid unto them, [I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.]

41. And when he was come neer, he beheld the city and wept over it.

42. O that thou alſo wouldſt (ſee c. 12. note. c.) yet conſider and lay to heart, before it is too late, even in this criticall time, what concerns thy future tranquillity and proſperity ſo much, But thou doſt not at all conſider it.

42. Saying, [if thou hadſt known, even thou at leaſt in this thy day, the things *which belong* to thy peace ! but now they are hidden from thine eyes.]

a. 43, 44. And now what remains ? why that within a while the Romans ſhould beſiege thee cloſe, and famiſh thee, and take the city, and deſtroy all that are in it, and demoliſh the Temple utterly (ſee note on Mat. 24. a.) and all this by way of puniſhment for thy not conſidering what Chriſt hath by way of meſſage from God revealed to thee, that is, for thy not repenting upon all his calls.

43. For the daies ſhall come upon thee, that thine enemies ſhall [a] caſt a trench about thee, and compaſſe thee round, and keep thee in on every ſide,
44. And ſhall * lay thee even with the ground, and thy children within thee, and they ſhall not leave in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation.]

* daſh thee againſt the ground, ἐδαφιοῦσί σε,

45. And

45. And he went into the Temple, and began to caſt out them that ſold therein, and them that bought, Mat. 21. 12.

46. Saying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of theeves.

47. And he taught daily in the Temple. But [the chief prieſts and ſcribes, and the * chief of the people ſought to deſtroy him.] 47. The Sanhedrim ſat in conſultation how they might put him to death.

* rulers, ſee note on Joh. 1. c.

48. And could not find what they might doe: for all the people * were very attentive to hear him.] 48. And they could not reſolve on any ſafe courſe, becauſe the people were generally ſo affected to him.

* as they heard him, took his part, ἐξεκρέμετο ἀυτὸν ἀκέων. See note on Mat. 22. f.

Annotations on Chap. XIX.

2. V. 43. *Caſt a trench*] That *Titus* might ſtarve the city the ſooner, he ſhut up all the avenues, building five works without the city, and when the Jewes beat down them, he built a wall round about it, 39. furlongs long, and 13 caſtles or forts in it, whoſe compaſſe was 10 furlongs, and all this finiſh'd in three daies, ſaith *Joſephus, De Bell. Jud.* l. 6. c. 8. And when this was done, there was no poſſibility for any to come out, and the greateſt diſtreſſe that ever was, followed, eating of girdles, and ſhooes, and the coverings of their ſhields, and at length dung and durt, and hay, and mans-fleſh, and a rich woman called *Mary* fed on her own ſucking-child, and many other ſad expreſſions of this σωοχὴ or *diſtreſſe* are ſet down by *Joſephus*.

CHAP. XX.

Paraphraſe.

1. AND it came to paſſe that on one of thoſe daies, [as he taught the people in the temple, and preached the Goſpel, the chief prieſts and the ſcribes came upon him with the elders,] 1. he went into the Temple, and as he expounded the leſſon, and on occaſion of that made known the Goſpel to the people (ſee Mat. 9. note l.) the Sanhedrim came to him,

2. And ſpake unto him, ſaying, Tell us, By what authority doeſt thou theſe things? or who is he that gave thee this authority? Mat. 21. 23.

3. And he anſwered and ſaid unto them, I will alſo ask you one thing, and anſwer me.

4. The Baptiſme of John, was it from heaven, or of men? See note on Mat. 21. e.

5. And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then believed ye him not?

6. But and if we ſay, Of men, all the people will ſtone us: for they be perſwaded that John was a prophet.

7. And they anſwered, that they could not tell whence *it was*.

8. And Jeſus ſaid unto them, Neither tell I you by what authority I doe theſe things.

9. Then began he to ſpeak to the people this parable, A certain man planted a vineyard, and let it forth to husbandmen, and went into a farre countrey for a long time.] 9. And after a parable delivered by him, and ſet down, Mat. 21. 21. he added this other, Mat 21. 28. A certain man that had a family, planted a vineyard, and did all that was neceſſary to that turn, fenced it with a good ſtrong mound, hewed a trough to preſſe the grapes in, and built a lodge for the keeper of it, and then let it out to farmers at a rent, and himſelf travailed for a time, (noting the care and proviſion God had made for the Church of the Jewes, Iſa. 5. which made him a ſtrange return for all this, killed his prophets, (which called for fruits of good life from them,) and at laſt his ſon Chriſt Jeſus himſelf.)

10. And at the ſeaſon he ſent a ſervant to the husbandmen, that they ſhould [give him of the fruit of the vineyard,] but the husbandmen beat him, and ſent *him* away empty. 10. pay him that rent, which his vineyard was to yeild him,

11. And again he ſent another ſervant, and they beat him alſo, and intreated *him* ſhamefully, and ſent *him* away empty.

12. And again he ſent the third, and they wounded him alſo, and caſt *him* out.

13. Then ſaid the Lord of the vineyard, What ſhall I doe? I will ſend my beloved ſon, it may be they will reverence *him* when they ſee him.

14. But when the husbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir, come, let us kill him, [that the inheritance may be ours.] 14. and ſeiſe on his inheritance, as our own, of which we have already the poſſeſſion, Mat. 21. 38.

15. So they caſt him out of the vineyard, and killed *him*. What therefore ſhall the Lord of the vineyard doe unto them?

16. He ſhall come and deſtroy theſe husbandmen, and ſhall give the vineyard to others. And when they heard *it*, they ſaid, God forbid.] 16. They of the Sanhedrim anſwered with joynt conſent, Mat. 21. 41. He will (as tis in any reaſon to be expected) come and deſtroy thoſe husbandmen, and diſpoſe the vineyard into other hands. Which when Chriſt, from their own confeſſion had taken for a granted truth, and Mat. 21. 43. brought home and applied to them, as a prediction of what was in any reaſon to befall them (ſee v. 19.) they then expreſt a greate averſation or diſlike of it.

17. And he beheld them, and ſaid, What is this therefore that is written, The ſtone which the builders rejected, the ſame is become the head of the corner? Mat. 21. 42.

* daſh him to pieces, λικμήσει αὐτὸν, Mat. 21. g.

18. Whoſoever ſhall fall upon that ſtone ſhall be broken, but on whomſoever it ſhall fall, it will * grinde him to powder.

19. And the chief prieſts and the ſcribes the ſame houre ſought to lay hands on him, and they feared the people: for they perceived that he had ſpoken this parable againſt them.

20. And they watched *him*, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power, and authority of the Governour.]

20. And the Phariſees ſent ſome of their diſciples, and ſome of thoſe that adhered to Herod, Mat. 22. 16. to entrap and enſnare him, to which end they put on the diſguiſe of upright conſcientious men, that earneſtly deſired to be inſtructed in a ſcruple of every daies practiſe, about paying tribute, meaning by his anſwer to take advantage, and, if he ſaid any thing againſt Cæſar's right, at they ſuppoſed he would, then to accuſe and implead him before the Procurator of the Romans.

21. And they asked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither acceptest thou the perſon *of any*, but teacheſt the way of God truly.

22. Is it lawfull for us to give tribute unto Cæſar, or no?

23. But he perceived their craftineſſe, and ſaid unto them, [Why tempt ye me?]

23. Why doe ye deſire and endevour to inſnare me?

24. Shew me a peny, whoſe image and ſuperſcription hath it? They anſwered and ſaid, Cæſars.

24. See Mat, 22. 20. and note c.

25. And he ſaid unto them, Render therefore unto Cæſar the things which be Cæſars, and unto God the things which be Gods.

26. And they could not take hold of his words before the people, and they marvailed at his anſwer and [held their peace.]

26. without any reply departed from him.

27. Then came to him certain of the Sadducees (which [[a] deny that there is any reſurrection]) and they asked him,

27. affirm that there is no future ſtate of men after this life

a.

28. Saying, Maſter, Moſes wrote unto us, If [any mans brother] die having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

28. any man that hath brethren, Mat. 22. 24.

29. There were therefore ſeven brethren, and the firſt took a wife and died without children.

30. And the ſecond took her to wife, and he died childleſſe.

31. And the third took her, and in like manner the ſeven alſo, And they left no children and died.

32. Laſt of all the woman died alſo.

33. Therefore in the reſurrection, whoſe wife of them is ſhe? for ſeven had her to wife.

And Jeſus anſwering, ſaid unto them, The children of this world marry, and are given in marriage.

35. But they which ſhall be accounted worthy to obtain that world, and [the reſurrection from the dead,] neither marry, nor are given in marriage.

35. that future ſtate,

36. Neither can they die any more, for they are equall unto the Angels, and are the children of God, [being the children of the reſurrection.]

36. being made partakers of that future eternall eſtate.

37. Now that the dead are raiſed, even Moſes ſhewed at the buſh,] when he calleth the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob.

37. But as for the main point diſputed between you Jewes, that there is another life after this, your own Moſes will inſtruct you, in thoſe words which he delivered at the buſh, Exod. 3. 6. (ſee note on Mat, 22. d.)

38. For he is not a God of the dead, but of the living: [for all live unto him.]

38. For thoſe that are departed out of this world, have another life, the ſoules of the juſt are already in the hands of God, and their bodies ſure to be raiſed up, and united to them by the power of God.

39. Then certain of the Scribes anſwering ſaid, Maſter, thou haſt well ſaid.

40. And after that they durſt not ask him any queſtions at all.

41. And he ſaith unto them, How ſay they that Chriſt is David's ſon?]

41. And after ſome few things, Mat. 22. 35. the Phariſees being come about him, he propoſed a queſtion to them, Mat. 22. 41. what they thought of the Meſſias, whoſe ſon he was; and upon their anſwering, that he was David's, he again asked, how that could be?

42. And] David himſelf ſaith in the book of Pſalms, The Lord ſaid to my Lord, Sit thou on my right hand,

42. When

43. Till I make thine enemies thy footſtool.

44. David therefore calleth him Lord, how is he then his ſon?

45. Then in the audience of all the people, he ſaid unto his diſciples,

46. Beware of the Scribes, which deſire to walke in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts.

46. Mat. 23. 1, 7.

47. Which devour widowes houſes, and for a ſhew make long prayers:] the ſame ſhall receive greater damnation.

47. They are perſons of great covetouſneſſe & cruelty, oppreſſors of the poor and helpleſſe, without any mercy, and that they may hold up their reputation, which is neceſſary to enable them to doe ſo ſecurely, they pretend great devotion, and pray a great while.

Annotations on Chap. XX.

a. ἀντιλέγειν

V. 27. *Deny*] The Hebrew רוב ſignifies both *μάχεσθαι to contend*, and *ἀντιλέγειν to contradict*, and agreeably to the latitude of the Hebrew the Greek *ἀντιλέγειν* is here uſed for *to contend*.

CHAP.

CHAP. XXI.

Paraphraſe.

1. AND he looked up, and ſaw the rich men caſting [their gifts into the treaſury.]

1. their freewill donations into a repoſitory for the uſe of the Temple, Mar. 12. 41.

2. And he ſaw alſo a certain poor widow caſting in thither two mites.

3. And he ſaid, Of a truth I ſay unto you, that this poor widow hath caſt in more then they all.

4. For all theſe have of their abundance caſt [in unto the [a] offerings of God;] but ſhe of her penury hath caſt in all the living that ſhe had.

4. into the treaſury of the Temple, a.

5. And as ſome ſpake of the Temple, how it was adorned with goodly ſtones, and [gifts, he ſaid,]

5. preſents brought to the Temple and hanged up there for the beautifying of it, he ſaid,

6. *As for* theſe things which ye behold, the daies will come, in which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.]

6. As for all theſe things that make now ſuch a magnificent ſhew, Mat. 24. 2. within few yeares they ſhall be utterly deſtroyed and demoliſhed, ſee note on Mat. 24. 2.

7. And they asked him, ſaying, Maſter, but [when ſhall theſe things be? and what ſigne *will there be* when theſe things ſhall come to paſſe?]

7. When ſhall this deſtruction of the Temple be, and with it of the Jewiſh ſtate? and what prognoſticks of it will be diſcernible?

8. And he ſaid, Take heed that ye be not deceived, for [many ſhall come in my name, ſaying, * I am *Chriſt*, and the time draweth neer:] goe ye not therefore after them.

*I am *he*, and the ſeaſon, ἐγώ εἰμι, καὶ ὁ καιρὸς

8. One prognoſtick, or forerunner of that deſtruction ſhall be, that many deceivers ſhall ariſe among you, each pretending to be the Meſſias, and that he will ſoon deliver you.

9. But when ye ſhall hear of warres and commotions, be not terrified: for theſe things muſt firſt come to paſſe, but the end *is* not by and by.]

9. Another forerunner is that great commotions and tumults there ſhall be in Judea, before the Romans come to deſtroy them utterly, ſee note on Mat. 24. d.

10. Then ſaid he unto them, [* Nation ſhall riſe againſt nation, and kingdome againſt kingdome,]

*The nation ſhall be raiſed againſt the nation, & the kingdom againſt the kingdome, ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,

10. They ſhall riſe up and ſlaughter one another, Mat. 24. e. Revel. 6. 12, 13, 14.

11. And great earthquakes ſhall be in divers places, and famines, and peſtilences, and fearfull ſights, and great ſignes ſhall there be from heaven.

Mat. 24. 7.

12. But before † all theſe they ſhall lay their hands on *you*, delivering *you* up to the ſynagogues and into priſons, being brought before kings and rulers for my names ſake.]

† all theſe things, τούτων πάντων,

12. But firſt they ſhall fall foule on the preachers of the Goſpel, and all pure ſincere Chriſtians, and bring you before the Jewiſh Conſiſtories, and Roman Governors for the profeſſion of Chriſtianity, Revel. 6. 11. and Mat. 24. 9.

13. And it ſhall turn to you for a teſtimony.

13. And this bringing of you before the Gentile powers ſhall be a means of divulging the Goſpel to them. See Mar. 13. 9.

14. Settle *it* therefore in your hearts] not to meditate before what ye ſhall anſwer.

14. In this caſe remember what was formerly ſaid to you, Mat. 10. 19. and 30. and belonged peculiarly to this point of time now ſpoken of;

15. For I will give you a mouth and wiſdome, which all your adverſaries] ſhall not be able to gainſay or reſiſt.

15. For I will furniſh you with thoſe anſwers, and that conviction to all your adverſaries, that they

16. And ye ſhall be betrayed both by parents, and brethren, and kinsfolks, and friends, and *ſome* of you ſhall they cauſe to be put to death.

17. And ye ſhall be hated of all men for my names ſake.

18. But there ſhall not an haire of your head periſh.]

18. But whatſoever befall you, treachery, perſecution, death it ſelf, v. 16. 17. be confident of this, that it ſhall not tend to the leaſt diſadvantage, but rather to the greateſt gain to you.

19. In your patience poſſeſſe ye your ſouls.]

19. And though ſome few of you ſhall ſuffer death in this cauſe, and ſo be eternally crown'd by ſuffering, yet this let me tell you, even for this life, that if ye endure with conſtancy, and perſevere, and fall not off from your profeſſion, that ſhall of all others be the moſt probable way of eſcaping, or obtaining deliverance from this ſweeping deſtruction, Mat. 10. 39. Mar. 13. 13.

20. And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21. Then let them which are in Judea, flee to the mountains, and let them which are in the midſt of it, depart out, and let not them that are in the countreys enter thereinto.

22. For theſe be the daies of vengeance, that all things which are written, may be fulfilled.

23. But woe unto them that are with child, and to them that give ſuck in thoſe daies: for there ſhall be great diſtreſſe in the land, and wrath upon this people.]

20, 21, 22, 23. But when you ſee Jeruſalem beſieged by the Romans (Mat. 24. 15. note f.) then reſolve the deſtruction of the city is neer, and accordingly all that are in it, let them flie out of Judea, and thoſe that are in the confines or regions about Judea, let them take care not to come into it, but (ſee Revel. 6. 16.) look on it as a place moſt ſadly to be de deſtroyed, on which all the dolefull prophecies are now to be fulfilled, which have been prophecied againſt Judea.

24. And they ſhall fall by the edge of the ſword, and ſhall be led away [b] captive into all nations: and Jeruſalem ſhall be [trodden down of the Gentiles, [c] untill the times of the Gentiles be fulfilled.]

24. conquer'd by the Romans, Revel. 11. 2. And while this is a doing in Judea, the Goſpel ſhall be preached over the Gentile world, Mat. 24. 14. ſee Rom. 11. 25. and being by them received, ſome effect that ſhall have among the Jewes, by way of emulation, Rom. 11. 11, 13. moving them to receive the faith alſo, and by their doing ſo, Jeruſalem ſhall again be inhabited by Jewiſh (as well as Gentile) Chriſtians: ſee not on Revel. 11. f. b. c.

d. e. 25. And many prodigies ſhall be ſeen in the heavens (ſee note on Rev. 6. f.) very frightfull to all, and there ſhall be a terrible diſtreſſe upon all the ſeverall parts of Paleſtine, preſſing them that they ſhall not know what to doe, to ſtay or to forſake their countrey, ſee Rev. 6. 15, 16.

25. And there ſhall be ſignes in the ſun, and in the moon, and in the ſtarres, and upon the * earth diſtreſſe of d nations with perplexity, the e ſea and the waves roaring.] * land, γῆς

26. All men expecting upon the land of Judea judgments (ſee note on ch. 2. a.)

26. Mens hearts failing them through fear, and for looking after thoſe things which are coming on the * earth; For the powers of heaven ſhall be ſhaken.] * world, ἐπὶ τὴν οἰκουμένην

27. Thus ſhall Chriſt's regall office, in puniſhing and avenging the perſecutors of him and his diſciples, be moſt glorioufly revealed, ſee Mat. 13. 26.

27. And then ſhall they ſee the ſon of man coming in a cloud with power and great glory.]

28. And when ye ſee theſe things thus come to paſſe,

28. And when theſe things begin to come to paſſe, then look up and lift up your heads, for your redemption draweth nigh.]

then let all true Chriſtians, Apoſtles, and others, that have ſo long been perſecuted by the Jewes, look up and hold up their heads with cheerfulneſſe, as knowing that to them redemption approacheth, and deliverance from the dangers which encompaſſe them, ſee Act. 3. a. and Rom. 13. b. and Rom. 8. l.

29. And he ſpake to them a parable, Behold the fig-tree and all the trees,

30. put forth leaves Mat. 24. 32. and Mar. 12. 28.

30. When they now [ſhoot forth] ye ſee and know of your owne ſelves, that ſummer is now nigh at hand:

31. that formidable exerciſe of Chriſt's regall power,

31. So likewiſe ye, when ye ſee theſe things come to paſſe, know ye that [the kingdome of God is nigh at hand.]

beginning in the vengeance on the Jewes his crucifyers and perſecutors of the Apoſtles and pure believers, is now neer approaching for your deliverance, ſee note on Mat. 24. b.

32. And indeed within a matter of 40 years all this ſhall moſt ſadly come to paſſe, ſee Mat. 24. 34. &c.

32. Verily I ſay unto you, This generation ſhall not paſſe away, till all be fullfilled.]

33. And there is no kind of doubt of the completion of it.

33. Heaven and earth ſhall paſſe away: but my word ſhall not paſſe away.]

34. But doe ye take heed that ye indulge not to any kind of luxury or exceſſe, Mat. 24. 49. which may make you unfit for watchfulneſſe (ſee Rom. 13. 13.) and the ſame care you are to take that worldly ſolicitude, fear of loſſes, and conſequently of want doe not enſnare you to the denying of Chriſt, or falling away from him, (Mat. 13. 22.) and ſo that day of vengeance on the enemies of Chriſt come ſuddenly, and involve you with the impenitent Jews.

34. And take heed to your ſelves, leaſt at any time your hearts be overcharged with ſurfeiting and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares.]

35. For very ſuddenly and unexpectedly ſhall this deſtruction come upon all Judea,

35. For as as a ſnare ſhall it come on all them that dwell on the face of the whole * earth.] ch. 17. 20. Mat. 24. 50. * land γῆς

36. Be ye therefore perpetually upon your guard, and be conſtant in prayer to God,

36. Watch ye therefore and pray alwaies, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſſe, and to ſtand before the ſon of man.]

that he will vouchſafe you to be of the number of that remnant, to whom the promiſe of eſcaping all this calamity is made (Mat. 10. note. f.) that when Chriſt ſhall thus come in vengeance againſt the nation, ye may meet him with cheerfulneſſe and confidence, and not fear any ill from him, but rather appear victorious with him, in this deſtruction of yours, as well as his enemies.

37. And as he exhorted them to diligence and prayer, ſo gave he them example, buſying himſelf in Gods ſervice all the day, and at night ſpending much time in prayer.

37. And in the day time he was teaching in the Temple, and at night he went out, and abode] in the mount that is called *the mount* of Olives.

38. And all the people came early in the morning to him in the Temple for to heare him.

Annotations on Chap. XXI.

a. δῶρα

V. 4. *Offerings*] The Hebrew קרבן ſignifies both *a gift*, and *the treaſury* into which the gifts were caſt; and ſo the Greek δῶρα *gifts* here is uſed for γαζοφυλάκιον v. 1. and ſo *Mar.* 12. 41.

b. Αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη.

V. 24. *Captive into all nations*] The number of thoſe that in the ſiege of *Jeruſalem* by *Titus* died by ſword and famine, is ſaid to be eleven millions by *Euſebius Hiſt.* l. 5. c. ζ'. out of *Joſephus*. Then when the city was taken the handſomeſt, ſaith he, were reſerved for triumph, the reſt, ſaith he, that were above 17 yeares of age were ſent bound to *Ægypt* to be ſlaves there, others diſperſed in the Provinces to be torn aſunder with wild beaſts, thoſe under 17 ſold to merchants of all countreys. And of all theſe the number was 97000.

c. καιροὶ ἐθνῶν

Ib. *Untill the times of the Gentiles*] What is the meaning of ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν, *till the ſeaſons*, or *times*, *of the Gentiles be fulfill'd* may be gueſs'd partly by the importance of the word καιροὶ *ſeaſons*, partly of the πληρωθῶσιν *fulfill'd*, partly of the ἄχρι *untill*. The word καιροὶ vulgarly ſignifies *a ſeaſon*, a time deſigned and appointed, (according to the notion of the Hebrew word) or elſe expected, and looked for, and in both reſpects belongs fitly to the preaching the Goſpel to the Gentils, that being a thing that God had ſo long determined, and ſo oft foretold, and which though the Gentiles foreſaw not, yet is ſaid to be expected by them, (becauſe all they could deſire or expect was really ſumm'd up in this) not only in that prediction of *Jacob*, where *Chriſt* is ſtyled the *expectation of the Gentiles*, but in S. *Pauls* diſcourſe of it *Rom.* 8. 19. where the *earneſt expectation of the creature*, that is, the Gentile world (ſee *Rom.* 8. Note d.) is faſten'd upon this. Then for the πληρωθῶσι joyned to theſe καιροὶ ἐθνῶν, that ſure will bear ſome proportion with, if it be not parallel to, *Rom.* 11. 25. where the phraſe is very like this here, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, *untill the time that the fulneſſe of the Gentiles enter.* That is there explain'd to ſignifie the multitude of Gentiles receiving the faith, coming into the Church, and ſo πλήρωμα fulneſſe, v. 12. (See *Rom.* 11. Note d.) and proportionably to that, their *ſeaſons* being *fulfill'd* will be the preaching that Goſpel to them, which they ſhall thus receive, and which was ſo deſigned, and expected for them. Now for the ἄχρι *untill*, where it is ſaid, *Jeruſalem ſhall be trodden down of the Gentiles, untill theſe ſeaſons of the Gentiles be fulfill'd*, the explaining of that will be the farther clearing of the whole πληρωθῶσι καιροὶ ἐθνῶν

whole matter. The *treading down of Jeruſalem* by the *Gentiles* is not particularly their victory over it by *Titus*, but their conſequent poſſeſſing of it, even till *Adrians* re-building a part of it, and calling it by his own name *Ælia*, and inhabiting it with Gentiles, which ſeems to be deſcribed *Rev.* 11.2. by the *outer court of the Temple being given to the Gentiles*, and ſo caſt out of the meaſuring. Upon the doing of this it follow'd, that as all the Jewes (remaining ſuch in oppoſition to the Chriſtians) were utterly baniſh'd the city, and a ſwines head ſet at the Gates, to baniſh even their eyes from it, ſo the believing Chriſtian Jewes returned thither again from their diſperſions, and inhabited it again, and joyn'd, and made one Congregation, one Church with the Gentiles, which had there by that time received the faith alſo, and till then continued a diſtinct Church from the Jewes; ſee *Revel.* 11. Note f. By which it appears how punctually this prediction, in our notion, was fulfill'd, that *Jeruſalem* ſhould be inhabited by the Gentiles, all the Jewes in a manner excluded, till the time that the Goſpel had been freely preach'd unto the Gentiles, and by them, in ſome eminent manner, been receiv'd, and then it ſhould be reinhabited with Jewes again, viz. the Chriſtian Jewes, who being wrought on by emulation of the Gentiles, were now many of them brought to receive the Faith. See *Rom.* 11. 11, 13. d. Ἔθνη

V. 25. *Nations*] The ἔθνη *nations* here are the ſeverall parts or tetrarchies of *Paleſtine*, ſo divided by the Romans, ſee *Lu.* 3. 1. each of them called ἔθνος *nation*, and all together ἔθνη *nations*. See Note on *Mat.* 24. e and *Rev.* 11. g. For to the Jewes ſure it is that there the diſtreſſe and conſternation belongs, not to the Gentiles. See Note on *Rev.* 6. f.

Ib. *The ſea*] That by the word θάλασσα *ſea* may be meant *Galilee*, ſee Note on *Rev.* 7. b. and of that people particularly *Joſephus* tells us, that *Veſpaſian* being ſent by *Nero* into *Paleſtine*, did ſubdue the *Galileans*, the moſt *valiant, powerfull and beſt fortified nation of all Paleſtine, killing above an hundred thouſand, and carrying captive above fourty thouſand Jewes in that expedition.* Where we ſee that *Galilee* ownes the name ἔθνος, and that there were diverſe ἔθνη *nations* in *Paleſtine*, of which *Galilee* is by *Joſephus* ſaid to be the *moſt valiant*. See *Baronius An. Ch.* 39. *Neronis* 13. But it is as probable, that as 'tis ordinary in theſe books to expreſs the whole by enumeration of the parts, and ſo the whole world by the mention of *heaven*, and *earth*, and *ſea* (ſee Note on 2 *Pet.* 3. e.) ſo here the univerſall deſtructions of the Jews may be deſcribed by all theſe. e. Θάλασσα

CHAP. XXII.

Paraphraſe.

1. NOW the feaſt of unleavened bread drew nigh, which is called the Paſſeover.]

1. Now the feaſt of unleavened bread drew nigh, which conſiſts of ſeven daies, and a day of preparation to them, wherein alſo no leavened bread is uſed, and that is the feaſt of the Paſſover, Mar. 14. c.

2. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people.]

2. And the Sanhedrim of the Jews were deſirous to find out ſome ſafe way of apprehending and putting him to death, Mar. 14. 1. for they durſt not doe it with any great noiſe, for fear of the people.

3. Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve,

4. And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them.]

3, 4. And Judas one of his twelve conſtant attendants, being a covetous perſon, and in the diſcharge of his office (of keeping the bagge, of relieving the poor) deceitfull and theeving, Joh. 12. 6. and to that ſinne of ſacrileadge adding that of hypocriſie, in pretending great care of the poor, Joh. 12. 5. whom he thus robb'd, and upon Chriſt's admoniſhing him mildly of it, Mat. 26. 10. Mar. 14. 6. Joh. 12. 7. yet, it ſeems, not reforming, but incenſed againſt his Maſter, the Devil or his own covetous heart by the devils ſuggeſtion, put him upon this project of gain to make ſome advantage by delivering Chriſt into the hands of the Jewes, Joh. 13. 2. And upon his conſenting to this ſuggeſtion, the Devil was permitted by God to have this power over him, to enter into him, Joh. 13. 2. and doing ſo, he incited him to make a bargain with the Rulers of the Sanhedrim, and their miniſters or officers (ſee note g.) to deliver up Jeſus unto them (as after Chriſt's talking with him, and telling him diſtinctly of it, and the ſinne and danger attending it, Mar. 14. 21. and his not yet relenting, 'tis again ſaid that with the ſop the devil entred into him, Joh. 13. 27. hurrying him to the ſpeedy execution of it.)

5. And they were glad, and covenanted to give him money.]

5. And they gladly embraced the treaty, and ſtruck a bargain with him, that he ſhould have thirty ſhekels to deliver him up without much noiſe, Mat. 26. 4, and 15.

6. And he *[a] promiſed, and ſought opportunity to betray him unto them †[in] the abſence of the [b] multitude.]

*[a] thanked them.
†[in] without a tumult,

6. And although this were as low and vile a ſumme, as could be, the price of a ſlave, Exod. 21. 32. (ſee Zach. 11. 13.) yet Judas thanked them heartily for the offer, being very covetous, and ſo very glad of the opportunity of getting money, and from thenceforth he watched a fit ſeaſon wherein to doe it, without any noiſe or ſtirre about it. See Mat. 26. 4. Mar. 14. 1. a, b,

7. Then came the day of unleavened bread, when the paſſover muſt be killed.]

7. And the paſchal day was now come, wherein they eat no leaven in their bread, and in which the lamb was to be killed and eaten, ſee note on Mar. 14. c.

8. And he ſent Peter and John, ſaying, Goe and prepare us the [Paſſover] that we may eat.

8. unleavened bread and bitter hearbs, the memoriall of the deliverance out of Ægypt, ſee note on Mar. 14. c.

9. And they ſaid unto him, Where wilt thou that we prepare?

10. And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you bearing a pitcher of water, follow him into the houſe where he entreth in,

11. And ye ſhall ſay unto the good man of the houſe, The maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?

12. And he ſhall ſhew you a large upper roome furniſhed, there make ready.

13. And they went and found as he had ſaid unto them, and they made ready the [Paſſover.]

See ver. 8.

14. And when the hour was come, he ſate downe, and the twelve Apoſtles with him.

15. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer.

16. celebrate this feaſt with you (ſee note on Mat. 26. f.)

16. For I ſay unto you, I will not any more [eat thereof,] untill it be fulfilled in the Kingdome of God.

17. And he took the cup and gave thanks, and ſaid, Take this, and divide *it* among your ſelves.

18. I ſhall no more drink with you after this feſtivall manner, celebrate no more paſcha] commemorations before my departure out of this world, our next feſtivity muſt be kept in heaven.

18. For I ſay unto you, [I will not drink of the fruit of the vine, untill the kingdome of God ſhall come.]

19. doe you to others as I have done now to you, take, bleſſe, break, and give the bread to all that joyn with you in theſe holy ſervices, and when you doe ſo, doe it in commemoration of me.

19. And he took bread, and gave thanks and brake *it*, and gave unto them, ſaying, This is my body, which is given for you: [this doe in *remembrance of me.] *commemoration ἀνάμνησιν

20. In like manner after they had done eating, he took the cup of charity, uſuall among the Jewes, and ſaid, This cup is at this time to you the ſealing of a New Covenant (ſee note on the title of theſe books) in my blood, which ſhall ſhortly be ſhed for you, as this is now poured out.

20. Likewiſe alſo the cup after ſupper, ſaying, This cup *is* the New * Teſtament in my blood, which is ſhed for you.] * Covenant διαθήκη

21. But behold, the hand of him that * betrayeth me *is* with me on the table. * delivereth me up, παραδιδόντος

22. is to be put to death (ſee note on ch. 13. c.) as God hath decreed it ſhould be (Act. 2. 23. and 4. 28. and note b.) but woe to him that hath any hand in that execution.

22. And truely the ſon of man [goeth, as it was determined, but woe unto that man, by whom he is betrayed.]

23. And they began to enquire among themſelves, which of them it was, that * ſhould doe this thing. * was about to doe, μέλλων πράσσειν

25. Sometime before this (to wit, before his departing from Jericho, Mat. 20. 25, 29. nay before he came thither, Mar. 10. 42,46.) there had been a contention among the diſciples (occaſioned by the requeſt of Zebedee's wife for her two ſons, Mat. 20. 20.) which of them ſhould be look'd on, as the worthieſt, and ſo be preferr'd before the reſt.

24. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.]

c. 25. their Princes ſtyled their benefactors, exerciſe authority over them.

25. And he ſaid unto them, The Kings of the Gentiles exerciſe Lordſhip over them, and [they that exerciſe authority upon them are called c benefactors.]

d. 26. But among you it muſt be otherwiſe, the ruler muſt be as the private man, or the ſervant of all others, over whom he is placed.

26. But ye *ſhall* not *be* ſo, but he that is greateſt among you, let him be as the d younger, and he that is chief, as he that doth ſerve.]

27. one that attendeth and waiteth on you, and provideth neceſſaries for you, and not as one that receiveth ſuch obſervances or advantages from you, as I might expect to doe.

27. For whether *is* greater, he that ſitteth at meat, or he that ſerveth? *Is* not he that ſitteth at meat? But I am among you as [he that ſerveth.]

28. Ye have followed me as diſciples, Mat. 19. 28. and been hitherto conſtant to me in all the afflictions and perſecutions that have befallen me.

28. Ye are they which have continued with me in my temptations.]

29. See Mat. 19. 28.

29. And I * appoint unto you a kingdome, as my Father hath appointed unto me, * bequeath διατίθεμαι

30. That you be next unto me, and have at my departure the power of governing the Church, ſee note on Mat. 19. d.

30. That ye may eat and drink at my table, in my kingdome, and ſit on thrones, judging the twelve tribes of Iſrael.]

31. And at this point of time, the ſtory whereof is here in relating v. 20. (not at the time of that other paſſage ver. 24.) Chriſt addreſs'd his ſpeech particularly to Peter, ſaying, As for you, Simon, I tell you, that either upon ſome ſinne committed by thee, giving Satan ſome ſuch right of claim, (poſſibly ſomewhat done criminouſly by him in that contention of the diſciples, mention'd v. 24. the indignation of the ten againſt the two, Mat. 20. 24.) or elſe ſuggeſting ſomewhat againſt thy ſincerity, as againſt Job's, Job 1. 9. Satan hath accuſed you before God, and required that he may have the ſhaking of you, liberty to doe his worſt to drive you from the faith of Chriſt.

31. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired *to have* you, that he may ſift *you* as wheat.]

32. This is granted to him, and your danger thereupon is great, but I have prayed for thee, that thou be not conquer'd by him and his terrors, ſo farre as utterly to forſake the faith; and for any ſinnes that in this combate thou proveſt guilty of, let this uſe be made of them, when by repentance thou art recovered out of them, that thou be the more carefull to confirm and ſtrengthen others, that they fall not in like manner. See note on 1 Cor. 5. e.

32. But I have prayed for thee, that thy faith fail not; and when thou art converted ſtrengthen thy brethren.]

33. And he ſaid unto him, Lord, I am ready to goe with thee both into priſon, and to death.

34. before the ſecond crowing of the cock this night, Mat. 26. 34.

34. And he ſaid, I tell thee, Peter, [the cock ſhall not crow this day, before that] thou ſhalt thrice deny that thou knoweſt me.

35. Formerly I ſent you out without any proviſion, and yet ye wanted nothing.

35. And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhooes, lacked ye any thing? And they ſaid, Nothing.]

36. But now ſome diſtreſſes ye are like to meet with, in like manner as ye will firſt ſee them fall moſt ſharply upon me.

36. Then ſaid he unto them, But now he that hath a purſe let him take *it*, and likewiſe *his* ſcrip; and he that hath no ſword, let him ſell his garment and buy one.]

37. For now according to the prophecy Iſa. 53. 12. paſt on the Meſſias, I muſt be put to death as a malefactor, For all that is foretold of me ſhall now ſuddenly be accompliſhed.

37. For I ſay unto you, that * this that is written muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: For the things concerning me have an end.] * now this which hath been written muſt be fulfill'd on me, to wit, and he-- τέτελεσται γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει

38. But they thinking that according to the literall ſound of his words he had really called for a ſword, whereas he only expreſs'd to them by that figure the diſtreſſes that were now approaching

38. And they ſaid, Lord here *are* two ſwords: and he ſaid unto them, It is enough.]

proaching them, told him they had two ſwords anong them, But he gave them by a ſhort reply to underſtand, that he did not really mean that they ſhould goe and provide them ſwords, but only that great dangers were now approaching them.

39. And he came out, and went as he was wont to the mount of Olives,] and his diſciples alſo followed him. 39. And he according to his wont, went out to the mount to pray.

40. And when he was at the place, he ſaid unto them, [Pray that ye enter not into temptation.] 40. Pray that the afflictions and temptations now approaching doe not overcome you, ſee Mat. 6. note g.

41. And he * was ᵉwithdrawn from them about a ſtones caſt, and kneeled down and prayed, ᵉ

* or departed, for the antient Gr. & Lat. MS. reads ἀπεσπάσθη recessit, not διεστάθη

42. Saying, Father [If † thou be willing, remove this cup from me: neverthe-leſſe not my will but thine be done.] 42. O that thou wouldſt, (ſee note on ch. 12. c.) or, I pray thee remove this bitter cup from me: Yet if this be thy pleaſure, whatſoever thou ſeeſt beſt to be done, I moſt heartily embrace it, before that for which now I pray.

† thou wilt take this cup from me, εἰ βούλει παρένεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.

43. And there appeared an Angel unto him from heaven ſtrengthning him.] 43. And an Angel was ſent from heaven to repreſent ſuch conſiderations to him of the advantages and benefits of his death, as might make him bear it cheerfully.

44. And being in an agony he prayed more earneſtly: And his ſweat was as it were great ᶠdrops of blood falling down to the ground.] 44. After that being in ſuch a commotion of mind, which ſignifies an apprehenſion of extream danger, without any trembling at it, or endeavour to avoid or eſcape it, he prayed more vehemently, and fell proſtrate upon his face, Mar. 14. 35. ſaying the ſame words, and more to the ſame purpoſe, and he ſwet (as men in agonies are wont) great glutinous drops like thoſe of blood when it drops on the ground. ᶠ

45. And when he roſe up from prayer, and was come to his [diſciples, he found them ſleeping for ſorrow.] 45. three diſciples Peter and James and John, Mat. 26. 37. he found them faſt aſleep, this ſleep being an effect of that great heavineſſe, and diſpiritedneſſe which their ſorrow had produced.

46. And ſaid unto them, Why ſleep ye? Riſe and pray, leſt ye enter into temptation.

47. And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew neer unto Jeſus to kiſſe him.

48. But Jeſus ſaid unto him, Judas, [* betrayeſt thou the ſon of man with a kiſſe?] 48. Is a kiſſe the token by which thou haſt promiſed to deliver me up to them? Mar. 14. 44.

* delivereſt, παραδίδως

49. When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?] 49. When the diſciples ſaw what was toward, they offered to have fought for his reſcue.

50. And one of them ſmote the ſervant of the high prieſt, and cut off his right eare.] And S. Peter in the heat of zeal, without Chriſt's permiſſion, and againſt the precepts which he had alwaies taught them, drew a ſword, and cut off the right eare of Malchus, a ſervant of the high prieſt's.

51. And Jeſus anſwered and ſaid, Suffer ye thus farr. And he touched his eare and healed him.] 51. And Jeſus reproving Peter for ſo ſo doing, Mat. 26. 52. ſpake to thoſe that came to apprehend him, to let him alone but ſo long as to reſtore the man his eare, and upon a touch he was cured.

52. Then Jeſus ſaid unto the chief prieſts and ᵍ captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief with ſwords and ſtaves? ᵍ

53. When I was daily with you in the Temple, ye ſtretched forth no hands againſt me, but [this is your houre, and the power of darkneſſe.] 53. this is the time wherein the devil and you are permitted to work your wills upon me.

54. Then tooke they him and led *him*, and brought him into the [high prieſt's houſe,] And Peter followed afarre off. 54. houſe of Caiaphas the high prieſt of that year, where the Sanhedrim was aſſembled, Mat. 26. 57.

55. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down amongſt them.

56. But a certain maid beheld him as he ſate by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

57. And he denied, ſaying, Woman, I know him not.

* even ʰ

58. And after a little while, [another ſaw him, and ſaid, Thou art * alſo of them. And Peter ſaid, Man, I am not.] 58. another maiden, Mat. 26. 71. Mar. 14. 69. (ſee note on the title of S. Matthew's Goſpel) ſeeing him ſaid, Thou art even one of them. But Peter denied, and ſaid, Woman I am not.

59. And about the ſpace of one houre after, [another confidently affirmed, ſaying, Of a truth this *fellow* alſo was with him; for he is a Galilean.] 59. And ſome others that ſtood by (Mat. 26. 73. Mar. 14. 17.) affirmed confidently that he was certainly one of his company, for, ſaid they, his ſpeech diſcovers him to be a Galilean, Mat. 26. 73. &c.

60. And Peter ſaid, Man, I know not what thou ſayeſt.] And immediately while he yet ſpake, the cock crew. 60. But he ſaid (with addition of oathes, and imprecations, Mat. 26. 74.) I am not what thou affirmeſt me to be.

61. And the Lord turned and looked upon Peter; and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow thou ſhalt deny me thrice.

62. And Peter went out and wept bitterly.

63. And [the men that held Jeſus mocked him] and ſmote *him*. 63. while Peter was in the hall of the high prieſt, Mat. 26. 58. and 69. (before the latter part of the precedent ſtory of S. Peter) the ſouldiers that were ſet to guard Jeſus, Mat. 26. 67. ſpit in his face.

64. And when they had ʰ blindfolded him, they ſtroke him on the face, and asked him, ſaying, [Prophecy] who is it that ſmote thee? 64. Tell us, if thou art able to know and declare ſecrets, ʰ

65. And many other things blaſphemouſly ſpake they againſt him.

66. And aſſoon as it was day, [the Elders of the people, and the chief prieſts, and the Scribes came together, and led him] into their councell, ſaying, 66. the Sanhedrim met, and call'd for him to be brought.

67. Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe.

68. And if I ſhall demonſtrate to you by never ſo convincing arguments that I am the Meſſias, you will neither ſatisfie nor anſwer my proofs, nor yet yield to the force of them, and releaſe me out of your hands.

68. And if I alſo ask *you*, ye will not anſwer me, nor let *me* goe.]

69. Within a while ſhall I the Meſſias be exalted to the right hand of my Father, and then ſhall you ſee me execute judgment and vengeance upon you, Mat. 26. 64.

69. Hereafter ſhall the ſon of man ſit on the right hand of the power of God.]

70. From hence they concluded that he made himſelf the ſon of God, and asked him, whether he were ſo or no? He anſwered that he was.

70. Then ſaid they all, Art thou then the ſon of God? And he ſaid unto them, Ye ſay that I am.]

71. This they concluded to be a blaſphemous ſpeech, and ſo that he was guilty of death by his own confeſſion, in taking upon him to be the Meſſias.

71 And they ſaid, What need we any farther witneſſe? For we our ſelves have heard of his own mouth.]

Annotations on Chap. XXII.

V. 6. *Promiſed*] What ἐξωμολόγησι ſignifies here, will be more eaſily determined, when 'tis reſolved that as among *Grammarians*, ſo in the reſt of the places in the New Teſtament, it clearly denotes one of theſe two things, either *confeſſion of ſinne*, or *giving of thanks*, both being the importance of the Hebrew הודה in *hiphil* from ידה. Thus ſaith *Phavorinus*, Ἐξομολόγησις ἡ ἐπὶ τῷ πεπονθότων μὴ ἐυχαειτίας ἢ ἐυεργεσιῶν ἐπαειδμησις, *it is a thankfull acknowledgment* or *enumeration of benefits*, ἢ ἐπὶ κακῶς πεπραγμένων παρὰ τὸ ἁμάρτημα ἐξαγόρευσις, *and the guilty mans acknowledgement of what he hath done amiſſe*, which is vulgarly known by the title of ἐξομολόγησις, and again, Ἐξομολογοῦμαι, ἐυχαειτῶ, it ſignifies *to give thanks*. In the ſenſe of *confeſſing of faults* 'tis to be found *Mat.* 3. 6. *Mar.* 1. 5. *Acts* 19. 18. *James* 5. 16. In that of *praiſing*, or *giving thanks*, *Mat.* 11. 25. (the very place cited by *Phavorinus*, ἐξομολογοῦμαί σοι πάτερ, *I thanke thee O father*) *Lu.* 10. 21. *Rom.* 14. 11. 15. 9. *Phil.* 2. 11. *Rev.* 3. 5. And in no one place is it taken for *promiſing* (the meaning of ὁμολογεῖν in Greek Authors, and eſpecially in the *Inſtitutions* of *Theophilus*, ὁμωμίπλις, ὁμωμίπλω, τοῦ' ἔστι, ὁμολογεῖς, ὁμολογῶ) or of any thing of that nature. And then the choiſe will be very eaſie, which of theſe two ſenſes we ſhall think fit to apply to this place, that of *confeſſing* being very aliene and unfit for the turne, and the Arabick interpreter pointing us to this of *giving thankes*, which being an expreſſion of joy, is oft taken for joy it ſelf, and ſo is fit for this turn, the covetous purſebearer being very well pleaſed with ſuch a bargain.

a. Ἐξωμολόγησι

Ib. *Multitude*] Ὀχλος here ſignifies *a tumult*, after the manner of the Hebrews, who uſe המון (literally *a multitude*) for *a tumult*, or *noyſe* alſo. See *Forerius* on *Iſaiah* p. 197.

b. Ὀχλος

V. 25. *Benefactors*] The Hebrew word נדיב, which they uſe for a *Prince*, and is by the *Septuagint* rendred βασιλεὺς, ἄρχων, τύραννος, doth primarily ſignifie *liberall, magnificent, benefactor*, and ſo, as in the chooſing of Princes in *Ariſtotle*, *Pol.* l. 3. ἢ ἐπὶ τοῖς ἐυεργεσίας καθίσαν τοὺς βασιλεῖς, *they made them Kings that had been their benefactors*; ſo in the deduction of the word alſo, Princes are here called ἐυεργέται *benefactors*, and ſo *Jeb.* 21. 28. where the Hebrew reads נדיב *munificus, beneficus*, the Greek reads ἄρχων, and the *Targum* אַרכונה (the Greek ἄρχων got in amongſt them) *a Prince*, and ſo it ſignifies there. For this S. *Matthew*, in his account of the ſame ſpeech of *Chriſts*, uſes οἱ μεγάλοι *the great ones*, and καλοῦνται *are called* being ordinarily ſet to ſignifie no more then εἰσὶ *are*, the words here ἐξουσιάζοντες αὐτῶν, *they that have authority over them* ἐυεργέται καλοῦνται *are called benefactors*, is directly to the ſame ſenſe, parallel with οἱ μεγαλοι ἐξουσιάζουσιν αὐτῶν *the great ones have authority over them*. ſo as in the ſenſe, ἐυεργέται *benefactors* ſhall be the ſubject of the propoſition, and ἐξουσιάζοντες *they that exerciſe authority*, the Prædicate, thus, *Their Princes called benefactors exerciſe authority over them.*

c. Ἐυεργέται

V. 26. *Younger*] As they that were Rulers among the Jewes, or Judges in their *Sanhedrin*, were called Elders, ſo others, their officers eſpecially that attended them, are commonly ſtyled by way of diſtinction from them νεώτεροι *the younger*. And proportionably in the Church, as πρεσβύτεροι are they that preſide and governe in it, called here μείζονες *greater*, ſuperior to others, ſo they that are under them, are here called νεώτεροι (ſee *Acts* 5. 6. and ſo 1 *Tim.* 5. 1. *Tit.* 2. 6.) and in other places ἰδιῶται, 1 *Cor.* 14. 23, 24. and *Acts.* 4. 13. and ἐν τάξει ἰδιώτου, or ἀναπληροῦντες τόπον τοῦ ἰδιώτου 1 *Cor.* 14. 16. *they that are in the place and condition of ordinary men* or *idiotes.*

d. Νεώτεροι

Ἰδιῶται

V. 41. *Withdrawn*] The uſe of the word ἀπεσπάσθη is obſervable among the *Helleniſts*, ſignifying no more then *to depart*. So 2 *Mac.* 12. 10. ἐκεῖθεν δὲ ἀπεσπασθέντων σταδίους ἐννέα, *when they were departed thence nine ſtadia.* So *Act.* 21. 1. ἡμᾶς ἀποσπασθῆναι ἀπ' αὐτῶν, *we were gone* or *departed from them.* And ſo if that be the word in this place, it muſt certainly ſignifie no more, but will be thus beſt rendred, *he departed from them.* But then the Kings MS. reading ἀπεστάθη, that is not capable of any other rendring.

e. ἀπεσπάσθη

V. 44. *Drops of blood*] That *Chriſt* ſwet *drops of blood* is not affirmed in this place, but only that he ſwet *drops of ſweat* of a ſtrange thickneſſe or viſcouſneſſe, and conſequently as big as the drops wherin blood is wont to fall upon the ground. So ſaith *Juſtin Martyr*, *Theophylact*, and *Euthymius*; and 'tis * *Ariſtotles* obſervation of the ἀγωνιῶντες, *men in an agony*, ὅτι μάλιστα ἱδρῶσι, *that they ſweat extreamly.* But that the ſweat ſhould ſo farre exceed the proportion of ſweat, as the drops wherein blood uſes to fall are above the drops wherein ſweat is wont, this was the ſtrange thing, and the expreſſion of the heavineſſe of this agony, which is here mentioned. See *Photius Epiſt.* 138. Of the like uſe of ὡσεὶ, *as* or *like as*, ſee Note on *Mat.* 3. 1.

f. Ἱδρὼς ὡσεὶ θρόμβοι αἵματος

* Problem. Sect. 2. ubi id expl.

ὡσεὶ

V. 52. *Captaines of the Temple*] Στρατηγοὶ ἱεροῦ, *captaines of the Temple* here mentioned (and στρατηγοὶ *captaines* v. 4.) and in two other places of this Author, *Act.* 4. 1. and *Acts* 5. 24. in the ſingular number, στρατηγὸς τοῦ ἱεροῦ, ſignifie no more then the *captaines of a band*, or *captaines of more hands* of Roman ſouldiers, ſet at the porches of the Temple to guard and keep peace, that there might be no ſedition raiſed in the city at the aſſembling of the Jews, at the Temple. Thus ſaith *Joſephus* Αλωσ. l. 5. c. 15. was there a guard placed in the tower called *Antonia*, which was thence ſetch'd out at feaſt dayes, to be a guard or φρούριον to the Temple, (and therefore *Chryſoſtome* renders it clearly *the captain of the ſouldiers of the Temple*) for ſo ſaith the ſame *Joſephus* Αρχαιολ. l. 8. c. 4. at that time when the people came to their feaſts, eſpecially at the Paſſover, there being danger of tumults, *Cumanus* ſet τῶν στρατιωτῶν

g. Στρατηγοὶ ἱεροῦ.

plac

μίαν τάξιν, *a band of ſouldiers*, with their armes, to ſtand ἐπὶ τῶ ἱερῶ τοῶν *in the porches of the Temple*. Theſe ſouldiers are mentioned *Mat.* 26. 47. for thoſe that are there called *a great multitude with ſwords and ſtaves*, ἁμαρτωλοὶ are the ἁμαρτωλοὶ foretold by *Chriſt*, v. 45. *the ſinners*, that is, Gentiles, and *Joh.* 18. 3. ἡ σπεῖρα *a band of ſouldiers*, and here στρατηγοὶ τῶ ἱερῶ, that is, *the Commanders* with their τάξεις *bands of ſouldiers* with them; and χιλίαρχ accordingly χιλίαρχ τῆς σπείρης *the Colonel of this band Acts* 21. 31. is ſure the στρατηγὸς *commander*, or παρεμβολὴ *captain* here, and that tower of *Antonia* the παρεμβολὴ, or *Caſtle* v. 34. whither he commanded *Paul* to be brought to ſafe *Cuſtody*. Such alſo (ſaith *Nicephorus* l. 1. c. 32. and before him *Chryſoſtome* and *Theophylact*) κυςωδία was the κυςωδία the *watch* or *guard*, *Mat.* 2. 65. which being ſet by the Romans to keep all quiet, was offered by *Pilate* to the Jews to watch the grave of *Jeſus*, that none might ſteal him away, and make that matter of a new ſtirre among them. For that theſe were not Jews, appears ſufficiently by their watching on the Sabbath day, which eſpecially at the time of the Paſſover the Jews durſt not to have done. This guard of the Romans, and care of theirs to prevent ſeditions among the Jews, ſeems to have taken its riſe from the former care and practiſe of the Jews, in defending themſelves from the Idumeans 1 *Mac.* 4. 60, 61. for there *Judas Maccabæus* having built high walls and ſtrong towers about mount *Sion*, leſt the Gentiles ſhould tread it down, as they had done before, they ſet there a garriſon to keep it, and fortified *Bethſura* to preſerve it. And the Commander of the Garriſon was moſt probably he, whom *Joſephus* calls by this ſtyle of στρατηγὸς ναῦ, or ἱερῶ then, *the captain of the Sanctuary* or *Temple*. But now the caſe being altered, and the Roman Conquerours taking the ſame care, and keeping the like guards againſt the uproars and tumults of the Jews, as the Jews did formerly againſt the Idumeans, 'tis to be ſuppoſed, that the στρατηγὸς τῶ ἱερῶ at this time was a Roman not Jewiſh Commander, though yet in *Joſephus* ſpeaking of thoſe times, we have *Ananus* and *Eleazar* called στρατηγοὶ, who were Prieſts l. 20. c. 8. See *Sigonius* l. 7. *de Rep. Heb.* c. 23. where he takes notice of theſe Roman Commanders among the Jews under the title of ἡγεμόνται, and στρατηγοὶ τῶ ἱερῶ, and alſo of their Lictors, ὑπηρέται *officers*, *Acts* 5. 26. ῥαβδοῦχοι *Serjeants*, *Acts* 16. 35. to apprehend diſturbers, and ῥαβδίζειν *Acts* 16. 22. *to beat* them *with rods*, and then of bands of ſouldiers to quell commotions, as you may ſee *Acts* 16. 20. where bringing S. *Paul* and *Silas* to the στρατηγοὶ, ſuch like *captains of bands* at *Philippi*, their complaint is, that ὅτι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, *theſe men raiſe ſedition in our city being Jews*, ſuppoſing that thoſe officers were there ſet among them in other cities, as well as at *Jeruſalem*, to quell ſuch commotions, which were feared eſpecially from the Jews.

V. 64. *Blind-folded*] This uſage of Chriſt here referres to that ſport ſo ordinary among children, called μυίνδα, in which it is the manner firſt *to blindfold*, which is v. 64. συκαλύπτειν, then *to ſtrike* him, δέρειν, v. 63. and τύπτειν v. 64. then *to aske* him who ſtroke him, which is ἐπερωτᾶν v. 64. and not to let him goe, till he named the man aright, who had ſtroke him. And ſo was here uſed as a contumely or reproach toward him.

CHAP. XXIII.

Paraphraſe.

1. AND [the whole multitude of them] aroſe and led him to Pilate.
1. the whole company of the Sanhedrim by the vote of the major part, not of all, v. 51.

2. And they began to accuſe him, ſaying, [We found this *fellow* perverting the nation, and forbidding to give tribute to Cæſar, ſaying that he himſelf is Chriſt a King.]
2. We found him drawing away the nation from the religion of their anceſtors, and alſo forbidding to pay Cæſar the Roman Emperour his dues (ſee note on Mar. 12. a. and Mat. 22. b) taking upon him to be our long expected Meſſias, and ſo conſequently our King.

3. And Pilate asked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, [Thou ſayeſt *it*.]
3. I am ſo.

4. Then ſaid Pilate to the chief Prieſts and *to* the people, I find no fault in this man.

5. And they were the more fierce, ſaying, He [ſtirreth up the people teaching] throughout all Jury beginning from Galilee to this place.
5. teacheth ſeditious doctrine, and hath done ſo.

6. When Pilate heard [of Galilee,] he asked whether the man were a Galilean.
6. mention of Galilee,

7. And as ſoon as he knew that he belonged to Herods juriſdiction, he ſent him to Herod, who himſelf alſo was at Jeruſalem at that time.]
7. And diſcerning that his dwelling and abode was in Galilee which belonged to Herods government, and ſuppoſing Herod by his knowledge in the Jewiſh religion, to be fitter for the cognizance of this caſe, he remitted the hearing of it to Herod, who was perſonally at Jeruſalem at that time (ſee note on Lu. 1. l.) on occaſion of the feaſt.

8. And when Herod ſaw Jeſus, he was exceeding glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him.

9. Then he queſtioned with him in many words; but he anſwered him nothing.

10. And [the chief Prieſts and Scribes] ſtood and vehemently accuſed him.
10. thoſe of the Sanhedrim.

11. And Herod with his * a men of warre ſet him at naught, and mocked *him*, and arrayed him in a gorgeous robe, and ſent him again to Pilate.
* attendants, officers.

12. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves.

13. And Pilate, when he had [called together the chief Prieſts, and rulers, and the People,]
13. aſſembled together not only the Sanhedrim, but the people alſo,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined *him* before you, have [found no fault in this man touching thoſe things whereof ye accuſe him.]
† remitted ἀπέπεμψα. other copies read, he remitted him to us, the Syriack, remitted him to him.
14. not found him guilty in any capital manner of any thing laid to his charge by you.

15. No nor yet Herod: for I † ſent you to him, and lo, nothing worthy of death is done unto him.]
15. Nor is this my opinion only, but I ſent him, and referred the hearing of the buſineſſe to Herod v. 7. who being more acquainted with your religion then I am, may be deemed a more competent judge, and after he hath had cognizance of him, he hath no way expreſs'd his opinion that his crimes are capital.

16. I will

16. I will therefore [b] chaſtiſe him, and releaſe *him*.]

b. 16. His puniſhment therefore ſhall be only that of ſcourging with whips, and ſo he ſhall be releaſed.

17. For of neceſſity he muſt] releaſe one unto them at the feaſt.

17. For the cuſtome had laid a neceſſity on him (ſee Mat. 27. d.) to

18. And they cryed out all at once, ſaying, Away with this *man*, and releaſe unto us Barabbas.

19. (Who for a certain ſedition made in the city, and for murther, was caſt in priſon.)

20. Pilate therefore willing to releaſe Jeſus, ſpake again unto them.]

20. Pilate again made another aſſay to ſoften the people, being, on opinion of Chriſts innocence (and having received a meſſage from his wife, Mat. 27. 19.) deſirous to ſave his life, and only to inflict ſome inferior puniſhment on him, v. 16.

21. But they cryed, ſaying, Crucifie *him*, crucifie him.]

21. But they were peremptory for the putting him to death.

22. And he ſaid unto them the third time, Why, what evill hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let *him* goe.

See v. 15.

23. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts [prevailed.]

23. carryed it (ſee Mat. 27. d.) wrought upon him to doe contrary to his owne judgement, and inclination.

24. And Pilate gave ſentence that it ſhould be as they required.]

24. and ſo he paſſed ſentence of death upon him.

25. And he releaſed unto them him, that for ſedition and murther was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will.

Act. 3. 14.

26. And as they led him away they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the croſſe, that he might bear *it* after Jeſus.]

26. And having put on him a Scarlet robe, a crown of thornes, a reed like a Scepter in his hand, and ſo made him a mock-king of the Jewes and then taken all from him again, and uſed him contumelioufly, Mat. 27. 29. &c. they led him out to crucifie him, and as they went, they preſs'd one Simon to carry his croſſe, on which he ſhould be crucified, after him. See Mat. 27. note e.

27. And there followed him a great company of people, and of women, which alſo bewailed and lamented him.

28. But Jeſus turning unto them ſaid, Daughters of Jeruſalem, weep not for me, but weep for [your ſelves and for your children.]

28. the calamities which are ready to befall this whole nation, for this ſinne of rejecting, and crucifying me, are likely to be farre greater, and more worthy of your tears, then what now befalls me.

29. For behold the days are coming, in the which they ſhall ſay, [c] Bleſſed *are* the barren, and the wombes that never bare, and the paps which never gave ſuck.

c. 29, 30, 31. For heavy days are ſhortly to come upon this people, miſerable ſtreights and diſtreſſes firſt, and then even utter deſtruction, expreſs'd as 'tis here, Jo. 2. 19. Hoſ. 10. 8. Apoc. 6. 16. by calling the mountains to cover them, and by that other proverbiall phraſe of cutting off the green tree with the dry, Ezech. 20. 47. the righteous and the wicked together, Ezech. 21. 2, 3. or the rich and the poore together, that is, making an utter deſolation, v. 4. (ſee 1 Pet. 4. 18.) And if my portion, who am the ſon of God, and innocent, be in your opinion ſo ſad and lamentable, under this Roman judge and ſouldiers, what will become of the profeſt enemies of God, who as a dry trunk of a tree are as it were fitted and markt out for the fire, and ſhall fall into the hands of whole armies of the Romans? Or if in the diſtreſs that ſhall come upon you, the rich and the noble ſhall be put to ſuch ſtreights, then what will the condition of the meaner ſort be?

30. Then ſhall they begin to ſay to the mountains, fall on us, and to the hills, cover us.

31. For if they doe theſe things * in a green tree, what ſhall be done † in a dry?]

* on the ξυλῳ
† on the ξηρῳ

32. And there were alſo two other [d] malefactors led with him to be put to death.

d. 33. Golgotha, but in Greek Cranion, that is, a skull,

33. And when they were come to the place which is called *[Calvary,] there they crucified him, and the malefactors, one on the right hand, and the other on the left.

* Cranion or skull, κρανιον

34. Then ſaid Jeſus, Father forgive them, for they know not what they doe. And they [parted his rayment, and caſt lots.]

34. made a diviſion of his upper garments into four parts, and tooke each of them a part, but his inner garment (ſee note on Mat. 5. r.) having no ſeam in it, they caſt lots for that, who ſhould have it entire, Joh. 19. 24.

35. And the people ſtood beholding; and the rulers alſo with them derided *him*, ſaying, He [ſaved others, let him ſave himſelf, if he be the Chriſt, the choſen of God.]

35. undertooke to be the Meſſias. And ſurely if he were the Meſſias to deliver the nation, he would firſt deliver himſelf.

36. And the ſouldiers alſo [mocked him,] coming to him, and offering him vinegar,

36. uſed him contumelioufly,

37. And ſaying, If thou be the King of the Jews, ſave thy ſelfe.

38. And a ſuperſcription alſo was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWES.]

38. And there was put up over his head a title containing the cauſe of this condemnation, ſee note on Mar. 15. b. which was written in Greek and Latine and Hebrew, (the three moſt ordinary languages, one or other of which there were very few but underſtood) thus, Jeſus the Nazarene, the King of the Jewes.

39. And one of the malefactors which were hanged railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us.

40. But the other anſwering rebuked him, ſaying, [Doeſt thou not fear God, ſeeing thou art in the ſame condemnation?]

40. Though theſe other impious perſons uſe him thus, yet we that are thus puniſhed with him ought, if he were guilty, to have compaſſion for him, and not reproach him.

41. And we indeed juſtly, for we receive the due reward of our deeds, but this man hath done nothing amiſſe.]

41. And beſides this we are indeed guilty, but he a moſt innocent perſon, which came to doe good to this people, and is uſed thus ill by them.

42. And he ſaid unto Jeſus, Lord, remember me, when thou comeſt into thy kingdome.

43. And

43. And Jeſus ſaid unto him, Verily I ſay unto thee, [To day ſhalt thou be with me in paradiſe.] 43. Immediately after thy death, thou ſhalt goe to a place of bliſſe, and there abide with me, a member of that my kingdome which thou askeſt for.

44. And it was about the ſixth houre, and there was a darkneſſe over all the earth untill the ninth houre.] 44. And it was nigh twelve of clock, ſee Mar. 15. 25. and there was an eclipſe of the ſun, and a palpable darkneſſe on all the land of Judea untill three afternoon.

45. And the Sun was darkned, and the e veile of the Temple was rent in the midſt. 45. Mat. 27. 51. e

46. And when Jeſus had cryed with a loud voyce, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt.

47. Now when the Centurion ſaw what was done, he] glorified God, ſaying, Certainly this was a righteous man.] 47. confeſſed it, an evidence of Gods interpoſing his power, and thence concluded that he was an innocent perſon.

48. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts and returned.] 48. And all the multitudes there preſent, had remorſe at what was done.

49. And all his acquaintance, and the women that followed him from Galilee, ſtood afarre off, beholding theſe things.

50. And behold *there was* a man named Joſeph, [a Counſellour, *and he was* a good man and a juſt.] 50. One of the Sanhedrim, or elſe a counſellour in the Province (ſee Mar. 15. d.) both an upright and a mercifull man, who looked for the coming of the Meſſias, v. 51. and accordingly embraced Chriſt, and was a diſciple of his, Mat. 27. 57. but not avowedly, but ſecretly, for fear of danger from the Jews, Joh. 19. 38.

51. (The ſame had not conſented to the counſell and deed of them) *he was* of Arimathæa a city of the Jews, (who alſo himſelf waited for the kingdome of God.)

52. This man] went unto Pilate, and begged the body of Jeſus. 52. Hee upon this occaſion took confidence, Mat. 15. 43. although he had been beforefearfull, and

53. And he took it down and wrapped it in linen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid.

54. And that day was the preparation, and the Sabbath *drew on.] 54. The day whereon all this was done was the eve both of the feaſt of unleavened bread, and of the Sabbath alſo, and now the Sabbath day (beginning at evening, at ſun ſet, when the ſtars and moon begin to ſhine) was ready at hand, or the ſtars began to ſhine, and ſo the Sabbath to begin.

* ſhone ἐπέφωσκε

55. And the women alſo, which came with him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid.

56. And they returned, and prepared ſpices and ointments, and reſted on the Sabbath day, according to the [commandment.] 56. Moſaicall law of doing no work on the Sabbath.

Annotations on Chap. XXIII.

a. Στρατίωται

V. 11. *Men of warre*] The Hebrew צבא ſignifies three things 1. *Militare, to warre*, 2. *concurrere* and *congregari, to aſſemble*, 3. *miniſtrare, to miniſter*. The firſt notion is very frequent, the ſecond, *Exod.* 38. 8. (where yet the *Septuagint* read νηστευσάσων, for צבא it ſeems reading צום *jejunavit*) and 1 *Sam.* 2. 21. and the third is ordinary alſo (and from thence *Timothy* called καλὸς στρατιώτης *a good ſouldier*, that is, miniſter of Jeſus *Chriſt*) Hence it is that among thoſe Greek writers, which follow the Hebrew idiome, the word στρατεία, στρατιὰ and στράτευμα, is uſed for every one of theſe three; For the firſt ordinarily and primarily; For the ſecond, when wee meet with στρατεία οὐρανοῦ πᾶσα, which we render *exercitus*, and *hoſt of heaven*, but ſignifies *univerſus cœli comitatus, the whole company of heaven*, whether the many ſtars or many Angels there; And in the third ſenſe we have here στρατεύματα for *officers*, and *ſervants* or *attendants*, and ſo the Syriack tranſlation renders it, and gives us authority to doe the like, though otherwiſe it might be rendred more vulgarly, either his *company*, or his *ſouldiers* about him.

b. Παιδεύειν

V. 16. *Chaſtiſe*] Παιδεύειν ſignifies ordinarily *to ſcourge*, or *chaſtiſe*, as παῖδες *children* or *ſervants* are wont to be uſed, when they have offended; ſo *Heb.* 12. 6. παιδεύει *chaſtening* is expounded by μαστιγοῖ *ſcourging*. And in ſtead of it here, the other *Evangeliſts* *Mat.* 27. 26. *Mar.* 15. 15. have φραγελλώσας, from from the Latine *flagellum, a whip*, and S. *John* c. 19. 1. ἐμάστιγωσε *ſcourging*. Now to what the infliction of this ſort of puniſhment on *Chriſt* belonged, is matter of queſtion, that which is ordinarily ſaid is, that *Flagellation* was among the Romans a ſolemn preparative to Crucifixion; So *Livy* of the ſervants, l. 34. *Multi occiſi, multi capti, alii verberati crucibus affixi, they were ſcourged and crucified*. And in *Valerius Max.* l. 1. c. 7. *Servum verberibus multatum ſub furca ad ſupplicium egit, having ſcourged his ſervant under the croſſe he had him to puniſhment*, that is, crucified him. So *Antigonus* the King of the Jews was firſt whip'd, then beheaded with an axe, ſaith *Dio* l. 49. and ſo 'tis ſaid of *Alexander* in *Qu. Curtius* l. 8. *verberibus affectos ſub ipſis radicibus petræ crucibus juſſit affigi, he appointed them to be ſcourged and crucified*; and *Joſephus* of the Jews ἀλώσ. l. 5. c. 32. μαστιγόμενοι καὶ προσβασανιζόμενοι τῷ θανάτῳ πᾶσαν αἰκίαν ἀνεσαυρώθησαν, *they were ſcourged, and reproachfully handled, and then crucified*; and *Philo* ſpeaking of the Jews of *Alexandria* crucified by *Flaccus*, addes, μετὰ τὸ αἰκίσασθαι ἐν τῷ θεάτρῳ, that this was done *after they had been reproachfully handled*, that is, ſcourged, *in the theatre*; and ſo this was part of the *horrendum carmen*, the ſolemn form of ſentence, *verbera intra aut extra pomœrium, Arbori infelici ſuſpendito, ſcourge him, and then hang him on the tree*. But this is not the notion that here we muſt have of the ſcourging of *Chriſt*. For then it muſt be part of his ſentence of death, which by *Joh.* 19. it appears it was not, for there 'tis ſaid that *Pilate took him and ſcourged him*, v. 1. whereas he was not as yet condemned to death; nay v. 6. *Pilate* refuſes to condemn him to death, profeſſing that he finds not any capital crime brought againſt him; then examines him farther, v. 9. then *ſeeks to releaſe* him, v. 12. and coming again to the *judgment ſeat*, v. 13. at length he *delivered him to be crucified*, v. 16. This is ſo evident by that *Evangeliſt*, that the learned *H. Grotius* applies this *ſcourging* to that other ordinary uſe of it for examination, ſuch as *Act.* 22. 24. is μάστιξιν ὑπετάζαι *being examined with ſtripes*, and in *Cicero, virgam in tormento eſſe magis quàm ſupplicio*, that *the rod is for a torture rather then a puniſhment*. But there is no ground for this conjecture from

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any

any circumſtance in any of the *Goſpels*, nor reaſon to adhere to it, without ſome teſtimony, upon a bare poſſibility of it, eſpecially when the mention of it in this fourth *Goſpell* ſuggeſts another notion of it, which will reconcile all the difficulty, and it ſelf be ſubject to none, *viz.* that *Pilate* willing to deliver *Jeſus* from capital ſentence, appointed this of ſcourging to be inflicted on him. For that *Pilate* did not believe *Chriſt* guilty of any capital crime it is evident, and conſequently not fit to be crucified; ſo likewiſe that beſides his own conſcience, his wifes dream did make him very unwilling to pronounce that ſentence of death on him, but very induſtrious to find ſome pretence of releaſing him, and that finally 'twas onely the importunity of the Jews, to which he ſacrificed him; And here it is plain that he propoſes to the Jews the ſcourging of him, as a lighter puniſhment proportionable to his crimes, and then that he may releaſe him. So we finde in the *Epit.* of *Livy Dec.* 5. l. 6. of *Matienus* a ſervant, *ſub furca din virgis cæſus erat, & ſeſtertio vœniit, he was ſcourged, and then ſold:* and ſo 'twas ordinary to bind to a pillar, or poſt, and ſcourge men, προσδεθεὶς κίονι πολλὰς ἔλαβε πληγὰς in *Artemidorus* ὀνειροκρ. *being bound to a pillar he received many ſtripes.* From hence therefore 'tis evident, that the notion of his *ſcourging* was that of a lighter puniſhment, to releaſe him from a greater, (and that, as *John* ſets it, inflicted on him before the ſentence of death was pronounced againſt him) though when that was done, he was fain to gratifie them by delivering him up to their fury to be crucified alſo. And ſo the place both in *Matthew* and *Mark* may well be rendred *Mat.* 27. 26. τὸν δὲ Ἰησοῦν φραγελλώσας, παρέδωκεν ἵνα σταυρωθῇ, *having ſcourged Jeſus*, that is, formerly having done ſo, he proceeded farther, and *delivered him to be crucified*; and ſo in *Mark* c. 15. 15. παρέδωκε τὸν Ἰησοῦν φραγελλώσας, ἵνα σταυρωθῇ, *He delivered Jeſus having ſcourged him*, (having done ſo before he thus delivered him) *to be crucified.* And this ſort of ſcourging was a puniſhment uſual among the Jews for offences not capital; ſee Note on 2 *Cor.* 11. b. A fourth ſort of ſcourging there was for capital crimes, whipping to death, with the head faſtned to the *furca*, which *Suetonius* in *Nerone* calls *ſupplicium more majorum, the old Roman puniſhment.* But this cannot belong to this place.

c. V. 29. *Bleſſed are the barren*] This expreſſion of the dayes approaching, that *they ſhall ſay* μακάριαι αἱ στεῖραι, *bleſſed are the barren*, &c. had certainly its completion in what befell *Jeruſalem* in the time of the ſiege. But more particularly it may refer to one paſſage: After that *Titus* had incompaſs'd the city with a wall ſo that none could come out to forage, they were forced to feed on dung, ſaith *Joſephus*, on ſhooes and girdles, &c. and for want of ſuch proviſion as this, one *Marie*, a noble and rich woman, daughter of *Eleazar*, bereaved of all by the *Seditious*, killed her ſucking child, and dreſt'd it, and eat part of it, and the Souldiers breaking in upon her, and finding a part left, went away in deteſtation, and preſently the news of it went over the whole city, and every one, ſaith * *Joſephus*, look'd upon it with horror, and with the ſame compaſſion, *as if they had done it themſelves.* Then was this ſpeech fit for them to take up, on hearing this horrible newes, *Bleſſed are the barren, and the womb that never bare, and the paps that never gave ſuck*, in compariſon to those that are forced to feed on the fruits of their wombs, and devour their own ſucking infants. And then that which follows, *If they doe theſe things on a green tree, what ſhall be done on a dry?* may perhaps be beſt interpreted in relation to this particular fact alſo, of that noble and rich woman, *Marie.* If ſuch horrible things befall the wealthieſt among you, what a diſmal ſtate ſhall all others be involved in? This may poſſibly be the meaning of the phraſe. But if not, then in that other notion of the righteous and the wicked, it may have had its completion alſo.

* l. 7. c. 8. Εἰ ἐν τῷ ὑγρῷ

d. V. 32. *Malefactors*] Theſe *Malefactors* crucified with *Jeſus* were thieves and murtherers, and authors of an uproar in the city, which is an evidence among others formerly mentioned, (ſee Note on *Mat.* 27. d. and on *Mar.* 15. a.) of Chriſts death being after the Roman not Jewiſh manner. For the Jewiſh cuſtome was never to put to death two malefactors on the ſame day, unleſſe it were for the ſame crime; ſo ſaith *Maimonides Sanhed.* c. 14. *They never condemn more then one in a day; but one to day, another to morrow, unleſſe they they be both guilty of the ſame tranſgreſſion, and deſerve one death.* And that *Chriſt* was not pretended to be put to death for that crime of the other two, is clear by his Inſcription, which ſaith it was for pretending to be King. κακοῦργοι σὺν αὐτῷ

e. V. 45. *Veile of the Temple*] That which is here ſaid of the *veile of the Temple*, that ἐσχίσθη μέσον, muſt be ſo rendred, that μέσον may be taken Adverbially for *in the middle*, ſo as to be anſwerable to εἰς τὰ δύο *into two parts* in *Matthew* and *Mark*. Now what veile of the Temple this was is the only thing that will need to be here determined; for of this it is certain that there were two veiles or high walls (intimated by the mention of the *ſecond veile*, v. 3.) the one that covered or encloſed the Sanctuary from the eyes and approach of the people, who were permitted to goe no farther then the court of the Jews and only the Prieſts admitted into the Sanctuary; For thus the manner was, the θυμιατήριον, or *altar of incenſe* was within the Sanctuary, and thither the Prieſts went daily and offered incenſe, the people mean while ſtaying without, and praying every one privately by himſelf, (the thing noted by the *ſilence in heaven for halfe an hour*, *Rev.* 8. 1.) And thoſe prayers of the people for ſupply of their ſeverall wants were thus offered up by the Prieſt with that incenſe of his that went up to Heaven (ſee c. 1. 10. d.) But the people themſelves ſtaid without, and might not enter or look in there, that Veile, or wall, or ſcreen made a full ſeparation of one from the other. And as the Sanctuary was encloſed or ſeparated from the court, ſo was the Holy of Holies encloſed from the Sanctuary, and thither none entred but the High prieſt once a year, and ſo there was a ſecond Veile. That this is here meant, is no way ſpecified, or deducible from any circumſtances of the ſtory in any of the Goſpels, yet may be thought moſt probable from one intimation of the *author of the Hebrews*, c. 10. 20. where our *way* to heaven is ſaid to be *conſecrated* by *Chriſt by the veile, that is, his fleſh.* There as the *veile* is made a type of *Chriſts fleſh*, and being ſo, the *rending of the veile* will be a fit ſolemnity of the piercing and crucifying Chriſts fleſh; ſo that *veile* is clearly the ſecond veile, entring into the ἅγια *the holies*, v. 19. that is, the Holy of Holies, as appears by c. 9. 8, and 12. And if that were here meant, then the ſignificancy is not only the approaching deſtruction of all the Jewiſh rites, but alſo that that unapproachable place, a type of heaven, was now laid open to all true Chriſtians, and that in the mean time there is liberty to approach unto God in prayer allowed to them; and again that *Chriſt* not now once a year, as the High prieſt, but once for ever, there to continue, entred into the Holy of holies, that is, beyond the Sanctuary, the common place of all the Prieſts (and ſo the type of Heaven, where all the Angels and Saints are) even into the inmoſt *adytum* at the right hand of God, farre above all Angels, &c. a place of preeminence peculiar to him. Μέσον κατα πέτασ. μέσ

CHAP.

CHAP. XXIV.

Paraphraſe.

1. NOW upon the firſt *day* of the week, very early in the morning, [they] came unto the ſepulchre, bringing the ſpices, which they had prepared, and certain *others* with them.

1. Mary Magdalen &c. Mat. 27. 1. and here v. 10.

2. And they found the ſtone rolled away from the ſepulchre.

3. And they entred in, and found not the body of the Lord Jeſus.

4. And it came to paſſe, as they were much perplexed thereabout, behold two men ſtood by them in ſhining garments.

5. And as they were afraid, [and bowed down *their* faces to the earth, they ſaid unto them, Why ſeek yee the living among the dead?]

5. and did obeyſance to them, they asked them, ſaying,

Do you ſearch in a tombe or grave for one that is riſen from the dead?

6. He is not here, but is riſen; Remember how he ſpake unto you when he was yet in Galilee,

6. Mat. 17. 23.

7. Saying, The ſon of man muſt be [delivered into the hands of ſinfull men,] and be crucified, and the third day riſe again.

7. put to death by the heathens, Romans

8. And they remembred his words.

9. And returned from the ſepulchre, and told all theſe things unto the eleven and to all [the reſt.]

9. the other diſciples of Chriſt, which were not of that number.

10. It was Mary Magdalen, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told theſe things unto the Apoſtles.

11. And their words ſeemed to them as idle tales, and they believed them not.

12. Then aroſe Peter, and ran unto the ſepulchre, and ſtooping down, he beheld the linen clothes laid by themſelves, [and *departed, wondring in himſelf at that which was come to paſſe.]

*or, departed to his own abode, wondring at that

12. and returned to the place from whence he came, and where he abode, being much amazed to ſee the body gone out of the grave. See note on Joh. 20. a

13. And behold, two of them went that ſame day to a village called Emmaus which was from Jeruſalem *about* threeſcore furlongs.

13. Mar 16. 12.

14. And they talked together of all theſe things which had happened.

15. And it came to paſſe that while they communed *together*, and reaſoned, Jeſus himſelf [drew near and went with them.]

15. joyned himſelf to their company.

16. But their eyes were held, that they ſhould not know him.]

16. And at firſt, through Gods will ſo diſpoſing it, they diſcerned not that it was Jeſus.

17. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walke, and are ſad?

18. And the one of them, whoſe name was [a] Cleophas, anſwering ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things, [that are come to paſſe there in theſe days?]

18. that are notoriouſly come to paſſe there, and talkt of by all at this time?

19. And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a Prophet, mighty [in deed and word before God] and all the people.

19. in miracles and in doctrine approved by God.

20. And how the chief prieſts and our rulers delivered him [to be condemned to death, and] have crucified him.

20. to the Roman procurator, accuſed him and required him to be put to death, and accordingly at laſt they

21. But we truſted that it had been he which ſhould have redeemed Iſrael. And beſide all this, to day is the third day ſince theſe things were done.]

21. But we were full of hope that he had been the Meſſias ſo long expected by us. And this being the third day ſince his crucifixion,

22. Yea and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre,]

22. Some women that were followers of him together with us, and that were this morning at the monument wherein he was laid, came and told us wonderfull things,

23. And when they found not his body, they came, ſaying that they had alſo ſeen a viſion of Angels, which ſaid that he was alive.]

23. How that they found not his body there, but met with Angels which told them that he was riſen from the dead.

24. And certain of them which were with us] went to the ſepulchre, and found *it* even ſo as the women had ſaid, but him they ſaw not.

24. And ſome of the twelve diſciples, Peter and John,

25. Then he ſaid unto them, O fools, and ſlow of heart, to believe all that the prophets have ſpoken.

26. Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?]

26. Is it not by thoſe prophets foretold to be decreed by God, that the Meſſias ſhould be deſpiſed by men and ſlaughtered by them, Iſa. 53. 8. before he ſhould enter on his kingdome?

27. And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf.

28. And they drew nigh unto the village whither they went: and he made as though he would have gone farther.

29. But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is farre ſpent, and he went in to tarry with them.

30. And it came to paſſe, as he ſate at meat with them, he [took bread, and bleſſed *it*, and brake, and gave to them.]

30. after the manner of the maſter of the family bleſſed the meat, and carved, and diſtributed it to them.

31. And their eyes were opened, and they knew him, and he vaniſhed out of their ſights.]

31. Which occaſioned (ſee v. 35.) their firſt ſuſpicion that it was Chriſt, And preſently they diſcern'd that it was very he, And he immediately diſappeared, in what manner or by what means it is not known.

32. Was there not an unuſuall warmth of affections and paſſion upon us all the time that

32. And they ſaid one to another, [Did not our heart burn within us while] he talked with us by the way, and while he opened to us the ſcriptures?

33. uſed to aſſociate with them,

33. And they roſe up the ſame houre, and returned to Jeruſalem, and found the eleven gathered together, and them that [were with them,]

34. And aſſoon as they came, told them, ſaying, See 1 Cor. 15. 5.

34. Saying,] The Lord is riſen indeed, and hath appeared to Simon.

35. by his bleſſing and carving the meat ver. 30. they came to diſcern him to be Chriſt, not knowing it a long time.

35. And they told what things *were done* in the way, and how [he was known of them in breaking bread.]

36. And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace *be* unto you.

37. And they were in a terrible fright thinking it had been a viſion of ſome ſpirit, without any reall body joyned unto it.

37. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.]

38. yee doubt or ſuſpect me to be a ſpirit without a body?

38. And he ſaid unto them, Why are ye troubled, and why doe [thoughts ariſe in your hearts?]

39. it is very I, body and ſoul together:

39. Behold my hands and my feet, that [it is I my ſelf:] handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

40. gave them leave to ſee and feel the prints of the nails in his hands and feet.

40. And when he had thus ſpoken, he [ſhewed them *his* hands and *his* feet.]

41. And the greater and more tranſporting their joy was, the leſſe confident were they of the truth of it, and therefore to confirm them in the certain belief of it, he called for ſome meat.

41. And while they yet believed not for joy, and wondred, He ſaid unto them, Have ye here any meat?]

42. And they gave him a piece of a broiled fiſh, and of an honey comb.

43. And he took *it*, and did eat before them.

44. What you now ſee I did foretel when I was among you, before my crucifixion, & is agreeable to all the ſeverall images and predictions of me in all the books of God, which were of neceſſity to be fulfilled.

44. And he ſaid unto them, [Theſe *are* the words which I ſaid unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and *in* the prophets, and *in* the Pſalms concerning me.]

45. Then by the ſpeciall operation of his ſpirit, he gave them the underſtanding of the Scriptures, in thoſe things eſpecially which concerned the Meſſias.

45. Then opened he their underſtanding, that they might underſtand the ſcriptures.]

46, 47, 48. The ſumme of which he declared to be this, that the Meſſias was thus to be put to death, and riſe again, and that his Apoſtles, the witneſſes thereof, ſhould after his reſurrection preach repentance, and upon that, remiſſion of ſinnes, to Jeruſalem, and through all Judea, firſt, and then to all the nations of the world.

46. And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.

47. And that repentance and remiſſion of ſinnes ſhould be preached in his name among all nations, beginning at Jeruſalem.

48. And ye are witneſſes of theſe things.]

49. To which end he promiſed immediately to ſend them the holy Spirit (promiſed by God the Father) to deſcend from heaven upon every one of them, and ſo to inſtall them to ſucceed him in his office, till which time he commanded them all to ſtay, and not to ſtirre out of Jeruſalem.

49. And behold, I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, untill ye be indued with power from on high.]

50. And he led them out as farre as to Bethany: and he lift up his hands, and bleſſed them.

51. Act. 1. 9.

51. And it came to paſſe, while he bleſſed them, he was parted from them, and carried up into heaven.

52. And they worſhipped him, and returned to Jeruſalem with great joy.

53. conſtantly at the times of devotion (ſee note on Act. 1. d.) in ſome of the chambers of the Temple,

53. And they were [continually in the Temple,] praiſing and bleſſing God. Amen.

Annotations on Chap. XXIV.

a. V. 18. *Cleophas*] This *Cleophas*, ſaith * *Hegeſippus*, was the brother of *Joſeph Marys* husband, and ſo the reputed uncle of *Chriſt*, whoſe ſon *Simeon*, ſaith *Euſebius* there, was, by the joynt conſent of all the Apoſtles then living, made Biſhop of *Jeruſalem*, after *James*, as being neereſt of kin to our Saviour.

* *Euſeb.* l. 3. c. 12.

The

The Goſpel according to *S.* JOHN.

CHAP. I.

Paraphraſe.

1. IN the beginning was the word, and the word was with God, and the word was God.

1, 2. In the beginning of the world before all time, before any thing was created, the

2. The ſame was in the beginning with God.]

ſon of God had a ſubſiſtence, and that ſubſiſtence with his Father, of whom he was begotten from all eternity, and was himſelf eternal God, and being by his Father in his eternal purpoſe deſign'd to be the Meſſias, who was among the Jews known by the title of the Word of God, (ſee note on Luk. 1. b.) he is here fitly expreſs'd by that title, The word.

3 All things were made by him, and without him was not any thing made that was made.

3. This eternal word of God I mean by which all things were at firſt created.

4. In him was life, and the life was the light of men.]

4. He brought with him that doctrine which is worthily called life, c. 6. 63. and 12. 50. becauſe it leads to holy life here, ſuch as God will be ſure to accept of through Chriſt, and to reward eternally (whereas the law was the bringing in of death) ſee c. 10. 10. and this vivificall doctrine was the means deſigned by God to lead and enlighten all mankind, eſpecially the Jews, to tell them their duty, and therefore is called the light of life, c. 8. 12.

5. And the light ſhineth in darkneſſe, and the darkneſſe * comprehended it not.]

* received or apprehended, καταλαμβάνω.

5. Though through the darkneſſe of mens hearts, the greateſt part of the Jews themſelves had no fruit or benefit by it.

6. There was a man ſent from God,] whoſe name *was* John.

6. There came a man with commiſſion from God to preach repentance to the Iews,

† teſtimony μαρτυρία

7. The ſame came for a † witneſſe to bear witneſſe of the light, that all men through him might believe.]

7. He was by God ſent on purpoſe to teſtifie that Chriſt was the Meſſias, the true teacher ſent from heaven, that ſo by that teſtimony of his all men might believe on him.

8. He was not that light, but *was ſent* to] bear witneſſe of that light.

8. This Iohn was not the Meſſias, but the whole end of his miſſion into the world was to

* which coming into the world enlightneth every man.

9. *That* was the true light * which lighteth every man [a] that cometh into the world.]

9. That word which now I ſpeak of, that is, Chriſt is that true light, eminently that, which light is defined to be able to refreſh and warm the coldeſt, and to enlighten the darkeſt heart, And he, as the ſun after a long darkneſſe of night, is now riſen in our hemiſphere (ſee v. 10. and c 9. 5. and 12. 46.) and being manifeſted to the world, ſhineth forth to every man therein. a.

10. He was in the world, and the world was made by him, and the world knew him not.]

10. This word was from the beginning in the world, in ſo eminent a manner, that indeed the world was made by him, but the generality of men did not take notice of him.

11. He came unto his own, and his own received him not.]

11. And therefore there being one peculiar nation, the Iews, which were more fully then all the world beſides inſtructed in this truth, he at laſt came to this people, was pleaſed to be born and live and do miracles among them, and theſe that were his own people did not entertain him as ſent from God, but rejected and put him to death.

12. But as many as received him, to them gave he power to become the ſons of God, *even* to them that believe on his name,]

12. But all that received, that is, believed on him, were by him advanced to be the adopted ſons of God.

13. Which were [b] born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.]

13. To wit, thoſe which live according to the will of God, and neither the naturall nor carnall, nor bare morall principle. b.

† or, had his tabernacle * from σκηνόω

14. And the word was made fleſh, and [c] † dwelt among us, (and we beheld his glory, the glory [d] as of the only begotten * of the Father) full of grace and truth.]

14. And this eternal word was born in humane fleſh, aſſumed our nature, and in that fleſh of ours, as in a tabernacle, appeared among us moſt gloriouſly, in ſuch a manner, as was not competible to any but the one true eternal ſon of God. And whereas the former tabernacle, wherein God was pleaſed to dwell, had in it the law, that miniſtration onely of death, 2 Cor. 3. 7. precepts of exact obedience, he now in the tabernacle of his fleſh, by his incarnation and paſſion, &c. is all full of grace, that is, exceeding mercy: and whereas the whole buſineſs of that tabernacle was nothing but ſhadows, he hath brought the ſubſtance and truth with him, which was meant by all thoſe ſhadows, the inward purity, ſhadowed by the legal precepts of circumciſion, &c. and ſpiritual and eternal promiſes, in ſtead of thoſe carnal or temporal, ſee v. 17. c. d.

* This was he, ὅτι Or. ὃν

15. John bare witneſſe of him; and cried, ſaying, * This is he of whom I ſpake, He that cometh after me, is preferred before me, for he [e] was before me.]

15. Iohn the Baptiſt teſtified and proclaimed concerning him, ſaying, He that followes me, whoſe forerunner I am, hath been, and muſt alwaies be preferred infinitely before me; For although he appeares after me among you in reſpect of his birth and entring on his office, yet he had a being long before me, And this was moſt truely ſaid of the Baptiſt; For he was before the creation of the world, v. 2, 3. Col. 1. 17. e.

16. And of his fulneſſe have we all received, and grace for grace.]

16. And being full of all graces, excellencies, perfections, he hath communicated them to us in that degree, as is neceſſary for us, and in proportion to his abundant charity and goodneſſe toward us, we Chriſtians which are his body or fellow-members of his humane nature, receive grace and mercy flowing from him to us, (ſee ver. 14. and note on 1 Pet. 3. c. and Act. 2. f.)

17. For the law was given by Moſes, but grace and truth came by Jeſus Chriſt.]

17. For though the law were given by Moſes from God long ago, yet the Goſpel, called Grace, v. 14. (ſee note on Heb. 13. d.) as it is oppoſed to the ſeverity and rigour of the law; and truth, as oppoſite to the ſhadowes and ceremonies of the law, was to be brought in by Ieſus Chriſt.

18. No man hath ſeen God at any time; The onely begotten ſon, which is in the boſome of the Father he hath declared *him*.]

18. God is inviſible, and not approachable by us, and ſo his will, and the knowledge of his attributes cannot be conveighed to us but by ſome interceſſor, and of this ſort none can be com-

parable to Chriſt Jeſus, who is next unto the Father and moſt dearly beloved by him, and knows moſt of his mind (ſee note on Mat. 8. g.) and his end of coming into the world was to declare this unto us.

19, 20. Now when the Jews ſent meſſengers to John Baptiſt as he was preaching and baptizing, to know who he was, this was conſtantly his anſwer, that he was not the Meſſias, prophecied of, and ſo long expected by them.

19. **And this is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to ask him, Who art thou?**

20. **And he confeſſed and denied not, but confeſſed, I am not the Chriſt.]**

21. No nor Elias, no nor the prophet, (ſome ſpecial prophet, perhaps Jeremy, which had been among them) the return of whom the Jews expected before Elias, as him before the Meſſias.

21. **And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou * that prophet? And he anſwered, No.]**

* the

22. **Then ſaid they unto him, What art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf?**

23. he that was prophecied of by Eſaias in thoſe words, Iſa. 40. 3. (ſee Mat. 3. 3.) The voice of one, &c.

23. **He ſaid, I *am* [the voice of one crying in the wilderneſſe, Make ſtreight the way of the Lord, as ſaid the prophet Eſaias.]**

24. **And they which were ſent were of the Phariſees.**

25. Why then doſt thou receive diſciples, and proſelytes, or followers, and that after the ſolemn manner of receiving proſelytes, by way of baptiſme, or waſhing,

25. **And they asked him and ſaid unto him, [Why baptizeſt thou then,] if thou be not that Chriſt, nor Elias, neither that prophet?**

26. was not long ſince among you, one of whom you took no notice, that is, Chriſt: ſee note d.

26. **John anſwered them, ſaying, I baptize you with water: but * there ſtandeth one among you, whom ye know not,]**

* in the midſt of you ſtood one whom ye knew not, μέσος ὑμῶν ἕστηκεν

27. whoſe diſciple I am not worthy to be: ſee Mat. 3. g.

27. **He it is, who coming after me, is preferred before me, [whoſe ſhooes latchet I am not worthy to unlooſe †.]**

† He ſhall baptize you with the holy Ghoſt, & with fire. So antient copies adde here. Ἐκεῖνος ὑμᾶς, &c.

28. **Theſe things were done in * Bethabara beyond Jordan, where John was baptizing.**

* Bethany, for the antient MS in the King's Library reads Βηθανίᾳ and ſo ſome others.

f. 29. The day after the return of the Phariſees, Iohn ſeeing Jeſus coming to him, ſaid, Behold the perſon ſent from God, as a lamb prepared for the ſlaughter, (in whom are ſumm'd up and completed all the typicall Moſaicall preſcriptions of lambs to be ſacrificed, either in their daily ſacrifices, or at the paſſover) who ſhall thereby obtain pardon from God for that ſin that all the world is engaged in, on condition they now reform at his coming.

29. **[f The next day John ſeeth Jeſus coming unto him, and ſaith, Behold the lamb of God which taketh away the ſin of the world.]**

30. See v. 15. note c.

30. **This is he of whom I ſaid, After me cometh a man which is preferred before me, for he was before me.]**

31. And though I was not able to diſcriminate him from others, yet a little before his baptiſme it was revealed to me (as appeares Mat. 3. 14.) and at his baptiſme by the deſcent of the Holy Ghoſt upon him, Mat. 3. 16. I was clearly told it, that he was the Meſſias which was to come into the world; And the grand deſign of my coming and gathering diſciples was by that means to make this people take notice of, and receive Chriſt.

31. **And I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.]**

32. See note on Mat. 3. i.

32. **And John bare record, ſaying, I ſaw the Spirit deſcending * from heaven [like a dove,] and it abode upon him.**

* as a dove out of heaven, and he ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν

33. Untill then I knew not which was he, onely this ſigne was given me, that on whomſoever I ſaw the Spirit deſcend, that was the Meſſias, who in the receiving of his proſelytes doth not onely uſe the known ceremony of water, but moreover ſends down the Spirit on them, (ſee note on Act. 1. a.)

33. **And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, upon whom thou ſhalt ſee the Spirit deſcending and remaining upon him, the ſame is he which baptizeth with the holy Ghoſt.]**

34. By which premiſes it follows, that my teſtimony of Chriſt that he is the ſon of God, is no more then what I ſaw with mine eyes, and heard diſtinctly affirmed from heaven, theſe words being delivered by voice from heaven at that time of the holy Ghoſt's deſcending on him, This is my beloved ſon, &c. Mat. 3. 17.

34. **And I ſaw and bare record that this is the Son of God.]**

35. The next day again after this (ſee note e.) Iohn having two of his diſciples with him,

35. **Again the next day after, John ſtood and two of his diſciples,]**

36. As Jeſus paſſed along, John, by his eye faſtned on him, demonſtrating whom he meant, ſaid again the ſame words that before, ver. 29. in the hearing of thoſe two diſciples of his, Behold, &c.

36. **And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.]**

37. Hereupon thoſe two diſciples hearing him give that teſtimony of Ieſus, parted from him and followed Ieſus.

37. **And the two diſciples heard him ſpeak, and they followed Jeſus.]**

38. what would ye have?

38. **Then Jeſus turned and ſaw them following, and ſaith unto them, [What ſeek ye?] They ſaid unto him, Rabbi, (which is to ſay, being interpreted, Maſter) where dwelleſt thou?**

39. four in the afternoon.

39. **He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about [the tenth houre.]**

40. One of the two that heard thoſe words of Iohn concerning Ieſus, and which thereupon followed Ieſus, v. 37. was that Andrew which was brother to Simon after ſurnamed Peter. (And the other moſt probably Iohn, the writer of this Goſpel, who uſeth not to name himſelf, when the ſtory would direct to it.)

40. **One of the two which * heard John *ſpeak*, and followed him, was Andrew, Simon Peter's brother.]**

* had heard from John, and ἀκουσάντων παρὰ Ἰωάννου λαλοῦντος.

41. Theſe having been and talk'd with Chriſt, v. 39. Andrew was the firſt that revealed this to his brother Simon, ſaying, We have met and talked with the Meſſias, or, as in Greek he is called, the Chriſt, that is, Gods anointed ſent by him with ſpecial Commiſſion from heaven, whom we have long expected as the Redeemer of Iſrael.

41. **He firſt findeth his own brother Simon, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the * Chriſt.]**

* anointed, Χριστὸς.

g. 42. And Andrew conducted Simon; ſee Mat. 16. f.

42. **And he g brought him] to Jeſus: And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of * Jona: thou ſhalt be called Cephas, which is by interpretation, a ſtone.**

* John, (ſee Luk. 3. 30.) for other antient copies read Ἰωάννου

43. The

43. The day following, Jeſus would goe forth] into Galilee, and findeth Philip, and ſaith unto him, Follow me.

43. The next day after that mention'd ver. 35. (ſee note e.) Jeſus was paſſing

44. Now Philip was of Bethſaida, the city of Andrew and Peter.

45. Philip findeth Nathaneel, and ſaith unto him, We have found [him of whom Moſes in the law and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph.]

45. the Meſſias to come, foretold by Moſes and the prophets, a man like one of us, by name Jeſus, the ſon of Joſeph, that dwells at Nazareth in Galilee.

46. And Nathaneel ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.]

46. Nathaneel argued againſt this from a known obſervation among the Jewes, that Nazareth being in Galilee, and Galilee, as they conceived, looked on by God as a mean deſpicable place, out of which, ſay they c. 8. 52. never any prophet aroſe, it was incredible that any one born in Nazareth ſhould be the Meſſias. To this deceivable arguing Philip gives no other anſwer then this, that if he would goe to him, and ſee and heare him, he would ſoon be of another mind.

47. Jeſus ſaw Nathaneel coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.]

47. As Nathaneel made his approach to Jeſus, aſſoon as he was within diſtance of hearing him, Jeſus ſaid, Lo here is a man which is truly an Iſraelite, a man of that ſimplicity and integrity that is much valued with God, of that temper deſcribed in Jacob, Gen. 25. 27.

48. Nathaneel ſaid unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49. Nathaneel anſwered and ſaith unto him, Rabbi, thou art the ſon of God, thou art the [King of Iſrael.]

49. promiſed Meſſias deſcribed to us as a King.

50. Jeſus anſwered and ſaith unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? Thou ſhalt ſee greater things then theſe.

51. And he ſaith unto him, Verily, verily, I ſay unto you, [* Hereafter ye ſhall ſee heaven open, and the Angels of God aſcending and deſcending upon the ſon of man.]

* within a while, ἀπ' ἄρτι.

51. Ere long (ſee note on Mat. 23. l.) ye ſhall ſee the heaven opened to receive me up thither, and the holy Angels of God viſibly appearing to you and attending on me, Act. 1. 9, 10. after the manner that in the viſion they once appeared unto Jacob.

Annotations on Chap. I.

a. Ερχόμενον εἰς τὸν κόσμον.

V. 9. *That cometh into the World.*] That ἐρχόμενον here may be the Nominative caſe in the Neuter gender, and ſo agree with ὃ *which*, as well as the Accuſative Maſculine, and ſo agree with πάντα ἄνθρωπον *every man*, is evident. And that it is ſo, may appear by the title, by which *Chriſt* (that is meant by the *light*, which is the Antecedent to ὃ *which*) is ſo frequently expreſs'd in Scripture, that of *he that cometh* or *cometh into the world*. Of the title ὁ ἐρχόμενος, ſee *Mat.* 11. Note a. And for this encreaſe of it, ἐρχόμενος εἰς τὸν κόσμον, *coming into the world*, ſee *Joh.* 12. 46. *I came a light into the world*, directly parallel with this here. Only here it is to be obſerved, that this *coming into the world*, doth not referre to *Chriſts* birth in the world, but to the manifeſtation of him to the world, his entring on his office of preaching the will of God to them. So as his *coming* may be all one with his being *ſent*, that is, his Commiſſion from God to declare his will unto the world, as *Joh.* 8 42. *I came not of my ſelf but he ſent me.* So c. 18. 37. *For this was I born, and for this I came into the world*; where as *coming into the world* differs from *birth*, ſo is it in the next words ſpecified what it peculiarly belongs to, *I came into the world that I may bear witneſſe to the truth.* Thus it is uſed in the other word *ſent* of the Apoſtles, where it cannot poſſibly be underſtood of their birth, *Joh.* 17. 18. *As thou haſt ſent me into the world, ſo alſo have I ſent them into the world.* So 1 *Tim.* 1. 15. *Jeſus Chriſt came into the world*, and here *Joh.* 11. 27. *I believe that thou art Chriſt the ſon of God* ὁ εἰς τὸν κόσμον ἐρχόμενος *that cometh into the world*; which was certainly deſigned by *Martha* as an expreſſion of her belief that he was the *Meſſias*.

Αποστολὴ ἐμὲ

b. Γεννᾶσθαι ἐκ Θεοῦ

V. 13. *Born not of blood*] *To be born of* any thing ſignifies to receive his beginning or principle of life and motion from any thing: and ſo here *to be born of God* is to have received ſome ſpeciall influence from him, and proportionably to be a ſon of God is that ſtate which is anſwerable to ſuch a principle, a life proportionable to ſuch a beginning, that higher pitch of Chriſtian living now under the Goſpel. And in oppoſition to that, Firſt, thoſe That are *born of blood* (which is the livelyeſt expreſſion of our corrupt birth, or naturall eſtate) are thoſe that live the ἐθνικὸν καὶ πρῶτον βίον, that *natural, heathen, firſt life*, ſaith *Clemens Alexandrinus*, the life of the naturall man: Secondly, Thoſe that are *born of the will of the fleſh* are carnal men, thoſe that follow their own vicious carnal will; and Thirdly, Thoſe that are *born of the will of man* (though literally that may note thoſe that are adopted by man, yet) by way of Accommodation, and ſo as may be agreeable to the former phraſes, they ſeem to be thoſe that by the influences of that higher rational principle, live according to the rule of rational nature, that is, of unregenerate morality, to which the rules of *Chriſts* law ſuperadding much of light and perfection, the believers and receivers of *Chriſt* are here defined to be thoſe that live according to thoſe rules, that higher principle, (and ſo are ſaid to be *born of God*) and not according to any of theſe lower ſtates.

ἐκ Θελήματος σαρκὸς

ἐκ Θελήματος ἀνδρὸς

c. Σκηνοῦν

V. 14. *Dwelt*] What is meant by Gods being ſaid to be preſent or to appeare in the Old Teſtament, hath been expreſs'd *Mat.* 3. k. to wit, that the Angels which are the courtiers of heaven doe appear (as they are wont to doe) in ſome ſhining glorious manner. This is wont by the Hebrews to be called שכינה the *habitation*, or *preſence*, *of God*. and in Greek δόξα *glory*, and ἐπιφάνεια *appearing*. So *Num.* 16. 10. *the glory of the Lord appeared*, and v. 42. *the cloud covered*, and *the glory appeared*, and *God ſpeaks* from thence. So when the *glory* is ſaid to be *departed from Iſrael* 1 *Sam.* 4. 21. 'tis clear that by *glory* is meant the preſence of God, which was ſignified by the *Ark*, and ſo in many other places, ſee Note on 1 *Pet.* 4. f. and 2 *Pet.* 1. 3. and 17. *Rom.* 9. c. So *Rev.* 21. when it had been ſaid of the *New Jeruſalem* that 'twas σκηνὴ *the Tabernacle of God with us*, v. 3. that being repeated again v. 11. is ſaid in theſe words, ἔχουσα δόξαν τοῦ Θεοῦ, *having the glory of God.* See *Rev.* 21. 23. alſo. And becauſe this appearance of God in the fleſh was the moſt viſible permanent, and ſo remarkable appearance, wherein he ever exhibited himſelf among us, therefore it is that here 'tis expreſs'd (as it were by the *Schechina*) by ἐσκήνωσεν ἐν

ἡμῖν, *he had his Tabernacle pitch'd among us* (the Greek σκηνόω coming immediately from the Hebrew שכן and differing from it only by the Greek termination) agreeable to that Prophecy of *Noah*, *Gen.* 9. 27. in the *Targums* understanding of it, that *God* should *dwell in the tents of Sem*, that is, saith that Chaldee Paraphrast, that his *Schechina* should *inhabite in the tabernacle of Sem*. The same is expres'd here again by δόξα in the other part of the verse, the *glory* (and so most probably, 1 *Pet.* 4. 14. and *Joh.* 12. 4.) which is the other expression of the presence of the divine majesty, and accordingly *Procopius* on *Isa.* c. 40. interprets δόξαν κυρίου, τὸν υἱὸν, *the glory of the Lord* to be *the son*, who, saith he, *is above all creatures, of the same divinity with the father*, but especially being man is capable of this title, θαυμαίσι ῥηγῶν ἀεὶ καὶ πᾶσι κτίσιν μεταπλάττων τῷ ῥήματι, γενόμενος πᾶσι σωτήριος, &c. *always working miracles, and transforming the creature by his word, and bringing salvation to all* at this his appearance, *Tit.* 2. 11. For though this incarnation of Christ was the greatest humbling of him, yet was it nevertheless the greatest manifestation of his glory, never so much of the Divine power and glory was seen upon the earth, as in this. Thus *Joh.* 2. 11. *Christs working miracles* is said to be the means of *manifesting his glory*, that is, of evidencing the inhabitation of the Godhead in them.

δόξαν

d. Ib. *As of the only begotten*] For the signification of the particle ὡς *as* S. *Chrysostomes* note is worth reciting, ὐχ ὁμοιώσεως, saith he, ἔξεστιν, οὐδὲ παραβολῆς, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβητήτου διορισμοῦ, *It is not a note of similitude* or *comparison, but of confirmation and unquestionable definition; as if*, saith he, *the Evangelist had said, we saw his glory, such as became, and was fit for the only begotten, and true natural son of God, the king of all.* To the same purpose saith *Adrian*, in his εἰσαγωγὴ to the Scripture, p. 9. Τὸ Ὡς διχῶς λέγει, ἤτοι καὶ παραβολὴ, ἢ καὶ βεβαίωσιν, *The Scripture useth* ὡς, *as, two ways*; First, *By way of comparison*; And Secondly, *Of confirmation*: and as an instance of the latter he gives ὡς ἀγαθὸς ὁ θεὸς τῷ Ισραὴλ, *Truly God is good to Israel, Psal.* 73. 1. and this text, where saith he, 'tis used ἀντὶ τοῦ ἀληθοῦς, *the glory of the true only begotten son.*

e. Πρῶτός V. 15. *Was before me*] What is the notion of the word πρῶτος *first* in the New Testament, may here be fitly defined; 1. It signifies in many places (being spoken of a person or persons, especially when it hath a Genitive case annex'd to it) *a ruler* or *principal person*. So *Mar.* 6. 21. Πρώτοις τῆς Γαλιλαίας *the principal men Galilee*. So *Lu.* 19. 47. πρώτοι τοῦ λαοῦ, *the Rulers* or *Elders, of the people*. So *Acts* 13. 50. πρώτοι τῆς πόλεως, *the governors of the city*. So *Acts* 28. 7. πρώτος τῆς νήσου *the ruler of the Island*. and v. 17. πρώτοι τῶν Ιουδαίων, *the rulers of the Jews*, that is, of their Consistory, which they then had at *Rome*. In this sense the phrase πρῶτός μου cannot be taken here, so as to be rendred *my Lord, my Prince*, or *my Captain*; for that is certainly the meaning of the phrase precedent ἔμπροσθέν μου γέγονεν *he was preferred before me*, as will appear by v. 27. compared with *Mat.* 3. 11. *Mar.* 1. 7. *Lu.* 3. 16. There by the mention of the *shooe*, &c. 'tis plain, that those four places are parallel, and that which is ἔμπροσθέν μου γέγονεν, *was preferred before me* in this, is by all the other *Evangelists* rendred ἰσχυρότερός μου ἐστὶν, *is stronger then I.* And therefore S. *Chrysostome* here interprets ἔμπροσθέν μου, *before me*, by λαμπρότερος, ἐντιμότερος, *more excellent, more honourable.* From this clear notion of ἔμπροσθεν *precedent*, for priority of dignity, will depend the just notion of πρῶτός μου, annex'd thereto by the Causal ὅτι *for*, as the proof of the former, and so somewhat different from it, or else it would be the proving of *idem per idem, the same by its self.* Thence it follows, that ἔμπροσθεν noting *Christs* dignity above *Johns*, πρῶτός μου, must not be rendred in that sense, and so it remains, that it be referred to priority of time, ὅτι πρῶτός μου ἦν, *for* (although he was born after me and not yet entred on his office, yet) *he was before me*, he had a being long, even infinitely before me. The only exception against this rendring of πρῶτος is that the word is of the Superlative degree, not of the Comparative. But that is easily answered, by remembring, that in the New Testament the degrees of comparison are promiscuously used, taken one for another, and that on occasion of the Hebrew idiom, which hath not those degrees of comparison, which other languages have. Thus is μία *one* used Mia
for πρώτη *first Lu.* 24. 1. and others the like. And thus is πρῶτος *first* in the Superlative used for the comparative πρότερος *former*, so 'tis evidently in this *Gospel*, c. 15. 18. ἐμὲ πρῶτον ὑμῶν μεμίσηκεν, *the world hated me before you*: c. 20. 8. ὁ ἐλθὼν πρῶτος *he that came first*, signifies him that came before *Peter* v. 3. and so is taken for the Comparative πρότερος. And so when *Christ* is called the πρωτότοκος πάσης κτίσεως, *Col.* 1. 15. litterally Πρωτότοκος πάσης κτίσεως.
the first-born of all the creation, it must be interpreted, as it is in the *Nicene Creed*, according to this notion of πρῶτος, *begotten of his father before the whole creation*, or, as it followes v. 17. πρὸ πάντων *he is before all things.* Thus is the word used sometimes in humane Greek authors also, as πρῶτον Δαρείου in * *Aristophanes*, *before* * Opp.
Darius: and that it must be so here appears by the conjunction of μοῦ to it, which (as by being in the Genitive case, it is fit to be joyned with a word of the comparative degree, so) by being of a single person, uncapable of distribution or plurality, cannot belong to a Superlative.

V. 29. *The next day*] Η ἐπαύριον signifies here *the* f.
day immediately *following*, not (according to the lati- ἐπαύριον
tude of the Hebrew מחר) *the morrow*, that is, any part of the following time: For thus I conceive the whole *series* and course of this story in S. *John* is to be made up. As in the other *Evangelists Mat.* 3. 11. *Mar.* 1. 7. *Lu.* 3. 16. the testimonies of *John Baptist* concerning *Christ* are set down, before *Christ* was particularly made known unto him, so now, the Spirit having visibly descended on him at his Baptisme (as the same *Evangelists* agreee in relating) this *Evangelist* farther mentions *John Baptists* subsequent testimonies of him, founded in that demonstration of the Spirit then descending on him. Such is that mention'd v. 15. where the *Baptist* saith, *This was he that I speak of*, This person on whom the Spirit so visibly descended after my baptizing of him, was he to whom my former obscurer testimonies belonged. And this seems to have been delivered by the *Baptist* at the time of *Christs* absence in the wilderness 40 days, (set down by the other *Evangelists*) and so all that second testimony, (mention'd v. 19. &c. to v. 28.) where of him he saith v. 26. μέσον ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, *there stood among you one whom ye knew not*, referring again to that time of *Christs* being baptiz'd of *John*, at which time *he saw* (that is, I conceive, *John Baptist saw*) *the Spirit descend upon him, Mat.* 3. 16. and so again *Mar.* 1. 10. εὐθὺς ἀναβαίνων, *John coming out of the water* with him, from baptizing him, *saw the heavens opened* &c. noting this descent of the Spirit upon him to have been particularly seen by this *Baptist*, by which he was enabled thus to testifie of him. This second testimony of *Johns* was caused by the Jewes sending to him from *Jerusalem*, to know whether *John* were the *Messias* or no, and this still in the time of *Christs* absence, and then 'tis added τῇ ἐπαύριον, *the day after* the returne of those messengers, the day after this testimony, and answer of his to the Jewes, *Jesus* came back from the desert to *Jordan*, where *John* was, and there *John* sees him, v. 29. and testifies again of him at large, v. 35. And the *next day* after this is the beginning of a new account, v. 35. and again τῇ ἐπαύριον v. 44. *the next day* is the second day of that new account, and then 'tis added distinctly, τῇ ἡμέρᾳ τῇ τρίτῃ, c. 2. 1. *on the third day.*

V. 42. *Brought*

g. V. 42. *Brought him to Jesus*] What is here said of *Andrews* and *Peters* coming to *Christ*, was sometime before their forsaking their trades, and following him in the other *Gospels*. For here the *next day* after *Christs* returning from the wilderness to *Jordan*, *John Baptist* is standing still ver. 35. and *two disciples* with him, One of them was *Andrew* v. 40. *John* seeing *Christ* points to him in their hearing, and by so doing doth in a manner put them off from continuing with him, and fastens them on *Christ*, saying, *Behold the Lamb of God*, &c. v. 36. *Andrew* and the other (who very probably was *John* the writer of this *Gospel*, who therefore names the circumstances of the time of Day, ver. 40. and the very words that pass'd so punctually, but after this manner in other places conceals his name) goe presently to *Christ*, and ask him where he abides, follow him thither, spend some time with him that evening, soon after that *Andrew* reveals this to *Simon*, and both of them together goe to *Christ*, v. 42. Assoon as *Christ* saw them, he told *Simon*, that his name was *Simon*, and that he was the son of *Jona* or *John*, and that his name should be changed into a Syriack word, that signified *a stone*, that is Πέτρα, or Πέτρος in Greek, noting that he should be built upon (or added to) *Christ*, superstructed on that great corner stone (in this building, the Church, which was now to be erected,) and in his choosing and sending out Apostles should be the *first*, πρῶτος Σίμων *Mat.* 10. 2. Now of these three, *Andrew* and that other *disciple* (probably *John*) and *Peter*, none did immediately joyne themselves to *Christ*, so as to accompany him as yet, but of this sort, the first that we find is *Philip*, v. 44. whom *Christ* calls (in his journey to *Galilee*) to follow or goe along with him (and therefore the πρωτοκλησία the priviledge of their *first call* belongs to him) He doth so, and then goes a little way off to *Nathaneel*, and brings him to *Christ*, v. 43. and he is received by *Christ* to be a disciple also (whether chosen after to be one of the Apostles under the name of *Bartholomew*, who is mostly, and in the *Gospels* constantly, joyned to *Philip*, and may be but the expression of *Nathaneel*, by signifying him the *son of Tholomee*, as *Simon* is called *Bar*, i. e. *son*, *of Jonah*, or *John*, it is not certain, though that he was so, 'tis very probable by *Joh.* 21. 22. where *Nathaneel of Cana in Galilee* is named with the rest of the disciples who were all Apostles.) After this *Christ* goes into *Cana of Galilee* to the mariage there, c. 2. he and his disciples with him v. 2. which notes that he had such constant followers; Then he and his disciples went to *Capernaum*, thence to *Jerusalem* at the *Passover*, v. 13. and there *cast out the buyers and sellers* out of the Temple. Then after the discourse with *Nicodemus* c. 3. *Jesus and his disciples went into Judea*, and continued there and *baptized*, v. 22. (that is, his disciples baptized, though he did not, ch. 4. 2. which signifies sure that he now had disciples) at which time 'tis said that *John* baptized in *Ænon*, v. 23. and some farther time it was before *John* was put in prison, for after this, 'tis said, *as yet he was not*, c. 3. 24. But when *John* was imprisoned, *Mat.* 4. 12. *Mar.* 1. 14. then again a second time *Jesus* goes into *Galilee*, *Lu.* 4. 14. and *Joh.* 4. 3. and there within a while *walking by the sea of Galilee*, he saw *Simon* and *Andrew* a fishing (as yet living in their vocation) *Mat.* 4. 18. *Mar.* 1. 16. and upon the great draught of fish, *Peter* at that time was so astonied, and *Christ* so revealed himself to them, that they all, *Peter*, *Andrew*, *James*, and *John*, *left all*, *and followed him*; But this clearly after all that was related in the three first, and part of the 4th *chap.* of this *Gospel*. By this ordering and marshalling the *Evangelists* in this particular, as the perplexities of the story will be a little cleared, so 'twill also appear, what ground there is for the asserting the πρωτοκλησία or priviledge of *the first call* to belong to S. *Peter*. All that can be said of him in that particular is his coming to *Christ* with *Andrew*, when *Christ* told him his name should be changed into *Cephas*, &c. But at that time *Christ* bad him not follow him, and after that 'tis clear he parted from him, and followed his trade some time, till *Christs* second coming into *Galilee*, and till after *Johns* imprisonment, and if that which *Christ* then said to him (joyned with his coming to, but not staying with him) should be thought sufficient to date his calling from thence, yet then are *Andrew* and that other disciple (most probably S. *John* the writer of this *Gospel*, who had the honour of the πρωτοκλισία, *the uppermost place* next *Christ at meals*, *lay with his head at Christs bosome*; see Note on *Mat.* 8. g.) in all reason to be resolved on, as the πρωτοκλησίας *the first call'd*, having gone to *Christs* abode, and continued that evening with him, c. 1. 40. But if this be not sufficient to settle the πρωτοκλησία in either of these, because they and S. *Peter* return'd to their trades till after *Johns* imprisonment, then sure must it be placed somewhere else; for 'tis cleare *Christ* had disciples before that, who baptized many, and 'tis clear of *Philip* that he followed *Christ*, as his inseparable attendant, and there is little reason to doubt it of *Nathaneel*, and so in no respect can it be settled in S. *Peter*, who (yet farther) when he did *forsake all and follow Christ*, had three more *Andrew* and *James* and *John* which accompanied him in so doing.

Πρῶτος Σίμων.

Βαρθολομαῖος

CHAP. II.

Paraphrase.

1. AND the third day there was a * mariage in Cana of Galilee, and the mother of Jesus was there.

* mariage-feast, γάμος

2. And both Jesus † was called and his disciples to the mariage.

† and his disciples were invited to the feast, ἐκλήθη καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τ. γάμον

3. And when they wanted wine, the mother of Jesus [saith unto him, They want wine.]

3. mention'd the want of wine to Christ as an occasion and season of revealing his power, by shewing a miracle to all there present in supplying them.

4. Jesus saith unto her, Woman, a what have I to doe with thee? mine hour is not yet come.]

4. But Christ repressed her, saying that this matter of his office to which he was sent by God, was a thing, wherein she, though his earthly parent, was not to interpose; Farther telling her that 'twas not yet seasonable for him to shew forth his power unto all, intimating his purpose that he would doe it more privately then by her words she appeared to designe it.

5. His mother saith unto the servants, Whatsoever he saith unto you, doe *it*.]

5. Whereupon, that none but the waiters might take notice of it (who knowing the wine was all spent, could not chuse but know if any supply were made) she bids them be obedient to him, and without any noise, doe what he should bid them.

a cisterns, ὑδρίαι

† cleansing, or washing, καθαρισμοῦ.

6. And there were set there six * waterpots of stone, after the manner of the † purifying of the Jewes, containing two or three firkins a piece.]

6. And there were there six vessels of stone, cisterns of a competent bigness, out of which they were wont to draw water for every mans use; These were set there to wash in, after the manner of the Jewes, who constantly wash before meals. See note on Mar. 7. a.

7. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8. And he ſaith unto them, Draw out now, and bear unto the Governour of the feaſt. And they bear *it*.

9. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was (but the ſervants that drew the water, knew) the Governour of the feaſt called the bridegroom,

10. And ſaith unto him, [every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is * worſe, *but* thou haſt kept the good wine untill now.]

10. It is the manner of men at feaſts, to bring their gueſts the ſtronger, richer wines at the beginning, then that which is not ſo rich, but thou haſt reſerved the richeſt piece till the latter end of the feaſt.

* ſmaller, τὸν ἐλάσσω

11. This * beginning of miracles did Jeſus in Cana of Galilee, and [manifeſted forth his glory, and his diſciples believed on him.]

11. gave evidence of the preſence of his divinity (ſee note on c. 1. b.) and accordingly his diſciples believed on him, as the ſon of God.

* Jeſus made the beginning of his miracles, ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς.

12. After this he went down to Capernaum, he and his mother, and his brethren, and his diſciples, and they continued there not many daies.

13. And the Jewes Paſſover was at hand, and Jeſus went up to Jeruſalem,

14. And found in the Temple thoſe [that ſold oxen, and ſheep, and doves, and the † changers of money ſitting.]

14. that ſet up a trade to ſell ſacrifices to them that came thither from farre, and that returned money by way of exchange, (ſee note on Mat. 21. b.)

† exchangers, καπηλεῖς

15. And when he had made a ſcourge of ſmall cords, he drove them all out of the Temple, [and the ſheep and the oxen, and poured out the * changers money, and overthrew their tables.

15. And uſing no other weapon but only a whip of little cords, which he found there; he drave them all out of the Temple, no man making any reſiſtance, (in like manner as he after did again Mat. 21. 12.)

* money-merchants, κολλυβιστῶν ſee note on Mat. 21. b.

16. And ſaid unto them that ſold doves, Take theſe things hence, make not [my Fathers houſe, an houſe of Merchandiſe.]

16. the Temple ſet apart for Gods peculiar preſence and ſervice, a ſhop of trade to buy and ſell in it.

17. And his diſciples [remembred that it was written, The zeal of thine houſe hath eaten me up.]

17. interpreted that act of his, as an act of zeal, by which ſome malefactors were puniſhed in the very fact, without legall proceſſe and condemnation among the Jewes, and to that purpoſe call'd to mind that of the Pſalmiſt, Pſal. 69. 9. The zeal of thy houſe hath fed or gnawed upon me, and the reproaches of them that reproached thee are fallen upon me, that is I am as tender of any diſhonour done to thy houſe or thee, as if it were done to my ſelf, ſee Rom. 15. 3. and ſo am ſtirr'd up with zeal to vindicate it.

18. Then anſwered the Jewes and ſaid unto him, What ſigne ſheweſt thou us, * ſeeing that thou doeſt theſe things?]

18. Hereupon the Jewes came and queſtion'd him ſaying, What commiſſion doeſt thou bring? what evidence of thy coming from God, or, what miracles doſt thou doe by which it may appear to us that thou art inveſted with ſuch authority, as theſe acts of thine pretend to?

* that ὅτι

19. Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three daies I will raiſe it up.]

19. Jeſus ſaid unto them, The ſigne that is to be ſhewn to you is this, that when you have put me to death, I now tell you, that I ſhall within three daies riſe again, ſee Mat. 12. 39.

20. Then ſaid the Jewes, Fourty and ſix years was this Temple in building, and wilt thou rear it up in three daies?]

20. This being ſaid by him in a parabolicall manner calling his body this temple; and the putting him to death, the deſtroying of this temple; and his reſurrection, the rearing it again; they miſtook his meaning, and thought he had ſpoken of the Temple of Jeruſalem (and laid it up as an accuſation againſt him, Mat. 26. 61.) and argued againſt it, as an impoſſible thing for him to rebuild that in ſo ſmall a time.

21. But he ſpake of the Temple of his body.]

21. But the truth was, he ſpake of his bodies being kill'd, and riſing again the third day, which after the manner of prophets he thus expreſs'd, and mentioned this as the miracle by which his doctrine was to be confirm'd.

22. When therefore he was riſen from the dead, his diſciples remembred that he had ſaid this unto them, and they believed the Scripture, and the word which Jeſus had ſaid.]

22. This ſpeech of his the diſciples called to mind after his reſurrection, and upon that, added to many other completions of his owne predictions, and the predictions of Scripture concerning him, they believed thoſe prophecies as fulfilled in him, and believed his own words as agreeable thereto, and ſo reſolved that he was the Meſſias.

23. Now when he was in Jeruſalem at the Paſſoever, on the feaſt *day*, many believed in his name, when they ſaw the miracles which he did.]

23 Many others did ſo alſo at Jeruſalem when he came thither, and acknowledged the power by which he acted to be divine, being convinced thereof by the miracles which he did there at the time of the feaſt of the Paſſover and unleavened bread.

24. But Jeſus did not commit himſelf unto them, becauſe he knew * all men.

25. And needed not that any ſhould teſtifie of man: for he knew what was in man.]

* all things, or, every man, for ſome ancient copies read, πάντα

24, 25. But Jeſus knowing the ſecrets of mens hearts, and wanting no information concerning any man, (being able to dive into the inſide of a man, into his very thoughts) conſequently diſcerned what kind of belief this was in theſe men, how unlikely to bear any ſtreſſe, to hold out in time of temptation, and his time of ſuffering being not yet come, he would not venture himſelf to the hazard of their unconſtancy, and therefore did not ſo freely converſe, as to abide and eat and drink with them.

Annotations on Chap. II.

a. Τί ἐμοὶ καὶ σοί

V. 4. *What have I to doe with thee* [Tis not eaſie to reſolve what is the importance of this ſpeech of *Chriſt* to his mother, τί ἐμοὶ καὶ σοί; *What have I to do with thee?* yet by the next verſe, which tells us what *Mary* did upon it, (viz. ſpake to the attendants, that they ſhould do whatſoever *Chriſt* bad them) 'tis clear that ſhe did not conclude from his ſpeech, that he would not make uſe of his power to help them to wine, but directly the contrary, that ſhe believed that he would. And 'tis clear by ver. 7. that *Chriſt* immediately goes about it, bids them *fill the water-pots of water*, and immediately turns it into wine. By this 'tis manifeſt that the meaning of *Chriſts* ſpeech muſt not be, that his time of working miracles was *not yet come*, but either that it was not yet the fitteſt point of time to do this particular miracle, but 'twould be more fit, becauſe more beneficiall, when the wine was quite ſpent, or elſe that 'twas not yet his time to do his miracles ſo openly and publickly,

as

as *Mary* seemed to believe (and his kindred after insist on, c. 7. 4) but *Christ* frequently provides against (for what reasons, see *Mat.* 8. b.) To this latter the circumstances of the Context considered all together doe most encline, And accordingly the result is, that though he meant to work this miracle, yet he would doe it more privately, so as it should appear to none of the Guests, or to the Bridegroom, or to the Ruler of the feast, but only to the waiters and his own disciples and mother, that came along with him. This is manifest by the event; for ver. 9. the ἀρχιτρίκλινος *the manager*, or *orderer, of the feast* knew it not, but only they that drew the water, that is, the waiters; nor is there any farther publick notice taken of the miracle, but only that the *Evangelist* mentions it, as a *beginning* or *præludium* of of his σημεῖα *signes*, or *wonders*, v. 11. by which by little and little he made himself known to the world, and *manifested his glory*, that is, made it appear that the Godhead dwelt in him, but this not to all, but his disciples, of whom peculiarly 'tis added, that they *believed on him.* As for that form of speech τί ἐμοὶ καὶ σοί, it is only a form of repressing (as much as *let alone*, with which 'tis joyned *Mar.* 1. 24.) and so is used 2 *Sam.* 19. 22. *Mat.* 8. 29. *Mar.* 5. 7. *Lu.* 8. 28. to expresse dislike to the proposall, in the first, In the rest, to desire him to *let them alone*, not to meddle with them. And accordingly it here signifies *Christs* dislike of *Mary's* proposall, which was (without any care of secrecie) publickly to supply them with wine, now it was wanting. Which manner of doing it *Christ* dislikes & gives his reason for it, οὔπω γὰρ ἥκει 'twas *not yet fit* to doe his miracles so publickly. The truth of this interpretation, by which 'tis granted that *Christ* did not say, that it was not his season to doe the miracle (but only not to doe it so publickly) is so convincing, that *Gregory Nyssene*, rather then he would grant the meaning of it to be, that his time of doing any miracle was not yet come, thought himself obliged to read the latter part of the verse by way of interrogation also, *Is not my houre yet come?* and to interpret it thus, *Am not I yet of age to be master of my own actions? wilt thou rule me now at this age still?* But there is no need of this altering the punctation, *Justin Martyr*, or the *Author of the Quæst. and Answ. ad Ortho.* would have it rendred thus literally, *What is it to me and thee?* that is, *the care of providing wine belongs not to thee and me*, p. 136. But the first interpretation is most satisfactory, and beyond exception.

CHAP. III.

Paraphrase.

1. THere was a man of the Pharisees named Nicodemus, [a Ruler of the Jewes.]

1. one of the Jewish Sanhedrim.

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou * art a teacher come from God: for no man can doe these miracles that thou doest, except God be with him.]

2. Who durst not be seen or known to come to Jesus and therefore did it by night,

*come from God a teacher, ἀπὸ θεοῦ ἐληλυθας διδάσκαλος

c. 7. 50. and 19. 9. and said unto him, Master we are convinced that thou art sent by God to teach and instruct us in his way, for this thy miracles testifie, which could not be done without God's speciall hand, and would never be allowed by God to confirm falsities.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdome of God.]

3. Jesus willing to undeceive him, and that he might not flatter himself, that the acknowledging of him to be the Messias, or sent from God, would be sufficient, without the undertaking his service, owning and confessing of him (in despight of all fear of men) without being his proselyte, and forsaking his former course, tells him positively, that unlesse he would be born again, which is a phrase to denote a proselyte of Christ, and when occasion required, forsake all for Christ's sake, even his former course of life, and dignity in the Iewish state, (contrary to his coming to him by night, and acknowledging him secretly) he should not see the kingdome of God, be a Christian here (which is a priviledge of a greater height, then that of being a Iew, or a member of their Sanhedrim) or a Saint hereafter.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb and be born?]

4. Nicodemus attending only to the literall sound, not sense of Christs words, asks how a man of full years can again be born.

5. Jesus answered, Verily, verily, I say unto thee, Except a man be [a] born of water and of the Spirit, he cannot enter into the kingdome of God.]

5. Iesus answers him, Except a man be received as a proselyte, and that not of an ordinary sort, such as are among you Iewes, but a Christian proselyte, such as are received by Baptisme in the Christian Church, so as to undertake the law of Christ, and renounce his former (whether heathen, or) Iewish course, the first expresst by being wash't in water, the ceremony of the Iewes proselytisme, (now also made use of by Christ) by which a man was said by the Iewes to be new born, and accordingly so here in an high degree; the second by being born of the Spirit, entring on a new pure spirituall life, and not only passing under those externall washings (agreeable unto which it was, that Christ's disciples were admitted not only by water, as John's and the Iewes proselytes were, but by the holy Ghost's descending upon them, see note on Act. 1. a) he cannot enter &c.

a.

6. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.

6. The actions of a naturall man, which hath none of this new Christian birth, that hath not thus given himself up to a Christian life, will be but naturall actions, at least but externall purifications, restraints of sinne in the outward part. But the actions of a spirituall person, thus born anew from that higher principle, a proselyte of Christ's, they will be spirituall, purifications of the very spirit.

7. Marvail not that I said unto thee, Ye must be born again.]

7. And therefore you are not to wonder that I tell you of the necessity of this new birth, undertaking this new course, and forsaking the former, nor to think there is nothing in it, because 'tis not visible to your eyes: Many things have great force in them, whose beginnings are not visible to the eye, or at all known by men.

8. The wind bloweth where it listeth, and thou heareſt the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.]

8. As for example; the wind which, though no body knows from what part precisely it comes, what beginning it hath, and how produced, and when it riseth, or what becomes of it when it ceaseth, yet hath most discernible effects, comes with a great force and noise (which is evidence enough, that there is such a thing) is heard by all men: And so is it in this matter, He that is born anew, that undertakes to be a proselyte of Christ, he by the Spirit of God, and those influences that are conveyed to him from Christ, is able to doe wonderfull things, is discernibly another kind of man then he was before, and so his new birth is, and must be, seen by the fruits and growth &c. discernible to himself and others, though the beginnings or sourse, or means of conveighing this unto him be undiscernible. See Mar. 4. 26.

9. Nicodemus answered and said unto him, How can these things be?]

9. Nicodemus still continued ignorant of the meaning and possibility of the truth of what Christ said, and therefore still question'd how this could be?

10. Jesus

10. To which Ieſus anſwered, This that I ſay of new birth in baptiſme, being not a learned Iew, a Phariſee, and

10. Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?]

only agreeable to, but perfectly a piece of your doctrine about proſelytes, tis ſtrange that thou being Maſter in Iſrael, ſhouldſt not underſtand it: ſee Mat. 3. a. and Ioh. 13. b.

11. The things that thou ſo wondreſt at, and wilt not believe, I have perfect knowledge of, and aſſure you of the truth of them, but the Iewes will not believe me.

11. Verily, verily I ſay unto thee, [We ſpeak that we doe know, and teſtifie that we have ſeen, and ye receive not our teſtimony.]

12. Your not believing or underſtanding (v. 9.) thoſe things that are ordinary in the Jewiſh law, (ſee v. 31.) is an argument, that things of an higher nature will not be received by you.

12. If I have told you earthly things, and ye believe not, how ſhall you believe, if I tell you of heavenly things?]

13. As if I ſhall tell you that I am to aſcend up to heaven, and from thence demonſtrate to you that I came down from heaven, and am the very Meſſias, the eternall ſon of God, that am now a man.

13. And no man hath aſcended up to heaven, but he that came down from heaven, *even* the ſon of man which is in heaven.]

14, 15. And again that I am to be lifted up on the Croſſe, and thereby to fulfill what was typified by Moſes's lifting up the brazen ſerpent,

14. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up,

15. That whoſoever believeth in him ſhould not periſh, but have everlaſting life.]

and that this is the way, by which I mean to bring all that believe in me to everlaſting life, as all that looked on the brazen ſerpent were cured of whatſoever diſeaſes.

16. For herein hath God's unſpeakable love been expreſt to all mankind, that he hath

16. For God ſo loved the world, that he gave his only begotten ſon, that whoſoever believeth on him, ſhould not periſh, but have everlaſting life.]

ſent his eternall ſon to aſſume our nature, and to teach and give examples of holy life, and at laſt to die for them, and riſe again, and aſcend to heaven, all on this one deſigne, that every perſon in the world, that ſhall receive and obey him, ſhall be reſcued from eternall death, and then made partaker of eternall life.

17. For this my miſſion from God my Father was deſigned all in mercy and charity,

17. For God ſent not his ſon into the world to condemn the world, but that the world through him might be ſaved.]

not to puniſh or condemn any man, but on purpoſe that all men might be reſcued from puniſhment.

18. He that receiveth and obeyeth me, is by me ſecured, that he ſhall eſcape all puniſhment, only he that rejecteth

18. He that believeth on him is not condemned, but he that believeth not is condemn'd already, becauſe he hath not believed in the name of the only begotten ſon of God.]

me is certainly condemned, (by the purport of that very covenant, of which mercy to believers is the principall part, all others being abſolutely excluded) for that great ſinne of refuſing of Chriſt now ſent to him, as having not embraced that only remedy, the only ſon of God now offered to him.

19. And this is it that will aggravate your ſinne and puniſhment, that when God made

19. And this is the condemnation, that light is come into the world, and men loved darkneſſe, rather then light, becauſe their deeds were evil.]

ſuch proviſion for you, when Chriſt came to enlighten and take men off from all their former evil courſes, they were ſo beſotted to their own ſinfull waies, that they choſe rather to continue in them, then to be reformed and purified by Chriſt, or but ſo much as to be taught their duty by him.

20. But as he that fears coming into the light, 'tis certain he hath ſomewhat to conceal, and that he hath not a mind to part with it, So the refuſing to come and be inſtructed in the knowledge of his duty by me, is an evidence that that man is a wicked man, and means to continue ſo, who cannot venture his actions in the light, for fear they be found faulty, and he engaged to reform them.

20. For every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.]

21. Whereas he that lives a juſtifyable life, or reſolves to amend what is amiſſe, a ſincere, upright perſon, will be glad of a director, will come cheerfully to be put in the way of ſtricteſt duty, and venture to have his actions judg'd of whether they be right or no, which is an argument that what he doth he doth in the fear of God, and with a good conſcience.

21. But he that doth the truth, cometh to the light, that his deeds may be made manifeſt, * that they are wrought in God.]

* becauſe

22. and receiving thoſe that believed on him, baptized them.

22. After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them, [and baptized.]

23. a place choſen by him as commodious to that purpoſe by reaſon of the pooles of water, and thither the people came, and were baptized of him there.

23. And John alſo was baptizing in Ænon neer to Salem, [becauſe there * was much water there, and they came and were baptized.

* were many waters ὕδατα πολλὰ ἦν

24. For John was not yet caſt into priſon.

25. his receiving of proſelytes, and uſing the ceremony of baptiſme, on which occaſion

25. Then there aroſe a † queſtion between *ſome* of John's diſciples, and * the Jewes about [purifying.]

† diſpute Συζήτησις

* a Iew, ſo the Kings MS. and others read, μετὰ Ἰουδαίου, So the Syriack, Chryſoſtome, Theophylact, Nonnus, and all the copies of Paris but one, ſaith Lucas Brugenſis.

mention was made of Chriſt's uſing the ſame ceremony.

26. Hereupon they come and tell John, that Chriſt (deſcribing him to him) receiveth proſelytes with this ceremony, and there is a great recourſe to him.

26. And they came unto John, and ſaid unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bareſt witneſſe, behold, the ſame baptizeth, and all men come unto him.]

27. I can doe no more then I have commiſſion from God to doe, and that commiſſion doth not equall me to him.

27. John anſwered and ſaid, [A man can receive nothing, except it be given him from heaven.]

28. And therefore you cannot but remember that I alwaies ſaid of my ſelf, that I am not the Meſſias, but only his harbinger.

28. Ye your ſelves bear me witneſſe that I ſaid, I am not the Chriſt, but that I am ſent before him.]

b. 29. When the bridegroom hath the bride in ſecret conference, to conſummate the marriage, and the friend of the bridegroom hearkens at the doore, to hear whether all ſucceed well or no, if the bridegrom ſignifie (by ſome ſorm of ſpeech, that was uſuall to that purpoſe) that all ſucceeds proſperouſly, then that friend rejoices exceedingly, and thus is it with me in my attendance on Chriſt at this time.

29. [b] He that hath the bride is the bridegroom, but the friend of the bridegroom which ſtandeth and heareth him, rejoiceth greatly, becauſe of the bridegrooms voice: This my joy therefore is fulfilled.]

30. He

30. He must increase, but I *must* decrease.] 30. And of him I shall farther foretell you, that he shall increase daily in splendor and fame, and I proportionably decrease.

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth, he that cometh from heaven is above all.] 31. And it is all reason that it should be so. For he cometh from heaven, and so must needs be superiour to all such as I, who am an earthly man, having my originall from the earth, made up or compounded of earth, and therefore what I say or doe, is but of an earthy, but what he, of a much higher originall, my baptizing is but like the rest of your Jewish baptismes (see v. 12.) only with water, but his with the holy Ghost also.

32. And what he hath seen and heard, that he testifieth, and no man receiveth his testimony.] 32. And the thing which he teacheth he knowes to be true, having received it from his Father, but the multitude of men in the world receive not his testimony, believe not that he is sent from God.

33. He that hath received his testimony, hath set to his seale, that God is true.] 33. He that doth receive it doth in effect no more but bear witnesse unto, and acknowledge the veracity of God himself, it being as impossible that one so sent from God as Christ, should lie, as that God should lie himself.

34. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure *unto him.*] 34. The former prophets had the Spirit in a limited measure bestowed on them by God, to goe on such or such an errand, on which God sent them, and 'tis therefore [Thus saith the Lord] to all their prophecies, But on Christ the Spirit descended once for all, and commanded belief of all that he should say.

35. The Father loveth the Son, and hath given all things into his hand.] 35. Christ is the welbeloved of his Father, and by him God hath revealed to us all things fit to reveal, see Mat. 3. 17. And therefore

36. He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.] 36. Whosoever gives up his faith and obedience to him is in a course which will bring him to all felicity eternally, and on the contrary he that stands out contumaciously against his doctrine, continues immutably and inevitably under the wrath of God, due to him both for his former sins, and this addition of his standing out against this powerfull method of Gods for the recalling him.

Annotations on Chap. III.

a. Γεννηθῆναι ἐξ ὕδατος. Προσήλυτος

V. 5. *Born of water*] The nature of Proselytes among the Jewes, and the difference of them hath been spoken of (Note on *Mat.* 23. d.) and also the manner of initiating them by washing or Baptisme (Note on *Mat.* 3. a.) as also their putting off all their former relations of kindred, and consanguinity, and so being as it were new-born (Note on *Mat.* 19. 28. d.) From hence it is that at the receiving of Christian religion, which is the nobler Proselytisme, and hath in the ceremony of initiation, not only the washing in water, but also the baptisme of the Spirit too, that is, the communication of that Spirit of *Christ* in some measure that descended on the Apostles, *Act.* 2. a. man is here said by *Christ* to *be born anew of water and the holy Ghost*; And when *Nicodemus* a learned Jew, and a Master among them, seems to be ignorant, and wonders how this can be, and asks this grosse question to that first part of it, how one that is of *age can be born again*, *Christ* wonders at him v. 10. intimating that this is the very doctrine of Proselytisme, which no knowing Jew can be ignorant of, to wit, that he is to be wash'd and circumcised, and being so, is by the Jewes counted as one *recens natus*, *new born*, brought forth by another mother, so that he who was kin to him before, is now no longer kin to him. This λοῦτρον παλιγγενεσίας *washing of regeneration*, *Tit.* 3. 5. is in effect a being new born, and he that so *follows Christ in this regeneration*, or *new birth*, *Mat.* 19. 28. (if that be the right punctation) *he leaves brothers and sisters, father and mother, wife and children*, v. 29. and *Mar.* 10. 29. and *Lu.* 18. 29. And to the same purpose belongs that which follows v. 11, 12. intimating that speech of *Christ*, which *Nicodemus* so little understood, of *being born anew of water*, to have been a thing ordinarily seen and known among the Jews, ὀπίγειον, an *ordinary*, *inferior earthly thing*, in comparison with the ἐπουράνια those *higher celestial doctrines* (so much more contrary to the Jewish customs and laws) that should be revealed, and to the *baptizing with the holy Ghost*, of which also he here speaks, referring still to this custome of Proselytes among the Jewes, which is here accommodated to the receiving of Christian religion, entring into his discipleship.

Λοῦτρον παλιγγενεσίας. Ἐπίγειον. Ἐπουράνια.

b. V. 29. *He that hath the bride*] Among the Jewes in their rites of Espousalls, there is frequent mention of חופה, a place where, under a covering, it was usuall for the bridegroom to discourse familiarly but privately with his spouse, whereby their affections might be more knit one to another (in order to marriage) which were not supposed to be so, till the bridegroom came cheerfully out of that *Chuppah*. To this doth *David* referre *Psal.* 19. 5. speaking of the Sun, which *as a bridegroom comes forth rejoicing* מחופתו *from the Chuppah*. This custome is now still observed among the Jewes (as in *Germany* 'tis affirmed) either before the Synagogue in a square place covered over, or, where there is no Synagogue, they throw a garment over the bridegroom and the bride, and that serves the turn. See *Paulus Fagius Exeg. in Gen.* 4. Whilst now the bridegroom thus talks with the bride, the bridegrooms friends, that is the παράνυμφοι or *pronubi* (as in *Talmud tit. Sanhedrin*, speaking of friends, the example of such there mention'd, is שושבינו as the παράνυμφος) use to stand at the doore (agreeable to which is that of *Julius Pollux*, καλεῖταί τις τῶν νυμφίου φίλων θυρωρὸς, *one of the bridegrooms friends is called the doore-keeper*; ὁ δὲ θύρας ἐφεστηκὼς, *he that stands at the doore*, &c.) and hearken whether all doe succeed well or no, and when they hear the voice of joy, which is an intimation from the bridegroom that all is well, (which *Nonnus* calls, ἠδάδα φωνὴ, that is, *a familiar language*, some form of kindnesse or familiarity) then they rejoyce, and so celebrate this news. See *Elias Levita* in *Tisbbi*, in the word ששבן. Of these παράνυμφοι or *pronubi*, it is farther observable out of the *Greek Liturgies* (in the *Euchologie*, ἀκολουθ. στεφανώμ.) that they are used as Mediatours between the bridegroom and his bride, and help to make the league between them, (and therefore in the office of marriage, speaking of one of those, ἀλλάσσει τὰ δακτυλίδια, he takes the mans ring, and gives it to the woman, and the womans in like manner to the man, and the title that is there bestowed on him is ὁ σύνδεκνος, and otherwhere (by a corrupt barbarous word fetch'd from the *Latine compar*) κουμπάρος, as here, *the friend of the bridegroom*, and *Mat.* 9. ὑὸς νυμφῶνος, an officer used in those Espousalls, and defined by *Simeon Thessalonicensis* to be ὁ τῆς σωφροσύνης καὶ ὁμονοίας ἀνάδοχος, *the undertaker for chastity and kindnesse betwixt the couple*, καὶ διδάσκαλος τῆς ὁμοφροσύνης, καὶ ἀγαθῆς συζυγίας νουθετῶν, *one that instructs them in the marriage-duties of love and concord*, and is as it were the Susceptor in marriage, as the Godfather is in Baptisme, and so publickly promises for the bridegroom before the Church.

Νυμφίου φίλος. Τῆς νυμφῶνος

CHAP.

Paraphraſe. CHAP. IV.

1. Chriſt knew that the Phariſees heard of his receiving more proſelytes by that ceremony of baptiſme or waſhing,

1. WHen therefore [the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples] then John,

2. Though Jeſus himſelf baptized not, but *his* diſciples,

3. Conſidering the danger that this might bring upon him from the Sanhedrim of the Jewes, it being not yet the fit ſeaſon for him to leave the world, till he had farther diſſeminated his doctrine, he left Judea for a time.

3. He left Judea] and departed again into Galilee.

4. And Samaria was in his way.

4. And he muſt needs goe through Samaria.]

5. Then cometh he to a city of Samaria, which is called Sychar, neer to the parcell of ground that Jacob gave to his ſon Joſeph.

6. In this place was the well which Iacob once digged, on which occaſion Ieſus being weary of travaile ſate down cloſe by it on the ground, and it was about twelve of the clock, mid-day.

6. Now Jacob's well was there: Jeſus therefore being wearied with *his* journey, ſate [a] thus * on the well: and it was about the ſixt houre.]

a. By

7. There cometh a woman of Samaria to draw water, Jeſus ſaith unto her, Give me to drink.

8. For his diſciples were gone away unto the city to buy meat.

9. commerce or communication of familiarity

9. Then ſaith the woman of Samaria unto him, How is it that thou being a Jew, askeſt drink of me, which am a woman of Samaria? For the Jewes have no [dealings] with the Samaritanes.

10. what a mercy & bounty of God is now deſigned thee, and who it is that made that requeſt to thee, on purpoſe that thou mighteſt be partaker of a farre greater gift, thou wouldſt not have ſtartled at this requeſt, but have made advantage of it to ask, and he would certainly have given thee that fountain-water, of a divine ſpeciall quality, which would have yielded thee eternall life.

10. Jeſus anſwered and ſaid unto her, If thou kneweſt [the gift of God, and who it is that ſaith unto thee, Give me to drink, thou wouldſt have asked of him, and he would have given thee [b] living water.]

b.

11. The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep, from whence then haſt thou that living water?

12. Iacob, from whom we Samaritans profeſſe to receive our religion (and therefore refuſe to goe up to Ieruſalem, which Moſes, later then he, commanded.)

12. Art thou greater then [our father Jacob,] which gave us the well, and drank thereof himſelf, and his children, and his cattel?

12. It is the nature of this ordinary water to quench thirſt for a ſmall time, but then conſtantly that thirſt within a ſmall time returns again, and ſo there is continuall need of ſupply,

13. Jeſus anſwered and ſaid unto her, [Whoſoever drinketh of this water, ſhall thirſt again,]

14. But that which I mean by water, and which upon thy bare petition I am ready to give thee, v. 10. will ſo refreſh, that he ſhall never thirſt again that drinketh of it, It ſhall be within himſelf a perpetually flowing fountain that of its own accord ſhall yield him daily refreſhment here, and never ceaſe till it end in everlaſting life and bliſſe.

14. But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him ſhall be in him a well of water ſpringing up into everlaſting life.]

15. As yet the woman underſtood not his meaning, but applying it groſly to corporall thirſt, ſhe

15. The woman] ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.

16. And therefore to work more ſenſe in her, Ieſus meaning to give her knowledge in ſome degree that he was the Meſſias, by diſcovering ſome acts and evidences of his omniſcience,

16. Jeſus] ſaith unto her, Goe call thy husband, and come hither.

17. The woman anſwered and ſaid, I have no husband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no husband.

18. For thou haſt had five husbands, and he whom thou now haſt, is not thine husband: in that ſaidſt thou truly.

19. thou canſt reveal the ſecrets of ones life, haſt prophetick knowledge, If ſo, then I pray tell me, or ſatisfie me in this difficulty.

19. The woman ſaith unto him, Sir, I perceive [thou art a prophet.]

20. Iacob and the Patriarcks before the law (whoſe ſucceſſors the Samaritans pretended to be, and ſo pleaded a greater antiquity for their ſchiſme, then the Iewes had for their true worſhip, but this falſly, being indeed Aſſyrians, tranſplanted by Salmaneſer into the cities of Samaria, when the tribe of Ephraim and the reſt of the kingdome of Iſrael, which inhabited there, were by him carried into Aſſyria, 2 Kin. 17. 24.) worſhipped in mount Ephraim at Shiloh, in the countrey of Samaria, where antiently the tabernacle and the ark of God were, long before the building of the temple at Ieruſalem; And yet ye Iewes ſay that 'tis not lawfull to perform the ſolemn worſhip of God in any place but Ieruſalem.

22. Our Fathers worſhipped in this mountain, and ye ſay, that in Jeruſalem is the place where men ought to worſhip.]

21. the worſhip of God ſhall be ſo farre from being confined to this place, that it ſhall not be confined to Ieruſalem it ſelf, nay a deſolation ſhall ſhortly overwhelm both.

21. Jeſus ſaith unto her, Woman, believe me, the houre cometh when [ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father.]

22. Ye worſhip the God of the land, 2 Kin. 17.26. without any knowledge who that is, and your own Gods with him, We Iewes worſhip the eternall God of heaven, who hath revealed himſelf to us, For the ſpeciall revelations of God, beyond that which other nations enjoy, belong to the Iewes, and ſo all manner of advantages toward our eternall good.

22. Ye worſhip * ye know not what, we know what we worſhip: for ſalvation is of the Jewes.

* that which ye doe not know, wee worſhip that which we know, ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν.

23. But now the time of Reformation approacheth, and God will be worſhipped and obeyed neither in the Iudaicall rites, (which are oft called carnall, and conſiſted in externall performances) nor according to the Samaritane falſe worſhip, who worſhipt their own idols together with God. 2 Kin. 17. but in a pure ſpirituall manner extending to the very heart, and ſuch as was typified by thoſe ſhadows; and the ſon of God now comes to draw all men to this way of worſhip, to the Chriſtian from the Iudaicall or Samaritane way. See note on Lu. 9. d.

23. But the houre cometh and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: For the Father ſeeketh † ſuch to worſhip him.]

† ſuch worſhippers of him, τοιούτους προσκυνητὰς αὐτοῦ.

24 God

24. God *is* a Spirit, and [they that worſhip him, muſt worſhip *him* in ſpirit and in truth.]
24. is eſpecially delighted with the Chriſtian worſhip,
which is taught to joyn the ſoul with the externall performances, and to worſhip the true God now revealed by Chriſt, after that manner, wherein Chriſt reveals him.

25. The woman ſaith unto him, [I know that Meſſias cometh, which is called Chriſt, when he is come, he will tell us all things.]
25. This reformation thou talkeſt of, we know ſhall be
wrought when the Meſſias or Chriſt comes, and him we doe expect.

26. Jeſus ſaith unto her, [I that ſpeak unto thee am *he*.]
26. I am that Meſſias.

27. And upon this came his diſciples, and marvailed that he talked with the woman; yet no man ſaid, What ſeekeſt thou, or, Why talkeſt thou with her?]
27. As he ſaid this, the diſciples came back from the
city, v. 8. and thought it ſtrange that he ſhould thus diſcourſe with this woman, yet no man was ſo curious as to ask him the reaſon, or require of him an account of this action.

28. The woman then left her water-pot, and went away into the city, and ſaith to the men.

29. Come ſee a man which told me [all things that ever I did: Is not this the Chriſt?]
29. many things of my life, which were ſo ſecret, that
it is not imaginable how he ſhould know them, were he not the Meſſias.

30. Then [they] went out of the city, and came unto him.
30. the people of Sychar

31. In the mean while his diſciples [c] prayed him, ſaying, Maſter, eat.

32. But he ſaid unto them, [I have meat to eat that ye know not of.]
c,
32. I have ſomewhat to doe more valuable to me, then eating.

33. Therefore ſaid the diſciples one to another, Hath any man brought him *ought* to eat?

34. Jeſus ſaith unto them, [My meat is to doe the will of him that ſent me, and to finiſh his work.]
34. My doing the office for which I was ſent, is as pleaſant and more neceſſary to me, then meat or drink.

35. * Say not ye, There are four months, and *then* cometh harveſt? Behold I ſay unto you, lift up your eyes, and look on the fields; for they are white already to harveſt.]
*Doe ye not ſay that it is yet foure months and harveſt comes?
35. 'Tis not with my harveſt as 'tis with that in the fields, four months yet to that
time, Conſider and ye ſhall ſee the great inclinations and forwardneſſe of men to receive the Goſpel, if it may be preached unto them.

οὐκ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστι, καὶ ὁ θερισμὸς ἔρχεται;

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternall; that both he that ſoweth, and he that reapeth may rejoice together.]
36. And they that will but goe out, and preach to them,
ſhall receive reward for their pains, and by converting others advantage themſelves eternally, and come to reap the fruits of all that ſeed, that the prophets &c. from all time have ſowed.

† For in this the ſaying is true that, ἐν τούτῳ ὁ λόγος ἐστὶν ἀληθινός, ὅτι

37. † And herein is that ſaying true, One ſoweth and another reapeth.]
37. So that to this may the proverb be applied, One ſoweth &c. that is, the prophets ſowed this ſeed of the Goſpel, in foretelling Chriſt's coming, and the Apoſtles they reap the harveſt of converts to him.

38. I have ſent you to reap that whereon ye beſtowed no labour; other men laboured, and ye are entred into their labours.]
38. The prophets have ſo prepar'd mens hearts to receive
the Goſpel, that there needs very little pains of yours, you may at firſt preaching of the Goſpel reap a whole harveſt of proſelytes.

39. And many of the Samaritanes of that city believed on him, for the ſaying of the woman which teſtified, [He told me all that ever I did.]
39. He told me the ſecrets of my life, which he being a
ſtranger could not know, if he were a meer man.

40. So when the Samaritanes were come unto him, they beſought him that he would tarry with them, [and he abode there two daies.]
40. And though Mat. 10. 5. he forbad his diſciples at
that time to goe into any city of the Samaritanes, (that they might make the Jewes ſee they were his peculiar care at that time) yet to ſhew that the Goſpel was not their encloſure, he now himſelf ſtaies with the Samaritans two daies, and preacheth the Goſpel to them.

* believed on him. So the Syr. and many copies αὐτῷ.

41. And many more* believed [becauſe of his own words.]
41. upon what they heard from him themſelves.

42. And ſaid unto the woman, Now we believe, not becauſe of thy ſaying: for we have heard him our ſelves, and know that this is indeed the [Chriſt, the Saviour of the world.]
42. Meſſias that was to come to redeem the world.

43. Now after two daies he departed thence, and [went into Galilee.

44. For Jeſus himſelf teſtified, that a prophet hath no honour in his owne countrey.]
43, 34. went to Galilee, avoiding or paſſing another way, not by Nazareth, the
place of his education, becauſe, according to the proverb, he expected no reception there, he went another way, not by the lake of Geneſareth, but by Thabor and Carmel toward Cana, where he had wrought his firſt miracle.

45. Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt, for they alſo went unto the feaſt.]
45. And upon this ſecond coming of his among the Galileans, they having, ſince he
was there laſt, ſeen what miracles he had done at Jeruſalem, at the feaſt of the paſſover, c. 2. 14. they thereupon gave him a very kind reception (and after the cure of the courtiers ſon which follows here, teaching publickly in the Synagogues of Galilee he was glorified of all, Lu. 4. 15.)

* courtier

46. So Jeſus came again into Cana of Galilee, where he made the water wine, and there was a certain [d] * noble man, whoſe ſon was ſick at Capernaum,
d,

47. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down, and heal his ſon: for he was at the point of death.

48. Then ſaid Jeſus unto him, [Except ye ſee ſignes and wonders, ye will not believe.]
48. I perceive there is need of doing miracles among you,
to work faith in you, This weakneſſe therefore of yours I will indulge to.

49. The noble man ſaith unto him, Sir, come down ere my child die.

50. Jeſus ſaith unto him, Goe thy way, thy ſon [liveth.] And the man believed the word that Jeſus had ſpoken unto him, and went his way.
50. is recovered, ſee v. 52, and 53.

51. is recovered,

51. And as he was now going down, his ſervants met him, and told *him*, ſaying, Thy ſon [liveth.]

52. Then enquired he of them the hour when he began to amend; and they ſaid unto him, Yeſterday at the ſeventh houre the feaver left him.

53. So the father knew that *it was* at the ſame hour in the which Jeſus ſaid unto him; Thy ſon liveth, and himſelf believed and his whole houſe.

54. did in Cana, as he had done one before, Joh. 2. 8.

54. This * *is* again the ſecond miracle *that* Jeſus [did,] when he was come out of Judea into Galilee.

(having done many betwixt theſe in other places at Jeruſalem, and in Judea, c. 3. 2.)

* ſecond miracle did Jeſus again πάλιν δεύτερον ϲημεῖον ἐποίησεν.

Annotations on Chap. IV.

a. Οὗτος: V. 6. *Thus*] The word οὕτως *thus* is by *Theophylact* interpreted ἁπλῶς, ὡς ἔτυχε, οὐκ ὀλὶγ τρόπῳ, ἀφελῶς ὀλὶ ἐδάφους, *ſimply, after any manner, not on a ſeate, without any proviſion made for ſitting, upon the ground.* And if ſo, then ὀλὶ τῆ πηγῆ muſt not be *on*, but *by*, or *neer, the well*, as עַל עַיִן *Gen.* 16. 7. is *at*, or *by*, *the ſpring of water.*

Ἐπὶ τῇ πηγῇ

b. Ζῶν ὕδωρ V. 10. *Living water*] The Hebrewes expreſſe a fountaine of water ſpringing or bubling up continually by the phraſe מַיִם חַיִּים *Gen.* 29. 19. *living waters*, and the Greek render that either literally by τὸ ζῶν ὕδωρ *living water*, or elſe by ἀλλόμενον ὕδωρ, *ſpringing*, or *leaping*, *water*, that *ſpringing* of *waters* out of the earth being a kind of imitation or reſemblance of life. This fountain or ſpring-water, being of all other the pureſt, is here ſet to denote that great mercy and grace of God in the hands or diſpoſall of *Chriſt* c. 3. 35. that δωρεὰν Θεοῦ v. 10. *gift of God*, which he had to give her back again by way of reward for any kindneſſe of hers to him. And thus *Chriſt* himſelf was promiſed in the Old Teſtament to be given in the notion of a *fountain Iſa.* 12. 3. *Pſal.* 68. 26.

Ἀλλόμενον ὕδωρ

c. Ἐρωτᾶν V. 31. *Prayed him*] The Hebrew שָׁאַל ſignifies two things, *to queſtion*, and *to requeſt*, or *pray*. And the *Greek tranſlators* uſe one of theſe for the other *Pſal.* 122. 6. in ſtead of *Pray for the peace*, &c. ἐρωτήσατε τὰ πρὸς εἰρήνην *enquire*, or *aske*, *after*, &c. So here ἠρώτων *the diſciples asked*, for, *they intreated, deſired*, and v. 40. the *Samaritanes* ἠρώτων αὐτὸν μεῖναι. &c. *asked*, that is, *beſought*, *him to ſtay*. So *Mark* 15. 23. Ἠρώτων λέγοντες, ἀπόλυσον *they* (not *asked*, but) *beſought him, ſaying, diſmiſſe* her, or doe what ſhe deſires of thee (as appears by *Chriſts* anſwer rendring a reaſon why he did it not preſently, v. 24, 26.) So *Act.* 13. 36. ἠρώτων ἐξελθεῖν *deſired them to goe out*, and c. 23. 20. ἐρωτῆσαί σε *to deſire thee*, and 2. *Theſſ.* 2. 1. ἐρωτῶμεν ὑμᾶς ἀδελφοὶ *we beſeech you brethren*. So *Joh.* 17. 9. οὐ περὶ κόσμου ἐρωτῶ, *I pray not for the world*, and v. 15. οὐκ ἐρωτῶ *I pray not*, and v. 20. So c. 16. 26. ὅτι ἐρωτήσω, *that I will pray*, though v. 30. it be uſed in the other ſenſe, for *asking queſtions*.

V. 46. *Noble man*] The τὶς βασιλικὸς here ſignifies *an officer of the Kings*, one that had ſome place at the court of *Herodes Antipas*, who was then the *Tetrarch* of *Galilee*, S. *Jerome* renders it *Palatinus*. The Latine interpreter reads *regulus*, by a miſtake reading βασιλίσκος; ſee *Caſaub. ad Baron.* p. 210.

d. Βασιλικὸς

Paraphraſe. CHAP. V.

1. AFter this there was a feaſt of the Jewes, and Jeſus went up to Jeruſalem.

2. Now there is at Jeruſalem [* a by the ſheep-*market* a poole, which is called in the Hebrew tongue Bethesda,] having five porches.

2. on, or by the poole where the ſacrifices are wont to be waſhed, an houſe, or building, or place, ſurnamed בֵּית חִסְדָּא an houſe of mercy, becauſe the ſick lay there to be cured.

* at the ſheep-poole a houſe &c. or, the ſheep-poole ſurnamed in Hebrew

3. In theſe lay a great multitude of impotent folk, blind, halt, withered, † waiting for [the moving of the water.]

3. a time of advantage to goe into the water, which had this healing force in it but at certain times, and when it had been newly troubled; See note a.

† ſick of the palſie, for in the antient Greek and Latine MS. addes after ξηρῶν παρα-λελυμένων, paralyticorum,

4. For * an Angel] × went down into the pool at a certain ſeaſon, and troubled the water, whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

4. For an angel, or, as it may be probably ſuppoſed, an officer for that purpoſe, (ſee note on Act. 12. d. and here note a.)

* or a meſſenger at a ſeaſon ἀγγέλου κατὰ καιρὸν

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jeſus ſaw him lie, and knew that he had [been now a long time *in that caſe*,] he ſaith unto him, Wilt thou be made whole?

6. had a tedious chronical ſickneſſe of it,

7. The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another ſteppeth down before me.

* deſcended in κατέβαινεν

8. Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed and walked: and on the ſame day was the ſabbath.

10. The Jewes therefore ſaid unto him that was cured, It is the ſabbath day, [it is not lawfull for thee to * carry *thy* bed.]

10. the carrying of thy bed is the carrying of a burthen, and that a labour contrary to the Sabbatick reſt, and therefore unlawfull to be done by thee.

* take up ἆρας

11. He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed and walk.

12. Then asked they him, What man is he that ſaid unto thee, Take up thy bed and walk?

13. And he that was healed wiſt not who it was, [for Jeſus × had conveighed himſelf away, a multitude being in *that* place.]

13. For by reaſon of the great multitude that was there at the time, Jeſus had opportunity to depart from among them, without any mans taking notice of it.

× was gone out privately ἐξένευσεν

14. Afterward Jeſus findeth him in the Temple, and ſaid unto him, Behold, thou art made whole: ſinne no more leſt a worſe thing come unto thee.]

14. The cure that was lately wrought upon thee thou knew'ſt

not

not by whom, muſt oblige thee to an upright reformation of life, or els thou art to expect more fearfull judgments then that diſeaſe was.

15. The man departed, and told the Jewes, that it was Jeſus, which had made him whole.

16. And therefore did the Jewes perſecute Jeſus, and ſought to ſlay him, becauſe he had [done theſe things] on the ſabbath day.

16. both wrought a cure (which they thought unlawfull on the ſabbath, Mar. 3. 2.) and alſo bad him to carry his bed v. 10.

* untill now ἕως ἄρτι

17. But Jeſus anſwered them, My Father worketh * hitherto, and I work.]

17. To this exception of theirs againſt him, becauſe of his curing on the Sabbath, Jeſus made this reply, God my Father, from whoſe reſt you take the celebration of the ſabbath, did not ſo reſt from all work on the ſabbath day, but that ever ſince he hath done works of providence (ſee Chryſoſtome hom. 10. in. Gen. p. 63.) and of preſervation and mercy every day, And why may not I his Son doe ſo without exception, my Fathers actions and mine being the ſame?

* alſo called God his own father, πατέρα ἴδιον τὸν Θεόν.

18. Therefore the Jewes ſought the more to kill him, not only becauſe he had broken the ſabbath, but * ſaid alſo that God was his father, [making himſelf equall with God.]

18. which the Jewes, that knew that the ſon of God muſt be of the very divine nature (as a ſon is of the ſame nature with his father) and therefore equall with God, interpreted to be a blaſphemy in him, whom they believed not to be the Meſſias, and therefore fit to be puniſhed with death.

19. Then anſwered Jeſus and ſaid unto them, Verily, verily, I ſay unto you, The Son can doe nothing of himſelf but what he ſeeth the Father doe: for what things ſoever he doth, theſe alſo doth the ſon likewiſe.]

19. To this exception of theirs againſt Chriſt he anſwers, although I affirm my ſelf the ſon of God, and ſo am rightly concluded by you to be equall with my Father, yet this is farre from being matter of impiety in me, farre from oppoſing my ſelf againſt God, For I doe nothing but what is the expreſſe will of my Father that I ſhould doe, and therefore twas reaſonable for me to ſay what I did, v. 17. that my Fathers actions will juſtifie me in doing the ſame.

20. For the Father loveth the Son, and ſheweth him all things that he doth; and he will ſhew him greater things then theſe, that ye may marvaile.]

20. For out of the infinite love my Father bears to me, he communicates all things to me, and by that means you are likely to have greater matter of wonderment, then this curing a ſick man on the ſabbath can amount to.

21. For as the Father raiſeth up the dead and quickneth *them*: even ſo the Son quickneth whom he will.]

21. For even to the raiſing of the dead, farre greater then the curing of the ſick, my Father hath communicated his power to me, and as my Father raiſeth, ſo will I whomſoever I pleaſe.

22. For the Father judgeth no man; but hath committed all judgment unto the Son.]

22. And for the office of judging (Angels, or Men) of the Church, and finall ſentencing of all.

23. That all men ſhould honour the Son, even as they honour the Father, he that honoureth not the Son, honoureth not the Father which hath ſent him.]

23. And ſo by this means it appears that as it was no fault in me to ſay what I did v. 17. though it were the equalling my ſelf with the Father, ſo it muſt needs be great hypocriſie in you to think and pretend that you zealouſly honour my Father, when you do deſpiſe and diſhonour me, which am ſent with this power at this time, on purpoſe to be honoured by all men, in the ſame manner as my Father is honoured, that ſo I may work a reformation among you.

24. Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.]

24. This is ſo perfectly the will of my Father, that I muſt tell you, that on your heeding and hearkning to me at this time, and believing and entertaining my doctrine, as the meſſage of God, depends your eternall well-being, your eſcaping eternall death, and attaining eternall life.

25. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall heare the voice of the ſon of God, and they that heare ſhall live.]

25. And I aſſure you, this power which God my Father hath given me at this time, extendeth to the greateſt things, even to raiſing the dead out of their graves (as alſo ſinners out of their graves of ſinne,) which power you ſhall ſhortly ſee (nay in the ſpirituall ſenſe is already) exerciſed by me.

26. For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.]

26. For as God hath of and from himſelf power to give life to any thing, ſo hath he given this power to me, and I have it.

27. And he hath given him authority to execute judgment alſo, becauſe he is the ſon of man.]

27. And as I am God-man, that is, in that I have thus humbled my ſelf to this mean eſtate (which ought not to leſſen, but rather encreaſe the account which is due to me in the world) my Father, by way of reward, (Phil. 2. 8, 9.) hath given me all power and authority, both now and hereafter, in and over his Church. And ſo again in other reſpects, as 1. that men having a mercifull high prieſt, (not ſuch an one as cannot ſuffer, or conſequently be touched with our infirmities, but one, that is a man upon the earth, in all things, tempted like unto us, yet without ſinne) might have confidence of acceſſe to him, in his preſent government of all things, and 2. that men which have bodies and ſo are viſible (and are to be judged hereafter as well as Angels) may have a viſible judge of them, and of al things done in their bodies.

* cometh ἔρχεται

28. Marvaile not at this: for the houre * is coming, in which all that are in their graves ſhall heare his voice.]

28. Let not what I ſay be matter of wonderment to you, for all the dead; (and an eſſay thereof ſhall ſhortly be ſeen among you.)

29. And ſhall come forth, they that have done good unto the reſurrection of life, and they that have done evil, unto the reſurrection of damnation.]

29. And the righteous ſhall have their bodies and ſouls united in bliſſe, and the wicked ſhall alſo have a reſtitution of their bodies, to receive their ſentence and puniſhment.

† him that ſent me, for in the Syriack and antient Latine and many Greek copies πατήρ is left out

30. I can of mine own ſelfe doe nothing: as I hear, ſo I judge: and my judgment is juſt; becauſe I ſeek not mine own will, but the will of † the Father which hath ſent me.]

30. My judgment is a righteous judgment and agreeable to my Fathers method, and decree, that they which believe on me, ſhall be ſaved, and they that reject me, damned. This my Father hath declared, and therefore 'tis not the ſeeking either honour or revenge to my ſelf, that I ſay or doe this, but the going according to my Fathers preſcript, and nothing elſe.

31. If I bear witneſſe of my ſelf, my witneſſe is not true.

32. There is another that beareth witneſſe of me, and I know that the witneſſe which he witneſſeth of me, is true.]

31, 32. If I did any thing that tended to mine own honour, and were a ſingle witneſſe

neſſe therein, you might reaſonably except againſt it, but as that which I doe, is not to honour my ſelf, but only to execute my Fathers will, ſo for the truth of what I ſay, my Father bears witneſſe of me, and hath done it already, by ſending the Spirit, and a voice from heaven, and giving me power to doe miracles, and that ſure is a competent teſtimony, which can deceive none.

33. And for the triall hereof, you have ſent to John, who baptized me, when the Spirit ſo deſcended on me, and he that ſaw it, teſtified to you the truth of it.

33. Ye ſent unto John, and he bare witneſſe unto the truth.]

34. But as for me I need not the teſtimony of John, or any man, but yet that you that believe him, may believe him of me, and ſo eſcape and flie from the danger, which approacheth you, I thus mention to you his teſtimony, which was of ſuch authority with you.

34. But I receive not teſtimony from man, but theſe things I ſay, that ye might be ſaved.]

35. He was that Elias, deſcribed Eccluſ. 48. by being like fire, and his word burning like a lamp, and for a while you liked well to hear him, but aſſoon as he teſtified of me, then you preſently rejected him.

35. He was * a burning and ſhining light, and ye were † willing for a ſeaſon to rejoice in his light.]

* the lamp burning and ſhining, ὁ λύχνος καιόμενος καὶ φαίνων
† pleaſed for a while, ἠθελήσατε * a teſtimony greater τὴν μαρτυρίαν μείζω

36. But I have no need of that teſtimony of his, for the working of thoſe miracles, which God hath enabled me to work, is a greater demonſtration of my being ſent by God, then John Baptiſt's teſtimony, that he ſaw the Spirit deſcend upon me.

36. But I have * greater witneſſe then *that* of John; for the works which the Father hath given me to finiſh, the ſame works that I doe, bear witneſſe of me, that the Father hath ſent me.]

37. And God the Father by voice from heaven hath teſtified of me, But ye, as, according to your Fathers deſire, expreſt Exod. 20. 19. Deut. 5. 25. and 18. 16. ye have not heard the voice of God, nor ſeen his appearance, ſo it appears by your actions, ye behave your ſelves as thoſe that know nothing of God, ungodly impious men, ſee 1 Joh. 3. 6.

37. And the Father himſelf which ſent me, hath born witneſſe of me: Ye have neither heard his voice at any time, nor ſeen his † ſhape.]

† apperrance εἶδος

38. And for that only means leaſt you, the word of God revealed to you, ye doe not make uſe of that, or live according to it, as is apparent by your not believing on me, who have ſeen, and heard, and know his will, and am ſent by God, as the only means of declaring that will to you, and am foretold in the ſcripture, as the Meſſias to come.

38. And ye have not his word abiding in you: for whom he hath ſent, him ye believe not.]

39. Look into, and examine the writings of the Old Teſtament, whereon you depend, and believe that through performance of the Moſaicall precepts, you ſhall have eternall life. And on examination you ſhall find that all thoſe prophecies are types and fulfilled in me, and that all the promiſes of life there made, have an aſpect on me, the giver of life.

39. Search the ſcriptures, for in them ye think * ye have eternall life, and they are they which teſtifie of me.]

* to have ἔχειν

40. But ye, though ye look upon theſe as the repoſitory of your preſent and eternall bliſſe, and though they direct you to me as the only means to attain it, yet wilfully reject me, and by that means your eternall bliſſe alſo.

And ye will not come to me that ye might have life.]

41,42. Alas, 'tis not your approbation, or eſtimation (to be acknowledged, or well-ſpoken of by you) that I contend for, while I thus ſpeak. But to this purpoſe I ſay it. By your dealing with me, who come with this teſtimony of my Father, it is apparent and diſcernible, how farre you are (whatever you pretend) from all piety and love of God, that this teſtimony of God cannot work on you to receive me, but the being well-ſpoken of by men (ſee c. 12. 43.) is all you care for, and becauſe that may be loſt by receiving me, therefore am I rejected by you.

41. I receive not honour from men.
42. But I know you that ye have not the love of God in you.

43. But to ſee the ſottiſhneſſe of your dealings: I bring my commiſſion from God, and ye heed it not, and yet if another without any commiſſion from God, a meer counterfeit, ſhall, in his own name, come, and undertake to ſeduce you, ſuch as Simon Magus, (ſee note on 2 Theſſ. 2. e) what multitudes of you Jewes will follow him?

43. I am come in my fathers name, and ye receive me not; If another ſhall come in his own name, him ye will receive.]

44. 'Tis not poſſible you ſhould believe aright, that are ſo in love with the praiſe of men, as to take him for a prophet, who hath no other teſtimony that he is ſo, but his own, or the voice of other men, and dare not believe on me, the rulers, for fear of diſpleaſing the people, and the people, the rulers, and mean while both contemn the favour, and approbation of God, and ſet his teſtimony at nought, reject me, who come authoriz'd with that.

44. How can ye believe which receive † honour of one another, and ſeek not the honour, that *cometh* from God only?]

† glory δόξαν

45. 'Tis not ſo much I, to whom you have done this affront, and therefore I ſhall not need to bring any complaint or indictment againſt you before my Father, but 'tis our own prophet Moſes, on whom you pretend to depend ſo much, and he will riſe up to teſtifie againſt you.

45. Doe not think that I will accuſe you to my Father, there is *one* that accuſeth you, *even* Moſes, * in whom you truſt.]

* on whom ye have truſted, εἰς ὃν ὑμεῖς ἠλπίκατε.

46. Had you but heeded and believed Moſes, that prophet ſo valued by you, his predictions & typicall repreſentations would have led you to believe on me, in whom they all are fulfilled.

46. For had ye believed Moſes, ye would have believed me: for he wrote of me.]

47. But if your own Moſes cannot be heard by you, I cannot expect to have that authority with you.

47. But if you believe not his writings, how ſhall ye believe my words.]

Annotations on Chap. V.

V. 2. *By the ſheep-market a poole*] The words being read, as they are now in our beſt Copies, ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ both in the Dative caſe, the only Nominative caſe in the period muſt be ἡ ἐπιλεγομένη Βεθσαδὰ, and then there can be no way of tranſlating it, but by underſtanding the word בית *houſe*, which is after contained in the word *Bethesda*, and which muſt be the ſubject, to which the following adjunct belongs, πέντε στοὰς ἔχουσα, *having five porches*, which cannot be ſaid ſo properly of any thing, as of an houſe; If this be the reading, then this houſe called in Syriack בית חסרא *the houſe of mercy*, as the Syriack now reads it, that is, *the alms-houſe* literally (not as *Beza* would have it *domus effuſionis*) muſt be reſolved to have been a *noſocomium* or *hoſpital* for thoſe that are ſick, and that it was built ἐπὶ τῇ κολυμβήθρᾳ, *upon*, or *adioyning to, that poole*, (or, as the *Kings MS.* reads, ἐν τῇ *on it*,) and had five porches in it. Others anciently did read it (ſee *Rob. Steph. var. lect.*) without ἐπὶ τῇ in the Nominative caſe, ὧν δὲ ἐν τοῖς Ἱεροσολύμοις προβατικὴ κολυμβήθρα, *there was at Jeruſalem a ſheep-pool*, So S. *Chryſoſtome*, and S. *Cyrill* of *Alexandria*, *Theophylact*, *Theophilus*

a. ἐπὶ τῇ Ὑροβατικῇ κολυμβήθρᾳ. Βεθσαδὰ

Theophilus Antioch. and S. *Jerome*, *Bethesda* (saith he, in *Locis Hebr.*) *piscina in Jerusalem quæ vocatur Peculialis*, *Bethesda is a pool in Jerusalem, called the cattel-poole*, which if it be the right reading, then may that *poole* be there set for this *house* and *poole* together, and both (ἐπωνυμίαν) with the *agnomen* of *Bethesda the almes-house*, or else בירת may be taken in a larger notion to signifie any *place*, and so signifie the *poole* only, without supposing any house there, but only some buildings, as porches or entrances into the poole v. 7. As for that third reading which *Beza* used, ἐπὶ τῇ προβατικῇ and then κολυμβήθρα in the Nominative, this agrees not with the ancient readings, and being not intelligible, but by understanding πυλη, and so making it the *sheep-gate*, *Nehem.* 12. 39. that is no way agreeable to this purpose. For supposing, what is so often affirmed by those that favour this reading, that the sheep that were brought in at this gate for sacrifice, were there wont to be washed, before they were brought into the Temple or as *Beza*, *potare & mersari, to drink, and be washed*) yet 'tis neither imaginable that the washing, or drinking of sheep there, should make the poole medicinable nor that being so of it self, or made so by miracle, it should be thus employed to those common uses, for which any other poole would have been as good. That which I conceive of it is this, not that here the live sheep were washed by those that brought them, but the carcasses or entrailes of them, when they were slain, and this by the officers of the Temple. So saith *Benjamin* in his *Itinerary*, ושם נראה עד היום הזה הברכה &c. *There is untill this day that poole in which the antients killed their sacrifices, and each of the Jewes set their name there on the wall.* Agreeable to which is the account which *Brocardus* hath rendred of this matter at large, *In area Templi*, saith he, *contra Aquilonem est porta vallis ducens in vallem Josaphat, & hac etiam vocatur Gregis quòd per eam introducebantur greges in templo immolandi. Intrantibus porrò portam Gregis ad sinistram occurrit piscina probatica, in qua Nathinæi lavabant hostias quas tradebant sacerdotibus in Templo offerendas. It was so called, because the sacrifices were there washed by the Nethinim* (or inferior officers) *which they delivered to the priests to be offered in the Temple*, supposing this washing to be intermediate between the slaying, and offering of the sacrifices, and to belong to all the sacrifices (as S. *Jeromes Peculialis* also denotes) not the sheep only. This, it seems, *Theophylact* did believe, who gives this for the commonly assigned reason of the divine healing power that these waters had, ὅτι τῶν πλύνεσι τὰ ἐντόσθια τῶν ἱερείων, *because the entrails of the sacrifices were washed there.* And, I suppose, these words in * S. *Jerome* (*lacus alter mirum in modum rubens quasi cruentis aquis, another poole looking wonderful red, as it were with bloody waters*, &c.) doe intimate it also. And it is observable that those that here waited for cures, are not men of all sorts of diseases, but only *the blind, the halt, the withered*, and perhaps the *Paralytical* ver. 3. and therefore perhaps the *whatsoever disease* ver. 4. may not denote an unlimited universality, but only a restrained, ὁποίῳ ποτὲ κατέχετο νοσήματι, *whatsoever disease he was held with*, that is, which soever of these forementiond, for which they came thither for cure. And that a medicinable force to the curing of lameness, &c. might naturally come to the waters by that means, according to *Theophylacts* account of the commonly received opinion will not appear strange, if the cures that are wrought by putting the Patient into the belly of a beast newly opened, or into the skin of a sheep newly flead, or by the application of the warm vital parts of any beast, be considered. For the like virtue might well be transfused to this pool by the daily washing of the entrails of the sacrifices in it, at the time of the feasts (such as is here mentioned v. 1.) where so many thousand sacrifices were killed at once, as may be guess'd by the number of the *two hundred fifty five thousand*, and *six hundred Paschal sacrifices*, which was testified to *Cestius* by the Priests at a *Passover* in *Neros* time. These might well die and colour the water, and give a force to it, and that at such a time, when the waters were warm with the fresh washing of the sacrifices in it, and especially when by a mans going down to move or trouble the water v 4. those grosser thicker parts, which came from the beasts, the congelations of blood, which went to the bottome, were stirr'd up and made to infuse themselves more strongly into the water; which seems to be the reason, why to the working of a cure by those waters these two circumstances are made necessary, 1. that it should be, not at any time, but κατ' καιρὸν, v. 4. καθ' ὡρισμένην *at a set season*, which that it signified a festivall time, (if not solely that) appears probably, because now v. 1. ἦν ἑορτὴ Ἰουδαίων *there was a feast of the Jewes*, and at this time the sick man waited that καιρὸν *opportunity*, though he were deprived of it v. 7. And if from v. 6. it be imagined that he had lain *a long time* in that place, that is a mistake, for the πολὺν χρόνον *long time* belongs to the length of his disease v. 5. and to nothing else. 2ly. that the sick person should go in immediately upon the troubling of the waters, which must signifie, that immediately upon the moving, they had a force which soon cool'd or decay'd again, by the sinking of that which was stirr'd up, or by the evaporating of it. All which, if it be a naturall and no miraculous way of curing, it will be the more unlikely, that ἄγγελος here v. 4. should be *an Angel* of Gods. It may easily be supposed that there was an officer or servant, sent down by them that had skill in it, to trouble the waters at a fit time, and he seeing a messenger sent before, as it were, to prepare for the sick mans coming after him might well be called ἄγγελος, not *an Angel*, but *a messenger*; see *Act.* 12. 8. But it is very uncertain, from the variety of Copies, what is to be determin'd in this matter. For as the *Kings MS.* makes one great change here, and reads Ἄγγελος γὰρ Κυρίου κατ' καιρὸν ἐλούετο, *The Angel of the Lord washed*, or *bathed*, *at a season*, v. 4. so on the other side, the *ancient Greek and Latine MS.* which *Th. Beza* presented to the *University* of *Cambridge*, wholly leaves out the fourth verse wherein the only mention of ἄγγελος, whether *Angel* or *messenger*, is. In this variety we can but resolve what the Context makes most reasonable, and that is to adhere to our ordinary reading, without admitting either of those changes, which those venerable Copies, so contrary one to the other, suggest to us. For as to the former the *troubling of the water* being taken notice of, both v. 4. and v. 7. as the only thing that gave or rather excited (for a very short time) the medicinal virtue in the water, there was no need of the miraculous interposition of one of Gods holy Angels to effect that; any ordinary man, sent down for that purpose, was sufficient thus to move or trouble the water. As for the bathing of an Angel at a certain time, there is no probable account to be given of that, nor can it have any speciall energie, to the making of the waters medicinal, for the bare *troubling the waters* did that v. 4, 7. As for the latter, which leaves out the whole fourth verse, the remainder of the Context utterly resists that, being all built on that relation of the medicinal nature of the poole, and the circumstances of it, which are given us in that verse. The Context then remaining intire, as it doth in our ordinary copies, the chiefe objection I discern to offer it self against the way of interpreting it of a medicinable virtue, naturally arising from the fresh warm blood of the entrails of the sacrifices that were wash'd there, is, that the cure was limited to one, to him that first stepp'd in and this man had been there long in vain, because another still stepp'd in before him; which is

* delet. Hebr.

thought unreconcileable with that opinion of the medicinable virtue of the blood, in that poole, which would as probably minister to the cure of more, as of one. To this I answer, that it is not improbable, there might be causes of this (more than one) arising from some circumstances of the place, &c. which being not taken notice of in the text, cannot with any certainty be assigned by us at this distance, and yet this very possibility that there were such, be sufficient to avoid the force of that objection. For instance, the place that contained these medicinal waters might be of no larger capacity, than to hold one at once (and the steps down to it somewhat proportionable) and that on purpose designed in order to curing diseases, to which it was most likely to contribute, if the virtue that came from the entrailes were kept within so narrow a compass, as when a medicinal bath is to be provided by infusion of herbes, &c. 'tis ordinary to use a vessel of no greater capacity then will suffice one patient at once, that the infusion of the drugs may be the stronger, and so more medicinal. And then considering how apt those grosser parts are, when stirred up, to sink again, and some space being allowed to the officer, that moves the water, to ascend before the patient can descend, it followes regularly, that the cure should be thus limited to one patient at one moving of the water, and if * S. *Chrysostome* judge aright, in one year; εἰς μόνῳ τῷ ἐνιαυτῷ ἐκείνῳ, saith he, *one only in a year* (at this καιρός, *season*, or Paschal festival, when the great multitude of sacrifices were newly wash'd there) was cured by that water. All this is here very fitly supposeable, *non obstante* either the mention of the *poole*, which may be deemed to signifie a place of a greater capacity, or the *five porches*, v. 2. For the *five porches*, those being parts of *Bethesda*, the *house of mercy*, or *hospital*, as hath been shew'd, there might be uses of them for the sick, and diseased persons, which lay there, v. 3. without imagining them to be so many entrances to this poole. And then for the κολυμβήθρα, though by rendring it in Latine *piscina*, and *poole* in English, it may seem to be of a larger capacity, yet being, we know, by the antients used vulgarly for the font in the Church, and that expressely from the use of it in this place, it need not be supposed here to have been of any such large capacity. And then this being thus premised and supposed, all that is here said is very consonant. 1. That after the moving of the water, it should be medicinal onely to one at once; and 2. That he onely that could make most haste, and so come first, was likely to receive this benefit by it, and so this lame man miss of it, because he could never get to be foremost. Other waies there are also supposeable, to remove all force of this objection, and secure the probability of this conjecture; But because I propose it onely as such (and that not as mine own, but founded in the received opinion, from which *Theophylact* cites it) I shall not farther insist on them, but only adde that the Christian religion is no way concern'd in the miraculousness of this cure, if such it were, it being afforded the Jewes before *Christs* coming, and continued to them, at this time of their resisting and crucifying of *Christ*.

* *Tom.* 5. p. 585. 40.

Paraphrase.

CHAP. VI.

1. lake of Gennesareth in Galilee, to that part of it which is neer the city Tiberias, see note on Lu. 8. c.

1. AFter these thing Jesus * went over the [sea of Galilee, which is *the sea of* Tiberias.]

* departed to the other side of the sea of Galilee, that of Tiberias, or, into the coasts, or parts of Tiberias, for the old Gr. and Latine MS. reads εἰς τὰ μέρη τῆς Τιβεριάδ Gr. *in fines Tiberiadis.*

2. the miraculous cures which he wrought

2. And a great multitude followed him, because they saw [his miracles which he did] on them that were diseased.

3. mountainous desert part, belonging to the city Bethsaida, Lu. 9. 10.

3. And Jesus went up into a [mountain,] and there he sate with his disciples.

4. And the Passover, a feast of the Jewes, was nigh.

5. Where shall we have money with whichwe maybuy bread enough to feed all this multitude.

5. When Jesus then lift up *his* eyes, and saw a great company come unto him, he saith unto Philip, [Whence shall we buy bread that these may eat?]

(6. And this he said to prove him, for he himself knew what he would doe.)

7. receive a small proportion to refresh him.

7. Philip answered him, Two hundred penyworth of bread is not sufficient for them, that every one of them may [take a little.]

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here which hath five barley loaves and two small fishes, but what are they among so many?

10. Settle and dispose them in ranks, and in a posture for eating.

10. And Jesus said, [Make the men * sit down.] Now there was much grasse in the place. So the men sate down in number about five thousand.

* lie down ἀναπεσεῖν

11. having blessed the bread and fishes, thanked God for them, and implored his blessing on them, he as the Master of the feast gave the severall proportions to the disciples, and they as waiters distributed them to the guests, every man his portion of bread, and of fish, as much as they desired to eat.

11. And Jesus took the loaves, and [when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would.]

† superabound, are to spare, περισσεύω περισσὸν

12. When they were filled, he said unto his disciples, Gather up the fragments that † remain, that nothing be lost.

13. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. the Messias, known by the title of him that cometh &c. See note on Mat. 11. a.

14. Then those men when they had seen the miracle which Jesus did, said, This is of a truth [that prophet * which should come into the world.]

* that cometh ὁ ἐρχόμενος

† again, is wanting in the Syriack and many copies,

8. 15. to set him up for their captain, to fight their battails for them against their enemies or conquerours, (which Christ therefore avoided as unagreeable to his office, knowing withall, that he was not to be inthroned by any act of the people, or election of men, but by the immediate power of God, he again retired alone to his privacy and prayers in the mountain, v. 3.

15. When Jesus therefore perceived that they would come and take him by force, [and [a] make him a King, he departed † again into a mountain himself alone *.]

[a] and prayed there, scithe old Greek and Latine MS. adds καὶ ἐκεῖ προσηύξατο & ibi orabat.

16. And when even was *now* come, his disciples went down unto the sea,

17. And

17. And entred into a ſhip, and [went over the ſea towards Capernaum,] and it was now dark, and Jeſus was not come to them.

17. were paſſing, or in their paſſe over the ſea toward Capernaum, See Act. 28. 14.

18. And the ſea [aroſe by reaſon of a great wind that blew.]

18. began to grow tempeſtuous.

19. So when they had rowed about twenty five or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip, and they were afraid.]

19. When therefore by the contrariety of the winds they had been forced to fall to their oares, and had done ſo for ſome ſpace, they diſcern one walking on the ſea and coming toward the ſhip, This was Jeſus, but they not knowing it was ſo, (v. 20.) were afrighted with the ſight.

20. But he ſaith unto them, It is I, be not afraid.

21. Then they [willingly received him into the ſhip; and immediately the ſhip was at the land whither they went.]

21. gladly took him into the ſhip, ſee Mar. 6. 51. and aſſoon as ever they received him in, the ſhip arrived at their intended ſhore.

22. The day following, when the people, which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one whereinto his diſciples were entred, and that Jeſus went not with his diſciples into the boat, but *that* his diſciples were gone away alone.

† But other veſſels from Tiberias went neer that place, Ἀλλα ἐλθε πλοιαρια ἐκ Τιβεριαδος ἐγγυς τε τοπε.

23. † Howbeit there came other boats from Tiberias, nigh unto the place [where they did eat bread, after that the Lord had given thanks.]

23. where they now were; & where they had eaten bread; when by bleſſing the five loaves he ſo multiplied them that they were ſufficient to feed five thouſand.

24. When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.]

24. When, I ſay, the multitude ſaw Jeſus was gone from that place, as well as his diſciples, v. 19. and from thence concluded it moſt probable, that Jeſus, though he went not with the diſciples, was gone after them to Capernaum, his uſuall habitation, they having the advantage of veſſels for paſſage v. 23. took ſhip and went to Capernaum to look for him.

25. And when they had found him on the other ſide of the ſea, [they ſaid unto him,] Rabbi, when cameſt thou hither?

25. they conſidering that he went not into the ſhip with the diſciples v. 22. and not knowing of any paſſage by boat, which he could have to Capernaum, could not imagine which way he came thither, yet becauſe Tiberias was not far of from the place where the miracle of the bread was wrought, and there came other boates from thence, v. 23. they being uncertain what to think, aſked him of the time and way of his conveyance.

26. Jeſus anſwered and ſaid unto them, Verily, verily I ſay unto you, [Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.]

26. That which makes you thus follow me, is not the acknowledgment of my divine power evidenced by my miracles, or conſequent to that, a purpoſe to embrace my doctrine, or deſire to learn of me, but a groſſe carnall deſire of the like advantages, which you had of my multiplying loaves to feed you.

27. [b] Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the ſon of man ſhall give unto you, for him hath * God the Father ſealed]

* the Father ſealed, *even* God, ὁ πατηρ ἐσφραγισεν, ὁ Θεὸς.

27. Set not your hearts on theſe poor externall advantages, ſeek not, deſire not to acquire this corporall food, in order to your worldly ends, ſecular victories and greatneſs, (ſee note a.) and that which will afford you but a ſhort fading benefit, v. 49. but look out, and get your part of that food which is it ſelf unperiſhable, and will make all that feed on it immortall alſo. This food ſhall the Meſſias (that is, Chriſt) beſtow upon you, for him and his doctrine hath God the Father acknowledged to be his own (ſee note on Epheſ. 4. i.) and by the coming of the Spirit on him, demonſtrated him to be ſent by him, no King of your chooſing or making v. 15. but as his kingdome is to be a ſpirituall kingdome, ſo is he to be inſtalled to it by God, and not by you.

[b]

† labour in

28. Then ſaid they unto him, What ſhall we doe that we might [c] † work the works of God?]

28. Hereupon they ſaid unto him, What is required of us, what courſe wilt thou preſcribe, that we may doe that which thou biddeſt us, v. 27. that we may be alwaies imployed in Gods tasks, ſo as will be acceptable to him?

[c]

29. Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him, whom he hath ſent.]

29. Jeſus anſwered them, That which God requires of you, is, to believe and doe all that I, who am ſent by him, doe command you.

30. They ſaid therefore unto him, What ſigne ſheweſt thou then, that we may ſee and believe in thee? what doſt thou work?]

30. Then though they had before believed and reſolved v. 14. that he was of a certain truth the expected Meſſias, and were therefore minded to ſet him for their Captain or King, yet now being checked by Chriſt for their carnall conceits of the Meſſias, v. 26, 27. they retract their former reſolution, and demand farther ſignes, before they will look after ſuch a kind of Meſſias as he now tells them of, and therefore to his requiring them to believe on him, they ſaid, What miracle doe you ſhew? what work of wonder, ſuch as may be ſufficient to aſſure us, that thou art the Meſſias?

31. Our fathers did eat Manna in the deſert, as it is written, He gave them bread from heaven to eat.]

31. We have great reaſon to adhere to Moſes, who wrought ſuch miracles, brought down bread ready prepared from heaven for us, and unleſſe thou wilt produce ſome atteſtation to thy ſelf, which may at leaſt equall this one, why may not we be allow'd to think it unreaſonable to forſake him, and follow thee?

32. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven, but my Father giveth you the true bread from heaven.]

32. Jeſus ſaith unto them, I aſſure you, that Manna came not from heaven, but out of the airy region, and that the work of God, not Moſes, and now the ſame God gives you farre more durable food then that was, gives you me who came really down from heaven, and am moſt eminently that which Manna was to your bodies, bread or food to your ſouls.

† that ὁ

33. For the bread of God is † he which cometh downe from heaven and giveth life unto the world.]

33. That fed but your bodies, and putrified preſently; but that which God now gives you, is for your ſouls, and will feed them to eternity, v. 27. and did really deſcend from the heaven of heavens, not as that Manna for a multitude only, but the feeding and enlivening the whole world.

34. Then ſaid they unto him, Lord, evermore give us this bread.

35. And Jeſus ſaid unto them, I am [the bread of life: he that cometh to me, ſhall never hunger; and he that believeth on me, ſhall never thirſt.]

35. that durable vivificall bread of God, the excellency whereof is infinitely above that of Manna, as in other things, ſo in this, that the feeding thereon yeilds a durable ſatisfaction, whereas in Manna and all corporeall food, there is ſtill a ſucceſſion of appetite.

36. But that which I told you v. 26. was, that though you have ſeen me and taſted of my miracles, yet you doe not believe on me, feed not on this true bread, which came down from heaven.

36. But I ſaid unto you, that *ye alſo have ſeen me, and believe not.] * ye have both ſeen me, & increduli eſtis

d. 37. This is an evidence of great obſtinacy and untowardneſſe, of improbity and pride in you, For had Gods preventing grace had any ſucceſſe on you, wrought probity, or humility in you, you would certainly come in to my call, And I will not reject any that thus comes, or caſt him forth afterwards, if he will abide with me.

37. All that d the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.]

38, 39. For this lies upon me, as the office for which my Father hath ſent me, the fulfilling of which is all my care, viz. that I ſhould be carefull to preſerve every one, which with an honeſt heart ſhall thus come and believe on me, and give every one that thus perſeveres (beſide many excellent priviledges here) eternall life of body and ſoul hereafter.

38. For I came down from heaven, not to doe mine own will, but the will of him that ſent me.

39. And this is the Fathers will which hath ſent me, that of all which he hath given me I ſhould loſe nothing but ſhould raiſe it up again at the laſt day.]

40. That being alſo another part of his commiſſion to me, that whoſoever believeth in his ſon ſhould not periſh, but, whatever by ſo doing befall him here, inherit everlaſting life in that other world.

40. And this is the will of him that ſent me, that every one which ſeeth the ſon and believeth on him, may have everlaſting life: and † I will raiſe him up at the laſt day.] † that I ſhould ἀναστήσω

41, 42. by what he ſaid of himſelf, he pretended to come from heaven, whereas they knew his birth here on earth, and his parentage, which they conceived to be contrary to his coming down from heaven.

41. The Jewes then murmured at him, becauſe [he ſaid, I am the bread which came from heaven.

42. And they ſaid, Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? How is it then that he ſaith, I came down from heaven?]

43. To this muttering of theirs, Jeſus replied, I have ſaid nothing which 'tis reaſonable for you to murmure at.

43. Jeſus therefore anſwered and ſaid unto them, Murmure not among your ſelves.]

44. Tis true, there is ſome pretence for theſe vulgar prejudices againſt me, which would make it impoſſible for thoſe that look no farther, to become my followers, (and therefore this makes it ſo unfit and unſafe for you to fix your eyes ſo wholly on this) And it is an effect of my Fathers preventing grace to fit mens hearts to be ready and willing to come to me, (ſee note d.) and without this work firſt wrought, and that probity and humility, which qualifies men to receive my doctrine, I doe not expect that any man ſhould believe on me, and therefore I attribute it to that, (ſee v. 65.) when any one doth (as, on the other ſide, to your obdurate hearts, that you doe not) come unto me. And for every one that doth thus come, and therein obey my call, and follow the duct of my Father, on him moſt certainly will I beſtow everlaſting life.

44. No man can come to me, except the Father, which hath ſent me, draw him, and I will raiſe him up at the laſt day.]

45. The ſumme of what I thus ſay, hath been obſcurely delivered to you by the prophets of old: For they, for example, Iſaiah c. 54. 13. ſpeaking of theſe times, have foretold, that God will diſpoſe and prepare the hearts of many men to be fit, or ready to receive Chriſt, (ſee note e.) to embrace the Meſſias, And therefore it was that I ſaid that every humble honeſt heart, every diſciple of my Father that hath not reſiſted that guidance, and attraction of my Father, doth certainly come to me, and believe on me.

45. It is written in the prophets, And they ſhall be all * taught of God. Every man therefore that hath † heard and learned of the Father, cometh unto me.] * the taught, διδακτοὶ; † heard frō the Father, and learne, ἀκούσας παρὰ τοῦ πατρὸς μαθών, or, learnt the truth, ſo the Kgs MS. reads μαθὼν τὴν ἀλήθειαν.

46. Where yet that of learning or being taught of God, doth not imply his ſeeing or talking with my Father, and being ſo taught by him, For this is proper and peculiar to me, who am therefore qualified to reveal his will to all that come unto me.

46. Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.]

47, 48. He that embraceth my doctrine and is ſincerely my diſciple, to believe and practiſe what I command him, ſhall undoubtedly live for ever, as having fed on that enlivening bread, v. 33 receiving me his ſpirituall food, by his faith into his ſoul.

47. Verily, verily, I ſay unto you, He that believeth in me, hath everlaſting life.

48. I am that bread of life.]

49, 50, 51. The Manna given in the deſert did not make them immortall which did eat of it. But the bread which is now ſent you down from heaven, will give immortality to them that feed on it, that is, to all that truely believe in Chriſt, that receive his doctrine, and digeſt it into the food and nouriſhment of their ſouls, And this is offered and prepared for every man, not only for you Jewes. Manna was bread indeed, but firſt, dead, not living. Secondly, it came not down from heaven properly ſo called, v. 32. and Thirdly, they which did eat of it, afterwards dyed. Fourthly, their Manna was contradiſtinct from their quailes, that bread from that fleſh. Fifthly, That was given for the preſerving the life only of one nation. But contrariwiſe by theſe ſo many ways of excellency above that Manna, I am, firſt, living bread. Secondly, I came down from heaven properly ſo called, the higheſt heaven. Thirdly, whoſoever feedeth, that is, believeth on me, embraceth my doctrine and practiſeth accordingly, ſhall not dye, the ſoul whoſe food I am ſhall become immortall in bliſſe. Fourthly, this bread which I ſpeak of is very fleſh, even my fleſh which I will give to be crucified for the life of the world, by that death of mine purchaſing grace and pardon for ſin, which are the foundation of immortality. Fifthly, this world is the whole world, all mankind, not onely that one nation of the Jewes, which received benefit by that.

49. Your fathers did eate Manna in the wilderneſſe, and are dead.

50 This is the bread which came down from heaven, that a man may eat thereof and not dye.

51. I am the living bread, which cometh down from heaven: if any man eate of this bread, he ſhall live for ever: and the bread that I ſhall give him is my fleſh, which I will give for the life of the world.]

52. Hereupon the Jewes diſputed about this ſaying of his, how 'tis poſſible that men ſhould feed on his fleſh.

52. The Jewes therefore ſtrove among themſelves ſaying, How can this man give us *his* fleſh to eat?]

e. 53. you thus feed on this celeſtiall food, that is, be ſincere diſciples of the crucified Saviour, that comes not to be a glorious King, but to dye for the ſins of the world, you have no part in this true, that is, immortall life.

53. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Except [ye e eat the fleſh of the ſon of man and drink his blood, ye have no life in you.]

54. Who ſo eateth my fleſh and drinketh my blood, hath eternall life, and I will raiſe him up at the laſt day.

f. 55. For I that am thus ſent in the fleſh to dye for the world, am ſuch food, as will feed you to everlaſting life, and ſo am eminently that which food is ſaid to be, yea in a much higher degree; Food doth not firſt give, but only continues and preſerves life, but my fleſh ſhall give life to the world.

55. For my fleſh is * meat f indeed and my blood is drink indeed.] * truly meat or true meat for in divers ancient copies 'tis ἀληθὴς in both places of this verſe

56. He

56. He that eateth my fleſh and drinketh my blood, dwelleth in me, and I in him.] 56. He that thus feedeth or believeth on me, that reſignes himſelf up to be ruled by me, in the ſame manner as he abides in me, hath me abiding in him, is ſo made a member of me, that by the life which is in me he ſhall alſo be enlivened by God, by whom I live, (See note on c. 14. c.) and this is one preeminence over corporall food, which corrupt in the ſtomach, before they nouriſh any man.

57. As the living father hath ſent me, and I live by the father: ſo he that eateth me, even he ſhall live by me.] 57. For as I that came down from the Father the fountain of life, his ſon by eternall generation, muſt needs derive life from him, ſo alſo he that believeth on me, and ſo hath digeſted my precepts as the nouriſhment of his ſoul, muſt needs derive life from me.

58. This is that bread which came down from heaven, not as your fathers did eat Manna, and are dead:] he that eateth of this bread, ſhall live for ever. 58. This bread from heaven is not like that Manna, which they that eat, did dye for all that.

59. Theſe things ſaid he in the Synagogue as he taught in Capernaum.

60. Many therefore of his diſciples when they had heard *this*, ſaid, This is an hard ſaying, who can hear it?] 60. Many therefore of thoſe that had hitherto followed him, ſaid, this doctrine of his is very hard and unintelligible, how he ſhould be ſaid really to have come down from heaven, and how his fleſh ſhould feed men to life eternall.

61. When Jeſus knew in himſelf that his diſciples murmured at it, [he ſaid unto them, Doth this † offend you?] 61. Doth this deterre you from my doctrine?

† ſcandalize σκανδαλίζει

62. *What* and if ye ſhall ſee the ſon of man aſcend up where he was before?] 62. And asked them, whether it were not as credible that he ſhould have come from heaven, as that he ſhould goe up thither; telling them that they ſhould ere long ſee him doe ſo, and that in reaſon would aſſure them that he came down from thence.

63. It is the ſpirit that quickeneth, the fleſh profiteth nothing, the words that I ſpeak unto you, *they* are ſpirit, and *they* are life.] 63. And for the other particular of eating his fleſh, he tells them they cannot but know, that it is the ſoul that enliveneth, and not the body, and agreeably that it is not the groſſe carnall eating of his body of fleſh, that he could ſpeak of, when he talk'd of their eating, and his feeding them to life eternall, (ſee note on Lu. 9. d.) but certainly a more ſpirituall divine eating, or feeding on him, which ſhould bring them a durable eternall life; his words (ſee v. 68.) that is, his doctrine being ſpiritually fed on by them, that is, being received into their hearts, not only their ears, will quicken them to a ſpirituall life here, and that ſhall prove to them an eternall life hereafter (ſo S. Chryſoſtome expounds, [the fleſh] that is the fleſhly hearing profits nothing.)

64. But there are ſome of you that believe not. For Jeſus knew * from the beginning who they were that believed not, and who † ſhould betray him.] 64. But for this ſpirituall feeding, ſinking down this ſpirituall food into your hearts, there are ſome of you that are far enough from doing ſo. For Jeſus knew at firſt before he received them as diſciples, whether they believed ſincerely or no, and alſo which of them would prove falſe to him, and conſpire with the Jews to put him to death.

* from the firſt, or preſently, ἐξ ἀρχῆς

† it was that would deliver him up ὅτι ὁ παραδώσων αὐτὸν ἦν

65. And he ſaid, Therefore I * ſay unto you, that no man can come unto me, except it † were given unto him || of my Father.] 65. And indeed this was the reaſon that I told you v. 44. that no man cometh to the faith of Chriſt ſincerely, or continues ſtedfaſt in it, but he that by Gods preventing grace is qualified and diſpoſed for it, (ſee note d.) becauſe I ſaw that many that follow me, doe not truly believe on me, that is, doe not intend to live as I command them, but one keeps his love of money, and for that will betray me, and others retain their other intereſts, and their other ſins.

* have ſaid, εἶπα

† be δῷ

|| from, ἐκ

66. From that *time* many of his diſciples went back, and walked no more with him.] 66. This ſpeech of Chriſt's made many of his followers forſake him, ſeeing he was not ſuch a Meſſias as they lookt for, and would not be content with every kind of following him.

67. Then ſaid Jeſus unto the twelve, Will ye alſo goe away?

68. Then Simon Peter anſwered him, Lord, to whom ſhall we goe? [Thou haſt the words of eternall life.] 68. Thy words, as was ſaid by thee, v. 63. will to thoſe that obey thee and keep cloſe to them, be a means to beſtow eternall life.

69. And we believe, and are ſure, that thou art that Chriſt, the ſon of the living God.] 69. And thou haſt demonſtrated to us, that thou art the Meſſias the eternall ſon of God, and therefore tis not poſſible there ſhould be any other fit to draw us from thee to him.

70. Jeſus anſwered them, [Have not I choſen you twelve, and one of you is a devil?] 70. I have, of all the followers that have believed on me, choſen but twelve to be my conſtant attendants, and one of them proves a traitor, a falſe treacherous perſon that will joyn with my enemies againſt me, ſee note on Mat. 4. a.

71. He ſpake of Judas Iſcariot, *the ſon* of Simon; for he it was that ſhould * betray him, being one of the twelve.] 71. He ſpake of Judas, for Chriſt foreſaw, (that though perhaps yet he did no ſuch thing, yet) he would deliver him to the Jewes, and to that end combine with them, which was the greateſt falſneſſe imaginable in one, whom Chriſt had aſſumed to be ſo neer to him, as to be one of the twelve Apoſtles, whom he ſent out to preach his Goſpel to all people.

* deliver him up, παραδώσει

Annotations on Chap. VI.

a. ὁ Προφήτης Βασιλέα ποιεῖ.

V. 15. *Make him a King*] The Jewes expected a *Meſſiah* (whom they called ὁ προφήτης *the prophet* v. 14.) about this time. *Tacitus* and *Suetonius* ſay it was a received opinion that about this time a great King ſhould ariſe in *Judah*; but this a glorious one, and a powerfull King, one that ſhould work their deliverance, free them from, and revenge them on the nations, who had gotten the dominion over them; By this miracle of *Chriſts* in feeding ſuch a multitude with ſo ſmall proviſion they conjectured rightly, that he was able to ſuſtain, and feed the greateſt and moſt numerous army with very little charge, and thereupon were ready to come and take him by force to be their *King*, that is, their judge, or leader, to fight their battails for them like *Gideon*, &c. and this afterwards they again referre to, when they put him in mind of *Moſes*'s giving them Manna in the wilderneſſe, v. 31. which if he will doe, or any thing equall to it, they will believe on him. This faith of theirs being unduly founded, and breaking out into a very inordinate expreſſion, our Saviour wholly diſliked, as to the preſent expreſſion of it, meaning not to undertake any ſuch employment; And for the faith it ſelf, that he juſtly ſuſpected would turn into malice, when they ſhould ſee this their hope of temporall deliverance and revenge fruſtrated, and therefore he retired, departed out of their hands to a mountain alone.

V. 27. *Las*

b. Εργάζεσθε

V. 27. *Labour*] The word ἐργάζεσθε *to labour*, here seems to answer the Hebrew עשה, having here an Accusative case after it, and that signifies *to acquire, parare, comparare, quærere, acquirere, colligere, possidere, lucrari*, and is rendred by the *Septuagint* ἐκτήσαντο *Gen.* 12. 5. and *Gen.* 31. 1. For עשה in Hebrew, and ποιέω in Greek, the *Targum* read קנא *acquisivit*, and *Deut.* 8. 17. in stead of *My hand hath wrought me all this strength*, עשה החיל, ἐποίησε δύναμιν, the *Targum* hath כנש נכסיא *hath gathered*, or *acquired, me these riches*. So *Ezech.* 28. 4. ἐποίησας, *thou hast made the gold and silver in thy treasury*, the *Targum* have וכנשתא, *and thou hast gathered*, &c. and thus *Lu.* 19. 16. ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς, and v. 18. ἐποίησε πέντε μνᾶς, *thy pound hath made*, or *wrought*, that is, hath gained, acquired, *ten*, or *five pounds*. Thus in **Palæphatus Parius* ὠνὲι ἀπίστων, εἰργάσατο βρῶμα, *he got himself food, sibi victum comparavit*. Another notion there is of the word, 1 *Cor.* 9. 13. οἱ τὰ ἱερὰ ἐργαζόμενοι, *they that work*, or *labour*, or *prepare holy things*, according to another notion of עשה, when 'tis applied to a sacrifice, or feast, or office, and then it notes *observare, celebrare, præparare, aptare, ordinare, disponere*, to *prepare*, or *fit*, or *dispose*, but that belongs not to this place.

Περιεργάσατο Ἐποίησε

* p. 50.

Τὰ ἱερὰ ἐργαζόμενοι

c. Ἔργα Θεοῦ

V. 28. *Work the works of God*] That ἔργα Θεοῦ signifies here *the tasks*, or *commands, of God*, is not only evidenced by the Context, but is the affirmation of *Procopius* in *Gen.* 2. Τὸν γὰρ ἐνιαυτὸν ὁ Σωτὴρ ἔργον λέγει, ἵστ' ἔστι τὸ ἔργον Θεοῦ, ἵνα πεδίσηται εἰς ὃν ἀπέστειλεν ἐκεῖνος, *this is the work of God*, the task which God prescribes us, *that you believe on him whom he hath sent*, the very place that immediately followes here v. 29.

d. Ὁ δίδωσί μοι ὁ πατήρ

V. 37. *The Father giveth me*] What is the meaning of ὁ δίδωσί μοι ὁ πατὴρ, *what my Father giveth me*, may thus be discerned; *Psal.* 2. 8. there is a prediction, or prophecy of *Christ* (of whom in the words immediately precedent it is said, *Thou art my son, this day have I begotten thee*, v. 7.) that *God will give him the heathen for his inheritance, and the utmost parts of the earth for his possession*, where we discern what kind of giving is here meant, giving for an inheritance or possession, and that is for *Christ* to be Lord or owner of them, and they, as possessions, subject to his power and disposé. And this is done in the conversion of them, (see Note on *Rev.* 2. 0.) Of this possession of his we find mention, *Tit.* 2. 14. where the περιούσιος λαὸς *peculiar people*, are λαὸς εἰς περιποίησιν, *people for a possession*, and those are to be purified by *Christ*, and his life given for them, that he might *redeem them from all iniquity*. But who they are that are thus said to be *given* to *Christ* by God, will first appear Negatively; 1. not any peculiar number of men, absolutely (without all respect to any qualifications) chosen by God to eternall life; for it is apparent and expresly affirmed of one of this number, that he was finally lost, *Those whom thou gavest me*, saith *Christ*, *I have kept, and none of them is lost, save the son of perdition*, *Joh.* 17. 12. where through his own wretched default one of those who had by God been given to *Christ*, totally and finally departed, and was lost from him. Secondly, Not those that are already Actually believers, or by God looked upon as such; For of these that are here *given* to *Christ*, it is said πρός ἐμὲ ἥξει, *they shall come unto me*: Where *coming to Christ*, is believing on him, and is a consequent of Gods giving them to *Christ*, not antecedent to it, and therefore when they are given to *Christ*, they are not looked upon as believers already, but those which will be such; By these Negative considerations, the Positive will, I suppose, be best collected, That they that are so qualified and disposed, as that *Christ* being proposed and revealed to them, they will follow him, come to him, become his disciples, those are they whom God gives to *Christ*. For there is a sort and temper of mind, which is most agreeable and proportionable to the believing on, or receiving of *Christ*, which they that have, are said to be εὐθετοι εἰς βασιλείαν τοῦ Θεοῦ, *fit*, or *prepared*, or *disposed, for the kingdome of God*, *Lu.* 9. 62. (such as in that place, are ready and willing to undergoe *Christs* conditions, to part with all, and follow him, and contrary to these are they that are *not worthy of eternall life*, *Act.* 13. 46.) and of such *Christ* saith that they are *not far from the kingdome of God*, and that *of such is the kingdome of heaven*, and S. *Luke*, that they are πεπαγμένοι *disposed*, in a readinesse for *eternal life*; see Note on *Act.* 13. m If it be demanded what temper this is, I answer it is the honest heart described in the parable of the seed, desiring sincerely to know the truth, and to doe Gods will c. 7. 17. probity of mind, and, an eminent branch of that, humility, the temper resembled by the little children, whose innocence and humility is so remarkable, and of those *poor in spirit is the kingdome of God* (the Christian state) made up, *Mat.* 5. 3. and those are Evangelized peculiarly, that is, wrought on by the preaching of the Gospel, and *God gives grace to the humble*, but *resists the proud*, refractary, confident person, and accordingly it is set down as the character of the Gospel, that *God hath chosen the foolish things of the world, the weak, the base, the despised*, 1 *Cor.* 1. 27, 28. And so of them that are thus qualified it is here truly said, that as God gives them to *Christ* for his portion, the men that are to be his subjects (the *Israelite indeed, in whom there is no guile*, is the fittest to be a disciple,) So when *Christ* calls all to come unto him, these shall actually come; as soon as ever *Christ* is revealed to them, they receive him; As *Josephus* speaking of *Christ*, *Ant.* l. 18. c. 4. saith he was διδάσκαλος ἀνθρώπων τῶν ἡδονῇ ταληθῆ δεχομένων, *a teacher of those men that did with pleasure receive the truth*; Or as the πεπαγμένοι εἰς ζωὴν αἰώνιον, *as many as were* (in this sense) *disposed to eternal life, believed*, *Act.* 13. 18. and as *Christ* saith expresly here c. 7. 17. that *if any man will*, θέλει ποιεῖν, that is, desire sincerely to *doe Gods will, he shall know of the doctrine* &c. that is, acknowledge it as divine, and believe on it, whereas on the other side, Envy keeps some, *Act.* 13. 45. Covetousnesse others, *Lu.* 16. 14 *Love of the praise of men*, *Joh.* 12. 42. keeps others from believing. And generally the unbelieving heart is an *evil heart*, *Heb.* 3. 12. and *a reprobate mind*, (see 2 *Cor.* 13. 5.) and *a heard heart*, and *a foolish* and *slow heart* in other places. (see ch. 16. 3.) Meanwhile the better dispositions and preparations of the hearts of these here, are to be look'd on as effects wrought by the preventing graces of God, and in that respect they are here said to be *drawn by the Father*, v. 4. This preventing grace of God, which thus qualifies and disposes them to receive *Christ*, is by a Metonymie said *to draw* them to *Christ*, And that *being drawn by God* there, is set parallel to *Gods giving them* here, and is preparatory in both places to coming unto *Christ*, And then those that thus come to him, *Christ* will in no wise *cast out*, that is, by no means reject, but receive them and admit them to him, Onely he may perish after that, as *Judas*, which was given to *Christ*, did, if, as he did, he apostatize from him. By this appears also the meaning of διδακτοὶ τοῦ Θεοῦ *the taught*, or *the disciples, of God* ver. 45. those that have heartily applied themselves to Gods service, that have received this effect or impression of Gods preventing grace, the honest humble hearts, which thereby are qualified to lay hold and adhere to *Christ*, when others that have not received these precedaneous pious infusions, or are not wrought on by them, resist and stand out against him, (see Note on 1 *Thes.* 4. c.) And so again what is meant by δεδομένον αὐτῷ ἐκ πατρὸς ver. 5. *given to him by*, or *from, the Father*. He that by this preventing grace of God is thus qualified or disposed, it is said to be *given him from the Father to come unto Christ*, i. e., his coming to *Christ* is consequent to that

Εὐθετοι εἰς βασιλείαν τοῦ Θεοῦ

οὐκ ἄξιοι ζωῆς

Τεταγμένοι εἰς ζωὴν αἰώνιον

Θέλῃ ποιεῖν

Πονηρὰ καρδία

Ἑλκύσῃ πατὴρ

Διδακτοὶ τοῦ Θεοῦ

Δεδομένον ἐκ πατρός

Πρὸς ἐμὲ ἥξει

that probity of mind wrought by the grace of God in him (As *Lu.* 1. 74. δοῦναι λατρεύειν *Gods giving* us *to serve* him, is his giving ſtrength or grace, or qualifying us for his ſervice.) An effect of this grace it is, and of that probity produced by it, that any man laies hold on, or receives, the faith of *Chriſt*. And therefore from hence will beſt be diſcerned what is the meaning of the *ſheeps hearing the ſhepheards voice* and all that is added in that parable ch. 10. 3. The ſheep there cannot be underſtood to be believers or diſciples of *Chriſt*, for theſe there are ſuppoſed to be ſheep, before *Chriſt* the ſhepheard comes to them, and in that to be denominated ſheep, that they heare *the* true *ſhepheards voice* when he comes, and ſo cannot be they that have already received him, as believers muſt have done, and accordingly ver. 8. of the thieves and robbers that came before *Chriſt*, 'tis ſaid, that *the ſheep did not heare them* (They were ſheep therfore before *Chriſts* coming) and ſo appears by ver. 26. where their not being his ſheep is ſet as the reaſon of their not believing, which were not a proofe, but tautologie, if the ſheep were there believers. By all which it is evident that the ſheep are a ſort of men, not yet conſidered as Chriſtians, but ſuch as are apt to believe in the true *Meſſias*, whenſoever he comes, and ſo to follow him, as *knowing his voice*, ver. 4. which laſt expreſſion is a key to open the meaning of the parable, and reſolve who the ſheep are. God the Father is in the ἀναγωγὴν or *moral*, the chief ſhepheard that is the owner or maſter of the ſheep (as among the Jewes men kept their own ſheep) And *the ſheep* are thoſe that are beſt reſembled by that emblem, the honeſt and humble hearted men, that by the revelation of Gods will, and ſome meaſure of grace afforded, before the coming of *Chriſt*, have been formed into all probity and humility of manners, living either as *Zachary* and divers others are ſaid to doe, *walking in the waies of God blameleſſe*, or elſe after an ill life, recovered by repentance, and theſe are ſo well acquainted with the waies of God, that when any falſe *Chriſt* or impoſtor comes with infuſions of impiety or wickedneſſe, they diſcerne them to be contrary to Godlineſſe and ſo will not harken to them; But when *Chriſt* the true ſhepheard (for his *Father and he are one* v. 30.) cometh, and that, as with divine miracles to atteſt his miſſion, ſo with doctrines of piety, perfectly agreeable to that which they formerly practiſed, as the will of God, and only more elevated, and of higher perfection, *Mat.* 5. then theſe diſcerning the agreeableneſſe of his doctrines with thoſe which they have already received from God, and the addition of all the heavenly promiſes, which agree with the notion which they had of God as a rewarder, they know him to be the *Meſſias*, the ſhepheard which God hath promiſed to ſend them, that is, God himſelf (not any *hired ſervant, whoſe own the ſheep are not* v. 12. but) the true ſhepheard, who is the owner of the ſheep, and that is the meaning of their *knowing his voice*, upon which it is that they follow him, whereas ſtrangers they flie from, and *doe not know their voice* v. 5. By this explication of theſe ſo many phraſes all importing the ſame thing, will appear by way of reſultance, what is the method that God is pleaſed to uſe to bring men to eternall life. He creates them rational, and ſo Voluntary agents, and becauſe of the weight of the Senſitive part of man, that preſſeth downe the ſoule, doth by his precepts of good life, and propoſals of reward to it, and by his preventing graces, endevour and doe his part to draw them, and engage them to the performance of theſe duties, or, upon miſcarriages, recalls them to repentance. Thoſe that by the ſtrength of theſe graces (not deſtroying, but exciting and aſſiſting their free will,) doe make uſe of them to that end, and as farre, as is yet revealed to them, live obediently, theſe are ready to receive and entertain *Chriſt*, his promiſes, and diviner, more elevated precepts, when they are revealed to them, and to thoſe God elſewhere promiſeth thoſe higher dignations, under the title of *more grace*, and *giving abundantly to him that hath*; And when they have thus received *Chriſt*, his doctrine and his grace going along with it, is moſt proper to take them off from the remaining dregs of corruption, to raiſe them to thoſe pitches (which none but they are qualified to receive) of piety, and ſuffering any thing for Gods ſake, of charity, exceſſes of that, even to enemies, &c. And they that doe not fall off becauſe of theſe heights and ſtrictneſſes, but adhere to *Chriſt*, and paſſe through all the trialls of this life, conſtant and perſevering, they are daily ſupplied with more grace here, and rewarded with higher proportionable degrees of glory. One thing onely muſt here be farther added, that there are ſome that are ſaid to be *given to Chriſt* in a more eminent and peculiar degree, and manner, not onely to be believers but conſtant, cloſe attendants of *Chriſt*, ſuch were the Twelve, who are ſaid to be *given* him ἐκ τοῦ κόσμου, *out of the world*, ch. 17. 6. For of them it is ſaid that *no one is loſt but only the ſon of perdition*, v. 12. For them he prayes that they may be conſecrated to the preaching of the Goſpel, v. 17. of them he ſaith that *he hath ſent them*, &c. v. 18. given them the ſame Commiſſion that he himſelf had. And his praying for them is diſtinguiſhed from his praying after for believers, v. 20, 21. which being there ſet down as in a Parentheſis, he returns to his Diſciples again, v. 22 and *the glory which God had given him he gives them*, where the *giving them the glory which God had given Chriſt*, ſeems a diſtant thing from their *beholding his glory*, ver. 24. the former is the fitting them with gifts to ſucceed him on earth, the latter, the beatifick viſion in heaven. And although it be ordinary for the ſame phraſe to be uſed in a more eminent and reſtrained ſenſe ſometimes then others, and ſo they who are *given to Chriſt* may ſometimes be believers only, in other places (where the Context enforceth it) diſciples peculiarly, (and accordingly in that 17th chap. v. 9, and 12. it is only *they whom thou haſt given me*, where yet, as appeared, the diſciples only were meant,) yet this addition of the words ἐκ τοῦ κόσμου, *out of the world*, may be reaſonably thought to denote this by a propriety, whereby *the world* ſometimes ſignifies thoſe that deale in the affaires of the world, ſecular perſons: Whereas the Twelve forſook the world, their trades and callings there, and followed *Chriſt*, and ſo were peculiarly given to him, ἐκ τοῦ κόσμου, *out of the world*.

Peſſima

Οἰόμενοι φυσικῶς.

Δέδωκάς μοι ἐκ τοῦ κόσμου

Δόξα ἣν δέδωκάς μοι.

V. 53. *Eat the fleſh of the ſon of man and* —] What is meant here *by the fleſh and blood of the ſon of man* muſt briefly be explained, and that firſt by taking notice of a figure, or idiome, frequent in theſe Writers whereby the parts ſet down ſeparately doe ſignifie the whole, which conſiſts of thoſe parts. So is *the heaven* and *the earth* ſet to ſignifie the whole *compages* of the (ſublunary) world (ſee Note on 2 *Pet.* 3. e.) and many the like. And ſo *Chriſts body and fleſh and bones Eph.* 5. 30. and here, *the fleſh and blood of the ſon of man*, is the ſon of man, or *Chriſt* himſelfe. Secondly, by obſerving the notion of *fleſh and blood* frequently uſed not only to ſignifie our mortall condition, which this our fleſh and blood is ſubject to, (whereupon, when S. *Paul* ſaith, that *fleſh and blood cannot inherit the kingdome of God*, he addes, *neither can corruption inherit incorruption*, ſee Note on *Mat.* 16. e. but alſo this mortal nature, as it is ſubject to much weakneſſe, and afflictions, &c. as *Iſa.* 31. 3. *the Ægyptians are men and not God, and their horſes fleſh and not ſpirit*, that is, weak helpers, unfit to be truſted in, v. 1. So when S. *Paul* ſaith, that *through the infirmity of the fleſh*, that is, in many afflictions, and perſecutions, *he preached unto them*, And ſo it notes *Chriſt* in his ſtate of humiliation quite contrary to that which the Jewes expected their *Meſſias* ſhould come in, that *Chriſt* which was look'd on now ſo meanly,

e.

Σὰρξ καὶ αἷμα τοῦ υἱοῦ τοῦ ἀνθρώπου.

meanly, and was afterwards crucified by them. 3ly, by obſerving the occaſion of *Chriſts* diſcourſe here, (as it is ordinary with *Chriſt* to accommodate his ſpeeches to the occaſions, ſo *Mat.* 4.19. when he calls the fiſhermen, he tells them he will *make them fiſhers of men*, ſo *Joh.* 4. 10. 14. and v. 31. and here v. 26, 27. and many the like,) which was thus begun, They followed him for his loaves, v.26. He reprehendeth that in them, and bids them ſeek, and deſire that *food which endureth to everlaſting life*, v. 27. that is, that doctrine of his which is food for their ſoules, and being received, and digeſted and turn'd into encreaſe of good life in them, would bring them to immortality. They ask him the way for them to doe this, He tells them plainly, by believing on him, v. 29. They thereupon call for a ſigne, a miracle to be wrought by him, or elſe they will not believe, v.30. And they inſtance in *Moſes* who brought them *Manna from heaven*, And they would have him doe ſome ſuch thing, that they may believe on him, v. 31. Upon this occaſion he begins, and compares himſelf with that *Manna*, and ſhewes how much he ſurpaſſes that, and ſo continues that compariſon betwixt himſelf and bread, as that is a means to preſerve this ſhort life which deſerves not to be call'd life; but he is the author and donour, and publiſher of eternall life, v. 33. Upon this ſpeech of his, the *Jewes murmure*, v. 41. that he ſhould call himſelf the *bread that came down from heaven*; *Chriſt* reſumes that ſpeech, and ſpeaks it with all confidence, *I am that bread of life*, v. 48. that is, that ſpiritual food, that will bring men to everlaſting life v. 50. and this *bread*, ſaith he, is *his fleſh, which he will give for the life of the world*, v. 51. that is, he will die for this end to bring men to immortall life, and that is it which he means by his being the *bread of life*. Upon this, as if they underſtood nothing all this while (though he had firſt ſpoken to them in plain terms, and expreſs'd all by believing on him, v. 29, and 35. and only took up this more obſcure figurative ſpeech by way of anſwer to their propoſalls) they aske in a ſenſleſſe, perverſe manner, *How can this man give us his fleſh to eat?* v. 52. To which this verſe is a confident anſwer, *Verily, verily, I ſay unto you, Except you eat*, &c. ſtill meaning, what all this while he had meant in oppoſition to their *Manna*, that his doctrine, for the preaching of which he was ſent down from heaven, and that grace, which ſhould be purchaſed for them by his death, was the moſt excellent food for their ſoules, which would eſtabliſh, or comfort, or ſuſtain their hearts, that is, maintain ſpiritual life in them, and that which would become eternal, v. 54. All which being put together makes up this complete ſenſe of the words, that *Chriſt*, this mortall, deſpiſed, crucified *Chriſt*, that took our fleſh on him, came down from heaven, here lived and died, to reveal his *Fathers* will unto us, and work belief in us, is the food of our ſoules, the believing, and obeying of whom will, as food ſuſtaines corporal life, beget and maintain ſpiritual life in us, and bring us to eternity. By which alſo appears what Faith it is, which is look'd on by *Chriſt* as ſo highly neceſſary, even that which is here expreſs'd by feeding on this ſpirituall food, not only eating, but digeſting, and turning it into the nouriſhment of our ſoules, ſuch a believing the doctrine of *Chriſt* as hath preſent influence on our lives, obeying, not only underſtanding his commands, embracing his promiſes upon the terms on which they are made, undertaking the performance of the condition of them, and not only aſſenting to the truth of them, And ſo for the humility of his life, and the charity and zeale to the good of mens ſoules, and the conſtancy and courage of his death, and the charity ſo great as to *lay down his life* even *for enemies*, to tranſcribe, and practiſe that alſo. This is Ἐσθίειν τὴν σάρκα——*to eat the fleſh of the ſon of man, and to drink his blood*, and without this we *have no life* in us. Ἐσθ. τὴν σάρκ. καὶ

V. 55. *Indeed*] One principall notion of ἀληθὴς hath been formerly explained (ſee Note on *Lu.* 16. a.) to ſignifie *truly valuable*, or *durable*, or *truly valuable*, becauſe it is durable, and ſo here ἀληθὴς or ἀληθῶς βρῶσις *true meat*, or *truly meat* is explained to be the *bread of life*, v. 48. that, on which he that feeds ſhall *live for ever*, ſo the βρῶσις μένουσα εἰς ζωὴν *food that endures for ever*, v. 27. and oppoſite to *Manna*, on which they that feed, die, v. 49. And this 1. as the word ἀληθῶς *truly* noteth ſome ſpeciall eminency, wherein any attribute belongs to the ſubject, and when it is applied to reſemblances, it then ſignifies that, which is ſpoken of, to be more eminently that, by which 'tis reſembled, then that it ſelf is, As, *I am the true vine*, that is, A vine by bearing grapes, (which yield wine, which *makes glad the heart of man*) is not neer ſo able, and proper to refreſh a thirſty perſon, as I am, as my commands and promiſes are. So S. *John* of *Chriſt* c. 1. 9. that *he is the true light*, that is, the moſt excellent. So *Heb.* 8. 2. Heaven is *the true tabernacle*, that of which the Tabernacle was but a dark and poor reſemblance, and ſo this is called ἀληθινὸς ἄρτος, *true bread*, v. 32. and *truly* ἀληθὴς βρῶσις *meat* here, that is, more nutritive, and ſtrengthning, and comforting then meat and bread is. 2dly, in reſpect of the particular matter, to which 'tis here applied, viz. βρῶσις *food*, that which feeds one for an houre, or a day, (and enlargeth his life, but ſo long) being not *truly food*, not worthy to be ſo called, at leaſt not ſo, in compariſon with that, which keeps him alive, ſo as life is adequately oppoſite to death, that is, *forever*. And ſo with us the word *falſe* ſignifies fading, tranſitory, that which will faile us, when it were moſt of advantage for us to receive benefit by it.

f. ἀληθὴς

Paraphraſe.

CHAP. VII.

1. went about preaching through the cities of Galilee,

1. AFter theſe things Jeſus [walked in Galilee, for he would not walk in Jury, becauſe the Jewes ſought to kill him.]

where he rather choſe to doe it, then in Judea, becauſe the rulers of the Jewes, thoſe of the Sanhedrim at Jeruſalem, ſought for ſome advantage, or occaſion to put him to death.

2. Now the Jewes feaſt of tabernacles was at hand.

3. On this occaſion his kindred (v. 5.) ſaid unto him,

3. His brethren therefore ſaid unto him, Depart hence and goe into Judea, that thy diſciples alſo may ſee the works that thou doeſt.]

Goe into Judea again, that the many, which were wont to follow thee there, may ſee the miracles which thou doeſt.

4. For whoſoever would gain an authority among the people, in any reaſon muſt not doe his miracles privately, therefore what ever thou doeſt, doe it in Judea, as publickly as thou canſt.

2.

4. For *there* is no man *that* doth any thing in ſecret, and he himſelf ſeeketh to a be * known openly. If thou doe theſe things, ſhew thy ſelf to the world.]

* in authority

5. This they ſaid, as not believing on him, but either ſuſpecting the truth of his miracles, or elſe deſiring that he would doe that, which might acquire him that authority, which they conceived him to pretend to.

5. For neither did his brethren believe in him.]

6. Then

† seaſon καιρὸς

6. Then Jeſus ſaid unto them, My † time is not yet come: but your time is alwaies ready.

6, 7. Jeſus therefore to rectifie this miſtake of theirs, ſaith unto them, 'Tis not yet fit for me to be ſo publick, becauſe the doctrine that I teach

7. The world cannot hate you, but me it hateth, becauſe I teſtifie of it, that the works thereof are evil.]

is contrary and odious to the world, or the preſent prevailing power of the Jewes. You may appear whereſoever you will, being not under any ſuch hatred, by any thing that you doe or teach, as I am ſure to be among the Phariſees, and chief of the Jewes.

* ſeaſon is not yet fulfill'd πεπλήρωται.

8. Goe ye up to this feaſt: I goe not yet up unto this feaſt, for my * time is not yet full come.]

8. You may go up to Jeruſalem, to the feaſt, as publickly as you pleaſe, but I ſhall not go yet, when you go, or with you, becauſe my time of going up, in ſuch a publick capacity,

v. 10. is not yet come.

9. When he had ſaid theſe words unto them, he abode *ſtill* in Galilee.]

9. And accordingly he ſtayed a while after the reſt of his kindred in the place where he now abode.

10. But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.]

10. Soon after his kindred were gone, he alſo followed,

but more privately, with ſmall company attending him, leſt he ſhould ſtirre up the jealouſie of the Sanhedrim.

11. Then the Jewes ſought him at the feaſt, and ſaid, Where is he?

12. And there was much [murmuring] among the people concerning him: for ſome ſaid, He is a good man: others ſaid, Nay, but he deceiveth the people.]

12. diſputing, arguing, among them, ſome affirming him to be an upright man, and one that taught the truth; others denied, and ſaid that he was a falſe prophet, and ſeduced the people.

13. Howbeit, no man ſpake [openly of him, for fear of the Jewes.]

13. by way of oration to the people (ſee note a.) either for him, or againſt him, becauſe the people were ſo divided in their opinions about him, that either ſpeaking for him, or againſt him, would have been perilous.

14. Now about the midſt of the feaſt,] Jeſus went up into the Temple, and taught.

14. Now on ſome middle day of the feaſt, on one of the

eight dayes of which the feaſt conſiſted, but neither on the firſt, nor the laſt of them, v. 37.

† books, learning, the Scriptures, the Syriack reads, the book, ſee note g.

15. And the Jewes marvailed, ſaying, How knoweth this man † letters, having never learned?]

15. How comes he to underſtand the books of the Law

and Scriptures ſo well, having not been brought up in the ſchools of the prophets? ſee note on Mat. 5. g.

16. Jeſus anſwered them and ſaid, [My doctrine is not mine, but his that ſent me.]

16. What I teach is not from my ſelf, but from God, that hath ſent me.

17. If any man will doe his will, he ſhall know of the doctrine, whether it be of God, or *whether* I ſpeak of my ſelf.]

17. Any man that hath a willingneſſe to doe Gods will,

how contrary ſoever it be to his own, that hath a readineſſe to ſerve God in Gods way, and is not wedded to his own (ſee c. 6. note d.) that man, and none but he, is likely to paſſe a right judgment on my doctrine, whether it be of God or no.

18. He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſſe is in him.]

18. For that man will thus judge, He that pretends to be ſent by God, when he is not, alwaies ſeeks his own advantages, ſomewhat of glory or profit to himſelf, But he that labours only the bringing honour to God, and in purſuit of that, doth what is moſt contrary to his own intereſts, conceals nothing, though it coſt him never ſo dear, to declare it, He is worth believing (or deſerves to be believed) having no falſe deſigne in what he doth, no deceit, or guile in him.

19. Did not Moſes give you the law, and *yet* none of you keepeth the law? why go ye about to kill me?]

19. But 'tis otherwiſe with you, You are not of that making v. 17. That law which your own beloved Moſes gave you, and for the maintaining of which you have ſo much zeal, and hate me as a breaker of it, ye doe not your ſelves obſerve, ye doe not (the moſt of you) live according to the rules of it. If ye did, ye would not be ſo forward to embrue your hands in my blood, who have no way offended againſt you, or that; This concludes you not likely to judge what doctrine is of God. A man muſt have purged and regulated affections, to doe ſo (ſee c. 6. note d.)

20. The people anſwered and ſaid, [b] Thou [haſt a devil:] who goeth about to kill thee?

20. art certainly mad to talk thus, b.

21 Jeſus anſwered and ſaid unto them, [I have done one work, and ye all * marvell.]

* becauſe of it, for Theophylact reads διὰ τοῦτο. * that ſee

21. I cured one on the ſabbath day, and ye wondred I would doe ſo, were angry, v. 23.

22. Moſes [c] therefore gave unto you circumciſion (not * becauſe it is of Moſes, but of the fathers) and ye on the ſabbath day circumciſe a man.]

22. I ſhall give you an account of this by remembring c.

you of circumciſion given you by Moſes (not by Moſes originally, but in practiſe before his time in Abraham, to whom it was commanded by God) Now this law you obſerve ſo carefully, that if the eighth day fall upon a ſabbath day, you then circumciſe the child on that day for all that.

* that I cured a whole man, or made whole a whole man, ὅτι ὅλον ἄνθρωπον ἐποίησα ὑγιῆ ἐν σαββάτῳ

23. If a man on the ſabbath day receive circumciſion, that the Law of Moſes ſhould not be broken, are ye angry at me, * becauſe I have made a man every whit whole on the ſabbath day?]

23. If then you doe a wounding, bloody work about a part of a man, in circumciſion, on

the ſabbath day, and yet think that you break not the law of the ſabbath by ſo doing, may not I without being hated, and oppoſed by you, doe a work of charity and mercy to an entire whole man, in working a cure on him on the ſabbath day?

† publickly παῤῥησίᾳ

24. Judge not according to the appearance, but judge righteous judgment.]

24. Judge according to the depth of reaſon, and juſtice, and not on every ſlight colour of probability.

25. Then ſaid ſome of them of Jeruſalem, Is not this he [whom they ſeek to kill?]

25. whom the chief of the Jewes would fain put to death?

* truly the Chriſt, or, the Chriſt, for many ancient copies omit ἀληθῶς truly † the Chriſt ὁ Χριστὸς

26. But lo, he ſpeaketh † boldly, and they ſay nothing unto him: Doe the Rulers know indeed that this is the * very Chriſt?]

26. And behold, he openly in the Temple, in the preſence of all, (ſee note a.) diſputeth and avowes his actions; and they have nothing to lay to his charge, which he doth not give a moſt ſatisfying account of. Are they of the Sanhedrim perſwaded and ſatisfied in mind that he is indeed the Meſſias ſent from God?

27. Howbeit we know this man whence he is: but when † Chriſt cometh, no man knoweth whence he is.]

27. This were very ſtrange, for we are aſſured of the contrary, in that we know his birth and parentage; But for the Meſſias, we are taught that he muſt be one whoſe parentage is not known.

28, 29. To this Jeſus anſwered aloud, I know your meaning, when you ſay, You know whence I am, viz. that you know the family whereof I come, But there is a farther truth alſo in your words, By my works, and name, and ſpeeches, you may, if you will, know whence I am, (*Juſt. Mart. qu.* 140 *ad orth.*) and indeed I come not in mine own name, nor on mine own errand, but on his, whoſe teſtimony of me cannot deceive, but him you doe not ſo know, as to be competent judges what is his will, what is lawfull and acceptable in his ſight, what not (ſee v. 23.) but I who come with commiſſion from him, doe thus know him.

28. Then cried Jeſus in the Temple, as he taught, ſaying, Ye both know me, and ye know whence I am; and I am not come of my ſelf, but he that ſent me is true, whom ye know not.

29. But I know him, for I am from him, and he hath ſent me.]

30. the time, wherein he was to ſuffer, being not yet come, God reſtrained, or diverted them from it.

30. Then they ſought to take him, but no man laid hands on him, becauſe [his houre was not yet come.]

31. If he be not the Meſſias, tis ſtrange, for when the Meſſias comes, he will not, cannot in all probability, doe greater miracles, then he hath done already.

31. And many of the people believed on him, and ſaid, [When Chriſt cometh will he doe more miracles then theſe which this *man* hath done?]

32. upon this intelligence the Phariſees very zealous of their traditions, and they of the Sanhedrim fearing their authority might be diminiſhed by him.

32. The Phariſees heard that the people murmured ſuch things concerning him: And [the Phariſees and chief prieſts] ſent officers to take him.

33. Tis but a ſmall time that I ſhall continue here, and when I depart I ſhall return to my Father from whom I came.

33. Then Jeſus ſaid * unto them, [Yet a little while am I with you, and *then* I goe unto him that ſent me.]

* many copies omit αὐτοῖς, unto them.

34. whither I goe, ch. 13. v. 33.

34. Ye ſhall ſeek me, and ſhall not find *me*: and [where I am,] *thither* ye cannot come.

d. 35. to the Helleniſts? will he preach among the Jewes in Europe, whoſe chief city was Alexandria?

35. Then ſaid the Jewes among themſelves, Whither will he goe, that we ſhall not find him? will he goe [unto d the † diſperſed among the Gentiles, and teach the Gentiles?]

† diſperſion of the Greeks

36. What is the meaning of that ſpeech,

36. What *manner of* ſaying is this,] that he ſaith, Ye ſhall ſeek me, and ſhall not find *me*: and where I am, *thither* ye cannot come?

e. 37. On the laſt day of the feaſt of tabernacles, which was a day of ſolemn aſſembly (ſee note on ch. 19. d.) and on which it was the manner of the Jewes to poure out water ſolemnly on the altar, Jeſus on that occaſion proclaimed aloud,

37. In the laſt day, that great *day* of e the feaſt, Jeſus ſtood and cried] ſaying, If any man thirſt, let him come unto me and drink.

f. 38. It ſhall be with him according to what is ſaid Iſa. 58. 11. He ſhall be like a ſpring of water, whoſe water by conduits ſhall from within break forth in great abundance, that is, being filled with the Spirit of Chriſt, ſhall not be able to contain, but break forth into all Chriſtian actions, and preach the Goſpel with all zeal.

38. He that believeth on me [as the Scripture hath ſaid, f out of his belly ſhall flow rivers of living water.]

39. (This ſaying of Chriſt belonged to the deſcent of the Holy Ghoſt Act. 2. (ſee note on Act. 1. 2. and 23. a.) which was to be after his aſcenſion, and not before.)

39. (But this ſpake he of the Spirit, which they that believe on him ſhould receive, for the holy Ghoſt was not yet *given*, becauſe that Jeſus was not yet glorified.)]

40. that Prophet, that Moſes foretold us of, (though that he ſhould be the Meſſias, they did not all reſolve.)

40. Many of the people therefore, when they heard this ſaying, ſaid, * Of a truth this is [the prophet.]

* This is truly the prophet ὁ προφήτης.

41. very Meſſias:

41. Others ſaid, This is the [Chriſt:] But ſome ſaid, Shall Chriſt come out of Galilee?

42. David's parents dwelt?

42. Hath not the Scripture ſaid, that Chriſt cometh of the ſeed of David, and out of the town of Bethleem, where [David was?]

43. So there was a diviſion among the people becauſe of him.

44. And ſome of the officers ſent, v. 32.

44. And ſome of them] would have taken him; but no man laid hands on him.

45. the miniſters of the Sanhedrim, ſent by them to apprehend him, back again without having done it,

45. Then came [the officers to the chief prieſts and Phariſees,] and they ſaid unto them, Why have ye not brought him?

46. The officers anſwered, Never man ſpake as this man.

47. Then anſwered them the Phariſees, * Are ye alſo deceived?

* have ye alſo been deduced? μὴ καὶ ὑμεῖς πεπλάνησθε;

48. Have any of the Sanhedrim, or the more famous learned men believed on him?

48. Have any of the Rulers or of the Phariſees believed on him?]

g. 49. But this rout, which have never ſtudied the law, are apt to run into all giddineſſe, and follow any falſe teacher.

49. But g this † people who knoweth not the Law, are curſed.]

† multitude

50. Nicodemus, one of the Sanhedrim, he that was afraid to come to Jeſus in the day time, but came in the night, chap 3. 1. ſaid unto them,

50. Nicodemus ſaith unto them, (He that came to Jeſus by night, being one of them)]

51. This is too haſty a prejudice againſt him, in all reaſon you ought to hear what he can ſay for himſelf, and what any can witneſſe againſt him. Our law proceeds not againſt any, before we have examined him, and taken cognizance of his matter.

51. Doth our law judge any man before it * hear him, and know what he doth?]

* hear from himſelf ἀκούσῃ παρ' αὐτοῦ, ἀπὸ

h. 52. Art thou, who art one of the Sanhedrim, a follower or favourer of this Galilean? Examine all times, you ſhall never find that Galilee hath brought forth a prophet, ſee ch. 1. 46.

52. They anſwered and ſaid unto him, [Art thou alſo of Galilee? Search † and look: for out h of Galilee ariſeth no prophet.]

† and ſee that no prophet hath ariſen out of Galilee, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται

i. 53. And they diſſolved the aſſembly, or court, and departed.

53. i And every man went unto his own houſe.]

Annotations

a. Παρρησία

V. 4. *Be known openly*] The word παῤῥησία in the New Teſtament hath divers ſignifications. Firſt it ſignifies ἄδειαν, ſaith *Heſychius, boldneſſe, confidence, fearleſneſſe of danger.* So *Joh.* 11. 54. παῤῥησίᾳ περιπατεῖν, *to goe about fearleſly*, So *Act.* 28. 31. *Phil.* 1. 20. *Heb.* 3. 6. and 10. 35. and 1. *Joh* 4. 17. *boldneſs*, or *fearleſneſs*, when they are called before ſecular tribunals; And ſo παῤῥησιάζομαι in two places of the *Acts*, ch. 13. 46. where in oppoſition to the ζῆλος, and ἀντιλογία, and βλασφημίαι of the Jewes, their *virulency, contradiction*, and *railing* againſt *Paul* and *Barnabas*, 'tis ſaid, that they παῤῥησιαζόμενοι εἶπον, *ſpake boldly and confidently*, that ſpeech of the greateſt danger, that brought all the hatred and perſecution of the Jewes upon them, *we depart to the Gentiles.* So ch. 26. 26. *I ſpeak* παῤῥησιαζόμενος, *with confidence and courage* to *Agrippa, who knows of theſe things*, though *Feſtus* doe not. So *Eph.* 6. 20. and 1 *Theſſ.* 2. 2. Secondly, it ſignifies *freeneſs*, or *liberty, of ſpeaking*, ſaying what a man will; ſo *Act.* 2. 29. *Let me ſpeak* παῤῥησίᾳ *freely*, without any reſtraint, *of the Patriarch David* (and diſtinctly Elocution (ſuch as is promiſed them *Mat* 10. 19.) *Act.* 4. 13. for there it is the gift that they prayed for, and which diſcriminated them from other illiterate men, and came upon them by the Spirit, as had been promiſed *Mat.* 10. 19.) So 2 *Cor.* 7. 4. *Great is my* παῤῥησία πρὸς ὑμᾶς, *freeneſs*, in ſpeaking largely in their commendation, expreſs'd by the καύχησις following, *Great is my glorying of you*; ſo *Heb.* 4. 16. *Let us come to the throne of Grace* μετὰ παῤῥησίας, *with freeneſſe*, to declare all our wants, and requeſts to God. So *Philem.* 8. haveing *in*, or *through*, *Chriſt* πολλὴν παῤῥησίαν, *great liberty*, or *freeneſs of ſpeech*, to *ſay* or *to command* him what is fit. So 1 *Joh.* 2. 28. ἔχωμεν παῤῥησίαν, *we may have freeneſs of acceſſe* to him καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, *and not be turn'd with ſhame from him* or as guilty perſons be aſhamed to meet him. So again c. 3. 21. *If our heart condemn us not, we have* παῤῥησίαν πρὸς τὸν Θεὸν, partly *confidence toward God* in the firſt notion of not fearing any danger from him, and partly in this latter of praying freely to him, asking him what we will, as the next words explain it, *Whatſoever we aske, we receive.* And ſo again in this latter ſenſe, ch 5. 14. From this there is alſo a third ſenſe of the word, but lightly changed from the ſecond, to ſignifie *perſpicuity of ſpeech*, as that is oppoſite to darkneſſe, or parabolicall expreſſions, when the matter is free and not involved, or obſcured by words. So *Joh.* 10. 24. εἰ σὺ ἡμῖν παῤῥησίᾳ, *tell us plainly*, as that is oppoſed to ψυχὴν αἴρειν, *to hold them in ſuſpence.* So *Joh.* 11. 14. having ſaid, *Lazarus ſleepeth*, which was a figurative, and withall equivocall ſpeech, he then ſpeaks παῤῥησίᾳ, *in plain words, Lazarus is dead.* So again c. 16. 25. and 29. in both places παῤῥησίᾳ *plainly* in oppoſition to ἐν παροιμίαις, *in parables.* So 2 *Cor.* 3. 12. *we uſe* πολλῇ παῤῥησίᾳ *great plainneſs*, that is perſpicuity of ſpeech, in oppoſition to the veile over *Moſes*'s face, the obſcurity of the Old Teſtament, v. 13. Fourthly it ſignifies ſpeaking in any aſſembly, in a *Declamatory* way of oration, ſpeaking to the people. Thus doth *Phavorinus* define παῤῥησία, that it is ἡ εἰς τὸ μέσον τῆς ἐκκλησίας ἀτενισοῦν ἐπὶ δημηγορίαν πάσῃ, *a going into the midſt of the aſſemby to ſpeak unto the people on any occaſion.* And this, ſaith he, according to the making of the word, from πᾶς and ῥῆμα, ῥήσω and ſo παῤῥησιάζομαι (uſed *Act.* 9. 27, 28. and 14. 3. and 18. 26. and 19. 8.) will be paraphraſed literally, ſaith he, from that of *Euripides*,

Κἂν παεισὰς εἶπον ἐν μέσοις τάδε,

or εἰς μέσον ἐλθὼν, *to come and ſtand*, or *ſpeak in the midſt of an aſſembly.* Thus is it *Mar.* 8. 32. παῤῥησίᾳ ἐλάλει, *he ſpake it in the hearing of the people.* Thus in the 13. v. of this chapter *no man ſpake* παῤῥησίᾳ *publickly*, by way of harangue to the people. No man ſo interpoſed either for, or againſt him, and v. 26. *behold he ſpeakes* παῤῥησίᾳ *publickly*, and ſo c. 18. 20. *I ſpeak to the world* παῤῥησίᾳ, *in publick aſſemblies.* Laſtly, it ſignifies *authority*, ſo ſaith *Heſychius* Παῤῥησία, ἐξουσία alſo, *power, authority*: Thus I conceive it ſignifies in theſe books whenſoever the Prepoſition ἐν (*with* or *in*) is joyned with it. Thus *Act.* 4. 29. μετὰ παῤῥησίας λαλεῖν λόγον, *to ſpeak the word with authority*, and v. 31. *they ſpake it with authority*, being back'd with the power of miracles, v. 30. So *Eph.* 6. 19. *that ſpeech may be given me, to open my mouth* ἐν παῤῥησίᾳ *with authority* (as when 'tis ſaid of *Chriſt* that he taught ὡς ἐξουσίαν ἔχων, *Mat.* 7. 29. *as one that had authority*) ſo *Col.* 2. 15. where ſpeaking of *Chriſt*, as a Conquerour, he ſaith ἐδειγμάτισεν ἐν παῤῥησίᾳ *he made open ſhew* of them (that is, δειγματίζειν) *with authority*, as one that triumphed over them. And ſo ſure 'tis here, when his *kindred, not believing* in him, v. 5. firſt finde fault with him for doing his miracles ἐν κρυπτῷ *in a more private place* (δειλίαν ἐγκαλοῦντες ἅμα καὶ ὑποπτεύοντες τὰ γινόμενα ὑπ' αὐτοῦ, ὡς οὐκ ἀληθῶς γινόμενα, ſaith S. *Chryſoſtome, accuſing his timidity, and alſo ſuſpecting the things that he had done, as not truly done*, doubting whether they were true miracles or no) and thereupon adviſe him to goe up to *Jeruſalem* to the feaſt, and doe them there; then adde, as looking on the authority, which they thought he ſought for among the people, (or wiſhing that he would look after it) οὐδεὶς ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ ἐν παῤῥησίᾳ εἶναι), where none of the four former notions will be agreeable to it, and therefore muſt be rendred in the fifth, *No man doth any thing in ſecret and deſires to be in authority.* Of this S. *Chryſoſtome*, τὸ δὲ ἐπαγαγεῖν, ὅτι ζητεῖ ἐν παῤῥησίᾳ εἶναι φιλοδοξίας, *the adding that phraſe, ſignifies love of glory*, either that they thought he deſired to be followed and magnified among men, to be a great *Rabbi* among the people, or elſe that they deſired it for him. Thus alſo (in the Accuſative caſe with ἔχω) it ſeems to ſignifie, *Heb.* 10. 19. where the Chriſtian is ſaid to have παῤῥησίαν, that is, *liberty, authority*, ἐξουσίαν *to enter into the Holies* as the Prieſt had typically under the Law, ſo *Eph.* 3. 12. *In whom we have* παῤῥησίαν καὶ τὴν προσαγωγὴν, that is, *liberty, and acceſſe*, or *liberty to come freely* (not *confidence*, for that is after expreſs'd by the addition of ἐν πεποιθήσει, *with confidence*) ſo 1 *Tim.* 3. 13. when the Deacon aſcends to the καλὸν βαθμὸν, *good*, that is, higher, *degree* of Biſhop, he is ſaid to acquire πολλὴν παῤῥησίαν ἐν πίστει, *great power in the faith.* authority in the preaching of the Goſpel, or in the Church of God, ſo *Theophylact* expounds it, εὐδοξοτέρους γίνεσθαι *to become more honourable*, ἐν ἐκκλησίᾳ λάμπειν *to ſhine in the Church*, ἐν πρεσβυτερικῷ βαθμῷ καὶ ἐπισκοπικῷ *in the dignity* or *degree of Presbyter or Biſhop.*

b. Δαιμόνιον ἔχειν.

V. 20. *Thou haſt a devill*] All ſorts of diſeaſes were in thoſe days brought on men (ſometimes) by the devil, and ſo generally they that are brought to *Chriſt* for cure are ſaid to be *poſſeſs'd* (ſee Note on *Mat.* 17. c.) but eſpecially thoſe who were more ſtrangely affected, without any viſible cauſe of it, were generally thought to ſuffer this from the devils getting power to poſſeſſe them; and of this ſort eſpecially mad men (ſuch the δαιμονιζόμενοι *Mat.* 8. 28. appear to be by their raving temper there) who being not diſcernibly ſick, or ill affected, did yet behave themſelves, as if they were in ſome ſtrong diſtemper, which is oft an effect of diſeaſe or δεισιδαιμονία, and therefore were by them thought to be poſſeſs'd by ſome evill ſpirit. So in *Juſt. Mart. Apol.* 2. ὡς δαιμονολήπτους καὶ μαινομένους κολάζουσι πάντες *they that are poſſeſs'd are by all men called mad.* So c. 10. 20. 'tis plainly ſaid, *He hath a devill and is mad*, and *Mat.* 11. 18.

c. Οὖν

V. 22. *Therefore*] 'Tis to be obſerved that as δὲ in other Goſpels, ſo οὖν in this is a particle of tranſition, otherwiſe unſignificant, ſerving only for paſſage, not to import any cauſality. And the ſame is here to be ſaid of διὰ τοῦτο, διὰ τοῦτο

in the beginning of this verſe, which is only a form of proceeding in the preſent diſcourſe, and might be rendred, *To this purpoſe you may obſerve*, that which followes being an account of the lawfulneſſe of working cures on the Sabbath day, and not the concluding this from the former, as διὰ τοῦτο *for this cauſe*, or *therefore*, literally would import. But 'tis poſſible that διὰ τοῦτο, here might be the concluding of the former verſe and the reading thus, θαυμάζετε διὰ τοῦτο, *ye wonder*, or *are angry with me, for this*; (ſo *Theophylact* reads it.) But this is a conjecture.

d. διασπορὰ Ἑλλήνων

V. 35. *Diſperſed among the Gentiles*] The Jewes were diſperſed before this time in ſeverall places among the Gentiles, ſome in *Europe*, others in *Aſia*: thoſe in *Europe* had their chief aſſembly at *Alexandria*, and there the *Septuagints* tranſlation of the Bible into Greek was in uſe, and thence they are called διασπορὰ Ἑλλήνων, *the diſperſion of the Helleniſts*. And of theſe there were many alſo in *Jeruſalem* which uſed the *Septuagints* tranſlation, being thus skilled in the Greek tongue, and theſe living not in *Greece* are yet called Ἑλληνισταὶ *Act.* 6. 1. *Helleniſts*, becauſe they uſed the Greek language, and the *Septuagints* tranſlation, wheras others are called Ἑβραῖοι *Hebrews* (ſee Note on *Acts* 6. 2.) The *Aſian diſperſion* is mentioned 1 *Pet.* 1. 1. and had *Babylon* for their *Metropolis*, and uſed the *Targum* or *Chaldee paraphraſe* of *Onkelos* in their Synagogues; Of theſe two diſperſions ſee *Rev.* 12. 14.

Ἑλληνισταὶ

Ἑβραῖοι

c. ἑορτὴ

V. 37. *The feaſt*] This feaſt was the feaſt of Tabernacles, and that is ſometimes by the Hebrews called, without any more. חג *the feaſt*, as in *Cod. Middoth* c. 2. שבו מכנסין צלוחית של מים של ניסוך בחג *they carry a veſſell of water through them* (that is, *through the water gates* שער המים) *to the Sacrifice of the feaſt*, and *Joma* c. 2. §. 5. בחג ביד אחד צלוחית של מים *at the feaſt there was in the hand of one a pot of water*, (for ſo that Rabbinicall צלוחית is the Greek word σιλευκὶς, which in *Athenæus* l. 2. ſignifies a ſort of *pots*, ſo called, ſaith he, from the name of a *King Seleucus*:) now it was the cuſtome in that feaſt of Tabernacles to offer up water unto God, to denote the bleſſing of rain, which they then prayed for, as of ſpeciall uſe againſt the approaching ſeed time, as at the Paſſover they offered an Omer, to obtain from God his bleſſing on their harveſt, and at Pentecoſt their firſt-fruits, to obtain from God his bleſſing on the fruits of the Trees; ſee *Rab. Levi ben Gerſom* on 2 *Sam.* 23. 16. Theſe waters which they thus offered, they drew out of *Siloah*, and brought them into the Temple with the ſound of the Trumpet, and offered them with ſinging of voyces and inſtruments. And in relation to theſe cuſtomes of the Jewes at that feaſt *Chriſt* here is ſaid to

ἐκραξε

have *cryed*, ἔκραξε, with a loud voyce, ſupplying the ſound of the Trumpet, a voice of proclaiming (as κεκράζειν and κηρύσσειν are but ſeverall variations of the Hebrew קרא) *ſaying, If any man thirſt*, &c. taking occaſion from their cuſtome of drawing water out of *Siloah* to excite the people to fetch and draw from him, as from a true fountain, all the gifts of the Spirit, which may tend to the fitting them for a divine heavenly plantation.

ἐκ τῆς κοιλίας

f. κοιλία

V. 38. *Out of his belly*] It was ordinary at fountains or ſprings of water to build receptacles, or veſſels of ſtone, or wells, and in the midle thereof (that is, the κοιλία *the belly* here, and in the Hebrew בטן 1 *King.* 7. 20.) to have pipes or ciſterns, *Prov.* 5. 15. through which the water paſſes, and comes out by Cockes, &c. And thus ſhall it be with every believer, he ſhall be ſo filled with the Spirit of God as a ſpring of water, that it ſhall, out of his heart (καρδία and κοιλία being all one *Mat.* 12. 40. and both anſwerable to the Hebrew בטן) break forth continually into his actions.

g. ἐπιστήμονες ἐγράμματα

V. 49. *This people which knoweth not the law*] Among the Jews there were 1. the Doctors of the Law, the wiſemen, γραμματεῖς *Scribes*, or νομοδιδάσκαλοι *teachers of the law*, (γράμματα and νόμος, *writings* and *law*, being all one, both equally the rendring of the Hebrew סֵפֶר, which ſignifies *the book of the Law* (by which the Syriack render γράμματα, *writings* v. 15. ἱερὰ γράμματα *the wholy writings* 2 *Tim.* 3. 15.) the expounders of the Scripture, and 2ly. *ſtudioſi legis*, *thoſe that ſtudied the law*, diſciples, or (as the Hebrews called them) תלמידי חכמים *ſcholars of the wiſemen*, and ſuch an one they ſtyle חבר *a companion* of wiſemen, who is not yet a *Rabbi* or *teacher*, cannot be called *Doctor noſter excellens*, *our excellent Doctor*, but the next degree to one, one of the ſons of the Prophets, or as the *Targum* renders חברין *companions*, *Ezech.* 37. אחיהון *their brethren*, that is, ſuch as are of the ſame ſociety or fraternity with the *excellentiſſimus doctor noſter*: and 3ly. the people of the earth, the illiterate man, εἷς τῶν πολλῶν, *one of the many*, and theſe are noted by ὁ ὄχλος οὗτος, ὄχλος πᾶς ὁ μὴ γινώσκων τὸν νόμον *this rout*, or *multitude*, ὁ μὴ γινώσκων τὸν νόμον, *which knoweth not the law*.

h. ἐκ Γαλιλαίας οὐκ ἔστιν προφήτης

V. 52. *Out of Galilee ariſeth no Prophet*] That *Galilee* was vnder a reproach among the Jews, appears c. 1. 46. And as there 'tis ſaid, that *no good could come out of* Nazareth, ſo here that *never any Prophet came out of Galilee*. But upon ſearch it ſeems to appeare, that the *Phariſees* here were too large in their obſervation of reproach; for though it happened not often, yet of *Jonah* we find that he was of *Gath Hepher*, 2 *King.* 14. 25. that was a town of the Tribe of *Zebulun*, *Joſh.* 19. 13. and conſequently in *Galilee*, *Iſa.* 9. 1. and this *Jonah* propheſyed in the time of *Joaſh* (when he was oppreſs'd by the Syrians) that by his ſon *Jeroboam* the kingdome ſhould be delivered out of their hands, 2 *King.* 14. 25, 26. and was afterwards ſent to *Nineve*, *Jonah* 1. 1.

V. 53. *And every* —] This verſe and the eleven firſt verſes of c. 8 the whole ſtory of the woman taken in the act of adultery, are wholly omitted in many ancient copies. S. *Chryſoſtome* leaves it out, ſo doth *Nonnus* and *Theophylact*, and the *Syriack interpreter*, and *Euthymius* ſaith that none of the ancients have taken notice of it in their expoſitions of the Goſpel. *Maldonate*, who ſtrives for it, to make good the *Trent Canon*, doth yet confeſſe, that of all the *Manuſcript* Greek copies none have it but only one with *Leontius*'s *Comment*, and that in that alſo it is * daſh'd out with a pen, and omitted by the *Commentator*, that it is not in the moſt ancient copy of the *Vaticane*, that none of the 23 authors in the *Catena* mention it. And in the end of the third book of *Euſebius Eccl. Hiſt.* we have theſe words ſpeaking of *Papias* ἐκτέθειται ἡ κὰ ἄλλου ἱστορία περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τῷ κυρίῳ, ἣν τὸ καθ' Ἑβραίους εὐαγγέλιον περιέχει, *He hath related another ſtory of a woman accuſed to Chriſt of many ſins, which the Goſpel according to the Hebrews contains*, implying it not to be in any of the four Goſpels; Other later Greek copies there are which have this ſtory in this place, and ſo the Arabick, and moſt of the Latine, ſo the Author of the σύνοψις attributed, but ('tis thought, not truly) to *Athanaſius*. In this difficulty the reſolution which is given by the learned *H. Grotius* ſeems to be moſt reaſonable, that this part of ſtory was by word of mouth delivered by the Apoſtles to them that heard them, that *Papias* and others had it (as is teſtified by *Euſeb.* l. 3. c. 39.) from the Scholars and hearers of S. *John*, that though others of *Papias*'s pretended traditions were not, yet this was approved and received by the Church (as ſufficiently teſtified to have come from the Apoſtles, and as S. *Jerom.* affirmes put in into that which was called the *Goſpel of the Nazarens*) and ſo in later times after the Syriack, but before the Arabick and ancient Latine tranſlations, put into this place of this Goſpel, and accordingly read in the Church of God.

* Vertitur fixum.

CHAP

CHAP. VIII.

Paraphraſe.

1. JEſus went unto the mount of Olives.

2. And early in the morning he came again into the Temple, and all the people came unto him, and he ſate down and taught them.

3. And the Scribes, and Phariſees brought unto him a woman [taken in adultery: and when they had ſet her in the midſt,]

3. deprehended in the act of adultery, and brought her forth as to judgment. And

4. They ſay unto him, Maſter, this woman was taken in adultery in the very act.

5. Now Moſes in * the law commanded that [ª ſuch ſhould be ſtoned:] but what ſayeſt thou?

* our law, ſo many copies read μὴν Μωϋσῆς

5. thoſe that were thus taken ſhould be ſubject to any the ſevereſt puniſhment, ſuch as ſtoning was.

6. This they ſaid tempting him, that they might have to accuſe him. [But Jeſus ſtooped down, and with *his* finger wrote on the ground, † as though he heard them not.]

† As ſome copies read μὴ προσποιούμενος making not ſhew, (as the word is uſed Lu. 24. 28.) viz. to hear or underſtand him, ſo moſt copies now uſed have not this.

6. But Jeſus gave them no anſwer, but as if he heeded not, or underſtood not their queſtion, ſtooped downe, &c.

7. So when they continued asking, he lift up himſelf, and ſaid unto them, He that is without ſinne among you, let him [firſt caſt a ſtone at her,]

7. ſupply the place of the proſecutors, and be the firſt that caſts ſtones at her, Deut 17. 7.

8. And again he ſtooped down, and wrote on the ground.

9. And they which heard *it*, [being convicted by their owne conſcience, went out one by one, beginning at the eldeſt *even* unto the laſt: and Jeſus was left alone, and the woman ſtanding in the midſt.]

9. being every one of them convinced in conſcience that he was guilty of ſome as great commiſſion as this, went out one after another, none remaining but Jeſus and the woman, ſhe ſtanding before him in the poſture of an accuſed perſon before a Judge.

10. When Jeſus had lift up himſelf, and ſaw none but the woman, he ſaid unto her, Where are thoſe thine accuſers? Hath no man [condemned thee?]

10. adjudged thee worthy of death?

11. She ſaid, No man, Lord. And Jeſus ſaid unto her, [Neither doe I condemn thee: goe, and ſinne no more.]

11. neither doe I adjudge thee to death, but rather call thee to repentance and reformation.

12. Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me, ſhall not walk in darkneſſe, but ſhall have the light of life.]

12. Then Jeſus ſoon after the delivering thoſe words, c. 7. 38. and in purſuance of the ſame matter, ſaid to them all publickly, I am come to enlighten the hearts of all men, he that will leave his former courſe, and follow me, I will give him that illumination which ſhall bring him to piety and bliſſe.

13. The Phariſees therefore ſaid unto him, Thou beareſt record of thy ſelf, thy [record is not true.]

13. teſtimony is not to be heeded or credited, is no valid teſtimony, or to be received by us.

14. Jeſus anſwered and ſaid unto them, Though I beare record of my ſelf, *yet* my record is true: for I know whence I came, and whither I goe, but ye cannot tell whence I come, and whither I go.]

14. Jeſus anſwered, My teſtifying of my ſelf doth not invalidate my teſtimony, my coming from heaven on an embaſſy to you, on anothers, not mine own errand, (and that teſtified by the Spirit to John Baptiſt, and by John Baptiſt to you, if yee would believe, but however to my ſelf undoubtedly known) gives a validity to my teſtimony, and joynes God the Father himſelf in the teſtimony with me. And as the holy Ghoſt hath teſtified, that I am ſent by God, ſo my aſcenſion to heaven (which will ſufficiently prove my miſſion) being known to me before hand, though not to you, and being diſcoverable by the event to you alſo, eſpecially when ſo many eye-witneſſes ſhall have teſtified it to you, it will follow that my teſtimony of my ſelf, though a ſingle one, will be authenticke and valid, though perhaps, as the one is not already, ſo the other alſo will not be heeded by you.

15. Ye judge after the fleſh, I judge no man.]

15. Yee that know not my divine originall, v. 14. judge of me only according to my humane extraction, and in proportion to that, paſſe ſentence of me, I am unwilling to ſay or judge the worſt of you, otherwiſe I could ſay worſe of you.

16. And yet if I judge, my judgement is true: for I am not alone, but I and the Father that ſent me.]

16. And if I ſhould do ſo, my judgement were valid according to law, becauſe this is the judgement alſo and teſtimony of my father, who by his Spirit, and miracles, and the voyce from heaven, requiring all to believe on me, muſt needs judge them as pertinacious unbelievers, who ſtand out againſt all this.

17. It is alſo written in your law, that the teſtimony of two men is true.]

17. And it is known in all laws, particularly in that of yours, Deut. 17. 6. that the teſtimony of two men is to be received as valid in any cauſe whatſoever.

18. I * am one that bear witneſſe of my ſelf, and the father that ſent me beareth witneſſe of me.]

* witneſſe of my ſelf κἀγὼ ὁ μαρτυρῶν

18. And I and my father are thoſe two, for as I now witneſſe of my ſelfe (which is not againſt law or reaſon for me to doe, for 'tis not mine own cauſe but concerns others, to whom I am ſent, and not my ſelfe, but onely as a witneſſe and declarer) ſo my father alſo by voyce from heaven, deſcent of his Spirit, miracles, prophecies, teſtifies my commiſſion from him.

19. Then ſaid they unto him, Where is thy father? Jeſus anſwered, Ye neither know me nor my father: if ye had known me, ye would have known my father alſo.]

19. They ſay therefore unto him, Is not Joſeph your father, have you any other? Jeſus replyed, you will not receive any knowledge concerning me or my father. Your acknowledging of me is the only way to bring you to the knowledge of my father.

20. Theſe words ſpake Jeſus in the treaſury, as he taught in the Temple: and no man laid hands on him,] for his houre was not yet come.

20. Theſe things Jeſus ſaid in that part of the Temple, where the cheſt ſtood, into which the offerings were put, where he publickly taught the people, and that without any man offering to lay hands on him, God ſo diſpoſing of it for a ſeaſon.

21. Then ſaid Jeſus again unto them, [I goe my way, and ye ſhall ſeek me, and ſhall dye in your ſinnes: whither I goe ye cannot come.]

21. I ſhall depart from hence, and then you ſhall ſeek me unprofitably, and by contemning (or as it is interpreted v. 24. not believing) me now, bring judgements upon your ſelves, as they that take no warning by the preaching of the Prophet Ezech. 2. 9. And then 'twill be too late to wiſh for this time again, for I ſhall be gone farre out of reach of your coming to me.

22. The Jews not underſtanding to what his ſpeech drove ſaid one to another, what will he kill himſelf, &c.

22. Then ſaid the Jews, Will he kill himſelf, becauſe he ſaith, whither I goe ye cannot come?]

23, 24. You and I are from very contrary diſtant originals, your affections, like your ſelves, are of an earthly temper and original, and therefore can phanſie ſuch black interpretations of my ſpeeches as if I would kill my ſelf, when my meaning is that I ſhall aſcend to heaven, whence I came, and if ye believe not that I am the Meſſias, ye ſhall loſe the benefit that I came to bring you, and dye without any remedy in your ſins.

23. And he ſaid unto them, [Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24. I ſaid therefore unto you, that ye ſhall dye in your ſins: for if ye believe not that * I am *he*, ye ſhall dye in your ſins.]

* I am ἐγώ εἰμι

25. I have told you all this while, He that is ſent from the Father, the Meſſias, and if you ask me never ſo often, I can tell you no otherwiſe.

b.

25. Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, [Even † *the ſame* that I ſaid unto you [b] from the beginning.]

† the very ſame which I tell you.

26. I could by many evidences charge and aggravate your infidelity, but I will uſe no other but the teſtimony of my father, which is alone ſufficient to convince you, and having my commiſſion from him, I ſpeak nothing but what that commiſſion extends to.

26. I have many things to ſay and to judge of you: but he that ſent me is true, and I ſpeak to the world thoſe things that I have heard of him.]

27. This ſpeech of his they underſtood not, not yet conceiving that by him that ſent him, he meant the Father.

27. They underſtood not that he ſpake to them of the Father.]

28. After the Romans crucifying of me, which I now foretell you, and that by your inſtance and urging them to it, there will be thoſe evidences yielded you of my being truely, what now you will not believe me to be, (viz. my reſurrection, aſcenſion &c.) that you ſhall have no excuſe to deny it, then ſhall ye be convinced (either to the working your repentance or your deſtruction) that I am the Meſſias, and came from God, and doe nothing but according to my Commiſſion from him.

28. Then ſaid Jeſus unto them, [When * ye have lift up the ſon of man, then ſhall ye know that I † am *he*, and *that* I doe nothing of my ſelfe: but as my father hath taught me I ſpeak theſe things.]

* ye ſhall have lift up ὅταν ὑψώσητε

† am, and ἐγώ εἰμι, καὶ

29. And as I had at my coming commiſſion from him, ſo is he perpetually preſent with me in all I doe, to advance and promote all the deſignes of my coming, that is, to proſper all I ſet about, for I doe nothing but by his appointment and commiſſion.

c.

29. And he that ſent me is with me, the Father hath not left me alone: for I doe always thoſe things * that c pleaſe him.]

* which he hath appointed

30. As he ſpake theſe words many believed on him.

31. conſtantly practiſe my commands, you are truly and really my followers and diſciples.

31. Then ſaid Jeſus to thoſe Jews which believed on him, If ye [continue in my word, *then* are ye my diſciples indeed.]

32. And thoſe truths which I ſhall reveal to you, ſhall beſtow upon you a moſt valuable freedome.

32. And ye ſhall know the truth, and the truth ſhall make you free.]

33. Then the other Jews there preſent (not the believers v. 31. but thoſe that were more bloudily diſpoſed v. 37.) replyed ſaying, We are heires to the promiſes made to Abraham, and never yet ſubdued to be ſlaves to any, and beſides we are exerciſed in the ſtudy of the law, and of all ſuch we have a proverb, that ſuch a man is a ſervant to no man, what can the meaning of thoſe words be, that the truth ſhall make us free.

33. They anſwered him. We be Abrahams ſeed, and were never in bondage to any man, how ſayeſt thou, Ye ſhall be made free?]

34. Jeſus anſwered them, I aſſure you you are miſtaken in that opinion of your ſelves, in thinking your ſelves to be freemen, your being born of Abrahams ſeed will not prove it, for living and going on in groſſe courſes of ſin, ye are to know, that there are no ſuch ſlaves as they that live indulgent in ſin.

34. Jeſus anſwered them, Verily, verily, I ſay unto you, whoſever committeth ſin, is the ſervant of ſin.]

35, 36. And being ſuch, you are far from having any right to be continued in Gods family, which belongs only to ſons. In the common account of the world, a ſervant is ſo far from being a ſon, and ſo from having any right to the inheritance of the family, that he is at the mercy of the ſon when he comes to the fathers eſtate, to caſt him quite out of the family, and unleſſe the ſon make him free, he cannot be free (nor conſequently be ſo much as capable of being adopted) and this is the caſe of all ſuch as you, of every indulgent ſinner, Chriſt muſt loſe him from his ſpirituall bondage, that of his ſin, or elſe he is not capable of any benefit of ſon-ſhip, ſo much as by adoption.

35. And the ſervant abideth not in the houſe forever: *but* the ſon abideth forever.

36. If the ſon therefore ſhall make you free, ye ſhall be free indeed.]

37. And as long as you are ingaged in any ſuch ſinfull courſe (as by your deſigning my death it ſeems you are) 'tis not your being Abrahams children that will make you, or demonſtrate you freemen.

37. I know that ye are Abrahams ſeed, but ye ſeek to kill me, becauſe my word hath no place in you.]

38. I doe after the example of my father, and you of yours in proportion.

38. I ſpeak that which I have ſeen with my father: and * ye doe that which ye have ſeen with your father.]

* ye therefore, or, accordingly ὑμεῖς οὖν

39. in his obedience and vertues be like him, as children reſemble their naturall parents in their nature and feature.

39. They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abrahams children, ye would [doe the works of Abraham.]

40. But you are moſt contrary to that, Abraham was an hoſpitable perſon, and obeyed God in all his commands, would have been very far from deſigning the death of any the meaneſt Prophet, for no other crime, but that of bringing Gods truth unto him, And yet this doe ye.

40. But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.]

41. Ye have another father not willingly owned by you, and him you are like in your actions, Hereupon they reply, none have dubious parents, but they that are unlawfully begotten, we are not ſuch, we are none of thoſe to whom the ſtyle of children of whoredomes is given, Hoſ. 2. 4. but owned and acknowledged by God as his only children.

41. Ye doe the deeds of your father. Then ſaid they unto him, We be not born of fornication, we have one father, *even* God.]

42. Jeſus anſwers, your hating of me is a certain argument that God is not your father, for I am ſent immediately from him, I came from heaven, and what I doe is by commiſſion from God, not on mine own motion, or any buſineſſe or errand of mine, or as falſe Prophets without miſſion.

42. Jeſus ſaid unto them, If God were your father, ye would love me: for I proceeded forth, and came from God, neither came I of my ſelf, but he ſent me.]

43. If God were your father, whoſe commands you received and obeyed as children, you would know my language, being indeed the very language of that father. But the reaſon

43. Why doe ye not underſtand my ſpeech? *even* becauſe ye cannot hear my word.]

reaſon is clear, The thing that makes you not believe in me, is not want of means of conviction, that my doctrine comes from God, but becauſe my doctrine is not agreeable to your humour: You cannot abide to hear it, you have not affections capable of it.

* ye delight to do, θέλετε ποιεῖν † ſtood ἑστηκεν

44. Ye are of *your* father the devill, and the luſts of your father * ye will do: he was a murtherer from the beginning, and † abode not in the truth, becauſe there is no truth in him When he ſpeaketh a lye, he ſpeaketh of his own: for he is a lyer, and the father of it.]

44. The practiſes which the devill offers to you, or hath practiſed before you, you like much better, then thoſe which I commend to you, He was from the firſt that we hear of him, malicious, and proud, and bloudy, and ſoon apoſtatized from God and the right way, for he is an enemy of truth and goodneſſe, and therefore for him to lie, and confirme you in infidelity, is naturall, and proper to him.

* But I becauſe ἐγὼ δὲ ὅτι

45. * And becauſe I tell *you* the truth, ye believe me not.]

45. 'Tis neither the inevidence of my doctrine, nor the weakneſſe of your underſtandings that keeps you from believing me, and embracing my doctrine, the only thing that makes you reject me is my ſpeaking the truth, that heavenly pure perfect rule of practiſe, which, it ſeems, is not for your turne, is vehemently reſiſted by your paſſions and prejudices.

46. Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me?]

46. I am ſure you have no fault or impoſture to lay to my charge, nothing to produce or prove againſt me, And the tree will be known by the fruits, and yet you will not believe truth, when I ſpeak it.

47. He that is of God, heareth Gods words: ye therefore hear *them* not, becauſe ye are not of God.]

47. If you had true piety in you, then certainly my doctrine, being from God, would be acceptable to you, and you would embrace it.

48. Then anſwered the Jewes and ſaid unto him, Say we not well that thou art a [d] Samaritane, and haſt a devill?]

48. To this the Jewes had no other reply, but to fall into reproachfull language againſt him, calling him Samaritan (a word of reproach) and madman. See c. 7. 20. b. d.

49. Jeſus anſwered, I have not a devill, but I honour my father, and ye doe diſhonour me.]

49. That I doe no vicious extravagant thing, appears by my ſeeking no honour to my ſelf, not coming in my own name, but referring all my embaſſie to the honour of God, and you doe all that your malice can invent to defame me.

|| ſeeketh it, ζητῶν

50. And I ſeek not mine own glory: there is one that || ſeeketh, and judgeth.]

50. And this let me tell you, although I doe not ſeek after my own glory, yet my father doth tenderly obſerve, whether I am honoured or diſhonoured, and paſſes ſentence on men ſeverely for it; ſee Deut. 18. 19. otherwiſe, as 'tis no glory of mine I look after, ſo your reproaches would not touch me.

* any one ſhal obſerve my word, he ſhall not ſee death forever τὸν λόγον τὸν ἐμὸν τηρήσῃ θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα

51. Verily, verily, I ſay unto you, If * a man keep my ſaying, he ſhall never ſee death.]

51. As it is, I cannot be ſo unkind to you as thus to leave you in this contempt, ſo dangerous to you, whereas on the other ſide, your receiving of the meſſage, which I bring you, were the way to bring you to eternall life, and reſcue you from eternall torments.

52. Then ſaid the Jews unto him, Now we know that thou [haſt a devil.] Abraham is dead, and the Prophets, and thou ſayeſt, If a man keep my ſaying he ſhall never taſte of death.

52. art mad, ſee c. 7. 20. b.

53. Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makeſt thou thy ſelf?]

53. Abraham and the Prophets were not freed from dying, and what manner of power doſt thou aſſume to thy ſelf, to beſtow priviledges, which God never gave to them whom he ſo much favoured?

* glorifie δοξάζω

54. Jeſus anſwered, If I * honour my ſelf, my honour is nothing: It is my father that honoureth me, of whom ye ſay, that he is your God.]

54. Jeſus replyed, I ſhall ſay nothing of my ſelf, The power which I have, I have from him whom certainly you acknowledge to be greater then Abraham, own him as your God, he hath teſtified ſufficiently of me, by voice from heaven, &c.

† obſerve her word λόγον αὐτῆς τηρῶ

55. Yet ye have not known him, but I know him: and if I ſhould ſay, I know him not, I ſhall be a lyer, like unto you: but I know him, and † keep his ſaying.]

55. This father of mine whom you call your God, you know very imperfectly, you know not what kind of worſhip and obedience it is that he requires, but place it in external legal performances, I come to tell you his will more perfectly, And to this end have my meſſage from him, and ſo cannot but know it diſtinctly, and if in compliance with you, or to avoid your reproaches I ſhould ſay otherwiſe, then what I have hitherto ſaid, or confeſſe that I came not from him, or knew him not, I ſhould be like you, a down right lyer, This I will not be guilty of, but do again profeſſe, that I am ſent with perfect knowledge of his will, and doe exactly obſerve it.

* was exceeding glad that he might ſee my day, and he ſaw and rejoyced, ἠγαλλιάσατο ἵνα ἴδῃ

56. Your father Abraham * rejoyced to ſee my day: and he ſaw *it*, and was glad.]

56. And becauſe you talke ſo much of Abraham, I ſhall now ſay of him, that he having received the promiſe of the Meſſias, Gen. 11. 35. did thereupon vehemently and with great pleaſure and exiliency of mind deſire to look nearer into it, to ſee my coming into the world, and a revelation of it was made unto him, and in it of the ſtate of the Goſpel, and he was heartily joyed at it.

57. Then ſaid the Jewes unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?]

57. To this the Jewes objected that he was not fifty years old, and therefore how could he ſay that Abraham lived ſince his birth, that Chriſt could ſee Abraham, or be ſeen by him?

* was born, γενέσθαι

58. Jeſus ſaid unto them, Verily, verily, I ſay unto you, before Abraham * was, I am.]

58. Jeſus anſwer'd that objection of theirs, You are much miſtaken in reckoning my age, For 1. I have a being from all eternity, and ſo before Abraham was born, and therefore as young as you take me to be in reſpect of my age here, I may well have ſeen and known Abraham. But then 2. in reſpect of my preſent appearance here on earth, though that be but a little above thirty years duration, yet long before Abrahams time, it was decreed by my Father, and in kindneſſe to Abraham revealed to him, while he lived, in which reſpect 'tis true, that he knew me alſo.

59. Then took they up ſtones to caſt at him:] but Jeſus hid himſelf, and went out of the Temple, going through the midſt of them, and ſo paſſed by.

59. They therefore conceiving this ſpeech of his to be blaſphemous, after the manner of Zelots, were ready to ſtone him preſently.

a Κατὰ τὸν νόμον εἶναι] V. 5. *Such ſhould be ſtoned*] That all that are guilty of adultery ſhould be ſtoned we find not in the Law of *Moſes*, but that they ſhould *die the death*, which phraſe, ſay the *Talmudiſts*, generally ſignifies Strangling. This puniſhment of ſtoning belongs particularly to thoſe that are taken in the fact, as here the woman was, v. 4. So ſaith * *Philo* of ſuch, πάντες θανάτου μυρίων ἐνόμιζον, *All men have counted them worthy of many deaths*, and ſo of ſtoning, which was a high degree of ſeverity; and ſo *Solon* in one of his laws, Ἐάν τις μοιχὸν λάβῃ ὅτι ἂν βούληται, χρῆται, *If any man take an adulterer in the fact, he may uſe him how he pleaſe*; and in the *Twelve Tables*, *Mœchum in adulterio deprehenſum impunè necato, he that takes him, may kill him lawfully and ſecurely.*

* *de Joſeph.*

b Τὴν ἀρχὴν] V. 25. *From the beginning*] The phraſe ἀπ' ἀρχῆς may here bee Adverbially taken; ſo it is often in other authors: *Hippocrates* in the beginning of his book περὶ ἀρχ. ἰητρ. Τῷ ἀρχῷ ἂν ἐγὼ ἐπιχειρήσαιμι τέχνην ἰητρικὴν, ὅτ' ἂν ἐζητήθη, and ſo ἀπ' ἀρχῆς in *Herodotus* in *Thalia*, cited by *Budæus*. But for the ſenſe or notation of the phraſe here, *Melanctbon Ep.* p. 511. ſeems to have made a good conjecture, that it ſignifies *prorſus*, a note of Affirmation, *Even ſo*, or *altogether*, abſolutely. For ſo the Chaldee, when they would expreſſe any thing to be ſimply lawfull or unlawfull, they uſe the word לבתחלה that is, ἀπ' ἀρχῆς literally, from החל *incepit*, and ſo it will ſignifie no more then ἁπαξαπλῶς *omnino*, &c. So in *Alexander Aphrodiſæus* περὶ εἱμαρμ. ſpeaking of that honour, and piety, which is the end of making the ſtatue or image of any, εἰ δ' ἄν ἀπ' ἀρχὴν, ſaith he, ὁ ἀνδριὰς ἐγένετο ἄνευ τοιαύτης αἰτίας, *A ſtatue had not at all been made without that cauſe.* And after ſpeaking of chance, ἄλλο δὲ ὃ ἀπ' ἀρχὴν μηδὲ ἠλπίζετο, *but ſomewhat that was uterly unexpected* And again ſpeaking of the duties of man, Without them, ſaith he, the life of man is not a life, οὐδὲ ἀπ' ἀρχὴν ἀνθρώπων ἔτι, *nor indeed at all the life of men any longer*; and many the like in that one book. But the other interpretation alſo, ἀπ' ἀρχὴν *at the firſt*, may well enough be born, and hath the example of the *Septuagint*, *Gen.* 13. 4. and 43. 18, and 20. and of * *Nemeſius* περ. φυσ. ἀνθρ. Τὴν ἀρχὴν κατατρήσαντες πρὸς τὸ τέλος ἐνέδωκαν, *having held out at the firſt, they yeelded at the end.* See *Jo. Coch.* in *Excerpta Gemaræ* in *Sanhedr.* p. 280. And ſo the ſumme of *Chriſts* ſpeech is, that though they made doubts and diſputes about him, what he was, yet he ſtill made no ſcruple to ſtand to his affirmations of himſelf, he ſtill affirms, that 'tis even as he tells them all this while, abſolutely ſo, and no otherwiſe, he hath not ſpoken any thing too high of himſelf.

* C. 30.

c Αρεσὸν] V. 29. *Pleaſe him*] The word ἀρεσὸν ſignifies in common uſe the decree or appointment of any court, or judge, or Prince (coming from ἀρέσκω, juſt as δόγμα the ordinary word for *an ordinance*, doth from δοκέω, agreeable to the form of ἔδοξεν ἡμῖν, *Act.* 15. 25.) ſo the *Principum placita* among the Romans, the *Arreſts* of the Parliament of *Paris*, &c. among the French, and the *Common pleas* in England (that is, *communia placita* or ἀρεστὰ) a phraſe to expreſſe a court of judicature among us, the word *pleas* denoting Judgments in one court, as the *Kings bench* a tribunall in another. So here ἀρεστὰ ἀυτῷ may poſſibly be Gods lawes, decrees, determinations, which he as the Judge or Prince of all, of his good pleaſure, determines to be done, and becauſe Commiſſions are iſſued out of courts, and are a kind of decree of thoſe courts, that ſuch a man ſhould have ſuch a power, therefore ἀρεστὰ may be extended to thoſe. So *Act.* 6. 2. οὐκ ἀρεστόν ἐστι 'tis not thought fit, or *appointed*, or *determined*, &c. and ἤρεσεν ὁ λόγος, v. 5. *the thing was reſolved on*, and *agreed on* by all, The multitude there having to doe in the choice of the men, as followes, and the Apoſtles conſecrating and *impoſing hands* on them, v. 6. So *Act.* 12, 3. when *Herod* ſaw ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, I ſuppoſe the meaning is, that the Jewes had expreſs'd their judgment, paſt their votes in it, that is, either the *Sanhedrim* of the Jewes, or poſſibly the people of the Jewes, for ſo ſince the power of capital puniſhments was taken from the Jewes, and was now in the Romans hands, the proceeding was after the Roman faſhion, which was, *ut injuſſu populi nihil fiat, that nothing ſhould be done without the command of the people.* Thus 'twas before in the caſe of *Chriſt*, *Mat.* 27. 22. where *Pilate* asks the multitude, *What ſhall we doe with Jeſus? and they all ſaid, Let him be crucified*, this was their ἀρεσὸν there, and v. 24. it ſeems the Judge could not reſiſt this vote of theirs, and the whole matter is laid on this ſentence of theirs, *Pilate* diſclaiming, and *waſhing his hands* from having any thing to doe in it; and ſo in that of *James*, the Jewes, it ſeems, had given their votes (ἀρεσὸν Ἰουδαίοις) and *Herod* ſeeing how forward they were in it, (for ſo *Euſebius* expreſſes it, πρὸς ἡδονὴν χαρὰς τοῖς Ἰουδαίοις, *they* not only conſented, but *joyed in it*) to gratifie them farther, he proceeded to apprehend *Peter* alſo, and of him 'tis added (agreeably to what hath been now ſaid) that *Herod* meant *after the Paſſover to bring him forth to the people*, that is, to ask their *ſentence*, or ἀρεσὸν, or *pleaſure*, concerning him, and accordingly, if they ſo voted, to put him to death; and therefore v. 11. when he recounteth his deliverance, he calls it not only a reſcue from the *hand of Herod*, but from the *people of the Jewes*, and their expectation.

Ἤρεσεν ὁ λόγος

Ἐδοξεν ἡμῖν

d Σαμαρίτης] V. 48. *Samaritan*] This title of *Samaritan* here, is by way of reproach affix'd on *Chriſt*, not that they thought him ſo, but becauſe this was an odious name among the Jewes; So as Idolaters, *Lev.* 25. 47. are called *Aramai*, or *Syrians*, becauſe the Syrians were antiently ſuch, and thus all cruel men we call, *Turks*, and covetous, *Jewes*, not that we think they are ſuch naturally, but that they are like unto them. Or elſe, becauſe *Chriſt* had converſed with the *Samaritane* woman, which was againſt the Jewiſh rule, *Joh.* 4. 9. he is thought a deſertor of the Jewiſh law, and ſo to be one of them.

Σαμαρίτης

Paraphraſe.

CHAP. IX.

1. AND as *Jeſus* paſſed by, he ſaw a man which was blind from *his* birth.

2. And his diſciples asked him ſaying, Maſter, who did ſin, [a] this man, or his parents, that he was born blind?]

a. 2. And ſome of his followers asked him, ſaying, Sir, was it any ſin of his own, when his ſoul was in another body, or was it ſome ſin of his parents at the time of his conception, which cauſed this blindneſſe in him?

3. Jeſus anſwered, [Neither hath this man ſinned, nor his parents; but that the works of God ſhould be made manifeſt in him.]

3. Neither his own nor his parents ſins were the cauſe of this blindneſſe of his, but Gods ſecret wiſdome, who meant by this means to ſhew forth in me his miraculous power among you.

4. I muſt work the works of him that ſent me, while it is day: the night cometh, when no man can work.

4, 5. And having received ſuch power from him, I ought, while I am here, to exerciſe it,

5. As long as I am in the world, I am the light of the world.]

and ſhew the world that I am ſent to enlighten it, by this embleme of curing him that is born blind.

6. When

*dirt with the ſpittle, and ſpread the dirt upon the eyes of the blind, σπλὰν-χῆ ἐπέχρισεν τὸν σπλὰν τῶν τυφ-

6. When he had thus ſpoken, he ſpat on the ground, and made * clay with the ſpittle, and anointed the eyes of the blind man with the clay.

7. And ſaid unto him, Goe waſh in the poole [of Siloam (which is by interpretation, ſent.)] He went his way therefore and waſhed and came ſeeing.

7. which by the name of it, may put you in mind of the Meſſias (who is ſtyled, The ſent) by whom the cure is wrought.

8. The neighbours therefore, and they that [before had ſeen him, that he was blind, ſaid, Is not this he that ſate and begged?]

8. had oft ſeen him before, and ſo knew that he had been blind, now ſeeing this cure wrought, ſome of them asked if this were not that blind man which was wont to ſit and beg at ſuch a place?

9. Some ſaid, This is he: others *ſaid*, He is like him: *but* he ſaid, I am *he*.

10. Therefore ſaid they unto him, How were thine eyes opened?

11. He anſwered and ſaid, A man that is called Jeſus, made clay and [anointed] my eyes, and ſaid unto me, Goe to the poole of Siloam, and waſh: and I went and waſhed, and I received ſight.

11. beſmeared

12. Then ſaid they unto him, Where is he? He ſaid, I know not.

13. They brought to the Phariſees him that aforetime was blind.

14. And it was the ſabbath day when Jeſus had made [the clay,] and opened his eyes.

14. that mixture of earth and ſpittle,

15. Then again the Phariſees alſo asked him how he had received his ſight: He ſaid unto them, He put clay upon mine eyes, and I waſhed, and doe ſee.

16. Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath day: Others ſaid, [How can a man that is a ſinner doe ſuch miracles?] and there was a diviſion among them.

16. Certainly ſuch miracles cannot be wrought but by the finger of God, and ſo cannot be the work of an impoſtor, a man of ſinne, a great ſinner.

17. They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes?] He ſaid, He is a prophet.

17. What opinion of him hath this work of power and mercy to thee wrought in thee?

18. But the Jewes did not believe concerning him, that he had been blind, and received his ſight, untill they called the parents of him that had received his ſight.

18. The conſequent of this diſpute was, that the Jewes at length would not believe the plain matter of fact, that the man that now ſaw had ever been blind, till the teſtimony of the parents made that clear.

19. And they asked them, ſaying, Is this your ſon, who ye ſay was born blind? how then doth he now ſee?

19. And asked them theſe three queſtions, 1. whether this were their ſon? 2. whether they will affirm upon their knowledge that he was born blind? 3. whether they know how this cure was wrought, or by whom?

20. His parents anſwered and ſaid, [We know that this is our ſon, and that he was born blind:]

20. For two of the queſtions we anſwer diſtinctly, We know, &c.

† will tell you concerning himſelf, λαλήσει περὶ

21. But by what means he now ſeeth we know not, or who hath opened his eyes we know not; He is of age, aske him, he † ſhall ſpeak for himſelf.]

21. He is of age and underſtanding to anſwer that third queſtion, and certainly is the fitteſt to give you an account for that matter which himſelf is ſo neerly concerned in.

22. Theſe words ſpake his parents becauſe they feared the Jewes: for the Jewes had agreed already, that if any man did confeſſe that he was Chriſt [he ſhould be b put out of the ſynagogue.]

22. he ſhould be ignominiouſly uſed, and put out of the court. b

23. Therefore ſaid his parents, He is of age, aske him.]

23. To avoid which danger it was that his parents waved the anſwering of this queſtion, and put it off to their ſon, For this was a thing of ſuch a nature, that the affirming Jeſus to have done it, was in effect the affirming him to be the Meſſias.

* had been blind, ἦν τυφλὸς

24. Then again called they the man that * was blind, and ſaid unto him, Give God the praiſe, we know that this man is a ſinner.]

24. Then a ſecond time they ſent for, and examined the man that had this miraculous cure wrought on him, attempting to draw him from that opinion of Chriſt which he ſeemed to have, by bidding him aſcribe the praiſe of his cure wholly to God, and not to look on Chriſt with any veneration, telling him that if he did it on the day, and in the manner foremention'd, it was thereby evident, that he was one that broke the ſabbath, and ſo not from God, but an impoſtor, (ſee v. 16. and 2 Theſſ. 2. 3.) who conſequently had no ſuch virtue, or piety, as could contribute anything to this matter.

25. He anſwered and ſaid, Whether he be [a ſinner] *or no*, I know not: one thing I know, that whereas I was blind, now I ſee.

25. an impoſtor.

26. Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27. He anſwered them, [I have told you already, and ye * did not heare:] wherefore would you heare *it* again? will ye alſo be his diſciples?

* ſome copies omit *it* not, ſaith *Rob. Stephanus*,

27. I have told you, and you did not heed it; or elſe, I have told you plainly and diſtinctly enough already,

28. Then reviled they him, ſaying, Thou art his diſciple, but we are Moſes diſciples.

29. We know that God ſpake unto Moſes: as for this fellow, we know not [from whence he is.]

29. of any commiſſion from God which he hath, nor can give any account of him.

30. The man anſwered and ſaid unto them, [Why herein is a marveilous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.]

30. Tis ſtrange that one ſhould doe ſuch miracles as theſe, and you learned men not know whether he be ſent from God or no.

31. Now we know that God heareth not ſinners, but if any man be a worſhipper of God, and doeth his will, him he heareth.]

31. It being reſolved on among all men, that an impoſtor or falſe teacher is not enabled by God to work ſuch miracles as theſe (or if he were, God muſt be thought to aſſiſt him in his impoſtures) but only pious and faithfull ſervants of God, that came to doe his will, not their own.

32. Since the world began was it not heard that any man opened] the eyes of one that was born blind.

32. Tis above all humane power to open

33. If

33. If he were not ſent and impowered by God, he could never doe ſuch things as theſe.

34. Thy being born blind is a mark & character of ſome extraordinary ill in thee, which makes thee very unfit to teach Doctors and Rabbi's, in matters of this moment. And they caſt him out of the court (ſee note b.) with diſgrace.

33. If this man were not of God, he could doe nothing.]

34. They anſwered and ſaid unto him, [Thou waſt altogether born in ſinnes, and doſt thou teach us? And they caſt him out.]

35. Jeſus heard that they had caſt him out, and when he had found him, he ſaid unto him, Doſt thou believe on the ſon of God?

36. He anſwered and ſaid, Who is he, Lord, that I might believe on him?

37. And Jeſus ſaid unto him, Thou haſt ſeen him, and it is he that talketh with thee.

38. bowed down, and made a moſt lowly obeyſance to him as to the Meſſias.

38. And he ſaid, Lord, I believe. And he [worſhipped him.]

39. This will be the effect of my coming into the world, not only that thoſe that are blind ſhall receive ſight, but alſo that the moſt ſeeing learned men, Phariſees, &c. will not ſee the things before their eyes.

39. And Jeſus ſaid, [For judgment I am come into this world; that they which ſee not, might ſee; and that they which ſee, might be made blind.]

40. Are we the men that he means by the latter part of his ſpeech? Are we then become blind in his opinion?

40. And *ſome* of the Phariſees which were with him heard theſe words, and ſaid unto him, [Are we blind alſo?]

41. Jeſus ſaid unto them, It were well for you, if it could be truly pronounced of you, that you are blind, If your ſinne were of impotence or unability to ſee, it would be more pardonable, but now by your acknowledging your ſelves not to be blind, and ſo that all that you doe you doe knowingly and deliberately, your ſinnes receive a very great aggravation.

41. Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſinne; but now ye ſay, We ſee; therefore your ſinne remaineth.]

Annotations on Chap. IX.

a. Σαδδουκαῖοι γοῦν.

V. 2. *This man or his parents*] The Jew that asked this queſtion, ſeems to have been of the *Pythagoreans* opinion (or, as they call it, *de Sapientibus Mechar*) who believed the tranſmigration of ſouls from body to body, called μεταγγισμὸς, *the removall from veſſel to veſſel*, and ſo ſuppoſes by his queſtion that the ſoule of this man, having formerly offended, is now thus puniſhed by being put into a blind body. That this was the conceit of thoſe ancient Philoſophers, that according to the degrees of proficiency either in virtue or ſinne, ſouls were put into more honourable or leſſe honourable bodies; upon demerit removed from the body of a male to a female, then from a perfect to an imperfect man, and after upon demerit again into a beaſt, may be ſeen in *Alcinous*, δόγμ. Πλατων. and the reſt of the *Pythagorean* writers, which with other the like opinions certainly enough were infuſed before this time into ſome of the Jewes, and ſo theſe diſciples here might have imbibed this, and not ſo early or ſpeedily have laid it aſide, but might think it poſſible, and ſo ask a queſtion about it. The other part of the queſtion concerning the parents ſin, ſeems to referre to ſome particular ſinne in the act of generation, which might have ſome influence on the child begotten, and make it imperfect in this or ſome other kind. This is by learned Jewes affirmed of that conjugall ſinne, which is forbidden by the Law, *Lev.* 20. 18. and *Ezech.* 18. 6. which, they ſay, may reaſonably hinder, on the womans part, a juſt or complete conception. Of *Chriſts* anſwer to this queſtion, which followeth, ſee *Maſius* on *Joſ.* 1. 6. p. 115.

b. Ἀποσυναγωγία

V. 22. *Put out of the ſynagogue*] That Συναγωγαὶ *the Synagogues* of the Jewes ſignifie all manner of aſſemblies hath been ſaid, *Mat.* 6. d. Agreeably the ἀποσυναγωγία *removing* or *turning out of the Synagogues*, is the ſeparating any offender from ſuch aſſemblies, ſetting a mark of reproach upon him, that he might not be familiarly convers'd with by any, which is ἀφορίζειν *Lu.* 6. 22. the *Nidui* ſo known among the Jewes. This was alwaies done with circumſtances of contumely, and ſo hath ὀνειδίζειν added to it, *contumelious uſage*, *Lu.* 6. 22. And ſo v. 35. of this chapter their caſting the man *out of the ſynagogue*, ſignifies that ceremony of reproach, the officers of the court taking him that was condemned and thruſting him out of the aſſembly. What thus belonged to excluding him out of the aſſembly, though it belonged to civil commerce, yet certainly excluded him out of the ſacred aſſembly alſo, For the loweſt degree of Excommunication among the Jewes, being to the ſeparating for the ſpace of foure paces, this muſt needs belong to all kind of aſſemblies ſacred as well as civil. And therefore S. *Chryſoſtome* here affirmes ἐξέβαλον ἀυτὸν ἐκ τῦ ἱερῦ, *they caſt him out of the Temple*, *Hom.* 59. and *Nonnus*,

Κερίζειν

Ονειδίζειν

——ἀπήλασε δ' ἔκλοσε ναῦ,

and of the diſciples in *Chriſts* name,

Ὑμέας ἐξελάσσει θεοκλήϊτοιο μελάθρυ,

they ſhall drive you out of Gods houſe. Where only it muſt be obſerved, that this ſeparation being only for foure paces, that is, from familiar commerce, or *cum diſcrimine*, to ſet a mark upon them, the Excommunication did not alwaies reach to totall excluſion out of the Temple, but confined them to a particular part and entrance into the Temple, called *the gate of mourners*, and excommunicate perſons, as others were admitted to that of *bridegrooms*, as 'twas called. This word is, beſide this place, uſed twice more in this *Goſpel*: c. 16. 2. it clearly ſignifies what here it doth, excluding them from familiar converſation of men, and thoſe liberties which all others enjoyed. But in the third place, c. 12. 42. it doth by accident come to ſignifie ſomewhat more, looſing the dignity of being one of the *Sanhedrim*; for being there ſpoken of the rulers or members of the *Sanhedrim*, the interdicting them the aſſemblies, caſting them out, muſt by conſequence deprive them of that dignity or office, as in the Chriſtian Church the excommunicating of a Prieſt muſt neceſſarily be the degrading or ſuſpending him from his prieſthood. This puniſhment among the Jewes (referred to *Revel.* 22. 15.) being the making of any man infamous (ſhaming, in order to reforming him) is by *Chriſt* accommodated to Chriſtian, Eccleſiaſticall uſes, by removing men from the Sacrament and prayers of the Church, to work the like reformation on them, when admonitions will not work upon them.

CHAP.

CHAP. X.

Paraphraſe:

1. VErily, verily, I ſay unto you, [He that entreth not by the dore into the ſheepfold, but climbeth up ſome other way, the ſame is a thief, and a robber.]

1. He that comes and pretends to be the Meſſias and comes not as he ought to doe, with miracles and doctrine, ſuch as may teſtifie him to be ſent by God, he is to be lookt on as an impoſtor, that means to ſeduce and ruine thoſe that follow him.

2. But he that entreth in by the dore, is the ſhepheard of the ſheep.]

2. But he that thus approves himſelf to be imploy'd and ſent by the owner, or Maſter of the ſheep, he comes on purpoſe to feed and preſerve his ſheep, and is to have power over them.

3. To him the Porter openeth, and the ſheep heare his voyce, and he calleth his own ſheep by name, and leadeth them out.]

3. To him all they who are to guard the dore, and keep out theeves, are by the Maſter of the ſheep commanded to give admiſſion, and to that purpoſe have a token to diſcern him by, The Meſſias is ſo deſcribed in the prophets, and the doctrine truly divine ſo far revealed there, that by accordance with that all the true watchmen of the Church acknowledge him, and all truly pious men obey and follow him, and he on the other ſide looks on theſe as the peculiar flock that he is to take charge of, and hath a particular care of every ſuch pious man, and as the ſhepheard careth for his ſheep, makes all neceſſary proviſion for them.

*brings out

4. And when he * putteth forth his own ſheep, he goeth before them, and the ſheep follow him, for they know his voyce.]

4. And when he thus brings forth his ſheep (ſee note on Mat. 9. i.) to the water or paſture, it is not his manner to drive, but only goe before: and call or lead them, tell them what they are to doe, and ſhew them the way by his example, and all truly pious men qualified to be diſciples of his (ſee note on ch. 6. d.) they will certainly follow him, diſtinguiſhing his voyce, his doctrine from all others, from all impoſtors.

5. And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers.]

5. An impoſtor or falſe Chriſt that teacheth doctrines contrary to piety, they will not follow, but flie from him as from a wolf, having ſuch certain tokens, by which to know the true doctrine of God, the true ſhepheards voice, that they can tell how to avoid all others that come to ſeduce them, by this very mark, becauſe 'tis a ſtrange voice, quite contrary to that piety and probity which they have been taught by God.

6. This parable ſpake Jeſus unto them, but they underſtood not what things they were, which he ſpake unto them.

7. Then ſaid Jeſus unto them again, Verily, verily, I ſay unto you, I am the dore of the ſheep.]

6, 7. Thus much Chriſt ſpake thus parabolically and obſcurely to them, And becauſe they underſtood not his meaning in it, he added farther, As the Fathers miſſion and commiſſion v. 1. is the dore by which the ſhepheard himſelf is to enter, (and whoſoever doth not ſo, being not ſent by God, betraies himſelf to be an impoſtor) and as his making known the will of God, not preaching any doctrine contrary to piety, but all to the advancing of it, is a certain evidence of his being ſent by God, ſo in another reſpect, I am the dore, that is, the only way for the ſheep, the true ſervants of God, to enter by, into that fold, the Church, where all are to live regularly, and not to goe out, or depart from him.

*All as many as have come, for many copies leave out πρὸ ἐμοῦ, before me.

8. * All that ever came before me are theeves and robbers: but the ſheep did not heare them.]

8. All others that have come of late pretending to be vindicators of the Jews from the Roman yoke, (ſuch as Theudas, Judas Gaulonites &c.) have been impoſtors, which no pious perſon would heed, as neither coming with commiſſion from God, nor bringing Divine doctrine with them, but doctrines of rebellion and bloodineſſe, and the like.

†made ſafe σωθήσεται

9. I am the dore: by me if any man enter in, he ſhall be † ſaved, and ſhall goe in and out and find paſture.]

9. I am the dore, that all pious men muſt paſſe thorow, and whoſoever doth ſo, he ſhall be (as in a fenced incloſure) in a ſafe, a rich, a plentifull condition, and whereſoever he turns, ſhall find paſture.

*and have abundance, καὶ περισσὸν ἔχωσι.

10. The theif cometh not, but for to ſteale, and to kill, and to deſtroy, I am come that they might have life, * and that they might have it more abundantly.]

10. Thus contrary am I to thoſe that come without commiſſion, ver. 1. All thoſe impoſtors come to get advantage to themſelves, to deceive and ruine you. But my only end of coming is to help my ſheep to life inſtead of butchering them, to help them to plenty, to provide abundantly for them, not to gain any thing to my ſelf.

†laies down his own life, τὴν ψυχὴν αὐτοῦ τιθησι,

11. I am the good ſhepheard: the good ſhepheard † giveth his life for the ſheep.]

11. Nay ſo far am I from the thief that comes to kill the flock, that like the good ſhepheard (which keeps his own ſheep, is not hired to keep anothers, ſee note a.) who ventures when there is occaſion (pawns, engages) his life for his ſheep, rather then they ſhall come to hurt, grapples with wild beaſts that come to deſtroy his flock, ſo doe I.

12. But he that is an hireling, and not the ſhepheard, whoſe owne the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep and flyeth: and the wolf catcheth them, and ſcattereth the ſheep.

13. The hireling flyeth, becauſe he is an hireling, and careth not for the ſheep.]

12, 13. This is farre from the manner of impoſtors, nay it is peculiar to the good ſhepheard, whoſe flock is (not entruſted by another to his keeping, and he paid for that ſervice, but) his own goods, and himſelf makes it his calling to looke to them. He that keeps another mans ſheep and is paid for his labour, will never venture his life to preſerve them, preferres his life before the advantage of his ſervice, and thereupon when ever a wolfe comes, that will endanger his life if he defends his ſheep, he runs away, and to ſave his life deſtitutes them, and this upon this very ſcore, becauſe he is not the owner, but only a ſervant hired to keep the fold. Whereas he whoſe own they are, will hazard his life, rather then leave his flock (his whole eſtate, as 'twas oft among the Jewes) to be torn, and worried by the devourer.

*I know mine own, and γινώσκω τὰ ἐμὰ, καὶ and I know the father, καθὼς γινώσκω

14. I am the good ſhepheard, and * know my *ſheep*, and am known of mine.

15. As the Father knoweth me, † even ſo know I the Father: and I lay down my life for the ſheep.]

14, 15. Juſt ſuch a ſhepheard am I, who, as I reſemble the ſhepheard in other things, knowing my ſheep particularly, and being known by them (ſee v. 3.) (in the ſame manner, as my Father knoweth me, and I him, my Father owning, and giving me perfect knowledge of his will, and I obeying and following my Father in all things,) So alſo I venture my life for my ſheep, and will moſt willingly ſuffer death, in regard to the benefits that will come to my ſheep, my diſciples (all that receive and obey my voyce) by that means.

*lead ἀγαγεῖν

16. And other ſheep I have, which are not of this fold, them alſo I muſt *bring, and they ſhall heare my voice, and there ſhall be one fold, *and* one ſhepheard.]

16. But for you Jewes, let me tell you, my flock is not all within this pale of Judea, I have others that will believe and obey me, receive the faith, beſide and beyond the Jewiſh nation, and the care and rule of thoſe I muſt undertake, and they will follow my call more obediently then the Jews, own and obey me, and all believers both of Jews and Gentiles ſhall unite very ſociably together, and become one fold, under me the one ſhepheard of them all, who lay down my life for them alſo, as well as for the Jews.

17. Therefore

17. This carefull diſcharge of the office entruſted and committed to me by my Father, is that to which it is but proportionable, that my Father ſhould love and value, and reward me, And therefore it is that as I venture my life for my flock, ſo when I ſhall have loſt my life, by the care and power of my Father, I ſhall be able to riſe again, and the lower I ſuffer here, the higher ſhall I be exalted, Phil. 2. 9.

17. Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.]

18. 'Tis not in the power of man to take my life away from me, if I did not thus voluntarily of my own accord lay it down; I can give my ſelf up to be crucified, and then can riſe to life again. And thus to doe my Father hath appointed me, This is a prime part of my commiſſion.

18. No man taketh it away from me, but I lay it down of my ſelf; I have power to lay it down, and I have power to take it again, This commandement have I received of my Father.]

19. There was a diviſion therefore again among the Jewes, becauſe of theſe ſayings.

20. He is mad (ſee note on ch. 7. b.) why doe you give any heed to what he ſaith?

20. And many of them ſaid, [He hath a devil and is mad, why hear ye him?]

21. Theſe are neither the words nor actions of a mad man. Can the devil himſelf, or conſequently his being mad, or poſſeſs'd with the devil, help him to doe the things that he doth? to cure one that was born blind?

21. Others ſaid, [Theſe are not the words of him that hath a devil. Can a devil open the eyes of the blind?]

22. And it was the time of the feaſt of Dedication, a feaſt ordained by the Jewes 1 Mac. 4. 59. & 2 Mac. 10. 8. in commemoration of the new conſecrating of the Altar, after it was profaned by Antiochus, which upon that inſtitution was obſerved by them at this time, on November 14. and approved here by the preſence of Chriſt, though it were not preſcribed by God in the Law.

22. And it was at Jeruſalem the feaſt of Dedication, and it was winter.]

23. And according to the cuſtome of that ſeaſon he walked now in Solomons porch under covert, as in the ſummer they uſed to walk in the open ayre in the courts without any roof over them.

23. And Jeſus walked in the Temple in Solomons porch.]

24. By this means the people being all in a narrower compaſſe or leſſer room, they came about him cloſe, and ſaid unto him, How long doſt thou by obſcure expreſſions continue our doubts whether thou art the Meſſias or no? If thou art, tell us perſpicuouſly; ſee note on ch. 7. a.

24. Then came the Jewes round about him, and ſaid unto him, How long doſt thou * make us to doubt? If thou be the Chriſt, tell us plainly.]

* hold our ſoule in ſuſpence? τὴν ψυχὴν ἡμῶν αἴρεις;

25. Jeſus ſaid, I have told you in words ſignificant enough, if ye would believe, and the miracles that I have done (in my Fathers name, whom I affirm to have ſent me) through his power, and by authority from him, have born teſtimony that I am ſent by him, and therefore that whatever I affirm of my ſelf, is true.

25. Jeſus anſwered and ſaid, I told you, and ye believed not: The works that I doe in my Fathers name, they bear witneſſe of me.]

26, 27. But all this works no belief in you, which is an evidence, and demonſtration from the effect, that you are not thoſe ſheep that hear the good ſhepheards voice. v. 3, 4. (ſee note on ch. 6. d.) and are known by him, v. 14. (ſee note a.)

26. But ye believe not, † becauſe ye are not of my ſheep, as I ſaid unto you.

† for ye

27. My ſheep hear my voice, and I know them, and they follow me.]

28. And I make that proviſion for them intimated v. 10. and my care over them ſhall be ſuch, that while they keep cloſe to me, no devourer ſhall ever be able to annoy them, or pluck them from me.

28. And I give unto them eternall life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand.]

29. Certainly my Father is ſtronger then any that can oppoſe himſelf againſt them, and his ſpeciall work it is, that all the true ſheep of his fold, all truly pious perſons, ſhould come to me, and that infinite power of his is engaged for it, that none ſuch ſhall by any violence be taken from him, deprived of that life, which here I promiſe to give them.

29. My Father who gave *them* me, is greater then all: and no man is able to pluck *them* out of my Fathers hand:]

30. And ſeeing my Father and I are one, it follows that I ſhall defend them alſo, and that none ſhall be able to pluck them out of my hand, ver. 28.

30. I and *my* Father are one.]

31. Upon this again the Jewes attempted to ſtone him.

31. Then the Jewes tooke up ſtones again to ſtone him.]

32. And Jeſus ſaid, Many miracles of mercy to you, miraculous cures &c. have I wrought, as teſtimonies of my miſſion from my Father, and never a deſtructive one, none that you have been the worſe for, For which of theſe my ſaving miracles doe you deſtroy me?

32. Jeſus anſwered them, Many good works have I ſhewed you from my Father, for which of thoſe works doe you ſtone me?]

33. The Jewes ſaid, 'Tis not for any of thy miracles, (which are not denied to be all ſuch, and acts of mercy in thee) for which we think thee worthy of death, but becauſe thou haſt ſpoken blaſphemy, that is, becauſe thou, who art but a man, makeſt thy ſelf God by that ſpeech of thine, ver. 30. (ſee Rom. 16. 25.) where though thou calledſt God thy Father, yet thou affirmedſt that he and thou were one.

33. The Jewes anſwered him, ſaying, For a good work we ſtone thee not, but for blaſphemy, and becauſe that thou being a man, makeſt thy ſelf God.]

34. Jeſus anſwer'd, Theſe words in the Pſalmiſt you cannot but remember, Pſal. 82. 6. I have ſaid, ye are Gods, and that book is canonicall ſcripture with you,

34. Jeſus anſwered them, Is it not written in your law, I ſaid, ye are Gods?]

b. 35. If therefore they who are there ſpoken of by God, that is, rulers or judges ordinarily ſo called, who received their Commiſſion from men, not from God immediately, (only perſons to whom the execution of Gods law was entruſted among men) be by God himſelf called Gods, and whatſoever is ſaid in the books of Scripture is true,

35. If he called them Gods, unto [b] whom the word of God * came, and the ſcripture cannot be broken,]

* was, or was ſpoken.

36. Is it reaſonable for you to affirm of him, whom God immediately, and in an extraordinary manner hath firſt conſecrated, then ſent into the world, then by the deſcent of the Spirit and voice from heaven teſtified his miſſion to ſo eminent (and with ſo peculiar) an office, that of the Meſſiah of the world, that he is guilty of blaſphemy, for affirming himſelf to be the ſon of God?

36. Say ye of him whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the ſon of God?]

37. If I performed not thoſe works among you, which might teſtifie me to come from God, you might with ſome reaſon doubt of me.

37. If I doe not the works of my Father believe me not.]

38. But if I doe, then, though you believe nothing that I ſay, yet your faith is due to thoſe works of God my Father, wrought by me, by which 'tis evident that the Father acts in

38. But if I doe, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.]

in me, and I in him, wholly by his power, and ſo that he and I are one, which was the ſpeech you charged as blaſphemous in me.

39. Therefore they ſought again to take him, but he eſcaped out of their hands.] 39. On this ſpeech again they attempt to lay hands on him, not now to ſtone him preſently, by the law of Zelots, as a blaſphemer, as v.31. but to bring him before the Sanhedrim; and charge ſome other crime againſt him. But he went out, and eſcaped their violence at that time alſo;

† was, when he firſt baptized, ἐν τῷ πρώτῳ βαπτίζειν.

40. And went away again beyond Jordan, into the place where John † at firſt baptized, and there he abode.

41. And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man were true.

42. And many believed on him there.] 42. And in that place, being the place where John had baptized and teſtified of Chriſt, they that had heard John, comparing what they remembred from him, with what they had by experience ſeen in Chriſt, by this means were inclined, many of them, to believe in him.

Annotations on Chap. X.

a. Πρόβατα

V.3. *His own ſheep*] What the προβατα *ſheep* here ſignifie in this Parable, hath been largely ſet down, (Note on c.6.d.) viz. the obedient ſervants of God conſidered before and without the revelation of *Chriſt* unto them, who being ſo qualified are moſt ready to embrace the precepts of the Chriſtian perfection, when they are offer'd to them; Theſe alſo is *Chriſt* ready to receive, or any that having been engaged in ſin come with penitence, and reſolution of minde to be ſuch; And conſequently, when theſe come to *Chriſt*, they are ſtyled here, and looked on by him, as ἴδια προβατα, that is, either *peculiar ſheep*, thoſe that by Gods prævenient graces are thus fitted, beyond all others, to come to *Chriſt*, or elſe, as the 12th verſe imports, (where the *ſhepherd* is ſet oppoſite to the *hireling*, *whoſe own the ſheep are not*) his *own ſheep*, thoſe to whom *Chriſt* hath a peculiar title beyond all others, who are therefore ſaid to be *given by God to Chriſt as his poſſeſſion*; ſee Note on ch.6.d. Now of theſe thus own'd, or acknowledg'd by *Chriſt*, it is here ſaid, that he doth καλεῖν κατ' ὄνομα, *call them by name*. That refers to the cuſtom of *ſhepherds*, that are ſo converſant among their *ſheep*, that they know them ſeverally, (ſee v.14. and 27. *I know them*) and have a ſeveral name for every of them, by which they diſtinguiſh and call them, and each of them knows, and anſwers by obediential coming, or following, to that call. So v.3. *they hear his voice and know it*, v.4. and *he is known of them*, v.14. Thus among us, huntſmen do with their hounds, and plow-men with their cattle; And it ſeems in *Jewry*, where the feeding of cattle was the great trade, and where other cuſtoms obtained, then thoſe that are among us, the Shepherd did thus with his ſheep. For want of their art, and uſage of *going before*, and *leading*, and *calling* their ſheep after them, which is known in the Scripture to have been among them, *Pſal.*23.2,3. and *Pſ.*80.1. and *Pſ.*77.20. our ſhepherds now go after, and drive the ſheep. But the change and diverſity of cuſtoms in divers countries is very ordinary. And here it is evident that this cuſtom of the Jews is referr'd to, by v.4. where anſwerable to the *ſhepherds calling*, and *leading*, and *going before*, is the *ſheeps following*, and *knowing his voice*, whereas v.5. *A ſtranger they will not follow; for they know not the voice of ſtrangers*. By which it is clear, that his *calling his own ſheep by name*, and *leading them*, is the ſhepherds particular care, and providence for his ſheep, and, in the moral, denotes *Chriſts* peculiar owning theſe honeſt, obedient, humble creatures, that come to him not in the clothing, but real qualities of the ſheep, and making proviſion for them.

b. ὁ λόγος τοῦ Θεοῦ ἐγένετο.

V. 35. *Unto whom the word of God came*] The *coming of the word of the Lord* to any man ſignifies among the Hebrews frequently in the Old Teſtament, Gods ſending a man, deſigning him, appointing him to any office, and ſo 'tis conſtantly uſed in the writings of the Prophets, who begin their prophecies ſolemnly in this form; *The word of the Lord came unto me, ſaying*, which is but their ſhewing or vouching their Commiſſion, and ſo when *Rom.*10.17. it is ſaid ἀκοὴ, that is, preaching of the word, (not their *hearing*, but their *being heard*, as in *Plato* in *Phædro*, Ἐπιθυμῶ πολίμῳ λόγῳ ἀλμυρὰν ἀκοὴν ἀποκλύσασθαι, *I deſire to temper the brackiſh hearing with ſweet*, or *potable ſpeech*, where ἀκοὴ *hearing* is uſed for *the word*, or *ſpeech, which is heard*,) is διὰ ῥήματος Θεοῦ, *by the word of God*, the meaning of it is, that no man muſt *preach*, except he be *ſent*, v.15. where *the word of God* ſignifies not the word which they preach, but the Commiſſion from which they are authorized to preach to others. And ſo for the office of Judge, &c. it is as proper, *the word of the Lord* ſignifying a Commiſſion from God mediately, or immediately for any ſuch; which when it comes to any man for the execution of power over others, it is the enſtating of him in that office of power, and the ſame will be ſaid of the Sacerdotal alſo. But the truth is, the phraſe here is not, *Thoſe to whom the word of the Lord came*, upon which ſuppoſition this interpretation is built, but πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, *to whom the word of God was*, or *was ſpoken*, and that may thus be interpreted, *David*, *Pſal.*82.1. hath theſe words, *God ſtandeth in the congregation of the mighty, he judgeth among the Gods, How long will ye judge unjuſtly?* &c. In that place the Judges or Rulers of the *Sanhedrim* are called *Gods* by the *Pſalmiſt*, in the perſon of God, and again v.6. *I have ſaid, ye are Gods, and ye are all children of the moſt high*; *Chriſt* referring here to this, ſaith, *Is it not written in your law, I have ſaid, ye are Gods?* from whence he concludeth, εἰ ἐκείνους εἶπε θεοὺς, *If he call'd them Gods, to whom the word of God was*, that is, *to whom*, or *of*, or *concerning whom God ſpake* in that place of the Law, that is, in the book of *Pſalms*, (comprehended ſometimes under the word *Law* (ſee ch. 12.34.) as the whole Old Teſtament is called the *Law and the Prophets*, though elſwhere there is a third mention of the diviſion of thoſe books, the ἀγιόγραφα, the book of *Pſalms* contained under that branch) *if he called thoſe Gods*, and *ſons of God*, who were but ordinary Judges of thoſe times, choſen by men, and by impoſition of hands of the *Sanhedrim* advanced to that office, after the common manner of all (nothing peculiar, or extraordinary, or of immediate miſſion from heaven in all this) then how much more may he, whom God the Father hath ſent, with his immediate commiſſion into the world (the *Spirit* deſcending on him, which is called the *ſanctifying* of him, and the *voice from heaven, This is my beloved ſon*, &c. being the very words of his commiſſion) ſay without blaſphemy, that he is the *ſon of God?* v.36. And this ſeems the moſt obvious clear meaning of the places

Νόμος

Ἁγιάζειν

Ἀποστολή

Paraphraſe.

CHAP. XI.

1. NOw a certain man was ſick, *named* Lazarus of Bethany, the town of Mary and her ſiſter Martha.

2. which (as is chap. 12. 3. ſet down) anointed Chriſt &c. (ſee Note on Luke 7.b.

2. (It was *that* Mary [which anointed the Lord with ointment,] and wiped his feet with her hair, whoſe brother Lazarus was ſick,

3. Theſe two women being diſciples of Chriſt, known to him, and knowing his kindeneſs to Lazarus.

3. Therefore his ſiſters] ſent unto him, ſaying, Lord, behold he whom thou loveſt is ſick.

4. of his is deſigned as a means to glorifie God, and for an opportunity for me to ſhew my power of doing miracles in reſtoring him to life. See ch. 9. 3.

4. When Jeſus heard *that*, he ſaid, This ſickneſs [is not unto death, but for the glory of God, that the ſon of God might be glorified thereby.]

5. Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6. When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was.

7. * Then after that ſaith he to *his* diſciples, Let us go into Judea again.

8. *His* diſciples ſay unto him, Maſter, the Jews † of late ſought to ſtone thee, and goeſt thou thither again?

* At length after this, ἔπειτα.

† but now, νῦν

9, 10. As he that goes in the day, having the light of the ſun to ſhine to him, is in no danger of ſtumbling, but only in the night, when that light is gone: So as long as my time of exerciſing my function here laſteth, there is that providence about me, which will ſecure me from all danger, and till that time be paſt, and ſo that providence withdrawn, I ſhall be ſafe, As long as I am about my buſineſs, on which I was ſent, I ſhall fear nothing, no not though I go to Judea, where I have by frequent experience found that they ſeek to kill me.

9. Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10. But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.]

11. I will go

11. Theſe things ſaid he; and after that he ſaith unto them, Our friend Lazarus ſleepeth, but [I go] that I may awake him out of ſleep.

12. his ſleeping is a very good, and known ſigne that he will recover.

12. Then ſaid his diſciples, Lord, [if he ſleep * he ſhall do well.]

* he will eſcape, σωθήσεται

13. ſleeping in the ordinary acception of the word.

13. Howbeit Jeſus ſpake of his death, but they thought that he had ſpoken of [taking reſt in ſleep.]

14. in words without all obſcurity. Note on chap. 7. a.

14. Then ſaid Jeſus unto them [plainly,] Lazarus is dead.

15. that you may have the benefit of the miracle to confirm your faith.

15. And I am † glad for your ſakes that I was not there [to the intent ye may believe,] nevertheleſs let us go to him.

† glad for you, (that you may believe) that I was not there, but χαίρω δι' ὑμᾶς (ἵνα πιστεύσητε) ὅτι οὐκ ἤμην ἐκεῖ ἀλλ'

16. Either, Let us go along with our Maſter and run any hazard that he runneth, Or, if we go, we may very probably be ſtoned, and die as well as Lazarus, referring to the danger mentioned by them, v. 8. (the latter is the more probable interpretation.)

16. Then ſaid Thomas, which is called Didymus, unto his fellow diſciples, [Let us alſo go, that we may die with him.]

17. Then when Jeſus came, he found that he had lien in the grave four days already.

18. (Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off.)

19. And Martha and Mary being in great ſadneſs, and ſo keeping themſelves up in a cloſe retirement, many of the Jews came to the houſe to thoſe that were neer them, to get acceſs, to bewail the loſs, and to reſcue them from this great ſadneſs.

19. And many of the Jews came * to Martha and Mary, to comfort them concerning their brother.]

* to thoſe that were about Martha and Mary, πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν.

20. Then Martha aſſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat *ſtill* in the houſe.

21. Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here my brother had not died.

22. enable thee to do it.

22. But I know that even now whatſoever thou wilt ask of God, God will [give *it* thee.]

23. I will raiſe thy brother again to life, ſee ver. 40.

23. Jeſus ſaith unto her, [Thy brother ſhall riſe again.]

24. Martha ſaid unto him, I know that he ſhall riſe again in the reſurrection of the laſt day.

25. I am able to raiſe the dead to life again, whenſoever I pleaſe, whether now, or hereafter, One that is a believer, and faithful diſciple of mine, ſuch as thy brother Lazarus was, I can, though he be dead and buried, raiſe him preſently to life again.

25. Jeſus ſaid unto her, [I am the reſurrection and the life: he that believeth in me, though † he were dead, yet ſhall he live.]

† he have died, or, be dead, κἂν ἀποθάνῃ

26. And he that is now alive, and ſo not capable of ſuch a preſent miracle, ſhall, if he receiveth and obeyeth my doctrine, though he dies after the manner of other men, riſe again unto life immortal, The latter of theſe thou ſayeſt thou believeſt, v. 24. But doſt thou believe the former alſo?

26. And whoſoever liveth and believeth in me, * ſhall never die: Believeſt thou this?]

* ſhall not die for ever, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

27. Meſſias known by the title of [He that cometh] (ſee Matt. 11. a.) the ſon of God, who conſequently haſt power of life and death, and ſo canſt raiſe him how and when thou pleaſeſt.

27. She ſaith unto him, Yea, Lord: I believe that thou art the [Chriſt, the ſon of God which † ſhould come into the world.]

† cometh ὁ ἐρχόμενος

28. And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29. Aſſoon as ſhe heard *that*, ſhe aroſe quickly, and came unto him.

30. continued

30. Now Jeſus was not yet come into the town, but [was] in that place where Martha met him.

31. The

31. The Jews then which were with her in the houſe and comforted her, when they ſaw Mary, that ſhe roſe up haſtily, and went out, followed her, * ſaying, ſhe goeth unto the † grave to weep there.

*or, thinking, ſuppoſing, for the Syriack and ſome copies read δόξαντες.

† tomb, or, monument, μνημεῖον.

32. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

33. When Jeſus therefore ſaw her * weeping, and the Jews alſo which came with her, he [groaned in the ſpirit, and a was troubled.]

33. was very paſſionately affected with it, and appeared to be in a great perturbation of minde, which ſoon broke out into tears, ver. 35. a.

* wailing, and the Jews that were aſſembled to her, wailing, he groaned in ſpirit, and troubled himſelf, ἐνεβριμήσατο, καὶ ἐτάραξεν ἑαυτὸν ἐνεφύσησεν ἑαυτῷ ἐταράχθησε ἑαυτόν.

34. And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee.

35. Jeſus wept.

35. And although he had reſolved to raiſe him from the dead, v. 23. and though at other times when he meant to do ſo, he had ſuppreſſed the mourners tears, Luke 8. 52. and Luke 7. 13. yet now he indulgeth ſo much to the juſtice of their ſorrow, as himſelf to weep with them.

36. Then ſaid the Jews, Behold how he loved him.

37. And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died?

38. Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it.

† the already ſmells, ἤδη ὄζει.

39. Jeſus ſaid, Take away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, [† by this time he ſtinketh: for he hath been *dead* four days.]

39. this is the fourth day ſince his death, and ſo according to experience of dead bodies which after a revolution of the humors (which is completed in ſeventy two hours) tend naturally to putrefaction, he muſt needs be putrefied, and ſo ſtink before this time.

40. Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt believe, thou ſhouldſt ſee [the glory of God?]

40. a glorious miracle wrought on him, by raiſing him to life again, v. 23, and 25.

* in ſome copies, as alſo in the Syriack and old Latine, & Nonnus, theſe words, καὶ τὸ σουδάριον ἦν περιδεδεμένον, are left out.

41. Then they took away the ſtone *from the place* * where the dead was laid. And Jeſus [lift up *his* eyes] and ſaid, Father I thank thee that thou haſt heard me.

41. faſtned his eyes on heaven.

42. And I knew that thou heareſt me always: but becauſe of the people which ſtand by, I ſaid *it*, that [they may believe that thou haſt ſent me.]

42. they hearing me acknowledge it to be done by thy power, in anſwer to my prayers, may by that be convinced that I came by commiſſion from thee.

43. And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with [grave-clothes,] and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him go.

44. See Note on ch. 19. g.

45. Then many of the Jews, which came to Mary, and had ſeen the things which Jeſus did, believed on him.

46. But ſome of them went their ways to the Phariſees, and told them what things Jeſus had done.

47. Then gathered the chief prieſts and the Phariſees a councel, ſaying, [What do we?] for this man doth many miracles.

47. It is not a ſeaſon for us to ſit ſtill and do nothing, to permit this perſon to go on without interruption.

48. If we let him thus alone, all men will believe on him; and b the Romans ſhall come, and [take away both our place and nation.]

48. deſtroy both our Temple and Nation, our religion and government, and wholly enſlave us. b.

49. And one of them *named* Caiaphas, being the high prieſt that ſame year, ſaid unto them, Ye know nothing at all,

50. Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.]

49, 50. And Caiaphas put into the high prieſts office by the Procurator (ſee Luke 3. b.) made a ſpeech, of which this was the ſumme, This is no time of conſulting or conſidering at large what is juſt to do, in what way of juſtice to proceed with this man, We are to conſider what is our intereſt, and 'tis a Politick maxime that we may do any thing (be it otherwiſe never ſo unlawful) to keep the publick from deſtruction.

51. And this ſpake he not of himſelf, but being high prieſt that year, he propheſied that Jeſus ſhould die for that nation.]

51. This he ſpake in words that were a direct prophecie of what God had now deſigned ſhould come to paſs, not that he meant it in that ſenſe, or thought at all of propheſying, but being in place of authority among the Jews at that time, he was a fit perſon for God to make uſe of, as his miniſter, to foretell the purpoſe of God, that Chriſt ſhould die for the Jews.

52. And not for that nation only, but that alſo he ſhould gather together in one the children of God that were ſcattered abroad.]

52. And not for the Jews only, but that he might call all the Gentiles into the ſame fold, the ſame Church, all the ſervants of God, all that would receive the faith all the world over.

53. Then from that day forth they took counſel together for to put him to death.]

52. From that time they entred into a conſultation, which they gave not over, till they had contrived it to have him put to death.

54. Jeſus therefore walked no more openly among the Jews,] but went thence into a countrey neer to the wilderneſs, into a city called Ephraim, and there continued with his diſciples.

54. Hereupon Jeſus did not publickly (ſee Note on ch. 7. a.) do any thing among the people of Judea.

55. And the Jews Paſſeover was nigh at hand: and many went out of the countrey up to Jeruſalem before the Paſſeover [to purifie themſelves.]

55. That they might be cleanſed from legal impurity, from which till they were cleanſed, they could not celebrate the Paſſeover, and that all that were under any vow of Nazaritiſme might timely perform it, ſee Note on Act. 21. 23.

* he comes not, οὐ μὴ ἔλθῃ

56. Then ſought they for Jeſus, and ſpake among themſelves as they ſtood in the Temple, [What think ye, that * he will not come to the feaſt?]

56. This being that feaſt unto which every one was to come to Jeruſalem, and no excuſe being ſufficient for not coming, but that of invincible neceſſity, what can be conceived the reaſon why he cometh not up?

57. Now both the chief prieſts and the Phariſees had given a commandement, that if any man knew where he were, he ſhould ſhew *it*, that they might take him.

a. Ταραχθῆναι

V.33. *Was troubled*] Ταραχθῆναι is *to be troubled* with any paſſion, but in this *Goſpel* peculiarly with grief; So ch.12.27. *Now is my ſoul troubled*, πεταραγμαι) in reſpect of death approaching, ſo ch.13.21. *Jeſus having ſaid this* ἐταράχθη τῷ πνεύματι, *was troubled in ſpirit*, to think of his being delivered up by *Judas*. So in his exhortation to the diſciples, when he tels them of his death, ch.14.1. μὴ ταρασσέσθω, &c. *Let not your heart be troubled*, and ver.27. 'tis ſet diſtinct from fear the other paſſion, *Let not your heart be troubled nor cowardly*, ſo here 'tis joyned with *groaning in ſpirit* as expreſſions of *inward grief*, as the tears that follow v.35. are outward evidences of it. As for the form of ſpeech in the Greek ἐτάραξεν ἑαυτὸν *he troubled himſelf*, that is but an idiome of the Hebrews, who oft uſe the reciprocal voice *Hithpael* for a Paſſive.

Ἐτάραξεν ἑαυτὸν

b. Ῥωμαῖοι ἐλεύσονται

V.48. *The Romans ſhall come*] The Jews in Councel, ſeeing the miracles which *Jeſus* did, this eſpecially of raiſing *Lazarus*, did much fear that profeſſing himſelf to be the *Meſſias* he would ſoon attempt to make himſelf King, and by the admiration which he had gotten among the people, be quickly aſſiſted to it, if he were not timely hindred. If this were done, the conſequent ſeemed viſible to them, that the Romans, to whom they were ſubject, muſt look upon this as a Rebellion, and be by that temptation provoked to come with an army, and deſtroy them utterly. That this was their fear is evident by their many groundleſs objections made afterwards againſt him, that he *forbad to give tribute to Ceſar*, that he made himſelf a King, and ſo oppoſed himſelf againſt *Ceſar*; not that they deſired the continuance of *Ceſars* power over them, but that their fear of a yet farther conqueſt from the Romans made them unwilling to provoke them, And this the rather, becauſe of a tradition among them, that a little before the end of the world, there ſhould come one to deſtroy them, called ארמילום, (which is by an eaſie change, *Romulus.*) This ſeems to be but the depravation of ſome prophecie from God, which foretold the coming of the Romans in the laſt days, meaning the days of *Meſſias*, to deſtroy them, and demonſtrates their expecting and believing, that the Romans were the people from whence the change of their religion, and overtunning their nation ſhould come. And therefore when they ſee the doctrine of *Chriſt* thrive ſo well, gather ſo many Proſelytes, and that the miracles which he did were ſo great as might well ſet him up for a King, or *Meſſias* (which they through their unbelief would not acknowledge him to be truly) it follows that they preſently apprehend the Romans coming in (the ארמילום now mentioned) to deſtroy their religion, ſignified by the word *place*, and carry them out of their *countrey* (that is, deſtroy their nation) or elſe wholly to change their laws, rule them as conquer'd people. But in this, poor men, they were ſadly miſtaken, the prophecie of the Romans coming in to conquer them and deſtroy their Temple (which I ſuppoſe was ſcatter'd among them, and became the occaſion of their miſtake in expecting ארמילום to deſtroy them) being thus perfectly fulfilled on them, not by their letting *Chriſt* alone, or believing on him, but by the contrary, by this their reſiſting, and bandying againſt (and at laſt crucifying) him; (ſee Note on *Matt.* 24. m.)

Paraphraſe.

CHAP. XII.

1. THen Jeſus, ſix days before the Paſſeover, came to Bethany, where Lazarus was, which had been dead, whom he raiſed from the dead.

2. There they made him a ſupper, and Martha ſerved: but Lazarus was one of them that * ſate at the table with him.

* lay at meat, συνανακειμένων

3. Then Mary the ſiſter of Lazarus, not Mary Magdalen (ſee Note on Luke 7.6.) took a pound of the richeſt nard, a very coſtly ointment, (ſee Mar.14.a.)

3. Then Mary took a pound of ointment of ſpikenard, very coſtly,] and anointed the feet of Jeſus, and wiped his feet with her hair, and the houſe was filled with the odor of the ointment.

4. who was the perſon that ſoon after this agreed to deliver him into the hands and power of the Jews,

4. Then ſaith one of his diſciples, Judas Iſcarioth, Simon's *ſon*, [which ſhould betray him,]

5. Why was not this ointment ſold for three hundred pence, and given to the poor?

6. becauſe he having the office of receiving all that was brought or preſented to Chriſt, and being a covetous perſon, who purloined much to his own uſes, conceived himſelf to be a loſer by what was thus beſtow'd on Chriſt.

6. This he ſaid, not that he cared for the poor, but [becauſe he was a thief and had the † bag, and bare what was put therein.]

† purſe, γλωσσόκομον

7. ſhe hath performed this as a fit ceremony to ſolemnize my approaching death, after which men uſe to be embalmed with perfumes and ſpices, &c.

7. Then ſaid Jeſus, Let her alone: [*againſt the day of my burying hath ſhe kept this.]

* ſhe hath obſerved this for the day of my embalming, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτο.

8. And therefore this was a very ſeaſonable charity in her, ye will have opportunities enough to ſhew your charity to the poor, but this was the laſt opportunity ſhe could have had of expreſſing it to me, who am ſuddenly to be gone from you.

8. For the poor always ye have with you, but me ye have not always.]

9. Much people of the Jews therefore knew that he was there; and they came, not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10. And ſeeing that Lazarus was apprehended by the Sanhedrim to be ſo dangerous a means to bring men to believe on Chriſt, upon conſultation it was thought fit to put Lazarus to death.

10. But the chief prieſts conſulted that they might put Lazarus alſo to death.]

11. many Jews forſook the Judaical way of oppoſition againſt Chriſt, upon ſeeing that miracle of his in raiſing Lazarus.

11. Becauſe that [by reaſon of him, many of the Jews went away,] and believed on Jeſus.

12. On

12. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm trees and went forth to meet him, and cried, Hosanna, † blessed *is* the King of Israel that cometh in the name of the Lord.]

† Blessed in the name of the Lord be he that cometh, the King of Israel, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ Βασιλεὺς τοῦ Ἰσραήλ.

13. Took palm branches (see Note on Matt. 21. a.) and solemnized his entrance into the city with the ceremonies of a Kings inauguration, acknowledging him to be the Messias (see Mat. 11. a.) and using the words of Psal. 118. 29. and styling him King of Israel.

14. And Jesus when he had found a young ass, sate thereon, as it is written,]

14. At the same time also the disciples of Jesus fetching a young ass, and bringing it to him according to his appointment, he rode on it into Jerusalem, And so that other prophecy of scripture, Zech. 9. 9. was fulfilled in him also,

15. Fear not, daughter of Sion: behold thy king cometh sitting on an asses colt.]

15. Now, O Jerusalem, there is matter of rejoycing to thee, for he that is now thy King, cometh in an equipage not of pomp and state, but of humility, as one that is likely to be author of all good to thee.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembred they that these things were written of him, and *that* they had done these things unto him.]

16. These things at first his disciples understood not to be a completion of any such prophecy, till the coming of the holy Ghost upon them, after Christs ascension, then they considered and remembred that that was now done unto him, which had been so long ago, so plainly prophecied of him.

17. The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.]

17. At this time before the peoples Hosanna's, those of the multitude that had been present at that mighty work of his, in raising Lazarus from the dead, freely made acknowledgement of it in Jerusalem.

18. For this cause the people also met him, for that they heard that he had done this miracle.]

18. And that caused the peoples coming out to him, v. 13. as to the Messias, whom alone they supposed able to do such a miracle, ver. 11.

19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold * the world is gon after him.]

* the whole world, for most ancient copies read ὅλος.

19. Upon this the Pharisees said one to another, We are so far from having suppressed him by all our opposition made against him, that all men believe on him in despight of us. And therefore some other sudden course must be taken with him.

20. And there were certain [a] Greeks among them that came up to worship at the feast.]

20. There were at this time some Gentile-worshippers, Proselytes of the Gates, which being not permitted to celebrate the feasts with the Jews, were yet come up to pray in the outward court of the Temple. a.

21. The same came therefore to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see Jesus.]

21. These living not far from Bethsaida in Galilee, and so having some knowledge of Philip, who was of that city, came to him, and besought him that he would help them to see Jesus, and speak with him.

22. Philip cometh and telleth Andrew, and again Andrew and Philip told Jesus.]

22. Philip first consulteth with Andrew, and both together mention it to Jesus.

23. And Jesus answered them, saying, The hour is come that the son of man † should be glorified.]

† be glorified, δοξασθῇ

23. Jesus did not refuse or reject these Gentiles from coming to him, but in general words intimated that the preaching the Gospel to the Gentiles was now shortly at hand, And in order to that, Christ should be rejected by the Jews, suffer, rise, and ascend to heaven, and then upon the Jews obstinate holding out, the Gospel should be preached to the Greeks, and all the rest of the heathen world.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.]

24. Assuredly my death, saith he, is a means of bringing more unto the faith, then my life would be, as it fares with corn put into the earth, which by that means dies, but arises with abundance of encrease.

25. He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.]

25. And so in proportion it shall be with you, the venturing of your lives, and sticking fast to me is the thrivingst surest way of preserving your selves.

26. If any man serve me, let him follow me, and where I am, there shall also my servant be; if any man serve me, him will *my* Father honor.]

26. If any man will be my disciple, (see Luke 8. a.) he must provide to suffer, as I shall. And if he thus keep close to me, he shall fare as well as I do, whatsoever he suffer here, be rewarded by my Father abundantly, (see Note on 1 Tim. 5. d.)

27. Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I to this hour.]

27. I am not impassible, or subject to no affection, such as desire of life, &c. but in all these, just as you are. The apprehension of that which is now approaching is a great perturbation to me, Which way shall I turn me? shall I pray to my Father to deliver me from the danger, to rescue me from dying? But this was it for which I came into the world, that I might suffer, And therefore I shall not absolutely pray against that.

28. Father glorifie thy name. Then came there [b] a voice from heaven, *saying*, I have both glorified *it*, and will glorifie *it* again.]

28. No, this shall be my prayer, that my Father will so dispose of me, that I may do whatsoever it is that may most tend to the glorifying of his name in me. Upon his saying those words, there came a clap of thunder, and with it a voice from heaven audible, in these words, I have &c. b.

29. The people therefore that stood by and heard *it*, said that it thundred. Others said, An Angel spake to him.]

29. And of the multitude there present some took notice of the thunder, with which that voice came, others of the voice it self.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

30, 31. Upon this Jesus said to them, This voice from heaven came not to answer or satisfie me, but to convince you, and bring you to the faith, or assure you that my death shall tend to the glory of God, and bringing down of sin and Satan; ch. 16. 11.

31. Now is the judgement of this world, now shall the prince of this world be cast out.]

32. And I, if I be lifted up from the earth, will draw all men unto me.]

32. And I being crucified (see Note on Mat. 1. h.) will by that means bring a great part of the whole world to believe on me, Gentiles as well as Jews.

33. (This ſpeech Chriſt meant as an intimation not only that he ſhould be put to death, but alſo what kinde of death this ſhould be, viz. crucifixion, which is an elevation, or lifting up to the croſs, and an holding out the hands, as if it were to invite all to him, promiſing an hoſpitable reception. See Note d.)

33. (This he ſaid, ſignifying what death he ſhould die.)

34. To this diſcourſe about his death the people made an objection, that their Doctors had taught them out of ſcripture, Pſal.110. (ſo the word Law ſignifies, ch.10.34. ſee Note a.) and perhaps Iſai. 40.8. that the Meſſias ſhall endure for ever, and never die, and therefore if it were true, what he ſaid, that the ſon of man muſt be put to death, they could not gueſs what he meant by the ſon of man, ſure not the Meſſias.

34. The people anſwered him, We have heard out of the law, that * Chriſt abideth for ever: and how ſayeſt thou, The ſon of man muſt be lift up? Who is this ſon of man?]

* the Chriſt, ὁ Χριστὸς

35. To this he anſwered, I am not likely to ſtay long amongſt you, here on earth, make uſe of me, the light of the world, while I am with you, or elſe you are likely to be left in the dark, in a blinde unhappy condition for ever; and do not, upon your traditions, perſwade your ſelves, that I ſhall alway continue among you here, becauſe I am the Meſsias.

35. Then Jeſus ſaid unto them, Yet a little while is the light with you: walk while ye have the light, leſt darkneſs † come upon you: for he that walketh in darkneſs, knoweth not whither he goeth.]

† ſurprize, καταλάβῃ

36. I ſhall continue with you but a while, and therefore be ſure ye make haſte to learn ſufficient for your whole lives to come, to get your directions complete, that you may live like Chriſtians. When Jeſus had ſaid this, he went away, and concealed himſelf from them (at Bethany probably) for a while.

36. While ye have the light, believe in the light, that ye may be the children of light. Theſe things ſpake Jeſus, and departed, and did hide himſelf from them.]

37. All this did not effectually work on them, but though he had done all theſe miracles in their ſight, yet they did not believe on him.

37. But though he had done ſo many miracles before them, yet they believed not on him.]

38. And thereby the prophecy of Eſaias ch.53.1. was fulfilled, which was to this purpoſe, How few are there that have been by all Chriſt's miracles convinced, that he is the Meſsias?

38. That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?]

39, 40. That other prophecie alſo had not been fulfilled, had they not thus diſbelieved him, wherein the juſt judgement of God forſaking, and bringing the puniſhment of blindneſs upon them, was pronounced by that prophet againſt the ſtubborn obdurate Jews, who by this means are likely never to be converted or pardoned.

c.

39. Therefore they c could not believe, becauſe that Eſaias ſaid again,

40. He hath blinded their eyes, and hardned their heart, that * they ſhould not ſee with *their* eyes, nor underſtand with *their* heart, and be converted, that I ſhould heal them.]

* they ſee not, μὴ ἴδωσι

41. Theſe things were ſpoken by that prophet in ſetting down a viſion of his, when Chriſt's being on the earth was revealed to him, ſee Note on ch.1.b.

41. Theſe things ſaid Eſaias, when he ſaw his glory and ſpake of him.]

42. Yet for all this, many of the rulers of the people, the members of the Sanhedrim, did believe him to be the Meſsias, ſuch was Nicodemus ch.3.1.&c. But the ſect of the Phariſees was of ſuch authority and power in the Sanhedrim, and they were ſo violently bent againſt him, and all that received him, that as Nicodemus ch.7.50. and 19.19. durſt not come to him by day time, ſo the reſt durſt not make any publick acknowledgement of their believing on him, for fear they ſhould be reproachfully cenſured (ſee ch.9.Note b) and being rulers, be turned out of their dignities in the Conſiſtory.

42. Nevertheleſs among the chief rulers alſo many believed on him, but becauſe of the Phariſees they did not confeſs *him*, leſt they ſhould be put out of the ſynagogue.]

43. For they valued their reputation with men, (eſpecially their places in the Sanhedrim) their reputation with the Phariſees, that they were good Patriots, conſtant to their old way, more then the teſtimony of, or reputation with God himſelf, ſee ch.5.41.

43. For they loved the † praiſe of men, more then the praiſe of God.]

† glory of men, more then the glory of God, δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν.

44. The believing on me is nothing elſe but the believing on my Father, whoſe commiſſion I have, and whoſe doctrine I teach.

44. Jeſus cried and ſaid, He that believeth on me, believeth not on me, but on him that ſent me.]

45. And he that ſeeth my miracles, in them ſeeth my Fathers power, the works of miracles which I do, being wrought by my Father.

45. And he that ſeeth me, ſeeth him that ſent me.]

46. I am ſent by my Father to enlighten the world, to lead them, that will receive my doctrine, into all that is neceſſary for them to know for the ordering of their lives, ſo as will be acceptable to God my Father.

46. I am come a light into the world, that whoſoever believeth on me ſhould not abide in darkneſs.]

47. They that hear my preaching, and reject it, I do not mean to accuſe them to my Father, to make any complaint againſt them, 'Twas not the deſigne of my coming, to accuſe any man, and ſo to bring any judgement on any, 'tis more agreeable to my deſigne to reſcue all out of their ſins, and puniſhment due to them for ſin.

d.

47. And if any man hear my words, and || believe not, d I judge him not: for I came not to judge the world, but to ſave the world.]

|| or, keep them not, for the Kg MS, and the old Greek and Latine read φυλάξῃ, and ſo the Syriack and other copies.

48. That which will accuſe, and condemn ſuch an ones, is, that what I teach and he deſpiſeth, is the thing that my Father ſent me to preach, and that on purpoſe to bring them to eternal bliſs that receive and obey it, And the deſpiſing of that which was meant for his ſo great good, and came backt with authority and commiſsion from God the Father, is an accuſation which will be heavily charged on him at the day of judgement.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have ſpoken, the ſame ſhall judge him at the laſt day.]

*49. Every word, or part of doctrine taught by me, is by expreſs commiſsion of him.

49. For I have not ſpoken of my ſelf, but the Father which ſent me, [he gave me a commandement what I ſhould ſay, and what I ſhould ſpeak.]

50. And of this I am ſure that obedience to his precepts, as * they are now preached by me, is the only way to bring men to eternal life.

50. And I know that his commandment is life everlaſting:] Whatſoever I ſpeak therefore, even as the Father hath ſaid unto me, ſo I ſpeak.

a. Ἕλληνες

V. 20. *Greeks*] The *Grecians* here are supposed to be *proselytes of the gates*, who yet were not permitted among the Jews to celebrate the feast with them, but onely either to behold their solemnities, or holy festivities and πανηγύρεις, or, as it is here peculiarly said, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ, *that they might worship at that time of publick worship*, which *in atrio Gentilium, in the court of the Gentiles*, they were permitted to do, as appears by the *Eunuch*, *Act.* 8. 27. ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, *who came to worship at Jerusalem*, where that Temple was, which is styled *the house of prayer to all people*; so the *pious men*, that is, Proselytes, *Act.* 2. 5. which came up to *Jerusalem* at the feast of *Pentecost*.

Προσκυνῆσαι ἐν τῇ ἑορτῇ

b. φωνὴ

V. 28. *A voice*] The *voice* here was an articulate sound in the midst of thunder. φωνὴ and βροντὴ *voice* and *thunder* are all one among these writers, the Hebrew קוֹלוֹת *voices* ordinarily signifying *thunder*. Thus *bath col the daughter of voice* (the onely way of oracle or revelation of Gods will among the Jews after the Babylonish captivity) is among them, the will of God revealed in thunder from heaven, *Ex.* 19. 16, 19. Hence it is that in this place ver. 29. the bystanders say, *It thunders*, and others that *an Angel spake*, both together saying the truth, that there was a thunder joyned with a voice from heaven, which is *the daughter of thunder*. This is the meaning of βροντὴ ἢ φωναὶ *thunders and voices Apoc.* 4. 5. and 8. 5. so *Mat.* 3. 17. φωνὴ λέγουσα, *a voice saying* is the thunder uttering such a voice, and so ch. 17. 5. *Luk.* 9. 35. And by this will be explained a seeming difference in the *Acts* in the story of *Sauls* conversion of *hearing*, and *not hearing the voice*, which shall be referred to that place, *Note* on *Act.* 9. b.

Βροντὴ ἢ φωναὶ φωνὴ λέγουσα

c. Οὐκ ἠδύναντο

V. 39. *Could not believe*] The οὐκ ἠδύναντο here may be rendred, by Analogie with the same phrase, used ch. 5. 19. so, as to signifie not any impotence in them, but that, as 'tis said v. 39. *they believed not*. So doth the Hebrew phrase signifie, *Gen.* 19. 22. and so saith *Isidorus Peluſiota* of that *Joh.* 5. 19. expounding τὸ δύνασθαι by ἐνδέχεσθαι, *he cannot*, that is, *he doth not*. So the phrase is used *Mar.* 6. 5. *Luk.* 16. 2. and so the Context here imports, being no more then this, that this unbelief of theirs was foretold by the Prophets, which indeed was an argument to prove what the effect would be, through their own contumacious wills, but no way a cause of their unbelief, or that which laid an impossibility of believing on them.

Δύνασθαι

d. Κρίνω

V. 47. *I judge him not*] The word κρίνειν *judging* here seemeth to be taken in the sense of accusing, as a plaintif, or witnesse accuseth, and not of *condemning*, which is the office of a Judge. For first it is here v. 41. spoken of the word or Gospel of *Christ*, which had been preach'd unto them, and not of *Christ* himself in that place. 2dly. 'tis affirmed of *Christ* ch. 5. 22. that *all judgement is committed to the son*, and that he hath *authority to execute judgement*, and that his *judgement is just*, &c. And therefore though it may be said that that judgement of his belongs in those places to the judgement, to which his Resurrection instates him, and the place here belongs to his condition here in this world, and so that that Affirmative, and this Negative are reconcileable, yet because the *judging* v. 48. is also said to be *at the last day*, it will be fit to assign such a notion of judging in both these verses, as that the saying *he judgeth not*, may be reconcileable with those other places, where *judgement is committed to the son*, and that will be by interpreting the *judging* here, of *accusing*. And thus it will be agreeable with *Joh.* 5. 45. do not think that I *will accuse you to the Father*; *There is one that accuseth you*, *Moses*, whose writings producible against them are there said to *accuse* them, as here *Christs* words are said to do. Thus *Luk.* 6. 37. *Judge not, and ye shall not be judged*, is set as distinct from *Condemn not, and ye shall not be condemned*, and set preparative to it, as accusing regularly is to giving of sentence in any judicature.

CHAP. XIII.

Paraphrase.

1. NOw before the feast of the passeover, when Jesus knew that his houre was come, that he should [a] depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.]

1. Now on the evening or first part of the Paschal day (see note on Mar. 14. c.) many houres before the time of dressing and eating the Lamb, which was the Paschal feast, Christ knowing that he should not live till then, and consequently that what he had to say or do to his Disciples before his departure, would most fitly be done presently, he thus expressed the constancy of his love, and kindnesse to them.

a, a

2. And supper * being ended (the devil having now put into the heart of Judas Iscariot, Simons *son*, to † betray him.)]

2. When he was at supper, or, in supper time, (see v. 12.) (Judas having taken up that diabolical resolution of delivering up Christ to the Jews.)

* being come, or in supper time, ἐλθόντος γενομένου.

† deliver him up, παραδῶ.

3. Jesus knowing that the Father had given all things into his hands, and that he * was come from God, and went to God,

3, 4, 5. Jesus knowing sufficiently the dignity of his person that he was the eternal son of God, that came from God, and was now near his time of returning to God again, and of taking possession of all power in heaven and earth, yet thus far humbled himself, He riseth from supper, and after the manner of a waiter, puts off his upper garment, and girt his other under garment to him, (see Luk. 12. b.) and poured out water out of the water-pots or cisterns, (ch. 2. v. 6.) into a lesser vessel, usual for washing, And then he set himself in all humility, as a servant of the meanest quality, to wash the feet of his own disciples, and then wipes them with the linen cloth about him.

* came forth from God, and departeth to, ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει.

† linen cloth λέντιον

4. He riseth from supper, and laid aside his garments, and took a towel and girded himself,

5. After that he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the † towel, wherewith he was girded.]

6. Then cometh he to Simon Peter; and Simon Peter saith unto him, Lord, [dost thou] wash my feet?

6. dost thou purpose to

7. Jesus answered and said unto him, [What I do thou knowest not now; but thou shalt know hereafter.]

7. Thou dost not yet understand what this action of mine meaneth, but hereafter, when thou shalt discharge the office of Apostle in the Church, and consider wherein that dignity especially consists, viz. in serving those who are placed under thee, and in washing from them the sins and sullages of their earthly affections, which still are apt to remain after they are Christians, and must be daily washt off by the work of thy ministery, then thou wilt consider and discern, to what this action of mine emblematically tends.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part in me.]

8. But Peter would by no means let him wash his feet. Jesus therefore saith to him, That which is meant by my washing thy feet is so necessary to thee, viz. the purifying thy affections, that without it thou canst receive no benefit from me.

9. Simon Peter saith unto him,] Lord, not my feet onely, but also *my* hands and *my* head.

9. Upon that saying of Christ he replies,

10, 11. He that is waſhed all over already, needs no more waſhing, ſave onely for his feet, which by the daily treading, that is, converſing on this earth, will be apt continually to gather ſullage, which will need continual cleanſing, And in like manner 'tis now among my diſciples, The body of them is clean, but yet the feet are foul, viz. one baſe unworthy perſon among them, meaning Judas, the perſon that had now undertaken to deliver him up.

b. 10. Jeſus ſaith to him, [He that * is [b] waſhed, needeth not, ſave to waſh *his* feet, but is clean every whit; and ye are clean, but not all.

11. For he knew who ſhould betray him, Therefore ſaid he, Ye are not all clean.]

* hath been waſhed, hath no need but that his feet be waſhed, but is all clean, ὁλόλουμένος ἐστὶ καθαρός ἐστιν ὅλος

12. So after he had waſhed their feet, and had taken his † garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you?

13. Ye call me Maſter and Lord; and ye ſay well; for *ſo* I am.

14. to miniſter and ſerve, and do all offices of charity to one another, and to all that ſhall be under you, as you are under me, that is, to all believers in the Church, and labour to cleanſe them from all their ſullages, ſee v. 7.

14. If I then *your* Lord and Maſter have waſhed your feet, ye alſo ought [to waſh one anothers feet.]

† own garments, and was lain down, ἱμάτια αὐτοῦ, ἀνέπεσον

15. For what I have now done, is on purpoſe to ſhew you, how you ought to behave your ſelves in that authority in the Church wherein ye ſhall ſucceed me.

15. For I have given you an example, that ye ſhould do as I have done unto you.]

16. nor you my Apoſtles, that I mean to ſettle Governours of the Church, greater then I, from whom you have your commiſſion, and by whom you are conſtituted.

16. Verily, verily, I ſay unto you, The ſervant is not greater then his Lord, [neither * he that is ſent greater then he that ſent him.]

* the Apoſtle greater, ἀπόστολος μείζων

17. And woe be to you if you do not practiſe after this example.

17. If ye know theſe things, happy are ye if ye do them.]

18. I ſpeak not of you all, I know whom I have choſen, but that the ſcripture may be fulfilled, He that eateth bread with me, hath lift up his heel againſt me.]

I have choſe twelve Apoſtles, and the ſcripture is fulfilled of one of them, that though he be ſo near to me, as to be entertained daily at my table with me, yet he will do me all the miſchief he can.

19. This I tell you now (ſee note on Mat. 23. k.) by way of prediction, that when my ſuffering comes, and may be apt to make you waver in your belief of me, your knowing that I foretold you it, may aſſure you that I know things to come, and the ſecret purpoſes of mens hearts before they ſhew themſelves in act, and from thence conclude that I am the ſearcher of all hearts, and withall that I am the Meſſias, to whom thoſe prophecies belong.

19. Now I tell you before it come, that when it is come to paſſe, ye may believe that I am *he*.]

20. As for the offices of duty and task and humility which I aſſigne you, v. 14. and now exemplifie them to you in my ſelf, you ſhall not want the comfort and reward of them; For you ſhall be conſidered by me (and ſo ſhall the reception and entertainment that men ſhall give to you) as I my ſelf am by my Father.

20. Verily, verily, I ſay unto you, He that receiveth whomſoever I ſend, receiveth me; and he that receiveth me, receiveth him that ſent me.]

21. At this time, as he ſpake theſe words, Jeſus was much troubled, not onely in apprehenſion of the approaching danger, but eſpecially he was grieved to think of it, that any diſciple of his ſhould be ſo wicked and ſo unhappy, and told them openly and plainly that one of the twelve ſhould be hired and undertake to deliver him up to the Jews to be put to death by them.

21. When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified and ſaid, Verily, verily, I ſay unto you, that one of you ſhall betray me.]

22. much perplexed to think that one of them ſhould be guilty of ſuch a villany, and not being able to gueſſe who it ſhould be.

22. Then the diſciples looked one on another, [doubting of whom he ſpake.]

23. And John, to whom Chriſt was very kind, the writer of this Goſpel, was placed next to him at the ſupper.

23. Now there was * leaning on Jeſus boſome one of his diſciples whom Jeſus loved.]

* lying in Jeſus boſome ἀνακείμενος τῷ

24. Simon Peter therefore beckned to him, that he ſhould ask who it ſhould be of whom he ſpake.

25. lying next to him with his head in Jeſus boſome, v. 23.

25. He then [lying † on Jeſus breaſt,] ſaith unto him, Lord, who is it?

† at the breaſt of Jeſus στήθει

c. 26. He it is to whom I ſhall give the next piece of bread, which I ſhall take out of the diſh, or platter, and having given him that mark to know him by, he preſently puts his hand into the diſh, and takes out a piece of bread, and gives it to Judas Iſcariot.

26. Jeſus anſwered, He it is to whom * I ſhall give [c] a ſop, when I have dipped it: And when he had dipped it, he gave it to Judas Iſcariot *the ſon* of Simon.]

* having dipt, I ſhall deliver the piece, or cruſt of bread, and having dipt, he gave the cruſt, ὃ ἐγὼ βάψας τὸ ψωμίον δώσω, καὶ ἐμβάψας τὸ ψωμίον ἔδωκεν

27. And upon his receiving that piece of bread, (together with Chriſts telling him diſtinctly of it, and of the horribleneſſe of the ſin and danger, Mar. 14. 21.) and his not yet relenting, the devil entred into him more forcibly then before, v. 2. and Luk. 22. 3. hurrying him to a ſpeedy execution of his deſignes, (ſee the paraphraſe on Luk. 22. 3, 4.) which Jeſus knowing, ſaid to him accordingly, What thou doeſt, do quickly, intimating that he was now haſtning to do it.

27. And after the † ſop Satan entred into him. Then ſaid Jeſus unto him, That thou doeſt, do quickly.]

† cruſt ψωμίου

28. This ſpeech they that were at meat with him underſtood not, unleſſe perhaps John to whom he had given the token, v. 26.

28. Now no man at the table knew for what intent he ſpake this unto him.]

29. See note on Mar. 14. c.

29. For ſome *of them* thought, becauſe Judas had the * bag, that Jeſus had ſaid unto him, Buy *thoſe things* that we have need of [againſt the feaſt:] or that he ſhould give ſomething to the poor.

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30. He then having received the † ſop, went immediately out; and it was night:

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31. Now is the time come for Chriſt to ſuffer, and riſe and return back to heaven, by which means God ſhall receive glory in him, and conſequently ſhall glorifie him immediately.

31. Therefore when he was gone out, Jeſus ſaid, [Now is the ſon of man glorified, and God is glorified in him.]

32. Raiſe him from the dead, and exalt him to more power and dignity by reaſon of this his humiliation, And this ſhall be done preſently.

32. If God be glorified in him, God ſhall alſo [glorifie him in himſelf, and ſhall ſtraightway glorifie him.]

33. Little

33. Little children, yet a little while I am with you, Ye ſhall ſeek me; and, as I ſaid unto the Jews, Whither I go ye cannot come, ſo now I ſay to you.] 33. My beloved friends whom I look on as children ſuddenly to be deprived of their parent, I am now within a very little time to part from you.

34. A new commandement I give unto you, that ye love one another, as I have loved you, that ye alſo love one another.] 34. And being now to take my laſt leave, I give you this ſpecial new command that from the manner and degree of my love to you expreſs'd in venturing, nay loſing my life for you, ye alſo learn and practiſe the ſame degree of loving one another, that is, that all Chriſtians abound one toward another in all charity, and venture their lives for the good of others, eſpecially for the propagating the Goſpel, doing good to the ſouls of other men.

35. By this ſhall all men know that ye are my diſciples, if ye have love one to another.] 35. This is the badge by which I deſire you ſhould be known from all other men of other profeſſions, and religions, your living together in the ſtricteſt bands of love.

36. Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go thou canſt not follow me now; but thou ſhalt follow me afterwards.] 36. Peter not yet knowing what he meant ver. 33. asketh him whither he meant to go that they ſhould not be able to follow him: Jeſus anſwers him, that though he could not yet, he ſhould ere long follow him, that the very death which Chriſt ſhould now ſuffer, ſhould be his lot hereafter.

37. Peter ſaid unto him, Lord, why cannot I follow thee now? I will [lay down] my life for thy ſake. 37. venture, hazard.

38. Jeſus anſwered him, Wilt thou lay down thy life for my ſake? [Verily, verily, I ſay unto thee, the cock ſhall not crow, till thou * haſt denied me thrice.] * ſhalt have ἀπαρνήσῃ 38. As valiantly and reſolutely as now thou promiſeſt me, this I foreſee of thee, that before the morning watch (or ſecond cockcrowing, ſee note on Mar. 13. b.) that is, before three of the clock in the morning, thou wilt deny me three ſeveral times.

Annotations on Chap. XIII.

a. Μετάβῃ

V. 1. *Depart*] This word μεταβῇ *paſſe* referres to the Paſſeover mention'd in the beginning of the verſe, to ſignifie that that legal Paſſeover, or, the occaſion of it, Gods paſſing over the houſe of *Iſrael*, and the Iſraelites paſſing or going out of *Ægypt*, did note the paſſing of *Chriſt* out of this world, (where he was a ſervant) into the land of liberty, that is, Heaven. See Note on *Luk.* 9. b.

b. Λούεσθαι Niſſen

V. 10. *Waſhed*] The Hebrews had their λύσεις, and their βαπτισμὸς or νίψεις, the former *waſhing of the whole body*, which they call תְּבִילָה, the other two *of the hands* or *feet*, of one part alone, either by immerſion, or powring on of water, which they call קדוש, *Sanctifying*. So in *Joma* c. 3. §. 3. חמש טבילות ועשרה קדושין טובל כהן גדול ביום הכפורים, *the high prieſt on the day of expiation waſhes five waſhings, and ten ſanctifications*, that is, *waſhes his whole body five times, at every changing of his veſtments once, and his hands and feet ten times*, that is, *at every waſhing of his whole body twice*. The former were uſed by the Prieſt (after the building of the Temple) before the entring into the Temple, (*no man*, ſaith *Joma* c. 3. §. 3. *enters into the court of the Temple to miniſter, though he be clean*, that is, though he be not under any legal pollution, *until he have waſhed all over*) and ſo alſo by the Proſelytes at their initiation. (See *Note* on *Mat.* 3. a.) The latter was of every dayes uſe: And to thoſe our Saviour ἀπλυτος ſeems here to referre, and by the ὁ λελουμένος he means him that hath been totally *waſh'd*, that is, that hath been initiated, and entred into *Chriſt*, hath undertaken his Diſcipleſhip, and ſo renounced ſincerely all the profaneneſſe of his former life; and he that had done ſo is καθαρὸς ὅλος ſaid to be καθαρὸς ὅλος, in the words following *whole clean*, and he hath no need to be *ſo waſhed* again, that is, all over. For that ceremony of initiation was never repeated, ſay the Jewiſh writers. All that is needful to him is the βαπτισμοὶ or νίψεις the *immerſion*, or *powring of water*, and ſo rinſing of the hands and feet, the daily miniſtery of the word and grace of *Chriſt* (thereby ſignified) to cleanſe and waſh off, and purifie (more and more daily) the frailties, and imperfections, and lapſes of our weak nature, thoſe *feet of the ſoul*, τὰ σαρκικὰ διαβήματα, ſaith *Eulogius*, even after he is converted.

c. Ψωμίον

V. 26. *A Sop*] What ψωμίον ſignifies is clear by *Heſychius*, ψωμίον (ψωδίον is a falſe print) τὸ ὑποκάτω τῆς ἄρτου, *the lower ſide of the bread*, and ψωμία (not ψωδία again) τὰ τῆς ἄρτου ὑποθρύσματα, *broken pieces of the loaf, cruſts of bread*. Such was it that was wont to be given about to each of the gueſts in the *poſtcœnium* (*the breaking of bread after ſupper*) among the Jews, to ſignifie that charity that ſhould be among them, and ſo the *cup of grace*, or *charity* alſo, μετὰ τὸ δειπνῆσαι *after ſupper*, ſaith S. *Luke*, ch. 22. 20. And ſuch was this here, that *Chriſt* on purpoſe did to expreſſe his love to his diſciples now at parting with them, ver. 1. and to engage them to the like among one another. That this was the *poſtcœnium* there can be no doubt, if γενομένου δείπνου ver. 2. γενομένου δείπνου be rendred *ſupper being ended*, for then there could be nothing after that but the *poſtcœnium*. But although γενομένου being the *Aoriſt. Med.* importeth no more, but *it being come*, or *when ſupper was come, in ſupper time*, yet 'tis apparent that after this he roſe from ſupper, to waſh their feet, and accordingly 'tis ſaid expreſly v. 12. ἀναπεσὼν πάλιν *lying down again*, which ſignifies that he was before layn down to meat. And therefore in reaſon this *waſhing* their *feet*, coming between the ſupper, and the *poſtcœnium*, that which here followes the waſhing, and his ſecond lying down, is the *poſtcœnium*, wherein, as it is evident by the other *Evangeliſts*, he inſtituted the Lords ſupper. See *Mat.* 26. 26. where it is the laſt thing that is done, but the *ſinging* of the *hymn*, before their going to the *mount of Olives* ver. 30. and ſo *Mar.* 14. 28. And *Luke* ſaith expreſly, ch. 22. 20. that he *took the cup after ſupper*. Which being ſuppoſed, and the mention being here expreſſe of *Chriſts* giving the ψωμίον, or *cruſt* to *Judas*, as it is neceſſarily conſequent, that *Judas* was preſent at the Inſtitution of the *Sacrament*, and not onely at the firſt part of the ſupper, which that concluded, ſo it is not probable that the *cruſt* now mention'd to be given him ſhould be *dip'd* or moyſten'd in the juyce of the herbs, as it might be thought, if it had been at the former part of the ſupper. For the cuſtome of giving about bread in the *poſtcœnium* was, ſurely, to give a cruſt of drie bread, broken off from the loaf, or a loaf cut in a diſh, to that purpoſe, to give every one a piece, And the cup of wine following it, there was no uſe, or occaſion of moyſtening it; and beſides, the firſt courſe, and the diſhes of that ſervice were in all reaſon taken away, to give place to this concluding

courſe,

b. 10, 11. He that is waſhed all over already, needs no more waſhing, ſave only for his feet, which by the daily treading, that is, converſing on this earth, will be apt continually to gather ſullage, which will need continual cleanſing, And in like manner 'tis now among my diſciples, The body of them is clean, but yet the feet are foul, viz. one baſe unworthy perſon among them, meaning Judas, the perſon that had now undertaken to deliver him up.

10. Jeſus ſaith to him, [He that * is [b] waſhed, needeth not, ſave to waſh *his* feet, but is clean every whit; and ye are clean, but not all.

11. For he knew who ſhould betray him, Therefore ſaid he, Ye are not all clean.]

* hath been waſhed, hath no need but that his feet be waſhed, but is all clean, ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νιφθῆναι, ἀλλ' ἔστι καθαρὸς ὅλος

12. So after he had waſhed their feet, and had taken his † garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you?

13. Ye call me Maſter and Lord; and ye ſay well; for *ſo* I am.

14. If I then *your* Lord and Maſter have waſhed your feet, ye alſo ought [to waſh one anothers feet.]

† own garments, and was lain down, τὰ ἱμάτια αὐτοῦ, ἀνέπεσον

14. to miniſter and ſerve, and do all offices of charity to one another, and to all that ſhall be under you, as you are under me, that is, to all believers in the Church, and labour to cleanſe them from all their ſullages, ſee v. 7.

15. For I have given you an example, that ye ſhould do as I have done unto you.]

15. For what I have now done, is on purpoſe to ſhew you, how you ought to behave your ſelves in that authority in the Church wherein ye ſhall ſucceed me.

16. Verily, verily, I ſay unto you, The ſervant is not greater then his Lord, [neither * he that is ſent greater then he that ſent him.]

* the Apoſtle greater, ὁ ἀπόστολος μείζων

16. nor you my Apoſtles, that I mean to ſettle Governours of the Church, greater then I, from whom you have your commiſſion, and by whom you are conſtituted.

17. If ye know theſe things, happy are ye if ye do them.]

17. And woe be to you if you do not practiſe after this example.

18. I ſpeak not of you all, I know whom I have choſen, but that the ſcripture may be fulfilled, He that eateth bread with me, hath lift up his heel againſt me.]

18. But I expect not this obedience from you all, I know I have choſe twelve Apoſtles, and the ſcripture is fulfilled of one of them, that though he be ſo near to me, as to be entertained daily at my table with me, yet he will do me all the miſchief he can.

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V. 1. *Depart*] This word μεταβῇ *paſſe* referres to the Paſſeover mention'd in the beginning of the verſe, to ſignifie that that legal Paſſeover, or, the occaſion of it, Gods paſſing over the houſe of *Iſrael*, and the Iſraelites paſſing or going out of *Ægypt*, did note the paſſing of *Chriſt* out of this world, (where he was a ſervant) into the land of liberty, that is, Heaven. See Note on *Luk.* 9. b.

b. Λούεσθαι Νίψαι

V. 10. *Waſhed*] The Hebrews had their λύσεις, and their βαπτισμὸς or νίψεις, the former *waſhing of the whole body*, which they call תְּבִילָה, the other two *of the hands* or *feet*, of one part alone, either by immerſion, or powring on of water, which they call קְרוּשׁ, *Sanctifying*. So in *Joma* c. 3. §. 3. חמש טבילות ועשרה קדושין טובל כהן גדול, *the high prieſt on the day of expiation waſhes five waſhings, and ten ſanctifications*, that is, *waſhes his whole body five times, at every changing of his veſtments once, and his hands and feet ten times*, that is, *at every waſhing of his whole body twice*. The former were uſed by the Prieſt (after the building of the Temple) before the entring into the Temple, (*no man*, ſaith *Joma* c. 3. §. 3. *enters into the court of the Temple to miniſter, though he be clean*, that is, though he be not under any legal pollution, *until he have waſhed all over*) and ſo alſo by the Proſelytes at their initiation. (See *Note* on *Mat.* 3. a.) The latter was of every dayes uſe: And to thoſe our Saviour ἀπλῶς ὁ λελουμένος ſeems here to referre, and by the ὁ λελουμένος he means him that hath been totally *waſh'd*, that is, that hath been initiated, and entred into *Chriſt*, hath undertaken his Diſcipleſhip, and ſo renounced ſincerely all the profaneneſſe of his former life; and he that had done ſo is καθαρὸς ὅλος ſaid to be καθαρὸς ὅλος, in the words following *whole clean*, and he hath no need to be *ſo waſhed* again, that is, all over. For that ceremony of initiation was never repeated, ſay the Jewiſh writers. All that is needful to him is the βαπτισμοὶ or νίψεις the *immerſion*, or *powring of water*, and ſo rinſing of the hands and feet, the daily miniſtery of the word and grace of *Chriſt* (thereby ſignified) to cleanſe and waſh off, and purifie (more and more daily) the frailties, and imperfections, and laples of our weak nature, thoſe *feet of the ſoul*, τὰ ἁγνὰ διαβήματα, ſaith *Eulogius*, even after he is converted.

c. Ψωμίον

V. 26. *A Sop*] What ψωμίον ſignifies is clear by *Heſychius*, ψωμίον (ψωδίον is a falſe print) τὸ κατάκρυμμα τοῦ ἄρτου, *the lower ſide of the bread*, and ψωμία (not ψωδία again) τὰ τοῦ ἄρτου ἀποθραύσματα, *broken pieces of the loaf, cruſts of bread*. Such was it that was wont to be given about to each of the gueſts in the *poſtcœnium* (*the breaking of bread after ſupper*) among the Jews, to ſignifie that charity that ſhould be among them, and ſo the *cup of grace*, or *charity* alſo, μετὰ τὸ δειπνῆσαι *after ſupper*, ſaith S. *Luke*, ch. 22. 20. And ſuch was this here, that *Chriſt* on purpoſe did to expreſſe his love to his diſciples now at parting with them, ver. 1. and to engage them to the like among one another. That this was the *poſtcœnium* there can be no doubt, if γενομένου δείπνου ver. 2. be rendred *ſupper being ended*, for then there could be nothing after that but the *poſtcœnium*. But although γενομένου being the *Aoriſt. Med.* importeth no more, but *it being come*, or *when ſupper was come*, *in ſupper time*, yet 'tis apparent that after this he roſe from ſupper, to waſh their feet, and accordingly 'tis ſaid expreſly v. 12. ἀναπεσὼν πάλιν *lying down again*, which ſignifies that he was before layn down to meat. And therefore in reaſon this *waſhing* their *feet*, coming between the ſupper, and the *poſtcœnium*, that which here followes the waſhing, and his ſecond lying down, is the *poſtcœnium*, wherein, as it is evident by the other *Evangeliſts*, he inſtituted the Lords ſupper. See *Mat.* 26. 26. where it is the laſt thing that is done, but the *ſinging* of the *hymn*, before their going to the *mount of Olives* ver. 30. and ſo *Mar.* 14. 28. And *Luke* ſaith expreſly, ch. 22. 20. that he *took the cup after ſupper*. Which being ſuppoſed, and the mention being here expreſſe of *Chriſts* giving the ψωμίον, or *cruſt* to *Judas*, as it is neceſſarily conſequent, that *Judas* was preſent at the Inſtitution of the *Sacrament*, and not onely at the firſt part of the ſupper, which that concluded, ſo it is not probable that the *cruſt* now mention'd to be given him ſhould be *dip'd* or moyſten'd in the juyce of the herbs, as it might be thought, if it had been at the former part of the ſupper. For the cuſtome of giving about bread in the *poſtcœniũ* was, ſurely, to give a cruſt of drie bread, broken off from the loaf, or a loaf cut in a diſh, to that purpoſe, to give every one a piece, And the cup of wine following it, there was no uſe, or occaſion of moyſtening it; and beſides, the firſt courſe, and the diſhes of that ſervice were in all reaſon taken away, to give place to this concluding courſe,

courſe, As we know it is, where ever the cuſtome of the *Grace-cup* is ſtill retained, And if ſo, there was then no moyſt thing on the table but the wine to dip, or wet it in, and that being in a cup, or pot, and not in a diſh (which is mention'd in *Matthew* and *Mark* at his pointing at the *traditor*,) there is no pretence of believing, that the bread was dip'd in that. Upon theſe grounds it ſeems not unreaſonable to interpoſe a conjecture, that the word βάλας, or ἐμβάλας may here be miſtaken, and miſapplied to ψωμίον, *the piece of bread* (which from thence is uſually rendred *a ſop*, ſuppoſing it to be βαπτόμενον, *dip'd in wet*, and ſo moyſten'd) when it may ſignifie no more then his *putting*, or *dipping*, his *hand* into the diſh. For the putting ones hand into any hollow veſſel, which is made hollow, that it may contain liquids in it, may fitly be thus expreſs'd, although there be not any liquid thing in it at that time. So ἐμβάπτειν χεῖρα, *to dip*, or *put in the hand Mat.* 26. 23. ſignifies to *take meat*, and *eat bread* (*Pſal.* 41. 9. and here v. 18.) without any notion of wetting it, & ſo ἐμβαπτόμενον, *Mar.* 14. 20. which may as well conclude that *Judas* was made wet in the diſh there, as that the bread was ſopt here. It is ordinary for words to loſe their native ſignifications, and to be uſed in a greater latitude then originally belongs to them, and ſo we know βαπτίζειν, *to be dip'd*, or *waſh'd*, is uſed not onely of water, but of the *holy Ghoſt*, and *fire*, And then, why may not the words be thus rendred, ᾧ ἐγὼ βάλας τὸ ψωμίον δώσω, *to whom having dip'd, I ſhall give the piece of bread*, by *dipping* meaning putting the hand into the diſh, and then ἐμβάλας τὸ ψωμίον δίδωσιν, *having dip'd*, that is, put in his hand, *he gives the cruſt*, or *piece of bread*, to *Judas*, telling *John* at the ſame time, that he, that he ſhould next give it to, was he that ſhould deliver him up.

Βάλας
Ἐμβάλας

Paraphraſe.

CHAP. XIV.

1. As your believing in God my father will afford you many privileges, and antidotes againſt worldly trouble, ſo will alſo your believing in me.

1. LET not your heart be troubled: * ye believe in God, believe alſo in me.]

2, 3. In heaven there is room for you abundantly as well as for me, and ſo there is no need that I ſhould tell you this truth (which otherwiſe I would have told you, and which would give you cauſe to rejoyce, and not be ſad at my departure) that my going is but as your harbinger to prepare for you, and when I have done that, then, as an harbinger, I will come back again, and meet you, and ſo introduce you thither, Act. 1. 11.

2. In my fathers houſe are many manſions; † If *it were* not *ſo*, I would have told you; I go to prepare a place for you.

3. And if I go * and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, *there* ye may be alſo]

4. I ſuppoſe you know the place to which I go, and the way which will bring you thither alſo.

4. And whither I go ye know, and the way ye know.]

5. Thomas ſaith unto him, Lord, we know not whither thou goeſt; and how can we know the way?

6. I am the true and living way, ſent by my Father to direct all men to that way, wherein he expects and requires to be ſerved, and there is no other way to come to the knowledge of his will, or the enjoyment of life with him, but by me, and the ſame way that I go before you.

6. Jeſus ſaith unto him, [I am the way, and the truth, and the life: no man cometh unto the Father but by me.]

7. If you had thoroughly known me, who come onely in my Fathers name, and to reveal his will to you, ye had alſo known my Father, who being inviſible is no otherwayes to be known, but as he is revealed in me, and now (ſee Mat. 23. note m.) although ye never ſaw my Father, yet having ſeen and known me, who am his image, ye have both ſeen and known him.

7. If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him.]

8. Philip not conſidering the ſenſe of that laſt ſpeech, ſaith unto him, Lord, ſhew us the Father, And that one thing, the ſhewing us the Father, will ſure convince all without any other argument.

8. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us.]

9. I tell thee again, Philip, I am the image of my Father, and ſo he that hath ſeen me, and heard my doctrine, hath ſeen my Father, and knows his will alſo. And after this, this of thine is an impertinent unneceſſary demand.

9. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, [Philip? He that hath ſeen me, hath ſeen the Father, and how ſayeſt thou *then*, Shew us the Father?]

10. Let me ask you, do you not believe confidently, that whatſoever I do or teach I do by the Fathers, appointment, and that it is the power of him that acts in me? whatſoever I ſay or do, doctrine, or miracles, is of him; ſee note c.

10. Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of my ſelf: but the Father that dwelleth in me, he doth the works.]

11. Take my word for it, but if you will not do ſo, let my miracles demonſtrate it to you.

11. Believe me that I *am* in the Father, and the Father in me; † or elſe believe me for the very works ſake.]

12. Thoſe that have now been my diſciples ſhall be able to do the ſame miracles that I do, Mar. 16. 17. nay greater, upon my ſending down the holy Ghoſt upon you, ſhall ſpeak with tongues, &c.

12. Verily, verily, I ſay unto you, [He that believeth on me, the works that I do, ſhall he do alſo, and greater *works* then theſe ſhall he do, becauſe I go unto my Father.]

13. And whatever miracle you ſhall in my name pray for power to do, that I will enable you to do, and ſo by the ſhewing forth my power in you after my departure, glorifie him who hath ſent me.

13. And whatſoever ye ſhall ask in my name, that will I do, that the Father may be glorified in the Son.]

14. And of this be confident, whatſoever miracle you pray for power to do, and pray for it in my name, grounding your requeſts on this promiſe of mine unto you, and doing it in order to my ſervice for the propagating of the Goſpel, it ſhall be granted you.

14. If ye ſhall ask any thing in my name, I will do *it*.]

15. If

* Believe God, and believe on me, πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε.

† If not, I had told you that I go. For the Kings MS. and the ancient Gr. Lat. read, ὅτι πορεύομαι * Or, to prepare. For the Gr. and Lat. MS. divers others read ἑτοιμάσω.

† but if not for the works themſelves believe me. Εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πίστευέ μοι.

15. If ye [a] love me, keep my commandements.]

15. Doe but ye expresse the sincerity of your love to me by obedience to my precepts. a.

[*] Paraclete

16. And I will pray the Father, and he shall give you another [b] [*] Comforter, that he may abide with you forever,]

16. And I will ask my Father, and when I am gone he shall send you the holy Ghost, who for the several parts of his office 1. to intercede as an advocate, 2. to exhort, 3. to comfort, is best expresst by the word [Paraclete,] which in Greek signifies all these three, and he, when he cometh, shall abide with you forever, not departing, as I now doe, but continuing with you as long as you adhere and continue obedient to my precepts, v. 15. b.

17. *Even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, † for he dwelleth with you, and shall be in you.]

17. This Paraclete is the Spirit of my Father, that shall lead you into all truth, Him carnall and worldly men (that value nothing but the visible pomps and powers of the world, they that have looked for a temporall glorious Messias,) shall make nothing of, because he is farre from any part of that, he is not so much as visible to outward eyes, but only by inward effects, and so neither known nor valued by them. But by you, I suppose, and all true disciples of mine he is highly valued, therefore (see note on Lu. 7. d.) he shall abide with (not only come to) you, he shall forever continue among you, v. 16.

† therefore he abideth with you, and shall be among you, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

[*] orphans, ὀρφανούς

18. I will not leave you [*] comfortlesse, I will come to you.]

18. Ye are my little children ch. 13. 33. and therefore when I leave you, I will have more care of you, then to leave you destitute, I will hasten to come unto you, as to so many young children deprived of their parent, though I am slain, and so depart from you, yet I will rise again, and give you the comfort of seeing me after my resurrection, see v. 18.

† for I live, and ye shall live, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.

19. Yet a little while and the world seeth me no more; but ye see me: † because I live, ye shall live also.]

19. After a little space I shall be taken from this earth, where now I move, and so taken, that the impenitent unbelieving Jewes shall never see more of my miracles, which have hitherto been so uneffectuall among them, never see me again, (so as to take comfort or reap benefit by seeing me) but it is not my death it self that shall separate me from you, I shall rise from death, and appeare to you after my resurrection, and from thence ascend to heaven there to live eternally; and as that shall be matter of great rejoycing to you (see note on 1 Thess. 3. 6.) like the joy of one that hath a friend returned to life again, or like the womans joy after child-birth ch. 16. 21, 22. a wonderfull reviving after your sorrow for my departure, so shall it be attended with all vitall advantages to you, justification Rom. 5. 10. and eternall life hereafter.

20. At that day ye shall know that I *am* in my Father, and ye in me, [c] and I in you.]

20. And when I shall after my death thus appear unto you, and make good what I now promise, then shall ye be convinced (more perfectly then yet ye have been) 1. that I have taught nothing but what is the will of my Father, 2. that by your keeping close to that faith which I have taught you, my power and commission, which I have received from my Father, shall be communicated to you, Lu. 22. 28. c.

21. He that hath my commandements, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him.]

21. And this I say to all obedient servants of mine, whosoever they are, not only to you Apostles; Every faithfull lover of me v. 15. shall be loved of my Father, and from me receive that evidence of my love, I will effectually make my self known to him after my resurrection, either by appearing to him my self, or by the testimony of those, to whom I will appear.

[*] what is the matter, τί γέγονεν

22. Judas saith unto him, (not Iscariot,) Lord, [*] how is it, that thou wilt manifest thy self unto us, and not unto the world?]

22. Upon this Judas, one of his disciples, still looking after a present shewing himself as a temporall Messias, asked him (see c. 7. 4.) what was the reason that he would not manifest himself to the world, as well as to them?

[*] observe my word, τὸν λόγον μου τηρήσει

23. Jesus answered and said unto him, If any man love me, he will [*] keep my words, and my Father will love him, and we will come unto him, and make our abode with him.]

23. Jesus answered, The reason is, because the world doth not practise my precepts, which they that doe, by that expresse their love to me, and have this reward from my Father, that he loves them again; and he and I reveale our selves to such, and delight to dwell with such.

24. He that loveth me not, keepeth not my sayings, and the word which you hear, is not mine, but the Fathers which sent me.]

24. But this is not competible to the world, who neither love nor obey me, nor consequently my Father, whose word it is, and not mine own, which I preach unto you.

[*] while I abide with you, παρ' ὑμῖν μένων

25. These things have I spoken unto you, [*] being *yet* present with you.

[*] Paraclete, the Holy παράκλητος, ὁ πνεῦμα

26. But the [*] Comforter *which is* the Holy Ghost, which my Father will send in my name, he shall [teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.]

26. expound to you all the obscurities of my speeches, as farre as is usefull to your office, see 1 Cor. 13. note i. and put you in mind of all which I have now said to you, how they are fulfilled, and what they meant; see Act. 11. 16.

[*] unto you, ὑμῖν

[†] giveth it, give I it to you, δίδωμι, ἐγὼ δίδωμι ὑμῖν

27. Peace I leave [*] with you, my peace I give unto you, not as the world [†] giveth, give I unto you; let not your heart be troubled, neither let it be afraid.]

27. I take my leave of you, and doe it again heartily and affectionately; and that in a speciall peculiar way from that by which the world uses to doe it, They in civility, when they salute you, or take their leave of you, use the like formes, Peace be to you &c. but either doe it formally and heartlesly, or else are not able to doe any more then wish it; but I who cordially love, and am able to expresse my love, will effectually give it to you. Be not either troubled with grief (see c. 11. a.) that I must be taken from you, nor feare what shall befall your selves.

28. Ye have heard how I said unto you, I goe away, and come *again* unto you: If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater then I.]

28. I told you v. 19. that I am to go away, and after a few dayes return to you again (see note on Act. 15. c.) and then return to my Father from whom I came. If ye were kind to me, ye would have looked upon it with joy, as on a means of dignifying me, for he that sent is, as such, greater then I who am sent by him, And so my returning to my Father must needs be the advancing me to an higher condition, then that which now I am in.

29. And now I have told you, before it comes to passe, that when it is come to passe, you might believe.]

29. I have not told you all this to afflict you, but to arm you for the expectation of it, by foretelling it, and withall that your seeing my prediction fulfilled, may convince you, that all which I have said to you is true, and so make you believe on me.

[*] or, the world, (for the King's MS. and another Greek and Latine, and most others leave out τοῦτο,)

30. Hereafter I will not talk much with you, for the prince of [*] this world cometh, and hath nothing in me.

31. But that the world may know that I love the Father, and as the Father gave me commandment even so I doe. Arise, let us goe hence.]

30, 31. I shall not now stay long or say much to you, for the Imperiall power (of the Romans, whose Procurator Pilate was) and Satan cometh, and can find nothing in me, for the antient Greek and Latine MS. reads οὐκ ἔχει εὑρεῖν εὑρήν himself

himself shall joyne together with the Jewes to destroy me, and when they doe so, shall find nothing to lay to my charge, nor indeed have they power to doe me any hurt, Satan, whose office it is to be Gods executioner on sinners, finds no sinne in me, so to punish, and so could not put me to death, but that in obedience to my Fathers will, I mean voluntarily to lay down my life. Arise from table, let us be gone, meet whatever comes, and, to shew you how willing I am to lay down my life, let us goe to the place where Judas waits to betray me, ch. 18.3.

Annotations on Chap. XIV.

a. Ἀγαπᾶν

V. 15. *Love*] The notion of *loving God* in Scripture, but especially in the New Testament, seems most fitly to be taken from one most eminent act, and expression of love amongst all men, viz. that of doing those things which are esteemed most gratefull and acceptable to the beloved, either as tending most to his good, or any other way most desirable to him. For this indeed is the one expression of *loving one another*, all other being effects of love to our selves. But because God wants no contributions of ours to the advancing of his good or (indeed) of his glory, and our onely way of doing gratefull things to him is our performing what he commands, therefore it is consequent, that our obedience to the will, or commands of God in the highest and most perfect manner, is styled the *loving of him*, being indeed the prime, if not only way of demonstrating our love to him. So here, *If ye love me, keep my commandements*, if ye are so affected to me, as to desire to gratefy me, obedience to all my precepts is the way of doing it. So v. 21. *He that hath my commandements and keepeth them, he it is that loveth me* &c. *and I will love him*, and (as the most gratefull thing to him, that can be done from one lover to another) *I will shew my self to him.* So v. 23. *If any man love me, he will keep my word, & my father shall love him, and we will* (as the most gratefull obliging thing again) *come to him, and make our abode with him*, and so v. 24. & 1 *Joh.* 2. 5. *He that keeps my word, in him is the love of God made perfect*, and ch. 5.3. *this is the love of God, that we keep his commandments.* And so saith *Christ*, *ye are my friends if ye doe whatsoever I command you.* From whence it is, that, as in some places compared together, *love* is equivalent, or parallel, to *keeping the commandments* of *God*, as *Exod.*20.5. *Deut.*5.9. & *Gal.* 5.6. compared with 1 *Cor.* 7. 19. (and *disobedience* to *enmity Rom.*8.7. *Jam.*4.4.) so the whole condition available to our acceptation with God, and salvation, is oft expres's'd by this style of *Love.* And because those duties that are to be perform'd to God immediatly, are most acceptable, and gratefull to him, but especially that of confessing him, and, in despight of dangers, and death it self, keeping close to him, therefore that is many times expres's'd by *loving of Christ*, 1 *Cor.* 8.3. & 16. 22. *Ephes.*6. 24. *Ja.* 1. 12. *Revel.*2.4. Another notion there is of the love of God, a desire of union, and neer conjunction with him, but this but seldome look'd on in the Scriptures.

b. Παράκλητος

V. 16. *Comforter*] The word *Paraclete* in the Greek comes from a word of a large, and so ambiguous signification; and consequently may be rendred *advocate*, *exhorter*, or *comforter*, and every one of these doe fitly accord to the offices of the *Holy Ghost* among the Apostles (on whom he was to descend) and ever since in the Church, and therefore ought not to be so rendred by any one of these, as to exclude the others, but to be left in the latitude of the signification, which belongs to the Greek word: Yet the truth is, one notion there is of the word, which seems to be especially referr'd to, both here, when he is called *Paraclete*, and c. 16. 8. as shall there appear, and that is the first notion, that of an *advocate* or *interlocutor*, an *advocate* of the Christian's cause with God, *Rom.*8.26. and so also with men, teaching the Apostles *what they shall say*, when they are brought before *Kings*, &c. *Mat.* 10. 20. and *an advocate*, or *actor* of *Christs* cause against the world of unbelievers, and crucifiers, *Joh.* 15.26. and efficaciously *convincing the adversaries*, *Joh.*16.8. and this is the notion of the word retained among the *Talmudists*, who continue the Greek word without the termination, and set it in opposition to קטנור קלגוסף *an accuser.* And proportionably to what is here said of παράκλησις, must, I suppose, be resolved of παράκλησις τῆς ἁγίας πνεύματος, *Act.*9.31. not that it be restrained to note *comfort* particularly, but be taken in the latitude, for the whole work of the ministery, to which the Apostles were set apart, and consecrated, and enabled by the *Holy Ghosts* coming down upon them, and so indeed the word is generally used in the *Acts*, to denote the preaching of the word, speaking to the people, as the Apostles did in the synagogues, or elsewhere, to tell them their duty of all kinds. So *Act.*11. 23. παρεκάλει πάντας, the summe of his speech or sermon to them all was, that they should *cleave unto the Lord.* So *Act.* 14. 2. παρακαλοῦντες ἐμμένειν τῇ πίστει, *preaching to*, or *interceding with*, *them to abide in the faith*, and 15.32. διὰ λόγου πολλοῦ παρεκάλεσε, and λόγῳ πολλῷ c.22. *with much speech they exhorted*, or *taught*, or *preach'd to the brethren.* So ch. 16. 40. παρεκάλεσε αὐτοὺς, *they preach'd to*, or *exhorted them.* So λόγος παρακλήσεως *Act.*13.15. *a word of exhortation*, according to their custome of saying something seasonably to the people at their publick assemblies, after their reading of the Law, &c. So *Act.*15.31. the whole message of the *Synod* at *Jerusalem*, and their decision of the controversie, is called παράκλησις *exhortation.*

Παράκλησις τῆς ἁγίας πνεύματος

Παρακαλεῖν

Λόγος παρακλήσεως

c. Καγὼ

V. 20. *And I in you*] The word κἀγὼ in this writer especially, hath oft a peculiar elegancy in it, and is not fully understood, but by adding the word *So* in the rendring of it, *so also I*, and then it hath an influence on the former part of the period, and makes that the first part of a similitude or comparison, as it is it self the ἀνταπόδοσις or second. Thus it is oft in other places, see c.6.56. ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ, *as he remaineth in me, so also I in him.* So ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ 1 *Jo.*4.15. ὁ Θεὸς ἐν αὐτῷ μένει, κὰγὼ ἐν τῷ Θεῷ, *as God abides in him, so he also in God*, and again v.16. and here in this verse, where two parts (not three) of conviction seem to be set down, as the effects of *Christs* resurrection, &c. 1. They shall know that *Christ is in his Father*, that is, that he came truly with Comm ssion from him, and hath kept close to the discharge of it, varied not from it in the least, That that is the meaning of *being in his Father* may appear by the use of it again c.17. 21. *that they all may be one as thou Father art in me, and I in thee*, that is that they may agree in the same doctrine, as my Father and I agree perfectly in the same, I teaching what is his will should be taught, and nothing else. But more evidently here v.10. *Dost thou not believe that I am in the Father, and the Father in me?* i. e. whatsoever I doe or teach is the power of God, and the doctrine of God in me, as it follows, *the words which I speak are not from my self, but the Father that abideth in me, he doth the works*, v. 10. & v.11. to the same purpose, that the miracles, which he doth, he doth from God, and that is a proof that his doctrine is the doctrine of God. This the *Fathers raising* him from the dead, and taking him up to heaven will convince them of, see c. 16.10. where his *going to the Father* is mentioned as a means to *convince* them *of righteousnesse*, i. e. both that he was a righteous person, and that he taught them the true way of righteousnesse. 2ly, They shall know that *Christ*

continues

continues in them, communicates and derives his power to them, that he hath not forsaken them, v. 18. as by his death they were apt to suspect he did, but are convinced of the contrary by his resurrection, 1. by his appearing to them, 2ly, by his *going to heaven*, only (as he saith) *to prepare a place for them*, and then to come meet and conduct them thither v. 3. and 3ly, by his sending his Spirit to them to fit them to be his successors on earth, which is the principall thing in this chapter. Now their obedience, and the sincerity thereof to him, is not any third principal thing, that they were thus to be convinced of by this miracle of *Christs* resurrection, being a thing which if it were in them, they might possibly know without Gods working miracles to testifie it, and again their knowing of this would be an effect, or consequent of those former convictions, & not a principal branch antecedent (as in the order of the words it lies) to the latter of them. That therefore which the mention of ὑμεῖς ἐν ἐμοὶ *ye in me* seems to point at in this place, is only this, that whereas the world should never see *Christ* again, so they that *remained in him*, his faithfull and obedient disciples, (upon which the whole promise of the *Paraclete* is built in this chapter v. 15.) should partake of the blessing and fruits of his appearance, and of the *Paraclete*, and that as they had continued faithful to him, he in like manner would be sure to perform his promise to them, make them his successors in his power in the Church, and preachers of the same doctrine which he had taught from his Father. And so that is the plain meaning of these words, ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν, *as you are in me, so I in you*, which was the only second thing they needed to be convinced of. Though by the way, I say, as this was the rewarding of their obedience and fidelity to him, so also would it be a testimony from God of the sincerity of it, which he was pleased thus to accept and reward. That this is the right interpretation of this verse appears by the next verse 21. where he that *loves Christ* and *keeps his commandments*, that is, that *is in Christ* here, is the subject, to whom the promise is made of *Christs* manifesting himself unto him, which hath appeared to be the importance of κἀγὼ ἐν αὐτῷ, *and I in him*. By which it appears that the fidelity to *Christ* is the qualification or condition required in the subject, to make a man capable of the manifestation of *Christ* to him, which would not be afforded to any others. And the same is the importance of v. 23.

'Εγὼ ἐν ὑμῖν

'Υμεῖς ἐν ἐμοὶ

CHAP. XV.

Paraphrase.

1. I Am the true vine, and my Father is the husbandman.]

1. And as he was going on the way, he said to those that were neer him, John, &c. I am the true (see ch. 6. f.) generous fruit-bearing vine Jer. 2. 21. my blood as the blood of the grape shall rejoyce the heart of God and man, Jud. 9. 12. And my Father who hath thus planted me in this world here below, hath the whole ordering of all that belongs to me, and every branch, every believer, every member of my mysticall body.

2. Every branch in me that beareth not fruit, he taketh away; and every *branch* that beareth fruit, he * purgeth it, that it may bring forth more fruit.]

2. Every barren member of my body, (every unprofitable disciple or Christian) he proceeds to excision of; Every one that is fruitfull, he diligently pruneth, and useth all other probable means to render it more fruitfull.

* Will purge, the antient Gr. & Lat. MS. reads καθαιρεῖ.

3. † Now ye are clean through the word which I have spoken unto you.]

3. You are already sanctified by the operation of my doctrine and spirit upon you, though you may need farther pruning, in order to that greater degree of fruitfulnesse, v. 2.

† You are already pure because of the word, Ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον

4. Abide in me and I in you: As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me.]

4. Doe ye therefore take care by your obedience and constancy, that I may be so fastned in your hearts, that I may never be out of them, or be provoked to withdraw my self from you, For this presence of mine is absolutely necessary to you, to make you fruitfull; As a branch cut off from the vine withers presently, is farre from bringing forth any fruit, so he that falls off, or is, by my Fathers just judgment on him, broken off from me, deprived of that grace, which, as juyce, is distributed to all the branches, as long as they are in the body, can never bring forth any good.

5. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can doe nothing.]

5. He that adheres and keeps fast to me, and consequently I to him, he by the grace communicated from me to him, will be enabled to bring forth much fruit, he and none but he.

6. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast *them* into the fire, and they are burned.]

6. If ye break off from me, and are by your selves as branches separated from me, into whom you are ingraffed by faith and obedience, ye straight wither away, and are fit for nothing but the fire.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.]

7. As long as you continue obedient to me and my doctrine, all your prayers shall be heard.

8. Herein is my Father glorified, that ye bear much fruit, * so shall ye be my disciples.]

* And ye shall be

8. Your fruitfulnesse is that which alone brings in glory to my Father, and which denominates you truly my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.]

9. My love to you is like that of my Father to me, and that must oblige you to take care to doe those things which are gratefull to me, that I may continue to love you.

10. If ye keep my commandments, ye shall abide in my love, even as I have kept my Fathers commandments, and abide in his love.]

10. And that will be secured by your constant obedience to my commands, as my obedience to my Fathers commandments hath secured me of the continuance of his love.

11. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.]

11. These things have I largely said to you, that the comfort you have taken in my presence, may in my absence continue to you, and by the addition of that comfort of the Spirit, which shall come when I am gone, your joy may abound.

12. This is my commandment, that ye love one another, as I have loved you.

13. Greater love hath no man then this, that a man lay down his life for his friends.]

13. No man can expresse greater love to his dearest friends then to adventure to die for them.

14. Ye are my friends, if ye doe whatsoever I command you.]

14. And that I mean to do for you, and the benefit of that greatest kindnesse shall accrue to you, as to my choisest friends, if ye continue obedient to my doctrine and commands.

15. And certainly I have long dealt with you as friends, farre above the condition of ſervants, who uſe not to know their maſters intentions, or counſels, or purpoſes, but onely to doe his commands, but I have received you as friends, and confidents into my boſome, to make known all my Fathers will unto you.

15. Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.]

16. And this I have done toward you by way of prevention, out of free undeſerved kindneſſe to you, and of my own accord, put you in this bleſſed courſe, enabled you to fructifie, and bring forth abundance of fruit, to the honour and praiſe of God, appointed you to goe abroad into all the world, and bring in an harveſt of converts to heaven, which is a reall and a durable fruit, and that which ſhall be advantageous to you alſo, devolve on you the benefit of having all your prayers heard by God, all your wants ſupplied by him, which you ſhall preſent to him in my name.

16. Ye have not choſen me, but I have choſen you and ordained you, that ye ſhould goe and bring forth fruit, and *that* your fruit ſhould remain: that whatſoever ye ſhall ask of the Father in my name, he may give it you.]

17. All this concerning my love to you I inculcate and repeat on purpoſe, as an obligation to you, that (as the moſt eminent way of return which I expect from you to all this) you live in charity one toward another.

17. Theſe things I command you, that ye love one another.]

18. And if ye find by experience, that impious, and hypocriticall worldlings doe in ſtead of believing, reſiſt and perſecute you, there is no reaſon that this ſhould give you any diſcouragement, you are to expect that, and arm your ſelves againſt it by this conſideration, that ſuch as theſe perſecuted me before you, and ſo as I began in love to you, ſo I have had the firſt taſte of the enmity, and hatred of the wicked men of this world.

18. If the world hate you, ye know that *it* hated me before *it hated* you.]

19. Theſe mens oppoſing and hating you will be a comfortable ſymptome to you, that you are a peculiar people of mine, dignified above, and ſeparated from the reſt of men.

19. If ye were of the world, the world would love his own; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.]

20. And that you are likely to meet with ſuch entertainment need not be ſtrange to you, when you remember how oft I have foretold you of it, that you could not in reaſon expect any better treating, then I have met with before you: If they have perſecuted me, in all probability they will perſecute you alſo, and on the other ſide, you have no more reaſon to expect of the world, that it ſhould receive your preaching, then that it ſhould receive mine.

20. Remember the word that I ſaid unto you, The ſervant is not greater then the Lord: If they have perſecuted me, they will alſo perſecute you; If they have a. **†[a] kept my ſaying, they will keep yours alſo.]** † Obſerved.

21. All the perſecutions that ſhall fall on you being upon the ſcore of their not believing that God hath ſent me.

21. But all theſe things will they doe unto you for my names ſake, becauſe they know not him that ſent me.]

22. If I had not done what I have among them, they might have had the excuſe of ignorance, but now they are utterly without excuſe.

22. If I had not come, and ſpoken unto them, they had not had ſinne: but now they have no * cloke for their ſinne.] * Pretence, πρόφασιν

23. I have done ſo much to evidence my being ſent from God, that now the oppoſing me is a malitious reſiſting of my Father himſelf.

23. He that hateth me, hateth my Father alſo.]

See v. 22, 23.

24. If I had not done among them the works which none other man * did, they had not had ſinne: but now have they both ſeen and hated both me and my Father. * Hath done, they ſhould have no ſin, πεποίηκεν, ἁμαρτίαν οὐκ εἶχον

25. By this is fulfilled that of the Pſalmiſt Pſal. 35. 19. they have oppoſed me, when they had all reaſon to have received and loved me.

25. † But *this cometh to paſſe*, that the word might be fulfilled, which is written b. **in their law, They hated me [b] without a cauſe.]** † But that the word written in their law might be fulfilled, they have ἀλλ' ἵνα πληρωθῇ ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος

26, 27. But at the coming of the Holy Ghoſt, that pleader or advocate of my cauſe (ſee note on c. 14. b.) whom I will ſend from the Father, that Spirit, which proceedeth from the Father, and who by his coming will open mens eyes, and give them a right underſtanding of me, he ſhall maintain my cauſe againſt all oppoſers, by coming down on you ſhall give you aſſurance of my being ſent from God, and by the gift of tongues ſhall enable you to convince all others, and ſhall conſtitute you witneſſes of it to all, as being the fitteſt to doe ſo by your having been eye-witneſſes of all that I have done, having been with me at the firſt, and never departed from me ſince.

26. But when the * Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me.

27. And ye alſo ſhall bear witneſſe, becauſe ye have been with me from the beginning.] * Paraclete ſhall come, ἐλθῇ ὁ παράκλητος

Annotations on Chap. XV.

a. Τηρεῖν

V. 20. *Kept*] The joyning of οἱ ἐτήρησε here with οἱ ἐδίωξαν makes it ſeem a little probable that τηρεῖν ſhould be here taken in an ill ſenſe, for an inſidious *obſerving* or treacherous *watching* of *Chriſts* words, as τηρῶν and παρατηρῶν are ſometimes uſed (ſee *Lu.*20. 26.) and ſo alſo the Hebrew שמר (Pſal. 56. 7. *they obſerve*, that is, *watch, my ſteps, when they lay wait for my ſoul*,) and *Job* 7. 20. נצר, when God is ſaid to be the *obſerver of men*. But the uſe of this phraſe τηρῶν λόγους in the New Teſtament, eſpecially in the writings of S. *John*, ch. 8. 55. ch. 14. 23, 24. ch. 17. 6. 1 *Joh.* 2. 5. *Rev.* 3. 8. and 10. ch. 22. 7, 9. and that with ἐντολὰς, *commands* in ſtead of λόγους *words* very often (and particularly in this Chapter v. 10. twice,) will be ſufficient reaſon to reject this rendring, and to read it literally, *If they have kept my word, they will alſo keep your word*, that is, obey and obſerve it, making their not obſerving the word of *Chriſt* an argument that they will not obſerve the Apoſtles neither; or, that by this experiment of their dealing with *Chriſt* they may learn what kind of dealing or entertainment is to be looked for from the world for the diſciples of *Chriſt*, agreeable perfectly to what was before ſaid of the *worlds perſecuting* them alſo.

b. Δωρεὰν

V. 25. *Without a cauſe*] The Greek Δωρεὰν which properly ſignifies *gratis, without any hire, freely, without intuition of wages*, and is ſo taken Mat. 10. 8. *Rom.* 3. 24. 2 *Cor.* 11. 7. *Apoc.* 21. 6. 22. 17. is here and *Gal.* 2. 21. taken for *without a cauſe* whether Impellent (as here, *they hated me without any motive*, or *impulſive*, to hatred on my part offered to them) or Final, as in the *Galat. Then did Chriſt die in vain*, or *to no purpoſe*. The reaſon of theſe various acceptions of the word beyond its native extent, is to be fetch'd from the like uſe of the Hebrew חנם, which ſignifies both theſe, and proportionably the Greek, though naturally it doe not extend to theſe. is, according to the cuſtome of theſe writers, uſed in the ſame largeneſſe as the Hebrew is.

CHAP.

CHAP. XVI.

Paraphraſe.

* ſcandalized. Σκανδαλισθῆτε

1. THeſe things have I ſpoken unto you, that ye ſhould not be * offended.]

1. All this have I ſaid to fortifie you, that you ſhould not be deterred from my ſervice by the hazards which attend it.

†ſhall ſeem to ſignifie. * Offer God an oblation, or worſhip, λάτρειαν προσφέρειν τῷ Θεῷ.

2. They ſhall put you out of the ſynagogues, yea, the time cometh, that whoſoever killeth you † will think that he * doth God ſervice.]

2. They ſhall remove you from their aſſemblies (c.9.b.) and when they have done ſo, within a while, they ſhall think it not onely lawfull, but acceptable to God (and of the nature of a ſacrifice, which propitiates for other offences) to put you to death.

3. And theſe things will they doe unto you, becauſe they have not known the Father, or me.]

3. And the ground of their doing ſo, is the great impiety of their hearts (ſee c.6. note d.) their not liking either the old commands of my Father, or thoſe which I now bring from him.

‖But I ſpake not theſe things to you from the beginning, ὅτι ταῦτα πρὸς ὑμᾶς οὐκ εἶπον ἐξ ἀρχῆς.

4. But theſe things have I told you, that when the time ſhall come, you may remember that I told you of them. [And ‖ theſe things I ſaid not unto you at the beginning, becauſe I was with you.]

4. Till this time that I am ready to depart from you, I did not think fit to ſay this to you, becauſe whilſt I was here, all the malice of men bent it ſelf wholly againſt me, letting you alone.

5. But now I goe my way to him that ſent me, and none of you asketh me, Whither goeſt thou?

5, 6. But now as you come to be uppermoſt in this employment of revealing my Fathers will, the oppoſition will light on you. This departure of mine fills you with ſadneſſe, and you are ſo intent upon the ſad thought of it, that you doe not ask one queſtion about the end of my journey, or about the benefit that may redound to you by it, and ſhall certainly doe ſo.

6. But becauſe I have ſaid theſe things to you, ſorrow hath filled your heart.]

7. Nevertheleſſe I tell you the truth, It is expedient for you that I goe away: for if I goe not away, the a * Comforter will not come unto you; but if I depart, I will ſend him unto you.]

* Paraclete, παράκλητος

7. For let me tell you, the holy Ghoſt is not to come till after my departing, and his coming ſhall be of more advantage to you, then my ſtaying would be.

† And he, when he comes ſhall convince the world concerning ſinne, and concerning righteouſneſſe, and concerning judgment.

8. † And when he is come, he will reprove the world of ſinne, and of righteouſneſſe, and of judgement.

9. Of ſinne, becauſe they believe not on me.

10. Of righteouſneſſe, becauſe I goe to my Father, and ye ſee me no more.

11. Of judgment, becauſe the Prince of this world is judged.]

8, 9, 10 11. And when he comes, he will plead my cauſe againſt the world, and lay againſt it all the three ſorts of actions that are amongſt the Jewes uſuall in their courts,

1. He ſhall charge it with the crime of not believing in me, by the gift of tongues, &c. evidencing, that I, that am to be preached by that means, am indeed the true Meſſias, and ſo likewiſe by the fulfilling thoſe predictions which now I give you. 2dly, He ſhall vindicate and juſtifie my miſſion, and innocence, by my aſcenſion to heaven, taking me away out of the reach of humane malice, and rewarding my patience with his conſolations. 3dly, He ſhall urge and work revenge upon Satan and his inſtruments who crucified me, and retaliate deſtruction back upon them.

12. I have yet many things to ſay unto you, but you cannot bear them now.]

12. Beſide all that I have yet ſaid, I have many things concerning the Chriſtian law to reveal to you, which being ſo diſtant from the law of the Jewes, wherein ye have been brought up, and for which you are ſo zealous, ye cannot yet receive or be patient of them, (ſee Orig. cont. Celſ. l.2.)

* But if

13. * Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, *that* ſhall he ſpeak: and he will ſhew you things to come.]

13. But when the Holy Ghoſt comes, whoſe title it is to be the Spirit of truth, he ſhall inſtruct you what is to be done, teach you the full of my Fathers will for the laying aſide of the ceremoniall externall law of the Jewes, freeing all Chriſtians from that yoke, &c. For it ſhall be no private doctrine of his own, which he ſhall reveal to you, but either that which I have already taught, but you have either not obſerved or forgotten, or that which you are not yet, but afterwards to doe (how you are to behave your ſelves in the buſineſſe of the Jewes and Gentiles, when the Jewes finally reject the Goſpel, &c.) and which I have not yet revealed to you, as being not yet ſeaſonable.

† Receiveth, The ancient Gr. & Lat. MS. and moſt other read λαμβάνει.

14. He ſhall glorifie me, for he † ſhall receive of mine, and ſhall ſhew it unto you]

14. What he doth ſhall tend to the illuſtrating of me. For he being ſent from my Father by me, ſhall in all things accord with me, and thereby appear to have his meſſage from me, and to declare nothing to you, but what he hath from me.

15. All things that the Father hath are mine, therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.]

15. And when I ſay this, I mean not ſo to appropriate to my ſelf, as to exclude my Father, but becauſe all things are common to me and my Father, and becauſe all my will depends on the Father, and becauſe 'tis my work wholly to attend the will of my Father, therefore whatſoever of this nature he ſhall reveal to you, I call that mine, and the revealing of this, his taking of mine and declaring to you.

* Ye ſee me not, ὐ θεωρεῖτε με

16. A little while and * ye ſhall not ſee me, and again a little while and ye ſhall ſee me, becauſe I goe to the Father.]

16. Within a while I ſhall for a time be taken from you, then again within a little while after that I ſhall be with you again before my aſcenſion, for it is not poſſible for me to be held by death, I muſt ariſe and goe to my Father.

17. Then ſaid *ſome* of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me; and again a little while, and ye ſhall ſee me; and, † Becauſe I goe to my Father?

† I go to him. ὑπάγω πρὸς τὸν πατέρα.

18. They ſaid therefore, What is it that he ſaith, A little while? we cannot tell what he ſaith.

19. Now Jeſus knew that they were deſirous to ask him, and ſaid unto them, Doe ye [enquire] among your ſelves of that I ſaid, A little while and ye ſhall not ſee me; and again a little while, and ye ſhall ſee me?

See v.23, and 30.

20. Verily, verily, I ſay unto you, that [ye ſhall weep and lament, but the world ſhall rejoyce; and ye ſhall be ſorrowfull, but your ſorrow ſhall be turned into joy.]

20. You ſhall have a time of mourning, and the world of joy, but your ſadneſſe ſhall be ſoon turned to rejoycing, and theirs ere long into heavineſſe.

21, 22. Your ſorrow at my death ſhall be like the womans pangs of travaile, but when it ſhall appear to you that my death doth but uſher in my reſurrection and aſcenſion, as the pangs of travaile doe the birth of a manchild, then your ſorrow ſhall vaniſh in the preſence of this joy, which ſhall be a durable joy.

21. A woman when ſhe is in travaile hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of her child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world.

22. And ye now therefore have ſorrow; but I will ſee you again, and your hearts ſhall rejoyce, and your joy no man taketh from you.]

b. 23, 24. When that Spirit is come, he ſhall have taught you all things, ſatisfied all your doubts and ignorances, that you ſhall not need ask me any more queſtions. After my departing you ſhall uſe a new form in your prayers to God which as yet you have not uſed, make your requeſts to him in my name, upon that ſcore of your being my diſciples, and my giving you this authority, and whatever tends to the fulfilling of your joy, to your reall good, ſhall be granted to you.

23. And [b] in that day ye ſhall ask me nothing: Verily, verily, I ſay unto you, whatſoever ye ſhall ask the Father in my name, he will give it you.

24. Hitherto ye have asked nothing in my name; ask and ye ſhall receive, that your joy may be * full.] * Fulfilled, πεπληρωμένη

25. My diſcourſe to you hitherto may have had ſome darkneſſes in it, which I deſign'd on purpoſe, but the Holy Ghoſt ſhall ſet all before you plainly (ſee note on c. 7. a.) according as 'tis my Fathers pleaſure to have things ordered in the Church, ſee v. 13.

25. Theſe things have I ſpoken unto you in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father.]

26, 27. And one benefit that by my aſcenſion and the deſcent of the Spirit ſhall come to you, is, that you ſhall not need my offering up your prayers for you, but you may in my name offer them up to God your ſelves, and God, out of his love and reſpect to thoſe that believe on me, and receive me as the ſon of God ſent from heaven to declare his will to you, ſhall grant all that you ſhall ask.

26. In that day ye ſhall ask in my name: and I ſay not unto you that I will pray the Father for you.

27. For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.]

28. I came forth from the Father, and am come into the world: again I leave the world, and goe to the Father.

See note on c. 7. a.

29. His diſciples ſaid unto him, Lo, now ſpeakeſt thou [plainly] and ſpeakeſt no proverb.

30. Now we diſcern that as thou knoweſt all things, ſo thou art pleaſed to reveale all ſaving truth evidently to us, of thine own accord, This convinces us that God ſent thee, and that thou cameſt to reveale his will.

30. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould ask thee: by this we believe that thou cameſt forth from God.]

31. You ſpeak a little confidently of your belief now, at a diſtance from danger.

31. Jeſus anſwered them, [Doe ye now believe?]

32. But the time is now at hand, that ye ſhall flie from me to your homes every one of you, and ſo though ye believe on me, ye will not yet confeſſe me, but forſake me, and, as much as in you is, leave me alone: But although ye forſake me, my Father will not, he will continue cloſe to me, and acknowledge me even in death it ſelf, yea and raiſe me up from death.

32. Behold, the hour cometh, yea is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone; and yet I am not alone, becauſe the Father is with me.]

33. This I have foretold you, that you may depend on me for all kind of proſperity, and, by conſideration of my conqueſt over all that is formidable in the world, take courage, and hold out againſt all the terrors and threats of the world, and the ſufferings in it.

33. Theſe things I have ſpoken unto you, that in me ye * might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.] * may have, ἵνα ἔχητε

Annotations on Chap. XVI.

2. Παράκλητος

V. 7. *Comforter*] What is meant by the word *Paraclete* here attributed to the *Holy Ghoſt*, hath been mention'd, Note on c. 14. 16. and will more fully be diſcernible by this place. For of the *Paraclete*, taken in the notion of an *advocate*, or *actor*, this is the office, to convince the κατήγορον or *accuſer*, or, as it is *Tit.* 1. 9. ἐλέγχειν ἀντιλέγοντας, *to juſtifie the cauſe againſt all gain ſayers*, to convince them, or to convince others, that they have complain'd or acted unjuſtly. So that all that here follows, muſt in any reaſon ſo be interpreted, as ſhall agree with the cuſtomes of pleading cauſes among the Jewes. Now there were 3 ſorts of cauſes or actions among the Jewes, 1. *publick judgments*, περὶ ἁμαρτίας, לחטא, that is, concerning criminall matters, and thoſe conſiſted in the condemnation and puniſhing of offenders againſt God, falſe prophets, *&c.* 2^dly, in the defending of the juſt or upright, againſt all oppreſſion, or invaſion, or falſe teſtimony, and that is called לצדקה, *concerning juſtice*, or *equity* or *righteouſneſſe*, περὶ δικαιοσύνης; the 3^d in pleading againſt any for treſpaſſe againſt his neighbour, as in robbery *&c.* and urging the law of Retaliation, to ſuffer as he hath done, and this is called למשפט, περὶ κρίσεως *concerning judgment*. In every one of theſe was the *Holy Ghoſt* at his coming to be the advocate for *Chriſt* againſt the world, who had rejected and crucified him; One action he ſhould put in againſt the world of the firſt kind, לחטא, περὶ ἁμαρτίας, concerning that queſtion whether *Chriſt* were guilty of being a falſe prophet, or they of not believing a true prophet, the Meſſias of the world, and ſhould demonſtrate or prove them guilty of a great crime, viz. of not believing the *Meſſias*, and that ſhould be managed thus, There are rules ſet down, *Deut.* 18. 22. to diſcern and diſtinguiſh a falſe prophet from a true, and particularly to diſcern the *Chriſt* or *Meſſias*, v. 18. viz. if undertaking to be the *Meſſias*, and to prove that by foretelling things, which were not in the power of the devil to work or to foretell, *all the things which he foretold came to paſſe*. Now one of the things foretold by *Chriſt*, was, that the Spirit or *Paraclete* ſhould come, Which being fulfilled by his coming, and his coming from God, and not from the devil, but deſtructive to his kingdome, this would be a convincing argument, that he was a true prophet, and ſo the *Meſſias*, which he affirmed himſelf to be, and ſo that they were guilty of a great ſinne, in not believing on him, of a greater in crucifying him, and therefore that they ought to expect that puniſhment of *exciſion*, Deut. 18. 19. which after, within a while, did accordingly befall that nation. A ſecond

ἐλέγχειν ἀντιλέγοντας

περὶ ἁμαρτίας

περὶ δικαιοσύνης

περὶ κρίσεως

action

action which the *Holy Ghoſt* did put in for *Chriſt* againſt the world, was to vindicate his innocence, though he had ſuffered among them as a malefactor, and his way of managing that was, by giving them aſſurance, and convincing them, that he which was thus condemned and crucified by them, was by God *taken up into heaven*, (as a clear teſtimony of his innocence) to partake of his own glory there. The third action was that of judgment (or of puniſhing injurious perſons by way of Retaliation) againſt Satan, the cauſe, and author of the death of *Chriſt*, who put it into *Judas*'s heart, and the chief Prieſts and *Phariſees*, the former to deliver up, the latter to put him to death: And by the coming of the *Holy Ghoſt*, and preaching of the word thorough the world, and ſo the ſpreading of Chriſtianity among the Gentiles (which was an effect of this coming, and office of the *Holy Ghoſt*,) this work of Retaliation was wrought moſt diſcernibly on Satan, or the *Prince of this world*; he put *Chriſt* to death, and he himſelf is ſlain, (as it were) his kingdome deſtroyed, his idols, Oracles, abominable ſins, (whereby he reigned every where among the Gentiles in the heathen world) were remarkeably deſtroyed by this coming of the *Holy Ghoſt*, and to the world, and the Prince thereof judged, ſentenced, and condemned *judicio talionis*, to ſuffer from *Chriſt*, as he had dealt with him, and that was the *convincing the world* περὶ κρίσεως, *concerning judgment*. This ſeems to be the meaning of this very difficult place, to the underſtanding of which I acknowledge to have received light from the learned *Hugo Grotius* in his *Annotations on the Goſpels*, and from *Val. Schindler* in his *Pentaglott.* in the word צדקה p. 1521. C.

V. 23. *In that day*] Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *In that day* here, may poſſibly be miſtaken, by aſſigning too reſtrained a ſenſe to it. For if it be applied to that part only of the precedent verſe, *But I will ſee you again*, which notes the ſpace immediately following his Reſurrection (ſee c. 14. 19.) and antecedent to his Aſcenſion, it will not then be proper to affirm of that ſpace, that *they ſhould ask him nothing*; for it is evident that at that time of ſeeing him, they asked him many things (ſee *Act.* 1. 6.) But as this Reſurrection of *Chriſt* was attended with his Aſcenſion to heaven, and ſending the *Paraclete*; ſo it is moſt exactly true which here follows, *In that day ye ſhall ask me nothing*, that is, ſhall have no need of asking more queſtions, The *Paraclete ſhall teach you all things*. That this is the meaning of ἐρωτήσετε here, which is rendred *asking*, and not that other notion of *asking* for *praying* in the following words, may appear firſt by v. 19. where they being dubious and uncertain what he meant by, *yet a little while, and ye ſhall not ſee me*, &c. it is ſaid, *Jeſus knew that they would* ἐρωτᾶν αὐτὸν, *ask him*, that is, *ask him* the meaning of that ſpeech, and to that he here referres in the ſame word, *In that day*, when that courſe ſhall be taken for the inſtructing you ſo perfectly, ἐμὲ ἐρωτήσετε οὐδέν, *ye ſhall ask me nothing*. 2dly, By the changing of the word in the other part of this verſe, where it is ὅσα ἂν αἰτήσητε, *whatſoever ye ſhall ask* or *begge, of the Father*, &c. and not, as it is here, ἐρωτήσετε. In the ſame ſenſe muſt the phraſe ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day* be taken again ver. 26. that which is there ſaid, belonging not peculiarly to that time betwixt his *Reſurrection* and *Aſcenſion*, but to the ſtate of them, and all Chriſtians after *Chriſts* departure from them, to the right hand of his Father.

b. Ἐν ἐκείνῃ τῇ ἡμέρᾳ

Ἐρωτήσετε

CHAP. XVII.

Paraphraſe.

1. THeſe words ſpake Jeſus, and lift up his eyes to heaven, and ſaid, Father, [the hour is come, glorifie thy ſon, that thy ſon alſo may glorifie thee.]

1. The time of my ſuffering is come, enable me to go thorough all that is now before me, ready to come upon me, and receive me up into thy glory, v. 5. that in the ſtrength of my reſurrection, the Goſpel may be received, and believed in, over the whole world.

2. As thou haſt given him power over all fleſh, that he ſhould give eternall life to as many as thou haſt given him.]

2. According as thou haſt given me power of ſentencing all men, condemning or abſolving them, which power is to be inſtated on me at my reſurrection, that I may give eternall life to all, whom thou haſt ſo given me, ſo inclined their hearts that they cordially and ſincerely come unto me; ſee note on c. 6. d.

3. And this is life eternall, that* they might know thee the only true God, and †Jeſus Chriſt whom thou haſt ſent.]

*They know thee ἵνα γινώσκωσι σε † Whom thou haſt ſent, Jeſus Chriſt, ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

3. And all that is required to make men partakers of this eternall life, is, beſide the knowledge of the Father, the onely true God, (together with obedience to his commands formerly revealed by him) the embracing Chriſt, and acknowledging his commiſſion from the Father, (and him as the onely true God alſo, 1 Joh. 5. 20.) and ſo receiving and obſerving all that is ſaid and commanded by him.

4. I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me * to doe.]

* That I ſhould doe it, ἵνα ποιῶ.

4. I have teſtified and proclaimed thy will here in this world, and ſo glorified thee here, and have done all, which thou haſt appointed me to doe by way of office or miniſtery here.

5. And now, O Father, glorifie me with thine own ſelf, with the glory which I had with thee before the world was.]

5. And doe thou now, O Father, deal with me proportionably, aſſume this paſſible, mortall, humane nature of mine, wherein I have ſerved thee, unto a participation of that honour and dignity and glory, which, before I took this nature on me, I enjoyed with thee before the foundation of the world, even from all eternity, ſee Phil. 2. 6, 9.

6. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me, and they have kept thy word.]

6. I have made known thy will to thoſe peculiar diſciples, v. 18. whom thou wert pleaſed by thy grace to fit, and ſo to bring to me, to undertake my diſcipleſhip, and attend me in the neareſt relation, who being ſervants of thine, have received my word, and obeyed it as thine, (ſee note on c. 6. d.) and ſerved me in the publiſhing of it.

7. Now they have known that all things whatſoever thou haſt given me, are of thee.]

7. Theſe have cordially acknowledged that all that meſſage v. 4. on which I was ſent, was committed to me by thee.

8. For I have given unto them the words which thou gaveſt me, and they have received them, and have known ſurely, that I came out from thee, and they have believed that thou didſt ſend me.]

8. For that meſſage by thee committed to me, I have committed to them, and they have received it, as that which in my name they will communicate from thee to the world, being ſufficiently aſſured that my coming and preaching was all by commiſſion from thee.

9. I pray for them; I pray not for the world, but for them which thou haſt given me, for they are thine.

10. And all mine are thine, and thine are mine, and * I am glorified in them.]

* I have been glorified, δεδόξασμαι

9, 10. I now offer up a prayer peculiarly for them, which I know are moſt pretious in thy ſight (praying for all believers v. 20. and at other times, though not now, for his very Crucifyers) and that

prayer for that, which for others I cannot pray, a prayer for their conſtancy (in perſecutions, v. 15.) and continuance in the faith, and union with me, v. 12. this I can ask only for believers, (for they only are capable of it) not for the world of impenitent unbelievers, (who will be ſure to deſpiſe and trample on, and perſecute them, v. 14.) for believers I ſay, and peculiarly for my diſciples, whom thou, by having given them to me in an eminent manner, muſt look on as thine own, and alſo reward them, for having received, and confeſs'd, and performed ſervice to me.

11. And this, becauſe now I am likely to leave them to hazards and perſecutions, and whilſt I am a leaving the world they tarry in it, Therefore, holy Father, I beſeech thee, take them into thy tuition, and protect them in the diſcharge of their Apoſtleſhip, which after my departure lies wholly on them, keep all my diſciples by thy power, (and by that declaration of thy will, which thou haſt afforded me, by the Goſpel, thy power unto ſalvation of all believers) from peril and defection, that they may live to teach and preach uniformly (all agreeing in the ſame) what I have taught them, in like manner as I have taught, (without any alteration) what I had from thee.

11. And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, [|| keep through thine own name thoſe whom thou haſt given me, that they may be one, as we are.]

|| keep them through thy name which thou haſt given to me, for the Kings MS and many antient copies read ἐδόθη, and ſo the Syriack, Euthymius, Theophylact, Cyril,

12. All this while of my continuing among them, I have laboured, by revealing thy will to them, to confirm them, and alſo to preſerve them from danger, and it hath ſucceeded well, of all thoſe whoſe hearts were by thy preventing grace ſo prepared, as that they came to me and undertook my ſervice (ſee note on c. 6. d.) none hath miſcarried or fallen off (ſee c. 18. 9. and here v. 15.) but only that wicked traytor propheſied of, Pſal. 109.

12. While I was with them in the world, I have kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition; that the ſcripture might be fulfilled.]

13. But now I come to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.] 23. But now that I am to depart from them, I beſeech thee, and expreſſe this requeſt of mine publickly, while I am here, that that courage which I exhort them to, and that cheerfulneſſe, in paſſing thorough all hazards, may, by their knowing that I thus pray for them, be confirmed in them, and that the joy, which my preſence among them now maintains and holds up in them, may be continued to them completely, when I am gone, by remembring what I have now done for them.

* But now I come to thee, Syr. di.

14, 15. By receiving that doctrine which I have taught them from thee, they are ſure to be perſecuted by the men of this world, and all I beſeech for them, is, not that they ſhould be taken hence from preaching it to the world, but preſerved conſtant in all affliction, that they fall not off from thee, nor miſcarry in the approaching danger, (ſee v. 12. c. 18. 9.) but live to teſtifie thy truth to the world.

14. I have given them thy word, and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15. I pray thee not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil.]

16. They will not be for the world to like or entertain, any more then I have been.

16. They are not of the world, even as I am not of the world.]

17. Be thou pleaſed therefore to ſet them apart, to fit them, and conſecrate them for the preaching of thy truth, the Goſpel. See v. 19. and S. Chryſoſtome.

17. Sanctifie them † through thy truth. Thy word is truth.]

† for, or in ἐν

18, 19. For to this office and undertaking they are ſent by me, as I was by thee, (ſee c. 20. 21.) therefore I intercede, and withall I offer my ſelf up a ſacrifice, for the conſecrating of them, that they may doe as I doe, venture their lives in the preaching thy will, and by this offering of mine, as the ceremony of their conſecration, be conſecrated, or ſet apart for that function.

18. As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

19. And for their ſakes I ſanctifie my ſelf, that they alſo might be ſanctified *through the truth.]

* for, or in ἐν

20, 21. And what I beg for them I beg alſo for all ſucceeding believers which ſhall by them hereafter be brought to the faith (and ſucceed them in the government of the Church) that they alſo may have taught, and this by obeying our example, following the copie, which we have ſet them, by agreeing one with the other in all things, that ſo this agreement of all (thee, and me, and them) may be a powerfull means of convincing the world that I am ſent by thee, which the diviſions (and diſſenſions) of my diſciples may bring into ſuſpicion.

20. † Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word,

21. That they all may be one, as thou Father *art* in me, and I in thee, that they alſo may be one in us: that the world may believe that thou haſt ſent me.]

† Yet doe I not pray for them onely, Syr. di.

accord and continue uniformly in one faith and doctrine, that which I from thee

22. As for my diſciples (to whom he returns again, the 20th and 21th verſes being included in a parentheſis, ſee c. 6. note d.) To this end I have furniſhed them with the power of working miracles (called the glory of God c. 11. 40. and the glorious things done by him Luc. 13. 13.) that they may preach this doctrine. Doe thou therefore ſanctifie them alſo, that as I have been able to doe whatſoever works of power thou are able to work, ſo they may be able to doe alſo, through the preſence of our power working in them.

22. And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one.

23. I working in, and enabling them, as thou doſt me, that they may be thus fitted, and conſecrated to their office, in being partakers of the ſame miraculous power, and through zeal to thy truth, conferre all their endevours to the propagating thereof. And this, as it may appear to be an effect of thy favour toward them, in like manner as it was to me, will be a means of convincing the world, that thou haſt ſent me, and in like manner them alſo, becauſe ſuch power can be had from none but thee.

23. I in them, and thou in me, that they may be † made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them as haſt thou loved me.]

† perfected into one συτελειωμένοι εἰς ἓν

24. And for all that thus ſincerely come from thee to me, which from being thy ſervants come and receive, and believe in me, (ſee c. 6. note d.) obey my meſſage alſo, for them I pray, that they may follow me to heaven, that they may manifeſtly ſee the honour wherewith thou haſt magnified me, (an effect of thine infinite love toward me) before all eternity, and not look on me any longer as a mortall paſſible man, ſuch as now I am, ſee v. 5.

24. Father, I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory, which thou * haſt given me; for thou lovedſt me before the foundation of the world.]

* or gaveſt me before the foundation of the world, becauſe thou haſt loved me.

25. And yet for all this, righteous Father, the rulers and great men of the world doe not acknowledge thee after all thy goodneſſe to them, as appears by their not receiving of me, who am ſent by thee: But as I have received the Revelation of thy will, known thy ſecret counſels, ſo, though the world have not, yet theſe diſciples of mine, for whom I now pray, have been convinced, and acknowledge that I come from thee.

25. O righteous Father, the world hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me.]

26. And

26. And I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.]

26. And therefore I have revealed thee, and thy attributes, and purpoſes to them, and will doe ſo ſtill; that as thou haſt expreſs'd thy love to me, ſo I may expreſſe mine to them, and enable them to work the ſame works, that I am able to work.

CHAP. XVIII.

Paraphraſe.

1. WHen Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entred and his diſciples.

2. And Judas alſo which betrayed him, [knew the place:] for Jeſus oft times * reſorted thither with his diſciples.

* aſſembled there with his συνήχθη ἐκεῖ

2. knew that to be the place where Jeſus uſed to be, and where he would be found at this time.

3. Judas then having received a band *of men*, and officers from the chief prieſts and Phariſees, cometh thither † with a lanthorns and torches and weapons.]

† with lights and lamps

3. Judas therefore furniſhing himſelf with a band of ſouldiers, and ſome of the miniſters of the Sanhedrim, cometh to that place with candles and lamps, many of both ſorts (which, though it were full moon, might yet be needfull, by reaſon of clouds) and withall, weapons, to apprehend, when they had found him.

4. Jeſus therefore knowing all things that * ſhould come upon him,] went forth, and ſaid unto them, Whom ſeek ye?

* were coming upon him, came out, τὰ ἐρχόμενα ἐπ' αὐτὸν.

4. Jeſus therefore knowing all that was done by them, and what was approaching to him,

5. They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am *he*. And Judas alſo which betrayed him, ſtood with them.

6. As ſoon then as he had ſaid unto them, I am *he*, [they] went backward, and fell to the ground.

6. the ſouldiers, &c.

7. Then asked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8. Jeſus anſwered, I have told you that I am *he*. If therefore ye ſeek me, [let theſe goe their way.]

8. let my diſciples, all but my ſelf, be diſmiſt, or not apprehended.

9. That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none.]

9. And by this means that ſpeech of his (ſee ch. 17. 12, 15.) had another, beſide the ordinary completion, that no one of his diſciples was cut off with him.

10. Then Simon Peter having a ſword, drew it, and ſmote the high prieſts ſervant, and cut off his ear: the ſervants name was Malchus.

11. Then ſaid Jeſus unto Peter, [Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?]

11. This ought not to have been done by thee: ſhall I not ſuffer patiently, without reſiſting, what my heavenly Father hath determined I ſhall ſuffer?

† Colonel, χιλίαρχος

12. Then the band, and the † captain, and officers of the Jewes took Jeſus and bound him,

13. And led him away to [Annas] firſt, (for he was father-in-law to Caiaphas) which was the high prieſt that ſame year.

See Lu. 3. 2.

14. Now Caiaphas was he which gave counſell to the Jewes,] that it was expedient that one man ſhould die for the people.

14. This was that Caiaphas, who ſpake thoſe words in the Sanhedrim, as they were conſulting about Chriſt, ch. 11. 50.

15. And Simon Peter followed Jeſus, and *ſo did* [another diſciple.] That diſciple was known unto the high prieſt, and went in with Jeſus into the † palace of the high prieſt.

* hall, αὐλὴν τοῦ

15. John.

16. But Peter ſtood at the dore without. Then went [that other diſciple which] was known unto the high prieſt, and ſpake unto her that kept the dore, and brought in Peter.

16. John, who

17. Then ſaith the damoſell that kept the dore unto Peter, Art not thou alſo *one* of this mans diſciples? He ſaith, I am not.

18. And the ſervants and officers ſtood there, who had made a fire of coales (for it was cold) and they warmed themſelves: and Peter ſtood with them and warmed himſelf.

19. The high prieſt then asked Jeſus of his diſciples, and of his doctrine.

20. Jeſus anſwered him, I ſpake [openly] to the world, I ever taught in the Synagogue, and in the Temple, whither the Jewes * alwaies reſort, and in ſecret have I ſaid nothing,

* or come together from every place, for ſome copies read πάντοθεν, but the Kings MS. πάντως ἐν Ἰουδαίοις all the Jewes aſſemble.

20. publickly, before an aſſembly (ſee note on c. 7. a.)

21. Why askeſt thou me? Aske them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

22. And when he had thus ſpoken, [one of the officers which ſtood by, || ſtruck Jeſus with the palme of his hand, ſaying, Anſwereſt thou the high prieſt ſo?]

22. One of the Apparitors or Serjeants that were there, thinking himſelf authorized to doe it by the judgment of Zelots, ſtruck Jeſus, as one that had violated the ſanctity of the high prieſt.

|| or gave Jeſus a blow with a rod or wand, ἐβάκισε τῇ ῥάβδῳ. ſee note on Mat. 26 m.

23. Jeſus anſwered him, If I have ſpoken evil, bear witneſſe of the evil; but if well, why ſmiteſt thou me?

23. Jeſus anſwered him, If there were any ill in my ſpeech, accuſe me and prove it; but if there were no crime in me, why doſt thou ſtrike me?

24. Now Annas had ſent him bound unto Caiaphas the high prieſt.

25. And Simon] Peter ſtood and warmed himſelf, they ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

25. And in Caiaphas's hall, Simon

26. One of the servants of the high priest (being his kinsman, whose ear Peter cut off) saith, Did not I see thee in the Garden with him?

27. Peter then denied again, and immediately the cock crew.

28. Then led they Jesus from Caiaphas unto the † hall of judgement: and it was early, And they themselves went not into the judgement hall, [b] lest they should be [defiled; but that they might eat the Passeover.]

† Prætor's hall, and it was morning, τὸ πραιτώριον ἦν πρωΐα

b. 28. legally polluted by being present among the heathen or Roman souldiers, which being a legal pollution would make it unlawful for them to eat the Passeover.

29. Pilate then went out unto them, and said, What accusation bring you against this man?

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Then said Pilate unto them, [Take ye him and judge him according to your law. The Jews therefore said unto him, * [c] It is not lawful for us to put any man to death.]

* we have no authority

c. 31. Do ye take him, and proceed with him according to your own laws. But they replied, You know that we cannot proceed in a capital matter, according as our laws require, the power of punishing capitally being taken away from us by the Romans.

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.]

32. Jesus had foretold that he should be lifted up or crucified, which was a Roman punishment, This prediction of his was now to be fulfilled, and to that tends the Jews saying, that the power of putting men to death was taken from them, and was onely in the power of the Roman Procurator.

33. Then Pilate entred into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered him, [Sayest thou this thing of thy self, or did others tell it thee of me?]

34. Dost thou ask this question for thine own satisfaction, or as a crime laid to my charge by the Jews?

35. Pilate answered, [Am I a Jew? Thine own nation and the chief Priests have delivered thee unto me: What hast thou done?]

35. Can I know what the Jews out of their books and prophecies expect and promise themselves? The Jews have laid this to your charge, that you pretend to be their King, What have you done to give occasion to this charge?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.]

36. In answer to Pilat's question, v. 33. Jesus said, I pretend not to, nor aime at any earthly kingdom, If I did, I should engage my followers in a military manner to assist me as their King, and defend me from being delivered into the Jews power; but now by the contrary (as appears by the reproof of Peter ver. 11.) it appears that I do not pretend to any such earthly kingdom.

37. Pilate therefore said unto him, Art thou a King then? Jesus answered, [Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witnesse unto the truth. Every one that is of the truth heareth my voice.]

37. It is as thou sayest, I am a King, I was born in humane flesh to this end, namely to be a King, Luk. 1. 32. and for this cause came I into the world, (see note on c. 1. a) that I should testifie the truth of God, therefore I testifie this, and every servant of God is convinced of it, and accordingly receives and obeyes me.

38. Pilate saith unto him, [What is truth?] And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

38. What meanest thou by the truth?

39. But ye have a custome that I should [release unto you one] at the Passeover: will ye therefore that I release unto you the King of the Jews?

39. set one prisoner at liberty at your intreaty

40. Then cried they all again, saying, [Not this man, but Barabbas. Now Barabbas was a robber.

40. No by no means, but release to us Barabbas. This Barabbas was one that in an insurrection had been guilty of murther, Act. 3. 14. and was a robber also.

Annotations on Chap. XVIII.

a. φανὸς

V. 3. *Lanthornes*] The word φανὸς from φαίνω is used, saith *Phavorinus*, ὅτι ἡ λαμπάδι *for a lamp*, or *light*, but that, saith he, expressly μὴ ὅτι ἡ χαρπίνη, *not for a lanthorn*, but, as he goes on, (ὅπερ ἐστὶ λυχνοῦχον λέγω) *any thing that hath a light on it*, which being as 'tis there, contradistinct to the lanthorn, is a candle on a candlestick, or somewhat proportionable to that among the Jews, which we usually expresse by the word *Lights*, that is candles, &c. set out for use and service.

b. Περιτέμνων ἵνα μὴ μιανθῶσιν

V. 28. *Left they should be defiled*] The *Prætors* hall was full of *Pilates* Roman souldiers; now these being Gentiles, are in that condition, of which *Maimonides* saith, that they are to be accounted for such, as have *a perpetual issue of blood upon them*, whensoever any thing is to be done wherein the question of cleanness or uncleanness is considerable, As here in the *eating the Passeover*, of which no unclean person was to partake. So that by presence among the Gentiles this legal uncleanness is contracted, as much as by any thing. Hence is that of *Act.* 10. 28. Ἀθέμιτον ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ, *It is unlawful for a Jew to be joyned to, or converse with an heathen*: so *Act.* 11. 3. *Why didst thou go in to those that were uncircumcised, and didst eat with them?* And *Justin* out of *Trogus* speaking of the Jews, and affirming falsly, that they were banish'd out of *Ægypt*, for fear of infecting the Ægyptians with some disease, Left, saith he, they should be avoided, and hated by all other nations for the same cause, *Caverunt nè cum Peregrinis communicarent, quod ex causa factum, paulatim in disciplinam religionémque convertit, they took care never to communicate with strangers, which being first done on this cause* (so this Heathen had resolved to defame them) *by degrees turned into discipline and religion*, that is, became a setled law among them. So *Apollonius Molo* in *Joseph.* l. 2. *cont. Appion* μηδὲ κοινωνεῖν τοῖς καθ' ἑτέρων ζωὴν προαιρουμένοις, *They might not converse with them which chose to live after other customes of life.*

c. οὐκ ἔξεστιν ἀποκτεῖναι

V. 31. *It is not lawful for us to* —] The Jewish *Rabbines* were wont to say, that *Fourty years before the destruction of the second Temple, the power of Judicature*

ture in capital crimes was taken from them, because, say they, *murtherers prevailed and dissipated capital punishments from Israel.* And accordingly it appears that *Christ* here was crucified by the Romans, the Jewish form of hanging being by stoning first, and then setting up a stake and a piece of wood acrosse it, and hanging the dead person up (his hands being joyned and nailed together) toward the West, and then taking him down, and burying the wood with him: But for crucifying men alive, as the Romans did *Christ*, there is nothing to be found among the Jewes, who, if they had had the execution of him, would first have stoned him, which they often attempted to doe. See *Paul. Fagius* on the *Chald. Paraph. Deut.* 21.22.

CHAP. XIX.

Paraphrase.

1. THen Pilate therefore took Jesus and scourged him.]
to satisfie the Jewes importunity by inflicting this lighter punishment on him, appointed Jesus to be scourged, meaning, when he had done, so to release him, see Lu.23.16.

1. Then Pilate thinking

2. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

3. And said, Haile King] of the Jewes: and they * smote him with their hands.

3. And saluted him as a mock-king.

* Or struck him with rods or cudgels, ἐῤῥάπιζον, see Matth. 26. note m.

4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, [that ye may know that I find no fault in him.]
found nothing capital in him, or which may deserve farther punishment, or indeed any at all.

4. And professe to you, that having scourged him I

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe, and Pilate saith unto them, [Behold the man.]
King of the Jewes, these are all the ensignes of his dignity, You see he hath been scourged and suffice for any fact by him committed, Lu.23.16.

5. See him that ye accuse for taking upon him to be reproachfully used, This may

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him and crucifie him, for I find no fault in him.
him, they called to have him crucified; But Pilate profest he could find nothing for which to doe it, and therefore they must doe it themselves, if they would have it done, for he could not.

6. When therefore those of the Sanhedrim, and the officers that attended them, saw

7. The Jewes answered him, We have a law, and by our law he ought to die, because he [made himself] the son of God.

7. took upon him to be

8. When Pilate therefore heard that saying, he was the more [afraid.]

8. afraid of passing any sentence against him.

9. And went again into the judgment hall, and saith unto Jesus, [Whence art thou?] But Jesus gave him no answer.

9. What is thy stock or extraction?

10. Then saith Pilate unto him, [Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee?]
me, who have it in my power either to put thee to death, or to free thee from it?

10. Wilt thou behave thy self thus obstinately toward

11. Jesus answered, [Thou couldst have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee hath the greater sinne.]
judicially to death, and having the whole host of Angels at my command, I am also able to rescue my self out of thy hands; So that thou hast neither right nor power to inflict any punishment on me, were it not that God, who is my father, hath in his great wisdome, and divine counsells, for most glorious ends, to the good of the world, determined to deliver me up into thy power, to suffer death under thee. And this is a great aggravation of the sinne of Judas, and the Jewish Sanhedrim, he to deliver me up to them, they to make thee their instrument to serve their malice, in crucifying me, not only an innocent person, but even the son of God himself. This they have had means to know better then thou, and therefore though thy sinne be great, yet theirs being against more light, is much more criminous, and shall accordingly be more severely punished.

11. I am under no crime at all, in which thou mayst found the right of putting me

12. And * from thenceforth Pilate sought to release him: but the Jewes cried out, saying, If thou let this man goe, [thou art not Cæsars friend:] Whosoever maketh himself a king, † speaketh against Cæsar.
solicitous to have him set at liberty. But the Jewes clamours and threats overaw'd him, telling him that this Jesus was a stirrer of sedition, and disturber of the government, and if he did not put him to death, he should not perform the part of a Procurator of the Roman Empire.

12. This speech of Christs was so resented by Pilate, that from that time he was very

* from hence, ἐκ τούτου either from this time, or this thing, hereupon

† opposeth Cæsar, ἀντιλέγει τῷ Κ.

13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the pavement, but [a] in the [Hebrew] Gabbatha.

* the antient Greek and Latine MS. read ἦν δὲ περὶ ἕκτην it was about the third hour: but the Kgs MS. ἦν δὲ ἕκτη, it was about the first.

13. Syriack

a.

14. And it was the preparation of the Passeover, and [b] about * the sixt hour:] And he saith unto the Jewes, Behold your King.
of unleavened bread, and 'twas toward noon or midday.

14. And it was the Paschal day of preparation to the feast

b.

15. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your King? The chief priests answered, We have no King but Cæsar.

16. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away.]
ing to the votes of the Jewes, that he should be crucified, and the souldiers, v.23. led him away to execution.

16. Thereupon he passed sentence against him, accord-

† to the place, εἰς τὸν τόπον

17. And he [c] bearing his crosse went forth † into a place, called, The place of a scull, called in the Hebrew, Golgotha.]
toward a place called in Syriack Golgotha, that is, the place of a scull (but by the way they met him carry the crosse part of the way.)

17. And a crosse being laid on his shoulder, he was led

c.

Simon of Cyrene, and made

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

* the Nazarene, ὁ Ναζωραῖος.

19. And Pilate wrote [a title,] and put it on the crosse, and the writing was, Jesus * of Nazareth, the King of the Jewes.

19. the cause of his death, his accusation, see note on Mar.15.b.

20. This

20. Syriack words, but Hebrew letters, and in Greek and Latine words.

20. This title then read many of the Jewes, for the place, where Jeſus was crucified, was nigh to the city: and it was written [in Hebrew, and Greek, and Latine.]

21. Then ſaid the chief prieſts of the Jewes] to Pilate, Write not, The King of the Jewes, but that he ſaid, I am King of the Jewes.

21. Then they of the Jewiſh Sanhedrim ſaid

22. Pilate anſwered, [What I have written, I have written.]

22. The inſcription ſhall not be altered.

23. Then the ſouldiers when they had crucified Jeſus, took his garments (and made four parts, to every ſouldier a part) and alſo his [coat, now the coat was without ſeam, woven from the top throughout.]

23. under-garment (ſee Lu. 23. 34.) which was woven, all of one piece.

24. They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be; that the ſcripture might be fulfilled, which ſaith, They parted my rayment among them, and † upon my veſture they did caſt lots. [Theſe things therefore the ſouldiers did.]

24. This therefore was exactly, according to that prediction, done by the ſouldiers.

† for my veſtment, (or coat, v. 23.) ἐπὶ τὸν ἱματισμόν μου

25. Now there ſtood by the croſſe of Jeſus his mother, and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene.

26. When Jeſus therefore ſaw his mother, and [the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon.]

26. John, he ſaid unto his mother, John ſhall ſupply the place of a ſon to thee, to ſuſtain thee, (ſee note on 1 Tim. 5. b.)

27. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home.]

27. And to John, Deale thou with her, as with thine own mother; whereupon John took her home to his own houſe with him.

28. After this Jeſus knowing that all things * were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt.

28, 29. After this, Jeſus conſidering that all this while, or thus farre, all the prophecies concerning him had punctually been fulfilled, to give farther occaſion to the fulfilling that of Pſal. 69. 22. he ſaith, I thirſt. Or, ſeeing that now all was completed, ſave only that one particular prediction, he calls for ſomewhat to drink, knowing that, according to that of the Pſalmiſt, they would give him vineger, And accordingly ſo they did.

* as yet were finiſhed, or fulfilled, ἐτελέσθη.

29. Now there was ſet a veſſel full of vineger, and they filled a ſpunge with vineger, and put it upon hyſſope, and put it to his mouth.]

30. When Jeſus therefore had received the vineger, he ſaid, It is finiſhed, and he bowed his head, and gave up the ghoſt.]

30. And aſſoon as he had drunk of that, he ſaid aloud, All prophecies are now fulfilled, as farre as belongs to my life, and bowing his head, as in a geſture of adoration and prayer, he ſaid, Father, into thine hands I commend my ſpirit, and ſo expired.

31. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſſe on the ſabbath day, (for * that ſabbath day was [d] an high day]) beſought Pilate that their leggs might be broken, and they taken away.

31. Then the Jews, that the bodies of the dead might be quickly taken from the croſſe, and not hang there on the day following, which was the firſt day of unleavened bread (to which this day of the Paſch was the eve or preparation) and alſo Saturday, and ſo a feaſt and a ſabbath together.

d. * that was a great ſabbath day)

32. Then came the ſouldiers and brake the leggs of the firſt, and of the other which was crucified with him.]

32. The ſouldiers therefore according to appointment went to take them down, and leſt there ſhould be any life in them, and ſo being taken down they ſhould run away and eſcape, they brake the leggs of the two thieves.

33. But when they came to Jeſus, and ſaw that he was dead already, they brake not his leggs.

34. But one of the ſouldiers with a ſpear pierced his ſide, and forthwith came there out blood and water.

e. 35. And he that [e] ſaw it, bare record, and his record is true, and he knoweth that he ſaith true, that ye might believe.

35, 36. And John the writer of this, teſtified the truth of it, and his teſtimony, though of a ſingle witneſſe, is worthy of belief, becauſe he was an eye-witneſſe, and the thing teſtified agrees with a prophecie, Pſal. 34. 20. A bone &c.

36. For theſe things were done that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.]

f. Zach. 12. 10. 37. And again another ſcripture ſaith, [f] They ſhall look on him whom they pierced.

38. And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but [ſecretly,] for fear of the Jewes) beſought Pilate that he might take away the body of Jeſus, and Pilate gave him leave; he came therefore and took the body of Jeſus.

38. Not following him openly,

39. See ch. 3. 2. 39. And there came alſo [Nicodemus] which at the firſt came to Jeſus by night, and brought a mixture of myrrhe and aloes, about an hundred pound weight.

g. 40. Then took they the body of Jeſus and wound it in ‖ linen clothes with the ſpices, as the manner of the Jewes is to * bury.

‖ ſwaths * embalm ἐνταφιάζειν

41. Now in the place where he was crucified there was a garden, and in the garden a new ſepulchre, wherein was never yet man layd.]

41. Now neer the place of his crucifixion there was a garden, where this Joſeph had a tomb (Mat. 27. 60.) which he had newly hewed out for his own uſe, and no body had as yet ever been buried in it.

42. See v. 31. 42. There laid they Jeſus therefore, [becauſe of the Jewes preparation day,] for the ſepulchre was nigh at hand.

Annotations

a. Γαββαθὰ Ἑβραϊστί

V. 13. *In the Hebrew Gabbatha*] The word is Syriack or Chaldee, and ſo called Hebrew here, according to the cuſtome of the New Teſtament, which calls the Syriack language (being at that time the vulgar of the Jews) the Hebrew, and therefore *Nonnus* in his paraphraſe reads

Γαββαθὰ παφλάζοντι Σύρῳ κικλήσκετο μύθῳ.

and v. 17.

Γολγοθὰ δ' καλέεσκε Σύρων γλῶσσα, ——

and of the inſcription on the Croſſe

Αὐσονίῃ γλώσσῃ τε Σύρῳ, καὶ Ἀχαϊδι φωνῇ

the Syrian ſtill, where the *Evangeliſts* read *Hebrew.*

b. Ὡσὰ ὥρᾳ ἕκτῃ

V. 14. *About the ſixth hour*] Here is a ſeeming difference between the *Evangeliſt*, and S. *Mark*, in the ſpecifying the time of day, wherein *Chriſt* was condemned and led immediately to crucifixion. It is here ὥρᾳ ὡσὶ ἕκτῃ, *about the ſixth houre*, but there *Mar.* 15. 25. ὥρᾳ τρίτῃ καὶ ἐσταύρωσαν —— *It was the third houre and they crucified him.* If the reading of the antient *Greek* and *Latine MS.* were here to be heeded, this controverſie were ſoon at an end, for that reads here ὡσὶ ὥρᾳ τρίτῃ *it was about the third houre.* And ſo *Peter* Biſhop of *Alexandria* reads it, adding καθὼς τὰ ἀκριβῆ βιβλία σωίχει, αὐτόπτου τοῦ ἰδιόχειρον τοῦ εὐαγγελιστοῦ ὄντος μάχει τῇ νῦν πρὸ ὀλίγου κρίσει διὰ τὸ ἐν τῇ ἑρμαίων ἀκριβεστάτῃ ἐκκλησίᾳ, καὶ ὑπὸ τῶν πιστῶν ἐκεῖσε φυλασσομένῃ, *as the accurate Copies have it, & that written with S. Johns own hand, which is ſtill preſerved in the Church of Epheſus, and is had in great Reverence by the faithful there.* But of what authority that relation is may yet be queſtioned, and the antient *Alexandrian Copy* which we have oft cited by the name of the *Kings MS.* accords in the main with the printed copies ὡσὶ ὡς ἕκτη *it was as it were the ſixth.* And it is more probable that the reading τρίτη *the third* in *Mark* ſhould move ſome tranſcribers here to read τρίτη too, (to take away this ſeeming difference, and to accord the *Evangeliſts*, which they conceived to differ, if it were read ἕκτη *the ſixth*,) then for any to turn τρίτη to ἕκτη, contrary to what was before in S. *Mark*, if they had found it otherwiſe. This other way then will be more proper to ſalve the difficulty. That the whole νυχθήμερον, *night and day*, or four and twenty hours, was divided into eight parts among the Jews, is ordinarily known, each of them containing three houres, the third, the ſixth, the ninth, and the twelfth hour, and then the like again for the ſeveral watches of the night; Theſe alſo were houres of prayer, and of going up to the *Temple* in the day time, and at each of them the trumpet ſounded to congregate, or call pious perſons thither. This ſound of the trumpet was it that gave denomination to the hour; when the trumpet had ſounded to the ſixt-hour-prayers, it was then ſaid to be *the ſixth hour*, & not till then, Onely when that time approached, and was nigh at hand, it was ſaid to be ὡς, or ὡσεὶ, *about*, or *as 'twere, the ſixth hour.* Now not only that time, when that hour came, was call'd by that name, but alſo from that, all the ſpace of the three hours, till the next came, was called by the name of the former; all the ſpace from nine of clock till twelve was called the *third hour*, All from twelve till three after noon, the *ſixth hour.* So that the time of *Chriſts* crucifixion being ſuppoſed to be ſomewhat before, but yet near our twelve of clock, or midday, as it may truely be here ſaid that it was ὡσεὶ ἕκτη *about*, or *as 'twere the ſixth hour*, (and ſo S. *Luke* hath it, chap. 23. 44.) ſo it is as truely and fitly ſaid by S. *Mark*, that it was ὥρᾳ τρίτῃ *the third hour*, that ſpace which is call'd by the name of the *third hour* being not yet *paſs'd*, though it drew toward an end.

c. Βαστάζων ἑαυτῷ

V. 17. *Bearing his Croſſe*] *Chriſts carrying his croſſe*, was a part of the Roman cuſtome of crucifying; ſo ſaith *Plutarch*, *de ſer. Num. Vin.* τῷ σώματι τὸν κολαζομένων ἕκαστον τὸν κακούργων ἐκφέρειν τὸν αὐτῷ σαυτοῦ, *Every one of the malefactors, that are to be put to death, carries out his own croſſe.* So *Artemidorus*, ὁ μέλλων σταυροῦσθαι τὸν πρῶτον σαυτοῦ βαστάσει, *he that is to be nailed to the croſſe firſt carries it upon his ſhoulders*, and ſo *Plautus* diſtinctly, *Patibulum ferat per urbem, deinde affigatur cruci, Let him carry it thorough the city, and then be faſtned to it.* And whereas in the other *Goſpels*, there is no mention of this, but onely of their preſſing *Simon* of *Cyrene* to carry it for him (which is not mentioned here) the way of reconciling that difficulty is very eaſy, by affirming, that he firſt bare it himſelf according to the Roman cuſtome (which S. *John*, according to his wont, mentions, becauſe it was omitted by the reſt) but after, meeting *Simon* by the way, they made him bear it for him.

d. Μεγάλη ἡμέρα τῶν Σαββάτων

V. 31. *An high day*] That day was the firſt of Unleavened bread, and the ſabbath too, and therefore *a ſabbath*, and *a great day.* For that which is among the Hebrews חג *a feaſt*, מקרא, *convocatio cœtus, the day of ſolemn aſſembly* in any feaſt, (ſuch were the firſt day, and the laſt of the feaſt of Tabernacles, the firſt, and ſeventh of the feaſt of Unleavened bread, and the day of *Pentecoſt*) is by the Jews, writing in Greek called μεγάλη ἡμέρα, *a great day.* So it is rendred by the Greek *Iſa.* 1. 13. μεγάλην ἡμέραν, where we read *calling of aſſemblies.* Hence is that of *Tertull. cont. Marci.* l. 5. *Dies obſervatis*, &c. *Ye obſerve dayes*, & among them he names *jejunia & dies magnos, faſts and great dayes*, ſo *Joh.* 7. 37. the laſt day of the feaſt of Tabernacles, which was a day of calling aſſemblies, is there call'd μεγάλη ἡμέρα τῆς ἑορτῆς, *the great day of the feaſt.* See *Scal. proleg. de Emend. Temp.* p. 7. & 6.

e. Ἑωρακὼς μεμαρτύρηκε

V. 35. *Saw it*] This ſpeech of this *Evangeliſt*, and his ſo much care in the teſtifying of this fact from his own ſight of it, is an argument that he looked on it as a very weighty and conſiderable paſſage. And ſo 1 *Joh.* 5. 6. he makes uſe of it as ſuch; *This is he that came* Ἦλθε καὶ ὕδατι *with water and blood, not by water onely, but by water and blood*, and v. 8. *There be three that bear witneſſe on earth, the Spirit, and the water, and the blood, and theſe three agree in one.* What the particular is, wherein the weight of this paſſage lies, will be worth conſidering. And firſt it is ordinarily affirmed that there is a *capſula*, on the left ſide of the heart, called *the pericardium*, wch hath water in it, of continual uſe for the cooling of the heart, and that the coming out of water with the blood here, was a teſtimony of the wounding his very heart, the entring of that iron, the ſpear, into his ſoul. Againſt this others have framed an objection, that it was not the left, but the right ſide of *Chriſt*, which was at this time wounded by the ſouldier, and that the Arabick texts generally expreſſe it ſo (ſee *Kirſtenius Arab. Gram.* p. 5.) and conſequently that the αἱματοδατίνυς, *the waters flowing out together with the blood*, could not be any natural effect of that wound. But that objection is of little force; for 1. ſuch is the poſture of the heart in the body, rather in the middle then enclining to the left ſide; and 2dly. ſo great is that *pericardium*, as *Anatomiſts* find, eſpecially after death when the water much encreaſeth, that if the right ſide were pierced ſo deep as to the heart, it would ſend out water. And therefore this may firſt be reſolved, that this being an evidence of the wounding of the heart, and the Phyſicians Maxime being certain, καρδιόβλητος ἀποθνήσκει *he that is wounded in the heart muſt certainly die*, and

Sanantur nullâ vulnera cordis ope,

wounds in the heart are abſolutely incurable, this flowing of water with the blood was an evidence and demonſtration of his being truely dead (this one wound being ſufficient to ſecure that, if he had not been dead before, v. 33.) and ſo the confutation of moſt Hereticks of the firſt ages, which affirmed him to have ſuffered death onely in appearance. But beſide this, another concluſion S. *John* in his *Epiſtle* is willing to draw from it, viz. *that believing Jeſus to be the Son of God, is an effectual means of overcoming the world*, 1 *Joh.* 5. 5. for to the proving of that it is, that this obſervation is made

made uſe of by him, *This is he that came with water and blood*, v.6. And that argument lies thus, The baits, or temptations, which the world uſeth, are of two ſorts, allurements of carnall pleaſures, and terrors from apprehenſion of perſecutions; the *Gnoſticks* at the time of his writing that *Epiſtle* made uſe of both theſe to ſeduce the Orthodox Chriſtians, the all kind of carnall pleaſures which they profeſs'd, was one bait, and the perſecutions from the Jewes upon the Orthodox Chriſtians, which the *Gnoſticks*, by complying with them, avoided, was the other temptation. Againſt theſe two S. *John* ſets up purity, and patience, as the two prime doctrines, and commands of *Chriſt* (which every true beleever is ſtrictly concerned in) exemplified by himſelf, (who was 1. pure and ſinleſſe, and yet 2ly ſuffered death, the death of the croſſe) and moſt lively adumbrated by the water and blood, which he had obſerved to come from *Chriſts* ſide in this place. The water that was the embleme of all ſpotleſſe purity, and the blood was the evidence of his fortitude and conſtant patience, laying down his life for the truth of God, and theſe two μαρτυροῦσι *teſtifie*, and declare the neceſſity of theſe two (and ſo of *overcoming the world*) in every one that believes aright in *Chriſt*. And whereas 'tis there added, that the *Spirit teſtifies* alſo, and that the *Spirit* (i.e. the Spirit, as a witneſſe, i. e. the teſtimony of the Spirit) *agrees in one* with theſe two, i.e. with the teſtimonies of the water and blood, that is thus to be interpreted, not only that the Spirit coming down on *Chriſt*, who was after crucified by the Jewes, did teſtifie that he was the *beloved ſon of God in whom he was well pleaſed*, i.e. perfectly innocent, though he ſuffered for ſinne, but alſo that the Spirit after the reſurrection of *Chriſt*, coming on the Apoſtles, came as *Chriſts* advocate to defend him, and convince the world, both in that action *concerning righteouſneſſe*, proving that *Chriſt* was a moſt innocent and righteous perſon, and that other *concerning judgment*, in puniſhing and retaliating his crucifiers, the Jewes, and Satan himſelf, deſtroying their kingdome for their deſtroying of him, (ſee Note on c. 16. a) Beſide this importance of the *water* and *blood*, the ancients have obſerved another alſo, that by a ſpeciall act of Gods providence there flowed at this time from *Chriſts* ſide the two Sacraments of his Church, Baptiſm, and the Supper of the Lord.

V. 37. *They ſhall look on him whom*——] This is one of the places in which (as alſo *Rev.* 1. 7.) the *Evangeliſt* quotes the teſtimony of the Old Teſtament, not from the *Septuagint*, but from the Hebrew text. For in the place of *Zach.* 12. 10. the *Septuagint* or *Greek tranſlators* read ἐπιβλέψονται πρὸς μὲ ἀνθ' ὧν κατηρχήσαντο, reading, it ſeems, דקרו for דקרו by the miſtake of the two letters which are ſo like, ר and ד.

V. 40. *Linen cloths*] Ὀθόνιον as ὀθόνη in *Heſychius* ſignifies σινδών, ζώνη, πελαμών, and πελαμὼν is by him rendred δεσμὸς, φασκία, *a band* or *ſwath*; ſo ch. 20.7. and ſo the κειρία in the ſtory of *Lazarus*, c. 11. 44. which word is by *Grammarians* derived from κὴρ *mors*, and ſo ſignifies peculiarly thoſe *ſwathes that belong to dead men*, wherein their whole body was wound,

——πανικλῄσιν ὅλον δέμας εἶχε κερείας,

ſaith *Nonnus*. In relation to which it is that *Act.* 5.6. they are ſaid to *wind up Ananias*, when he is dead.

Paraphraſe.

CHAP. XX.

1. Came Mary Magdalene (and divers other women, that had followed Jeſus in his lifetime Lu.24.10.)

1. THe firſt day of the week [cometh Mary Magdalene] * early when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre,

* In the morning, πρωΐ

2. John, the writer of this Goſpel, and told them, The body of the Lord is taken

2. Then ſhe runneth away and cometh to Simon Peter, and to [the other diſciple, whom Jeſus loved, and ſaith unto them, They have taken away the Lord] out of the ſepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4. So they ran both together, and that other diſciple did outrun Peter, and came firſt to the ſepulchre.

5. † And he ſtooping down and looking in, ſaw the linen clothes lying, yet went he not in.

† And ſtooping down to look, ſees the ſwathes, παρακύψας βλέπει

6. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie,

7. And the napkin that was about his head not lying with the linen clothes, but * wrapped together in a place by it ſelf.

* Folded, ἐντετυλιγμένον

8. And then upon his report John alſo, that other diſciple which came before Peter (ſee ch. 1. c.) to the ſepulchre, went in, and ſaw how the ſwathes and napkin were laid, and believed what Mary and Peter had told him, and was thereby convinced that he was riſen.

8. † Then went in alſo that other diſciple, which came firſt to the ſepulchre, and he ſaw and believed.]

† Then that other, ἐτότε

9. For as yet they were not aſſured by the prophecies of ſcripture that it was to be ſo, neither did they believe the teſtimonies of thoſe that ſaw him riſen, Mar. 16. 11, 12, 13, 14.

9. For as yet they knew not the ſcripture, that he * muſt riſe again from the dead.]

* Ought, δεῖ

10. Then the diſciples went away again † unto their own home.

† To their own ſelves, εἰς ἑαυτοὺς, ſee note it.

11. But Mary ſtood without at the ſepulchre weeping, and as ſhe wept, ſhe ſtooped down, and [a] looked into the ſepulchre,

3.

12. And ſeeth two Angels in white, ſitting, the one at the head, and the other at the feet [where the body of Jeſus had layen.]

12. of the tomb.

13. And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, becauſe they have taken away my Lord, and I know not where they have laid him.

14. And having ſaid ſo, and received anſwer from the Angels that he was riſen from the dead, and that ſhe ſhould go and tell his diſciples &c. Mat. 28. 5, 6. Mar. 16 6, 7. Lu. 24. 6 ſhe went from the ſepulchre toward the place where the diſciples were, Mat. 28. 8. and as ſhe goes, (ſee note a.) ſhe ſees a perſon ſtanding, which indeed was Jeſus, though ſhe knew him not.

14. And when ſhe had thus ſaid, ſhe turned her ſelf back and ſaw Jeſus ſtanding, and knew not that it was Jeſus.]

15. Jeſus

15. Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing him to be the Gardner, ſaith unto him, Sir, if thou have born him hence, tell me where thou haſt laid him, [and I will take him away.]

15. and I will carry him to his grave again, or provide ſome other burying place for him.

16. Jeſus ſaith unto her, Mary. She turned her ſelf and ſaith unto him, Rabboni, which is to ſay, Maſter.

17. Jeſus ſaith unto her, [Touch me not, for I am not yet aſcended to my Father; but goe to my brethren, and ſay unto them, I aſcend unto my Father, and your Father, and to my God, and your God.]

17. This is not a time for me to company with you, as I was wont, but I go to prepare a place for you in heaven, where you ſhall hereafter enjoy me.

18. Mary Magdalen came, and told the diſciples that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

19. * Then the ſame day at evening, being the firſt day of the week, when the dores [were ſhut, where the diſciples were aſſembled for fear of the Jews,] came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you.

19. dores of the roome where they were together were ſhut, for the more ſecrecy to avoid danger from the Jewes,

20. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord.

21. Then ſaid Jeſus to them again, [Peace be unto you. As my Father hath ſent me, even [b] ſo ſend I you.]

21. I take my leave of you (ſee c. 14. 27.) And doe now give you the ſame commiſſion to execute in the Church when I am gone, which my Father gave me at my coming. b.

22. And when he had ſaid this, he breathed on them, [and ſaith unto them, [c] Receive ye the holy Ghoſt.]

22. And by that emblem ſignified to them the holy Ghoſt which ſhould ſhortly come down upon them, (and thereby all thoſe gifts of the Spirit of God, which ſhould be neceſſary to fit them for the diſcharge of their office) Act. 2. 1. till which time they were to wait at Jeruſalem, Lu. 24. 49. c.

23. [d] Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained.

23. See Mat. 16. note h. and Tract, Of the Power of the Keyes. d.

24. But Thomas one of the twelve, [called * Didymus] was not with them, when Jeſus came.

24. otherwiſe called Didymus, which by interpretation ſignifies the Twin.

25. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, [I will not believe.]

25. I ſhall not be perſwaded that it is he.

26. And [e after eight daies again his diſciples were within, and Thomas with them; then came Jeſus, the dores being ſhut,] and ſtood in the midſt, and ſaid, Peace be unto yon.

25. the week after, the next week, that day ſeven nights, the diſciples were again met at the ſervice of God, and Thomas was with them, and when the dores had been faſt ſhut for the more ſecrecie and ſecurity, Jeſus again as v. 19. came in upon them. e.

27. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but believing.

28. And Thomas anſwered, and ſaid unto him, [My Lord and my God.]

28. I acknowledge that thou art my very Lord, and Maſter, and that is an evidence to me that thou art the omnipotent God of heaven.

29. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed, [bleſſed are they that have not ſeen, and yet have believed.]

29. Thy faith would have been more excellent, and more eminently rewardable, if without ſuch demonſtrative evidence, thou hadſt believed, and ſo is their faith, who have believed without it.

30. And many other ſignes truly did Jeſus in the preſence of his diſciples, which are not written in this book.

31. But theſe are written that ye might believe that Jeſus is the [Chriſt,] the ſon of God, and that believing, ye might have life through his name.

31. Meſſias.

Annotations on Chap. XX.

a.

V. 11. *Looked into the ſepulchre*] Some difference there ſeemeth to be betwixt theſe narrations in this and in S. *Lukes Goſpel*, As 1. *Maries* going to *Peter*, and his coming to the ſepulchre are here ſet down before the appearance of the Angels, but in *Luke* the viſion of the Angels is firſt mentioned c. 24. 4. and her going v. 9. and *Peters* running to the ſepulchre v. 12. And in the other *Goſpels* there is no mention of her going, till ſhe had ſeen the viſion. This ſeeming difference will be reconciled only by obſerving this one thing (which hath been formerly obſerved Note b. on the Title of the *Goſpel*, and *Lu. 6* Note d.) that *Luke* writing from notes, which he had collected from eye-witneſſes, and not from his own knowledge, obſerves not ſo exactly the order of time, where things were done or ſpoken, but oft-times in another method, puts together things of affinity to one another, though not done or ſaid at the ſame time, and ſo here ſets down all that concerns the women together, and then after, that which concerns *Peter*, though part of that which concern'd the women were done after that which is mentioned of *Peter*. The punctuall obſervation of the order being not neceſſary, when the things themſelves are truly recited. The true order of the ſtory ſeems to ſtand thus, *Mary* and the women came to the ſepulchre, *Mat.* 28. 1. *Mar.* 16. 2. *Lu.* 24. 1. *Joh.* 20. 1. and coming they find, that before they came, an Angel with an earthquake had rolled away the ſtone, *Mat.* 28. 2. where the Σεισμὸς ἐγένετο, *there was an earthquake*, muſt be taken in the time perfectly paſt, *there had been an earthquake*, and *an Angel had rolled away the ſtone*, for in all the other *Goſpels* it is ſaid at their coming, *Mat.* 16. 3. that it *was rolled away*, and *they found*, *Mat.* 28. 2. and here, *ſhe ſeeth the ſtone rolled away*, and then, *going in, they found not the body of Jeſus*, *Lu.* 24. 2. Upon this *Mary* runs to *Peter* & *John*, which paſſage is only mentioned here, Then *Peter*, *Lu.* 24. 12. and *Peter* and *John* here, *run to the ſepulchre* and ſatisfie themſelves of the truth of her report, & having done ſo, *Peter* in *Luke*, and both of them here, v. 10. *return to their own abodes*. Where by the way the phraſe Σεισμὸς ἐγένετο.

ᵃ Ἀπῆλθον εἰς ἑαυτὸς

here uſed for their *returning home*, being ἀπῆλθον πάλιν εἰς ἑαυτὸς, *they went away again*, or *back to themſelves*, gives us reaſon to think that *Lu.* 24. 12. the words ſhould not be read καὶ ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονὸς, *and he departed, wondring in himſelf*, &c. but *he departed to himſelf*, that is, to his place of abode, *wondring*, &c. While they returned, the women, it ſeems, ſtay at the ſepulchre, *Mary* here v. 11. and the women *Lu.* 24. 4. doubting what it ſhould be; and then follows the appearance of the Angels one or more, two here v. 12. and *Lu.* 24. 4. one in *Matthew* and *Mark*, ſitting on the ſtone, *Mat.* 28. 2. *on the right ſide of the monument*, *Mar.* 16. 5. which being ſuppoſed to be one and the ſame Angel, doth not yet exclude a ſecond mentioned by theſe other two *Evangeliſts*. The Angels ſpeake to the women, in all the *Goſpels*, and aſſure them of the reſurrection of *Chriſt*, and upon that the women depart to tell the news. This is here ſaid in

ἐστράφη ὀπίσω

theſe words, Ταῦτα εἰποῦσα ἐστράφη ὀπίσω, *having ſaid this ſhe turned backward*, not that ſhe did ſo, before ſhe received any anſwer to her ſpeech, but the anſwer being at large ſet down in all the *Goſpels*, that *Chriſt* was riſen, that he had before told them he ſhould riſe, *Lu.* 24. 7. that they ſhould carry the diſciples word of it, and that they ſhould ſee him in *Galilee*, *Mat.* 28. 7. *Mar.* 16. 7. there was no need for *John* that wrote thoſe things eſpecially that were omitted by the other, to mention this. And therefore ſuppoſing that anſwer to intervene after her ſpeech to the Angel, it follows agreeably to the other *Goſpels*, that *ſhe departed from the ſepulchre*, now the ſecond time, to report his reſurrection to all his diſciples, according to the Angels appointment. And in that paſſage all the *Evangeliſts* concurre, *Lu.* 24. 9. *the women returned*, which is all one with, *ſhe turned backward here*, And in *Matthew*, and *Mark*, *they went out with haſt to tell the diſciples*.

b. V. 21. *So ſend I you*] The Jews have a ſaying that *A mans Apoſtle is as himſelf*, that is, his *vicarius* or *proxy*. For the Jews had Apoſtles, whom they ſent on their affairs into the countries, and are not to be looked on as bare meſſengers, but as their proxies or deputies to receive their dues, and to act for them. So *Saul* was an Apoſtle of the Conſiſtory to *Damaſcus* *Act.* 9. with letters of Commiſſion from the Rulers. Thus the Twelve, after *Chriſts* departure, had others, whom they ſent on ſome parts of their charge, and then they were called their *Apoſtles*; So *Paul* and *Barnabas* had *John*, *Act.* 13. 5. *Paul* had *Timothy* and *Eraſtus*, *Acts* 19. 22. and *Marke*, 2 *Tim.* 4. 11. Theſe when they were employed in preaching the Goſpel to them that had not yet received it, the Scripture calls *Evangeliſts*, that is, diſciples of the Apoſtles, ſent with commiſſion by them to publiſh the Goſpel, where the Apoſtles could not go, and therefore are by S. *Paul* placed next the Apoſtles, 1 *Cor.* 12. 28. *Epheſ.* 4. 11. Thus *Philip the Deacon*, being employed by the Twelve to Preach at *Samaria*, is called *Philip the Evangeliſt*, *Act.* 8. 5, 12. and c. 21. 8. ſo was *Steven* to the Jews, *Act.* 6. 9. and ſo *Timothy* 2 *Tim.* 4. 5. *Phil.* 2. 19. and ſo *Luke* and others are called *Apoſtles of the Churches* 2 *Cor.* 8. 18, 19, 23. and, as ſuch, δόξα Χριστοῦ, *the glory of Chriſt*, the word which is uſed to denote the preſence of God in any place, and ſo there intimates the preſence of Chriſt in them his ſubſtitutes or proxies. Thus S. *Peter* preached at *Rome* by himſelf, at *Alexandria* by S. *Mark*, his Apoſtle; S. *Paul* at *Rome* by his Apoſtles, of whom *Andronicus* and *Junias* were the moſt eminent, *Rom.* 16. 7. which ſeems to be the reaſon of the difference among the Eccleſiaſticall writers about the next ſucceſſors of the Apoſtles in ſome Sees. By all this appears the meaning of this ſpeech of *Chriſt*, that as he was Gods Apoſtle or meſſenger, and ſo his proxy or *vicarius* on the earth, ſo the Diſciples were now made his, μαθηταὶ *diſciples*, *attendants* of his, before, v. 20. but now by this ſending, ἀπόστολοι *Apoſtles* for ever after; *ſent* as *Commiſſioners* to ſupply his place, to performe thoſe offices over the world (to plant a Church) which he being now about to return to his father, could not corporally do, and ſo to ſucceed him in his office, and they again to ſend or conſtitute others in the like manner; ſee Note on *Lu.* 6. d.

Κἀγὼ πέμπω ὑμᾶς

Ἀπόστολοι

Εὐαγγελισταὶ

δόξα Χριστοῦ

V. 22. *Receive ye the Holy Ghoſt*] Λάβετε πνεῦμα ἅγιον, *receive the holy Ghoſt*, ſignifies here not the actual giving of the *holy Ghoſt* (for that came not on them till *Act.* 2. and they are appointed to *ſtay at Jeruſalem* *Lu.* 24. 49. *till they were endued with power from above*, which therefore, now before his Aſcenſion they had not received, and when the *Spirit came it would lead them into all truth*, and as yet it appears by their queſtion *Act.* 1. 6. that they were not thus *led into all truth*) but only the confirming to them his former promiſe, (and, by the ceremony of breathing on them, to expreſſe the τὸ πνεῦμα, *the eternall breath*, and *Spirit* of God, ſealing it, as it were ſolemnly unto them) and preparing and fitting them for the receiving of it. So ſaith *Theophylact*, τὸ δὲ [λάβετε πνεῦμα] ἀντὶ τοῦ γίνεσθε ἐπιτήδειοι πρὸς τὸ λαβεῖν πνεῦμα, *The words* [*receive the holy Ghoſt*] *ſignifie, be ye ready to receive him.* And again, ἐμφυσᾷ, ἵνα τὴν τελείαν δωρεὰν τοῦ ἁγίου πνεύματος νῦν αὐτοῖς νέμων, &c. *He breathed on them, not now diſtributing the perfect gift of the holy Ghoſt, for that was to be done at Pentecoſt, but fitting them for the receiving of it.* For though in the next words, *whoſe ſignes*, &c. the power of the Keys, or ſtewardſhip in the Church were actually inſtated on them, yet was not this to be exerciſed by them, till the *holy Ghoſt* came down upon them, as *Epheſ.* 4. 8. It is firſt, *he gave gifts unto men*, (at the deſcent of the Spirit) and then, *gave ſome Apoſtles*, &c. v. 11. This interpretation of this place, will direct to the full importance of thoſe words *Lu.* 4. 49. *I ſend the promiſe of my father upon you* ſo as to render them directly parallel to this. *The promiſe of the Father* was the holy Ghoſt *Joh.* 15. 26. and the *I ſend upon you* all one with λάβετε *receive him*, And then the *power from on high* in the end of the verſe, clearly ſignifies that viſible miſſion of the *holy Ghoſt*. And all this moſt aptly delivered for the proof of the words here immediately precedent, *As my father ſent me, ſo ſend I you*, intimating that as at his miſſion from his father to his office, he was *anointed*, or *conſecrated with*, or *by the holy Ghoſt Act.* 10. 38. by deſcent of the *holy Ghoſt* on him at his Baptiſme *Lu.* 3. 23. ſo the Apoſtles at their miſſion or entrance on their power ſhould be conſecrated alſo.

c. Λάβετε πνεῦμα

Ἐπαγγελία τοῦ πατρὸς

d. V. 23. *Whoſoever ſins ye remit*] That the power of *binding and looſing* in Saint *Matthew*, firſt promiſed c. 16. then farther deſcribed for the manner of it c. 18. the power of the Keyes, of admitting and excluding out of the Church, and ſo the power of Excommunication put into the hands of the Apoſtles firſt, and from them communicated to the ſucceeding Governours of the Church, is it which is here given by *Chriſt*, may appear by the words ἀφιέναι *remit*, and κρατεῖν *retain*, which are perfectly all one with λύω and δέω *looſing* and *binding* in S. *Matthew*. If there be any difference, it is only this, that δέω ſignifies *to bind*, κρατέω ſignifies *to keep bound* as well as *to bind*, in which reſpect κρατέω is here more proper in this place, then the other, becauſe the order is here inverted, and κρατῆτε *retaining* put after ἀφῆτε *remitting*, and ſo the word which ſignifies *to keep bound*, is more critically adapted to this place, then δέω *to bind* would have been, and yet when *binding* is mentioned firſt, δῆσαι, (as in the other places) is as exact as κρατῆσαι. This ſlight difference being granted, the words are otherwiſe to all uſes perfectly Synonymous, ἀφῆτε *remit* and λύσητε *looſe*, eſpecially as applyed to ſin, both ſignifie forgiving of it, the firſt referring to ſin in the notion

Κρατέω

Ἀφῆτε

notion of a debt or thraldome (to both which it is applied in the New Testament, to ὀφειλήματα *debts Mat.* 6. 12. αἰχμαλωσία *captivity Lu.* 4. 18.) the second to sin in the notion of a band, so *Gen.* 4. 12. μείζων ἡ ἀνομία, or ἁμαρτία μὴ τῦ ἀφεθῆναι, *my sin is greater then can be forgiven.* So *Exod.* 32. 21. εἰ μὲν ἀφὲς αὐτοῖς ἁμαρτίαν, *O that thou wouldest forgive them that sin.* And so λύειν *Job.* 42. 9. ἔλυσε τὴν ἁμαρτίαν αὐτοῖς διὰ Ἰὼβ, *he forgave them their sin by Job*, that is by, his mediation, where the Hebrew read נשא פני איוב *God accepted the person of Job.* So also for δέω and κρατέω, the same Hebrew word עצר is by the *Septuagint* rendred by both of them, δέω *Jer.* 33. 1. κρατέω *Dan.* 10. 8. & 11. 6. and so *Act.* 2. 24. κρατεῖσθαι *being holden* is set opposite to λύσας *loosing*, and so must signifie being *kept bound*, and so almost in all other places it signifies *to hold fast*, or *take hold of*, and is sometimes joyned with ἔδησαν (as holding fast is preparative to binding) *Mat.* 14. 3. κρατήσας ἔδησε *laying hold on him bound him*, and *Rev.* 20. 2. ἐκράτησε καὶ ἔδησε *he held fast and bound.* So in S. *Basil* speaking of the freedome of Christians in their bands, he saith they are κεχαλιμένοι ἀκράτητοι, *bound but not capable of binding.* And accordingly it is affirmed by *Theophylact on Mat.* 13. that *Christs promise of the power of binding and loosing was fulfilled in these words, Whose sins you do remit they are remitted*, &c. And therefore whatsoever is brought by *some to avoid the force of those places in S. *Matthew*, and to cast off the censures of the Church, (by affirming that *to bind* there, is *to declare forbidden*, and *to loose*, *to declare lawfull*) being utterly unappliable to this place, where it is not *whatsoever*, as there, (which is more lyable to that *misinterpretation*) but *whose sinns*, &c. (which is no way capable of it; for it cannot be imagined that *Christ* should mean *whose sinnes ye shall declare lawfull*, or *unlawfull*) by this one method of searching the meaning of these two words in this place, is proved utterly uneffectuall. Of this see more at large in the Tract of the *power of binding and loosing.*

λύειν

δέω κρατέω

*M. Selden de Cal. Heb. & de Synedr.

V. 26. *After eight daies*] The phrase μεθ' ἡμέρας ὀκτώ, signifies *after another week* (that is, as it seems, on the first day of the week, as before ver. 19. For so the Jews expresse a week by eight days; So *Josephus Ant. lib.* 7. *cap.* 9. having said ἐπὶ ἑπτὰ ἡμέρας ὅλας, presently he explains it by ἀπὸ Σαββάτου ἐπὶ Σάββατον *from week to week*, Thus when S. *Luke* saith cap. 9. 28. ὡσεὶ ἡμέραις ὀκτώ, *about eight days*, S. *Matthew* c. 17. 1. hath μεθ' ἡμέρας ἓξ, *after six days*, the truth being that it was that day seven-night, which including the first and the last day is called *eight days*, and excluding them, and referring onely to the intervall betwixt, is called *six days.* Thus do we in the distinction of Agues, which we call the *quartan* and the *tertian*, in each including the two days which are the extremes, and not onely the intervall between the fits.

μεθ' ἡμέρας ὀκτώ

CHAP. XXI.

Paraphrase.

1. AFter these things, Jesus shewed himself again to the disciples at the [sea of Tiberias,] and on this wise shewed he himself.

1. lake of Gennesareth (see note on Lu. 8. c.)

the Twinne διδυμος

2. There were together Simon Peter, and Thomas called * Didymus, and [Nathaniel of Cana in Galilee, and the sons of Zebedee,] and two other of his disciples.

2. Bartholomew perhaps (see note on c. 1.) and James and John,

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee.] They went forth and entred into a ship immediately, and that night they caught nothing.

3. And Simon returning to his trade again, called the rest to go to fishing, and they agreed to do so, And

4. But when the morning was now come, Jesus stood on the shore, but the disciples knew not that it was Jesus.]

4. But either he was so disguised, or their eyes so held by Gods power and pleasure, that though they saw a man, they knew not who it was.

5. Then Jesus saith unto them, Children,] have ye any meat? They answered him, No.

5. Then Jesus calling to them in a familiar manner, asked them, saying,

6. He said unto them, Cast the net on the right side of the ship, and ye shall find: They cast therefore, and now they were not able to draw it for the multitude of fishes.

* upper garment or apron about him, τὸν ἐπενδύτην

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his a * fishers coat unto him (for he was naked,) and did cast himself into the sea.]

7. Hereupon John told Peter, Assuredly it is Jesus: Now when Peter heard it was Jesus, he would not stay, but only put on his upper garment (having nothing before but his inner garment upon him,) and went into the lake to goe to him.

8. And the other disciples came in a little ship, (for they were not farre from land, but as it were two hundred cubits) dragging the net with fishes.]

8. And the rest of them did not so, but being not farre from land, where Jesus was, went to him by boat, dragging the net, full of fishes, along with them.

9. As soon as they were come to land, [they saw a fire of coals there, and fish laid thereon and bread.]

9. they discern a greater miracle then the former, a fire of coals, and a fish laid on it, and bread, all created or produced out of nothing, by the power of Christ.

10. Jesus saith unto them, Bring of the fish, which ye have now caught.

11. Simon Peter went up] and drew the net to land, full of great fishes, an hundred and fifty and three, and for all there were so many, yet was not their net broken.

11. Simon went into the ship, or boat,

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh and taketh bread and giveth them, and fish likewise.]

13. took bread and fish, and eat himself, and gave them to eat, to signifie to them the reality of his resurrection, See note on Mat. 26. f.

14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.]

14. This was the third day of Christ's appearing to his disciples after his resurrection, though the sixth time of his appearance, and the fourth that he appeared to the disciples, yet the third time also that he appeared to all, or more of them together.

15. Peter, Is thy love to me ſo great as thou didſt ſeem to affirm it, when Mat. 26. 23. thou ſaidſt though all men ſhould forſake me, thou wouldſt not? Is thy love ſurpaſſing the love of all other my diſciples? Or is thy love agreeable to this thy expreſſion of it, in caſting thy ſelf into the ſea to come to me? v. 7. And he anſwered, Lord, thou knoweſt that I love thee ſincerely, though now being taught by my former fall, I ſhall not make compariſon with all others. He ſaith unto him, Let thy love be expreſs'd to me, in thy care of that flock committed to thee.

b. 15. So when they had dined, Jeſus ſaith to Simon Peter, [Simon, ſon of † Jonas[b], loveſt thou me more then theſe? He ſaith unto him, Yea Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs.]

† John, for the Greek and Latine copie reads Ἰωάνου, others Ἰωαν- νᾶ and Nonnus Ἰωαννᾶ

16. He ſaith unto him again the ſecond time, Simon ſon of Jonas, loveſt thou me? He ſaith unto him, Yea Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep.

17. Jeſus to exemplifie to him, how he was to uſe the power of the keyes promiſed to him, Matth. 16. calls him here three times (proportionably to his threefold denial) to confeſſe Chriſt, and his love to him, and ſo to clear himſelf, 2 Cor. 1. 11.

17. He ſaith unto him the third time, Simon ſon of Jonas, loveſt thou me?] Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

18. In the former part of thine age thou haſt been free to doe what even now thou didſt, ver. 7. to live at thine own pleaſure, but age ſhall bring preſſures and afflictions on thee, within 40 years thou ſhalt be taken, and doe as captives doe, when they yield to the greater force, and be bound (ſee Lu. 12. b.) and carried to the croſſe, the place of execution.

18. Verily, verily, I ſay unto thee, [when thou waſt young, thou girdedſt thy ſelf, and walkedſt whither thou wouldeſt; but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry thee whither thou wouldeſt not.]

19. This ſpeech of Chriſt was a figurative expreſſion that crucifixion was the kind of death, by which he ſhould confeſſe Chriſt. And to this he added theſe words, Follow me, that is, thou ſhalt follow me in ſufferings, as before thou didſt in diſcipleſhip.

19. This ſpake he ſignifying by what death he ſhould glorifie God. And when he had ſpoken this, he ſaith unto him, Follow me.]

20. John, Chriſt's beloved diſciple, who at his laſt ſupper was next unto him, c. 13. 13. and asked him that queſtion,

20. Then Peter turning about, ſeeth [the diſciple, whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid,] Lord, wchih is he that betrayeth thee?

21. But what ſhall this mans fate be?

21. Peter ſeeing him, ſaith to Jeſus, Lord, [* and what ſhall this man doe?]

* But what ſhall this man? ὗτος δὲ τί;

c. 22. I told you of ſome that ſhould eſcape the fury of the evil times approaching, and continue to the time, that I ſhall come in judgement againſt Jeruſalem, and deſtroy it by the Romans: And what harm is it to thee? and how art thou concerned to know, if John be one of theſe? thou art likely to follow me to the croſſe, and the cheerful doing of that, becomes thee better then this curioſity.

22. Jeſus ſaith unto him, [If I will that he tarry c till I come, what is that to thee, Follow thou me.]

23. †Then went this ſaying abroad among the brethren, that that diſciple * ſhould not die: yet Jeſus ſaid not unto him, he ſhall not die, but if I will that he tarry till I come, what is that to thee?

† Hereupon or therefore. * dyeth not. οὐκ ἀποθνήσκει

24. This is he that is the author of this Goſpel, which he preach'd in Aſia, and about two and thirty years after Chriſts aſcenſion, by the entreaty of the Aſian Biſhops wrote and publiſh'd it, And the Chriſtians of Aſia, eſpecially of the Church of Epheſus know ſo much of his good life, miracles and veracity, and withall of the agreeableneſſe of his time of death with what is here affirmed to be foretold by Chriſt, that we cannot but approve his teſtimony, and affixe our ſeal to all that is in this Goſpel affirmed by him.

24. This is the diſciple which teſtifieth theſe things and wrote of theſe things, and we know that his teſtimony is true.]

d. 25. Thus much was written by S. John, but much more was done by Jeſus, many miracles &c. all which if they were diſtinctly ſet down in writing, they would even fill the world, the volumes would be ſo many.

25. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one d I ſuppoſe that even the world it ſelf could not contain the books which ſhould be written.] Amen.

Annotations on Chap. XXI.

Ἐπενδύτης. V. 7. *Fiſhers coate*] What ἐπενδύτης ſignifies, may thus be collected. 1. *Sam.* 18. 4. *Jonathan* is ſaid to put it off, and give it to *David*. Where, as the Hebrew hath אֶת הַמְּעִיל, *pallium* (ſee *Matt.* 5. Note r.) *the upper garment*, ſo by *Jonathans* giving it to *David*, it appears it was of ſome value, and that agrees alſo to the *upper garment*, which was ſuch. Now though *Suidas* in one place interprets it τὸ ἐσώτατον ἱμάτιον, ὃ καὶ ὑποκάμισον λέγεται, *the inner garment*, or *ſhirt*, yet it is clear by him elſe where, that this was his notion not of ἐπενδύτης, but ὑπενδύτης, for ſo he ſets down the difference between theſe two, making ὑπενδύτης, to ſignifie τὸ ἐσώτερον ἱμάτιον, *the inner garment*, and ἐπενδύτης, τὸ ἐπάνω, *the outer*. So the old *Greek and Latine Lexicon*, Ἐπενδύτης *Inſtita ſuperaria, garments that are put over*. *Nonnus* expreſſes this here to be caſt over them, to cover their thighs,

——κεχαλασμένον ὡς πλύχα μηρῶν
Ἰχθυβόλοι φορέεσκον ἀθηήλα σκέπας αἰδῶς,

A covering to their nakedneſs, *Theophylact* gives a larger deſcription of it, ἐσὶ λινοῦν τι ὑπόνιον, ὅπερ φοίνικες καὶ οἱ Σύριοι ἁλιεῖς περιελίττουσιν ἑαυτοῖς—— *It is a linnen garment that the Phenician and Syrian fiſhermen gird about them*, either when they are naked, or when they have other garments on, ſuch as the Painters put on the Apoſtles, over their other cloths; and this was the reaſon why *Peter* being naked, toyling about catching of fiſh, to cover his nakedneſs, girt this garment about him. This deſcription of his inclines me to believe that it was ſimply *an apron*, which is worn over cloths ſometimes to keep them clean, ſometimes is caſt over the naked body to hide the ſhame, as we read in the ſtory of *Adam*.

V. 15. *Loveſt thou me?*] To love *Chriſt* is ſo to love, as to hold out in confeſſing of him in the time of the greateſt danger; ſee Note on *Rev.* 2. 4. that *love* that *caſteth out fear*, 1 *Joh.* 4. 18. So here it is oppoſed to renouncing, or denying of *Chriſt* in the time of triall. *Peter* had reſolved he would never thus renounce *Chriſt*, though all others ſhould, which was in effect that he *loved Chriſt more then any other diſciple* did. But having failed foully in that particular, at the time of *Chriſts* arraignment, and denied him three times, when no other diſciple, ſave *Judas* did once, *Chriſt* now calls

Ἀγαπᾷς με;

calls to his mind that former ſpeech and contrary performance of his, and by thrice repeating this queſtion, *Peter loveſt thou me?* in reſpect of his three denials, and the firſt time adding the words, *more then theſe?* in reſpect of his magnifying his love beyond all others, he now engageth him by the ſenſe of his fall, to a better diſcharge, and more conſtant expreſſion of his love in converting men to the faith of Chriſt, and labouring in the Goſpel, and to raiſe him up with ſome comfort after ſo ſharp an admonition, he foretells him, that now indeed he ſhould ſuffer death for the teſtimonie of this truth.

ἐως Ἐρχωμαι V. 22. *Till I come*] What is oft meant in the *Goſpels* by the *coming of Chriſt* (viz. that famous execution upon the Jews,) hath been oft mention'd, (ſee Note on *Matth.* 16. o. & 24. b.) This *John* did ſurvive; *Peter*, of whom *Chriſt* propheſies here ver. 18. being put to death in *Neros* time, but *John* continuing not only till *Titus*'s time, but through *Domitians* and *Cocceius Nervas* to *Trajans* reign, above an hundred years after *Chriſts* birth, and ſo thirty years after this *coming of Chriſt* was paſt. So ſaith *Iren.* l. 2. p. 192. A. and by what he adds of the *Seniores qui non ſolùm Joannem viderint, ſed & alios Apoſtolos, the Elders which ſaw not John only, but the other Apoſtles alſo*, 'tis probable, that ſome others of the Apoſtles lived to that time of *Trajane* alſo.

V. 25. *I ſuppoſe that*——] That S. *John* wrote this *Goſpel* at the entreaty of the Biſhops of *Aſia*, conſtituted by him, is affirmed by *Euſebius*, To which it is agreeable that they ſhould ſet their ſignall, or Teſtimonie to it, to recommend it to other Churches reception, And accordingly, the atteſtation is given in the plurall number, ver. 24. οἴδαμεν ὅτι ἀληθὴς, *we know that his teſtimony is true.* And then this laſt verſe, though it may be a concluſion of S. *Johns*, (the former atteſtation being included as in a *parentheſis*,) yet may it alſo well be a part of that atteſtation, cauſed by the conſideration of the fabrick of this *Goſpel*, on purpoſe deſigned not to ſet down all the paſſages of *Chriſts* ſtory, but ſome eminent ones, paſs'd by the other *Evangeliſts*: The reaſon of which is here rendred, becauſe it would be too long to ſet down all; One only objection there is againſt the Biſhops of *Aſia* being authors of this laſt verſe, becauſe the word οἶμαι *I ſuppoſe* is here in the Singular number; but that is anſwered by obſerving that that word is a form uſual in *hyperbole's*, which as it keeps this, and the like ſpeeches from being falſe, as they would be, were they by way of poſitive affirmation, ſo is it uſed indifferently, whether it be one, or more that ſpeak it. c. Οἶδαμεν ὅτι ἀληθὴς οἶμαι

THE ACTS OF THE HOLY APOSTLES.

Πράξεις Ἀποστόλων.

THat which is usefull to be premised concerning this book of the *Acts of the Apostles*, may be reduced to these few heads: 1.

1. That *Saint Luke the Physitian*, which wrote the *Gospel* from the advertisements, which he had received from the followers and disciples of *Christ* which were present and eye-witnesses of the relations, wrote this history partly from other mens, partly from his own knowledge, being a companion of S. *Pauls* travails, for some time.

2. That this story is confined to the passages of two (not enlarged to the travails of all the) Apostles, viz: of S. *Peter* and S. *Paul*, and so doth no way pretend to give us any full relation of the plantation of Christianity in all parts, (whither all the rest of the Apostles must be presumed to have gone out, as to their severall μερίδες, or κλῆροι, or τόποι, c. 1. 25. *their lots*, or *places*, or *provinces*,) but only affords us an essay, or tast first of what was done in *Judæa* and *Samaria* among the Jewes remaining there, and in other cities of *Syria*, *Asia*, *Macedonia*, &c. even to *Rome*, among the Jewes in their dispersions; and secondly of the revealing the Gospel to the Gentiles, first to some single families, as that of *Cornelius*, and, after the Jewes had given evidences of their obstinate resolutions of opposing them (upon that account especially, that they preach'd to the Gentiles) then to whole cities and regions, profess'dly departing to the Gentiles, as those among whom they were assured of better successes then they had found among the Jewes. According to which pattern it is reasonable to believe (what we learn not from holy Scriptures more particularly, but from other stories) that the rest of the Apostles proceeded and acted in their severall journyings, and so likewise other Apostolical persons imployed by the Primary Apostles, whither they were not at leasure to go themselves. All which as it concludes the usefulnesse, and necessity of other histories to give us a perfect knowledge of those first Apostolical times, so it is farre from prejudging the authority and credit of those other Records and relations, which having no sacred character upon them, are yet written by those, whom we have no reason to suspect as deceivers, though we acknowledge them fallible.

3. That of S. *Peters* actions, or travails, the relations here given us are very few, not to be compared with the many other, which are not mention'd, And they proceed no farther then to his deliverance from *Herods* imprisonment, and the death of that persecutor, which happen'd in the year of *Christ* 44. After which he is known to have lived four and twenty years, and certainly was not an unprofitable steward of Gods talent entrusted to him all that time.

4. That the passages of S. *Pauls* travails are also but summarily and shortly set down, save only for some part of that small space, wherein S. *Luke*, the writer of this story, was present with him; and accordingly as from the conversion of S. *Paul Anno Ch.* 34. there is very little said of him, till his coming to *Iconium*, which was twelve years after, so the story proceeds no farther then his first coming to *Rome An. Ch.* 58. After which he lived ten years, and having preached the Gospel in *Spain* and other parts of the West, at last came to *Rome* again and suffered martyrdome there, after *Cestius's* siege of *Jerusalem*, and the Christians departure to *Pella*, which consequently both he and S. *Peter* lived to see, and died both of them (before the taking of it by *Titus*) *An. Ch.* 68.

CHAP. I.

Paraphrase.

1. The Gospel which I wrote was designed by me to set down for the use of all Christians (see Lu. 1. note c.) a relation of all things, which Jesus both did, and taught, see note on Mar. 2. a.

THe former treatise have I made, O Theophilus, of all that Jesus began both to doe and to teach,]

2. Untill the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the Apostles whom he had chosen.]

2. From the time of his birth to his assumption to heaven, before which, on that very day that he rose from the dead, Joh. 20. 19. he breathed on his chosen Apostles, and said, Receive the holy Ghost, v. 22. and so by virtue of the power committed to him by his Father, who formerly had sent him, v. 21. he gave them commission in like manner, and delegated the government of his Church to them, and commanded them to preach, and by testifying his resurrection from the dead to confirm his doctrine to all the world.

3. To which end he appeared to them after his resurrection, and gave them many sure evidences that it was truly he, and talked with them of the Church which should be planted and ruled by them, and of many other things concerning the Gospel, (and his dealing with the enemies thereof. See v. 7. Mat. 3. note g.)

3. To whom also he shewed himself aliva fter his passion by many infallible proofs, being seen of them fourty daies, and * speaking of the things pertaining to the kingdome of God.]

* telling them the things, λέγων τὰ

4, 5. And as he eate and drank, and was familiarly conversant with them, thereby to give them all possible assurance of the truth of his resurrection, and so of his power and Godhead, and that he was indeed the undoubted Messias, (see Note on Matt. 26. f.) he gave them order after this manner, Go not from Jerusalem suddenly, but there expect a while the completion of that promise, which I gave you from the Father, in these words, when I told you, that as John baptized his disciples with water, so you should have to that an addition of the holy Ghost's coming down upon you within a while, till which time you were to stay here at Jerusalem, and not go about your businesse of preaching in other places.

4. And * being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

* Eating or familiarly conversing συναλιζόμενος

5. †For John truly baptized with water, but ye shall be [a] baptized with the holy Ghost, not many daies hence.]

† That is

a

6. * When

*They therefore, when they met him, asked him οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν

6. *When they therefore were come together, they asked of him, ſaying, Lord wilt thou at this time reſtore again the kingdome to Iſrael?] they asked him, ſaying, Doe you mean now preſently to repair, and ſettle that kingdome on your followers, which hath been propheſied of, Dan. 7. 18. (ſee note on Mar. 17. a) and ſo doe what is expected from the Meſſias?

6. And as the diſciples met Jeſus after his reſurrection,

|| moments.

7. And he ſaid unto them, It is not for you to know the times or [b] the || ſeaſons which the Father hath put in his own power.] know the ſecrets which God will keep to himſelf, and ſuch is the time & moment of Chriſt's entring on his kingdome, ſee Mat. 24. 36.

7. To whom Chriſt replied, It is not for you to

b.

* power of the Holy Ghoſt coming upon you, δύναμιν ἐπελθόντος τοῦ ἁγ. πνεύματος ἐφ' ὑμᾶς.

8. But ye ſhall receive * power after that the holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth.] give you a formall commiſſion for the execution of your office, and then you ſhall teſtifie the truth of what I have done and ſaid, proclaim and divulge it firſt in Jeruſalem, then all Judea and Samaria; and, after the Jewes ſhall have rejected the Goſpel, depart to the heathen world, to the uttermoſt parts of the earth.

8. Only this I ſhall tell you, that the holy Ghoſt ſhall ſhortly deſcend on you, and

9. And when he had ſpoken theſe things, while they beheld, he was taken up, and [c] a cloud received him out of their ſight.] and ſight, he was taken up by Angels from the earth, in a bright ſhining cloud, which incloſed him, ſo that they could ſee him no more.

9. And after he had ſaid thus much in their preſence

c.

10. And while they looked ſtedfaſtly toward heaven, as he went up, behold two men ſtood by them in white apparell.] Angels appeared to them as in a ſhining gloriour manner of array.

10. And as they looked earneſtly after him, Lo, two

11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, [ſhall ſo come in like manner as ye have ſeen him go into heaven.] up to heaven, his going thither is not an abſolute departing from you, but a ſeiſing or taking poſſeſſion of that his kingdome, which he ſhall exerciſe till the end of the world.

11. ſhall come one day to judge the world in as glorious a manner, as now he is gone

12. Then returned they unto Jeruſalem from the mount called Olivet, which is * from Jeruſalem a ſabbath daies journey.] furlongs (ſaith the Syriack interpreter) diſtant from Jeruſalem, Thither therefore they immediately returned from thence.

12. This was done on the mount Olivet, which is ſeven

*neer Jeruſalem, a ſabbath daies journey

13. And when they were come in they went up into [d] an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the ſon* of Alphæus, and Simon † Zelotes, and Judas *the brother* of James.

13, 14. And when they were come to Jeruſalem, they reſorted to the Temple, and in one of the upper rooms of that ſtructure, the eleven Apoſtles conſtantly performed their devotions together

d.

† the Zelote, note on Mat. 10. c.

14. Theſe all continued with one accord in prayer and ſupplication, with the women, and Mary the mother of Jeſus, and with his brethren.] with the women that were wont to attend Chriſt, and Mary the mother of Chriſt, and James and the reſt of his kindred.

15. And in thoſe daies Peter ſtood up in the midſt of the diſciples, and ſaid, (*The number of the [e] names [f] together were about an hundred and twenty.)] them (to the number of ſixſcore) gathered together to the publick ſervice of God, Peter being a perſon of ſpeciall account among the Apoſtles briefly addreſs'd his ſpeech unto the reſt of the eleven, and ſaid,

15. Now at a time, when there was a good company of

e. f.

*(And there was a multitude of names together, about ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτό, &c.

16. † Men *and* brethren, this ſcripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus.] Spirit of God, it was of neceſſity to have a completion, and accordingly 'tis now punctually accompliſhed in Judas, of whom the holy Ghoſt then foreſaw and foretold it, viz.

16. Sirs ye know what the Pſalmiſt prophecied Pſ. 41. 9. which being from the

† Men brethren, ἄνδρες ἀδελφοί,

17. * For he was numbred with us, and had obtained part of this miniſtery.] ſociety, a fellow diſciple, one of the twelve ſent out and impower'd by Chriſt, Mat. 10. 1, 5. and being one of thoſe to whom the keyes Mat. 16. and the power of binding Mat. 18. and of judicature Mat. 19. 28. were promiſed by Chriſt, he was in deſignation an Apoſtle of Chriſt as truly as any of us.

17. That he was of our

* That, ὅτι,

18. Now this man purchaſed a field with the reward of iniquity, and [g] falling || headlong, he [h] burſt aſunder in the midſt, and all his bowels guſhed out.] his enemies, thoſe of the Sanhedrim, and having done ſo, was troubled at that which he had done, and threw back the money in the Temple into the cheif prieſts hands (who durſt not keep it themſelves, or put it into the Corban, but were willing to employ it on ſome charitable uſe, and ſo bought with it a field to bury ſtrangers) and the ſenſe of this black fact caſting him into a deep melancholy, he fell forward on his face upon the ground, in a fit of ſuffocation, and his belly burſt, and all his entrails came out, (ſee note on Mat. 27. a.)

18. But for a ſum of money he delivered up his Maſter to

g. h.

|| on his face

19. And it was known to all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, the field of blood.] known to all that dwelt at Jeruſalem, and thereupon the field, which was bought with that money, was vulgarly known by the name of the *Field of blood.*

19. And this act, & this fate of Judas, was notoriouſly

20. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein: And his [i] Biſhoprick let another take.] 25. & Pſal. 109. 8. was ſaid, not by way of execration, but by way of prediction, that as he ſhall come to a deſperate miſerable end, ſo that office of power and authority, which Chriſt hath deſigned to be given him with the reſt of the twelve (which was, firſt to plant, and then to overſee, and govern the Church, as a Biſhop of it) ſhall be beſtowed on another man.

20. To him therefore belongeth that, which Pſal. 69.

i.

21. Wherefore of theſe men that have companied with us all the time that the Lord Jeſus went in and out among us,

22. Beginning from the baptiſme of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſſe with us of his reſurrection.] ever ſince Jeſus undertook to teach us, and to rule us, as a Maſter diſciples, even from the time that John baptized him, (preſently after which Jeſus began to call and gather diſciples, Joh. 1. 43. & Mat. 4. 12. 17. 18. & Mar. 1. 17.) till his aſſumption to heaven: that ſo he may be taken into the Apoſtleſhip (ſee v. 8.) to perform that which Judas ſhould have done, that is, goe, and preach the Goſpel (now much more confirmed by the miracle of Chriſt's riſing from the dead) in thoſe cities, and [illegible]s, which were (or had been, if he had not thus dealt) aſſigned Judas.

21, 22. It is therefore our duty according to this propheeie to make choice of ſome one of theſe perſons that are now here with us v. 15. and who have continued with us

23. [illegible] they appointed two,] Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. v. 15, 16. pitch'd upon, and propoſed two, leaving it to the lots to decide, which of them it ſhould be.

23. And the eleven, to whom this ſpeech was addreſt

24. And the Apoſtles prayed and ſaid, O Lord that knoweſt the ſecrets of all hearts, be thou pleaſed to direct the lot to him, whom of theſe two thou haſt choſen.

24. And they prayed and ſaid, Thou Lord, which knoweſt the hearts of all men, *ſhew whether of theſe two thou haſt choſen.]

* point out of theſe two one whom, ἀνδείξον ἐκ τούτων τὸν ἕνα, &c.

25. That he may take that
k. part of the charge (which did, or ſhould have belonged to Judas, but was deſerted and forſaken by him) and ſo betake himſelf to the diſcharge of it.

25. That he may take part of this miniſtery and Apoſtleſhip, from which Judas by tranſgreſſion fell, † that he might goe to his k own place.]

† to goe πορευθῆναι

26. And they put in two
l. lots, one for Joſeph, another

26. And they gave forth their lots, and the lot fell upon Matthias, and he was l numbred with the eleven Apoſtles.]

for Matthias, and Matthias being choſen by the lots, was received in to make up the number of the twelve Apoſtles, and to perform that office which belonged to him as ſuch (ſee v. 22.) viz. to preach Chriſt, and teſtifie that he was riſen from the dead, and was by that declared to be the Meſſias, or Son of God in power.

Annotations on Chap. I.

2. Βαπτισθήσεσθε ἐν ἁγίῳ πνεύματι

V. 5. *Baptized with the Holy Ghoſt*] What is meant by this phraſe βαπτισθήσεσθε ἐν ἁγίῳ πνεύματι, *ye ſhall be baptized with the holy Ghoſt* in this place, is determined by the circumſtance of the time, then future, and yet *not many daies after Chriſts* ſpeaking of it; And it is clearly meant of the *holy Ghoſts* viſible deſcending upon the diſciples, c. 2. 2. by which he ſhould doe two things eſpecially, 1. He ſhould give them teſtimony of the truth of all that *Chriſt* had ſaid unto them, *Joh.* 15. 26. as by his deſcending on *Chriſt* at his Baptiſme he teſtified (and thereby God the Father himſelf) that *Chriſt* was the *beloved ſon of God, in whom he was well pleaſed*, i. e. who declared nothing, but the truth and good pleaſure of God to them. 2ly. He ſhould teſtifie to others, that whatſoever they ſhould teach, was alſo the will of God, and ſo authorize them for the ſolemn teſtifying of *Chriſts* reſurrection, &c. give them power, and commiſſion, and graces to diſcharge their whole miniſtery, as witneſſes now deſigned, and pointed out by him to declare and teſtifie to all *Iſrael* what *Chriſt* had done, and ſaid in their preſence, v. 8. and that he was *riſen from the dead*, v. 22. This may the more appear by taking notice of the oppoſition here ſet betwixt *Johns baptizing with water*, and the *baptizing* of the Apoſtles *with the Spirit*, here ſpoken of. To *baptize* is to waſh or purifie, belonging to all the kinds of purifications among the Jewes, (ſee Note on *Mar.* 7. c.) and from thence more eſpecially to the receiving of Proſelytes, admitting *Diſciples:* This *John* did, after the manner of the Jewes, by water onely, or by the ceremony of immerſion in water, which among them was the way of ſanctifying any thing (i. e. fitting or ſetting apart for holy uſes) and therefore the Prieſts waſhings of himſelf, before his officiating, are called in the *Talmud* קדושין (*Joma* c. 3. §. 3.) *ſanctifications*. Beſide this, *John* did nothing elſe to his diſciples, or thoſe that came in to him upon his preaching; But *Chriſts* diſciples, that were to be conſecrated to an office, in a more eminent manner then *Johns*, being to have the whole power of diſſeminating the Goſpel, and governing the Church of *Chriſt* after him, were not only to be received in, as Proſelytes, with that ceremony of waſhing, but God from heaven was viſibly to inſtate this power upon them, and withall to teſtifie the truth of that doctrine, which they were to preach; And this was to be done by the *holy Ghoſts* deſcending in a viſible manner, i. e. revealing himſelf gloriouſly by the appearance of Angels (whoſe appearance ſignifies Gods peculiar preſence.) And thus we ſee it fulfilled *Act.* 2. 2, &c. And what befell the Apoſtles there, as the firſt fruits of the Church of the Jewes, converted to Chriſtianity, the ſame was, in the effects of it, vouchſafed by God to *Cornelius*, and his family, as the firſt fruits of the Gentile-converts, *Act.* 10. 44. which, ſaith S. *Peter*, put him in mind of this ſpeech of *Chriſts*, that *John baptized with water, but ye ſhall be baptized with the holy Ghoſt*, c. 11. 16. i. e. was a demonſtration to him, that God had accepted theſe Gentiles, and ſo that they were fit to be baptized, *Act.* 10. 47. By this will appear the meaning of thoſe places in the *Goſpels*, *Mat.* 3. 11. *I baptize you*, i. e. *John* baptizeth you, *with*, or *by water* (that was the ceremony of his receiving men to repentance, or abſolution, and pardon of ſin upon repentance, and that was all that *John* did, *but he that comes after me, he ſhall baptize you with the holy Ghoſt, and with fire*, i. e. *Chriſt* ſhall ſend the *Holy Ghoſt*, in a glorious appearance, in flames of fire, to come down viſibly upon you, and ſo to aſſure you of the truth of the doctrine which I teach you, or elſe (as fire was uſed for conſecration, fire upon the altar, to devour the ſacrifice, and that *fire* firſt *coming down from God* to doe it, *Levit.* 9. 24. and *fire from the altar, a coal* from thence, to *touch Iſaiahs lips*, and ſet him apart for his Prophetick office) to ſeparate, and conſecrate you for your Apoſtleſhip, and after that, upon all unreformed impenitents, he ſhall come with fearfull judgements; ſee *Mat.* 3. 11. *Act.* 2. 17, 19. &c. So 'tis alſo *Luc.* 3. 16. mentioning both the *holy Ghoſt*, and the fire too, though *Mark* 1. 8. and *John* 1. 33. mention not the *fire*, but only the *holy Ghoſt*. Beſides theſe two ſpeciall uſes of the *holy Ghoſts* deſcending on them, one common conſtant uſe there was alſo, which belonged to all Chriſtians, not only Apoſtles (as appears by *Joh.* 7. 39. where *Chriſt* mentions the *Spirit*, which not only the Apoſtles, but believers in common, i. e. all Chriſtians ſhould receive after his Aſcenſion) the giving them ſtrength to perform what God now required of them, and therefore all that came into the Chriſtian Church, as proſelytes of *Chriſt* (not only thoſe that were ſet apart for the miniſtery) are ſaid to be *born anew*, i. e. received as Chriſtian proſelytes, and *baptized with water, and the holy Ghoſt*, *Joh.* 3. 5. not only made partakers of the ceremony of *Johns* Baptiſme, water, which ſignifies purging from ſinne, but, over and above that, made partakers of the *holy Ghoſt*, being received into the Chriſtian Church by thoſe, on whom the *holy Ghoſt* came down, *Act.* 2. (and that not onely for themſelves, to confirm the truth of *Chriſts* preaching, and to give them their commiſſion, but alſo) to reſt upon them, as the founders of the Chriſtian Church, ſo that they might communicate the benefit, and influences of it to others, *to the end of the world*, ſo farre as was uſefull to the condition of every one; And that is to fit every one, and enable him to diſcharge that calling, whereunto he is admitted; As if he be admitted barely into the Church, to be a Chriſtian, then beſide water, wherein he is baptized, after the manner of all other Proſelytes, he hath alſo from God, by the Apoſtles bleſſing of him, the *holy Ghoſt* beſtowed on him, i. e. thoſe benefits of it, which belong, and are neceſſary for every Chriſtian, viz: pardon of ſinne, and grace to lead a new life; and this ſtyled being *born anew of water, and of the holy Ghoſt*, *Joh.* 3. 5. and is intended to be an effect, or conſequent of *Chriſts* Aſcen[illegible] v. 13, 14. (after which it was that the *holy Ghoſt* came down upon

upon the Apostles here) and to be a superior thing (and that which more effectually tended to the salvation of believers, that is, Christians, *Joh.* 3. 15.) then either the Jewish or *Johns* Baptisme, which, being the Baptisme of water alone, was not able to bestow this, and therefore it is, that they that had been baptized onely with *Johns Baptisme*, *Act.* 19. were by the Apostles, when they knew it, *baptized* farther *in the name of the Lord Jesus*, (see c. 2. Note d.) In like manner, they that were admitted into the Church, to any speciall function, as to that of Bishops, (which consisted in the exercise of Censures, and in the power of ordaining others) or c. 6. to that of Deacons, (and of Presbyters afterwards) who had some parts of sacred functions communicated to them, that of *preaching the Gospel Act.* 8. 12. and of *baptizing*, were thus admitted also by the Apostles (and after them by the Bishops their successors) by laying their hands on them, and blessing, or consecrating them, that is, giving them the *holy Ghost* also, that is, that externall commission, which here they had, by the *holy Ghosts* descent upon them, and also (for some time) extraordinary gifts of tongues, and miracles, and prophecying, usefull for the discharge of those functions.

b. V. 7. *The seasons*] The word καιρὸς, which sometimes signifies *an opportunity*, or *seasonable time*, sometimes also signifies *a moment*, or *least particle, of time.* Thus 'tis wont to be defined καιρὸς ἐστιν, ἐν ᾧ οὐκ ἔστι χρόνος, *it is that wherein there is no time*; And so it seems to signifie here, where Gods reserving the χρόνους καὶ καιροὺς *times and moments*, in his own hands, so that they shall not be known by them, seems parallel to *the day and hour knoweth no man*, the *day*, and the *times* noting a larger proportion of time, and the *hour*, and the *moment* a lesser, and accordingly the *Vulgar* reads *vel momenta, or moments.*

c. Νεφέλη V. 9. *A cloud*] The appearance of Angels is ordinarily described by a cloud, as hath been formerly said; and so here the *clouds receiving him*, signifies the Angels receiving him. Thus when *Exod.* 25. 22. it is said of the covering of the arke, *There will I meet thee, and commune with thee from betwixt the two Cherubims*, &c. It is *Lev.* 16. 2. *I will appear in the cloud upon that propitiatory*, or *covering, of the ark.*

d. Ὑπερῷον V. 13. *An upper roome.*] It is said by the writer of this book *Lu.* 24. 53. that the Apostles after *Christs* Assumption returned to *Jerusalem*, and were διαπαντὸς ἐν τῷ ἱερῷ, *continually in the temple, praising, and blessing God* (which clearly signifies that the Temple at *Jerusalem* was the place (not of their continuall abode, but) of their constant daily performance of their devotions; see *Lu.* 2. 37.) and so he concludes that *Gospel.* And here where he begins another book, and, in that, the story after the Ascension of *Christ*, and so repeats that again v. 9. &c. he adds v. 12. as he had said in the *Gospel*, that they *returned to Jerusalem*, and when they came thither, ἀνέβησαν εἰς τὸ ὑπερῷον, *they went up into an upper room*, and *there*, that is, in that upper room, saith he, (the same S. *Luke*, that before had said, *they were continually*, or at the times of devotion, *constantly in the Temple*) all *the eleven disciples* ἦσαν καταμένοντες ὁμοθυμαδὸν ἐν τῇ προσευχῇ καὶ τῇ δεήσει, *continued unanimously in prayer and supplication*, that is, did there daily perform their devotions, and religious offices, manifestly referring to the ὑπερῷον, or *upper room*, where they daily did so; And so ch. 2. 1. where they are said to be all *unanimously* ἐπὶ τὸ αὐτὸ *together* (a phrase to denote their sacred assemblies, or ἐπισυναγωγαὶ) this sure denotes the ὑπερῷον, *the upper room*, as the constant place of their daily devotions. From the comparing of these two places, and the phrases used in the severall places, ἦσαν διαπαντὸς, *they were continually*, and ἦσαν διαμένοντες, *they were continuing*, being perfectly equivalent, some difficulty would arise, how the *Temple* should by the same historian be set down as the daily constant place of their devotions, in one place, and the *upper room* in the same manner and phrase, to be it, in the other, were not this way of reconciling that difficulty neer at hand, (taken notice of by some late Criticks, but not favoured by others) viz: that the Temple had many chambers, and upper rooms in its circuit, which served not only for the uses of the Priests, and for the keeping of the holy things, but stood open some of them for religious meetings also.) So 1. *Chron.* 28. 11. in the pattern that *David* gave to *Solomon*, we have expresse mention of the Porch, and the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, &c. So again in *Solomon's* building 1 *Kin.* 6. 5, 6. *chambers round about*, of the first, 2d, and 3d story, and 2. *Chron.* 3. 9. *he overlaid the upper chambers with gold*, and so, I suppose, *Jer.* 26. 10. *the chamber of Gemariah in the higher court*, might be one of these. And so in the second Temple there will be little reason to doubt, the structure being the same, though not so sumptuous, as the former, and the names of the severall parts continuing in the New Testament, which had belonged to the first building, as *Solomons Porch*, &c. And so often in the *Talmud*, *Joma*, c. 1. *the chief priest seven daies before the day of expiation is fetch'd from his owne house*, ללשכה פרהדרין *to the chamber of the paredrin*, and so in the *Gemara*, *he that offered the red cow, was brought* ללשכת בית האבן *to the chamber of the house of the stone*, and many the like, as *to the chamber of the house Abtines*, and that peculiarly called עליות בית אבטינס *the high*, or *upper room of the house Abtines*, and so in like manner, the chamber where the Priest wash'd himself, is described to be over the הפרוה and so to be an upper room. And so these upper rooms being parts of the Temple, whosoever were assembled in any of them (as it is said the Apostles were) are truly said to be in the Temple. If this be granted, as it will be hard to give any other tolerable sense of it, then, in all probability, the κατ' οἶκον c. 2. 46. *the house* where they brake bread, or received the Sacrament, joyned with their *continuing daily with one accord in the Temple*, will be this place also, where they did that more privately, which could not, we may presume, be done in the Temple in any more publick place. For that the phrase κατ' οἶκον signifies no more then ἐν οἴκῳ *in the house* may appear by comparing *Rom.* 16. 4. with 1 *Cor.* 16. 19 where the *Church in their house* in one place, is κατ' οἶκον αὐτῶν in the other; see note on 1 *Cor.* 16. c. And for the word *House* that οἶκος that is used for the *Temple*, or any part of it, even for these *upper rooms*, which we now speak of, is clear both by comparing the *Gospels*, *Mat.* 23. 35. with *Lu.* 11. 51. (where that which is οἶκος *house* in one, is ναὸς *temple* in the other) and also by the *Talmud* where the Temple it self is frequently called בית *house*, and so also the severall rooms or chambers in it, בית האבן before mentioned, *the house of the stone*, בית השבילה, *the house of washing*, *Joma* c. 3. §. 2. (and that called קדש, *an holy place* in opposition to common or profane) על בית הפרוה *over the house of Happarvah*; Which *house of Happarvah*, being explained what it is, in *Middoth* c. 5. (to wit, the place *where the skins of the sacrifices were salted*) is there called שכת הפרוה *Conclave Happarvæ, the chamber of Happarvah*, *House*, and *Chamber*, being there used in the same notion, and noting the severall chambers in the Temple to be called οἶκοι *houses*, and those, holy places, fit for sacred uses, and so here used by the Christians for their meetings, to eat the Lords supper together, which they could not hope to be permitted to doe more openly in the Temple; the Christian religion being not much favoured by the Jewes. Of these rooms or houses in the Temple we find mention in *Epiphanius de ponder.*

ch.

ch. 14. where of *Adrian* he ſaith, that viſiting *Jeruſalem*, he found the Temple demoliſhed παρεκλὸς ὀλίγων οἰκημάτων, *except a few houſes*, ᾗ τῆς τῦ Θεῦ ἐκκλησίας μικρᾶς ὄσης, &c. *and the little Church of God, where the diſciples returning from the mount Olivet went up to the upper room*, ἐκεῖ γὰρ ᾠκοδόμηλο, τυλέσιν ἐν τῷ μέρει Σιὼν, &c. *for there it was built, that is, in part of mount Sion*, which clearly affirms this *upper room* to have been a part of *Sion*, and ſo of the Temple, as was ſaid, and afterwards to have been by the Chriſtians built into a Church. And accordingly *Theophylact* and *Oecumenius*, οἶκον τὸ ἱερὸν νῦν λέγει, ἐν ᾧ πῶ γὰρ ἤδιον, *by the houſe he means the Temple, for in that they did eat.*

e. 'Ονομα

V. 15. *Names*] That the word ὄνομα *name* is here taken for *a perſon*, not literally *a name*, will eaſily appear by the like uſe of שם in the Hebrew; for though that primarily ſignifie *a name*, yet 'tis ordinarily uſed in the Hebrew writers in this other ſenſe for *perſon*, and with an Emphatical adjunct (השם, *the name*) it is commonly ſet to ſignifie God, who is καὶ ἐξοχὴν, ὁ ὤν *he that is*; And from thence, in *Ignatius's Epiſtle to the Epheſians*, τὸ ὄνομα φέρειν, *to carry the name*, is to carry God, that is, *Chriſt about with him* (the importance of that Martyrs title Θεοφόρ) and is therefore rendred by the *vulgar tranſlator*, *Nomen Chriſti circumportare*, *to bear about the name of Chriſt*. And ſo S. *Cyprian* uſes the word *nomen*, *name*. So S. *Chryſoſtome Hom. 1. in Rom.* * οὐδὲ ἱκανοὶ ἀρκῦντες ὀνόμασιν, *not ſufficient for twenty names*, that is, for an aſſembly of ſo many perſons.

* p. 4. l. 1.

f. Ἐπὶ τὸ αὐτὸ

1b. *Together*] Ἐπὶ τὸ αὐτὸ is the Greek expreſſion in the Old Teſtament to interpret the Hebrew word, יחד *together*, ſo *Pſal.* 2. 2. נוסדי יחד, Συνήχθησαν ἐπὶ τὸ αὐτὸ, *they aſſembled together*, as in a councell, all about the ſame buſineſſe, and deſigne, all as one man, and ſo here, and c. 2. 1. and 1 *Cor.* 11. 20. the phraſe ſignifies, and notes theſe aſſemblies for the ſervice of God, to be deſigned for the uniting of the prayers and ſervice of all into one, every action being to be accounted not the action of private men, but of the whole body, and therefore 1 *Cor.* 11. the eating there Ἴδιον δεῖπνον, v. 21. *a mans own meal*, a mans eating that there which himſelf had brought, is ſet contrary to the κυριακὸν δεῖπνον, *the Lords ſupper*, or *the Church meal*, which is eaten Συνερχομένων ἐπὶ τὸ αὐτὸ, *when they are come together to one*, or *the ſame*, that is, all to be as one, not as ſeverall.

g. πρηνὴς

V. 18. *Falling headlong*] That *Juda's* death was cauſed by a ſuffocation of grief was ſhewed, Note on *Mat.* 27. a. The death is here deſcribed by πρηνὴς γενόμενος, and that doth not neceſſarily import any more than *falling forward on the face*, (contrary to *ſupinus*, *falling* or *lying on the back*) as it is on the place in *Matthew*, expounded from the *Grammarians*; but it is poſſible alſo it may denote the *throwing himſelf down a precipice*, which among humane authors is frequently mention'd of thoſe, who through exceſſe of melancholy, or oppreſſion of conſcience, eſpecially upon guilt of blood, are weary of their lives, and have this ready way to deliver themſelves from that burthen. 'Twere impertinent to multiply teſtimonies to that purpoſe; The authors of the Ἰταλικὰ mention it of other creatures, that on occaſion of great ſadneſſe have done the like. But whether this were the manner of his death or no, the Context gives us no means to define.

h. Ἔλακησε Μέσος

1b. *Burſt aſunder*] The word ἔλακησε is the Greek by which the old *Gloſſary* renders *diſſiluit*, not as that ſignifies *to leap down*, but *to break aſunder*, & μέσος added to it ſignifies no more then in Latine, *medius diſcerpitur* or *diſrumpitur*, or ἐχύθη μέσον *Lu.* 23. 45. that is, that *he was broken in pieces*, a naturall conſequent of which it is, which here follows, that his *bowels guſhed out* at the wound, or rupture.

i. Ἐπισκοπὴ

V. 20. *Biſhopricke*] The word ἐπίσκοπὴ and ἐπίσκοπος, is frequently uſed in the Old and New Teſtament. In the Old Teſtament there be two Hebrew words rendred by the Greek ἐπίσκοτος, 1. אל, which as it is oft rendred θεὸς, κύριος, ἄγγελος, *God*, *Lord*, *Angel*, ſo once ἐπίσκοπος. So among profane authors 'tis all one with ἄρχων *ruler*, (as in * *Ariſtides*, where after the mention of Kings are added οἱ καθ' ἑκάστην ἐπίσκοποι ἀφικνέμενοι, *they that come annually as Epiſcopi*, *overſeers*, of which he had ſaid before, ἡγεμόνες ἢ ἡμῖν ἐν νόμῳ φοιτῶσι καθ' ἕκαστον ἔτος, *there come rulers by law every year*, by which it appears that ἡγεμόνες and ἐπίσκοποι *rulers* and *Biſhops* are all one, and ſo *Juſtinian* calls thoſe which *Ariſtides* ſpeaks of, ἄρχοντες ἐπαρχιῶν and μητροπόλεων, *the rulers of provinces* and *Metropoles*, and accordingly *Heſychius* explains ἐπίσκοπον by βασιλέα *king* or *governour*.) The 2d Hebrew word which is rendred by it, is מפקד, and other the Derivatives of פקד *viſitavit*, פקוד, פקיד, all which note a prefect or governour, or any impowr'd by commiſſion to exerciſe any authority entruſted to him. And as 'tis ſometimes rendred ἐπίσκοπος, ſo elſewhere ἐπισάτης, προστάτης, ἄρχων, τοπάρχης, κωμάρχης, all words of government, or prefecture, and once θυρωρὸς, *dore-keeper*, to whom *the keyes of the houſe of the Lord* were committed, *Ezech.* 44. 2. when 'tis rendred ἐπίσκοπος, 'tis taken in five ſenſes, 1. in an army ἐπίσκοπος τῆς δυνάμεως, *Num.* 31. 14. *Judg.* 9. 28. 2 *Kin.* 11. 15. *the captain of the hoſt*, 2dly, among workmen, *the principal* that were ſet over all others in the building of the Temple, 2 *Chron.* 34. 12, 17. 3dly, in the city, the *ruler* or *prince*, *Neh.* 11. 9, 14. and eſpecially of the Prieſts, v. 10. and of the Levites, v. 15 4thly, in the miniſtery of the Temple, *Eleazar the ſon of Aharon*, (who *Num.* 3. 32. is ἀρχόντων τῶν Λευϊτῶν ἄρχων, *the ruler of the rulers of the Levites*) *Num.* 4. 16. is called ἐπίσκοπος Ἐλεάζαρ, *biſhop Eleazar*. 5thly, in the houſe of the Lord, over which he that was ſet is ἐπίσκοπος ἐπὶ τῷ οἴκου κυρίου, 2 *Kin.* 11. 18. *the biſhop over the houſe of the Lord*. By all which it appears that agreeable to the notion of the word in the Old Teſtament, ἐπισκοπὴ here (and ἐπίσκοπος elſwhere) in the New, denotes *prefecture*, or *ruling power* in the Church, viz: that Apoſtolick power, which at the coming of the *Holy Ghoſt* was to be inſtated upon him that ſhould now be choſen into *Judas's* place, to be an Apoſtle. See Note on *Phil.* 1. b.

* *Or. de concord ad Aſiat. Civ.*

V. 25. *His own place*] What is here meant by ὁ τόπος ὁ ἴδιος, may be beſt collected from the κλῆρος διακονίας καὶ Ἀποστολῆς, *lot*, or *portion*, *of miniſtery and Apoſtleſhip*, that is, of Apoſtolical miniſtery, in the beginning of the verſe, the taking of which is preparative here, to his going to this. That certainly ſignifies μέρος, λαχμὸν, μερίδα, in *Phavorinus*, a *part*, or *portion* that falls to any, particularly a province that belongs to any Governor, and (if that be a Biſhop or Governor of the Church, then) ſuch a Province, (ſtyled, v. 20. out of the *Pſalmiſt*, ἐπισκοπὴ, *Biſhoprick*) which he that ſucceeds in, is ſaid λαβεῖν *to take* there, as here λαβεῖν κλῆρον *to take the portion of miniſterie*, &c. And then that which is thus become any mans aſſigned Province, cannot more fitly be expreſs'd than by ἴδιος τόπος, *the place*, or *Province*, *proper* to that man, aſſigned to him. This therefore regularly belonging to *Judas*, if he had not, by his treaſon againſt his Maſter, forfeited it, (which is here ſaid as in a *parentheſis*, being incloſed with two *comma's*, ἐξ ἧς παρέβη Ἰούδας,) *Matthias* now ſucceeds him in it, takes his κλῆρον *lot* or *portion*, and ſo is now to *go to* this, as *his own place* or *Province*, which had elſe belonged to another. Many prejudices there are againſt underſtanding this phraſe of Hell, as ſome have underſtood it; as the place whither *Judas* was to go. For 1. That was not his ἴδιος τόπος, *the proper place* or *aſſignation*, of *Judas*, but common to all other damned

ὁ τόπος ὁ ἴδιος.

ed spirits. 2. 'Twas not S. *Luke's* office to pass sentence on *Judas*, any farther, then by setting down the hainousness of his crime, which he had done v. 16, 17, 18, 19. and was not to proceed to judge, or affirme ought of Gods secrets, such is his going into hell. And 'tis S. *Chrysostomes* observation on v. 16. Ἰδὲ τὸ φιλόσοφον τῆς ἀνδρὸς, πῶς οὐκ ὑβρίζει, οὐδὲ ἐνδελεῖαι, *behold the wisdome of* S. *Luke, how he doth not reproach or insult on Judas; but simply sets down the matter of fact*, without any descant on it, and what he addes, περὶ τῆς παρούσης δίκης διαλέγεται *he discourses of the present vengeance*, belongs evidently to what befell him in this present world, and so excludes all inlarging to his future damnation. 3. There is no propriety in saying of the one, that he sinned to go to hell, but of the other 'tis most proper so say, that he was elected to such a κλῆρος or *portion*, to go, or that he might go, *to it*. To this accords *Theophylact*, ἴδιον τόπον —— *He calls that his own place which Matthias should obtain.* —— So *Oecumenius*, ἢ ὅτι τῆς Ἰούδα ἐξαποστάντος ἴδιον σχοίη, τοῦτον ἐκεῖνος λαμβάνων ἐπισκοπὴν *It may be interpreted of Matthias, that Judas being fallen, he should have his place for his own, receiving his Bishoprick*, making *place* and *Bishoprick* Synonyma. So *Didymus*; the word τόπος among many things signifies, saith he, *an order*, as the place of a Bishop or an Elder. So the *Ordinary Gloss*, *ut abiret in locum suum, that is, sortem Apostolicam, his own place, that is, the Apostolical lot*, making κλῆρος and τόπος all one, just as I have interpreted it.

l. 26. *Was numbred*] The word συγκαλεψηφίσθη is acknowledged to come from ψῆφος *calculus, a stone*, or the like, of which there were two uses, one in choises, or judgments, wherein they gave their votes by this means, *Rev.* 2. 17. the other in accounting or numbring. Hence ψῆφος is expres'd in *Hesychius* by λόγος, as that signifies *counting*, and by κρίσις, *judgement*. Now for the use of it in this place, first it is evident that *Matthias*, being here chosen by lot, was not chosen by the suffrages or votes of men; 2dly that καταψηφίζω proportionably to ψῆφος, signifying Originally two things, *numbring*, as well as *choosing*, it may most probably in this place signifie *being numbred*, and so συγκαλεψηφίσθη μετὰ τῶν ἕνδεκα *he was numbred together with the eleven* Apostles, will be all one with κατηριθμημένος ἦν σὺν ἡμῖν, *he was numbred with us*, v. 17. (or with σὺν ἡμῖν γενέσθαι *to be with us*, v. 22.) and that is explained by ἔλαχε κλῆρον, *he obtained his portion of this ministery*, that is, office Apostolical; Or if it should possibly refetre to the notion of election, it must then denote Gods choice of him v. 24. by the disposing of the lot, and not any votes, or suffrages of others, which had nothing to doe in this matter: for though *Joseph*, and *Matthias* were by the Eleven nominated, or chosen, to prepare for the lot, yet that *Matthias* was pitch'd on and added to the Eleven, it was meerly the decision of the lot, and so the disposition of the Lord. So vain is the pretension of those, that will have this rendred, *Communibus calculis annumerabatur, he was by common votes*, or *suffrages, added to that number*, and then make their own deductions from thence.

Συγκαλεψηφίσθη ψῆφος

CHAP. II.

Paraphrase.

1. AND when the day of Pentecost * was a fully come, they were all with one accord in one place.]

* was come

1. On the approach of the Lords day following the sabbath, on which the Jewish Pentecost was celebrated, they were (all the Apostles together) assembled at the service of God, in their accustomed place. See c. 1. 13. & note c.

a

† violent winde brought or coming, φερομένης πνοῆς βιαίας.

2. And suddainly there came a sound from heaven, as of a † rushing mighty wind, and it filled all the house where they were sitting.]

2. And whilst they were so imploy'd, suddenly they heard a great noise come down from heaven, like that of a mighty boisterous wind (to note the efficacy of this Spirit of God now descending) and it came into the upper room where they were assembled, and filled all the room.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.]

3. And there was an appearance of somewhat, like flaming fire, lighting on every one of them, which divided asunder, and so became the resemblance of tongues, with that part of them which was next their heads, divided, or cloven, (see note on Mat. 3. k.)

4. And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them * utterance.]

* to speak ἀποφθέγγεσθαι

4. And they were endued every one with gifts of the holy Ghost, That of speaking with tongues, which they never had learnt, and other miraculous powers, this coming of the holy Ghost bestowed on them.

† were abiding, κατοικοῦντες

5. And there † were [dwelling at Jerusalem, Jewes, devout men out of every nation under heaven.]

5. abiding at Jerusalem many Jewes that came up to that feast of Pentecost, and likewise proselytes (see v. 10.) which had come from severall nations of all quarters of the world to worship the true God at Jerusalem. (See note on Mat. 23. e. and Joh. 12. a.)

6. Now when this was noised abroad, the multitude came together, [and were confounded, because that every man heard them speak in his own language.]

6. and were astonished, because they being of severall nations, every of them heard the Apostles speak the language of his nation.

7. And they were all amazed, and marvailed, saying one to another, Behold, are not all these, which speak, [Galileans?]

7. men born in Galilee, and that have lived there all their times?

8. And how hear we every man in our own tongue wherein we were born?]

8. And how doth every of us hear them speak every of those languages which are native to us?

9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10. Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, * Jewes, and Proselytes,

* both Jews and Ἰουδαῖοι τε καὶ

11. Cretes, and Arabians, we doe hear them [speak in our tongues the wonderfull works of God.]

11. preaching the doctrine of Christ, and the great things which God hath wrought by him and on him, every of us in our own language.

† What will this be? τί ἂν θέλοι τοῦτο εἶναι;

12. And they were all amazed and were in doubt, saying one to another, [† What meaneth this?]

12. This certainly abodes some great matter.

13. Others

13. drunk, and that infuſes this faculty into them.

13. Others mocking ſaid, Theſe men are [full of * new wine.] *ſweet wine

14. But Peter ſtanding up with the eleven, lift up his voice, and ſaid unto them, Ye men of Judea, and all ye † that dwell at Jeruſalem, [be this known unto you, and hearken to my words,] †that abide

14. I make it known, or proclaim it to you,

15. That theſe men are not drunk, as ye ſay, for it is but nine in the morning, the time of morning prayers, to which the Jews generally came faſting (ſee note on Mat 12. a.)

15. For theſe men are not drunken, as ye ſuppoſe, ſeeing it is but the third hour of the day.]

16. But the truth is, that which is now done is the completion of a famous prophecy, Joel. 2. 28.

16. But this is that which is ſpoken by the prophet Joel,]

b. 17, 18. In the daies of the Meſſias, ſaith God, there ſhall be a moſt remarkable effuſion of the Spirit of God upon men of all ranks, and qualities, enabling them which were never brought up in the ſchools of the prophets to goe and preach the Goſpel of Chriſt in every city (and this was fulfilled in the deſcent of the holy Ghoſt upon the diſciples, ſending them to preach and fitting them with the gift of prophecy, and of tongues, both as a miracle to beget faith, and as a means to ſpeak inteliigibly to men of all languages.)

17. And it ſhall come to paſſe in the [b] laſt daies (ſaith God) I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall prophecy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18. And on my ſervants, and on my handmaidens, I will pour out in thoſe daies of my Spirit, and they ſhall prophecy.]

19, 20, 21. And after that there ſhall be many fearfull ſtupendious ſights and prodigies, and many great ſlaughters in Judea, as forerunners and preſignifications of the great famous deſtruction (ſee Mat. 3. 11, 12.) which ſhall befall this people (foretold by Chriſt, Mar. 24. ſee Heb. 10. a.) for their crucifying of Chriſt, and from which the only way to reſcue any, is to repent and acknowledge Chriſt, which to gain men to, was the deſign of the coming of the holy Ghoſt, Joh. 16. 8.

19. And I will ſhew wonders in heaven above, and ſignes in the earth beneath; blood, and fire, and vapour of ſmoke.

20. The ſun ſhall be turned into darkneſſe, and the moon into blood, before that great and notable day of the Lord come.

21. And it ſhall come to paſſe *that* whoſoever ſhall call upon the name of the Lord * ſhall be ſaved.] * ſhall eſcape, σωθήσεται

22. This Jeſus of Nazareth being demonſtrated to be ſent from God by the mighty works which by him God hath done among you, all which you know to be true, and of which ye your ſelves are witneſſes.

22. Ye men of Iſrael hear theſe words, [Jeſus of Nazareth, a man † approved of God among you by miracles, wonders and ſignes, which God did by him in the midſt of you, as ye your ſelves alſo know,] † marked out by God, ἀποδεδειγμένον ὑπὸ τοῦ Θεοῦ

23. Him, being permitted by God to fall into your hands, God withdrawing that protection, which was neceſſary to have preſerved him from them, (and this by his decree, that he ſhould lay down his life for his ſheep, in order to that great deſigne of mans ſalvation, toward which he did by his foreknowledge diſcern this the fitteſt expedient) ye apprehended and crucified moſt wickedly.

23. Him being delivered by the determinate counſell and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain.]

c. 24. But God hath raiſed him again, delivering him from the power of death, not ſuffering him to continue dead, the goodneſſe of God being ingaged in this, not to ſuffer an innocent perſon (ſo unjuſtly and unthankfully handled by the Jewes) to lie under death, and, beſides many other things, the prophecies of him neceſſarily requiring that he ſhould not.

24. Whom God raiſed up, having looſed * the [c] pains of death: becauſe it was not poſſible that he ſhould be holden of it.] * the bands, ὠδῖνας

25. For of him ſaith David, Pſ. 16. 8. I waited and looked with all affiance and confidence on God, for he is my defender, ſo as to keep me from miſcarrying.

25. For David ſpeaketh concerning him, I foreſaw the Lord alwaies before my face, for he is on my right hand, that I ſhould not be moved.]

26. For this, my glory, that is, my tongue (becauſe that is the member, the inſtrument of glorifying God) ſhall rejoice, and my fleſh ſhall reſt confident.

26. Therefore did my heart rejoice, and my tongue was glad: moreover alſo my fleſh ſhall reſt in hope.]

27. For though I die, yet ſhalt thou not leave me ſo long dead, as that my body ſhould be putrefied, that is, thou ſhalt raiſe me from death before the third day be paſt.

27. Becauſe thou wilt not leave my ſoul in † hell, neither wilt thou ſuffer thine holy one to ſee corruption.] † hades, ᾅδου

28. Thou haſt cheered me, & abundantly refreſhed me with thy favour.

28. Thou haſt made known to me the waies of life, thou ſhalt make me full of joy with thy countenance.]

29. Let me therefore ſpeak to you freely and without any reſervedneſſe (ſee note on Joh. 7. 13.) concerning that David that thus ſpake, that he died like other men, and had a ſolemn interment, and we ſtill have his monument to ſhew, from whence he never roſe.

29. Men *and* brethren, let me freely ſpeak unto you of the Patriarch David, that he is both dead and buried, and his ſepulchre is with us untill this day.]

30. And therefore not ſpeaking of himſelf but by way of prediction of the Meſſias, knowing that he ſhould infallibly ſpring from his loynes, that was to be prince and ruler of his Church,

30. Being therefore a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loynes according to the fleſh, he would raiſe up Chriſt to ſit on his throne,]

31. This ſpeech of his was prophetick, referring to this reſurrection of Chriſt, whereupon 'tis ſaid, that his ſoul ſhould not continue in ſtate of ſeparation from the body, In which ſtate though it were for a while, yet it continued not ſo long, till the body was corrupted, that is, not the ſpace of 72 houres, or three daies.

31. He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.]

32. And accordingly hath God raiſed up Chriſt within that ſpace of time, within three daies, and all we Apoſtles are eye-witneſſes of it.

32. This Jeſus hath God raiſed up, whereof we all are witneſſes.]

33. Being therefore aſſumed to his regall ſtate, and office in heaven, and God having performed to him, (as all his other, ſo peculiarly) this promiſe made to him, of giving him power to ſend the holy Ghoſt, he hath accordingly now ſent him, and this prodigie, which ye now ſee, and hear, is an effect of that, viz. the ſpeaking with tongues, which the hour before they underſtood not.

33. Therefore being * by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which we now ſee and hear.] * exalted to the right, τῇ δεξιᾷ

34. For

† went not up, οὐκ ἀνέβη

34. For David † is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35. Untill I make thy foes thy footstool.]

34, 35. For this cannot be interpreted of David himself, though he spake it in his own person, for he never went to heaven bodily, and so cannot be said to be exalted to God's right hand, while his enemies are made his footstool: But he speaks of him, of whom this was to be verified, as of his Lord, The Lord, saith he, said to my Lord, Psal. 110. 1.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.]

36. This great important truth therefore I now proclaim unto you, that that Christ whom ye Jewes have crucified, God the Father hath raised up, and by assuming him to his right hand, setled him there, as a head of his Church, instated him in the true kingly office of the Messias.

37. Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men *and* brethren, what shall we doe?]

37. Upon these words of Peter, they had great compunction, and as men that were willing to doe any thing to rescue themselves from the guilt of so horrible a sinne, as crucifying the Messias, they cried out most passionately to Peter, and the rest of the Apostles that were present, beseeching their directions what to doe in this case.

38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sinnes, and ye shall receive the d gift of the holy Ghost.]

38. And Peter answered them, that there was now but one possible way left, and that was with true contrition, and acknowledgement of their sinne, to hasten out of this infidelity, and with a sincere and thorough change to come as proselytes to Christ, and enter upon Christian profession with a vow of never falling off from it, and so to receive baptisme from the Apostles, that sacrament, wherein Christ enabled them to bestow, or convey from him, remission of sinnes to all true penitents, farther promising them that they should be made partakers of the holy Ghost also, and of those gifts which by the descent of the Spirit were powr'd out on the Church, and some among them of those miraculous powers which they now saw and admired in the Apostles (see c. 4. 31. and note on c. 6. c.) d

39. For the promise is unto you, and to your children, and to all that are afarre off, even as many as the Lord our God shall call.]

39. For to you, saith he, the benefit of that promise appertains, if you will lay hold on it; and indeed primarily to you Jewes this promise of the holy Ghost was made, on purpose for this, that by our preaching to you, ye might be converted, and convinced of the vileness of what you have done, and upon repentance be received into mercy, and receive absolution from us, as the deputies and proxies of Christ, which is gone. And as the advantage hereof belongs primarily to you, to whom our first addresse was to be made; so in the next place, upon your rejecting it, it must be extended to the rest of the world, to all the Gentiles which shall obey and come in to Christ at his call, or upon our preaching to them.

Escape out of, σώθητε ἀπὸ

40. And with many other words did he testifie and exhort, saying, * Save your selves from this untoward generation.]

40. And many other discourses he made to them, all to this effect, conjuring and hastening them with all speed to get (as the Angel did Lot out of Sodome, Gen. 19. 17.) out of this state of high provoking infidelity, wherein the multitude of Jewes were engaged.

41. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand soules.]

41. And all that were really affected by what he said came and renounced their former courses, and approved the sincerity of their change, and received baptisme: and that day about 3000 men were converted to Christianity.

constant to the teaching of the Apostles, προσκαρτεροῦντες τῇ διδαχῇ τῶν, and in communicating

42. And they continued † stedfastly in the Apostles doctrine, and e fellowship, and in breaking of bread, and in prayers.]

42. And all that were so, continued assiduous in hearing the Apostles teach, and in bringing their goods liberally for the use of them that wanted, v. 45. and in eating the Lords Supper, and praying together. e

43. And fear came upon every soul: and many wonders and signes were done by the Apostles.]

43. And a generall astonishment surprized men to see first those strange operations of the holy Ghost v. 4. (a consequent of which was this wonderfull accession of converts v. 41.) And withall the Apostles did many miracles of very different sorts, some of cures, and some of exemplary severities, and thereby came to have a very great authority among all that heard it, ch. 5. 5.

44. And all that believed were together, and had all things common,

45. And sold their possessions and goods, and parted them to all men, as every man had need.]

44, 45. And all that received the faith assembled together for the service of God, observed constant times of publick prayers, and receiving the sacrament of the Lords supper, (see note on ch. 1. e.) the richer communicated their goods to the poorer as freely, as if they had been theirs.

brake bread in the house, and simplicity, liberality, ἀπλότητι, see note on ch. 6. 1. charity to those that escape, σωζομένους.

46. And they continued daily with one accord in the Temple, and * breaking bread from house to house, did eat their meat with gladness and † singleness of heart,]

46. And they daily assembled in the Temple, and received the Lords supper in some of those upper rooms (see note on ch. 1. d.) and eat together in a most pious charitable manner, with great cheerfulness, and cordiall sincere bounty and liberality,

47. Praising God, and f having * favour with all the people. And the Lord added to the Church daily † such as should be saved.]

47. Blessing the name of God, and exercising works of mercy to all that wanted: and God daily moved the hearts of some or other to come in to this number, gave the Apostles a fruitfull harvest, every day brought them in some that obeyed the exhortation given them, ver. 40. repented and got out of the actions and wicked lives of that crooked generation, and betook themselves to the obedience of Christ, see note on Lu. 13. 23. b. f

Annotations on Chap. II.

a. συμπληροῦσθαι

V. 1. *Fully come*] The word συμπληροῦσθαι here is all one with the simple πληροῦς in other places. And that is taken in a peculiar notion, when 'tis applied to times, signifying that such a time is come. So *Gen.* 25. 24. *when her daies to be delivered were fulfilled*, that is, when her time of child-birth was come. For which the *Evangelist* reads ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, *The time of her bringing forth was filled*, *Lu.* 1. 57. So *Gen.* 29. 21. *My daies are fulfilled*, that is, the time agreed upon for my taking her to marriage is now come. So *Mar.* 11. 15. πεπλήρωται ὁ καιρός, *the time is fulfilled*, that is, now is that due season come, the criticall point, wherein, if they repent not, they shall perish. So *Lu.* 21. 24. *Jerusalem shall be trodden down by the Gentiles, untill the times of the Gentiles* πληρωθῶσι *be fulfilled*, that is, till the peculiar season concerning the Gentiles (see the place) doe

πεπλήρωται ὁ καιρός

πληρωθῶσι καιροὶ ἐθνῶν

come. And this very συμπληρῶσθαι is ſo uſed *Lu.*9.51. ἐν τῷ συμπληρῶσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, *when the daies were fulfilled*, that is, were come, *of his being taken up*. Accordingly ἐν τῷ συμπληρῶσθαι ἡμέραν τῆς πεντηκοστῆς here, is no more then, *when the day of Pentecoſt was come*, or upon that day.

b. Ἐσχάταις ἡμέραις

V.17. *Laſt daies*] Ἔσχατα ἡμέρα, *the laſt daies*, doe in that place of *Joel* literally ſignifie the laſt daies of the Jewes, immediately preceding their deſtruction, called there, *the great and terrible day of the Lord:* And accordingly *the laſt daies* have among the Jews proverbially ſignified the daies of the *Meſſias*, which they call אחרים הימים *the laſt daies*; and both theſe notions are very reconcilable. For as the coming of the *Meſſias* ſignifies, beſide the coming of him in the fleſh, his entring on his kingdome, and as a branch of that, his coming to be avenged on his crucifiers, *Matth.*24.1. ſo *the laſt daies* here ſignifie peculiarly the time beginning after the Reſurrection, and Aſcenſion of *Chriſt*, as here appears by the powring of the *Spirit*, and the prodigies, ver.19. *before the great and terrible day of the Lord*, ver.26. that is, this deſtruction of *Jeruſalem*. So 2 *Tim.*3.1. ἐν ἐσχάταις ἡμέραις, *in the laſt daies*, that is, not long after the Reſurrection of *Chriſt*, ſhould come thoſe hard times, to wit, before the deſtruction of the Jewes, and ſo *in the latter times*, 1 *Tim.*4.1. So *Hebr.*1.2. ἐν ἐσχάταις ἡμέραις, the daies of the *Meſſias*, and 1 *Cor.*10.11. *we*, τέλη αἰώνων that is, Chriſtians, *on whom* τὰ τέλη τῶν αἰώνων κατήντησεν, *the end of the ages are come*. So *Jam.*5.3. ſpeaking of the wealthy Jewes, he ſaith, that they have *treaſured up their wealth as fire*, ἐν ἐσχάταις ἡμέραις, *in*, or *againſt*, *the laſt daies*, that is, againſt thoſe times of deſtruction, when their wealth ſhould but doe them miſchief, mark them out for prizes and preyes before Καιρὸς ἔσχατος other men. So 1 *Pet.*1.5. ἐν καιρῷ ἐσχάτῳ, *in the laſt time*, noting, no queſtion, that time then at hand, wherein the incredulous Jewes ſhould be deſtroyed, and the believers reſcued out of their perſecutions and Σωτηρία ἑτοίμη ἀποκαλυφθῆναι dangers, which is there denoted by σωτηρία ἑτοίμη ἀποκαλυφθῆναι, *deliverance ready to be revealed*, according to the notion of σωτηρία formerly mentioned *Lu.* Ὀλίγον ἀφʼ 1.23.a. and again by ὀλίγον ἀφʼ (οὗ δέον ἐστὶ) v.6. *after a little time yet* of temptations or ſufferings. So again for the time of *Chriſt* in generall 1 *Pet.* 1.20. ἐπ᾽ ἐσχάτων τῶν χρόνων, and 2 *Pet.*3.3. and *Jude* 18. ἐν ἐσχάτῳ χρόνῳ ἐν ἐσχάτῳ χρόνῳ, in the more ſpeciall ſenſe, that there ſhould be Atheiſticall ſcoffers, that ſhould accuſe *Chriſt* of breaking his promiſe in coming to avenge himſelf on the crucifiers, and to reſcue the Chriſtians Ἐσχάτη ὥρα from their perſecutors. So 1 *Joh.*2.18. ἐσχάτη ὥρα ἐστὶν, *It is the laſt hour*, to the ſame ſenſe of that approaching judgment, which was then yet neerer at hand. And all this taken from that *prophecy* of *Moſes*, *Deut.* 31.29. *Evil will befall you in the latter daies.* In reciting this parcell of *Joels prophecy*, it ἐπιφανῆ ἡμέραν may not be unworthy our notice, that where the *Prophet* mentions *the great* והנורא *and terrible day of the Lord*, the Hebrew word being regularly derived from יראה *to feare* (and accordingly 'tis rendred by the *Chaldee* דחילא *fearfull*, and ſo by the *Syriack* alſo) yet the LXXII there render it ἐπιφανῆ, *conſpicuous*, or *notable*, as if it had been נראה from ראה *to ſee, to behold, to obſerve*; (ſo *Deut.* 1.19. where the Hebrew hath, *that great* והנורא *and terrible wilderneſſe*, the LXXII read ἐπιφανὲς, *illuſtrious*, or *notable*; ſo 2 *Sam.*14.15. for יראני *made me afraid*, they read ὄψεταί με, *ſhall ſee me*, as if it were יראני from ראה) and yet from them *Saint Luke* here reteines it, μεγάλῃ καὶ ἐπιφανῆ, *great and conſpicuous*, or *notable*. The account of this is cleer, 1. becauſe thoſe, for whoſe uſe he wrote this book, made uſe of the LXXII, for whom therefore he was to recite it, as there he found it; 2. becauſe this Greek did very fully expreſſe what was deſigned in the Hebrew, the word ἐπιφανὴς, *obſervable, notable, illuſtrious*, being perfectly applicable to *fearfull*, as well as *gratefull appearances*, and when it is ſo, expreſſing the great terribleneſſe and dreadfulneſſe of them.

c. Ὠδῖνας

V.24. *Paines of death*] The Hebrew חבל ſignifies two things, *a cord* or *band*, and *a pang*, eſpecially of women in travail. Hence the *Septuagint* meeting with the word *Pſal.*18.2. (where it certainly ſignifies χοιλία *cords* or *bands*) have yet rendred it ὠδῖνες *pangs*, and ſo again 1 *Kin.* 20.31. and in other places; and from their example here S. *Luke* hath uſed τὰς ὠδῖνας θανάτου, *the pains*, or *pangs of death*, when both the addition of the word λύσας *looſing*, and κρατεῖσθαι *being holden faſt*, doe ſhew that the ſenſe is *bands* or *cords*.

d. Δωρεὰ πνεύματος ἁγίου

V.38. *Gift of the Holy Ghoſt*] What δωρεὰ πνεύματος ἁγίου, *the gift of the holy Ghoſt*, ſignifies, in relation to the perſons that here are ſpoken to, as many as ſhould now repent, and believe on *Chriſt*, is apparent by the proceſſe of the ſtory. There were *that day three thouſand* which *received the faith of Chriſt*, ver.41. and theſe aſſociated, and joyned themſelves with the Apoſtles, ver. 42. and that in a wonderfull, charitable manner, *had all things common*, &c. ver.44. In the third chapter, the Apoſtles work that cure on the impotent man, and on that occaſion preach *Chriſt* to the Jewes again, and chap.4. the *Sanhedrim*, &c. apprehend them, and upon conſultation diſmiſſe them again, and they return to their auditors, the believers foremention'd, ver.23, 24. And *they bleſſing and praiſing God*, and applying the *Pſalmiſts* predictions to their preſent condition, and *praying to God* for his powerfull aſſiſtance to propagate the Goſpel, it follows ver.31. that *as they prayed, the place was ſhaken*, (in like manner as chap. 2. 2. when the *holy Ghoſt* deſcended on the Apoſtles,) *and they were all filled with the holy Ghoſt*, that is, certainly all the believers forementioned, (not the Apoſtles, who were thus filled before.) And ſo this promiſe of S. *Peters* was punctually fulfill'd upon them. What the effect of this gift was among them is no farther there ſet down, then that *they ſpake the word of God with boldneſſe*; that is, they were wonderfully confirmed by this means in their aſſurance of the truth of the Goſpel, and ſo making no queſtion of the truth of what they had learn't from the Apoſtles, they ſpake of it among themſelves, and to others with all cheerfulneſſe and confidence, deſpiſing the terrors of the Jewes, as they did their worldly poſſeſſions, ver. 32. and continuing that high pitch of charity, which had before been obſerved to be among them chap. 2.44. And ſo thus farre this *gift of the holy Ghoſt* ſignifies no more then a miraculous Confirmation of theſe believers (formerly Baptized) in the faith, and Chriſtian practiſes, which they had received; but this no doubt then attended with other extraordinary gifts of the *holy Ghoſt*, in reſpect of which they are there ſaid to be *fill'd* (ἐπλήσθησαν) *with the holy Ghoſt*. And then the onely difficulty will be, what kind of gifts theſe were, whether inward or outward. For both theſe are promiſed indefinitely to believers. To the inward that ſpeech of *Chriſt John* 7.38. ſeems to pertain, *He that believeth on me, out of his belly ſhall flow* Ῥεύσουσιν κοιλίας *rivers of living waters*; where the *belly* denoting the heart, or inward part of the man, the *flowing of the living water from thence*, denotes ſome effects of the *holy Spirits* deſcent upon, and in the hearts of believers, the *Evangeliſt* there diſtinctly referring thoſe words to the then-future deſcent of the *holy Ghoſt*, ver. 39. *This he ſpake of the Spirit which they which believe on him ſhould receive*, οὔπω γὰρ ἦν πνεῦμα, *for as yet the holy Ghoſt was not* (among, or upon them) *becauſe Jeſus was not yet glorified.*

glorified. Where it is evident that that *speech* of *Christ* belonged to some inward gifts in the hearts of men, which upon the descent of the *holy Ghost* upon the Apostles, should be powred upon the Christian world, convey'd by the preaching, baptizing, confirming and other ministery of the Apostles, their farther instructing them in the Gospel, which is therefore elsewhere call'd διακονία πνεύματος, *the ministration of the Spirit*, or means of communicating it to believers. What this inward gift is appears in severall places; *wisdome*, ch. 6. 3. *knowledge*, 1 *Cor.* 12. 8. and so likewise the assistances of Gods Spirit, joyned with his word, enabling humble, sincere Christians for the duties of Christian life, which are required of them, called *the renewing of the holy Spirit*, and joyned, as here, to *the Laver of regeneration*, *Tit.* 3. 5. and so the *earnest of the Spirit in our hearts*, 2 *Cor.* 1. 22. See *Note* on *Act.* 1. a. The outward gifts are those χαρίσματα, *gifts of tongues*, *of healing*, &c. And those are evidently called the δωρεὰ πνεύματος ἁγίου, *the gift of the holy Ghost*, *Acts* 10. 45. and that was there powred upon the Gentiles of *Cornelius*'s family, immediately on their receiving the faith, even before Baptisme. And to these belongs another promise of *Christ*, *Mar.* 16. 17. *These signes shall follow those that believe*, *They shall take up serpents*, &c. Now for the resolving of the *Quare*, what sort of gift it is which is here meant, the surest way will be, not so to define of either, as to exclude the other, but to comprehend both under this phrase; not that both, and every branch of each should be powred on each believer, but that they all should be scatter'd among them, the inward by Baptisme or Confirmation signed on all, and the outward bestow'd on some of them, to testifie to all the truth and excellency of the Gospel, and to fit and prepare some persons for sacred imployments; not all the outward again, upon each, on whom the outward were bestow'd, but some on one, some on another, the gift of tongues to one, of healing to a second, of propheſying to a third: and they that had most, or the highest degrees of these, are call'd πλήρεις, *full of the Spirit*, see chap. 6. *Note* b. and note on *Eph.* 1. c.

Πλήρης πνεύματος.

V. 42. *Fellowship*] The word κοινωνία is to be rendred (as from the verb κοινωνέω) not *communion*, but *communication*, by that, meaning distribution, liberality, effusion, or participation, by which any are made partakers of some gift, spirituall or temporall, such as here beneficence to the poor, &c. Thus in *Simplicius* on *Aristot. Phys.* l. 1. describing magnanimous men, ὀλίγοις ἀρχομένους, καὶ οἷς ἔχουσι κοινωνικὰς ἑτοίμους, *they are*, saith he, *content with a little*, *and distribute*, or *communicate*, *readily of that which they have*. And in *Lucian*, ὅπερ. Κελεύ. Κοινωνοῦντας οἷς ἔχουσι τοῖς πενεστέροις, *communicating to the poorer sort of what they have*; and again, εἰ φθονήσει κοινωνοῦντι καὶ διδόντι; *will he envy him that communicates and gives?* Where it signifies *liberality*, or *giving to the poor*. Thus is almesgiving defined by the Arabians, *communicatio in miseriis*, *Abul Faraii de Mor. Arab.* p. 29. And thus *Cassander* out of *Chrysostome* renders μυστηρίων κοινωνίαν, *Mysteriorum communicationem*, *Liturg.* p. 14. As Excommunication is defined by *Tertullian* exclusion from communication (not from Communion as that is now used for the Sacrament) *à communicatione orationis*, *& conventus*, *& omnis sancti commercii relegatio*, *a banishing from participation of all prayer*, *assembly*, *and sacred commerce* (and not onely of the Sacrament) so as the word be compounded, like *exlex*, without any change of the termination. In this notion is the word generally used in Scripture for *liberality*, or some kind of *distributing*, or *dispensing* to others. So here προσκαρτεροῦντες τῇ κοινωνίᾳ, καὶ τῇ κλάσει ἄρτου, καὶ ταῖς προσευχαῖς, *continuing in liberality and breaking of bread, and prayers*; where, as προσευχαὶ signifies *publick prayers*, and κλάσις ἄρτου the *breaking of bread* in the administration of the Sacrament, so κοινωνία is the peoples bringing and presenting of the bread and wine, and the fruits of the earth, for the acknowledging God the Creator of all, part of it to be eaten in commemoration of *Christs* sacrifice, and the rest to be distributed among the poor, ver. 44. Whereupon κοινωνῆσαι in *Hesychius* and *Phavorinus* (for which the copies read corruptly κοινῶσαι) is προσενεγκεῖν, to *offer*, or *present*. From which *Glossaries* these explications also of the word are to be had, κοινωνικὸν, μεταδιδοτὸν, to *distribute*, or *dispense*, κοινωνία μετάληψις τῶν μυστηρίων ἁγίων, *participation of the holy mysteries*, κοινωνῶ σοι δόξης, συμμετέχω, *to partake*, κοινωνοῦσιν οἱ μεταδιδόντες ἀλλήλοις, καὶ μεταλαμβάνοντες παρ' ἀλλήλων φιλίας ἢ γνώσεως, &c. *They are said to communicate who distribute to one another*, *and they that partake and receive from one another*, *whether friendship or knowledge*. Whence it appears 1. that the word signifies both *to distribute*, and *to receive*, *to make others partake*, and *to be partaker*; 2ly, that it is appliable to friendship or societie, no otherwise then to knowledge or any thing else. Thus *Rom.* 15. 26. κοινωνίαν ποιήσασθαι, is *to make a contribution*. So 2 *Corinth.* 8. 4. τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, *charity and communication of administration*, that is, liberality, *toward the saints*. So ἁπλότης τῆς κοινωνίας, 2 *Corinth.* 9. 13. *liberality of distribution*: so κοινωνία εἰς εὐαγγέλιον, *Phil.* 1. 5. *liberality toward the preaching*, or *propagating*, *the Gospel*. So *Hebr.* 13. 16. where 'tis joyned with εὐποιΐα, *beneficence*, as 1 *Tim.* 1. 18. εὐμεταδότους and κοινωνικοὶ, *distributive*, and *communicative*, are all one: so *Philem.* 6. κοινωνία τῆς πίστεώς σου, is his liberality to the poor, (by which the *bowels of the saints are refresh'd*, ver. 7.) flowing from his faith. From this notion of the word κοινωνία, as it strictly signifies *liberality toward the poor*, may be fetch'd the sense of that Article in the Creed, κοινωνία τῶν ἁγίων, *the communication*, or *liberality*, *of the saints*, to note this great liberality here mentioned of the first converts to Christianity in the Apostles time, (see *Philo* of the ἀσκηταὶ in *Ægypt*, in *Euseb. Hist.* l. 2. c. ιζ'.) especially in their meetings for the commemorating of *Christ* in the Sacrament, as appears in this chapter, v. 44, 45, 47. where, saith the Text, *They had all things common*, *sold their possessions and parted them to all*, *as every man had need*, &c. living all as it were out of one common stock, as those that are joynt-sharers, and partners in all. To which purpose it is obſervable from *Levit.* 6. 2. that the common or joynt-interest, that Merchants or Tradesmen ofttimes have in Traffick, called there by the Hebrew חשומת יד, *the putting to of the hand*, is by the *Septuagint* rendred κοινωνία, *communication*, or *communion*, or (which is used also in this sense of joynt-interest) *fellowship*, and in the Chaldee, שותפות ידא, *a society of hand*, from שתף *sociavit*, *participem fecit*, a trading of partners; and so in the Syriack also, in the same word, which they use in the New Testament to render κοινωνία, and particularly here in this 42. verse. And this is thought fit to be recorded by the Apostles among the very few things, fit to be preach'd and proclaim'd by those that declared the Gospel to all the world, that, when the height of the *Pythagorean* philosophy was *to have all things common*, and *Epicurus* went yet higher (not by bringing all together into some common magazine, (which, said he, was an argument of diffidence, and so unreconcileable with friendship) but) by cheerfull communicating to every one that had need, out of that which every man hath, the Christian religion might appear to have arrived to the highest pitch; Every man selling that

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which he had immoveable, that so he might have ready to distribute to any, nay, that he might not trust himself in the distribution, bringing and laying it at the Apostles feet, that they might distribute it most impartially, and so approving themselves to be עם נדבותיך *a people of free-will-offerings in the day of Christs power*, *Psal.*110. now when he was installd in his kingdome. So in a spirituall sense, κοινωνία τοῦ 1 *Cor.*1.9. is *the participation of the Son*, or *communication*, *liberality*, all one with his ἀνεξιχνιάσος πλοῦτος *Ephes.* 3.8. his *unsearchable riches*, as they are powred out on us. So *Ephes.*3.9. κοινωνία μυστηρίου *the communication of the mysterie*, or that mysterie kept hid so long, is now communicated or made known; so *Phil.* 3. 10. κοινωνία παθημάτων, is *the communicating his sufferings* to us, that is, our partaking and so suffering with or after him, in a spirituall sense, *dying to sinne*, as he *dyed to the world*, which is there called *being conformed to his death.* So 1 *Corinth.* 10. 16. κοινωνία σώματος and αἵματος, the *participating of the body and blood of Christ.* So κοινωνία πνεύματος, *communication of the Spirit*, *Phil.*2.1. that liberall effusion of graces from the Spirit of God. And so when in the solemn close of the *Epistles*, κοινωνία τοῦ ἁγίου πνεύματος, *the communication of the holy Spirit*, is joyned with χάρις Χριστοῦ, καὶ ἀγάπη τοῦ Θεοῦ, *the grace of Christ, and love of God*, 2 *Cor.*13.14. it must signifie proportionably to these many other places, the liberall effusion of that *holy Spirit*: and so 1 *John* 1.3. ἵνα κοινωνίαν ἔχητε μεθ' ἡμῶν, *that you may have partnership with us*, καὶ ἡ κοινωνία ἡ ἡμετέρα μετὰ τοῦ πατρὸς, *and our partnership is indeed with the Father*, &c. the gifts and life that God and *Christ* hath, are communicated to us, and ver.6. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, *if we say that we are partakers with him* of that grace and life, &c. By this might be explained the use of the κοινωνικὰ γεώμματα in the ancient Church, but that the words are not found in Scripture, and will be mention'd more seasonably on occasion of the Ϛυναλικὰ ἐπιστολαὶ 2 *Cor.*3. *Note* a.

V.47. *Having favour*] Ἔχειν signifies to *use*, or to *exercise*, as when *Christ* saith, *to him that hath shall be given*, and *let us have grace*, *Hebr.* 12. 28. And as for χάρις, that is the very word *Charity*, and is by *Cicero* so rendred, and frequently signifies *liberality* (as in *Epicurus's* book entitled περὶ δώρων καὶ χάριτος, *of gifts and charity* or *liberality*, mention'd by *Sextus Empir.* l. *cont. Gramm.*) and so is used 2 *Cor.* 8.4. and so *Act.*4.33. where μεγάλη χάρις is by the Syriack rendred טיבותא רבתא, that is, *great goodnesse*, or *benignity*, (though *Guido Fabritius* render it *gratia magna*, following the notion which, it seems, he had of the Greek, without considering the Syriack) and so the consequents demonstrate it to signifie: and therefore the phrase ἔχοντες χάριν is by the Syriack rendred יהיבין ברחמא that is, *they gave almes before all the people*, not, as *Guido Fabritius* again renders the Greek, rather then that, *cùm iniissent gratiam*, *when they got favour*; for יהב signifies *dedit gave*, and רחמא *misericordia*, *gratia*, *eleemosyna*, σπλάγχνα, *bowels of mercy*, abundant liberality; see 2 *Cor.*8.1. and *Note* on 1 *Pet.*3.d.

f. Ἐχὶ

χάρις

CHAP. III.

Paraphrase.

1. At three in the afternoon, which was one of the times of day generally set apart for prayer.

1. NOw Peter and John went up together into the Temple [at the hour of prayer, *being* the ninth *houre.*]

2. And there was an impotent man, who was so from his birth, who was therefore

2. And a certain man, lame from his mothers womb, was carried, whom they laid daily at the gate of the Temple, which is called Beautifull, to ask almes of them that entred into the Temple.]

daily carried by others, and laid at the gate of the Temple toward the East, in Solomon's porch, ver.11. which was called the beautifull gate, that there he might beg and receive the almes of those that went up daily to pray there, by which means this man was known to all the pious men of the city that used to go that way, v.10.

3. Who seeing Peter and John about to go into the Temple, asked * an almes.

4. And Peter fastning his eyes on him, with John, said, Look on us.

5. And he † gave heed unto them, expecting to receive something of them.

* to receive an almes, λαβεῖν ἐλεημ.

† looked on them, ἐνεῖχεν αὐτοῖς

6. I cannot give thee that almes thou lookest for, that of money to relieve thy wants; but that which will eminently supply all thy wants, and make it unnecessary for thee to ask any more, I am able and willing to bestow upon thee.

6. Then Peter said, [Silver and Gold have I none, but such as I have give I thee.] In the name of Jesus Christ of Nazareth, rise up and walk.

7. He was able to stand and goe, was perfectly cured of his lameness.

7. And he took him by the right hand, and lift *him* up; and immediately [his feet and ancle-bones * received strength.]

8. And he demonstrated the perfectnesse of the cure by using his legs to all services,

8. And he leaping up stood, and walked, and] entred with them into the Temple, walking, and leaping, and praising God.

* became firm, ἐστηρίχθησαν

leaping, standing, walking, and as a testimony of his thankfulnesse to God the author, he

9. And all the people saw him walking, and praising God,

10. And they knew that it was he which sate for almes at the beautifull gate of the Temple: and they were filled with wonder and amazement at that which had hapned unto him.

11. And as this person which was thus healed kept close to Peter and John, and

11. And as the lame man which was healed held Peter and John,] all the people ran together unto them in the porch that is called Solomon's, greatly wondring.

was unwilling to depart from them, from whom he had received so great a mercy,

12. Why doe you look upon this cure as a strange thing to be wrought? (the miracles of Jesus are farre greater then this,) or, why doe ye attribute any thing to us in this matter, as if 'twere any thing of our own, either strength to doe such a work, or excellency (for which we might be thought worthy to be used in these works, rather then other men) to which this were to be imputed?

12. And when Peter saw *it*, he answered unto the people, Ye men of Israel, [why marvell ye at this, or why look ye so earnestly on us, as though by our own power or holinesse we had made this man to walk?]

13. hath given this power of working miracles to that Jesus whom ye delivered up to Pilate to be crucified, and when he would fain have released him, ye refused to have him released, and absolutely against Pilate's will, required him to be put to death.

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers [hath glorified his son Jesus, whom ye delivered up, and denied him † in the presence of Pilate, when he was determined * to let *him* goe.]

† against the face of Pilate, κατὰ πρόσωπον Πιλ.

* to release, ἀπολύειν

14. But

14. But ye denied the Holy one and the Juſt, [and deſired a murtherer to be granted unto you,]

14. And when ye had your choice, which ſhould be releaſed, Chriſt or Barabbas, ye choſe the murtherer before him,

‖ captain ἀρχηγὸν ſee Heb. 2. 10.

15. And killed the ‖ prince of life, whom God hath raiſed from the dead, whereof we are witneſſes.]

15. And murthered the Meſſias, put him to death, who came to bring life into the world. And when you had done ſo, God was then pleaſed to raiſe him from the dead, and to make us witneſſes thereof.

† have known, εἰδότε

16. And his name, through faith in his name, hath made this man ſtrong, whom ye ſee and † know, yea, the faith which is by him hath given him this perfect ſoundneſſe in the preſence of you all.]

16. And now 'tis by beleif in him, that he (or his power) hath recovered this man from his lameneſſe, whom you now ſee to be cured, and know before, for many years, to have been unable to goe. And this faith, or believing on him, working not by its ſelf, but by his power on whom we believe, is it that hath wrought this ſo remarkeable cure on him, which you all ſo wonder at.

17. And now, brethren, I wote that through ignorance ye did *it*, as *did* alſo your rulers.]

17. Now this, I ſuppoſe, brethren, that you of the multitude, which did thus reject Chriſt, did not know him to be the Meſſias, and the ſame I ſuppoſe of your rulers, thoſe of the Sanhedrim.

18. But thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.]

18. And ſo the many prophecies of ſcripture that the Meſſias ſhould be put to death, have by this means had their completion.

* to the blotting out of your ſins, that the ſeaſons---may come, εἰς τὸ ἐξαλειφθῆναι-ὅπως ἂν κατα-ψύξωσι

19. Repent ye therefore and be converted, * that your ſins may be blotted out, when the [a] times of refreſhing ſhall come from the preſence of the Lord,

19, 20. Doe you therefore amend your lives that this may be pardoned, that ſo the

a.

20. ‖ And he ſhall ſend Jeſus Chriſt, which before was † preached unto you,]

ſecond coming of Chriſt ſo often ſpoken of Mat. 24. for the delivery and reſcue of all the faithfull (giving them reſt from their troubles and perſecutions, and a quiet profeſſion of the Goſpel) but withall for the deſtruction of all the obdurate (which is therefore foreſlowed that all may repent) may by your repentance become matter of advantage, and comfort to you, to which end it was that he was at firſt ſent to you Jewes peculiarly, or that he is now preached unto you, before that time, that if ye repent, ye may have the benefit of it, but if not, be deſtroyed with the obdurate.

‖ And that is, may, ἵνα

† Or deſigned, for the Kings Mſs. and many written and printed copies read προκεχειρισμένον, and Tertullian praedestinatum

* Whom muſt receive heaven, till the times of the completion

21. * Whom [b] the heaven muſt receive, till the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began:

21, 22, 23. This Chriſt being now entred on his regall power in heaven, thereby to fulfill all the prophecies concerning him (ſee note on Mat. 17. b.) particularly that of Moſes, of deſtroying and cutting off from the earth all thoſe Jewes that ſhall reject the Meſſias, when he cometh; Who being alſo the perſecutors of Chriſtians as they had been before of Chriſt, their deſtruction ſhall conſequently bring that refreſhment, v. 19. along with it, (as indeed it hapned in Veſpaſian's time, after the deſtruction of the impenitent Jewes, the believers, which were remarkably preſerved in that deſtruction, had Halcyonian daies attending. See 2 Theſſ. 2. 1. and note on Rev. 1. d.)

b.

22. For Moſes truly ſaid to the Fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren † like unto me; him ſhall ye hear in all things, whatſoever he ſhall ſay unto you.

23. And it ſhall come to paſſe, *that* every ſoul which ſhall not hear that prophet ſhall be deſtroyed from among the people.]

† as me ὡς ἐμὲ

24. Yea and all the prophets from [c] Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of [theſe daies.]

24. the coming of the Meſſias, the deſtruction of thoſe that reject, and the ſpeciall mercies to them that believe on him.

c.

25. Ye are the children of the prophets and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.]

25. Ye are the peculiar perſons, of whom the prophets foretold, and to whom, the covenant belongs, which was made to Abraham, in which was promiſed, that the poſterity of him, that is, the Jews ſhould be ſo bleſſed by God, in having Chriſt given to them, (beſide many other ſpeciall prerogatives beſtowed on them) that all the families and people of the world alſo, that would bleſſe themſelves or others, ſhould uſe this form, God bleſſe them, as he bleſſed Abrahams ſeed, (ſee note on Gal. 3. c.)

‖ or in every one of you turning

26. ‖ [d] Unto you firſt God having raiſed up his ſon Jeſus, ſent him to bleſſe you, in turning away every one of you from his iniquities.]

26. Which is now accordingly performed. For God having raiſed this Chriſt again, hath by our preaching his reſurrection firſt to you over all your cities, ſent him again in a moſt gracious manner to bleſſe his enemies, to doe all the good to them imaginable, to work upon the moſt obdurate crucifyers, and turn every one of you from your unbelief and impenitence, and ſo to make you capable of his pardon and mercy if you ſhall bee thus wrought on, and converted by ſo efficacious meanes.

Annotations on Chap. III.

a. Ἀναψύξεως καιροὶ

19. *Times of refreſhing*] Καιροὶ ἀναψύξεως *daies of refreſhment*, or *comfort*, are proverbially taken among the Hebrewes, for the time of any ſpeciall deliverance, whether temporall here, or eternall in the Reſurrection; ſo *Gen.* 21. *Jonathans Chaldee Paraphraſe* ſaith, that *Leviathan* is prepared ליום נחמתה *for the day of conſolation*, that is, the day of deliverance, and feſtivity in commemoration thereof, wherein, ſaid the Jewes, God was wont to make merry, and to ſport with *Leviathan*. So the name of *Noach*, from that ſame Hebrew word, which is rendred *conſolation*, ſignifies *deliverance*, and was impoſed as a prophecy, that mankind, which otherwiſe had been univerſally deſtroyed, ſhould in him be reſcued from that utter ruine. To this belongs the *reviving*, *Ezr.* 9. 9. which ſignifies their reſtoring from captivity. So for the other deliverance, when *Hoſ.* 6. 3. wee read, *after three daies he ſhall quicken*, *Jonathan* reads again ליומי נחמתה *in the daies of conſolation*, *which ſhall come* ביום אחיות מיתיא *in the day of the reſurrection of the dead*. And ſo when *Joh.* 11. 24. we read *he ſhall riſe in the reſurrection*, the Syriack reads בנוחמא *in the conſolation*. Now the connexion of this with the exhortation to repentance lies thus, Should *Chriſt* come again in judgment upon the Jewes, foretold *Mat.* 24. while you lie impenitent in your ſins, his coming muſt be the greateſt judgment in the world (and ſo it will be to the impenitent Jews, utter deſtruction and vaſtation,) That therefore that coming of his (which as it is a terrible time to the impenitent,

ſo is a time of deliverance to all penitent believers) may in that notion of conſolation and deliverance befall you, that God may thus ſend his ſon to you, Doe you now timely repent, ſo as to have your ſins blotted out,

Ἀπολύτρωσις ſee 2 *Pet.* 3. 6. The ſame thing is called ἀπολύτρωσις *deliverance*, *Lu.* 21. 28. and σωτηρία *ſalvation*, or *deliverance* again, *Rom.* 13. 11. ſee Note c.

b. Δέξεσθαι ἐ. ρανόν V. 21. *The heaven muſt receive*] Beſide the ordinary rendring of ὃν δεῖ δέξασθαι οὐρανὸν *whom heaven muſt receive*, another there is, of which the words are capable literally, and to which the Context more enclines them, that *Chriſt* muſt, or that God hath decreed he *ſhould receive heaven*, in the ſenſe that *Camillus* is ſaid δέξασθαι πόλιν *to receive the city*, that is to undertake the government of the city, parallel to that of *Pſal.* 75. 2. ſpeaking of *Chriſts* exaltation, *when I ſhall receive the congregation*, and ſo this place will be all one with 1 *Cor.* 15. 25. *he muſt reign*, &c. and that peculiarly in the ſubduing and conquering all his enemies, converting ſome, and rooting out (v. 23.) all others, who ſtand out in hoſtility againſt him.

c. ἀπὸ Σαμουὴλ V. 24. *Samuel*] The acount of the prophets is here begun from *Samuel*, becauſe the ſchools of the prophets were firſt inſtituted, and erected by him, and not that there was no Prophet before him. Thus we read 1 *Sam.* 19. 20. the *college*, or *company*, *of the prophets* at *Ramah*, and *Samuel ſtanding as appointed over them*, making him the Preſident of that College, as after *Elias* was, and therefore before his aſcenſion he goes about from one college to another 2 *Kin.* 2. 3, &c. and after him, *Eliſha*, to whom therefore the ſons of the prophets ſay, *The place in which we dwell before thee*, (that is, *under thee*, under thy government) *is too narrow for us*, and ſo they build a larger. Theſe *ſons of the prophets* ſpent their time in ſtudying the Law, and praiſing, and ſerving of God (ſee Note on *Lu.* 1. m.) and of them, becauſe (though ſome were, yet) all were not call'd by God to the prophetick office, ſent of meſſages to the people, therefore 'tis here added, ὅσοι ἐλάλεσε, *as many as ſpake*, that is, as many as out of the ſchools of the prophets were by God call'd to that publick office, προκατήγγειλαν, *foretold* what was now to come to paſſe.

d. 26. *In turning away*] It is matter of ſome queſtion whether the ἀποστρέφειν *turning* refer to *Chriſt*, or the Jewes. It may fitly refer to *Chriſt*, turning them by his grace, and ſo bleſſing them. But *Oecumenius* refers it to the Jewes, εἰ θέλοι ἕκαστος ἐπιστρέψαι, *if ye will turn every one from his iniquities*. And ſo it may be alſo as an effect of *Chriſts* grace in us, and as a condition to qualifie us to receive benefit by his Reſurrection and bleſſing of us.

Paraphraſe.

CHAP. IV.

1. the captain of the band of Roman ſouldiers, ſet at the porches of the Temple to guard and keep peace (ſee note on Lu. 22. f.) and the Sadducees come violently upon them,

1. AND as they ſpake unto the people, the Prieſts, and [the Captain of the Temple, and the Sadducees came upon them]

2. The Prieſts or thoſe of the Sanhedrim oppoſing the doctrine preach'd by them, of Chriſts being the Meſſias, the Captain ſuſpecting it would tend to an uproar or commotion in the city, and the Sadducees diſliking the doctrine of the reſurrection proclaimed by them, and ſo all much concern'd in their preaching to the people at that time.

2. Being * grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.]

* much troubled, διαπονούμενοι

3. into priſon

3. And they laid hands on them, and put them [in hold] unto the next day: for it was now eventide.

4. their auditors, the people, v. 1.

4. Howbeit many of them which heard the word believed, and the number of [the men] was about five thouſand.

5, 6. they of whom the Sanhedrim conſiſted, the chief prieſts, Elders and Scribes, and particularly Annas and Caiaphas (ſee note on Lu. 3. c.) met at the court where the Sanhedrim uſed to ſit in counſell.

5. And it came to paſſe on the morrow, that [their Rulers, and Elders, and Scribes,

6. And Annas the high prieſt, and Caiaphas, and John, and Alexander, and as many as were of the a kindred of the high prieſt, were gathered together at Jeruſalem,]

a.

7. And cauſing the diſciples to be brought before them, they examined them on theſe interrogatories, 1. how they came to be able to doe that miracle, ch. 3. 7. and whoſe name they called upon that infirm man (ſee ver. 10.) in the working of the cure, (ſee ch. 3. 6.) and conſequently from whom they pretended to have commiſſion to doe what they did, thus to preach unto the people ?

7. And when they had ſet them in the midſt, they asked, By what power or by what name have ye done this ?]

8. Then Peter being by the Spirit of God (ſuch as was promiſed Mat. 10. 19, 20.) endued with a great extraordinary preſentneſſe of ſpeech, and elocution, v. 13.) and taking great boldneſſe and confidence upon him, began thus,

8. Then Peter filled with the holy Ghoſt, ſaid unto them,] Ye rulers of the people, and Elders of Iſrael,

9. of an action, which is ſo farre from being a crime, that 'tis an act of ſpeciall mercy,

9. If we this day be examined [of the good deed] done to the impotent man, † by what means he is made whole,

† by whom, ἐν τίνι

10. by no other means, but by calling upon him the name of Jeſus of Nazareth; (whom ye put to a ſhamefull death, but God moſt miraculouſly raiſed again) this miracle on the lame man was wrought.

10. Be it known unto you all, and to all the people of Iſrael, that [by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God hath raiſed from the dead, even by him doth this man ſtand here before you whole.]

11. This is he that was propheſied of under the title of a refuſe ſtone rejected by you, the chief men among the Jewes, and looked upon with deſpight and contempt, but is now by his reſurrection inſtall'd in all power and dignity (an effect of which is this miracle wrought in his name) and is indeed become the ruler and king of the whole Church, the prime foundation ſtone of the whole fabrick.

11. This is the ſtone which was ſet at nought of you builders, which * is become the head of the corner.]

* is or was made for the head, εἰς κεφαλὴν γωνίας

12. And by him, and him only, by receiving and embracing of his doctrine, ſalvation muſt now be hoped for by all, For there is no other religion in the world, whether that which was delivered by Moſes, or by any other, by which ſalvation can be had for thoſe, which doe not now come in to this, at the preaching of it.

12. Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved.]

13. Now

† beheld the confidence, παῤῥησίαν ordinary vulgar perſons, ἰδιῶται, ſee note on 1 Cor. 14. a. † received knowledge, ἐπέγνωσαν † had nothing to ſay againſt it, οὐδὲν ἔχον ἀντειπεῖν

13. Now when they † ſaw the boldneſſe of Peter and John, and perceived that they were unlearned and * ignorant men, they marvailed, and they † took knowledge of them, that they had been with Jeſus.]

13. And when they obſerved the elocution v. 8. and freeneſſe of ſpeech, with which they taught (ſee note on Joh. 7. a.) and withall conſidering that their education had not thus elevated them above other men, being neither skilled in the learning of the Jewes, nor, as men of place, or magiſtracy among them, inſtructed in their lawes, they were amazed at it, but withall they either remembred or were told that they were thoſe that had been attending on Jeſus, in his life time.

14. And beholding the man which was healed ſtanding with them, [they † could ſay nothing againſt it.]

14. though they were as malitiouſly and petulantly affected toward them, ver. 16. as was poſſible, yet they had nothing to object, or except againſt the whole action, either as it reſpected the man that was cured, or the Apoſtles that wrought it.

15. But when they had commanded them to goe aſide out of the councell, they conferred among themſelves,

16. Saying, What ſhall we doe to theſe men? for that indeed a notable miracle hath been done by them *is* manifeſt to all them that dwell in Jeruſalem, and we cannot deny *it*.

17. But that it ſpread no farther among the people, let us ſtraightly threaten them that they ſpeak henceforth to no man in this name.]

17. And being not able to conceal what was already known, they had nothing to doe but to keep others from knowing it, and thereupon their decree in councel was to ſend for them, and to forbid them upon ſevere penalties to preach Chriſt and his reſurrection and Goſpel any more.

18. And they called them, and commanded them not to [ſpeak at all, nor teach in the name of Jeſus.]

18. talk privately, or teach publickly any thing concerning the faith of Chriſt.

19. But Peter and John anſwered, and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you, more then unto God, judge ye.

19 But Peter and John made light of this interdict, or terrors, and told them plainly they were commanded by God to preach, and that in all reaſon God muſt be obeyed before them, or the greateſt magiſtrate on earth, and that they themſelves could not but confeſſe ſo much.

20. For we cannot [but ſpeak the things which we have ſeen and heard.]

20. chooſe but teſtifie of Chriſt thoſe truths of ſo high importance, made known to us peculiarly to that end, that we ſhould proclaim them to others from our certain knowledge, being our ſelves the eye, and ear-witneſſes of them.

21. So when they had farther threatned them, they let them goe, finding nothing how they might puniſh them, becauſe of the people: for all men glorified God for that which was done.]

21. And ſo not knowing what elſe to ſay to them, being not able to deny the force of their argument, they added more threatnings, if poſſibly that might terrifie them, and ſo diſmiſs'd them, having nothing to lay to their charge, but the curing of the lame man in the name of Jeſus, and for this all the people looked on them with admiration, and counted it an act of Gods immediate infinite mercy, for which they, that were inſtruments of it, ought to be bleſſed, not puniſhed by them, and therefore they durſt not puniſh or cenſure them for this.

22. For the man was about forty years old, on whom this miracle of healing was ſhewed.]

22. For it was an inveterate lameneſſe, from his very birth, ch. 3. 2. and had been now above forty years upon him, when this cure was wrought by Peter.

23. And being let goe, they went to their own company, and reported all that the chief prieſts and Elders had ſaid unto them.

24. And when they heard that, [they] lift up their voice to God with one accord, and ſaid, Lord thou *art* God which haſt made heaven and earth, and the ſea, and all that in them is,

14. the reſt of the Apoſtles that were then at Jeruſalem, and the believers that conſorted with them, v. 23.

* nations ἔθνη, ſee note on Mat. 24. e. & 28. b. & Rev. 11. g.

25. Who by the mouth of thy ſervant David haſt ſaid, Why did the * heathen rage, and the people imagine vain things?]

25. Who foretold by his prophet David, Pſal. 2. 1. what was now come to paſſe, viz. that the Jewes ſhould oppoſe Chriſt, and ſay falſe things of him, deny and crucifie him firſt, and then when God raiſed him from the dead, oppoſe the preaching of him.

† land, γῆς, ſee note on Mat. 24. e. & Rev. 11. g.

26. The Kings of the † earth ſtood up, and the rulers were gathered together againſt the Lord and againſt his Chriſt.]

26. That the Roman governours in Judea, Herod and Pilate, v. 27. ſhould combine againſt him, and the rulers of the Jewes ſhould meet in councel in their Sanhedrim (as v. 15. they here did) purpoſely to oppoſe the Meſſias, and in him God that ſent him.

* here is added in the Kings MS. and other printed copies ἐν τῇ πόλει ταύτῃ, in this thy city † Nations, ἔθνεσι, ſee v. 25.

27. For of a truth * [againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate with the † Gentiles and the people of Iſrael were gathered together.]

27. both the Roman governours, Pilate, and Herod, and the Jewiſh Sanhedrim have conſpired, and joyned their malitious counſels againſt thy holy Son and ſervant Jeſus, whom thou haſt ſent to be the Meſſias of the world; (ſee note on ch. 10. e.)

28. For to doe whatſoever [b] thy hand and thy counſell determined before to be done.]

b.

28. To act in the crucifying of Chriſt, and ſo (though little meaning it) to be the inſtruments of God's gracious providence, and diſpoſall, who determined to give his only Son to die for us.

29. And now, Lord, behold their threatnings: and [grant unto thy ſervants, that with all boldneſſe they may ſpeak thy word,

30. By ſtretching forth thine hand to heal: and that ſignes and wonders may be done by the name of thy holy child Jeſus.]

29, 30. and enable us to preach the Goſpel powerfully, fearleſly and with authority (ſee note on Joh. 7. a.) and give power alſo to us thy ſervants, the diſciples of Chriſt, to work miraculous cures on all thoſe, on whom we ſhall call the name of Jeſus.

31. And when they had prayed, the place was ſhaken, where they were aſſembled together, and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſſe.]

31. And upon this prayer of theirs, there came the like wind, as is mentioned, c. 2. 2. and ſhook the place where they were, and ſpeciall eminent gifts of God's Spirit fell upon thoſe that were there preſent, (ſee ch. 2. note d.) and this was ſuch a confirmation to them all, that without all doubt, or fear, they publiſhed the Goſpel of Chriſt, ſee v. 29.

32. And the multitude of them that believed were of one heart and of one * after this the antient Gr. & Lat. MS. adde, καὶ οὐκ ἦν διάκρισις ἐν αὐτοῖς οὐδεμία, and there was no difference among them. † peculiar, ἴδιον,

soul *:] neither ſaid any *of them* that ought of the things which he poſſeſſed was his † own, but they had all things common.

32. And the believers, although there were many of them, agreed all in the ſame Chriſtian deſignes,

c. 33. And the Apoſtles confirmed with many miracles their preaching of Chriſts reſurrection, and accounted it as a debt which they ought Chriſt for his great dignations among them, and there was great inſtances of liberality and frankneſſe among them that received the faith, all the believers bringing in plentifull contributions to the Apoſtles hands, who received it of them for the publick uſe of the believers.

33. And with great power ‖ [c] gave the Apoſtles witneſſe of the reſurrection of the Lord Jeſus: and great * grace was upon them all.] ‖ rendred * charity was among, (ſee note on ch. 2. f.)

34. So that there was a competent proviſion for all, And this was thus raiſed and managed,

34. Neither was there any among them that lacked: for] as many as had poſſeſſions of lands or houſes, ſold them, and brought the † price of the things that were ſold, † prices, τιμὰς

35. And the Apoſtles diſtributed

35. And laid *them* down at the Apoſtles feet: [and diſtribution was made] unto every man, according as he had need.

36. And Joſes who by the Apoſtles was ſurnamed Barnabas (which is, being interpreted, The ſon of conſolation) a Levite, *and* * of the countrey of Cyprus,

37. Having a piece of land of his own (not part of the Levites portion, which he might not alienate, but probably ſomewhat which belonged to him in Cyprus, where he was born v. 36.) made ſale of it, and brought the full price of it, and put it wholly in the Apoſtles power to diſpoſe of, or diſtribute it.

37. Having land ſold *it*, and brought the money, and laid *it* at the Apoſtles feet.] * a Cypriot by birth, or born in Cyprus, Κύπριος τῷ γένει,

Annotations on Chap. IV.

a. Ἀρχιερατικὸν

V. 6. *Kindred of the high Prieſt*] What is meant by ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ *as many as were of the kindred of the high prieſt*, will be reſolved by the Context, where an aſſembling or meeting of the *Sanhedrim* is deſcribed, v. 5. which conſiſting of three ſorts of men, Prieſts, Elders and Doctors of the Law (ſee *Note* on *Mar.* 5. c.) is oftimes expreſs'd by the enumeration of thoſe parts, Ἀρχιερεῖς καὶ γραμματεῖς καὶ πρεσβύτεροι, *High prieſts, Scribes, and Elders, Mat* 26. 3. and very often in the *Goſpels*. In this place there is another way of enumeration then is uſuall, *The Rulers and Elders and Scribes, and Annas the chief prieſt and Caiaphas and John and Alexander, and as many as were of the kindred of the high prieſt.* Where yet Ἄρχοντες *Rulers* ſeems to be a generall word, denoting, as elſwhere, men in authority. Then *Annas* was the *Naſi* or *chief perſon* among them, (ſee *Lu.* 3. Note b.) and *Caiaphas* the perſon, that by the *Procurator* was put into the Pontificate in ſtead of the Aaronicall line. And ſo there remains onely *the Elders and Scribes*, and ὅσοι ἦσαν, not Indefinitely, *as many as were*, but, in a more limited notion of ὅσοι, *thoſe that were*, in the *Sanhedrim* of this ſort, *of the kindred of the high prieſt*, (and of that number *John* and *Alexander* by name) which therefore appear to be the ſame with ἀρχιερεῖς *high prieſts* joyned with the *Elders and Scribes* in other places, that is, that third ſort of the *Sanhedrim*, conſiſting of Prieſts. Now the reaſon of this titles being applied to them is evident. For as of *Aarons* poſterity the lineal deſcendent onely ſucceeded him in the high prieſts office, ſo of his two ſons, *Eleazar* and *Ithamar*, ſprang 24 families (betwixt whom the Prieſts office was divided by *David*, 1 *Chron.* 24.) which ſhould by weekly turns perform the ſervice of the Sanctuary (ſee *Lu.* 1. 5.) ſixteen of the ſons of *Eleazar*, and eight of *Ithamar*. Of every one of theſe families and courſes there was a chief, the head of the family, and theſe are conſequently called ἀρχιερεῖς *chief prieſts*, and ἐκ γένους ἀρχιερατικοῦ *of the kindred of the High-prieſt*, viz. as ſpringing from *Aaron*, and ſtill allied to the one high-prieſts family, as inferiour branches of it; And many, if not all theſe, were members of the *Sanhedrim* (for here they ſit in Judicature with *Annas* and *Caiaphas*, as with *Moſes* and *Aaron*, and the Elders, and the Scribes, ver. 7.) and being four and twenty in number, would make up a third part of the whole number of 72, leaving the other two portions to be divided between the Elders and the Scribes, if there were, as it is not certain there was, this equall diviſion.

Ἀρχοντες

Ἄννας

Καϊάφας

Οσοι

V. 28. *Thy hand and thy counſel*] What is meant by the latter part of this ſpeech, *whatſoever thy counſell hath determined before to be done*, hath little difficulty in it. The truth is clear, that God decreed that thoſe things ſhould γενέσθαι, *be done*, although he decreed not that the Jewes ſhould doe them, but only permitted them to doe what he foreſaw they would doe, if they were thus permitted. The only difficulty is, what is meant by ἡ χείρ σου, *thy hand*, and that will beſt be explained by looking on the Law of *Moſes*, *Levit.* 16. 8. where *Aaron* caſts lots on the goats, One lot, on which was written לשם *for the Lord*, another on which לעזאזל *for the Azazel*, or *ſcape-goate*; For the manner was thus, The two goates were ſet one at his right hand, t'other at his left, and two lots were caſt into the *Kalphi* or *veſſel* (that is the word uſed by the *Rabbines* from the Greek κάλπις *urna* or *pitcher*, of which ſaith *Lucian* in *Hermot.* κάλπις ἀργυρᾶ, εἰς ταύτην ἐμβάλλουσι κλῆροι μικροὶ, ὅσον δὴ κυαμιαῖοι τὸ μέγεθος, ἐπιγεγραμμένοι, *little lots are thrown into the ſilver pitcher about the bigneſſe of a bean, with inſcriptions on them*) and the Prieſt drawes out one in one hand, and the other in the other, Then by the command of the סגן (that is, *vicarius ſacerdos, the firſt of the ordinary prieſts*, that miniſtred to the High-prieſt) he lifts up the hand in which was the lot for the Lord, and if it were the right hand, he puts it upon the head of the goat at his right hand (if the left, on that at the left) and that goat was holy to the Lord, and was preſently ſlain before him (the other being ἀποπομπαῖος *ſent into the wilderneſſe*) ſee *Cod. Joma* c. 4. §. 1. And certainly this diſtribution of the lots was from the Lord, according to that of *Solomon*, *Prov.* 16. 23. Now by this ceremony of the goat, is *Chriſts* paſſion typified, and ſo that phraſe here, ἡ χείρ σου, *thy hand*, referres to that elevation of the hand, wherein was the lot for the Lord, and ſo notes this whole action thus to have been diſpoſed of by God, who decreed that *Chriſt* ſhould ſuffer, and that juſt as the goat did under the Law, which was offered up to God for the ſinnes of the people.

b. Βουλὴ ἡ σὴ ἐπράπη γενέσθαι

χεὶρ σου

V. 33. *Gave the Apoſtles witneſſe*] Ἀπεδίδουν is by *Theophylact* obſerved to have ſome energie in it, καθάπερ ἐγχειριδίου τινὸς ἀυτοῖς δείκνυσι, καὶ ὡς ἀποκαταθήκην λέγει, *he ſignifies ſomewhat to be intruſted with them, as a depoſitum*, which they were to reſtore, and *ſo ſpeaks as of a debt.* Accordingly the *Vulgar Latine* duely reads *reddebant teſtimonium, they rendred teſtiony.*

c. Ἀπεδίδουν.

CHAP.

CHAP. V.

Paraphraſe.

1. BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion,]

1. And one of thoſe that came in to the faith of Chriſt, named Ananias, and Sapphira his wife, with joynt conſent devoted their eſtate, all that they had, to the uſe of the Church, and to that purpoſe made ſale of it;

2. And kept back *part* of the price, his wife alſo being privy *to it*, and brought a certain part, and laid *it* at the Apoſtles feet.]

2. And when they had done ſo, conſented alſo, or combined together to keep ſome part of the money, for which 'twas ſold, for themſelves: and accordingly they did, and came with the other part only, and preſented it to the Apoſtles.

3. But Peter ſaid, Ananias, [why hath Satan [a] filled thine heart * [b] to lie to the holy Ghoſt, and to keep back *part* of the price of the land?]

* that thou ſhouldſt deceive the holy Ghoſt

3. How hath Satan emboldened thee, that thou ſhouldſt dare thus to deceive, and rob the holy Ghoſt, as thou haſt clearly done, in keeping back and purloining part, when thou hadſt conſecrated all to Gods ſervice, for the uſe of the Church?

a. b.

4. †[c] Whiles it remained, was it not thine own? and when it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lyed unto men, but unto God.]

† Was not the poſſeſſion or demean thine own? and being ſold

4. Before it was ſold, was it not wholly thine, no other man having right to any part of it? (ſo the Syriack reads it) and when it was ſold, didſt not thou receive the whole ſumme or price for which 'twas ſold? was it not all in thine hand and power, ſo as thou might'ſt have fully performed thy vow? what motive hadſt thou to doe ſuch a thing as this? The falſity which was committed, in telling us that thou hadſt ſold thy poſſeſſions, and brought the whole price of it for the uſe of the Church, (when thou didſt keep a part of it for thy ſelf) was an injury not only to the Church, nor ſo much to us the Apoſtles, as to God himſelf, to the holy Ghoſt, who came lately down to plant this Church, and hath ſuch a peculiar relation to it, that what is done to that, is by interpretation done to the holy Ghoſt, who had the privity of the vow, and knew that 'twas the conſecrating of all, and not of this part onely which thou haſt brought to us.

c.

5. And Ananias hearing theſe words, fell down, and gave up the ghoſt, and great fear came on all them that heard theſe things.]

5. And as Peter ſpake theſe words, Ananias fell down dead in the place immediately, to the great aſtoniſhment and terrifying of all thoſe that were there preſent.

6. And the young men aroſe, wound him up, and] carried *him* out and buried *him*.

6. And the men of inferior rank, the officers, to whom it belonged to bury the dead, (ſee note on Phil. 1. c.) took him, and ſtript and ſwath'd him, as they uſed to doe the dead (ſee note on Joh. 19. g.) and taking him up

7. And it was about the ſpace of three houres after, when] his wife, not knowing what was done, came in.

7. And about three houres after this judgement fell on Ananias, Sapphira,

8. And Peter anſwered unto her, Tell me whether you ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much.]

8. And Peter examined, and asked her, ſaying, Was that ſumme which ye brought, the full ſumme for which the field was ſold? And ſhe anſwered, It was.

9. Then Peter ſaid unto her, How is it that ye have agreed together [to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband *are* at the dore, and ſhall carry thee out.]

9. to provoke and dare God, (ſee note on Mat. 4. c.) to try whether he will puniſh your fraud or no. Behold (that thou mayſt ſee, what a provocation this hath been to God) the men are coming in which have buried thy dead husband, and now they ſhall doe as much for thee.

10. Then fell ſhe down ſtraightway at his feet, and yielded up the ghoſt, and the young men came in, & found her dead, and carrying *her* forth, buried *her* by her husband.

11. And great fear came upon all the Church, and upon as many as heard theſe things.]

11. And all the believers were ſtricken with a great reverence, and ſo were all others to whom it was related.

12. And by the hands of the Apoſtles were many ſignes and wonders wrought among the people. [(And they were all with one accord in Solomons porch.]

12. (And they ſolemnly met together to preach and doe miracles in the entrance to the Temple, called Solomon's porch.

13. And of the reſt durſt no man joyne himſelf to them, but the people magnified them.]

13. And no other of the believers, or Chriſtians (called the Church v. 11.) durſt conſort with the twelve Apoſtles, through the reverence v. 11. which theſe late acts had wrought in them; but the people that ſaw and heard what was done, magnified them.

14. And believers were the more added to the Lord, multitudes both of men and women.)]

14. And theſe miracles that wrought ſuch a reverence in the believers, were a means alſo to work faith in all the common ſort of the people.)

15. Inſomuch that they brought forth the ſick into the ſtreets, and laid *them* on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them.]

15. And the people v. 12. had ſuch confidence in their power of working miraculous cures, that they believed that the very ſhadow of Peter, walking by a diſeaſed man, would work a cure on him, and thereupon they brought forth their ſick and impotent friends, thoſe that were not able to goe or ſtand, and laid them upon beds, &c. in the paſſage, that as Peter came by, his ſhadow might come over ſome of them.

16. There came alſo a multitude *out* of the cities about unto Jeruſalem, bringing] ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

16. And the fame of their miracles ſpread into the countrey, and region, and other cities about Jeruſalem, and from thence they brought

17. Then the high prieſt roſe up, and all they that were with him (*which is the ſect of the Sadducees) and were filled with †indignation,]

* being the ſect, ἡ αἵρεσις
† anger, zeal, ζῆλος

17. And the Sanhedrim (moſt of them being of the ſect of the Sadducees) ſet themſelves very zealouſly againſt them,

18. And laid their hands on the Apoſtles, and put them in the common priſon.]

18. And apprehended the Apoſtles, and impriſoned them in the common gaole.

19. But the Angel of the Lord by night opened the priſon dores, and brought them forth, and ſaid,

20. Goe

d. 20. all the doctrine of Chriſtianity.

20. Goe, ſtand, and ſpeak in the Temple to the people [all the words of this life.]

21. And in obedience to that direction, they betook themſelves early in the morning to the Temple, and there expounded the ſcripture and taught the doctrine of Chriſt and ſent ſerjeants to the priſon

21. And when they heard that, they entred into the Temple early in the morning, and taught: but the high prieſt came, and they that were with him, and called the councell together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.]

out of it. But they of the Sanhedrim thinking they had ſtill been in hold, went into the court, to have them beought before them.

22. But when the officers came, and found them not in the priſon, they returned, and told,

23. and a guard of ſouldiers with out, watching the dores of the priſon; but when we entred, none of theſe priſoners were within.

23. Saying, The priſon truly found we ſhut with all ſafety, [and the keepers ſtanding without before the dores: but when we had opened, we found no man within.]

24. And when the Sanhedrim of the Jewes, as alſo the captain of that band of ſouldiers, who had ſet the guard upon the priſon, v. 23. (ſee ch. 4. 1. and Lu. 22. f.) had this word brought to them, they were much perplext, and wondred, how it could come to paſſe, that the priſon being ſhut, and the watch at the dores, yet none of the priſoners ſhould be within, and conceived that this did abode ſome ſtrange matter.

24. Now when the high prieſt, and the captain of the Temple, and the chief prieſts heard theſe things, they doubted * of them, whereunto this would grow.]

* concerning them, what this was, or, would be. περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο

25. are in the Temple, inſtructing all that come thither.

25. Then came one, and told them, ſaying, Behold the men whom ye put in priſon [are ſtanding in the Temple, and teaching the people.]

26. And the captain that guarded the Temple (ſee note on Lu. 22. f.) together with his ſouldiers went to the Temple, and apprehended them.

26. Then went the captain with the officers and brought them] without violence: (For they feared the people, leſt they ſhould have been ſtoned.)

27. brought them before the court, and the high prieſt examined them.

27. And when they had brought them, they [ſet *them* before the councell: and the high prieſt asked them,]

28. not to publiſh this doctrine of Chriſt, and ye contrariwiſe have publiſhed it in the Temple to all the city, and done your beſt, by laying his blood to our charge, to raiſe up to the people againſt us, as againſt murtherers.

28. Saying, Did not we ſtraightly command you, [that you ſhould not teach in this name? And behold, ye have filled Jeruſalem with your doctrine, and † intend to bring that mans blood upon us.]

† you would bring, βούλεσθε ἐπαγαγεῖν

29. And the Apoſtles anſwered, as before they had done, ch. 4. 19. We were commanded by God to publiſh it, and then your interdict was not to have any force. Though magiſtrates are to be obeyed in all their lawfull commands, and their puniſhments to be endured without reſiſtance (as they were by us, v. 18, & 26.) yet when God fetches us out of priſon, and commands us to goe into the Temple and preach the faith of Chriſt (as he did by his Angel v. 20.) we are to render obedience to him, and not to your contrary interdicts.

29. Then Peter and the *other* Apoſtles anſwered and ſaid, We ought to obey God, rather then men.]

30, 31. The God of Iſrael, acknowledged by us all, hath ſent the Meſſias into the

e. world furniſhed with his ſpeciall Commiſſion, and when ye crucified him as a malefactor, raiſed him from death, took him into heaven, and inſtated him in his regall power, (that he might be a ſpirituall prince, reigning in mens hearts) at his father's right hand, from thence to ſend the Spirit of his Father (who was not to deſcend, till he was aſcended) and by that means to give you Jewes place of repentance, that if ye yet come in and repent, and believe on him, ye may have pardon of ſinne.

30. The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree:

31. Him hath God exalted * with his righ hand *to be* [c] a prince and a Saviour, for to give repentance to Iſrael, and forgiveneſſe of ſinnes.]

* to his right hand, τῇ δεξιᾷ αὐτοῦ

32. The truth of this we teſtifie, and ſo doth the holy Ghoſt, that came down upon us, and upon the reſt, that have come in, and conſorted with us, ch. 4. 31. and by us is communicated to all that come in, and believe, and yeild obedience to him.

32. And we are his wineſſes of theſe things, and *ſo is* alſo the holy Ghoſt, whom God hath given to them that obey him.]

f. 33. And upon this anſwer of theirs, they fell into great fierceneſſe againſt them, and entred into conſultation of putting them to death.

33. When they heard *that*, they † were [f] cut *to the heart*, and took counſell to ſlay them.]

† were mad againſt them

34. Then ſtood there up one in the councell, a Phariſee, named Gamaliel, a doctor of the law, had in great reputation among all the people, and commanded to put the Apoſtles forth a little ſpace,

35. And ſaid unto them, Ye men of Iſrael, take heed to your ſelves * what ye intend to doe as touching theſe men.

* touching theſe men, what you go about to do, ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν

g. 36. For we have examples of men that have gathered followers, and raiſed ſeditions among the people, and come to nothing; as for inſtance, Theudas, that undertook to be a Generall, boaſting that he was ſent by God to that purpoſe, and ſo got 400 men to follow him, but ſoon miſcarried, and was himſelf killed, and all put to flight that adhered to him, and ſo his deſigne was utterly fruſtrated.

36. For before theſe daies roſe up [g] Theudas, boaſting himſelf to be ſomebody, to whom a number of men, about four hundred, joyned themſelves; who was ſlain, and all, as many as obeyed him, were ſcattered, and brought to nought.]

h. 37. After this man, roſe up [h] Judas of Galilee in the daies of the † taxing, and drew away much people after him: he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

† enrolling, ἀπογραφῆς, ſee Lu. 2. note b.

38. diſmiſſe theſe men, and make not ſuch haſt to proceed againſt them; (For the doctrine which they preach is either from God, or no, If it be not from God, then our experience tells us, that falſe prophets, though they thrive a while, yet without our oppoſition they generally come to nought.

38. And * now I ſay unto you, † [refrain from theſe men, and let them alone: for if this counſel, or this work be of men, it will * come to nought.]

* for the preſent, τὰ νῦν † depart ἀπόστητε * be overthrown, καταλυθήσεται

i. 39. But if it be from God, then ye may be ſure you ſhall not prevail againſt it) leſt ye be found to be a kind of Babel-builders (like thoſe giants there, that went about to fortifie themſelves againſt heaven) and to fight againſt God himſelf; and ye will never proſper in that enterprize.

39. But if it be of God, ye cannot overthrow it, [i] leſt haply ye be found even to fight againſt God.]

40. And

40. And to him they agreed: And when they had called the Apoſtles and beaten *them*, they commanded them that they ſhould not ſpeak in the name of Jeſus, and let them goe.]
they appointed them to be ſcourg'd (a puniſhment of a reproachfull contumelious nature v. 41.) preach the faith of Chriſt any more, they releaſed them.

40. And they took his advice, and ſending for the Apoſtles in again into the court, and giving them charge not to

41. And they departed from the preſence of the councell, rejoicing that they were † counted worthy to ſuffer k ſhame for his name.]
Apoſtles, (according to that of Mat. 5. 12.) that they were advanced to that degree of honour and bleſſednelſe, as to be ſcourged for preaching of Chriſt.

† vouchſafed to be diſhonourably uſed, καθηξιώθησαν ἀτιμ.

41. And this was matter of comfort & rejoicing to the k.

42. And daily in the Temple, and * in every houſe, they ceaſed not to teach, and preach Jeſus Chriſt.]
more openly, and the upper room more privately, and continued conſtantly in one of thoſe places, either inſtructing thoſe that had already received the faith, or preaching it new to thoſe that had not received it.

* in ſome houſe, κατ' οἶκον, ſee note on ch. 1. c.

42. And they divided their time betwixt the Temple

Annotations on Chap. V.

a. Πληρῶν καρδίαν

V. 3. *Filled thine heart*] The phraſe πληροῦν καρδίαν, *to fill the heart*, is uſed by the Hebrews in the Old Teſtament for *to make one bold*, ſo *Heſt.* 7. 5. *Who hath filled his heart to doe this?* the Greek, τίς ἔτος ὃς ἐτόλμησε; *who is it that hath dared*, &c. So *Eccl.* 8. 11. *The heart of the ſons of men is filled to doe evil*, that is, *is emboldened*, where the Greek read, ἐπληροφορήθη, *is filled.*

b. Ψεύδομαι

Ib. *To ly*] The Verb ψεύδομαι hath among authors theſe three diſtinct uſes, and agreeably three notions and interpretations proportioned to them. 1. 'tis uſed with a Genitive caſe, and then it ſignifies Paſſively, *to be deceived, fruſtrated, cheated* of any thing, ψεύδεσθαι ἐλπίδος, *to be fruſtrated, defeated of his hope*, and in *Plato Apol.* τότε ἂν ἐψευσθην, *In this I was not deceived* or *miſtaken.* But this clearly belongs not to this place. 2dly, 'tis uſed with a Dative caſe of the perſon, or (which is all one) with a præpoſition εἰς or πρὸς joyned to the perſon, and then 'tis abſolutely *to lie.* So 'tis here v. 4. οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ, *Thou haſt not lied to men, but to God*, the lie which thou haſt told, was not told to men only, or was not injurious to men only, but to God alſo. So *Jam.* 3. 14. ψεύδεσθε κατὰ τῆς ἀληθείας, *ye lie againſt the truth*, your lying is contrary to the Goſpel-doctrine and temper, and deſtructive to it. So *Col.* 3. 9. μὴ ψεύδεσθε εἰς ἀλλήλους, *lie not againſt one another.* 3dly, 'tis uſed with an Accuſative caſe of the perſon again, and then it ſignifies Actively, *to deceive, rob, deprive*; τὸς στρατιώτας ψευσάμενος καὶ ἀπατήσας, in *Herodian.* l. 2. *having deceived and cheated the ſouldiers*, and in *Ariſtoph.* νεφέλ. Μὰ τὸν Δι' οὐ ψεύσῃ γε μὲ, *certainly thou ſhalt not deceive*, or *cheat, me*: and that is the very notion of it here in this place, ψεύσασθαι τὸ ἅγιον πνεῦμα, *to deceive the holy Ghoſt*, *Deum in pollicitatione fallere, to deceive God in that which was promiſed to him*, ſaith S. *Auguſtine*; and again, *detrahere de pecunia quam Deo voverat, to keep back ſome of the money which he had devoted to God*; and accordingly by *Aſterius*, *Ananias* and his wife are called τῶν οἰκείων ἀναθημάτων ἱερόσυλοι, *guilty of ſacriledge in their own offerings.* And although if the matter ſpoken of extended no farther then ſpeaking a falſe thing (without any reall purloining, or ſtealing, or withholding what was conſecrated to the Church or to God) it would then proportionably ſignifie no more then *to deceive*, or *tell a lie* to the *Holy Ghoſt*; yet when the matter extends it thus much farther, not to bare words, but to the ἐνοσφίσατο ἀπὸ τῆς τιμῆς, v. 2. *purloyning part of that price*, which was all given to the Church, and by their own act put out of *their own power* v. 5. (according to that rule of the Law, *data, eo ipſo quòd dantur, fiunt accipientis, whatſoever is given, by that very act becomes the proper goods of the receiver*) this ψεύσασθαι ἅγιον πνεῦμα, *deceiving the holy Ghoſt*, muſt needs referre to the not-keeping, not-obſerving, not-doing what was by them vowed, or to thoſe contrary actions, the purloyning or withholding part of that price, which was wholly given to the Church, and being not actually brought in and beſtowed on it, is ſaid to be the deceiving of the *Holy Ghoſt*, that is, robbing, depriving him of that which was beſtowed on him. This very ſame being expreſ't alſo by νοσφισάσης ἀπὸ τῆς τιμῆς, that follows, that is, purloyning, as 'tis rendred *Tit.* 2. 20. and as the word is uſed of Sacriledge by the *Septuagint*, *Joſh.* 7. 1. ἐνοσφίσαλο ἀπὸ τῶν ἀναθήμαλων, *he purloined of the accurſed thing*, or that which was *conſecrated*, c. 6. 19. So 2 *Mac.* 4. v. 32. *Menelaus* χρυσώματά τινα νοσφισάμενος, *ſtole, purloined ſome golden veſſels* of the Temple. And ſo both phraſes joyne to make up the very thing which is called ἱεροσυλία or *ſacriledge* ordinarily in ſacred or heathen writers; which therefore by this place appears to be a ſinne againſt God, not againſt men, v. 4. (and ſo *Mal.* 3. 8.) and particularly the robbing of the *Holy Ghoſt*, which came down on purpoſe to perfect what *Chriſt* had begun, to formalize the ſociety of believers into that which we now call *a Church*, and ſo to fit it for continuance and perpetuity. And by what we ſee done in theſe firſt chapters of the *Acts*, immediately after the deſcent of the *Holy Ghoſt*, we have great reaſon to believe theſe two things: 1. that it was an effect of his inclining the hearts of the believers, that wealth was ſo liberally brought in unto the Apoſtles, & layd at their feet: and 2dly, that what was thus given, was really accepted of by the *Holy Ghoſt*, as given to him, and not to men only. For as among the Jewes, what was given to God, was brought unto the Temple, and preſented to the Prieſt (κελεύει τὰς ἀπαρχὰς εἰς τὸ ἱερὸν κομίζεσθαι πρότερον, εἶτ' ἔνθενδε τοὺς ἱερεῖς λαμβάνειν, *he commanded that the firſt fruits ſhould be carried to the Temple, and received there by the Prieſts*, ſaith *Philo, De ſacerdot. honorib.*) ſo here 'tis brought to the Apoſtles as *Chriſt*'s receivers, for the uſe of all the poor Chriſtians, that ſhould want, to be by the direction of the Apoſtles diſpenſed to them; and that what is thus by the liberality of Chriſtians (κοινωνία ἁγίων in the Creed) inſtated on the Church, cannot afterwards by the very doners (much leſſe by any elſe) be purloined or taken back again, without the guilt of that great ſinne of deceiving and robbing God himſelf.

c. Τὸ Μένον

V. 4. *Whiles it remained*] There is ſome difficulty in this verſe: and the beſt way of clearing it, is, by ſetting the firſt word right, τὸ μένον, (which is commonly rendred, *whilſt it remained*) That ſure ſignifies a poſſeſſion immoveable, an eſtate in land, which is called a demeane in this very notion of μένειν *remaining*, becauſe when the fruit is taken off, the land remains, and ſo is applied here to κτῆμα *a poſſeſſion* v. 1. Upon the ſame account again 'tis called *an eſtate*, as being a ſtanding, remaining, continuing poſſeſſion. Proportionable to this, τὸ πραθὲν is wealth in money, of *land ſold*, or put into money. And then the meaning of the whole is clear, οὐχὶ μένον σοὶ ἔμενε; *was not the land, eſtate, demeanes, thy own land, eſtate, demeanes?* καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; *and was not the price, for which*

Κτῆμα

Πραθὲν

ἐν τῇ σῇ ἐξουσίᾳ

it

it was ſold, wholly in thy power? that is, in thy hand, as ביד *in the hand*, ſignifies in the power, not as of an owner, but as a receiver; as *Gen.* 24.10. 'tis ſaid of *Abrahams* ſervant, that *all the goods of his maſter were in his hand*, as in the ſtewards hand, to receive and look to. So that in both reſpects, the poſſeſſion being wholly thine, and the money coming wholly to thy hands, paid wholly to thee, (the contrary of either of which would have allowed him ſome pretence and excuſe) there was no excuſe for thy not bringing, according to thy vow, the whole value of it.

d. Ζωὴς ταύτης ῥήματα

V. 20. *This life*] What ῥήματα ζωῆς ταύτης *the words of this life* here ſignifies, will ſoon be diſcerned by the uſe of ζωὴ *life* in the *Goſpel*, for that doctrine which is the ſetting down of the way, which will bring him that walks in it to eternall life. Thus *Joh.* 12. 50. *I know* (ſaith *Chriſt* of the meſſage which he brought from his Father) *that his commandment is eternal life*, where *eternal life* muſt ſignifie that way which leads to it; ſo *Joh.* 17. 3. *This is eternal life, that they may know thee the only true God*, that is, their *knowing* (and performing faithfull, ſincere obedience to) *the only true God*, is the ſure way to eternall life. And accordingly *the words of this life* are the ſumme of this Chriſtian doctrine, which being obeyed will bring any man to life eternal, and ſo 'tis all one with S. *Peters* expreſſion to *Chriſt*, *Lord to whom ſhall we goe? thou haſt the words of eternal life*, the word [ταύτης *this*] being here Emphatical, and denoting that more valuable, ſpiritual, and eternall life.

Ταύτης

c. Ἀρχηγὸς Σωτὴρ

V. 31. *A Prince and a Saviour*] Theſe two words ἀρχηγὸς *captain*, and σωτὴρ *Saviour*, in the ſtyle of the Old Teſtament ſignifie ſuch an one as *Joſhua* and the *Judges* were (ſee Note on *Rom.* 13. c.) expreſs'd here c. 7. 27. by ἄρχων καὶ δικαστὴς *a Ruler and a Judge*, by διδόναι σωτηρίαν v. 25. *giving deliverance*, bringing them out of their ſlavery in *Ægypt*; and therefore ver. 35. (in ſetting down the Iſraelites miſtake, when they ask'd *Moſes*, who appointed him ἄρχοντα καὶ δικαστὴν, *a Ruler and a Judge*?) S. *Stephen* tells them, *God* had *by the hand of an Angel ſent Moſes* ἄρχοντα καὶ λυτρωτὴν, *a captain & deliverer*, by λυτρωτὴν *deliverer* meaning the ſame that by σωτηρία *deliverance*. v. 25. and by σωτὴρ *Saviour* here, one that leads, and rules them, manages their military affaires, to the avenging them of their enemies, and preſerving them ſafe and quiet. Such an one was *Chriſt* to be unto the people of God, and was ſent to be ſuch particularly to the Jewes; but this not in that manner that they expected, but (as his *kingdome* was *not of this world*) in a ſpiritual manner, to *goe in and out before them* againſt their ſpiritual enemies, Satan and ſinne: To which end it was, that after his exaltation and inſtalment to his Regal office, the firſt thing was his ſending of his Spirit, thereby giving them (as here it follows) *place of repentance*, if upon the preaching of the Apoſtles, they will come in, and believe on him. In this ſenſe is it that *Heb.* 2. 10. *Chriſt* is called ἀρχηγὸς σωτηρίας, *the captain of ſalvation* or *deliverance*, that is, a captain deſigned on purpoſe to ſave or deliver them, to lead them, as 'tis there, through ſufferings to bliſs, through the wilderneſs, and the land of the *Anakims*, to *Canaan*, as *Moſes* and *Joſhua* the captains and ſaviours of the Jewes did; ἀρχηγὸς and σωτὴρ, *captain* and *ſaviour*, being an ἐνδιάδυοῖν, *two words together to expreſſe one thing*, and ſo directly the ſame with this other expreſſion of ἀρχηγὸς σωτηρίας, *captain of ſalvation*.

Ἀρχηγὸς Σωτηρίας

f. Διεπρίοντο

V. 33. *Cut to the heart*] What διεπρίοντο here ſignifies will be beſt reſolved from *Heſychius*'s rendring of the word, The ordinary copie hath it Διαπρίεσθαι, διαγοράζει, μαίνεσθαι. But that is a miſtake, It ſhould certainly be read ἀγριάζει, or διαγριάζει, *grows wild*, or *angry*, for that is all one with μαίνεσθαι *is mad* which followes, but διαγοράζει is quite another matter, and would rather belong to διαπρίεσθαι (which might be the cauſe of this miſtake by the neerneſſe of the words) as πριάμενος and ἀγοράσας are all one. By this then the word appears to ſignifie *rage* or *vehement diſpleaſure* (as ἀγριάζει is ὀργίζεται) ſuch as is in Bears and other wild beaſts, when it makes them tear in pieces thoſe that are next to them, or againſt whom it is conceived; As here it follows, *they conſulted to put them to death.*

g. Theudas

V. 36. *Theudas*] A ſtory there is of one *Theudas* which *Joſephus* mentions *Ant.* l. 20. c. 5. and *Euſebius Hiſt.* l. 2. c. ια'. who undertook to be a Prophet, and promiſed that he would divide *Jordan*, &c. But that was in *Claudius*'s time, in the time of *Fadus*'s præfecture, who deſtroyed him and his followers. And ſo that cannot be the perſon here mention'd, for this here was before *Judas Galilæus* v. 37. and he was in the time of *Cyrenius*'s being Governour of *Syria* (ſee Note h.) This *Theudas* here then muſt needs be ſome other perſon, whom they had recorded in their writings, and from thence *Gamaliel* here recites the ſtory, though we have not other record of it.

h. Ἰούδας Γαυλανίτης *See Euſeb. Hiſt. Eccl. l. 1. c. 7.

V. 37. *Judas of Galilee*] Of this *Judas of Galilee*, and of this enrolling, *Joſephus*'s teſtimony is moſt clear, * *Antiq.* l. 18. c. 1. *Cyrenius*, ſaith he, *came to Syria, ſent from Ceſar*, (or *under him*) δικαιοδότης τῶν ἐθνῶν, καὶ τιμητὴς τῶν ἰδίων γενησόμενος, *as judge of the nation, and to take the valuation of their eſtates.* Upon this, *Judas Gaulonita* ἐπεὶ γέλῳ ἐπὶ ἀποστάσει, *rebell'd*, or *made defection*, and *Saddochus* with him, τὴν ἀποτίμησιν οὐδὲν ἄλλο ἢ ἀγλιγεῦς δουλείαν ἐπιφέρειν λέγοντες, *ſaying that this valuation of their eſtates* (*the enrolling* here) *brought in direct ſervitude upon them*, καὶ ὡς ἐλευθερίας ἐπ' ἀντιλήψει παρακαλοῦντες τὸ ἔθνος, *and therefore called the whole nation to follow them, and vindicate their liberties.* So again *de Bell. Jud.* l. 2. c. 12. Τὶς ἀνὴρ Γαλιλαῖος Ἰούδας εἰς ἀποστασίαν ἐνῆγε τοὺς ἐπιχωρίους, καλίζων, εἰ φόρον τε Ῥωμαίοις τελοῦν ὑπομένουσι, καὶ μετὰ θεὸν ὄντας θνητοὺς δεσπότας, *Judas led them to make a defection, reproaching them*, or *making it a great crime in them, if they ſhould endure to pay tribute to the Romans, and acknowledg mortal rulers, after God had been their King.* This doctrine of the unlawfulneſſe to pay tribute to men, upon pretenſe that they muſt acknowledge no other power but that of God over them, was it for which this *Judas* is by *Joſephus* ſet down as the leader or head of a fourth Hereſie among the Jewes (Τῇ δὲ τετάρτῃ ὁ Γαλιλαῖος Ἰούδας ἡγεμὼν κατέστη) And the texts of Scripture on which he grounded it may be thought by the words of *Joſephus* even now cited φόρον τελεῖν, *to pay tribute*, and μετὰ τὸν θεὸν θνητοὺς δεσπότας, *mortal Lords after God*, to be that of *Deut.* 23. 18. in the *Septuagints* reading of it, οὐκ ἔσται τελεσφόρος ἀπὸ θυγατέρων Ἰσραὴλ (which * *Tertullian* renders, *non erit vectigal pendens ex filiis Iſrael, none of the children of Iſrael ſhall pay tribute,*) καὶ οὐκ ἔσται τελεσκόμος πρὸς πᾶν εὐχὴ ἀπὸ υἱῶν Ἰσραὴλ, and that of *Deut.* 6. 13. *thou ſhalt fear the Lord thy God and ſerve him*, (by way of excluſion of all others.) The falſneſſe of which concluſion from theſe premiſes will appear not only from the Hebrew text, *Deut.* 23. (where the matter is very diſtant from that of paying tribute, *There ſhall be no whore of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael*) but the right underſtanding of the Greek it ſelf, where, ſay the * Fathers, the words τελεσφόρος and τελεσκόμος referre to the myſteries of the Heathens, the unclean rites in their diabolical worſhips; and the firſt ſignifies μυσαγωγοῦντα, *him that thus initiates*, or *enters*, any in thoſe debaucheries, the latter μυσαγωγούμενον, *him that is thus initiated.*

* *Tertullian* de pall. c. 4.

* Theodor. qu. 12. in Deut.

i. Μήποτε

V. 39. *Leſt haply ye*] Theſe words μήποτε, &c. *leſt ye be found fighters againſt God*, are in the ſenſe to be connected with ἐάσατε αὐτοὺς, *Let them alone*, v. 37. So that all that is betwixt, muſt be read as in *parentheſis.*

V. 41. Suf-

k. ιμάζεται 41. *Suffer ſhame*] Ἀτιμάζεται ὁ ὑβριζόμενος ἢ τινι περιγμαλι, ſaith *Ammonius*: it ſignifies *reproachfull*, | *contumelious uſage*; ſuch was this of ſcourging, that was | a ſervile, and diſhonourable, infamous puniſhment.

CHAP. VI.

Paraphraſe.

1. AND in thoſe daies [when the number of diſciples was multiplied, there aroſe a murmuring of * the [a] Grecians againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration.]

1. the number of Chriſtians increaſing, the Jewes that underſtood Greek, and

a. 2.

uſed the Greek bible in their congregations, complained of unequall dealing, viz. that there was little care of their widowes (ſee note on 1 Tim. 5. a.) in proportion or compariſon with the Hebrewes, in the daily diſtribution or proviſion that was made for the poor, (ſee note on Lu. 8. a.)

2. Then the twelve called [b] the multitude of the diſciples unto them, and ſaid, It is not † reaſon that we ſhould leave the word of God, and ſerve tables.]

2. And the twelve Apoſtles calling the Church together, ſaid unto them, We have reſolved or decreed (ſee note on Joh. 8. c.) that it is no way fit or reaſonable, that we

b.

ought ἀρεσὸν

ſhould neglect the preaching of the Goſpel, and undertake the care of looking to the poor.

3. Wherefore, brethren, Look you out * among you ſeven men of honeſt report, [c] full of the holy Ghoſt and wiſdome, whom we may appoint † over this buſineſſe.]

3. Therefore doe you nominate to us ſeven men, who have approved themſelves to

c.

ven men ou, that appro- ανδρας ων μαρτυρ ους or this ωνι της ας τα- ſee Tit. ore f. ntinue in, προσκαρτερ- αι τῇ

be faithfull truſty perſons, the moſt eminent of the believers among you, that we may conſecrate or ordain them to this office of Deacons in the Church, and intruſt them with the task of diſtributing to them that want, out of the ſtock of the Church: And in the choiſe of them let it alſo be obſerved, that they be perſons of eminent gifts, and knowledge in divine matters, ſee v. 10. (who conſequently may be fit to be employed by us in preaching the Word, and receiving proſelytes to the faith by baptiſme, ch. 8. 5, 12.)

4. But we will * give our ſelves continually to prayer, and to the miniſtery of the word.]

4. And by that means we ſhall be leſſe diſturbed or interrupted in our daily employment of praying and preaching the Goſpel.

5. And the ſaying pleaſed the whole multitude: and they choſe Stephen, a man full of faith, and of the holy Ghoſt,] and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proſelyte of Antioch.

5. And the thing was thus agreed on by thoſe other that aſſociated with the Apoſtles.

And they pitched upon Stephen firſt, a very worthy perſon, that was richly inſtructed in the doctrine of Chriſt, and was by the holy Ghoſts coming upon him fitted with elocution and all other abilities to preach the Goſpel.

6. Whom they ſet before the Apoſtles: and || when they had prayed they laid their hands on them.]

6. Theſe ſeven the whole number of diſciples that aſſociated with them preſented to the twelve Apoſtles, and they, that is, the Apoſtles, by prayer and impoſition of hands (ſee note on 1 Tim. 5. f.) conſecrated or ordained them to this office of Deacons.

y pray- and-laid ευξαμε- νοι,

7. And the word of God increaſed, and the number of the Diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts were obedient to the faith.]

7. And the faith of Chriſt was propagated, and a very great number of men in Jeruſalem aſſociated with the Apoſtles, every day more and more; and many of the Jewiſh prieſts received the Goſpel thus preached by the Apoſtles.

8. And Stephen full of faith and power] did great wonders and miracles among the people.

8. And Stephen the deacon, being endued with great abundance of Chriſtian knowledge, and alſo with the power of working miracles

9. Then there aroſe certain of the ſynagogue, which is called *the ſynagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen.]

9. And as he preached the faith of Chriſt, ſome men of that ſynagogue which was

called by the name (becauſe perhaps built at the charges) of the Libertines (that is, thoſe which were the ſons of them which being Jewes had been made free deniſons by the Romans, or were born of Jewiſh parents in cities which had thoſe privileges under the Romans, ſuch as Tarſus, (ſee note on c. 22. e.) where Paul was born, who was an active perſon in this buſineſſe ch. 7. 58. ſome, I ſay, of thoſe Jewes) and of thoſe that dwelt in Cyrene, and Alexandria, and in Cilicia, and Aſia, oppoſed Stephen, and contradicted him.

10. And they were not able to reſiſt the wiſdome, and the Spirit by which he ſpake.]

10. And he ſpake with ſo much knowledge and conviction of argument, and with ſo great excellence of elocution, that they were no way able to deal with him.

11. Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and *againſt* God.]

11. And being overcome by his reaſons and power of ſpeaking, they betook themſelves to other viler arts, and hired ſome men to accuſe him falſly, and to make complaint to the Sanhedrim, that they had heard him ſpeak diſhonorably of the Jewiſh religion.

12. And they ſtirred up the people, and the Elders, and the Scribes, and came upon *him*, and caught him, and brought *him* to the councell,]

12. And having incenſed the Sanhedrim againſt him, and alſo the people at Jeruſalem, they apprehended and carried him before the Sanhedrim.

13. And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place and the Law.]

13. And brought thoſe witneſſes which they had hired or ſuborned, v. 11. to give in their teſtimony, which was thus, This Stephen is continually a foretelling deſtruction to the Temple, and threatning the change of all the Moſaicall rites.

14. For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the [cuſtomes] which Moſes delivered us.

14. rites, ceremonies.

15. And all that ſat in the councell looking ſtedfaſtly on him, ſaw his face, as it had been the face of an Angel.]

15. And all the Judges that were preſent in the Sanhedrim, as they looked on him, ſaw a great ſplendour about him, juſt as it is when an Angel appeareth.

a. Ἑλληνισταὶ

V. 1. *Græcians*] The word Ἑλληνισταὶ is by the Syriack rendred *Jewes that underſtand Greek*; and by S. *Chryſoſtome*, τὰς Ἑλληνιστὶ φθεγγομένας *thoſe that ſpeak Greek*, in oppoſition to the βαθεῖς Ἑβραῖοι, *the profound, or deep, Hebrews*: ſo ſaith *Phavorinus*, Ἑλληνίζω, Ἑλληνικῶς φθέγγομαι, καὶ τὰ Ἑλλήνων φρονῶ, *to Hellenize is to ſpeak Greek, and to have skill in the Greek learning.* So ſaith *Scaliger*, Ἑλληνίζειν *non eſt habitare in Græcia, ſed linguâ Græcâ uti, It is not to dwell in Greece, but to uſe the Greek language.* And ſo thoſe here that uſed the *Septuagints* tranſlation of the Bible, are called Ἑλληνισταὶ *Helleniſts.* And ſo are differenced here from the Ἑβραῖοι *Hebrews*, which uſed the *Jeruſalem-paraphraſe.* Thus are Ἑλληνισταὶ *Act.* 11. 20. differenced from the Jewes in generall v. 19. not that thoſe *Helleniſts* were not Jewes (for there v. 20. 'tis ſaid that they preached to them, whereas v. 19. 'tis clear that they preached to none but Jewes) but that theſe Jewes underſtood Greek, and uſed the Greek Bible, and therefore are called *Helleniſts.* And thus *ch.* 9. 28. when the *other Jewes*, thoſe of the profounder ſort, had ſuch an averſion to S. *Paul* the Apoſtle of the Gentiles, that they would not ſee him, ſaith S. *Chryſoſtome*, he was yet admitted to ſpeak and diſcourſe with the *Helleniſts.* See Note on *Joh.* 7. d.

b. Πλῆθος μαθητῶν Πάντες Πλείονες

V. 2. *The multitude of the diſciples*] Τὸ πλῆθος τῶν μαθητῶν, *multitude of diſciples* here are the community or ſociety of Chriſtians, called ſometimes πάντες the *All*, 1 *Tim.* 5. 20. πλείονες the *many*, 2 *Cor.* 2. 6. anſwerable to *the multitude* here, and ſometimes χριστιανοὶ *Chriſtians*, or followers of *Chriſt*, in reſpect of whom as their Doctor, or Maſter, they are here called μαθηταὶ *diſciples*; and both ordinarily united together in the word ἐκκλησία *Church*, and ἀδελφοὶ *the brethren:* ſee c. 15. 3, & 4, & 23. & *Mat.* 18. 17. Now what power the Church, or brethren, conſidered in this notion, the ſociety of Chriſtians doe here appear to have, may be conſiderable. The choice of the perſons of the Deacons is here committed to them: But that firſt by the appointment of the Apoſtles declared to them. The *twelve called to them the multitude, and ſaid, Look out*, &c. v. 2, 3. Secondly, they had by the Apoſtles theſe bounds ſet them, 1. to take *ſeven*, the number ſpecified by the Apoſtles, not left arbitrary to them; 2ly, to pitch on ἄνδρας μαρτυρουμένους, *men generally known and well reputed of*; 3dly, with theſe qualifications, 1. faith, ſuppoſed in the ἐξ ὑμῶν *ſome of you*, that is, believers, Chriſtians; 2dly, *fulneſſe of the holy Ghoſt*, extraordinary gifts; 3dly, *fulneſſe of wiſdome*, fitted by all theſe for this employment. And when by the Apoſtles appointment, together with the obſervation of theſe preſcribed rules, the multitude have ſought out the perſons, then ſtill the Apoſtles reſerve the κατάστασις, the *Ordination*, or *Conſtitution* of them to themſelves, v. 3. In the nomination of Biſhops and Deacons in other Churches, the like may be concluded from the *Epiſtles* to *Timothy* and *Titus*, *viz.* that ſomewhat was referred to the Church, particularly their teſtimony concerning the qualifications of the Perſons. For the Biſhop that was to ordain is by S. *Pauls* direction firſt to enquire, as it were upon Articles, (εἴ τις ἐστὶν ἀνέγκλητος, *if*, or *whether*, *he be blameleſſe*, &c.) which concerning a Biſhop are fifteen, *Tit.* 1. 6. ſeventeen, 1 *Tim.* 3. 1. fewer concerning a Deacon: And all of them being matters of fact and manners, *Timothy*, which was newly entred upon his province, and *Titus* lately left in *Crete*, could not poſſibly be inſtructed ſufficiently from their own experience, and therefore muſt be ſuppoſed to have it by enquiry of the Church. So in the Cenſures of the Church, the offender muſt be *rebuked before the many*, 2 *Cor.* 2. 6. ἐπιτιμία ὑπὸ τῶν πλειόνων, before *the Church*, *Mat.* 18. 17. ἐνώπιον πάντων, *before all*, 1 *Tim.* 5. 20. Where yet it is *Timothy* the Biſhop, that muſt ἐλέγχειν *rebuke* the offenders, onely in the preſence, and with the notice of the Church, to make the rebuke more conſiderable, to produce ſhame and reformation. Laſtly, in the Councel at *Jeruſalem*, with the Apoſtles and Elders, or Biſhops of *Judæa*, is joyned ὅλη ἐκκλησία *the whole Church*, ch. 15. 22. in the chooſing, and ſending meſſengers to *Antioch*; but that with a moſt diſcernible diſtinction, The Apoſtles and Elders, as they, whoſe decree or appointment it was, ἔδοξε τοῖς Ἀποστόλοις καὶ πρεσβυτέροις, *it pleaſed* or *ſeemed good to the Apoſtles and Elders to ſend choſen men*, the choice and miſſion belonging to them, and the perſons ſent ἄνδρες ἐξ αὐτῶν, *men of them*, Biſhops of the Councel, but this with the knowledge and approbation of the whole Church (σὺν ὅλῃ τῇ ἐκκλησίᾳ) joyned with them, as of thoſe that were acceſſories, not principalls in the ſending. So in the Inſcription of the Epiſtle of the Councel v. 23. *The Apoſtles and Elders and brethren ſend greeting*: Not that any but the Apoſtles and Elders, that is, Biſhops of *Judæa*, were members of the Councel, or had voices in it, (for that is cleared v. 6. at the firſt mention of their convening, *The Apoſtles and Elders came together to conſider of this matter*, the debate of the queſtion, and the deciſion, belonging only to them) but that the whole Church joyned with the Apoſtles and Biſhops, ſhewing their conſent and approbation, and ſubmiſſion to the decree of the Councel. And thus in following times have Lay-men ſubſcribed the Acts of Councels in this form, *Conſentiens ſubſcripſi, I have ſubſcribed conſenting*, or teſtified my conſent under my hand. As for the decree of the Councel, though that be in the ſtyle of ἡμῖν, *us*, v. 28. which may be conceived to referre to all thoſe that are named in the front, and ſo to the ἀδελφοὶ, *brethren*, yet 'tis apparent by v. 25. ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, *it ſeemed good to us being aſſembled together*, that that belongs onely to thoſe that were aſſembled or ſat in the Councel, that is, the Apoſtles and Elders, v. 6. and ſo it is expreſly ſet, c. 16. 4. δόγματα τὰ κεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ πρεσβυτέρων, *the decrees ordained by the Apoſtles and Elders.*

Ὅλη Ἐκκλησία

Ἔδοξε τοῖς Ἀποστόλοις

Ἄνδρας ἐξ αὐτῶν

c. Πλήρεις πνεύματος ἁγίου

V. 3. *Full of the holy Ghoſt*] What is meant by πλήρεις πνεύματος ἁγίου, *full of the holy Ghoſt* in this place, may perhaps be beſt collected by a farther conſideration of the words of *Chriſt*, *Mar.* 16. 17, 18. *But ſignes ſhall attend them which believe theſe things* (ſo Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει may be rendred) or *theſe ſignes ſhall attend*, or *follow*, *them that believe.* Theſe words ſeem to contain a promiſe of extraordinary gifts (of *caſting out Devils, ſpeaking ſtrange languages, healing*, &c. v. 17, 18.) to others (beſide the Apoſtles) under the name of *believers.* For the *believers* there πιστεύσαντες are all one with the *he that believeth* ὁ πιστεύσας, *and is baptized* v. 16. and that is thoſe that upon the Apoſtles preaching ſhall believe, and enter into the Church, or be added to it. But this not ſo unlimitedly on one ſide, as that all that did believe ſhould have thoſe gifts beſtow'd upon them, (ſee Note on ch. 2. d.) for then here would have been no choice; all being *full of the holy Ghoſt*, they could not look out men that were full; nor yet with ſuch reſtrictions on the other ſide, as that none had theſe gifts, but thoſe that were ordained to ſacred functions, for then theſe, who were not yet ſo ordained, could not thus be full. But I ſuppoſe the truth is in the middle. At the Apoſtles preaching and mens receiving the Goſpel, many of them that believed had extraordinary gifts, miraculous powers beſtowed upon them, for the teſtifying to themſelves and others the truth of the Goſpel in thoſe firſt times, and to qualifie them for the ſervices of the Church, when they ſhould be called to it. And agreeably thoſe that were thus

Πιστεύσασι

Σημεῖα τοῖς πιστεύσασι

Πιστεύσας

ἐνώπιον Πλήθους. Ἐκκλησία. ἐνώπιον Πάντων

thus endowed, were generally choſen to ſuch imployments, (before others who had them not,) as there was need of them; And ſuch I ſuppoſe are here meant under the phraſe of *Full of the holy Ghoſt*, and that phraſe mention'd by the Apoſtles, as a qualification required in thoſe whom they would appoint Deacons here, and, beſide the care of the poor, communicate the power of preaching and baptizing to them, which 'tis evident *Philip* had. This may moſt probably be it, which is affirmed of *Cornelius*'s family *Act.* 10. 44. *The holy Ghoſt fell on all them which heard the word*, and *the gift of the holy Ghoſt was powr'd upon them*, 45. *for they ſpake with tongues*, &c. 46. So again ch. 19. 6. the *Epheſian* diſciples being newly *baptized in the name of Jeſus*, v. 5. by the *Apoſtles* benediction, and *impoſition of hands, the holy Ghoſt came upon them, and they ſpake with tongues, and propheſied.* And ſo ch. 2. 38. when *Peter* tells them, that upon their Repentance and Baptiſme, they ſhould *receive δωρεὰν the gift of the holy Ghoſt*, (the very phraſe which is uſed of *Cornelius*'s family) it follows accordingly ch. 4. 31. *the place was ſhaken, and they were filled with the holy Ghoſt*, and ſo, beſide the inward gifts and graces of the Spirit, they were, many of them, endowed with thoſe extraordinary gifts, which c. 2. 1. had fall'n upon the Apoſtles and were uſefull for the confirming them in the faith, and to teſtifie to them and others the truth of what was preach'd to them. And of them that were at that time converted, they are now to chooſe ſome here, for the office of Deacons, men *full of the Spirit*, &c.

δωρεὰν τὸ ἅγιον πνεῦμα

CHAP. VII.

Paraphraſe.

1. THen ſaid the high Prieſt, Are theſe things ſo?]

1. And the chief prieſt asked him, Whether this, whereof he was accuſed, ch. 6. 14. of foretelling the deſtruction of this people, and religion of the Jewes, were true or no.

2. And he ſaid, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran,]

2. And fitting his ſpeech to the point in hand (that is, to prove the approaching deſtruction of the Temple, by ſhewing the little merit, and great provocations of that people, and the no reaſon why they ſhould be preferred before other nations, the free choice, and thereupon free promiſe of God, being the only ground of all the mercy that befell them) he ſaid, I beſeech you to give audience; The one eternall God of heaven and earth appeared, and ſpake to our father Abraham, whilſt he was in Meſopotamia (as that (ſee Judith 5. 3.) in a wider notion contains that whole region on the other ſide of Euphrates from Canaan, v. 2. Syria, ‖ Chaldea, Meſopotamia, and Babylonia) that is, whilſt he was in the place of his birth, Ur of the Chaldees, Gen. 15. 7. & 11. 31. before the time that his father Terah and he dwelt in Haran, Gen. 11. 31. (where in the way from Ur to Canaan, they ſtayed ſome yeares, till Terah's death, v. 32.)

‖ *Ur in Meſopotamiâ fuit in via è Tigri Niſibem, Ammian.*

3. And ſaid unto him, Get thee out of thy countrey and from thy kindred, and come into the land which I ſhall ſhew thee.]

3. And when he appeared, he commanded him, ſaying, The countrey where thou art is overrun with all villany, and therefore that thou mayſt keep thy ſelf free from their idolatries, and other vices accompanying them, I command thee to forſake that place, and thy fathers houſe, Gen. 12. 1. and remove into another land which I ſhall appoint, and direct thee to, viz. the land of Canaan, which though now poſſeſs'd by others, yet I will give unto thee, and to thy ſeed entirely, Gen. 13. 14. and by thy readineſſe to take this journey on this command I ſhall diſcern thy obedience to me.

4. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.]

4. Then in obedience to that command, he went out of that countrey of his, (and his father Terah with him, as farre as Haran, Gen. 11. 31.) and after he had dwelt in Haran ſome years, according to God's command, he removed into Canaan, Gen. 12. 5.

5. And he gave him none inheritance in it, no not *ſo much as* to ſet his foot on: yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when *as yet* he had no child.]

5. And there he pitched his tent, and built an altar v. 7, 8. (but was ſoon fain to remove into Ægypt ver. 10. and there to ſojourn) having received a promiſe of God, that he would give him this whole land of Canaan, ch. 12. 7. for him and his ſeed to poſſeſſe, when as yet he had no child, nor likelyhood to have any, nor any kind of eſtate in the land, but was a ſtranger, or ſojourner there, Gen. 17. 18. & 20. 1. & 21. 34. & 23. 4.

6. And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and intreat *them* evil [a] four hundred years.]

6. And Gen. 15. 13. God ſpake to him again concerning this matter, that before this promiſe ſhould be performed to him, his poſterity ſhould firſt ſojourn in Canaan, and then go down to ſojourn in Ægypt, and there ſhould ſuffer, and be for ſome time oppreſſed, like ſlaves, till the end of 400 years from the time of the birth of Iſaac (not from the time of the going into Ægypt) untill the time that the iniquity of the ſeven nations, all concluded there (as Amos 2. 9, 10.) under the generall name of the Amorites, which inhabited this promiſed land, ſhould be filled up, and ſo they fit for God in juſtice to deſtroy them, and give away their land from them, Gen. 15. 16.

[a]

7. And the nation to whom they ſhall be in bondage will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.]

7. And then in the 4th generation (Gen. 15. 16.) after Jacob, (Moſes and Aaron, which brought them out, being the ſons of Amram, the ſon of Cohath, the ſon of Levi, one of Jacob's ſons that went down with him into Ægypt) when the time comes of bringing them out of their Ægyptian ſlavery, and giving them this land, I will, ſaith God, Gen. 15. 14. lay heavy puniſhments on the Ægyptians, and by that means make them releaſe thy poſterity, and ſo they ſhall come and poſſeſſe this land, and ſerve me in it.

8. And he gave him the covenant of circumciſion: and ſo *Abraham* begat Iſaac, and circumciſed him the eighth day; and Iſaac *begat* Jacob, and Jacob *begat* the twelve Patriarchs.]

8. And God made a covenant with him, and appointed circumciſion as a ſeal of it; and accordingly Abraham, when Iſaac was born, circumciſed him the eighth day; and Iſaac begat and circumciſed Jacob, and Jacob his twelve ſons, the heads of the twelve tribes, of which this people conſiſted.

9. And the Patriarchs * moved with envy, ſold Joſeph into Ægypt: but God was with him,]

* being inraged, ζηλώσαντες

9. And thoſe ſons of Jacob were much diſpleaſed with one of their brethren, viz. Joſeph, and ſold him into Ægypt; but when he was there, God protected, and provided for, and advanced him miraculouſly.

10. And delivered him out of all his † affliction, and gave him favour, and wiſdome in the ſight of Pharaoh king of Ægypt; and he made him governour over Ægypt, and all his houſe.]

† afflictions, θλίψεων

10. And when he was caſt into priſon there, God brought him out, and at the ſame time brought him into favour and eſtimation for deep wiſdome with Pharaoh the king of Ægypt: and he entruſted the affairs of his whole houſhold, yea and the whole kingdome to his managery.

11. At this time of Joſeph's power with Pharaoh there came a terrible famine upon Ægypt, and Canaan, for ſeven years ſpace, and our father Jacob and his children being then in Canaan, were like to have periſhed for want of food.

11. Now there came a dearth over all the land of Ægypt and Canaan, and great affliction, and our fathers found no ſuſtenance.]

12, 13. And Jacob underſtanding, that, though the famine was as great at preſent in Ægypt as in Canaan, yet there was a magazine of corn reſerved from the former years plenty, and ſo there was now ſufficient for themſelves and to ſell to others, ſent his ſons twice into Ægypt to buy corn: And though the firſt time Joſeph dealt a little harſhly with them, yet the ſecond time he made himſelf known to be their brother, and made it known alſo to Pharaoh.

12. But when Jacob heard that there was corn in Ægypt, he ſent out our fathers firſt.

13. And at the ſecond *time* Joſeph was made known to his brethren, and Joſeph's kindred was made known unto Pharaoh.]

14. And by Pharaoh's appointment, Joſeph ſent for his father and brethren, and their wives and children, which, reckoning in ſome of their children born in Ægypt, together with Joſeph and his ſons, and ſons ſons, made up ſeventy five perſons.

b. 14. Then ſent Joſeph and called his father Jacob to him, and all his kindred, [b] threeſcore and fifteen ſouls.]

15. And accordingly Jacob went down to him with his whole family; and he and all his ſons died there.

15. So Jacob went down into Ægypt, and died, he and our fathers,]

c. 16. And Joſeph and ſome (ſay the ancients) of his brethren, being firſt buried in Ægypt, were after, at the Iſraelites going out, removed to Sichem, Joſ. 24. 32. and buried in the field bought by Jacob of the children of Hamor; and Jacob himſelf never buried in Ægypt, but by his ſons carried, and buried, Gen 50.13. in the field of Machpelah, bought by Abraham of Ephron ſon of Zoar, Gen. 23. 8. or of the ſons of Heth, Gen. 49. 32. And ſo, ſaith Joſephus, ſome of his ſons alſo.

16. And were [c] carried over into Sichem, and laid in the ſepulchre that Abraham bought for a ſumme of money of the ſons of Emmor *the father* of Sichem.]

17, 18. And when the four hundred years began to be expired, after which the performance of the promiſe to Abraham's ſeed, of giving them the land of Canaan, was to commence, the people growing into a great number, and another King coming to reigne in Ægypt, that forgat the merits of Joſeph.

17. But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Ægypt,

18. Till another King aroſe, which knew not Joſeph.]

19. (Who therefore did all that he could to keep the Iſraelites from flouriſhing or increaſing, and among other things, commanded all their male children to be put to death, Exod. 1.)

d. 19. The ſame * dealt ſubtilly with our kindred, and evil intreated our fathers, ſo that [d] they || caſt out their young children, to the end they might not live.]

* circumvented, as, κατασοφισαμενος & || by caſting out their children, or cauſing them to be caſt out.

20, 21. At this point of time Moſes was born, and being a very beautifull child, he was firſt kept cloſe in his fathers houſe three moneths, Exod. 2. But when that could no longer be done, he was put in a cradle of bulruſhes by a rivers brink; and being there left and expoſed, the providence of God preſerved him. For it happened that Pharaoh's daughter found him there, and took him, and put him to nurſe to his own mother, Exod. 2. 9. and ſo afterwards educated and brought him up as her own ſon.

e. 20. In which time Moſes was born, and was [e] exceeding fair; and nouriſhed up in his fathers houſe three moneths.

21. And when he was caſt out, Pharaohs's daughter took him up, and † nouriſhed him for her own ſon.]

† brought him up for her ſelf as, or for a ſon, ἀνεθρέψατο αὐτὸν εἰς υἱὸν

22. By which meanes he was inſtructed in all the learning of the Ægyptians, in Mathematicks, and Phyſick, &c. (ſee Note on 2 Tim. 3. a.) and was thereby a perſon of great abilities above other men, both for ſpeaking (viz. in reſpect of eloquence and power of ſpeech, though for the manner of utterance he had ſome ſtammering in his ſpeech) and alſo for managery of buſineſſe. Very able both to give counſel, and to act any great affairs.

22. And Moſes was learned in all the wiſdome of the Ægyptians; and was mighty in words and in deeds.]

23. And when he was forty years old, God having ſome way revealed unto him (ſee Note on 2 Tim. 3. a.) his purpoſe of delivering the Iſraelites out of their ſlavery by his hands, and making him their Leader, and inſtrument of his vengeance on their oppreſſors the Ægyptians, (ſee v. 25.) thereupon he reſolved to viſit them, and ſee how it was with them.

23. And when he was full fourty years old, it came into his heart to viſit his brethren the children of Iſrael.]

24. And ſeeing an Ægyptian doe injury to an Iſraelite, he took the Iſraelites part againſt him, and in defence of the Iſraelite, kill'd the Ægyptian.

24. And ſeeing one *of them* ſuffer wrong, he defended *him*, and avenged him that was oppreſſed, and ſmote the Ægyptian.]

25. This he did as an act of that office, to which God had deſigned him, that of a Saviour or deliverer of his countrey-men: and although he had not yet received his commiſſion to that office, but only ſome notice of Gods deſignation, yet thinking that the Iſraelites did alſo know that he was thus deſigned, he thought fit to doe this (which lawfully he might, in the defence of an innocent perſons life againſt an unjuſt aſſault or violence, which could not be averted but by this means) viz. in defence of the one to kill the other, as a firſt eſſay, or exerciſe of that office. But in this he was miſtaken, for the Iſraelites knew nothing of this purpoſe of God to imploy him, and from this act of his had not that ſagacity to diſcern it.

25. * For he ſuppoſed his brethren would have underſtood how that God by his hand would deliver them; but they underſtood not.]

* But, or, And he thought that his brethren did underſtand, Ἐνόμιζε συνιέναι τοὺς ἀδ.

26. The next day he interpoſed himſelf again as a pacifier or compoſer of controverſies among them, to ſee how that would be accepted by them, whether they would be likely to receive him as a Judge, to goe in and out before them, which was another part of the office to which he was deſigned.

26. And the next day he ſhewed himſelf unto them as they ſtrove, and †would have ſet them at one again,] ſaying Sirs, ye are brethren, why doe ye wrong one to another?

† perſwaded them to peace, συνήλασσεν αὐτοὺς εἰς εἰρήνην

27. But he that did his neighbour wrong thruſt him away, ſaying, Who made thee a ruler, and a judge over us?

28. Wilt thou kill me, as thou didſt the Ægyptian yeſterday?

29. And Moſes ſeeing himſelf thus repulſed, and on the other ſide fearing that what he had done already, might, by being known, bring hazard on him (as it did Exod. 2. 15. when Pharaoh heard of it, he ſought to kill him) he fled from thence to Midian, and there ſojourned with Revel, Exod. 2. 18. or, which is all one, with Jethro, ch. 3. 1. the prieſt or prince of Midian, Exod. 2. 16. and he kept his ſheep, and married his daughter Zipporah, by whom he had two children, Gerſhom, ſo named for his being a ſtranger or ſojourner there, and Eliezer, from God's helping him or delivering him from the hand of Pharaoh, that ſought his life, Exod. 18. 2, 3, 4.

29. Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.]

30. And at the end of a ſecond part of three of his life, i. e. of a ſecond 40 years, which was alſo the period of the 400 years prefix'd, v. 6. as Moſes was feeding his ſheep about Horeb or Sinai,

30. And when fourty years were expired, there appeared unto him in the wilderneſſe of mount Sinai an Angel of the Lord in a flame of fire in a buſh.]

that

that mount after so famous for Gods delivering the Law out of it, and therefore called the flaming mountain of God, Exod. 3. 2. he saw a flame of fire in a bush, but the bush was not hurt nor consumed by it, which was the appearing of an Angel, according as 'twas usuall for Angels to appear (see note on Mat. 3. k.)

31. When Moses saw *it*, he wondred at the sight: and as he drew neer to behold *it*, the voice of the Lord came unto him,

32. *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. [Then Moses trembled and durst not behold.]

32. And this voice of God by an Angel speaking (and perhaps, as it was usuall, thunder joyned with it) was so terrible to him, and the flame that appeared in the bush so glorious and illustrious, that he durst not look upon it, but hid his face, Exod. 3. 6.

33. Then said the Lord to him, [Put off thy shooes from thy feet: for the place where thou standest is holy ground.]

33. This appearance of an Angel is an argument and evidence of my peculiar presence, from which any place is called holy, and therefore, in reverence due to such a presence, put off thy shooes, &c.

*oppression, ill usage, κάκωσιν

34. I have seen, I have seen the * afflictions of my people which is in Ægypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Ægypt.]

34. Now is the time come wherein I will certainly visit & relieve that people of mine, the children of Abraham, which, according to what I foretold him (see v. 6.) have been used like slaves in Ægypt a long time; and to this purpose now I have sent down my Angel, the only way of my peculiar presence in any one place, that I may commune with thee, and send thee on this message, as my Commissioner to bring them out thence.

35. This Moses whom they refused, saying, Who made thee a Ruler and a Judge? the same did God send *to be* a Ruler and Deliverer, by the hands of the Angel, which appeared to him in the bush.]

35. And so that Moses that they would not receive to 'avenge their injuries, or compose their quarrels, ver. 27, 28. was now sent by God to lead them and bring them out of Ægypt, and to this end an Angel sent to talk with him, and give him his commission, which was done in a glorious manner by a flame in (but not consuming) the bush.

36. He brought them out, after that he had shewed wonders and signes in the land of Ægypt, and in the Red-sea, and in the wilderness fourty years.]

36. And at last, after the working of many terrible prodigies, first in Ægypt, then at their departure in the Red-sea, he rescued them out of Pharaoh's hands, and after fourty years spent in the wilderness, to punish their murmuring, and to shew forth more of God's power and miracles in sustaining them there, they were at last brought by Joshua into Canaan.

37. This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear.]

37. Now what was this Moses all this while, but a Prophet foretelling the purpose of God to send another great prophet to you in these later daies, the Messias, which (though he were God from heaven, yet) should here be born in an ordinary condition of a daughter of Abraham, and warning you to be sure to receive and entertain him, when he should come, assuring you that if you hear not (receive not) him, you shall (which was the point in hand, which Stephen was all this while a demonstrating, in answer to what was laid to his charge ch. 6. 14.) be utterly destroyed? Act. 3. 32.

† congregation, ἐκκλησίᾳ * living ζῶντα

38. This is he that was in the † Church in the wilderness with the Angel, which spake to him in the mount Sinai, and *with* our fathers, who received * the lively oracles to give unto us.]

38. This Moses afterward, when the people were encamped in the wilderness, was called up to mount Sinai, where an Angel spake to him and the Israelites, and delivered the Law to them: see note on Rom. 3. a.

† become obedient, ἐπειθήσαν γενέσθαι

39. To whom our fathers would not † obey, but thrust *him* from them, and in their hearts turned back again into Ægypt,

40. Saying unto Aaron, Make us Gods to go before us: For *as for* this Moses which brought us out of the land of Ægypt, we wot not what is become of him.]

39, 40. And after all these prodigies and miracles used by God to give him authority among them, the Israelites murmured, & rebelled against him still, and had more mind to be in Ægypt again, then under his government, and to that purpose made them pictures of the Ægyptians Gods to goe before, and lead them, as Moses did, viz. a calf v. 41. only upon pretense that Moses had forsaken them, was gone they knew not whither, when indeed he was only called by God unto the mount, to receive commandements to give unto them.

41. And they made a calf in those daies, and offered sacrifice unto the Idol, and rejoiced in the works of their own hands.]

41. And when they had made this calf they very solemnly worshipt it, and by sacrifice and festivities celebrated that idol (which they themselves made) in the same manner, as God himself is wont to be worshipped.

42. Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices by the space of fourty years in the wilderness?]

42. This provoked God to forsake them, to leave them to themselves, to permit them to follow their own hearts desires into all the madness they led them to, and so by not restraining, to deliver them up to worship the starres of heaven, in stead of God, upon which it is that God expostulates with them, Am. 5. 25. Were the sacrifices which you offered up in the wilderness all those fourty years, offered to *me*, O ye house of Israel?

* have set up, ἀνελάβετε

43. Yea, ye * took up the f tabernacle of Moloch, and the starre of your god g Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.]

43. Nay, as the grossest idolatry, ye set up a chappiet or shrine with an image in it (see note on c. 19. e) and that image the image of one of the Ægytian Kings, under the title of Mars; and again the picture of Saturn, another planet denoting another Ægyptian god: and these images of these false gods have been made by you on purpose to be worshipt by you: which idolatry together with your consequent sinnes, hath brought that captivity upon you, Am. 5. 26.

f. g.

†The tabernacle of the testimony was among our fathers, Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν

44. † Our fathers had the h tabernacle of witnesse in the wilderness, as he appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.]

44. These fathers of ours in the wilderness had the tabernacle of the testimony, that is, the tabernacle with the ark in it, called the ark of the testimony, (because of the tables of the law put there, which were the testimonies and evidences of Gods will, how he would be served) or else the tabernacle, where God promised to meet them, the place where he would record his name, Exod. 20. 24. where they were to commemorate his mercies to them, and where he would answer their prayers, bestow blessings on them, and this built exactly according to the pattern shewed Moses by God.

h.

*nations, ἐθνῶν † from, ἀπὸ προσώπου

45. Which also our fathers that came after brought in with Jesus into the possession of the * Gentiles, whom God drave out † before the face of our fathers, unto the daies of David.]

45. This their successors under Joshua brought into Canaan with them, and so it continued till David's time.

46. Who found favour before God, and desired to find a tabernacle for the God of Jacob.]

46. Who having received speciall favour from God, desired earnestly to build a standing Temple for his service.

47. But this Temple was not thought fit to be built by him, becauſe, though he were a very excellent perſon, yet he had had great warres and ſhed much blood, 1 Chron. 22. 8. & 28. 3. in which reſpect God would not permit him to have this honour of building the Temple, a place deſtined to all peaceableneſſe, purity and holineſſe, this therefore was reſerved for Solomon, who accordingly built it in a moſt ſumptuous manner.

47. But Solomon built him an houſe.]

48, 49, 50, 51. But ſure God doth not ſo dwell in this Temple (who hath the whole world for his palace) as that he ſhould be bound to preſerve this for ever from being deſtroyed, when you have by crucifying his Son thus provoked his vengeance againſt you, (and this brings home Stephen's diſcourſe in this chapter to the poin: which he had in hand ch. 6. 14.) and continue in the rebellions of your fathers: for ſure if David's bloodguiltineſſe made him uncapable of building it, yours will render you uncapable of having it continued to you.

48. Howbeit the moſt high dwelleth not in Temples made with hands, as ſaith the prophet,

49. Heaven *is* my throne, and earth *is* my footſtool: What houſe will ye build me, ſaith the Lord? or what *is* the place of my reſt?

50. Hath not my hand made all theſe things?

i. 51. Ye i ſtiffenecked and uncircumciſed in heart and eares, ye doe alwaies reſiſt the holy Ghoſt: as your fathers *did*, ſo *doe* ye.]

52, 53. For as your fathers perſecuted & ſlew all the old prophets, which foretold the coming of the Meſſias, ſo ye, now he is actually come, have betrayed and murthered him. A ſinne ſet out and heightned with the greateſt aggravations imaginable, whether we conſider the perſon thus uſed by you, or you that thus uſed him: He the holieſt perſon in the world, that came to be your Saviour; and you the people of God, the very men for whoſe ſakes the Law was delivered by God to hoſts of Angels, and by them delivered to you, and yet you have not obeyed it, nor embraced him which came to perfect that Law, but abſolutely rebelled againſt all.

52. Which of the prophets have not your fathers perſecuted? And they have ſlain them which ſhewed before of the coming of the juſt one, of whom ye have been now the betrayers and murtherers.

53. Who have received the law * by the diſpoſition of Angels, and have not kept *it*.]

* or, among hoſts, or troops, εἰς διαταγὰς, ſee note on ch. 13. f.

54. This whole ſermon, but eſpecially the cloſe of it, foretelling their deſtruction for their bloody ſinnes, wounded them deep, but in ſtead of producing contrition, exaſperated them the more, and put them into an horrible rage againſt Stephen, and that enflamed their zeal to ſet upon the ſtoning of him.

54. When they heard theſe things they were †cut to the heart, and they gnaſhed on him with *their* teeth.]

† mad in their heart, or inraged, ſee ch. 5. note e.

55. But he full of courage, looked up farre above all fears of their fury, and doing ſo, he ſaw an appearance of Angels about God, and Jeſus God-man ſtanding (as in a poſture of readineſſe to aſſiſt and help) cloſe by, or at the right hand of God.

55. But he being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God,]

56. And he proclaimed his viſion, ſaying,

56. And ſaid,] Behold, I ſee the the heavens opened, and the ſon of man ſtanding on the right hand of God.

57, 58. And they dealt with him by the judgment of zeal, uſed among the Jewes againſt thoſe that departed from the Jewiſh (and ſet up any new) worſhip; and firſt caſt him out of the gates of the city, then ſtoned him: and they that brought evidence againſt him, ch. 6. 13. and were therefore by law to throw the firſt ſtone at him, and are therefore called executioners, ch. 22. 2. put off their clothes to fit themſelves for their work; and a yong man called Saul, undertook to look to their clothes, who conſequently had a hand in the ſtoning of him, ch. 8. 1.

57. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord,

58. And caſt *him* out of the city and ſtoned *him*: and the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul.]

59. And all the time that they caſt ſtones, he continued in prayer to God, and at the laſt concluded in theſe words,

59. And they ſtoned Stephen, calling upon *God*, and ſaying,] Lord Jeſus receive my ſpirit.

k. 60. gave up the ghoſt.

6. And he kneeled down and cried with a loud voice, Lord, k lay not this ſinne to their charge. And when he had ſaid this, he [fell aſleep.]

Annotations on Chap. VII.

a. Τετρακόσια ἔτη

V. 6. *Foure hundred years*] That the *four hundred years* here mention'd, as alſo *Gen.* 15. 13. or the *four hundred & thirty*, *Exod.* 12. 40. are not to be interpreted of the ſpace wherein the Iſraelites continued in *Ægypt*, ſo as to begin at *Jacobs* and his ſons coming thither; and to end at *Moſes*'s carrying them out, is ſufficiently manifeſt by all ſtory of thoſe times. The *Chaldee paraphraſt*, and the generality of the Jews determining that ſpace to be but *two hundred and ten*, only *Joſephus* defining it *two hundred and fifteen years*. Firſt then it muſt be obſerved, that the words here, and in thoſe other places, being not ſtrictly reſtrained to their dwelling in *Ægypt*, but ſo as to contain alſo their ſojourning in *Canaan*, the γῆ ἀλλοτρία, *ſtrange land*, here may fitly comprehend both of them, and the πάροικον ἔσαι, *ſhall ſojourn*, may doe ſo too; for *Abraham* ſojourned in *Canaan*, before his poſterity were ſojourners in *Ægypt*, yea and himſelf firſt ſojourned in *Ægypt Gen.* 12. 10. And ſo the words in *Gen.* 15. 13. are in the ſame latitude, *thy ſeed ſhall be a ſtranger in a land which is not theirs, and ſhall ſerve them*; Where the *land which is not theirs*, diſtinctly the γῆ ἀλλοτρία, *a ſtrange land* here, is common to both thoſe lands, where they ſojourned, and where they were ſervants. And in the place *Exod.* 12. 40. the words in our Engliſh, *the ſojourning of the children of Iſrael who dwelt in Ægypt*, are reconcileable with this alſo, their ſojourning being defined to be ſo many years, part of which they dwelt in *Ægypt*, but not their ſojourning in *Ægypt* ſo many years. And therefore when the *Septuagint* read it Ἡ δὲ παροίκησις τῶν υἱῶν Ἰσραὴλ, ὧν παῴκησε ἐν γῇ Αἰγύπτῳ, *the ſojourning of the children of Iſrael which they ſojourned in Ægypt*, they adde by way of neceſſary paraphraſe, καὶ ἐν γῇ Χαναὰν, *and in the land of Canaan*, and ſo the *Samaritan Pentateuch* read; and *Solomon Jarchi* & *in terris aliis*, *and in other lands*, in ſtead of it. Secondly, it muſt be obſerved what latitude belongs in that place of *Exodus* 12. 40. to that phraſe *children of Iſrael*, not ſo as to denote the poſterity of *Jacob* only, but incluſively them and their fathers, *Jacob*, and *Iſaac*, the poſterity of *Abraham*: This is done by a figure *Synecdoche*, ordinary in all languages; and therefore the *Septuagint*, to expreſſe it more plainly, thought fit to enlarge their paraphraſe, and having added *Canaan* to *Ægypt*, they adde alſo to the *children of Iſrael*, αὐτοὶ, καὶ οἱ πατέρες αὐτῶν, *both they, and their fathers*, and ſo read that whole verſe thus, Ἡ δὲ παροίκησις τῶν υἱῶν Ἰσραὴλ, ὧν παῴκησε ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναὰν, αὐτοὶ καὶ οἱ πατέρες αὐτῶν, ἔτη πεντακόσια τριάκοντα, *The ſojourning of the children of Iſrael, which they and their fathers ſojourned in the land of Ægypt and Canaan* was *four hundred and thirty*

Γῆ ἀλλοτρία Πάροικον ἔσαι

thirty years. And though some copies of the *Septuagint* have not that latter addition of, *they and their fathers*, yet S. *Augustine in Exod. qu.* 47. acknowledgeth both additions. Mean while the words both here, and *Gen.* 15. 13. have no need of such a paraphrase, assigning it to *Abrahams*, not to *Jacobs* seed. And so saith *Josephus Antiq.* l. 2. Κατέλιπον δὲ τὴν Αἴγυπτον μηνὶ Ξανθικῷ πέμπτῃ καὶ δεκάτῃ καὶ σελήνῃ, ἀπὸ ἔτη τριάκοντα καὶ τετρακόσια ἢ μικρῷ πρόσθεν μετοικήσεως ἦν τοῖς τὴν Χαναναίαν ἐλθοῦσιν, *they left Ægypt in the month Xanthicus on the fifteenth day, four hundred and thirty years after our father Abraham came into Canaan.* So that now the only difficulty behind is to accord the *four hundred years* here, and in *Genesis*, with the *four hundred and thirty* in *Exodus*: And that must be by distinguishing of the beginning of the account, which may be either from *Abrahams* leaving of *Chaldæa*, and receiving the first promise of *Canaan*, or else from the birth of *Isaac*, *Abrahams* seed. If the account be begun from the leaving *Chaldæa*, *Abrahams* own countrey, when his sojourning did begin, then it falls right to be *four hundred and thirty years*, as it is in *Exodus*; for *Abraham* being born in the year of the world 2007, and the warning of God to him to *goe out of* his *countrey*, being in the seventieth year of his age, that is, in the 2077th of the world, *four hundred and thirty years* added to that number make up 2507, and in the next year after that, is the departure out of *Ægypt* placed by the best Chronologers. But if the account begin from *Abrahams* seed, that is, from the birth of *Isaac*, which we know was in the hundredth year of *Abrahams* age, and so thirty years after his departure from *Chaldæa*, then it must consequently be thirty years lesse from thence to the departure out of *Ægypt*; and so that will accord exactly with the *four hundred years* here, and in *Genesis*, which are assigned to his *seeds sojourning in a strange land.* Thus the Jewes in *Seder Olam* collect from that place in *Genesis*, *thy seed shall be a stranger four hundred years*, that is, *Isaac*, from his birth, and his posterity, till the delivery out of *Ægypt* by *Moses*. Of which space, the servitude and oppression of the Israelites in *Ægypt* came not, say they, to much above an *hundred and thirty years*, but their stay after *Jacobs* descent, to *two hundred and ten*; to which adding one hundred and ninety years from *Isaacs* birth to *Jacobs* going down into *Ægypt*, (which is accordingly placed by Chronologers, *An. M.* 2298.) the whole *four hundred years* are made up exactly.

b. Ἑβδομηκοντὰ πέντε.

V. 14. *Threescore and fifteen*] The difference of the number of those which are here said to have *gone down into Ægypt*, from that computation which we find *Gen.* 46. 27. & *Deut.* 10. 22. where they are but *threescore and ten*, hath made some writers think fit to change the reading. *Th. Beza*, from *Cor. Bertram* is willing to believe πέντε *five* mistaken for πάντες *all.* Others rather phansie πάντως *all together*, but without any pretense of antient or later copie for either: nay on the contrary, the Syriack and Arabick and Latine translations are all for that which we now have, and so make those conjectures unseasonable. The matter sure is to be imputed to another Original. S. *Luke*, we know, was one of those which made use of the Greek translation of the Old Testament, and accordingly citeth his testimonies constantly out of the *Septuagints* reading. Now in the *Septuagint*, *Gen.* 46. where this account is made, it is clear that the summe set down ver. 27. is not *seventy*, as we now read out of the Hebrew, but *seventy five*: and that that is no mistake of the transcriber by confounding of numeral letters, as some are willing to suppose, appears by the view of the retail, there being five names more set down in their translation, then we find now in the Hebrew, viz. *the sons of Manasses Machir, and Machir begat Galaad: and the sons of Ephraim, Sutalaam, and Taam; and the sons of Sutalaam, Edem.* Against this it is of no force that is objected, that these five came not down with *Jacob* into *Ægypt*, for by that reason the number of seventy could not be made up; for of them *Joseph and Manasseh and Ephraim* are three; and 'tis certain, *Joseph* came not into *Ægypt* with *Jacob*, and *Manasseh and Ephraim* were born in *Ægypt* and never were out of it. Nay among them we find the *sons of Pharez*, *Hezrom and Hamul*, v. 12. and *ten sons of Benjamin*, v. 21. who certainly were not born at the time of *Jacobs* going into *Ægypt*. The number whether of *seventy*, or *seventy five*, belongs not precisely to those that came into *Ægypt*, but to the progeny of *Jacob* there, of which because a greater part came down with him thither, therefore the greater part giving the denomination to the whole, it is said that so many went down with him, though some of that number were born there, who consequently were then in the loins of their parents (according to the sacred style, and by a figure frequent there) as *Levi* is said by the Author to the *Hebrews*, to have *paid tithes to Melchisedek*, though he were not born till many years after that *Abraham* did so; or as in the enumeration of *Leahs* progeny in this very chapter of *Gen.* v. 15. where having reckoned both her children and childrens children to three generations, of which only six sons and a daughter were born in *Padan-Aram*, or *Mesopotamia*, and all the rest in *Canaan*, he yet addes, *These be the sons of Leah which she bare unto Jacob in Padan-Aram, with his daughter Dinah, all the souls of his sons and his daughters were thirty and three.*

c. Μετετέθησαν εἰς Συχέμ.

V. 16. *Carried over into Sichem*] Some difficulty there is in reconciling this passage of the burying place of the Patriarchs, with that which is said in *Genesis*. There 'tis clear there were two burying places, one bought by *Abraham* of *Ephron* the *Hittite*, *Gen.* 23. in *Machpelah*, before *Mamre*, that is, in *Hebron*, which is in the land of *Canaan* v. 19. and this cost *four hundred shekels of silver* ver. 15. the other bought by *Jacob* of the children of *Emor* in *Salem*, a city of *Shechem*, in *Canaan* also, *Gen.* 33. 19 and that cost *an hundred lambs*, or *pieces of money* with that signature. If we referre to that which *Abraham* bought, then that was not bought of the children of *Emor* or *Hamor*; if to that which was bought of the children of *Hamor*, then the name of *Abraham* cannot be retained. Hence it is that *Andr. Masius* (a learned man) on *Joshua* 24. 32. hath thought necessary to put in into the text here the name of *Jacob* in stead of that of *Abraham.* And another expedient there is, that the word *Abraham* may be retained, but must signifie *Jacob*, as sometimes the children are expres'd by the name of their father: so *David* is set to signifie the *Messias* that should come from him, *Ezech.* 34. 23. *Jer.* 30. 9. and *Joseph* for his sons, *Gen.* 48. 15. and *David* for *Rehoboam* his grandchild, 1 *Kin.* 12. 16. and elsewhere *Rehoboam* for his son *Abia.* But if we look into the story, *Gen.* 49. 30. we shall find that the burying place here referred to (as farre as concerns the αὐτὸς *he*, that is, *Jacob* v. 15.) was that in *Machpelah* bought of *Ephron* by *Abraham*, and therefore this way of reconciling will not be so commodious. The emendation possibly will be more proper, by setting the name of *Heth* in stead of *Emmor* (For the τῷ Συχέμ which is added, is wanting in the Syriack and Arabick interpreter, and the Kings MS. reads τῷ ἐν Συχέμ. not, the son of *Sichem*, but, *that* dwelt *in Sichem*) or else for τῶν υἱῶν Ἐμμὸρ, *the sons of Emmor*, τῶν υἱῶν Ζοὰρ *the son of Zoar*, (for so is *Ephron*, *Gen.* 23. 8.) If this may be accepted, then the sense of the whole verse may be this, The Patriarchs, *Jacob and our fathers* v. 15. were buried, the latter, viz. *Joseph*, *Josh.* 24. 32. in *Sichem in the field bought of the children of Hamor* by *Jacob* (and so some others

τῶν Ἐμμὸρ

of his brethren too, ſaith S. *Jerome* in *Paula's Epitaph*) the former in *Machpelah* (bought by *Abraham* of *Ephron* ſon of *Zoar*, *Gen.* 23. 8. or of the *children of Heth*, *Gen.* 49. 32. compared with ch. 23. 20.) viz. *Jacob Gen.* 50. 13. and ſo (ſaith *Joſephus*, *Ant.* l. 2. c. 4.) ſome others of *Joſephs* brethren alſo. And ſo both places of buriall may be here referred to in this verſe, and that after the uſuall Scripture-manner by way of ἐπάνοδον or *regreſſe*, thus, *Jacob died and our fathers*, v. 15. (then v. 16. beginning with the latter firſt) καὶ μετετέθησαν εἰς Συχὲμ, *and they*, that is, our fathers, *Joſeph*, &c. *were removed to Sichem*) (*removed*, becauſe they had been before *buried in Ægypt*, *Joſh.* 24. 32.) καὶ ἐτέθησαν *and they were put*, that is, *Jacob* (and after him ſome others) was buried (without removing) *in the tomb that Abraham bought of the ſons of Heth*, *Gen.* 49. 32. or of *Ephron*, ſon of *Zohar*, *Gen.* 23. 8. which word Ζοὰρ might eaſily be turned into Ἐμμὼρ. As for the ἀργυρίου τιμὴν, *price of money*, that here the field is ſaid to be *bought* for, when the *Chaldee*, the *Septuagint*, and *vulgar Latine*, in *Geneſis* read *lambs* in ſtead of it, this falls out by the double ſignification of the word קסיטה, which ſignifies both ἀμνὸν *a lamb*, (which in Engliſh we call *coſit*, and *Caſtellio Job* 22. 11. renders *Quæſitam*, from the Hebrew word) and *a piece of money*, that had that ſignature upon it, as the *ſhekel* had the Arke and the Rod of *Aaron*; and ſo ſaith * *Buxtorfe* out of *Rabbi Aquila*, that in *Africk* money was called *Cheſitah*. And to this double acception of this word, S. *Peter* ſeems to referre 1 *Pet.* 1. 18. Τιμίῳ ἁίματι ὡς ἀμνοῦ *Ye are redeemed not* ἀργυρίῳ *with ſilver, but* τιμίῳ ἁίματι ὡς ἀμνοῦ, *with the precious blood as of a lamb.*

d. Ποιεῖν ἔκθετα. V. 19. *They caſt out*] What ποιεῖν ἔκθετα ſignifies, there can be ſmall doubt. 'Tis after the Hebrew idiome no more than ἐκτιθέναι *to expoſe*, or *caſt out* helpleſſe, to certain ruine, in the ſame manner as ποιῆσαι ἔλεον *to do mercy*, *Luc.* 1. 72. is ἐλεῆσαι *to pity*, or *commiſerate*. All that is here to be taken care of is, that τῷ ποιεῖν be ſo rendred, as that it may with truth belong to *Pharaoh* the agent in this verſe, and not to πατέρες ἡμῶν the Iſraelites, who were ſo ill handled by him. As it lyes in our ordinary Engliſh, and the *Vulgar Latine*, it ſeems to refer to the Iſraelites expoſing their own children, *Pharaoh dealt ſubtilly with our Fathers, ſo that they caſt out*, that muſt be, *our Fathers caſt out*, and ſo the *Latine*, *ut exponerent infantes ſuos*, which perhaps was thought to have truth in *Moſes's* mother, *Exod.* 2. 3. But it muſt be remembred, that what ſhe did, was by her deſigned (as the *hiding*, v. 2.) to the preſerving of the childe, whereas here the *expoſing the children* is ſaid to be εἰς τὸ μὴ ζωογονεῖσθαι, *to the end they might not be preſerved*, or *kept alive*. It muſt therefore be reſolved that τῷ ποιεῖν belongs to *Pharaoh*; he that *evill intreated the Iſraelites* did it *in*, or *by*, *expoſing*, or *caſting out*, *their children*; for ſo the Infinitive mood with, or without the Article, but eſpecially with it, is to be rendred, after the manner of a Gerund, *faciendo*, *in*, or *by expoſing*: without the article 'tis *Act.* 15. 10. *why tempt ye God*, ἐπιθεῖναι *in*, or *by*, *impoſing a yoke*; with it, ſo *Ruth* 1. 6. where the Hebrew read, *the Lord had viſited his people* לתת להם לחם (which we rightly render) *in*, or *by*, *giving them bread*; the Greek hath ἐπέστρεψεν τοῦ δοῦναι, and in *Aſulanus's* copy, τῷ δοῦναι, as here τῷ ποιεῖν. And *Pſ.* 78. 18. *they tempted God in their hearts* לשאל (we rightly render) *by asking meat for their luſts*; the Greek in all copies hath, ἐπείρασαν τοῦ αἰτῆσαι *they tempted God by*, or *in*, *asking*. Now what *Pharaoh* did by his bloody Officers, or by his people, that is, the Ægyptians to whom the charge is given *Exod.* 1. 22. himſelf is fitly ſaid to do.

e. Ἀστεῖος τῷ Θεῷ V. 20. *Exceeding faire*] Ἀστεῖος τῷ Θεῷ *faire to God*, may be an Hebrew phraſe for *exceeding fair*; for ſo the word God may ſometime import an ἄυξησις or *increaſe*. But it is poſſible that the τῷ Θεῷ here may be a miſtake of the Scribe for τῷ ὁρᾷ *to ſee* or *look on*, for ſo *Exod.* 2. 2. where this is related, it is ſaid, *when ſhe ſaw him, that he was a goodly child*, and *Heb.* 11. 23. εἶδον ἀστεῖον, *they ſaw him a fair*, or *comely child*.

V. 43. *Tabernacle of Moloch*] That the word Μολὸχ *Moloch*, is originally the Hebrew מלך *a King*, there is no doubt. And ſo here it notes ſome deified King of the Ægyptians, that is, an Idol, falſe god, worſhip'd and placed among the ſtarres; and accordingly, an old *Ægyptian Alphabet*, that ſets down the names of the Planets, hath for *Mars*, μολόχ. See *Kercher. Prodrom. Copt.* c. 5. Now for the Σκηνὴ here, *the tabernacle* of *Moloch*, that is ſure ſome little cabinet, wherein the image of this falſe god was kept, ſuch as the ναοὶ ἀργυροῖ τῆς Ἀρτέμιδος, *the ſilver chappels of Diana*, (ſee Note on ch. 19. e.) This is in *Amos* ch. 5. 26. סכות מלככם *the tabernacle*, or *Succoth*, *of your King* or *Moloch*, that is, the chapplet, where that image of your falſe god call'd here τύπους, *a figure* made to be worſhip'd, was enſhrined, or dwelt; (ſo σκηνῶν ſignifies) and the like ſeems to be underſtood by *Succoth Benoth*, *the tabernacle of Venus*, ſome little Chappel or ſhrine, where her image was kept and worſhip'd.

f. Μολὸχ. Σκηνὴ. Τύπους.

Io. *Remphan*] *Diodorus Siculus* l. 1. mentions *Remphis* ſon of *Cephna* as King of *Ægypt*, about the time that *Jacob* went down thither, and ſaith of him that he gathered an infinite maſſe of wealth, and left behind him at his death 4000000 *talents*; which makes it probable that he was that Prince, which in the famine, by *Joſephs* advice, got all the wealth of *Ægypt* and the neighbour-countreys. This perſon was afterwards worſhipped as a God for having preſerved *Ægypt*, and accordingly placed among the ſtarres, and ſo the image of one of the planets, here called ἄστρον, *a ſtarre*, ſet to ſignifie him. This ſtarre, it ſeems, was *Saturne*, for ſo that *Ægyptian Alphabet* (mention'd Note f.) which ſets down the names of the planets, for *Saturne* hath PHωaN ῥηφάν. Of this perſon that tradition in *Suidas* is very intelligible, where of *Apis* the Ægyptian god it is ſaid, that he was ὑποδοχεύς τις *a certain rich man*, *to whom at his death they erected a Temple*, ἐν ᾧ βοῦς ἐτρέφετο, *in which an Ox was fed*, *as being the Hieroglyphick of an husband-man*. By which alſo it appears that this was that calf or bullock worſhip'd by the Iſraelites: *Saturne* being among the Gentiles preſident of husbandry, and therefore ſometimes worſhip'd in the ſhape of that beaſt, (under the name of *Apis*,) as being the chief inſtrument in ploughing of the ground; but withall faſtened among the ſtarres in heaven, and the image of him here called ἄστρον *a ſtarre*, or as it ſeems to be beſt rendred, *Am.* 5. 26. *the ſtarre-images of your God* &c. referring to both the Images precedent, (to which alſo the τύποι *figures* in the plural, that follow, doe belong.) For that *Chiun*, which is there in *Amos* put in ſtead of *Remphis*, or *Cevan*, or *Caivan*, was among the Perſians and Arabians another name of their *Saturne*, hath been obſerved by others. So in *Plautus's* ſecond *Punick* ſcene, *Molechianna* is by learned enquirers diſcovered to be no more then מון לכיון *the image of Chiun*, all one with *temunah ſel ucoch* in the former ſcene, that is, תמונה שאל וכוך *an image which is El God*, *and ſculpture*, that is, God engraven; the word אל *God* among the Phœnicians ſignifying peculiarly Κρόνος *Saturne*. And this is the reaſon why *Bacchus Pericionius* is ſaid to be placed in the *eighth ſpheare*, becauſe that ſpheare encompaſſeth the planet *Saturne*. So in the *Arabick Lexicon* (called *Camus*, *Caiwano Zohalo mamnuon*, *Caiwano* is *Zohalo* (or *Saturne*,) which is *nomen invariabile*. Which *Lud. de Dieu* miſtaking for *Raialon mamnuon*, he renders it *vir rigidus*, &c. See Mr *Pocock* on *Abul Farasi* p. 394. Now that they are here ſaid for this ſinne to be carried into *Babylon* is agreeable with

* *Cod. Talm. de Novi Anni initio* c. 3. fol. 26.

with that notion which the Jewes generally had, who were wont to ſay, that in every plague and captivity that fell upon them, there was an ounce of the calf, God continuing to puniſh this ſinne in all their poſterities, that continued to provoke him with the like.

h. Σκηνὴ μαρτυρίου

V. 44. *Tabernacle of witneſſe*] That which is rendred by the *Septuagint* σκηνὴ μαρτυρίου *the tabernacle of the teſtimony* (and ſo made uſe of here by S. *Luke*) is generally in the Hebrew אהל מועד *Exod.* 27. 2. c. 30. 26. c. 31. 7. & 38. 21. *the tabernacle of meeting*, viz. of meeting with God, whither every one that ſought the Lord was to goe, *Exod.* 33. 7. This we render, *the tabernacle of the congregation*, (as if it referred to our meeting with one another) but certainly it muſt be taken in that other ſenſe of meeting with God, as appears *Exod.* 29. 42. *at the dore of the tabernacle* מועד *of meeting before the Lord, where I will meet you to ſpeak there unto you.* So c. 30. 36. *the tabernacle of meeting where I will meet with thee*, and ſo *Numb.* 17. 4. Now this place of *Gods meeting* with men is ſo called in two reſpects; 1. Becauſe there he communicates his will, makes known his pleaſure to them. 2dly, Becauſe there by his appointment his Name being recorded or commemorated by men, his acts of mercy praiſed and magnified, there he evidences his preſence, to accept thoſe offerings, to bleſſe thoſe perſons, *Exod.* 20. 24. *In all places where I record my name* (or in every place where the memoriall that I ſhall appoint of my name, ſhall be) *I will come unto thee, and I will bleſſe thee.* In the former reſpect, the Tabernacle is called *the tabernacle of teſtimony*, becauſe of the Arke containing the two Tables, wherein Gods covenant or commands concerning men were made known and teſtified by God, and that is oft called κιβωτὸς μαρτυρίου the *arke of the teſtimony*. In the ſecond reſpect the Tabernacle is called *the tabernacle of the teſtimony*, in reſpect of our acknowledging, and teſtifying, and recording of God, and Gods owning, and recording and bleſſing of us, evidencing and teſtifying his accepting of us.

V. 51. *Stiffenecked*] Σκληροτράχηλοι proverbially ſignifies *undiſciplinable, fooliſh people*; according to a rule in Phyſiognomy, that thoſe that have necks that doe not eaſily bend, are ſuch: ſo ſaith *Adamantius Phyſiog.* l. 2. c. 26. σκληροτράχηλοι, ἀμαθεῖς, *hard-necked perſons* are *indocile* and ignorant; and again τισὶ διὰ μοχθηρίαν γίνονται ἀκλινεῖς τράχηλοι, *ſome men have necks that will not bend, and this is an argument of folly.* But I ſuppoſe the meaning of S. *Stephen* is not to be fetch'd from this notation of the word, but from the Metaphor of beaſts, oxen, &c. that till they be diſciplined, and accuſtomed to the yoke, are not willing or patient to bend down to it. And ſo *hard* or *ſtiff-neck'd* ſignifies no more then *refractary, diſobedient, undiſciplinable*, and ſo 'tis here ſet to denote them that *doe alwaies reſiſt the holy Ghoſt*, in all Gods methods toward them walk contrary to him. i. Σκληρὰ τράχηλα

V. 60. *Lay not this*] Μὴ στήσῃς may here be rendred by referring to the uſe of that word, (among theſe writers) of lones or ſales, which were done by weighing out the money, and receiving it back again by weight. This is called στήσας *Iſa.* 32. 9. ἔστησα αὐτῷ ἑπτὰ σίκλους, *I weighed him*, or, *I told him out, ſeven ſhekels*; whence *Heſychius* στάσιμον τὸ δεδανεισμένον, *that that is weighed*, is *that that is lent*, for, ſaith he, παλαιῶς ἐδάνειζον, *anciently they lent by weight.* Thus the Hebrew שקל which is anſwerable to it, is oft rendred τίειν & ἀποτίειν, as to *weigh out*, is *to pay*, that is, *to puniſh.* So that the importance of *Stephens* prayer is, that God would not require back this debt, that is puniſh them for this ſinne. And that this prayer was heard for them that had an hand in *Stephens* blood, appears by Gods ſpeciall mercy to *Saul*, who was a principall perſon in it, and is miraculouſly converted in the ninth chapter, according to that ſaying of the Father, *Si Stephanus non oraſſet, Eccleſia Paulum non habuiſſet, If Stephen had not prayed, the Church had not had S. Paul.* k. Στήσῃς

CHAP. VIII.

Paraphraſe.

* well pleaſed with the killing of him, συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ

1. AND Saul was * conſenting unto his death: and at that time there was a great perſecution againſt the Church which was at Jeruſalem; and they were all ſcattered abroad throughout the regions of Judæa and Samaria, except the Apoſtles.

1. And Saul which was after, chap. 9. ſo ſtrangely converted, and becam: ſo renowned an Apoſtle, was then one of thoſe that liked well the ſtoning of Stephen and joyned in it, ch. 7. 58. And at the ſame time that they dealt thus whith Stephen, they vehemently oppoſed the profeſſing of the faith at Jeruſalem, and perſecuted all that did ſo. And all ſuch, but the Apoſtles, particularly the reſt of the ſeven Deacons, and diverſe others c. 11. 19. went out of Jeruſalem, and were diſperſed into ſeverall places through Judæa, and Samaria, and as farre as Phœnice, and Cyprus and Antioch, ch. 11. 19. and in all thoſe places thoſe that were thus diſperſed (being filled with the holy Ghoſt ch. 4. 31.) preached to the Jewes, and onely the Apoſtles continued at Hieruſalem, being not yet (all) gone out from thence.

* prepared Stephen for

2. And devout men * [a] carried Stephen *to his buriall*, and made great lamentation for him.]

2. And ſome proſelytes that were there (ſee note on c. 10. a.) made a ſolemn funerall for Stephen, and mourned at it. a.

3. As for Saul, he made havock of the Church, entring into every houſe, and haling men and women committed *them* to priſon.

† paſſed along publiſhing, διῆλθον εὐαγγελίζ-

4. Therefore they that were ſcattered abroad, † went every where [b] preaching the word.]

4. And thereupon they that were driven from Jeruſalem into Judæa and Samaria ver. 1. reſted not there, but went farther off, and all the way they went, publiſhed the glad tidings of the Goſpel, told every where what they knew of it. b.

* a city, πόλιν

5. Then Philip went down to * the city of Samaria, and preached Chriſt unto them.]

5. Then Philip the deacon, not the Apoſtle (and therefore Peter and John ver. 15. are ſent to impoſe hands) went from Judæa to Samaria; and though the Jews converſed not with them, and though in the firſt going out of the Apoſtles, Mat 10. 5, they were appointed not to go to any city of the Samaritans, yet now in this diſperſion, and perſecution from the Jews at Jeruſalem, v. 1. it was thought fit to preach the Goſpel unto them, and Philip accordingly preached it in Sebaſte, an eminent city in Samaria.

6. And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did.]

6. And all that city were perſwaded by Philip to receive the faith of Chriſt, being convinced by the miracles wrought by him,

7. For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed *with them*:] and many taken with palſies, and that were lame, were healed.

7. For out of many that were poſſeſt, they caſt out devils, which at their coming out made loud acknowledgment of the irreſiſtibleneſſe of the power by which they acted.

8. And there was great joy in that city.

9. But

9. But before this preaching and miracles of Philip, there had been in the city one Simon, which was a Magician, which had done ſome ſtrange things, which pozed and amazed the ignorant people, by which means he took upon him to be a divine perſon.

9. But † there was a certain man, called Simon, which before-time uſed ſorcery in the ſame city, and bewitched the people of Samaria, giving out that himſelf was ſome great one.]

† before this there was or had been in the city a certain man, Simon by name, which uſed ſorcery, and aſtoniſhed &c. Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων, καὶ ἐξιστῶν * small to great. μικροῦ † the power of God called the Great. So the Kg. MS. and the ancient Gr. & Lat. MS. read it δύναμις Θεοῦ ἡ καλουμένη μεγάλη, See 2 Theſſa. 4. note e. f.

10. the divine power, which in every nation is acknowledged ſometimes under one, ſometimes under another name, Jehovah, Jupiter, and the like.

10. To whom they all gave heed from * the leaſt to the greateſt, ſaying, This man is [† the great power of God.]

11. he had by ſorcery or the help of the devil done ſuch ſtrange things, that they were amazed at them, (ſee ver. 13.) and knew not what to think of him.

11. And to him they had regard, becauſe that of long time [he had bewitched them with ſorceries.]

12. But when Philip (one of the ſeven v. 5. and ch. 6. called Evangeliſt c. 21. 8. becauſe of his preaching the Goſpel here, ſee note on Joh. 20 b.) by preaching the Chriſtian faith, and doing farre greater miracles, had converted them to Chriſtianity, they all came in as proſelytes to the Goſpel, and received baptiſme of him, all of all ſorts.

12. But when they believed Philip preaching the things concerning the kingdome of God, and the name of Jeſus Chriſt, they were baptized both men and women.]

13. was himſelf amazed at the miracles Philip did, as the people had been at his, v. 9. 11.

13. Then Simon himſelf believed alſo: and when he was baptized he continued with Philip, and [* wondred, beholding the miracles and ſigns which were done.]

14. And when the Apoſtles that remained at Jeruſalem v. 1. heard that by Philip's preaching the whole countrey of Samaria was converted and baptized, and knowing that Philip had no farther power, they ſent two of their own company, Peter and John,

14. Now when the Apoſtles which were at Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John:]

* was aſtoniſhed, ἐξιστάνων, ſee v. 9.

15. To confirm them, and to ordain them Elders or Biſhops, (in every city one,) by prayer and impoſition of hands.

15. Who when they were come prayed for them, that they might receive the holy Ghoſt.]

16. (For Philip had not done either of theſe, nor conſequently provided for the neceſſaries to the continuance of a Church; onely he had preached the faith, and baptized them with that baptiſme which Chriſt commanded to be uſed, Mat. 28. 19. that in the name of the Father, Son, and Holy Ghoſt.)

16. (For as yet he was fallen upon none of them; onely they were baptized in the name of the Lord Jeſus.)]

c. 17. Then Peter and John confirmed and ordained them Elders or Biſhops in all their cities, to rule or govern them in the faith, and in doing it, they uſed that ceremony of impoſition of hands (known among the Jewes, Deut. 34. 9.) and thereby was beſtowed on them the gift of the Holy Ghoſt, working of miracles, ſpeaking with tongues, &c.

17. Then [c] laid they *their* hands on them, and they received the holy Ghoſt.]

18. And Simon the ſorcerer ſeeing thoſe miraculous effects conſequent to the Apoſtles impoſition of hands, offered to give them money for this power.

18. And when Simon ſaw that through laying on of the Apoſtles hands the holy Ghoſt was given, he offered them money,]

19. he may receive thoſe gifts and graces of working miracles, &c.

19. Saying, Give me alſo this power, that on whomſoever I lay my hands, [he may receive the holy Ghoſt.]

20. I will not receive thy money, and thy offering it ſhall bring miſchief upon thy ſelf, for thinking ſo meanly of this Apoſtolicall priviledge beſtowed on us by Chriſt, which ſure is not to be bought like earthly commodities with the price of money.

20. But Peter ſaid unto him, [Thy money † periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.]

† be with thee to deſtruction, σὺν σοὶ εἴη εἰς ἀπώλειαν

21. Thou ſhalt never have any part of this priviledge, nor right of diſpenſing or adminiſtring of theſe holy things; for thy deſigne in deſiring this is not the enlarging Chriſt's kingdome, but the getting an opinion of power to thy ſelf.

21. Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God.]

22. Repent therefore and humble thy ſelf before God for this wicked project of thine (and humbly beſeech his pardon; and 'tis not impoſſible but that it may yet be obtained by thee.)

22. Repent therefore of this thy wickedneſſe, and pray God if perhaps the thought of thy heart may be forgiven thee.]

d. c. 23. For I perceive thou art in a condition poyſonous to thy ſelf, and bitter to God, very dangerous to thee, and diſpleaſing to him, and makeſt this propoſall out of a villanous treacherous deſigne, not to advance Chriſt's kingdome, but to deſtroy it, and accordingly thou art to expect to be dealt with by God.

23. For I perceive that thou art in the [d] gall of bitterneſſe, and *in* * the [c] bond of iniquity.]

* a wicked conſpiracy

24. And Simon beſought them that they would pray for him, that God would pardon this wickedneſſe of his, and not inflict on him ſuch puniſhment, as they ſeemed to foretell would fall upon him.

24. Then anſwered Simon and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.]

25. And when they had confirmed thoſe in the faith (bearing witneſſe to the truth which Philip had taught) who were baptized by him, they returned to Jeruſalem, and as they went, preached the Goſpel to all the villages of Samaria, where Philip had not preacht it, and had good ſucceſſe in it.

25. And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the Goſpel in many villages of the Samaritanes.]

26. And Philip had a viſion, and therein an Angel from heaven ſpake unto him,

26. And the Angel of the Lord ſpake unto Philip,] ſaying, Ariſe and goe toward the ſouth, unto the way that goeth down from Jeruſalem to Gaza, which is deſert.

27. one intruſted with that office of greatneſſe, which antiently was wont to be conferr'd on Eunuchs, that is, the high-treaſurer to the Queen or Kings mother (ſee Oecumenius) of Æthiopia, had been at Jeruſalem to worſhip the God of Iſrael, being, it ſeems, a proſelyte of the Jewiſh religion, one of the lower ſort (ſee note on Mat. 23. d.)

27. And he aroſe and went: and behold a man of Æthiopia, [an Eunuch † of great authority under Candace, Queen of the Æthiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,]

† a great officer of Can. δυνάστης Κανδάκης

28. * Was

28. *Was returning, and sitting in his chariot, read Esaias the prophet.

29. Then f the Spirit said unto Philip, Goe neer, and joyn thy self unto this chariot.] 29. Then Philip was by prophetick divine affiation, or revelation, directed to goe neer to the chariot and speak to him. f.

30. And Philip ran thither to him, and heard him read Isaias the prophet, and said, Understandest thou what thou readest?

31. And he said, How can I, except some man [should guide me?] And he desired Philip that he would come up, and sit with him. 31. give me some direction, and tell me what it is that the prophet's words belong to?

32. g The † place of scripture which he read was this, He was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth. g.

33. h In his humiliation his judgment was taken away: and who shall * declare his generation? For his life is taken from the earth.] 33. By an assembly and by judgement, by the Sanhedrim of the Jewes, and the Roman Procurator Pilate, he was taken away, Or, in his state of exinanition and humiliation, when he was apprehended and arraigned by the Jewes, he was most unjustly dealt with, put to death, being most innocent. And who shall describe the wickedness of that age that used him thus, which put him to death for coming to doe good to them? h.

34. And the Eunuch [answered Philip and said,] I pray thee, of whom speaketh the prophet this, of himself, or of some other man? 34. demanded of Philip, saying,

35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.] 35. And on occasion of this scripture, which, though it had one literall completion about the time of Isaiahs writing it, yet had another higher completion in Christ, Philip began and preacht to him the whole Christian faith.

36. And as they went on *their* way, they came unto a certain water: and the Eunuch said, See *here is* water, what doth hinder me to be baptized?] 36. And the Eunuch was by him brought to the faith, and desired baptisme of him.

37. And Philip said, If thou believest with all thine heart, thou mayst. And he answered and said, [I believe that Jesus Christ is the son of God.] 37. I believe these prophecies of the Messiah to be fulfilled in Christ, and consequently that he is the Son of God.

38. And he commanded the chariot to stand still: and they went down both in to the water, both Philip and the Eunuch; and he baptized him.

39. And when they were come up out of the water, [i the Spirit] of the Lord caught away Philip, † that the Eunuch saw him no more: and he went on his way rejoicing. 39. An Angel, see note f. i.

40. But Philip was found at Azotus: and passing through he preached in all the cities till he came to Cæsarea.

Annotations on Chap. VIII.

a. Συγκομίζειν

V. 2. *Carryed Stephen*] Συγκομίζειν is *to dresse, and fit the dead body for the funerall*, and differs both from ἀνακομίζειν, and ἐκκομίζειν; so saith the *scholiast* on *Æschylus*, Συγκομιδὴ signifies ἡ περὶ τὸ τάφῳ πᾶσ ἐπιμέλειαν, *all the care that is used before the buriall*, ἐκκομιδὴ, ἡ πρὸς ἡ τάφον ἀπαγωγὴ, *the carrying out to the grave* or *sepulchre*, ἀνακομιδὴ, ἡ ἐκ τάφου εἰς τάφον μετάθεσιν, *the removing from one sepulchre to another*. The same is expressed ch. 5. 6, by ζωσεέλαβο *winding the dead body in a sheet*.

b. Εὐαγγελιζεσθαι τὸν λόγον Κηρύσσειν

V. 4. *Preaching the word*] Some difference may perhaps be here observed between εὐαγγελιζόμενοι ἡ λόγον v. 4. and κηρύσσειν ἡ Χριστὸν ver. 5. but this not in respect of the matter of their preaching, but of the manner of it, and of the qualifications of the persons that did it. The latter of these, κηρύσσειν *to preach Christ*, doth generally signifie a publick, solemn proclaiming of him, as when a κήρυξ *herald* or *crier*, doth *pro officio, by way of office*, proclaim any thing; but εὐαγγελίζεσθαι imports no more then the telling it, making it known, as good newes is published without the voice of an herald, or cryer, by all that have heard, to all they meet with: and although in one respect, (that of proclaiming anew what was not known before) this κηρύσσειν *to preach*, and εὐαγγελίζεσθαι *to tell the glad tidings* doe agree, (see Note on *Mat.* 9. l.) yet in this other respect they differ sometimes: Not that εὐαγγελίζεσθαι is never used of that publick, authoritative proclaiming; for it is sometimes used of the Apostles *Act.* 5. 42. & c. 15. 35. and the word εὐαγγελιστὴς *Evangelist* is the name of an office in the Apostles times, and then, whensoever it was done by way of office either Apostolical, or by mission from them, it is evident that Εὐαγγελίζεσθαι and κηρύσσειν are in all respects the same; but I say that sometimes, and particularly in this place, εὐαγγελίζεσθαι may belong to whatsoever publishing of the Gospel of *Christ*, and by whomsoever, that is, by those that have no calling to it. For when the doctrine of *Christ* was first preacht by the Apostles, and the miraculous gifts exercised in their presence, and a multitude of men, Jewes and proselytes, received the faith, and for doing so professedly, were presently persecuted, and driven out of *Jerusalem*, v. 1. it is not to be imagined but that all. *whersoever they came*, both men and women, published what they knew, both of the doctrine, and the miracles whereby it was confirmed, and of their own sufferings for it; though that all these, even *women* (who by S. *Pauls* decree, are *not permitted to speak in the Church*) should by the Apostles be intrusted with the preaching of the word, by way of office, it cannot be imagined. And therefore, when of *Philip*, which was a Deacon, ordained by the Apostles, it is related in this chapter, that he preached *Christ* to them, it followes that he baptized them also, ver. 12. But of these other disciples, there is no more said, but that they *passed along beyond Judæa and Samaria* (the terror that drove them from *Jerusalem* pursuing them farther) εὐαγγελιζόμενοι ἡ λόγον *publishing this good newes*, the Gospel, which they had received, but no mention of gathering disciples, or baptizing. And accordingly, c. 11. 19. when there is mention, in the processe of the story, of these very men, that being *scattered by the persecution, which was about Stephen, they passed as farre as Phœnice, Cyprus, and Antioch*, and that they *spake the word*, or *published the Gospel, to none but the Jewes*, the phrase used there is observable to this matter, λαλοῦντες ἡ λόγον, *speaking the word*, the word λαλεῖν being known τὸν λόγον

τὸ

to belong to any way of reporting, or relating, by talke, or diſcourſe. And ſo ver. 20. ἐλάλουν πρὸς τοὺς Ἑλληνιστὰς, *they ſpake, talked, to the Helleniſts,* εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν, *telling them that good newes, the Goſpel of Jeſus Chriſt*: and upon the ſucceſſe of this, through Gods proſpering hand, and many receiving the faith, it followes, that when the Church of *Jeruſalem heard of it, they ſent Barnabas* to viſit and confirm them. Thus of the believers in common chap. 4. 31. it is ſaid indefinitely, that they *ſpake* (ἐλάλουν) *the word of God with boldneſſe*, according as they had prayed they might v. 29. noting thereby a valiant profeſſion, and publiſhing of the Goſpel, notwithſtanding the terrors of men. And though it be there ſaid of them, that they *were all filled with the holy Ghoſt*, and ſo that may be taken for a commiſſion and authority given to all them, and ſo theſe here being contained in that number, the ſame will be competible to theſe; yet 1. it cannot be imagined that all ſimply, that is, every believer there, women as well as men, had any ſuch authority then given them, but that there are other meanings of the phraſe, *filled with the holy Ghoſt*, beſides that one of being ſent into the miniſtery; and the very courage of profeſſing and publiſhing the Goſpel, was one ſuch gift or effect of the *holy Ghoſt*. And 2dly, it is clear in the proceſſe of this ſtory, that ſome others, which were not ſo qualified as theſe, that is, that had not *received the holy Ghoſt*, or aſcended any farther then the Baptiſme of *John*, did thus publiſh the Goſpel, as theſe here are ſaid to doe. Thus *Apollos* chap. 18. 25. ἐλάλει, καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, *ſpake, and taught exactly the things concerning the Lord, knowing onely the baptiſme of John* (and *Aquila* and *Priſcilla expounded to him more exactly the way of God*) and ſo I ſuppoſe did the Epheſian diſciples, ch. 19. who had *not received the holy Ghoſt*, ver. 2. nor gone any farther then *Johns Baptiſme*, at the time of *Pauls* coming to them.

c. Χεῖρας ἐπιτιθέναι

V. 17. *Layd they their hands on*] The ſeverall uſes of *impoſition of hands* are at large ſet down Note on 1 *Tim.* 4. f. Three in the Old Teſtament; 1. as a ceremony in prayer, 2. in paternal benediction, 3. in creating officers. And proportionably to theſe, many more in the New. 1. For Curing diſeaſes, 2. for Abſolution of penitents, 3. for Bleſſing of infants, or thoſe that are to be baptized, to prepare them to it, 4. in Confirmation, 5. in Ordination of Officers for the Church. Of the three former of theſe there is none which can pretend to be here meant; and ſo all the difficulty is, whether of the two latter it was. That it was Confirmation, may appear probable, becauſe it ſo ſoon attended their Converſion and Baptiſme: *when the Apoſtles which were at Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John* v. 14. which agrees well with that of Confirmation, which is an act reſerved to the Rulers of the Church, and not communicated, or allow'd to inferior officers, ſuch as *Philip*, the Deacon, here. And accordingly the Biſhops are called διδάσκαλοι *Doctors*, as that ſignifies the farther inſtructing them, to whom the Goſpel hath formerly been preach'd, and as εὐαγγελίζεσθαι differs from διδάσκειν, *preaching* from *teaching*. And in Confirmation it was, that in thoſe firſt times the extraordinary gifts of the *holy Ghoſt* uſed to be conferr'd on them, (ſee Note on c. 2. d. & *Act.* 19. 6.) But it is probable alſo, that the faith being here planted by *Philip*, and the Apoſtles coming down to confirm them, and thoſe not ſtaying there, but *returning to Jeruſalem* v. 25. they did at their being there ordain Elders or Biſhops in the ſeveral cities, as we know *Paul* and *Barnabas* did c. 14. 23. and *Titus* in *Crete Tit.* 1. 5. This, ſaith * *Clemens Romanus*, the Apoſtles did in their journeyings, when they went out preaching the Goſpel, κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, καθίσανον ἀπαρχὰς αὐτῶν εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν, *preaching through regions and cities, they conſtituted their firſt-fruits*, (thoſe that firſt believed) *Biſhops and Deacons of thoſe which ſhould afterwards believe*. And thus before this time, they had at *Jeruſalem* conſtituted *James* the brother of the Lord Biſhop there, in the firſt year after *Chriſts* Aſcenſion, and ſeven Deacons to attend him ch. 6. And therefore it is not reaſonable to believe that the Apoſtles, *Peter* and *John*, ſhould thus come down to *Samaria*, where the Goſpel had been ſo univerſally received v. 6. and having taken care to confirm them, ſhould not alſo ordain ſome Governours over them before they returned again. That therefore which is moſt reaſonable is, ſo to interpret this *laying on of hands*, and their *receiving the holy Ghoſt* here, as to comprehend Confirmation and Ordination both, the *holy Ghoſt* by their miniſtry coming on all the ſincere believers, and endowing them with inward, and ſome of them with extraordinary external gifts, of healing, prophecie, &c. (ſee Note on ch. 2. d.) and the Apoſtles by *laying on their hands* on ſome ſpeciall perſons among them, ordaining them Biſhops and Deacons in ſeveral cities: A power which belonged onely to the Apoſtles to exerciſe, and ſo was not competible to *Philip*, who yet had power to preach and to baptize.

* Ep. 1. ad Cor.

d. Χολὴ πικρίας

V. 33. *Gall of bitterneſſe*] What is the importance of χολὴ πικρίας (or πικρία χολῆς, as the antient *Gr.* and *Lat.* MS. read it) will be beſt diſcerned (ſee Note on *Mat.* 27. f.) by *Deut.* 29. 18. where apoſtaſie or falling from God is deſcribed to be *a root bearing gall and bitterneſſe*, ſay the Vulgar, *gall and wormwood*, ſay our Engliſh, and the *Septuagint*, φύουσα ἐν χολῇ καὶ πικρίᾳ, *ſpringing up in gall and bitterneſſe*: but the Hebrew ראש, which we render *gall*, ſignifies alſo *a poyſonous herb*, and ſo muſt ſignifie there, where 'tis joyned with *a root bearing* or *bringing forth*; and ſo *the wormwood* following will beſt agree with it, and both together will expreſſe that ſinne to be a root, whoſe effects are poyſonous and bitter, very hurtfull and infectious to men, and moſt diſpleaſing to God. Anſwerable and equivalent to this is the χολὴ πικρίας here, which therefore ſignifies this apoſtaticall condition of *Simon*, ſo lately baptized, to be dangerous to him, and odious in Gods ſight, he being that *firſt-born of Satan*, as he is ſtyled, and an Apoſtate from the Chriſtian faith. And accordingly his followers the *Gnoſticks*, and the poyſon of their hereſie (together with him, the root from whence all thoſe peſts of the primitive Apoſtolick Church did ſpring) are expreſs'd *Heb.* 12. 15. by ῥίζα πικρίας ἄνω φύουσα, *Leſt*, ſaith the Apoſtle, *there be any root of bitterneſſe ſpringing up*, (not ἐνοχλῇ as we read it, but as by the Greek now cited from *Deut.* 29. 18. and by the agreeing of the participle φύουσα with the like ὑστερῶν precedent, ſeems the moſt probable reading) ἐν χολῇ *in poyſon, a root of wormwood bringing forth*, or *fructifying, in poyſon*, that is, bringing on the perſon that which is ruinous to himſelf, or on others that which is poyſonous or infectious to them. And ſuch moſt eminently was the hereſie of the *Gnoſticks* at that time.

e. Σύνδεσμος ἀδικίας

Ib. *Bond of iniquity*] The word σύνδεσμος ſignifies, in the *Septuagint* of the old Teſtament, *treaſon*, 2 *Kin.* 11. 15. and 12. 20. and *Jer.* 11. 9. *a conſpiracy, league*, or *covenant*, and by it the Hebrew קשר is rendred *Jer.* 11. 9. where *Symmachus* reads συνωμοσία *conſpiracy* The *Hebrew* חרצבות which *Iſai.* 58. 6. is rendred σύνδεσμος, is, ſaith *David de Pomis*, æquivalent to קשרים, and ſo ſignifies *a binding together of minds*; and both there and here, with ἀδικίας *unrighteouſneſſe* added to it, it denotes, by an *hypallage*, a moſt unrighteous, impious treaſon or treachery, a villanous piece of hypocriſie, (ὰς μαμωνᾶ ἀδικίας, *the mammon of unrighteouſneſſe*, is all one with the falſe or deceitfull mammon)

mammon) *Simons* deſigne in this propoſall being not to advance *Chriſts* kingdome, by his having that power of giving the *holy Ghoſt*, but to ſet up for himſelf, as he after did, in oppoſition to *Chriſt*, and to have this addition of miracles ſuperadded to thoſe which by his ſorcery he was able to doe.

f. πνεῦμα

V. 29. *The Spirit ſaid*] It may here be queſtion'd, what is meant by τὸ πνεῦμα, *the Spirit's ſaying* unto *Philip*. Some kind of extraordinary revelation it certainly was, but whether in a viſion by appearance of an Angel, or 2dly, by a voice from heaven, or 3dly, by afflation of the Spirit of God, after the manner that Prophets received Revelations, it is uncertain. Of the firſt ſort there are examples in this book; ch. 10. 3. *Cornelius in a viſion ſaw an Angel of the Lord coming, and ſaying to him*, and ſo here v. 26. *the Angel of the Lord ſpake unto Philip*: Of the ſecond, at the Baptiſme of *Chriſt*, and at the converſion of Saint *Paul*: And of the third chap. 10. 19. where after his Viſion of the ſheet, as *he thought thereupon, the Spirit ſaid unto him*; and the ſame is repeated again, ch. 11. 11. & ſo ch. 13. 2. *as they were miniſtring*, that is, praying and faſting, *the holy Spirit ſaid, Separate to me Barnabas and Saul*: Which as it was not in any dream or viſion, ſo that it was by voice from heaven, doth not appear probable by any argument diſcernible in the ſtory; but on the other ſide the frequent teſtimonies of the Spirits revealing by way of Prophetick afflation, who ſhould be ſet apart for the offices of the Church, are evidences that it was ſo here. Thus * *Clemens* tells of thoſe times, that *they ordained Biſhops* πνεύματι δοκιμάσαντες *diſcerning by the Spirit* who ſhould be ordained, and again that they did it παγίνωσιν εἰληφότες τελείαν *having received perfect foreknowledge* who ſhould be conſtituted Biſhops, as *Moſes*, ſaith he, *foreknew by revelation from God, that Aaron ſhould have the Prieſthood*, and accordingly that without the direction of the Spirit they advanced none to this dignity. So ſaith S. *Paul* of *Timothy* that the χάρισμα, or *Epiſcopal office*, διὰ προφητείας ἐδόθη *was given him by prophecie*, 1 *Tim.* 4. 14. & ch. 1. 18. that is, by Revelation, as *Propheſying* is of things preſently to be done, as well as predictions of the future, and ſignifies no more 1 *Cor.* 14. 24, 31. then *having ſomewhat revealed to him* v. 30. So ſaith S. * *Chryſoſtome*, Τὸ δὲ διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὂν καὶ τῆς Θεοῦ δεῖται ψήφου, &c. *The Epiſcopal dignity being great, wanted Gods ſuffrage, to direct on whom it ſhould be beſtow'd* (ſee Note on 1 *Tim.* 1. e.) Thus *Act.* 20 28. it is ſaid of the Biſhops of *Aſia*, that the *holy Ghoſt had ſet them over the flock*. And in this ſenſe it may fitly be affirmed of *Philip*, that *being full of the holy Ghoſt*, ch. 6. 3. he had the afflations of the Spirit of God, ſuch as Prophets, and by ſuch an afflation the *Spirit* here *bad him*, &c. Thus *Agabus ſignified by the Spirit*, that is, by prophetick revelation, *that there ſhould be a famine*, ch. 11. 28. Thus *the holy Ghoſt witneſs'd in every city*, that is, prophets foretold, c. 20. 23. & 21. 11. *that bonds and afflictions did abide Paul*. One onely objection I foreſee againſt this expoſition in this place, that ver. 39. it is ſaid that *the Spirit of the Lord caught away Philip*, which probably is to be underſtood of an Angel carrying him away out of his ſight, and then why ſhould not *the Spirit* here, as well as *the Spirit of the Lord* there, ſignifie an Angel alſo? eſpecially when there is mention of an *Angel ſpeaking* to him ver. 26. But to this the anſwer will be very ſufficient, if the reading of the Kings *MS.* be accepted in that verſe, (and that is atteſted by many other copies own'd by *Eraſmus* & *Beza*, and ſo cited by S. *Jerome*, *Dial. Orthod. & Luciferian.*) *the holy Spirit fell upon the Eunuch*, &c. *but the Angel of the Lord caught away Philip*, (ſee Note i.) For then as the Angel bad him go to the Eunuch, ſo he carried him away again, which no way hinders but that the Spirit here may be taken in that other ſenſe.

V. 31. *The place of Scripture*] Περιοχὴ is the Hebrew פֶּרֶק, the name of *a ſection* or leſſer diviſion of Scripture, of which there be two in the firſt chapter of *Matthew*, and ſo forward. The Greeks call them τμήματα *partitions* or *ſections*. g. Περιοχὴ

V. 33. *In his humilition*] This verſe is acknowledged to be a citation of *Iſa.* 53. 8. not out of the Hebrew, but the *Septuagints* tranſlation, which therefore muſt be interpreted by looking back on the Original there. And that will be beſt rendred thus, מֵעֹצֶר *by an aſſembly* (ſo the word is uſed *Jer.* 9. 2. and rendred σύνοδος *ſynode*) that is, by the *Sanhedrim* of the Jewes, who had determined to have him *put to death*, and made the people cry out againſt him, Αἶρε, αἶρε, *away with him, away with him* (whereas the Greek ſeems to have read מַעֲצַב, ἐν ταπεινώσει) וּמִמִּשְׁפָּט *and by judgement*; or *the ſentence* of the Roman Procurator *Pilate*, לָקַח, *he was taken away*, diſtinctly ſignifying the manner of his being put to death, which being ſo foul, and irrationall, and ſtrange, that he that came to ſave, ſhould not onely not be believed, but be alſo put to death by them, be entertained ſo coldly, and uſed ſo barbarouſly, the Jewes and Romans both conſpiring in it, the exclamation that followes יֹאתַ דורו מי ישוחח, *who ſhall deſcribe his generation?* will moſt probably ſignifie, what an accurſed wicked generation was that, wherein he was born? for ſo the word דורו *his generation* ſignifies, as *Gen.* 6. 9. *perfect* ἐν γενεᾷ αὐτοῦ *in his generation*. So where 'tis called *a wicked generation*, *Deut.* 32. 5. this word is uſed. This though it be not the ſound of the words in Greek, muſt be reſolved to be the meaning of the Prophet, whoſe words here S. *Luke* having occaſion to name or ſet down onely (as the paſſage the Eunuch was reading) not to make any uſe of them, was in all reaſon to repeat in the *Septuagints* tranſlation of them, which the Eunuch was a reading, and which they uſed, for whom he wrote this ſtory, but not to affix any new ſenſe to the original prophecie. Yet becauſe the words, as they lie in the Greek, may have a commodious ſenſe alſo, though that differing from the Hebrew, I have in the paraphraſe ſet down that alſo, upon this ground, that *Job* 34. 5. *taking away his judgement* ſignifies dealing unjuſtly with him. h. ἐν τῇ ταπεινώσει Κρίσις αὐτοῦ ἤρθη Γενεὰν αὐτοῦ τίς διηγήσεται

V. 39. *The Spirit*] In this verſe the Kings *MS.* reads thus, πνεῦμα ἅγιον ἐπέπεσεν ἐπὶ τὸν Εὐνοῦχον, Ἄγγελος δὲ Κυρίου ἥρπασε τὸν Φίλιππον, *The holy Ghoſt fell upon the Eunuch, and the Angel of the Lord caught*, or *ſnatch'd away Philip*. i. Πνεῦμα ἐπέπεσεν

CHAP. IX. *Paraphraſe.*

1. AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

Conſiſtories, ſee note a Mat. 6. d.

2 And deſired of him letters to Damaſcus, to the * ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.]

1, 2. But the death of Stephen did not ſatiate the bloody mind that was in Saul, or allay his zeal againſt Chriſtians, but being very intent upon it, he came to the Sanhedrim at Jeruſalem, and deſired the high prieſt to give him letters of commiſſion to the Conſiſtories of other cities of Syria (as being under Jeruſalem, the grand Metropolis of Syria, as well as Judæa) and his Commiſſion was to impower him v. 14. to ſeize upon any Chriſtians whatever, and ſecure them, and bring them up to Jeruſalem to be judged by the Sanhedrim there.

3. a bright ſhining cloud (ſuch as Mat. 17. 5.) encompaſſed him.

3. And as he journeyed he came neer Damaſcus, and ſuddenly [there ſhined round about him a light from heaven.]

4. And it ſtruck him with great terror, as at the preſence of God, which he knew was wont thus to exhibit himſelf. This made him fall proſtrate on his face, and as he did ſo, there came to his eares a clap of thunder, and out of that this ſpeech directed to him,

4. And he fell to the earth, and heard a voice ſaying unto him,] Saul, Saul, why perſecuteſt thou me?

5. It is thy beſt way to be obedient to the commands that ſhall now be given thee, and not to be refractary.

a. 5. And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: [*It is* hard for thee [a] to kick againſt the * pricks.] * goades, κέντρα

6. I am moſt ready to doe whatever thou commandeſt me, if thou wilt pleaſe to give me knowledge of thy will.

6. And he trembling and aſtoniſhed, ſaid, [Lord, what wilt thou have me to doe?] And the Lord *ſaid* unto him, Ariſe and goe into the city, and it ſhall be told thee what thou muſt doe.

b. 7. were ſo frighted with the thunderclap which they heard, (though they neither ſaw any man, nor heard what was ſaid unto him) that they were not able to ſpeak.

7. And the men which journeyed with him [ſtood ſpeechleſſe, [b] † hearing a voice, but ſeeing no man.] † hearing indeed the voice or thunder.

8. was not able to ſee, ver. 9. but was faine to be led to Damaſcus.

8. And Saul aroſe from the earth, and when his eyes were opened, he [ſaw no man: but they led him by the hand, and brought *him* into Damaſcus.]

9. And he was not in three daies recovered out of that

9. And he was three daies without ſight, and neither did eat nor drink.] fit, but continued blind, and able to eat nothing, in a kind of trance or extaſie, ver. 12.

10. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold I *am here*, Lord.

11, 12. who having earneſtly pray'd that he may recover his ſight, in his prayer hath been in an extaſie, and therein had it revealed to him, that one Ananias ſhould come in, and by bare laying hands on him, recover his ſight.

11. And the Lord *ſaid* unto him, Ariſe and goe into the ſtreet which is called Straight, and enquire in the houſe of Judas for *one* called Saul, of Tarſus; [for behold, he prayeth,

12. And hath ſeen in a viſion a man named Ananias coming in, and putting *his* hand on him, that he might receive his ſight.]

13. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem.

14. And now he is come with Commiſſion from the Sanhedrim (ſee v. 2.) to ſecure

14. And here he hath authority from the chief prieſts to bind all that cal on thy name.] all that publickly avow the worſhip of Chriſt, Act. 22. 16.

15. a prime ſpeciall perſon, whom as a moſt honourable inſtrument, or piece of houſhold-ſtuffe in my family, (the Church, which I am now to erect) I have ſet apart for my peculiar ſervice, (ſee ch. 26. 17.) viz. to preach the Goſpel not onely to the Jewes, but the Gentiles alſo, the greateſt and ſupreme among them.

15. But the Lord ſaid unto him, Goe thy way; for he is [a choſen veſſel unto me, to bear my name before * the Gentiles, and kings, and the children of Iſrael.] * nations, ἐθνῶν

16. And as fierce as he now appears againſt the Chriſtian faith, he ſhall ſuffer very heavy preſſures, run many hazards ſuddenly v. 23, and 29. and labour moſt abundantly, and at laſt ſuffer death it ſelf in propugning of it, and this ſhall now be foretold him by thee.

16. For I will ſhew him how great things he muſt ſuffer for my names ſake.]

17. And Ananias went to him, and laying his hands on him, told him that Jeſus (that appeared to him as he came to Damaſcus) had ſent

17. And Ananias went his way, and entred into the houſe, and putting his hands on him, ſaid, Brother Saul the Lord (*even* Jeſus that appeared unto thee in the way, as thou cameſt) hath ſent me that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt.] him to him, not only to reſtore his ſight to him, but to endow him with many extraordinary gifts and graces, thereby to fit him for Gods ſervice in the Church, to which he had deſigned him, and to which he is conſecrated, ch. 13. 2.

18. And he recovered his ſight immediately, and was baptized.

18. And immediately there fell from his eyes as it had been skales, [and he received ſight forthwith, and aroſe and was baptized.]

19, 20. And taking food after his long faſting he ſoon recovered ſtrength perfectly. Soon after this he went from Damaſcus into Arabia, Gal.

19. And when he had received ſome meat, he was ſtrengthned. Then was Saul certain daies with the diſciples which were at Damaſcus.

20. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.] 1. 17. (of which journey Luke, being not with him, makes no mention) and from thence returned again to Damaſcus, and having ſpent ſome time with thoſe Jewiſh Chriſtians which were driven from Jeruſalem ch. 8. 1. to Damaſcus, by virtue of his call from heaven, and of Chriſts meſſage by Ananias to him, ver. 15, 16 and being filled with the holy Ghoſt, ver. 17. he ſet preſently about the preaching of the Goſpel, and that publickly in the Jewiſh ſynagogues, and proclaimed that Chriſt was indeed the Meſſias, the eternall Son of God.

21. And all that heard it were amazed at this ſudden change, remembring that he had ſo lately been a ſpeciall perſon in the ſtoning of Stephen, and very vehement againſt all Chriſtians, and was come to Damaſcus with commiſſion for this very purpoſe.

21. But all that heard *him* were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent,] that he might bring them bound unto the chief prieſts?

22. But Saul grew every day in ſpirituall ſtrength, and

c. was ſoon able to repell all the Jewes arguments to the contrary, and preſſed them with ſuch evidence that they were not able to avoid, collecting from the chara[illegible] and prophecies of the Meſſias (and thereby demonſtrating) that this Jeſus is the Meſſias.

22. But Saul increaſed the more in ſtrength, and confounded the Jewes which dwelt at Damaſcus, † [c] proving that this is very Chriſt.] † teaching

23. had a deſigne, and entred into a conſpiracy, and laid wait to aſſault and kill him.

23. And after that many daies were fulfilled, the Jewes [took counſell to kill him.]

24. But their laying wait was known of Saul: and they watched the gates day and night to kill him.

25. the Chriſtians, ſee note on Mat. 5. a.

25. Then [the diſciples] took him by night, and let *him* down by the wall in a basket.

26. And

26. And when Saul was come to Jeruſalem, he aſſayed to joyne himſelf to the [diſciples; but they were all afraid of him, and believed not that he was a diſciple.]

26. Chriſtians there, but they durſt not venture to aſſociate with him, not believing that he was a Chriſtian.

27. But Barnabas took him, and brought *him* to the Apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had [preached boldly at Damaſcus in the name of Jeſus.]

27. openly, or in the aſſembly v. 20. preached to the people (ſee note on Joh. 7. a.) the Goſpel of Chriſt.

28. And he was with them [coming in and going out] at Jeruſalem.

28. employed in the works of this ſacred calling of his.

*ſpake, and diſputed, ἐλάλει, καὶ (συζήτει the Helleniſts, τοὺς Ἕλληνιστάς

29. And he ſpake boldly in the name of the Lord Jeſus, and * diſputed againſt † the Grecians,] but they went about to ſlay him.

29. And he proclaimed the faith of Chriſt publickly, and argued, and diſcourſed with the Jewes that underſtood Greek (ch. 6. a.)

30. *Which* when the brethren knew, they brought him down to Cæſarea, and ſent him forth to [Tarſus.]

30. the city where he was born.

*by the admonition or exhorting, τῇ παρακλήσει

31. Then had the Churches reſt thoroughout all Judæa, and Samaria, and Galilee, and were edified, walking in the fear of the Lord, and * in the comfort of the holy Ghoſt, were multiplied.]

31. Now all the Chriſtian aſſemblies through Judæa, Galilee, and Samaria, were permitted a quiet uſe of their religion, and daily more and more confirmed and improved, ſuperſtructing all Chriſtian doctrine, and pure pious practice on that foundation already laid, and more were daily converted to them by the Apoſtles diſcharging that office and duty, to which they were deſigned by the coming of the holy Ghoſt the Paraclete upon them, (ſee note on Joh. 14. b.)

32. And it came to paſſe, as Peter paſſed thoroughout all *quarters*, he came down alſo to the ſaints which dwelt at Lydda.]

32. And as Peter went his perambulation thorough all thoſe Churches, he came to the Jewiſh Chriſtians that dwelt at Lydda.

†was laid on a bed, κατακείμενον ἐπὶ κραβάττῳ

33. And there he found a certain man named Æneas, which [† had kept his bed eight years, and was ſick of the palſie.]

33. being ſick of the palſie was not able to move from his bed for the ſpace of eight yeares.

*ſpread for thy ſelf, στρῶσον σεαυτῷ

34. And Peter ſaid unto him, Æneas, Jeſus Chriſt maketh thee whole: Ariſe, and [*make thy bed.] And he aroſe immediately.

34. make ready, prepare for thy ſelf, either to eat, or to take reſt.

35. And all that dwelt at Lydda and Saron ſaw him, and turned to the Lord.]

35. And hereupon the inhabitants of Lydda and Saron generally received the faith, ſeeing this man on whom this miracle was wrought.

† a Roe, δορκὰς

36. Now there was at Joppa a certain diſciple, named Tabitha, which by interpretation is called † Dorcas: This woman was full of good works and almſdeeds which ſhe did.]

36. And at Joppa there was a woman that had received the faith, her name was Tabitha, which ſignifies a Roe, ſhe was a very laborious woman, one that wrought much, (ſee note on Lu. 1. k. and Tit. 3. a.) and by that means was very liberall and charitable.

37. And it came to paſſe in thoſe daies, that ſhe was ſick and died; [whom when they had waſhed,] they laid *her* in an upper chamber.

37. and having, by way of preparation for her interring, waſhed her, according to their cuſtome of burying,

38. And for as much as Lydda was nigh to Joppa, and [the diſciples] had heard that Peter was there, they ſent unto him two men, deſiring *him* that he would not * delay to come to them.

38. the Chriſtians of Joppa,

* think much to paſſe as far as them, ὀκνήσας διελθεῖν ἕως ἐκεῖ

39. Then Peter aroſe, and went with them: when he was come, they brought him into an upper chamber: and all the [widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made, while ſhe was with them.]

39. poor widowes, which had been cloathed by her liberality, came weeping to him, and ſhewed him the evidences and monuments of her charity, the inner and upper garments, (ſee Mat. 5. note r.) which either ſhe made, or cauſed to be made them, while ſhe lived, v. 36.

40. But Peter put them all forth, and kneeled down, and prayed, and turning *him* to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

41. And he gave her his hand, and lift her up; and when he had called [the ſaints and widowes] preſented her alive.

41. the Chriſtian profeſſors, and the women that ſo lamented their loſſe, v. 39.

42 And it was known thoroughout all Joppa, and many believed in the Lord.

43. And [it came to paſſe that he tarried] many daies in Joppa with one Simon a tanner.

43. he abode

Annotations on Chap. IX.

a. πρὸς τὰ κέντρα λακτίζειν

V. 5. *To kick againſt the pricks*] It was a proverbial ſpeech *to kick againſt the goad*, ſignifying to be refractary to puniſhment and diſcipline, when it comes to teach us our duty; for then the refractarineſſe doth but involve us in more guilt and puniſhment. So in *Æſchylus Prometh.*

Οὐκουν ἐμοίγε χρῄζων σὺ διδασκάλου
Πρὸς κέντρα κῶλον ὀκλάσεις, —

and in his *Alex.*

Πρὸς κέντρα μὴ λάκτιζε, μὴ πήσας μογῇς,
If thou wilt take my counſel, thou ſhalt never kick againſt the goad, for thou wilt bring more ſufferings upon thy ſelf by that means. Parallel to this is Ἀδάμαντα πατεῖν, *ſtriking the Adamant*, Πῦρ πατῶν, *treading on the fire*, in * *Chryſoſtome*; So * again, Ὁ δὲ τὸν ἀδάμαντα πλήττων αὐτὸς ἐστὶν ὁ πληττόμενος. καὶ ὁ κέντρα λακτίζων αὐτὸς

* *Hom.* 42. *in Matt.* p. 278. l. 2.
* *Hom.* 24. *in Matt.* p. 274.

αὐτός ἐστιν ὁ κεντέμενος, *He that ſtrikes the Adamant is himſelf ſtricken, and he that kicks the goads is himſelf goaded: ſtimulos pugnis cædere*, in *Plautus*, *to beat the goades with his fiſts*, *Truc.* 4. 2. For this of *goades* was uſed not to beaſts only, but ſervants, which he calls *ſtimuleum ſupplicium*, *Mil.* 2. 6. And the ſervant thus handled ſeverely is by him call'd *Carnificinum cribrum*, his back was *a kind of ſieve full of holes.*

b. V. 7. *Hearing a voice*] What is here ſaid of thoſe that were with *Paul*, that *they heard the voice*, ſeems directly contrary to what is affirmed, ch. 22. 9. τῆς φωνῆς οὐκ ἤκουσαν, *they heard not the voice.* As for the way of reconciling it, by ſaying that the former belongs to *Pauls voice*, the latter to the *voice* of him that ſpake to him, there is little ground in the text for that nicety; but on the contrary the μηδένα θεωροῦντες, *ſeeing no man*, which follows in this place, belongs ſurely not to their not ſeeing of *Paul*, but of *him that ſpake* to him. The onely way of reconciling the difficulty is by obſerving the notion of the word קול in Hebrew, which ſignifies φωνὴ and βροντὴ, *a voice*, and *thunder*, and thoſe promiſcuouſly taken the one for the other. So *Heb.* 12. 26. *whoſe voice ſhook the earth*, that is, whoſe *thunder* and *lightnings* and *voice of a trumpet exceeding loud*, *Exod.* 19. 16. and ſo *Lu.* 9. 35. *the voice of a cloud, ſaying*, was the thunder with a voice in it, a revelation from heaven given in thunder. So *Mat.* 3. 17. *a voice from heaven ſaying*, that is, a thunder from heaven ſending forth this voice, which therefore was wont to be called בת קול *the daughter of voice*, or a voice coming out of it, or as the *voice from heaven*, *Joh.* 12. 28. is expreſs'd by the by-ſtanders, by βροντὴν γεγονέναι, *that it thundred*, and *an Angel ſpake to him*, which is explained diſtinctly by S. *John Rev.* 4. 5. where βρονταὶ and φωναὶ both are named, and ch. 10. 3. Ἑλάλησε ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς, *the ſeven thunders delivered their voices.* By this the difficulty will be cleared: For here c. 9. τῆς φωνῆς *the voice* ought to be rendred (according to the notion of קול for βροντὴ) *thunder*, which was here joyned with *lightning*, which ſhone or flaſh'd about him v. 3. ἐξαίφνης περιήστραψε φῶς. As for the φωνὴν λαλοῦντός μοι *the voice of him that ſpake to me*, c. 22. 9. that was the voice of the Angel ſpeaking out of heaven, or out of the cloud. Both which put together ſignifie no more then this, that S. *Pauls* companions at that time ſaw the light or the lightning, and heard the noiſe of the thunder (which is the importance of the place here) *but heard not the* articulate *voice* that came out of the thunder, that is, the *Saul, Saul*, &c. the voice of the Angel ſpeaking to him.

V. 22. *Proving*] Συμβίβασις, πῶσις, διδαχὴ, πίστις, ſaith *Heſychius*. It ſignifies *perſwaſion, doctrine, faith*; and συμβιβαζόντες, διδαχθέντες, διαλεχθέντες; and συμβιβάτω (it ſhould be συμβιβασάτω) διδαξάτω, all to the ſame purpoſe, that the word ſignifies *to teach*, or *perſwade*. And ſo it is uſed in the *Septuagint Exod.* 4. 12. Ἀνοίξω τὸ στόμα σὺ συμβιβάσω, *I will open thy mouth and teach thee*; and ſo *Jud.* 13. 8. and *Pſ.* 31. 8. and *Iſai.* 40. 13. c. Συμβιβάζων

V. 31. *Edified*] Οἰκοδομεῖν ſignifies properly *to build*, or *ſuperſtruct*, *upon a foundation*, and adde all the perfection of the building deſigned or belonging to it. And ſo, being accommodated to ſpirituall matters, it ſignifies to teach the whole Chriſtian doctrine of ſtrict and pious life, of which *Chriſts* being the *Meſſias* ſent from God, is the foundation or corner-ſtone, and the receiving and practiſing all that he commands, is that which is naturally and neceſſarily built upon it: and therefore to their being *edified* here, is added in the next words, *walking in the fear of the Lord.* The word is elſewhere very often uſed in theſe books, eſpecially in S. *Pauls Epiſtles*; and therefore it will here be fit to premiſe that which may give light to it in all thoſe places. 'Tis generally uſed in this Metaphorical ſenſe, with application to the Church of God, and the ſpiritual building thereof, partly in reſpect of knowledge, but principally in reſpect of Chriſtian practice. The Church is the houſe of God, οἶκος πνευματικὸς, 1 *Pet.* 2. 5. *a ſpiritual houſe*, and every Chriſtian one of the λίθοι ζῶντες *living ſtones*, which οἰκοδομοῦνται *are edified* or *built*, and of which this houſe is made up. And the building it ſelf, that is, *edification*, is the compacting, or orderly joyning together of theſe living ſtones, in belief of the truth, and charitable living together, from both which proceeds the ſtrength and comelineſſe of the ſtructure, and the fitneſſe for the uſe and honour of him whoſe it is, that is, *Chriſt*. So that whatſoever tends in any eminent manner either to the converting of Infidels, bringing them into the Church, to the advancing of Chriſtian knowledge, or eſpecially of piety, in any one or more particular men, or to the planting of unity, peace, and charity, in any particular National, or in the Univerſal Church of God, that is ſaid *to edifie*, or *build up*: and which of theſe ſenſes peculiarly belongs to the word in any place, muſt be judged by the Context, and circumſtances of the place where it is found, and may not be here ſet down more particularly. d. Οἰκοδομὴ

Paraphraſe

CHAP. X.

1. There was in Cæſarea, a ſtately city upon the Paleſtine coaſt, ſome 70 miles from Jeruſalem, a guard of ſouldiers, kept by the Romans to awe the conquered Jewes, and to defend the Roman Preſident there, and part of that was called the Italian band, and one Cornelius a Roman was captain thereof.

1. THere was a certain man in Cæſarea, called Cornelius, a centurion of the band called the Italian *band*,]

a. 2. And this Cornelius was a Proſelyte of the Jewes, and ſo one that worſhipped the true God, he and all his family, though he were not circumciſed, and he was a very charitable and devout perſon, and prayed daily at the ſet times very conſtantly.

2. [a *A* devout *man*, and one that feared God with all his houſe, which gave much almes to the people, and prayed to God alway.]

3. about three of clock in the afternoon, one of the times of his devotions, had a viſion, and in it he ſaw an Angel (ſee note on c. 8. f.)

3. He [ſaw in a viſion evidently about the ninth houre of the day an Angel] of God coming in to him, and ſaying unto him, Cornelius.

b. 4. And he diſcerned it to be a meſſage from God, and with an earneſt intent look, and great dread he ſaid, What is thy pleaſure, Lord? And he ſaid, Thy prayer ſo conſtantly obſerved at thy ſet times, and thy many works of charity on all occaſions, have been accepted by God as a ſpecial ſacrifice, and brought down a ſpeciall bleſſing upon thee.

4. And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine almes are come up for a [b] memoriall before God.]

5. And now ſend men to Joppa, and call for *one* Simon, whoſe ſurname is Peter.

6. He

6. He lodgeth with one Simon a tanner, whose house is by the sea side; he shall [tell thee what thou oughtest to doe.]

6. give thee knowledge of the mercy designed thee, and directions for thy whole future life.

7. And when the Angel which spake unto Cornelius was departed, he called two of his household-servants, and a [devout souldier of them that waited on him continually.]

7. a souldier which was also a Proselyte, and lived continually with him.

8. And when he had declared all *these* things unto them, he sent them] to Joppa.

8. And telling them the whole matter of the vision, he sent them accordingly.

9. On the morrow as they went on their journey and drew nigh unto the city, Peter [went c up upon the * house to pray about the sixth houre.]

9. went up to the roof of the house, (as a place commodious for devotion) about twelve of the clock, or midday, which was another time of prayer, used by pious men. c.

* house top

10. And he † became very hungry, and would have eaten: but while they made ready, [he fell into d a trance,]

† was fasting, ἐγένετο ὁ ἐπείνασεν

10. he fell into a trance, such as in which men are wont to receive visions from heaven. d.

11. And saw] heaven opened, and a certain * vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth,

* utensil, σκεῦός, see Mar. 11. 16. and note on Mat. 21. b.

11. And in a vision he seemed to see

12. Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowles of the ayre.]

12. In which were all sorts of creatures, clean and unclean, those that by the Jewish law a Jew might touch, and those that he might not, noting the Gentiles and Jewes together, (see note on Mat. 23. d.)

13. And there came a voice to him, Rise, Peter, kill and eat.]

13. And the voice bid him eat freely and indifferently of them all, that is, converse and preach freely to the Gentiles, as well as the Jewes.

† polluted, κοινόν

14. But Peter said, Not so, Lord: for I have never eaten any thing that is †common or unclean.]

14. But Peter refused, as having thought himself bound to eat nothing that was forbidden by the law, concerning clean and unclean.

15. And the voice *spake* unto him again the second time, [What God hath cleansed, *that* call not thou common.]

15. God hath taken away those interdicts concerning some meats, and consequently those differences and separations between Jewes and Gentiles signified by them: And therefore where God makes no distinction, doe not thou make any.

16. This was done thrice, and the vessel was received up again into heaven.

17. Now while Peter doubted in himself, what this vision, which he had seen, should mean, behold the men which were sent from Cornelius had made enquiry for Simons house, [and stood before the gate]

17. and were just then come to the gate, or dore.

18. And called and asked, Whether Simon, which was surnamed Peter, were lodged there?

19. While Peter thought on the vision, [the Spirit said unto him,] Behold three men seek thee.

19. It was revealed to him by divine affliation, (see note on ch. 8. e.) saying

20. Arise therefore, and get thee down, and goe with them, [doubting nothing; for I have sent them.]

20. making no question upon those Jewish scruples of the unlawfulnesse of conversing with Gentiles, for it is by my appointment that they are come to thee.

21. Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold I am he whom ye seek: what *is* the cause wherefore ye are come?

22. And they said, Cornelius the Centurion, a just man, and [one that feareth God, and of good report among all the nation of the Jewes, was warned of God by an holy Angel to send for thee into his house, and to hear words of thee.]

22. a Proselyte of the Jewes, and generally well esteemed by them, hath seen a vision, and therein was by an Angel of God commanded to send for thee to come to him, and say somewhat of eminent concernment to him.

23. Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24. And the morrow after they entred into Cæsarea: and Cornelius waited for them, and had called together his kinsmen and neer friends.

25. And as Peter was coming in, Cornelius met him, and [fell down at his feet and worshipped *him*.]

25. took him for an Angel, or one sent immediately from heaven to him, and accordingly did behave himself toward him in great humility.

26. But Peter took him up, saying, Stand up, I my self also am a man.]

26. And Peter would not receive that expression from him, telling him that he was an ordinary man, though thus employed on God's errand to him.

27. And as he talked with him, he went in, and found many that were come together:

28. And he said unto them, [Ye know that it is an unlawfull thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean.]

28. Ye all know that the lawes of the Jewish religion permit not a Jew to converse familiarly with any Gentile: but God hath by vision revealed to me, that I should not make any difference between Jewes and Gentiles.

29. Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30. And Cornelius said, Four daies agoe I was fasting untill this hour, and at the ninth houre I prayed in my house, and behold [a man stood before me in bright clothing,]

30. an Angel appeared to me in the shape of a man in bright shining apparel.

31. And said, Cornelius, thy prayer is [heard, and thine almes are had in remembrance in the sight of God.]

31. accepted so farre as to bring down this mercy of God on thee, and thine acts of mercy are now likely to be rewarded by God abundantly.

32. Send therefore to Joppa, and call hither Simon, whoſe ſurname is Peter: he is lodged in the houſe of *one* Simon a Tanner, by the ſea ſide, who when he cometh, ſhall ſpeak unto thee.

33. I thank thee (Phil. 4. 14.) for coming, And now we all here are ready to receive any meſſage from God, and to undertake any courſe that God by thee ſhall appoint us.

33. Immediately therefore I ſent to thee, and [thou haſt well done, that thou art come. Now therefore are we all here preſent before * God, to hear all things that are commanded thee of God.]

* the Syriack and old Latine read, thee

34. looks not on any one man with favour above others, meerly becauſe he is a Jew, or for any ſuch perſonall externall prerogatives, abſtracted from actions and qualifications,

34. Then Peter opened *his* mouth and ſaid, Of a truth I perceive that God [is no reſpecter of perſons,]

35. But of what nation ſoever a man be, if he undertake the ſervice of the true God, and exerciſe works of mercy and devotion, v. 2. he ſhall be ſure to be accepted by God, and rewarded with higher revelations and graces from him.

35. But in every nation he that feareth him, and worketh righteouſneſſe, is accepted of him.]

36, 37, 38. The doctrine which hath been preach'd thorough all Judæa by Gods appointment, to wit, that of ſalvation by Jeſus, appointed by God to be our king, and which was firſt preached in Galilee preſently after John Baptiſt's preaching and baptizing, This doctrine you cannot but have heard of, viz. concerning Jeſus of Nazareth, how by the teſtimony of the holy Ghoſt deſcending on him, and by the power of working miracles, God authorized him, and accordingly he hath executed his office, an office of mercy, inſtructing and calling to repentance, curing diſeaſes, and caſting out devils by the power of God, which was preſent with him.

36. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all)

37. That word (*I ſay*) you know, which was publiſhed thoroughout all Judæa, and began from Galilee, after the baptiſme which John preached,

c. 38. How God e anointed Jeſus of Nazareth with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.]

39. put to death, and crucified.

39. And we are witneſſes of all things which he did, both in the land of the Jewes, and in Jeruſalem, whom they [ſlew, and hanged on a tree.]

40. manifeſted him to be conquerour over death.

40. Him God raiſed up the third day, † and [ſhewed him openly,]

† and gave him to be made manifeſt, ἐμφανῆ γενέσθαι, * ordained before, προχειροτονημένοις, ſee c. 14. a.

41. But this manifeſtation was not immediately made to all the multitude of the Jewes, but only to his diſciples, perſons whom God had enclined to leave all, and follow Chriſt, and to receive the faith which he preach'd to them, and to repoſe their whole truſt in him: For being crucified by the Jewes, and taken from them, and ſo they left deſtitute and hopeleſſe for a while, God was pleaſed to revive him again; and as he had choſen them to be witneſſes of all that Chriſt did when he was alive, ſo he choſe them to be the witneſſes moſt diſtinctly of his reſurrection, giving them the honour to eat and drink with him, and to ſee him eat and drink, after he roſe from the dead.

41. Not to all the people, but unto witneſſes, * choſen before of God, *even* to us who did eat and drink with him, after he roſe from the dead.]

42. Whom therefore he appointed to preach the Goſpel of Chriſt to the world, and to proclaim to all that this crucified Chriſt is raiſed to Gods right hand, to be judge of all men, that ſhall die before, and that ſhall be found alive at the day of doome.

42. And he commanded us to preach unto the people, and teſtifie that it is he which was ordained of God *to be* the judge of quick and dead.]

43. This is he of whom all the Prophets foretell, that in him God would ſtrike a new covenant with mankind, of which this is the ſumme, that although men were ſinners, yet upon receiving of him, embracing his doctrine, they ſhould by their prayers, offered to God in his name, obtain pardon and remiſſion.

43. To him give all the Prophets witneſſe, that through his name whoſoever believeth in him ſhall receive remiſſion of ſins.]

44. Whilſt Peter was thus ſpeaking, the holy Spirit (either by ſome way of viſible appearance, ſuch as that was on the Apoſtles, Act. 15. 8. or elſe manifeſting himſelf in them by the effects, the ſame that had attended the viſible deſcent, Act. 2. the gift of tongues, &c. v. 46.) came down upon them, ſee v. 47. and c 11. 15. and gave unto thoſe that heard him (power of doing miracles, of ſpeaking ſtrange languages v. 46. to ſome, to others) other gifts and graces, fitting them for ſeverall conditions in the Church, ſee ch. 19. 6.

44. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the word.]

45. And they of the circumciſion which believed were aſtoniſhed, as many as came with Peter, becauſe] that on the Gentiles alſo was poured out the gift of the holy Ghoſt.

45. And the Jews which had received the Goſpel, and came with Peter, wondred extremely,

46. bleſſe God for his great mercies to them.

46. For they heard them ſpeak with tongues, and [magnifie God.] Then anſwered Peter,

47. Is there any doubt or queſtion to be made of the baptizing of theſe, and receiving them into freedome of the congregation, to whom, although they be Gentiles, God hath himſelf allowed that which is more then baptiſme, viz. the deſcent of the holy Ghoſt upon them, thereby fitting them for offices in his Church, in the ſame manner as by deſcent of the holy Ghoſt we received our commiſſion? Act. 2.

47. Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt † as well as we?]

† in like manner even as we? τὸ πνεῦμα ὡς ἡμεῖς

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Annotations on Chap. X.

2. V. 2. *A devout man*] What is meant by Proſelytes and the two ſorts of them, hath been ſet down Note on *Mat.* 23. d. and the manner of initiating them by waſhing, Note on *Mat.* 3. a. and their putting off their old relations, *Mat.* 19. 28. d. and their new birth, Note on *Joh.* 3. a. Now it will be worth obſerving what titles the New Teſtament hath made uſe of to expreſſe the ſecond ſort of Proſelytes, thoſe, not *of Juſtice*, but *of the gates*, or the uncircumciſed Proſelytes (for ſuch was *Cornelius* in this place, and ſuch the Eunuch) and theſe are their titles: 1. Ἄνδρες εὐλαβεῖς, *Acts* 8. 2. *pious men*, ſometimes with the addition of ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν, *of every nation under heaven*, c. 2. 8. which is the very title the *Rabbins* give them, חסדי אומות לעולם *of the good men of the nations of the world.* 2ly, οἱ κατοικοῦντες Ἰερουσαλήμ, Εὐλαβεῖς

Κατοικοῦντες ἱερουσαλήμ σαλὴμ, *they that dwell* as ſtrangers *at Jeruſalem, Act.* 2. 14. all one with προσήλυτοι *proſelytes*, v. 16. Then

Ευσεβεῖς 3dly, εὐσεβεῖς *the pious* men here of *Cornelius*, and

Φοβούμενοι v. 7. of ſome of his ſouldiers. And 4thly, φοβούμενοι τὸν Θεὸν, *thoſe that fear God*, here, of *Cornelius* again, and ſo *Act.* 13. 16. Ανδρες Ισραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, *men of Iſrael, and ye that fear God*, and again v. 26. οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, *they among you that fear God, Proſelytes of your gates*: ſo ſaith *Oecumenius* expreſly, φοβυμένους τὸν Θεὸν προσηλύτους καλεῖ, *by thoſe that fear God he means the Proſelytes.* And

c. i. p. 116.

Σεβόμενοι 5thly, and above all, σεβόμενοι *Act.* 13. 43. and σεβόμενοι Ελλήνες, *Act.* 17. 4. *the worſhippers*, and *the Gracian worſhippers* (and ſo the Eunuch went to *Jeruſalem to worſhip*, c. 8. 27.) of which *Oecumenius* again, Σεβομένους ἰδίως προσηλύτους καλῶ, *by worſhippers he means peculiarly proſelytes*: and agreeably to many

Τιμόθεος of theſe was the name Τιμόθεος, *Timotheus*, which ſignifies in the Greek a *worſhipper of God*, the name of one whoſe father was a Greek, though his mother were a Jew, and being himſelf a proſelyte as his father was, yet not circumciſed, till *Paul* cauſed him to be ſo afterward. Sixthly and laſtly,

Προσερχόμενοι τῷ Θεῷ προσερχόμενοι τῷ Θεῷ, *they that come to God, Heb.* 10. 6. which is the very word προσήλυτος lightly changed.

b. Μνημόσυνον. 4. *Memorial*] The notion of μνημόσυνον *a memorial* in this and ſome other places, is here fit to be obſerved: it is a forme of ſpeech ſignifying *an oblation* or *ſacrifice*. So *Lev.* 2. 9. *The prieſt ſhall take from the meat offering a memorial thereof, and burn it upon the altar, it is an offering made by fire of a ſweet ſavour unto the Lord*: where it is clearly affirmed of the אזכרתה μνημόσυνον αὐτῆς *the memorial*, that it is *an offering*, &c. So v. 9. 16. and c. 5. 12. c. 6. 15. and oft elſwhere. And ſo the *aſcending*, or *coming up*, *before God* inclines it here; for that is proper to ſacrifices and oblations, to *go up* and render *a ſweet ſavour to God*; and this is here fitly attributed to his prayers and almes, which are the Chriſtians ſacrifice, *an odor of ſweet ſmell*, θυσία δεκτὴ, *a welcome ſacrifice* to *God, Phil.* 4. 18. and *Heb.* 13. 6.

c. Ἐπὶ τὸ δῶμα προσεύξασθαι 9 *Up on the houſe to pray*] That δῶμα ſignifies peculiarly not *a houſe* but *the roof*, or *top*, *of the houſe*, which being plain was fit for uſe, hath been ſaid, *Mat.* 24. Note h. Of this the Jews had a ſpeciall uſe, in places out of *Judæa* or *Jeruſalem*, that they might more freely look that way in performing their devotions. For the Temple of *Jeruſalem* being the ſolemn place of worſhip, they that were at diſtance from that place were to *pray toward* it. So 1 *King.* 8. 48. in the firſt inſtitution, they that were carried captive out of the land were to *pray toward their land*, and accordingly *Dan.* 6. 10. *Daniel went into his houſe, and his windowes being open in his chamber toward Jeruſalem he kneeled on his knees three times a day, and prayed.* So when it is ſaid of *Hezekiah*, 2 *King.* 20. 2. *that he turned his face to the wall, and prayed*, *Jonathans Targum* reades *towards the wall of the Sanctuary*, that is, toward that wall of the room which pointed toward the Sanctuary, as now adays the Jewes in the Weſt, in *Italy*, *Germany*, &c. are ſaid to have their walls inſcribed מזרח *the Eaſt*, becauſe *Jeruſalem* lies Eaſt from them. That S. *Peter* at this time obſerved this cuſtome, there is little doubt, when we remember, that as *Daniel* obſerved thoſe two circumſtances, of time and of poſture, ſo *Peter* reteining the one, (as appears here by the *ſixth hour*) may as reaſonably be deemed to have reteined the other, that of the poſture toward *Jeruſalem* in offering up his devotions, and to that end to have gone *up to the houſe top to pray*, where he might moſt freely look that way. When he was at *Jeruſalem* he *went up* ſolemnly *to the Temple to pray at the hours of prayer*, *Peter* and *John* at *the ninth hour* of prayer, *Act.* 3. 1, &c. and ſo all the Apoſtles were διαπαντὸς ἐν τῷ ἱερῷ, *continually (at the conſtant hours) in the Temple, Luk.* 24. 53. (ſee Note on *Act.* 1. c.) and then there will be little doubt, but they reteined that other part of obſervance to that place, of praying toward the Temple; when they were farther from it; it being no part of *Chriſts* reformation to forbid all the religious ceremonies which had been of uſe among the Jewes, but rather to adapt and accommodate many of them to the Chriſtians uſe.

d. Ἔκστασις V. 10. *A trance*] The word ἔκστασις is the Greek of תרדמה, which ſignifies either 1. *deep ſleep* (and a *trance* of the nature of that) or 2dly, *amazement*, *aſtoniſhment*, and accordingly is by the *Septuagint* rendred ſometimes βάμβος, as *Pſal.* 68. 29. and δεινὸς φόβος 1 *Sam.* 26. 12. (ſee Note on *Rom.* 11. b.) and ſometimes ἔκστασις, as *Gen.* 2. 21. where it is (though we render it *a deep ſleep*) of the ſame kind with that here, *a trance* or *extaſie*, and therefore is rendred by the *Targum* שנא תקיפא *a ſtrong ſleep*, ſignifying or intimating it to be ſomething more then that ſleep which is ordinary among men. Proportionably to theſe acceptions of the Hebrew, the word ἔκστασις in the New Teſtament ſignifies ſometimes *amazement* and *aſtoniſhment*, from fear or wonder, *Mar.* 5. 42. and 16. 8. *Luk.* 5. 26. *Act.* 3. 10. and ſometimes *a trance* or *extaſie*, when the outward ſenſes being bound up as 'twere with ſleep, Gods will is inwardly revealed to the underſtanding, by way of intellectuall viſion. Thus is it in all the other places of the New Teſtament: c. 11. 5. εἶδον ἐν ἐκστάσει ὅραμα, *in an extaſie*, or *trance*, *I ſaw a viſion*, and c. 22. 17. γενέσθαι με ἐν ἐκστάσει, *I was in a trance*, and ſo here ſpeaking of the ſame matter. Where therefore it ſufficiently appears to denote not *a naturall ſleep*, ſuch as men diſ-ſpirited with faſting may be thought apt to fall into (which the mention of *Peters* faſting in the beginning of the verſe hath made ſome men apprehend of it) but *a tranſportation* or *trance* into which he was caſt by God, (or a binding up his outward ſenſes, which is anſwerable to a deep ſleep, ſuch as *Adams* was, *Gen.* 2. when the rib was taken out of him) to make him capable of the viſion, or revelations of Gods will, which here he was to receive. 'To which purpoſe 'twill be obſervable, that *Gen.* 17. 3. when the Hebrew text ſaith, *Abraham fell on his face, and God talked with him*, the *Hieruſalem Talmud* reads, *Inclinavit ſe Abram ſuper faciem ejus, & obſtupuit, Abraham bowed himſelf upon his face, and was aſtoniſh'd*; where the *& obſtupuit and was aſtoniſh'd* is clearly the ἔκστασις here (the Hebrew word ſignifying, as was ſaid, both *aſtoniſhment* and *trance*) wherein God talked with him, by way of viſion to his underſtanding, not to his ſenſes.

e. Ἔχρισεν μύρῳ μακτῷ V. 38. *Anointed*] That the uſe of oyle among the Jews was for feſtivals, hath been ſaid, Note on *Mat.* 26. c. and conſequently the cuſtome of *anointing* notes a ſolemn entertainment of any one: water to waſh the feet, and bread to eat, was allowed to every of the gueſts; but not ſo *the fatted calf*, but when they would Μόσχος σιτιστὸς expreſſe a great joy, and welcome, and making merry, as in the return of the prodigal. And ſo in like manner, the *anointing*, or powring oyle on the heads of the gueſts, is the higheſt expreſſion of acknowledging and teſtifying the greateſt joy (and ſo called *the oyle of gladneſſe*, *Pſal* 45. 8.) that is to be found among them. This *anointing* therefore from hence came to denote the preferring one before another (and the *Targum* generally renders it by a word which ſignifies preferring or advancing) and ſo became the ceremony of conſecrating to any ſpeciall office, and ſo was ordinarily uſed in the inſtalling men to offices of any eminence. From hence (as in many other things) doth the word come to be uſed Metaphorically, for any that is preferred before, or ſet over others. *Abraham* and the Patriarchs, that muſt *not be touch'd* in the *Pſalmiſt*, are called *Gods*

ἔλαιον ἀγαλλιάσεως

anointed, that is, persons by God preferred and advanced before others, taken into his speciall care, and so signally testified to be by Gods dealings towards them. And so *the anointed of the Lord* are those whom God hath set over other men. Agreeable to this is it that that eminent person propheſyed of by *Moses*, whom *God* should *send*, and whom they were to *hear*, is generally known by the name of משיח *the anointed*, the *Messias* or *Christ*, because he was thus preferred by God (*Psal.* 45. and *Heb.* 1. 9.) *above his fellowes, men and Angels* themselves. According to this notion it is, that when the *Holy Ghost* came down on *Christ*, and thereby (by *a voice from heaven, Thou art my beloved Son in whom I am well pleased*) mark'd him out as the person whom God had sent, (of whom *John* therefore said, that he was *greater then he*, and *preferred before him*) it is expres'd by the Prophet in these words, *The spirit of the Lord is upon me, because the Lord hath anointed me to preach*, &c. *Isa.* 61. 1. and *Lu.* 4. 18. that is, the Lord hath preferred me before others, and set me apart to this office, as he hath no other man: So again *Act.* 4. 27. *Thy son Jesus whom thou hast anointed*, that is, marked out to be that beloved sonne of thine, which was done at the Spirits coming down upon him, which therefore must be resolved to be the meaning of *anointing* him in that place. And so 'tis evidently in this place, *How God hath anointed him with the holy Spirit, and with power*, that is, whom God by those two meanes (the descent of the Spirit upon him, and the power of miracles, as by privileges and markes of prelation) preferred, and dignified beyond all others that ever were in the world, and demonstrated him to be that promised *Messias*. This use of the phrase being so remarkable of *Christ*, and so particularly applyed to this respect of the *Holy Ghosts* testifying of him and setting him apart for his office (for the very testifying that he was *Gods beloved son*, who was *to be heard* before all others, is the enstalling or consecrating him to his prophetick office, to teach the world) is farther enlarged to the Apostles of *Christ* (on whom the *Holy Ghost* afterward descended in like manner) and even to all other faithfull Christians also, 2 *Cor.* 1. 21. where, with that phrase of *confirming* them *into Christ*, that is, giving them assurance of the truth of *Christs* being the *Messias*, (as an oath is said to be εἰς βεβαίωσιν *for confirmation*) is joyned also Gods having *anointed* them, which signifies Gods having afforded them such speciall favour, and giving them such evidences and testimonies of the truth of that they were to believe, viz. the *Holy Ghosts* descending upon the Apostles (which was one assurance of *Christs* being the true *Messias*, and the Miracles which they wrought was another) which being not so peculiar to the twelve Apostles, but that, like the oyle on *Aarons* head, it descended to the beard, and to the skirts of his clothing, it is communicated by S *Paul* to himself, and the believing *Corinthians* also, (see Note on c. 2. d.) From this last place thus understood will appear also what is meant by the χεῖσμα or *unction*, 1 *Joh.* 2. 20. which the Christians or believers to whom he writes are by him said to have ἀπὸ τοῦ ἁγίου *from the Holy*, that is, I conceive, *from the holy Ghost*. The *Holy Ghost* by descending on the Apostles had *taught them all things*, that is, given them assurance that what *Christ* had preached was true, and consequently that he being the true *Messias*, all other contrary teachers were false-teachers, and to be avoided. This testimony from heaven afforded the Apostles, (and attendant on that, the power also of doing Miracles in *Christs* name allowed to many others in the Church of the first times,) was the foundation of beliefe to that and the whole succeeding Church, and therefore that privilege (as it was allowed them) being call'd χεῖσμα or *unction*, is said there to belong to these believers: They *have it*, that is, either the extraordinary gifts of the Spirit in the Church, or else the benefit of it, the evidence of those truths (which the coming of the *Holy Ghost* confirmed) belongs unto them; and therefore as that descent of the *Holy Ghost* was said to *teach them all things*, so here they which have this χεῖσμα, *know all things*, that is, have sufficient evidence thereby of *the truth* v. 21. that is, of the Gospel, or that *Jesus* is the *Messias*, v. 22. and that what they had received *from the beginning*, v. 24. that is, from the beginning of *Christs* appearing among them (at his Baptisme, when the *Holy Ghost* thus descended) was such a truth, as they were never to part with. And so v. 27. *the unction* again (that is, that which God had afforded them, to demonstrate that *Jesus* was the *Messias*) *teacheth you of all things*, that is, gives you assurance of the truth of the Gospel of *Christ*, *and is truth, and not a lye*, that is, infallibly true, and fit to be confronted unto, and to fortifie you against all those that come *to deceive you*, v. 26.

Χριστὸς

Βεβαίων

Χρίσας

Paraphrase.

CHAP. XI.

1. Christians in Judæa heard that the people of other nations which were not Jews, had embraced the doctrine of Christ.

1. AND the Apostles and [brethren that were in Judæa heard that the Gentiles had also received the word of God.]

2,3. And at Peter's coming to Jerusalem, the Jewish Christians (who though they were converted to Christianity, yet still continued constant to the observation of the Mosaicall law of circumcision, of abstaining from unclean things, and the conversation with men of any other nation, &c.) accused him, that he converſed freely with those that were not circumcised, Cornelius &c. and eat with them, which the Jews count absolutely unlawfull.

2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3. Saying, Thou wentest in unto men uncircumcised, and didst eat with them.]

4. And Peter thus made his Apology, giving an exact account of all that had befalne in this matter.

4. But Peter * rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,]

* began and expounded to them orderly ἐξετίθετο καθεξῆς

5. See note on c. 10. d.

5. I was in the city of Joppa praying, and in a [trance] I saw a vision, a certain vessel descend, as it had been a great sheet, let down from the heaven by four corners, and it came even to me.

6. beasts and fowls and creepers of all sorts, clean and unclean.

6. Upon the which when I had fastned mine eyes, I considered, and saw [four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the aire.]

7. make no distinction of clean and unclean, but eat freely

7. And I heard a voice, saying unto me, Arise, Peter, [slay and eat.]

of any which thou seest.

8. But

8. But I said, Not so, Lord: for [nothing common or unclean hath at any time entred into my mouth.]

8. I have always observed this distinction, commanded by the law of Moses, and must not now break that law, whatsoever thou seemest to command me.

† the second time, ἐκ δευτέρου

9. But the voyce answered me † again from heaven, [What God hath cleansed, *that* call not thou common.]

9. 'Twas God that made that distinction by his law to the Jews, and there is no naturall turpitude in eating any kind of meat, save onely as it is prohibited by God; and therefore God that made that law, abrogating it again, and making all meates clean, or free to be eaten, thou art not to think any interdict lyes on any, but freely to eate of all.

10. And this was done three times: and all were drawn up again into heaven.

11. And behold] immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

11. And as soon as I had seen this vision, there was a thing fell out, which made me discern to what end this vision was designed, not onely to reveal to me the lawfulnesse of eating all sorts of meats, but more principally of conversing with, and preaching the Gospell to the Gentiles; for

12. And the Spirit bad me go with them nothing doubting. Moreover these six brethren accompanied me, and we entred into the mans house.]

12. And the Spirit of God by a secret afflation, or incitation, (See note on c. 8. f.) commanded me to make no scruple (this was the interpreting of my vision to me) but freely to go along with them, though they were not Jews, or circumcised Proselytes. And these six men, converted or Christian Jews, went along with me: and we all went into the house of Cornelius, a Gentile, but Proselyte of the Jewes, though uncircumcised.

13. And he shewed us, how he had seen an Angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon whose surname is Peter,]

13. And he told how in a vision received from an Angel in this house of his (and might not we enter, where an Angel had been before us, sent by God immediately, as we also were?) he was commanded to send to Joppa for Simon Peter to come to him.

* speak words to thee, λαλήσει ῥήματα πρὸς σε

14. Who shall * tell thee words, whereby thou and all thy house shall be saved.]

14. Who, said the Angel, shall teach thee that doctrine, by believing and embracing of which thou and all thy family, if they believe also, shall be made heires of everlasting salvation.

15. And as I began to speake, the holy Ghost fell on them, as on us at the beginning.]

15. And I had not long discourst with them, and preached the Gospel of Christ, but the holy Ghost came down (see c. 10. 44.) upon Cornelius and his company either in the same manner, or with the same effects as he did upon us Apostles, Act. 2. presently after the ascension of Christ, before we entred upon our office.

16. Then remembred I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the holy Ghost.]

16. And I could not but apply to these also what Christ said to us, viz. that John Baptist's manner and ceremony of receiving Proselytes should be much exceeded by another, which should befall us and some others, (see note on c. 1. a.) the descent of the Holy Ghost upon us.

* when we had believed, πιστεύσασιν † Who was I, able to withstand or hinder God? ἐγὼ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν;

17. Forasmuch then as God gave them the like gift as *he did* unto us * who believed on the Lord Jesus Christ, † what was I that I could withstand God?]

17. And therefore when God hath allowed these Gentiles the same privilege which he bestowed on us after our continuing stedfast to the faith of Christ so long, attending him as his constant disciples, when that which we look on as the solemnity of our mission or Apostleship, the descent of the Holy Ghost, hath been also allowed to them, it must have been a downright disobedience to God, if I had made a scruple to receive them into the Church, or indifferently to preach unto, or converse with them.

18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.]

18. With this account of Peters they were satisfied, and blessed God, for that communicativenesse of his goodnesse, that he had afforded the same mercy to the Gentiles, as to the Jewes, that if they will return, and amend, and receive Christ, they shall be saved, and that he had given them the grace to doe so.

* speaking, λαλοῦντες

19. Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as farre as Phœnice, and Cyprus, and Antioch, * preaching the word unto none but unto the Jewes only.]

19. Then the disciples that were driven from Jerusalem ch. 8. 1. went about, publishing the Gospel (see note on ch. 8. b.) to the Jewes, but to none else.

† many copies printed and MS. read Ἑλληνιστὰς Hellenists

20. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the † Grecians, preaching the Lord Jesus.]

20. And some of these disciples were men that had been born in Cyprus and Cyrene, and they, when they came to Antioch, preached the faith of Christ to those Jewes which spake and used the Greek language and Bibles.

21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.]

21. And God prospered their preaching of Christ, and brought in many converts to them daily.

22. Then tidings of these things came unto the eares of the Church which was at Jerusalem: and they sent forth Barnabas, that he should goe as farre as Antioch.]

22. And the Apostles that remained at Jerusalem hearing of it, sent Barnabas to confirm them from city to city as farre as Antioch.

23. Who when he came, and had seen the grace of God, was glad: and exhorted them all, that with purpose of heart they would cleave unto the Lord.]

23. Who coming and seeing with what good successe the Gospel had been preached among them, (see note on Heb. 13. d. and Act. 18. e.) was glad, and advised them cordially and stedfastly to hold fast to Christ.

24. For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord.]

24. For Barnabas was a very pious person, a believer that had many excellent gifts and graces, and by his means also the Gospel was received by very many.

25. Then departed Barnabas to Tarsus for to seek Saul.

26. And when he had found him, he brought him unto Antioch. And it came to passe that [a whole year they * assembled themselves with the Church, and taught much people: and the disciples were ª called Christians first in Antioch.]

26. Paul and Barnabas, for the space of a year, resorted to the place of publick assemblies, and instructed and confirmed all that came. And

* assembled in the Church, συναχθῆναι τῇ ἐκκλησίᾳ

ª.

the disciples, or those that received the faith of Christ, being formerly called Nazarites or Galilæans, in stead of those names, were styled Christians, and that first in Antioch of any place.

27. And

27. And ſome of the chief men, poſſibly biſhops of Judæa, that had alſo the gift of propheſie, came by appointment of the Church of Jeruſalem to Antioch.

27. And in theſe daies came prophets from Jeruſalem unto Antioch.]

28. And one of them, named Agabus, by revelation from the Spirit of God, foretold that there ſhould ſhortly be a great famine over all Judæa, (ſee note on Mat. 24. e. and Luk. 2. a.) which accordingly came to paſſe in the reigne of the Emperour Claudius, ſee 1 Cor. 16. 1.

21. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth thoroughout all the world: which came to paſſe in the daies of Claudius Cæſar.]

29. And all the Chriſtians in all places according to their abilities reſolved to ſend relief to the Chriſtians in Judæa in this time of dearth, (and among them Helen Queen of the Adiabeni, ſaith Euſebius l. 2. c. 18'.) bought a great deal of corn out of Ægypt, and ſent it to be diſtributed to them that were in want, ſee Joſ. Ant. l. 20. c. 2.

29. Then the diſciples every man according to his ability determined to ſend relief unto the brethren which dwelt in Judæa.]

30. And this liberality from other parts of the Church, was by Paul and Barnabas brought, and put into the hands of the Biſhops of Judæa.

30. Which alſo they did, and ſent it to [b] the Elders, by the hands of Barnabas and Saul.]

Annotations on Chap. XI.

a. Χρηματίζω

On Jude.

V. 26. *Called Chriſtians*] The uſe of χρηματίζω in the Active for *to be called* in a paſſive ſenſe, is to be ſeen *Rom.* 7. 3. μοιχαλὶς χρηματίσει *ſhe ſhall be called an adultereſſe*. So in * *Oecumenius*, Ἀστέρες δὲ πλανῆται χρηματίζουσι καὶ αὐτοὶ, *they alſo are called wandring ſtarres*: but that in an eminent manner, as may be diſcerned by that acception of it in *Epiphanius*, Ἀστρονομία, ſaith he, παρ' Φαρισαίοις ἐχρημάτιζεν, *Aſtronomy was much cried up, was in great reputation among the Phariſees*. So here χρηματίζειν Χριστιανὸς, is *to be famouſly known* under that name of *Chriſtians*.

b. Πρεσβύτεροι

V. 30. *The Elders*] The word Πρεσβύτεροι *Elders* is here firſt met with in the Chriſtian Church, and therefore will deſerve to be explained. And firſt it will not be amiſſe to ſee the uſe of it among the Greeks and Hebrewes. Among the Greeks, it is the ſaying of a learned Grammarian, *Dionyſius Halicarnaſſeus* l. 2. Πρεσβυτέρους καὶ τοὺς ἀρίστους καὶ τοὺς γέροντας ἐπίστασιν οἱ παλαιοὶ λέγουν, *The ancients uſed the word Elders both for Rulers and old men*, and accordingly it is now in uſe among all nations, Italians, French, Spaniards, Engliſh, to call their Rulers, *Seniors, Maiors, Aldermen*, &c. which are literally the rendring of πρεσβύτεροι. Among the Hebrews the ſame is acknowledged, that זקנים *old men* (which with them that want degrees of compariſon is all one with *Elders*, and generally rendred πρεσβύτεροι) denoteth dignity and Præfecture in the Old Teſtament. So the ſteward of *Abrahams* houſe, *Eliezer*, who was placed *over all his ſervants and goods*, *Gen.* 24. 2. is called πρεσβύτερος τῆς οἰκίας αὐτοῦ, *the Elder of his houſe*, and ἄρχων πάντων τῶν αὐτοῦ, *Ruler of all he had*; not ſo as זקן ſhould be joyned with עבדי and rendred *his Elder ſervant*, but with a *comma*, that *ſervant*, which was *Elder of his houſe*, שליש, ſaith the *Targum of Jeruſalem*, *ruler, adminiſtrator, ſteward*, and ſo he is called *Gen.* 15. 2. So the זקני or *Elders of Pharaohs houſe, and of all Ægypt*, *Gen.* 50. 7. are the Præfects and adminiſtrators of the Kings houſe, and of all *Ægypt*. So the *Elders of the Moabites*, *Num.* 22. 7. are שרי *Princes of Moab*, v. 8. So when all Dominion was founded in the privileges that belonged to the firſt-born, *Gen.* 4. 7. (and therefore is *Reuben*, as firſt-born, *Gen.* 49. 3. called the *excellency of principality, and the excellency of power*, that is the excellent Principality, or Supreme power, the Magiſtrate, ſo called *Rom.* 13. 1.) the Princes of the families, or kindreds, are called indifferently Πατριάρχαι, and Πρεσβύτεροι, *Patriarchs*, and *Elders*. Such were *the Elders of Iſrael*, *Exod.* 3. 16, 18. and 4. 29. the heads, or rulers of the families, or kindreds, ch. 6. 14. *Rulers of the Congregation*, ch. 16. 22. who are again called *the Elders of Iſrael*, ch. 17. 5, 6. and 18. 12. and *Elders of the Tribes*, *Deut.* 31. 28. And when *Moſes* appointed Judges for lighter cauſes, *Exod.* 18. 22. who ſhould have *power over thouſands, and hundreds, and fifties, and tens*, that is, firſt, over ſo many families, after, over greater or leſſer cities, (for ſo the *thouſand* ſignifies a city, *Judg.* 6. 15. *Mic.* 5. 2. and the *Ruler* thereof is ἡγεμὼν *Mat.* 2. 6.) theſe were by them called πρεσβύτεροι *Elders*, and Ἄρχοντες *Rulers* and *Judges*, and ἄρχοντες Συναγωγῶν, and ἀρχισυνάγωγοι, *Rulers of the ſynagogues* and the like. And thereupon in the *Theodoſian Codex*, where the ſecond law *de Judæis* uſes the word *Presbyteros, Elders*, another Law hath *Synagogarum patres, fathers*, or *Rulers, of the Conſiſtories*. And ſo when the *ſeventy Elders* were taken in to aſſiſt *Moſes Num.* 11. 16. (to whom the Great *Sanhedrim* at *Jeruſalem* ſucceeded) it is evident, that theſe were ſo called, becauſe they were *Princes* or *Præfects*, or *Rulers of the people*, before they were thus choſen by *Moſes*. (*Gather unto me*, ſaith God, *ſeventy men of the Elders of Iſrael, whom thou knoweſt to be the Elders of the people, and officers over them, and bring them to the tabernacle of the Congregation, that they may ſtand there with thee.*) And ſo the word *Elder* was not a denotation of one of the *Sanhedrim*, any otherwiſe, then as ſome of thoſe that were in the *Sanhedrim* had formerly been *Elders*, or *Rulers, of the people*; and accordingly of three ſorts of men, of which the *Sanhedrim* conſiſted, but one is called *Elders*, the other *Scribes*, and *chief Prieſts*, (ſee *Mat.* 16. 20. and Note on *Mar.* 5. c.) By all which it appears how fitly this word Πρεσβύτεροι, *Elders*, being made uſe of by the Apoſtles, and writers of the New Teſtament, is affix'd to the Governours of the Chriſtian Church, the ſeverall Biſhops of ſeverall cities, anſwerable to the ἡγεμόνες *Rulers of thouſands*, or *Patriarchs*, which being firſt uſed among the Jewes, are in the Chriſtian Church the ordinary title of *Biſhops*. And although this title of Πρεσβύτεροι *Elders* have been alſo extended to a ſecond order in the Church, and is now onely in uſe for them, under the name of *Presbyters*, yet in the Scripture-times it belonged principally, if not alone, to Biſhops, there being no evidence that any of that ſecond order were then inſtituted, though ſoon after, before the writing of *Ignatius Epiſtles*, there were ſuch inſtituted in all Churches. Of thoſe firſt Apoſtolicall times the teſtimony of *Clemens Romanus* in *Epiſt.* 1. *ad Cor.* is obſervable, Ἐξεπέμφθη ὁ Χριστὸς ἀπὸ Θεοῦ, καὶ οἱ Ἀπόστολοι ἀπὸ Χριστοῦ, οἱ οὖν ἐξῆλθον εὐαγγελιζόμενοι-- Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, κατέστανον τὰς ἀπαρχὰς αὐτῶν δοκιμάσαντες τῷ πνεύματι, εἰς Ἐπισκόπους καὶ Διακόνους τῶν μελλόντων πιστεύειν, *Chriſt was ſent from God, and the Apoſtles from Chriſt, and they went out preaching the Goſpel*-- And then, *They therefore preaching through Regions and Cities Conſtituted* (or *Ordained*) *their firſt-fruits, (firſt-converts) into Biſhops and Deacons of* p. 3.

thoſe

those that should afterward believe. Where it appears that when the Gospel was first preached by the Apostles and but few converted, they ordained in every City and Region no more but a Bishop, and one or more Deacons to attend him, there being at the present so small store out of which to take more, and so small need of ordaining more, that this Bishop is constituted more for the sake of those which should after believe, then of those which did already. Agreeable is that of *Epiphanius* ἐκ βαθυτάτων ἱστοριῶν, saith he, fetch'd *out of the profoundest or antientest histories*, l. 3. c. 1. Νῦν ὄντος τοῦ κηρύγματος, &c. *At the beginning of the Apostles preaching, when there was none fit or worthy to be Bishop, the place remained void without any, but where need required, and there were those that were fit for it, Bishops were constituted; but while there was no multitude of Christians, there were found none among them to be constituted Presbyters* (in our modern use of that word) *and they contented themselves with a Bishop alone in every place: But without a Deacon 'twas impossible for a Bishop to be, and therefore the Apostle took care that the Bishop should have his Deacons to minister to him.* And accordingly when S. *Paul* gives directions to Bishop *Timothy* for the ordaining of Officers in the Church, he names *Bishops* and *Deacons*, but no second order between them, 1 *Tim.* 3. 2, 8. and so to *Titus*, *Tit.* 1. 7. & c. 2. 1. (see Note on *Phil.* 1. c.) And so in the Church of *Jerusalem* it is clear by story, that *James* the brother of the Lord, being soon after *Christs* Ascension constituted their Bishop (see Note on *Gal.* 2. d.) the *Deacons* are the first that are added to him, *Act.* 6. and no mention as yet of any middle order. From whence it will be sufficiently cleared, who are the Πρεσβύτεροι *Elders* here, viz. the Bishops of the severall cities or of *the brethren that dwelt in Judæa*, v. 29. to whom this almes was designed; for the famine being in all *Judæa*, and not onely at *Jerusalem*, and there being *brethren*, that is, Christians, inhabiting through severall parts of *Judæa*, there can be no reason to imagin that *Jerusalem* only should have the benefit of this collection, or consequently that the Elders, to whom it was delivered, should belong only to that city. And thus it is known in the Primitive Church that almes and collections (called χάρις and λογία) whether in the same Church brought by the communicants in the offertory, or by officers sent from one Church to another, were solemnly intrusted to the Bishop, as the steward of the house of God, as the oblations were brought to the high Priest under the Law, and the liberality of the faithfull to the Apostles feet, *Act.* 4. 34. So in the 41th *Canon Apostolical* it is appointed, *Præcipimus ut in potestate sua Episcopus Ecclesiæ res habeat: Si enim animæ hominum pretiosæ illi sunt concreditæ, multò magis oportet eum curam pecuniarum gerere, ita ut potestate ejus indigentibus omnia dispensentur per Presbyteros & Diaconos, We command that the Bishop shall have the goods of the Church in his own power: For if the soules of men so much more pretious are entrusted to him, he ought much more to have the care of the monies, so as by his power all be dispensed to them that want, by the Presbyters and Deacons.* And so saith * *Justin Martyr* of the προεστὼς *President*, or *Bishop*, πᾶσιν ἐν χρείᾳ ὢσι κηδεμὼν γίνεται, *he is the Guardian of all that are in want.* From this explication of Πρεσβύτεροι here, must be taken the notion of it *Act.* 15. 2. where *the Elders at Jerusalem* with *the Apostles*, are not the Elders of *Jerusalem*, that one city, but the Bishops of all *Judea*, now met in Councell at *Jerusalem*, v. 4, 6, 22, 23. which joyned in making that decree ch. 16. 4. and so ch. 21. 18. when *Paul* again went up to *Jerusalem*, and addres'd himself to *James* the Bishop there, it is added, as in Councell, πάντες τε παρεγένοντο οἱ Πρεσβύτεροι, *and all the Elders were there.* An image or representation of which Councel we have *Rev.* 4. 4. & 11. 16. *One sitting upon the throne*: The Bishop of *Jerusalem*, as Metropolitan, sitting in the midst, and *four and twenty Elders* κυκλόθεν *round about*, in fashion of a crown or semicircle, *sitting on thrones* on each side of him, *in white garments*, and *golden crownes* or *mitres*, the characters of Episcopal Dignity, and *seven lamps of fire*, the Emblems of *seven Deacons* ver. 5. waiting on them. And as the Bishops of *Judæa*, being at *Jerusalem*, are thus fitly styled Πρεσβύτεροι *Elders*, (not of the Church of *Jerusalem*, but) either simply *Elders* or εἰς or ἐν, *at*, or *in Jerusalem*, noting only the place where they met in Councel, not of which they were Elders, or Governours: So *Act.* 14. 23. it is said of *Paul* and *Barnabas* passing through *Lystra*, *Iconium*, and *Antioch*, that having *confirmed the Churches*, they *ordained them* Πρεσβυτέρους κατ' ἐκκλησίαν *Elders Church by Church*, that is, a Bishop in every Church, one Governour in *Lystra*, another in *Iconium*, another in *Antioch*. And so c. 20. 17. the πρεσβύτεροι ἐκκλησίας *Elders of the Church of Asia*, are the same that are called ἐπίσκοποι ποιμνίου *Bishops of the flock*, v. 28. *set over them by the holy Ghost*, to wit, the Bishops of all *Asia*, who, saith *Irenæus*, were called together *ab Epheso & reliquis proximis civitatibus, from Ephesus and the rest of the cities neer*, l. 3. c. 14. To all which places in that book of the *Acts* belongs that saying of *Oecumenius*, Πρεσβυτέρους δὲ τοὺς ἐπισκόπους ἡ τῶν Πράξεων βίβλος οἶδε λεγομένους, *the book of the Acts uses to call Bishops Elders.* So *Tit.* 1. 5. when *Titus* is said to be *left in Crete, to ordain* πρεσβυτέρους κατὰ πόλιν *Elders city by city*, there is little doubt, but as *Titus* was Metropolitan of that Iland, (in which there were said to be an hundred cities, and *Gortyna* the *Metropolis*) so the Elders in those severall cities were a Bishop in each; and so they are distinctly called ver. 7. and the same directions given for the ordaining of them and the πρεσβύται, that to *Timothy* are given for the Bishops and Deacons, 1 *Tim.* 3. And the *Greek Scholiasts* say distinctly on that place, Πρεσβυτέρους τοὺς Ἐπισκόπους καλεῖ, *he calls the Bishops Elders*, and Ἀπόστολος Τίτον ἐπὶ τὸ καλῶς ἧσαι ἐπισκόπους κατέλιπεν, Ἐπίσκοπον πρότερον ποιήσας, *the Apostle left Titus to constitute Bishops, having first made him Bishop*: and * *Theodoret*, ἐπιτέτραπτο τοὺς ὑπ' αὐτὸν ἐπισκόπους χειροτονῆσαι, *He had Commission to ordain Bishops under him*: and *Theophylact*, τοσούτων ἐπισκόπων κρίσιν καὶ χειροτονίαν ἐπέβαλε, *He was intrusted with the judging and ordaining of so many* (that is, an hundred) *Bishops.* So 1 *Tim.* 4. 14. the πρεσβυτερίου or *Elder ship* that *laid hands on Timothy*, and made him Bishop, may well be resolved to be the Bishops or Apostolical men, οἱ τῆς Ἀποστολικῆς χάριτος ἠξιωμένοι, *those that were vouchsafed the favour to be Apostles*, saith *Theodoret*, who with S. *Paul* (2 *Tim.* 1. 6.) consecrated him. Thus St *Peter* calls himself, Πρεσβύτερος Πέτρος, *Peter the Elder*, 1 *Pet.* 5. 1. and St *John* πρεσβύτερος Ἰωάννης, *the Elder John*, 2 *Joh.* 1. and 3 *Joh.* 1. And accordingly saith * St *Chrysostome* on that place, ὃ περὶ πρεσβυτέρων φησὶν ἐνταῦθα, ἀλλὰ περὶ Ἐπισκόπων, ὃ γὰρ δὴ πρεσβύτεροι τὴν Ἐπίσκοπον ἐχειρολόνων, *By Elder ship he means not* (those that were in his daies called) *Presbyters, but Bishops, for Presbyters did not ordain Bishops*: and so *Theophylact* and *Oecumenius* πρεσβυτερίου, τουτέστιν Ἐπισκόπων, *Presbytery, that is, Bishops*; and so * *Ignatius* calls the Apostles πρεσβυτέριον Ἐκκλησίας *the Presbytery of the Church.* And *Theodoret* renders the reason of the appellation, for so, saith he, *the holy scripture* τὸν ἐντιμότατον τῷ Ἰσραὴλ προσηγόρευσε Γερουσίαν, *call'd the chief men of Israel, the Senate* or *Elder ship.* So 1 *Pet.* 5. 1. and 5. Πρεσβύτεροι οἱ ἐν ὑμῖν, *the Elders among you*, are no doubt the Bishops in all the dispersions of the Converted Jewes; of whom it is there said that they should ποιμαίνειν and ἐπισκοπεῖν v. 2. doe the part of the *Pastor* and *Bishop.*

Some

Χάρις λογία

* Apol. 2.

* Ep. ad Tit.

* in 1 Tim. 4. Hom 13.

* Ep. ad Philad.

Some other places there are, where the word Πρεσβύτερος may poſſibly ſignifie a lower order, if any ſuch there were in thoſe times, but yet it is not certain that they doe ſo. Such is that 1 *Tim.* 5. 1. Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, *Rebuke not an Elder*, and ver. 19. Κατὰ πρεσβυτέρου μὴ παραδέχου, *Receive not an accuſation againſt an Elder*; where 'tis the opinion of *Epiphanius*, that Biſhop *Timothy*'s power over the Presbyters is ſpoken of. But when it is remembred that *Timothy* was not only a Biſhop, but of a Metropoliticall See, the chief of all *Aſia*, and ſo a Metropolitan, and he appointed by *Paul* to ordain Biſhops there (whoſe qualifications are therefore ſet down, and thoſe of Deacons, but no mention of a middle order) there is no doubt but thoſe Biſhops of inferior Sees ordained by him, were alſo accuſable and rebukable before him, in the ſame manner as *Theophylact* ſaid of *Titus*, that the κρίσις *judgment*, as well as χειροτονία *Ordination of ſo many Biſhops was committed to him.* And therefore though St *Chryſoſtome* explaining thoſe places interpret them περὶ πάντως γεγηρακότων *of all old men*, (and ſome circumſtances in the Context incline to that ſenſe) yet having made this queſtion, *what ſhould be done in caſe the faults were confeſs'd but had no witneſſes, but only an evil ſuſpicion?* he anſwers, and ſo alſo *Theophylact*, and *Oecumenius* in the ſame words, Εἶπον ἄνω, φησὶ, δεῖ τὸν ἀύλον καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, *the Apoſtle had anſwered above, He ought to have a good teſtimony from them that are without*; which plainly referring to the qualifications of Biſhops 1 *Tim.* 3. 7. muſt ſuppoſe the *Elders* to denote Biſhops in that place alſo: and ſo again ſaith* *Chryſoſtome* on that other place, Δῆλον ὅτι ἐκκλησίας λοιπὸν ὢν ἐμπεπιστευμένος Τιμόθεος, ἢ καὶ ἔθνους ὁλόκληρον τὸ τῆς Ἀσίας, διὸ καὶ περὶ πρεσβυτέρων αὐτῷ διαλέγεται, *It is manifeſt that he was intruſted with Churches, or indeed with a whole nation, that of Aſia, wherefore S. Paul diſcourſes to him of Elders.* Where the mention of *Churches* in the *plural*, and of *all Aſia*, over which *Timothy* was placed, muſt interpret *Elders* of Biſhops there. A third place there is in that *Epiſtle* 1 *Tim.* 5. 17. *Let the Elders that have ruled well be thought worthy of double honour*; which may alſo very commodiouſly be interpreted of the Biſhops, the προεστῶτες or *Prefects* of Churches (ſo ſtyled by *Juſtin Martyr* and others,) and thoſe diſcharging their office duely, and (beſides the farther inſtructing, or teaching their Churches already conſtituted) labouring and travailing in the preaching the Goſpel to them that have not before heard it, to whom therefore the פִּי שְׁנַיִם, *the double portion* of alimony, the *labourers reward* v. 18. is aſſigned by the Apoſtle. A fourth place is that of S. *James*, *Jam.* 5. 14. *Is any man ſick? let him call for the Elders of the Church*, &c. Where, as the office of viſiting the ſick, of praying, anointing, abſolving, and reſtoring health to the ſick, may well agree to the Biſhop, ſo the ſetting it in the plural number is nothing to the contrary, for that only ſignifies the Elders, or Biſhops of the Chriſtian Church to be the men, whom all are to ſend in to this caſe: not that there are more Elders then one in one particular Church or city, any more then that more then one are to be ſent for by the ſame ſick perſon. To this purpoſe belongs that place of *Polycarp* the primitive Biſhop of *Smyrna*, and Martyr, Καὶ οἱ Πρεσβύτεροι εὔσπλαγχνοι εἰς πάντας —— ἐπισκεπτόμενοι πάντας ἀδενεῖς, *Let the Elders be mercifull to all,* —— *viſiting all that are weak*, or *ſick*; where many other particulars are mention'd, κρίσις *judicature*, ἀπειρία *ſeverity*, or *exciſion*, προσωποληψία *accepting of perſons*, τὸ ταχέως πιστεύειν κατ' ὀργὴν, *believing haſtily againſt any*, as alſo ἀποστρέφειν τὰ ἀποπεπλανημένα, *reducing hereticks*, which belong properly to the office of the Biſhop, and not to any ſecond order in the Church; and accordingly in all that *Epiſtle* there is no mention of any but of *Elders* and *Deacons*. As in *Papias* alſo his contemporary, and after him in *Irenæus*, and *Juſtin Martyr*, though πρεσβύτεροι ſometimes ſignifie that ſecond order, yet 'tis alſo uſed to ſignifie the *Biſhop*, and *Polycarp* himſelf ſtyled Ἀποστολικὸς πρεσβύτερος, *an Apoſtolick Elder*, or *Biſhop*, *Iren. in Ep. ad Plotinum*, and ſo *Seniores* in *Tertullian.*

* *Hom.* 15. in 1 *Tim* 5. 19.

Διπλῆ τιμὴ

Paraphraſe. CHAP. XII.

a. 1. About this time An. Ch. 43. Agrippa grandchild to Herod the great, having obtained a great part of his grandfathers dominions, and ſo calling himſelf by his name Herod, went about, that is, reſolved to perſecute the Chriſtians, eſpecially the Apoſtles at Jeruſalem, thereby to gratifie the Jewes.

1. NOw about that time Herod the King * [a] ſtretched forth *his* hands to vex certain of the Church.]

* put forth his hands to miſchief ἐπέβαλε τὰς χεῖρας κακῶσαι

2. And in that perſecution he put James the Apoſtle, the ſon of Zebedee, to the ſword, beheaded him.

2. And he killed James the brother of John with the ſword.]

3. And perceiving that the Jewes gave their voies and conſent to his death, and expreſs'd their good liking of it (ſee note on Joh. 8. c.) he proceeded and apprehended Peter alſo. And it was about the time of the Paſſeover of the Jewes, when he apprehended him.

3. And becauſe he ſaw it pleaſed the Jewes, he proceeded farther to † take Peter alſo. (Then were the daies of unleavened bread.)]

† apprehend συλλαβεῖν

4. And having impriſoned him, he ſet ſixteen ſouldiers to guard him, four at a time, two to be alwaies by him, and chain'd to him, (ſee note on ch. 28. e.) and two to guard the dore, ver 6. meaning after the feaſt of the Paſſeover, to bring him forth to the Jewes, and, if they thought fit, to put him to death alſo.

4. And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſouldiers to keep him, intending after Eaſter to bring him forth to the people.]

b. 5. Peter therefore was kept in priſon, but * prayer was made [b] without ceaſing of the Church unto God for him.

* earneſt or continuall prayer was

6. And the night before Herod intended to bring him into the aſſembly, before the people, to have their ſuffrage to

6. And when Herod † would have brought him forth, the ſame night] Peter was ſleeping between two ſouldiers, bound with two chains; and the * keepers without the dore kept † the priſon.

† was about to bring ἔμελλεν προάγειν

* watchmen at the dore, for the Ks MS. reads φύλακας ἐχούσε

† watch τὴν φυλακὴν

put him to death, (ſee ver. 3. and v. 11.)

7. And an Angel came to him, and the light with which he appeared, ſhone in the priſon, and the Angel

7. And behold, *the Angel of the Lord came unto him, and a light ſhined in the priſon, and he] ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from *his* hands.

* an Angel of the Lord came upon ἄγγελος κυρίου ἐπέστη

8. Make thy ſelf ready to goe out immediately, put on thy outer garment (ſee note on Mat. 5. 1.) and thy ſandals, and

8. And the Angel ſaid unto him, [Gird thy ſelf, and bind on thy ſandals. And ſo he did.] And he ſaith unto him, Caſt thy garment about thee, and follow me.

follow me. And Peter did as he was bid.

9. And

9. And he went out, and followed him, and wiſt not that it was true which was done by the Angel, but thought he ſaw a viſion.]

9. And he followed him out, but as yet knew not that this was really done, but thought he had been in a dream or trance.

10. When they were paſt the firſt and the ſecond wards, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out and paſſed on through one ſtreet, and forthwith the Angel departed from him.]

10. And the priſon being in the ſuburbs, after they were out of the priſon, they paſt through two watches or wards which ſtood every night without the gates, and at laſt came to the gate which enters into the city, an iron gate, which opening to them of its own accord, they paſſed through it: and when they had paſſed together through one ſtreet, the Angel left Peter * by himſelf.

11. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety that the Lord hath ſent his Angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jewes.]

11. And Peter being perfectly awake out of the trance, and knowing that he was ſo, (as he did not ver. 9.) he ſaid to himſelf, that now 'twas clear that God had ſent his Angel to deliver him from the hands of Herod, and from the malice of the Jewes, who verily expected to have had him brought out to them that day, ver. 6.

12. And when he had [c] conſidered *the thing*, he came to the houſe of Mary, the mother of John whoſe ſurname was Mark, [where many were gathered together * praying.]

c. 12. a place where many Chriſtians at this time of night met together to pray, and were now performing that office.

* and were praying, προσευχόμενοι

13. And as Peter knocked at the dore of the † gate, a damoſel came to [d] * hearken, named Rhoda.

† porch, πυλῶνος

d. * to answer

14. And when ſhe knew Peter's voice, ſhe opened not the gate for gladneſſe, but ran in, and told how Peter ſtood before the gate.

15. And they ſaid unto her, Thou art mad. But ſhe † conſtantly affirmed that it was even ſo. [Then ſaid they, It is * [e] his Angel.]

† with aſſeverations affirmed it διϊσχυρίζετο

e. * a meſſenger of his

15. And they being moved with her earneſt affirming of it, and yet being confident that Peter was in priſon, thought ſhe had affirmed it not from knowing Peter's voice, but from hearing mention of Peter's name, and thereupon concluded that though Peter himſelf could not be there, yet there was ſome meſſenger ſent from him, which mentioned his name.

16. But Peter] continued knocking: and when they had opened *the dore*, and ſaw him, they were aſtoniſhed.

16. But whilſt they thus debated, Peter

17. But he beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon. And he ſaid, [Goe, ſhew theſe things unto James, and to the brethren. And he departed and went into another place.]

17. Let this be known to the Biſhop of Jeruſalem, and all the Chriſtians there, (ſee note on 1 Cor. 15. a. and Gal. 2. e.) And immediately he departed from them to a place of more ſafety.

18. Now as ſoon as it was day, there was no ſmall ſtirre among the ſouldiers, what was become of Peter.

19. And when Herod ſought for him, and found him not, he † examined the kepeers, and commanded * that *they* ſhould be [put to death. And he] went down from Judæa to Cæſarea, and *there* abode.

† queſtion'd the watch, ἀνακρίνας τοὺς φύλακας

* them to be carried away, ἀπαχθῆναι

19. carried away as malefactors to puniſhment. But Peter

20. And Herod † was highly diſpleaſed with them of Tyre and Sidon: but they came with one accord to him, [and having made Blaſtus the King's Chamberlain their friend, deſired peace, becauſe their countrey was nouriſhed by the Kings *countrey*.]

† had an intention to make war, ἦν θυμομαχῶν

20. and having gratified Blaſtus the King's Chamberlain, and got him to be their friend, they requeſted Herod that he would be friends with them, as with perſons whoſe whole ſubſiſtence was from his favours.

21. And upon a ſet day, Herod] arrayed in royall apparell, ſat upon his throne, and made an oration * unto them.

* to the people, δημηγόρει

21. And upon this occaſion, Herod, having appointed a day to hear and conſider that buſineſſe, being

22. And the people † [gave a ſhout, *ſaying*, *It is* the voice of a God, and not of a man.]

† ſhouted, The voice of God, it is, θεοῦ φωνὴ

22. cried out by way of acclamation, He ſpeaks more like a God then a man.

23. And immediately the Angel of the Lord ſmote him, becauſe he gave not God the glory:] and he was eaten of worms and gave up the ghoſt.

23. God ſent a diſeaſe upon him (ſee this whole ſtory in Joſephus, and out of him in Euſebius Eccl. Hiſt. l. 2. c. 10.) becauſe he prided himſelf in this acclamation of the people, and diſclaimed not that blaſphemous flattery of theirs.

24. But the word of God grew and multiplied.]

24. And the Goſpel thriving and had many Proſelytes, many were daily converted to it.

25. And Barnabas and Saul returned from Jeruſalem, when they had fulfilled [* *their* miniſtery,] and took with them John whoſe ſurname was Mark.

* the adminiſtration, διακονίαν

25. their buſineſſe in carrying proviſion for the relief of the poor Chriſtians, chap. 11. 19.

Annotations on Chap. XII.

a. Ἐπιβάλλειν χεῖρα

V. 1. *Stretched forth his hand*] Ἐπιβάλλειν χεῖρας *to lay hand*, taken abſolutely, or with an Infinitive mood after it, as here, ſignifies *to attempt* or *reſolve* to do any thing; ſo *Gen.* 3. 22. *leſt he put forth his hand to take of the tree*, &c.

b. ἐκτενῶς

V. 5. *Without ceaſing*] The word ἐκτενὴς applied to prayer ſignifies *importunate*, enforcing the ſame requeſt. Ἐκτένεια, Ζωσιμᾶς χῶς τὸ αὐτὸ, ſaith *Heſychius*, 'tis *continually to doe the ſame thing*: and again, Ἐκτενὲς, διατεταμένον, ſignifies that which is *held out* or *extended* to a length. Thus the *Letany*, or ſupplications of the Church, frequently, for ſome ſpace, to ſeverall matters applying the ſame words, *We beſeech thee to hear us*, and the like, is in the ancient *Liturgies* called ἐκτενὴς, *the vehement, fervent, importunate* form of ſupplication.

c. Ζωσιμᾶν

V. 12. *Conſidered*] The word Ζωσιμᾶν is ſo neer in likeneſſe (though far enough off in the nature and ſignification of it) to σπεύδων, that it is very poſſible one of theſe may here by the tranſcriber be put for the other. And indeed the ſignification of the latter σπεύδων *making haſt* ſeems that which is fitter for the turn in this place, where being left alone in the ſtreet by the Angel,

he was in reaſon to make haſt to ſome place of ſafety and privacy, and ſuch was that which he here choſe. If this conjecture (which I mention only as ſuch, having no authority for it,) be not too remote, then may it alſo probably belong to another place, c. 14. 6. ζωσιδόντες καὶ ἔφυγον, perhaps for σπεύδοντες, *they made haſt and fled*, as out of a great danger.

d. Ὑπακοήν. V. 13. *Hearken*] Ὑπακοήν *Cant.* 5. 7. is proportionable to the καλεῖν precedent, *anſwering a call*. So *Iſa.* 50. 2. and 56. 11. So in *Plutarch*, he that goes to anſwer him that knocks at the dore, is ſaid ὑπακούειν, *to hearken*, and *anſwer*.

e. Ἀγγέλος αὐτοῦ. V. 15. *His Angel*] That the word Αγγελος, which by way of excellency is ſet to denote the *immortal Spirits* attendant on God and miniſtring to him, doth primarily, and originally, and in vulgar uſe ſignifie *a meſſenger*, and from thence onely comes to denote thoſe Spirits, becauſe they are *meſſengers* of God, employed by him, there is little doubt or queſtion: And conſequently 'tis as certain, that it may ſignifie here no more then *a meſſenger* from S. *Peter*; ſo doth Ἀγγέλος μου, *Mat.* 11. 10. *Mar.* 1. 2. *Lu.* 7. 27. *my meſſenger*, being ſpoken of *John Baptiſt*; ſo *Lu.* 7. 24. ἄγγελοι Ἰωάννου *the meſſengers of John*, and *Lu.* 9. 32. ἀπέστειλεν ἀγγέλους, *he ſent meſſengers*; and ſo ſure Ἀγγέλοι ἐκκλησιῶν the ἄγγελοι ἐκκλησιῶν, the *Angels of the Churches* were not thoſe *immortal Spirits*, *Rev.* 1. 19. but as the Apoſtles ſent meſſengers to ſeveral Churches, who were to doe according to their appointment, (ſee Note on *Joh.* 20. b.) and ſome in their ſtead to rule and govern there, ſo were theſe the rulers of the Churches, appointed by the Apoſtles. So the Hebrew מלאך ſignifies indifferently any *who hath any command* or *meſſage from a maſter*, and is rendred πᾶς 1 *Sam.* 25. 42. *a ſervant*, πρεσβὺς *a meſſenger* or *Embaſſadour*, *Num.* 21. 21. and מניר is rendred ἄγγελος 2 *Sam.* 15. 13. from נגיר *nuntiavit*, yea and עבד *ſervus*, *miniſter*, is rendred ἄγγελος *Iſa.* 37. 24. from an old Hebrew אלך or לאך reteined ſtill in the Arabick dialect for *a meſſenger* or *legate*. The only queſtion therefore will be, of theſe two poſſible notions of the word which is the fitter and more probable for this place: and for the rendring it *meſſenger* and not *Angel*, I ſhall only ſay, that the ſtory will thereby be very clear and intelligible, thus, That *Peter* knocked at the dore, and *Rhode* asking who was there, he anſwered, *Peter*; thereupon ſhe knew his voice, and aſſured them within that *Peter* was there: they having not heard the voice, but only hearing her affirm confidently that he was there, thought that ſome meſſenger had come from *Peter*, and made uſe of his name, and that ſhe had by miſtake believed it to be *Peter* himſelf; and ſo they thought they muſt reconcile the difficulty betwixt the conceived impoſſibility of *Peters* being there, on the one ſide, and the maids affirming confidently that he was there, on the other ſide, viz. by this *medium* betwixt both, that a meſſenger ſent from *Peter* was at the dore, who made uſe of his name to obtain admiſſion. Whatſoever can be ſaid for the other rendring, will, I conceive, have more difficulty in it. And it is not impoſſible or improbable, that the ἄγγελος *Joh.* 5. 4. that *went at a certain ſeaſon to move the water of Bethesda*, may be ſo rendred alſo, not for an *Angel* of God in a viſible ſhape, but for *an officer, ſervant, meſſenger*, that was wont to be ſent at certain ſeaſons of the year, probably at the feaſts, to move the water, upon which it became medicinable; ſee Note on *Joh.* 5. a.

Paraphraſe.

CHAP. XIII.

1. And there were at that time in Antioch ſome eminent perſons or Biſhops of the Churches of Syria of that age, ſee note on 1 Cor. 12. c. and of them ſome having the gift of propheſie, (ſee note on ch. 15. e.)

* 1. NOw there were in the Church that was at Antioch certain prophets and teachers,] as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, † which had been brought up with Herod the Tetrarch, and Saul.

* Now there were ſome in Antioch, belonging to the Church that then was, Prophets & Doctors, οντες δε τινες εν Αντιοχειᾳ κατα τὴν οὖσαν ἐκκλησίαν, προφῆται ἢ διδάσκαλοι.

† foſter-brother of Herod (συντροφος τῳ Ηρ.

2. And as they were upon a day of faſt performing their office of prayer to God (ſee note on Lu. 1. i.) the holy Spirit of God by ſome afflation or revelation (ſee c. 8. note f.) commanded them to ordain or conſecrate Barnabas and Saul to the Apoſtleſhip to which God had already deſigned them.

2. As they miniſtred to the Lord and faſted, the holy Ghoſt ſaid, Separate me Barnabas and Saul for the work whereunto I have called them.]

3. And accordingly they obſerved a ſolemn day of faſting and prayer, and ſo by impoſition of hands (ſee note on 1 Tim. 5. f.) ordained them, and ſent them away about the work deſigned them by God.

3. And when they had faſted and prayed, and laid their hands on them, they ſent *them* away.]

4. And having thus received their commiſſion from the holy Ghoſt, or by the appointment of God himſelf (ſee ver. 2) they went immediately to Seleucia.

4. So they being ſent forth by the holy Ghoſt, departed unto Seleucia;] and from thence they ſailed to Cyprus.

5. they proclaimed the Goſpel in the ſynagogues of the Jewes, and they had with them John ſurnamed Mark, ch. 12. 25. who was with them as an attendant, to doe any thing wherein they had uſe of him, and by them to be ſent on any part of their charge (ſee note on Joh. 20. 21.) whither they could not goe.

5. And when they were at Salamis [they preached the word of God in the ſynagogues of the Jewes, and they had alſo John to *their* miniſter.]

6. Paphos, where the Temple of Venus was,

6. And when they had gone through the iſle unto [Paphos,] they found a certain ſorcerer, a falſe prophet, a Jew whoſe name *was* Bar-Jeſus,

a. 7. Which was with [a] the * Deputy of the country, Sergius Paulus, a prudent man, who called for Barnabas and Saul, and deſired to hear the word of God,

* Proconſul ἀνθυπατῳ

8. But Bar-Jeſus, that Elymas, or Magician, (as Elymas ſignifies)

b. 8. But [b] Elymas the ſorcerer (for ſo is his name by interpretation)] withſtood them, ſeeking to turn away the Deputy from the faith.

c. 9. having a great incitation of the Spirit of God upon him looked earneſtly on him.

9. Then Saul (who *is* [c] alſo *called* Paul) [filled with the holy Ghoſt ſet his eyes on him,]

d. 10. O thou vile ſorcerer, which, like the devil by whom thou workeſt, art an enemy of all goodneſſe, wilt thou

10. And ſaid, [O full of all ſubtilty and all [d] † miſchief, thou child of the devil, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right waies of the Lord?

† falſeneſſe, forgery

perſiſt in ſorcery in defiance of the faith of Chriſt, which comes armed ſo with much more power of miracles then thoſe to which thou falſly pretendeſt?

11. It is moſt juſt that thou that holdeſt out perverſly againſt the light of the

11. And now behold the hand of the Lord *is* upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſſe, and he went about ſeeking ſome to lead him by the hand.]

Goſpel,

Gospel, shouldst lose thy sight, which therefore by the immediate power of God shall be taken from thee for some time. And immediately he was struck blind, and was not able to goe without leading.

† much stricken ἐκπλησσόμενος

12. Then the Deputy, when he saw what was done, believed, being † astonished at the doctrine of the Lord.]

12. And this act of miraculous blindness upon the sorcerer convinced the Proconsul, and converted him to the faith.

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia, and John departing from them returned to Jerusalem.]

13. And Paul and all that were in his company, except John, who returned to Jerusalem, went by sea from Paphos to Perga, a place famous for the Temple of Diana.

14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sate down.

15. And after the reading of the Law and the Prophets, the ᵉ Rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on.]

15. And after the reading of the lessons, one out of the Law, the other out of the Prophets, it being the custome for the Jewish doctors to expound, and apply some part of Scripture to the instruction of the people, the chief persons of the assembly which were present sent to Paul and his associates, to know whether they were prepared to doe so. ᵉ

16. Then Paul stood up, and beckning with *his* hand, said, Men of Israel, and ye that fear God, give audience.]

16. And Paul stood up, and having called for silence, (see ch. 12. 17.) bespake all both Jewes and Proselytes to give audience.

17. The God of this people of Israel chose our fathers, and exalted the people, when they dwelt as strangers in the land of Ægypt, and with an high arm brought he them out of it.]

17. The God of Israel chose Abraham, &c. and promised to blesse and multiply his seed, and accordingly performed it, encreasing them to a very great number, even at the time when they were sojourners and slaves (and their children appointed to be killed, as soon as they were born) in Ægypt, and with many wonderfull miracles at last brought them out from thence.

* carried them as a nurse

18. And about the time of fourty years ᶠ * suffered he their manners in the wilderness.]

18. And for fourty years, although they rebelled and murmured against him (and accordingly he sent many punishments upon them, and permitted none of the murmurers to enter Canaan,) yet dealt he with them with much kindness and tenderness, carried them as in his armes, provided for them, fed them miraculously in the wilderness. ᶠ

19. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20. And after that [he gave *unto them* Judges about the space of four hundred and fifty years, untill Samuel the Prophet.]

20. he raised up some particular eminent men to fight their battels for them, and that way of government lasted till the time of Samuel, who being a Prophet, ruled them in God's name and stead, for a while.

21. And afterward they desired a King, and God gave unto them Saul the son of Cis, a man of the Tribe of Benjamin, by the space of fourty years,

22. And when he had removed him, he raised up unto them David to be their King, to whom also he gave testimony, and said, I have found David *the son* of Jesse, a man after mine own heart [which shall fulfill all my will.]

22. whom I will make use of to rule my people according to my will.

23. Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour Jesus,]

23. And as he promised, so hath he performed, from his posterity is Jesus come, appointed by God to be the law-giver and judge of the world, to rule and govern all, to fight their battels against sinne and Satan,

† the face of his entrance προσώπου τῆς εἰσόδου αὐτοῦ

24. When John had first preached [before † his coming] the baptisme of repentance to all the people of Israel.

24. before his beginning to preach, or entrance on his prophetick office.

25. And as John fulfilled his course he said, Whom think ye that I am? I am not *he*: But behold there cometh one after me, whose shooes of *his* feet I am not worthy to loose.]

25. And as John preached and baptized, he renounced being the Messias, telling them that he was but his forerunner, and that he should shortly come and preach among them; whose disciple, saith he, I am not worthy to be.

26. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.]

26. And now brethren, both Jewes and Proselytes, this Gospel, which Christ thus brought into the world, is sent to be proclaimed and made known to you.

* dwelt κατοικοῦντες † not knowing him condemned him, and fulfilled the savings of the prophets, τὰς φωνὰς τῶν προφητῶν ἀναγινωσκομένας, ἐπληρωσαν.

27. For they that * dwell at Jerusalem, and their rulers, † because they knew him not, nor yet the voices of the Prophets, which are read every Sabbath day, they have ᵍ fulfilled *them* in condemning *him*.]

27. For the Sanhedrim, and people of Jerusalem, that then was, did not understand him to be the Messias, which they might have done, if they had considered the predictions of the Prophets conteined in those lessons and portions of Scripture (especially prophetick,) which every Sabbath day are read in their Synagogues, but adjudged him to death, and in so doing fulfilled those very prophecies which they understood not, yet pretended to understand and value so much, for they said it should be so. ᵍ

28. And though they found no cause of death *in him*, yet desired they Pilate, that he should be slain.]

28. And though he were perfectly innocent, no capital accusation produced against him, yet by their importunity they forced Pilate to condemne him to be crucified.

29. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.]

29. And when by this doing they had not more acted their own malice, then fulfilled the prophecies concerning the Messias (according to what he himself said, It is finish'd, and then gave up the ghost, then the Officers took him down from the crosse and put him into a tombe, sealed it up, and watched it, secured him by all wayes imaginable.

30. But God raised him from the dead.]

30. And yet after all this, God raised him from the dead.

31. And for fourty days he continued upon the earth, and was ſeverall times ſeen, (and convers't with, and did eat and drink, and ſhewed the print in his hands and ſide) in the preſence of his diſciples, and divers others who from the beginning had attended on him as diſciples, who now teſtifie this truth unto all the Jews.

31. And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.]

32, 33. And the ſubject of this Goſpel, which we thus proclaim unto you, is the promiſe made to Abraham (that in his ſeed &c.) to Moſes (that God would raiſe up a Prophet &c.) which

h.

32. And we * declare unto you glad tidings, how that the promiſe which was made unto the fathers,

33. † God hath fulfilled the ſame unto us their children, in that he hath h raiſed up Jeſus again, as it is alſo written in the ſecond Pſalme, Thou art my Son, this day have I begotten thee.]

* preach unto to you the Promiſe, &c. ἐυαγγελίζ. μεθα τὴν ἐπαγγ.

† that God hath performed it: ὅτι ταύτην ὁ Θεὸς ἐκπε πλήρωκε,

promiſe God hath now fulfilled in raiſing Jeſus from the dead. Of which alſo that in the ſecond Pſalme was a prophecy, when to David after his great perſecutions it was ſaid, that God had now begotten him, thereupon calling him his ſon; that is, ſet him upon his throne, and given him that title of greateſt dignity, and which is in Scripture the title of Kings, as on whom is enſtated that power over men which belongs originally to none but God, and derivatively to none but thoſe on whom God beſtowes it, who conſequently are called both children of the moſt High, and Gods, Pſal. 82. 1. 6. (as thoſe that are made like unto another, are, to expreſſe that ſimilitude, called his ſons, and ſometimes have his name communicated to them.)

34. To the ſame purpoſe alſo, that God ſhould not only raiſe him from the dead,

i.

34. And as concerning that he raiſed him up from the dead, *now* no more to returne to corruption, he ſaid on this wiſe, I will give you the i ſure mercies of David.]

but alſo ſecure him never to dye any more, (for Lazarus and others that were once raiſed, dyed again) are thoſe two other known prophecies, one Iſa. 55. 3. I will give you the ſure mercies &c. the expreſſion of an everlaſting Covenant, ſpoken literally to the people of Iſrael, that God would perpetuate to them the mercy promiſed to David, that of giving one of his ſeed to ſit on his throne, (which had been for ſome time interrupted, but ſhould now be perpetuated to them upon their obedience) but here accommodated to Chriſt, that though he were crucified, yet he ſhould riſe again, and after that never dye any more, that is, that Chriſt, under the title of the ſon of David, ſhould be given to the Jews not onely in a mortall condition, as David was, but in a firme immutable ſtate; which could not be true of him, if he had not been raiſed from the dead, and aſſumed to heaven, never to dye any more.

35. And to that moſt clearly belongs that other place, Pſal. 16. 11.

35. Wherefore he ſaith alſo in another *Pſalme*, [Thou ſhalt not ſuffer thine Holy one to ſee corruption.]

36. For if thoſe words ſhould be applyed to David perſonally, they could have no truth in them, for he having lived his term or ſpace of naturall life, and therein ruled the people over whom God was pleaſed to ſet him, dyed a naturall death, and never roſe again, but his body was putrified in the earth.

36. * For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption.]

* For David indeed in his own generation having ſerved the counſell of God, δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ

37. But he in whom that prophecy is completely fulfilled, that is Chriſt, being ſent by God into the world, and crucified, and by the power of God raiſed from the dead the third day (before the time came wherein bodies naturally putrifie, viz. 72. houres after death, wherein the revolution of humors is accompliſhed) never came to dye again, or putrifie at all.

37. But he whom God raiſed again ſaw no corruption.]

38. This therefore is the meſſage we bring, the Goſpell we preach unto you, that this

38. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you forgiveneſſe of ſins.]

Chriſt is the Meſſias, who by his death hath reconciled God to all penitent believers, and by his life and doctrine taught us a way, wherein we may obtain pardon of ſin, ſuch an one as was not to be found in the Moſaicall Law.

39. And whoſoever receives and obeyes him ſhall certainly be freed and purged from the wrath of God, and the puniſhments attending ſin in another world, from which the Law of Moſes could not by all its ceremonies, waſhings and ſacrifices purge or cleanſe any.

39. And by him all that believe are juſtified from all things from which ye could not be juſtified by the Law of Moſes.]

40, 41. You are therefore neerly concerned to take heed, and beware that by your obſtinate reſiſting and rejecting this way of ſalvation now preached, and confirmed from

k.

40. Beware therefore leſt that come upon you which is ſpoken of in the Prophets,

41. k Behold ye deſpiſers, and wonder, and || periſh: for I work a work in your days, a work which ye † ſhall in no wiſe believe, though a man declare it unto you.]

|| confounded

† will not believe, if any man ἐὰν μὴ πιστεύσῃ, ὃς οὐ

heaven by Gods raiſing Jeſus from the dead, when ye had oppoſed and crucified him, you do not bring a remarkable aſtoniſhing deſtruction upon your ſelves, in the ſame manner (and a heavier degree) as it fell upon the Jewes from the Chaldæans Hab. 1. 5. as a juſt puniſhment of their deſpiſing the rich mercies of God afforded them, and going on impenitently in their ſins againſt all the meſſages ſent them by the Prophets, and by ſo doing cauſe the Goſpel to be removed to the Gentiles, v. 46. A thing which will come to paſs ſuddenly, in both parts, (the Goſpels being taken from you, and preached to the Gentiles, and the Romans coming in and deſtroying you) though ſo incredible to you, that you will not believe it, when the newes of it ſhall come unto you by them that ſee it done, (ſee note on Mat. 28. b.)

42. And as they departed from the Jews, the Proſelytes, or pious perſons of heathen birth, deſired to hear more of this ſubject the next Sabbath.

42. And || when the Jewes were gone out of the Synagogue, the Gentiles beſought that theſe words might be preached to them the next Sabbath.]

|| as they went out of the Synagogue of the Jewes ἐξιόντων δὲ τῶν συναγωγῶν τῶν Ἰουδαίων

43. who preached to them, and by way of exhortation confirmed them in the doctrine of the Goſpel, (ſee note on Heb. 13. b.)

43. Now when the congregation was broken up, many of the Jews and * religious Proſelytes followed Paul and Barnabas, [who ſpeaking to them perſwaded them to continue in the grace of God.]

* worſhipping: ſee note i.

l.

44. the Goſpel preached by them.

44. And the l next Sabbath day came almoſt the whole city together to hear [the word of God.]

45. And the chief men of the Jews ſeeing how the multitude thronged to hear it, were horribly enraged, and contradicted Paul, and that with contumelies and reproches caſt on him.

45. But when the Jews ſaw the multitudes, they were filled with † envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and * blaſpheming.]

† rage ζήλου * railing βλασφημ.

46. But this no way diſcouraged Paul and Barnabas, but they put off all fear, and ſaid courageouſly (ſee note on Joh. 7. a.) that now they had performed their charge from Chriſt, of preaching the Goſpel firſt to the Jews, before they applyed

46. Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been preached to you: but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles.]

them-

themſelves to the Gentile world. But ſeeing ye Jews, ſaid they, behave your ſelves ſo obſtinately and perverſely, that you become utterly unworthy and uncapable of receiving benefit by the Goſpel, we are now by appointment to leave you, and preach to the Gentiles, and ſo we will.

47. For ſo hath the Lord commanded us, *ſaying*, I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for ſalvation unto the ends of the earth.] 47. For this was the direction of God, that Chriſt being firſt preached to the Jews, and being rejected by them, ſhould be preached to all other people of the world: and this is the ſumme of that old Prophecy, Iſa. 49. 6.

† believed as many as were diſpoſed for eternall life.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and † as many as were m ordained to eternall life believed.] 48. And when the Gentiles heard this good newes, that this pardon of ſinnes and ſalvation by Chriſt was allowed them, they rejoyced, and bleſſed the name of God for this glorious mercy of his revealed in the Goſpell; and all they of the Gentiles, that had any care, or purſuit of the life to come, the Gentile Proſelytes, or that were fitly diſpoſed and qualified for the Goſpel to take root in, received the doctrine of Chriſt thus preached to them. m Rom. 8. 29. Eph. 1. 11.

49. And the word of the Lord was publiſhed throughout all the region.] 49. And the Goſpel was preached, and embraced over the whole countrey.

* worſhipping women thoſe of good quality, σεβομένας τὰς εὐσχήμονας, for the Ks MS. leaves out τὰς

50. But the Jews ſtirred up the * devout and honorable women, and the chief men of the city,] and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts. 50. Onely the Jewes exaſperated ſome of the female Proſelytes, thoſe of them that were of honorable quality, and the governours of the city, ſee Joh. 1. e.

51. But they ſhook off the duſt of their feet againſt them, and came unto Iconium.] 51. But they, uſing that fatall ceremony appointed by Chriſt in this caſe, thereby foretelling and aboading the deſtruction which ſhould overtake them for ſo doing, left them, and went from thence to Iconium.

52. And the diſciples were filled with joy, and with the holy Ghoſt.] 52. And all the Chriſtians were filled with ſpirituall joy at what they ſaw thus performed, and went on zealouſly in their courſe.

Annotations on Chap. XIII.

a. Ἀνθύπατ☉.

V. 7. *The Deputy*] That *Sergius Paulus* ſhould here be called ἀνθύπατ☉ *Proconſul* in *Cyprus*, v. 4. hath ſome difficulty in it, it being reſolved by *Strabo*, l. 14. p. 470. that after the Romans taking this Iſland, it became a Prætorian Province, Ρωμαῖοι κατέχον τὴν νῆσον, καὶ γίγονε στρατηγικὴ ἐπαρχία καθ' αὑτήν. And again, p. 471. mentioning the ſubduing of it, and poſſeſſing it by *Cato*, ὃς ἐκείνε, ſaith he, ἐγένετο ἐπαρχία ἡ νῆσος, καθάπερ καὶ νῦν ἐστι, στρατηγική, *from that time the Iſland became, as now it is, a Prætorian Province*; which concludes it under a Prætor, not a Proconſul. And ſo *Zonaras* on the 8th. Canon of *Epheſus*, παρὰ τῆ Δυκὸς Ἀντιοχείας ἐστέλλετο ἐκεῖ στρατηγὸς, *from the Duke of Antioch a Commander was ſent to Cyprus*: on which pretence it was, that the Biſhop of *Antioch* did at the time of that Council pretend right of ordaining the Biſhops of *Cyprus*. This difficulty *Baronius* indeavours to remove, *Anno Chr.* 46. *n.* 11. by conceiving that the Proconſul of *Cilicia* had the adminiſtration of this Prætorian Province alſo, and conſequently that this *Sergius Paulus* was now this Proconſul of *Cilicia*. This he collects from *Sigonius De Antiq. Jure Provinc.* l. 1. c. 14. who affirmes it of *P. Lentulus* and ſome others, that being Proconſuls of *Cilicia*, they adminiſtred *Cyprus* alſo, which, ſaith *Baronius*, *non illi tantùm ſed & ſucceſſoribus eſſe æquè conceſſum, par eſt credere, it is reaſonable to believe not of him onely, but of his ſucceſſors as well as of him.* But the words in *Sigonius* do ſufficiently refute this concluſion; for he having indeed affirmed that this honor of holding *Cyprus* together with *Cilicia* was granted by the Senate not onely to *P. Lentulus*, but alſo to *Ap. Claudius* and *M. Cicero*, as ſpecial honors deſigned to thoſe three Proconſuls, addes, *Poſt Ciceronis autem proconſulatum, ut à Ciliciæ Præſide tres Aſiaticæ Diœceſes, ſic etiam Cypri adminiſtratio ablata eſt, ac proprius, ut ex lege debuit, Prætor cum ſuo Quæſtore in eam miſſus eſt, After Cicero's Proconſulſhip, as the three Aſiatick Diœceſes were taken away from the Preſident of Cilicia, ſo was the adminiſtration of Cyprus alſo, and a peculiar Prætor with his Quæſtor ſent thither, according as by the Law it ought to be.* And therefore ſo it muſt be ſuppoſed to be at this time of *Claudius's* reign, long after *Cicero's* time. It remains therefore that the moſt obvious way of removing this difficulty be reſolved on, as the moſt true, *viz.* that the στρατηγὸς or *Commander* of this Prætorian Province is here improperly called ἀνθύπατ☉ *Proconſul*, not in a ſtrict acception of that word, but as that is more looſely taken for any Governor ſent thither by the Romane power. Accordingly the *Vulgar Latine* calls him onely *Præſidem Præſident* or *Governour*; a title uſed in the place newly cited from *Sigonius*, for the Proconſul of *Cilicia*, which notes the promiſcuous acception of ſuch words. To which may be added, that the title of *Proconſul*, belonging duely to the Governours of *Cyprus* for ſome time, *viz.* whileſt *Lentulus*, *Claudius*, and *Cicero*, Proconſuls of *Cilicia* held *Cyprus*, it might now abuſively and vulgarly continue to the Prætor of *Cyprus*, though properly it did not; eſpecially conſidering the flattering nature of the Greeks, which would ſtill beſtow the moſt magnificent titles upon their Governours.

b. Ελύμας

V. 8. *Elymas*] The word עאלם *alem*, or עלים *alim* in Arabick ſignifies *knowing* or *skilfull*, and is applyed to thoſe that know things divine and humane, from עלם *alam*, *ſcivit*: and ſo μάγος, perhaps מנוש from ענש, which in Syriack and Arabick ſignifies *ſcrutari* or *explorare*, *to ſearch*, will ſignifie the ſame alſo. From this concurrence of the words ἐλύμας and μάγος in the ſame notion, 'tis clear that neither of them here was a proper name (that having before been ſet down to be *Barjeſus* v. 6.) but both, in ſeverall languages, the title of their wiſe men, skilled in the ſecret learning, whom we ordinarily call *Magicians*; and μάγος being in ſo common uſe among the Græcians, though perhaps of an Eaſtern origination too, is here ſet as an interpretation of the other.

c. Σαὺλ Παῦλ☉

V. 9. *Alſo called Saul*] Severall accounts are given of *Sauls* two names. S. *Ambroſe Serm.* 31. ſaith that he was at his Baptiſme named *Paul* by *Ananias*. S. *Auſtin Tract.* 72. *in Pſal.* will have it an effect of his Converſion, and ſo of his own impoſing, and that his humility would not own that name of a proud tall King of *Iſrael*, but preferred the contrary of *Paulus a little one*. Agreeable to which it is that he calls himſelf ἐλαχιστότερος πάντων ἁγίων

(a word made by himſelf on purpoſe) *leſſe then the leaſt of Saints.* S. *Jerome* on the *Epiſt.* to *Philemon*, will have it a token of this his firſt victory over the heatheniſme of *Sergius Paulus* here (in this Chap. where he is firſt called by this name) whoſe name he was therefore to bear by way of triumph, as *Scipio* of *Africanus* and the like. But *Origen* in *Pref.* on the *Epiſt.* to the *Romans*, ſaith that he being a Jew born in the City of *Rome*, had at his circumciſion two names, *Saul* a Jewiſh, and *Paulus* a Roman name. And this is moſt agreeable to the form of ſpeech here, Σαῦλος ὁ καὶ Παῦλος *But Saul, who is alſo Paul*, noting him to have had two names at once, not to have changed one for the other.

d. Ῥᾳδιουργία

V. 10. *Miſchief* Ῥᾳδιουργία] ſignifies *forgery*, *cheating*, *falſeneſſe*, *deceit*: ſo in *Plutarch*, making a falſe Will is ῥᾳδιούργημα· ſo *Act.* 18. 14. *If it were* ἀδίκημα ἢ ῥᾳδιούργημα πονηρὸν, *any injury*, (any piece of *injuſtice*) *or any roguy forgery* or *cheat*; ſo *Phavorinus* Ῥᾳδιουργεῖν, μὴ πανουργίας τι διαφέρειν, *to doe any thing with cunning*; and Ῥᾳδιουργία, πονηρία, πλαστοκαφία (it ſhould be πλαστογραφία, for ſo *Heſychius*, Ῥᾳδιουργὸς πλαστογράφος) δολιότης, *knavery*, *forgery*, *deceit*; and ſo likewiſe *Heſychius*, Ῥᾳδιουργῶ (it ſhould be Ῥᾳδιουργεῖ) κακοποιεῖ, δεινοποιῶ, *doing wicked* or *cunning things*, and Ῥᾳδιουργὸς (beſide πλαστογράφος *a forger*) πονηρὸς μηχανουργὸς πολυμήχανος, *a wicked* (I ſuppoſe without a *comma*) *contriver*, or *cunning*, *ſubtile* perſon.

e. Ἀρχισυνάγωγοι

V. 15. *Rulers of the Synagogue*] The *Synagogues* in the regions of *Judæa*, not alwaies ſignifying their Conſiſtories or Judicatures, but alſo their places for religious duties, hearing the *Law* and Prophets read, was anſwerable to the *cœtus Eccleſiaſtici*, *the religious aſſemblies* (ſaith *Bertram de Rep. Jud.* p. 154.) of the Levites and Prophets inſtituted at firſt by *Joſhua* and *Samuel* by preſcript of law. The *Archiſynagogi* therefore are parallel to, and ſupply the place of thoſe Levites and Prophets, thoſe that officiated there, of which conſequently there were more then one in the ſame Synagogue; and ſo c. 11. 8. and 17. *Criſpus* and *Soſthenes* are *Archiſynagogi* of the ſynagogue at *Corinth*. And the ancient *Gr.* & *Lat. MS.* ch. 14. 2. in ſtead of οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι, reads οἱ δὲ ἀρχισυνάγωγοι τῶν Ἰουδαίων, καὶ οἱ ἄρχοντες τῆς συναγωγῆς, making expreſs difference between the *rulers*, or *chief*, *of the ſynagogue*, that officiated there, and the *Rulers of the Conſiſtory* or *judicature*.

f. Ἐτροφοφόρησεν

V. 18. *Suffered he their manners*] That ἐτροφοφόρησεν *carried as a nurſe*, is the right reading, there is little doubt, this being the very word twice uſed by the *Septuagint*, *Deut.* 1. 31. ἐτροφοφόρησέ σε ὁ κύριος ὁ θεός σου, ὡς εἴ τις τροφοφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ. So the *Romane* and *Baſil* editions have it, for that which is in the Hebrew, *hath born thee, as a parent*, or *nurſe*, *doth a child*, not only bearing in armes, but feeding and ſuſtaining, (As ſure God did thoſe Iſraelites, when he ſent them Quailes and *Manna*, ἄρτον ἕτοιμον ἀπ' οὐρανοῦ, *bread ready dreſt*, and ſent down, *from heaven* for them) and farther undertaking all the trouble of his education, and therefore the *Syriack interpreter* uſes here a word which ſignifies *feeding* or *nouriſhing*. And ſo *Heſychius*, Ἐτροφόρησεν, ἔτρεφεν, (it ſhould be ἔθρεψεν) *bearing as a nurſe*, that is, *feeding*; and ſo *Phavorinus* alſo. Thus in *Macarius* ſpeaking of a mother and her little child, ἀναλαμβάνει, ſaith he, καὶ παιδεύει, καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ, *ſhe takes up*, *ſtroakes*, *and nurſes with great affection*. And 2. *Mac.* 7. 27. when the mother entreats the ſon to pity her, τροφοφορήσασαν *that bare*, and did for him as a nurſe doth, (anſwerable to the Hebrew נָשָׂא, αἴρω, βαστάζω, *to take up*, or *carry*.) This did God miraculouſly even to thoſe murmurers: But ſuffering his vengeances to fall upon them, and ſweeping them all away that came out of *Ægypt*, but *Caleb* and *Joſhua*, he cannot ſo fitly be ſaid to have *born their manners*, or to have born with them.

g. Κρίναντες, πληρώσαντες

V. 27. *Fulfilled*] That there is in this verſe a trajection, or σύγχυσις, there can be no queſtion; the κρίναντες in the latter part belongs to the τοῦτον in the former, and the ἐπλήρωσαν to the τὰς φωνὰς, they *adjudged* or *ſentenced* him, and they *fulfilled* or *accompliſhed* them. And ſuch trajections are ordinary among writers, and go for elegancies, where they are uſed. The onely difficulty will be, to what ſenſe the καὶ before τὰς ſhall be rendred. For either that may couple the ἀγνοήσαντες and κρίναντες, and then the conſtruction will lye thus, *For they that dwelt at Jeruſalem, not knowing, and* (conſequently) *condemning him, fulfilled the ſayings*, or *voices*, or *words*, *of the Prophets*; or it may poſſibly not be a Copulative, but (as oft it doth) Emphatically affect the words to which it is joyned, viz. τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, and then the rendring will be, *not knowing him, they fulfilled the words of the Prophets*, even thoſe words *that are every Sabbath read in their ears* (and therefore ſhould in reaſon be taken notice of by them) *in*, or *by*, *thus condemning him*. But the former of theſe is the moſt probable.

h. Ἀναστήσας

V. 32. *Raiſed up*] The word ἀναστήσας *raiſing up* ſignifies to *raiſe up from the dead*, and ſo doth ἐγείρειν too; but not ſo onely, nor ſo primarily, nor neceſſarily ſo, but when either the addition of ἐκ νεκρῶν *from the dead*, or ſome other phraſe of that nature, or circumſtance of the Context requires that ſenſe. For beſides that notion, there is another very ordinary, and proper to it, as when God is ſaid to *raiſe up a prophet*, that is, to ſend him, and give him commiſſion to perform the office of a Prophet: this is an uſuall notion of the word. So *Act.* 3. 22. & 7. 37. Προφήτην ὑμῖν ἀναστήσει *he ſhall raiſe you up a prophet*; and ſo *Act.* 2. 30. ſpeaking of Gods promiſe to *David*, *from the fruit of his loynes according to the fleſh*, ἀναστήσειν Χριστὸν, that *he would raiſe up Chriſt*, bring the *Meſſias* into the world. And the mention of the Reſurrection in the next verſe will not be able to aſſigne any other ſenſe to that place, becauſe that may come in from the force of the *ſitting on his throne*, which is added to it, it being clear, that as that was promiſed of the *Meſſias*, ſo it was not performed till his Reſurrection. So when of *Theudas* *Act.* 5. 36. of *Judas* of *Galilee* v. 37. it is ſaid, ἀνέστη *he roſe up*, a falſe prophet ariſing of himſelf, or raiſing himſelf, not raiſed by God (according as among the Hebrews the word נִבָּא for *propheſying* doth in *hithpael*, the reciprocal conjugation, generally ſignifie *a falſe prophecie*, ſuch as one receives from himſelf, and not from God) ſo *Heb.* 7. 11. *What need is there* ἕτερον ἀνίστασθαι ἱερέα, *that there ſhould ariſe*, or *be raiſed, another prieſt?* and again v. 15. And thus ſome may conceive that it ſhould ſignifie in this place. But 1 the Context here, and 2. the importance of the ſecond *Pſalme* incline it the other way. For here the *reſurrection of Chriſt* v. 30. is the point inſiſted on; and though his Crucifixion be firſt mention'd in order to that, v. 27. yet there is no mention of his coming into the world, or either his eternal, or temporal generation. And ſo in the following words, v. 34. they again belong to *Gods raiſing him from the dead*. And for the parallel betwixt begetting and reſurrection, it might be made clear in many particulars. As for the ſecond *Pſalme*, that clearly belongs to the ſetting up *David* King after the death of *Saul*, and conqueſt over his enemies; and that is aptly expreſs'd by *Gods begetting* him, and his being *Gods ſon*: For as ſimilitude denominates children, the *children of God* are they that are like him, and reſemble him in any thing, and the *children of Abraham* are they that *doe the works of Abraham*; and as the *making man after Gods image*, ſignified

signified his likeneſſe unto God in power, having dominion, &c. *Gen.* 1. 28. ſo being the *ſons of God*, and having the title of *Gods*, *Pſal.* 82. 6. belongs to Governours, and conſequently ſignifies ſo in that ſecond *Pſalme*, and is but another phraſe to ſignifie what is plainly ſaid v. 6. *yet have I ſet my King upon my holy hill of Sion.* And thus alſo in the application, *Chriſt* the *ſon of David* being raiſed from the dead, as *David* reſcued from the great dangers that encompaſs'd him, is now ſet upon his throne by his exaltation; and that is *Gods begetting him his ſon* here, and is the thing to which the Jewes referred when they called the *Meſſias* ſometime the *King of Iſrael*, ſometime, which is all one, the *ſon of God.* And ſo *Heb.* 1. 5. this ſaying of God to him, *Thou art my ſon*, &c. and, *I will be to him a father, and he ſhall be to me a ſon*, is brought as a proof of his being ſuperiour to the *Angels* ver. 4. which was done by his Reſurrection and exaltation, *Epheſ.* 1. 20, 21.

i. Ὅσια πιστὰ

V. 34. *Sure mercies*] The Hebrew in *Iſa.* 55. 3. from whence this is taken hath חסדי דוד הנאמנים, where the word חסדי in the plural, noting *beneficia*, or *beneficentiam*, *mercies*, or *mercifulneſſe*, is by the Greek rendred ὅσια (from the ſenſe of the Singular חסיד which ſignifies both *beneficus* and *pius*, *charitable* and *godly*) as if it were onely *pia godly* from the ſingular *pius*, whereas the Adjective plural is taken Subſtantively (as many Neutrals in Latine are) for acts of *kindneſſe*, *mercies*, &c. and ſo הנאמים Adjectively joyned with it, ſignifies the *faithfull*, *durable*, *laſting mercies of David*, that is, of *Chriſt* the ſon of *David*, and ſo this place out of the Prophet is brought as a proof of *Chriſts* reſurrection. For as the mercies promiſed the Jewes in having *David* for their King, had with the end of his life determin'd alſo, unleſſe his ſon *Solomon*, and after him others, had ſat upon the throne; and as, when they were carried into Captivity, the perpetuating theſe benefits of *David* to them, that is, being govern'd by their own Kings, ſignifies their return from their Captivity: ſo *Chriſt*, being called *David*, or meant in a ſecond myſtical ſenſe when *David* is named, and being (crucified and ſo) dead, as *David* was, unleſſe he had withall riſen again, that Covenant, thoſe mercies promiſed by and in him to the world, could not have been πιστὰ *firm*, *ſure*, *faithfull*, ratified for duration or continuance, but had ended with his life; whereas now by his Reſurrection and Aſcenſion to heaven they ſtill continue, and are made good unto us. Thus, ſaith *Athanaſius* of *Chriſts* ſacrifice, τετελείωκε τὸ πᾶν, καὶ πιστὰ γέγονε μένειν διὰ παντὸς, *it perfected all, and became faithful:* wherein? why, in that *it remaineth for ever.* And again ſaith he, Ἡ κατὰ νόμον ἱερωσύνη χθὲς καὶ σήμερον καὶ θανάτῳ παρήμειβε τοὺς προϊσταμένους, ὁ δὲ Κύριος ἀπαράβατον καὶ ἀδιάδεκτον ἔχων τὴν ἀρχιερωσύνην, πιστὸς γέγονεν ἀρχιερεὺς, διαμένων ἀεὶ, *The legal prieſthood by time and death paſſeth from one to another, but Chriſt having an high prieſthood which paſſeth not from him to any ſucceſſour, did therein become a faithful high prieſt (Heb.* 2. 17.) *enduring*, or, *continuing*, *for ever:* where the word πιστὸς in that *Epiſtle* to the *Hebrews* is interpreted by that Father to ſignifie *durable*, *continuing for ever.*

k. Ἴδετε οἱ καταφρονηταὶ

41. *Behold ye deſpiſers*] The words ἴδετε οἱ καταφρονηταὶ *Behold ye deſpiſers*, which from the *Septuagints* reading the Apoſtle here embraceth, are very different from what not onely the *Vulgar Latine*, and our *Engliſh*, but alſo the *Chaldee*, and the *Interlineary* retain in the place of *Habakuk* c. 1. 5. from whence it is clearly cited, the Hebrew בגוים being by them read as if it were ב and גוים, *in gentibus among the heathen*, which the Chaldee read בעממי *Gentes*. Hereupon learned men have made conjectures, that the *Greek interpreters* had ſome other reading: *Beza*, and *Capellus*, and from him *Grotius's* Poſthumous *Annotations* have mentioned בוגדים, and *Capellus* hath thought בוזים poſſible. But *Mr. Pocock* by his acquaintance with the Arabick writers, hath ſuperſeded theſe conjectures, and given aſſurance that בגוים was the word, which as the Greek rendred καταφρονηταὶ *deſpiſers*, ſo the Syriack in *Habakuk* expreſs by מרחא *arrogantes*, *tranſgreſſors*, and the Arabick by *negligentes*, taking the word for the plural of בגוא from בגא, which though it be not met with in the Bible, yet may be reſolved to have been anciently in uſe among the Hebrews, both by the notions which the Greek and Syriack and Arabick interpreters had of it, and by the freqnent uſe of the word in the Arabick, for *injuſtus fuit*, *ſe ſuper aliquem extulit*, *à vero declinavit*, *receſſit*, *inſolenter ſe geſſit*, *mentitus eſt*, *faſtuosè inceſſit*, *being unrighteous*, *proud*, *tranſgreſſor*, *inſolent*, *lyer*, *faſtuous*, as he there cites out of the Arabick Grammarians, ſhewing that the Syriack מרחא *maroche*, is by *Bar Ali* in his *Syro-Arabick Lexicon* expounded by the ſame word by which *Aljauharius* renders *Albagyo*. As for the latter words of this verſe, though ſome have been willing to make ſome alteration, yet there will be little need of it: for והתמהו clearly ſignifies καὶ θαυμάζητε, *and wonder*, and then תמהו that followes, will be as fitly ἀφανίσητε, not ſo, as that ſignifies a *diſſolution* or *deſtruction*, but as in the Arabick 'tis uſed for any *change to the worſe*, as when meat hath loſt its ſmell or taſt, and is applied to ſuch a change as is in one aſtoniſh'd or confounded. So *R. Tanchum*, the former word ſignifies *admiration*, the latter *amazement* or *confuſion*. Where though the literal notation of the words do not predict the ruine or deſtruction of the Jewes, yet the rational importance doth, to all that are not thus moved by admiration, and ſhame, to imbrace the Goſpell now preach'd unto them; for as thoſe that did ſo were the σωζόμενοι *reſcued* from the approaching deſtruction, ſo all that ſtill ſtood out ſhould certainly be deſtroyed.

l. Ἐχομένῳ

V. 44. *Next Sabbath*] In ſtead of ἐρχομένῳ Σαββάτῳ *the coming*, or *approaching Sabbath*, the Kings *MS.* and ſome others read ἐχομένῳ *the next*, or *adjoyning*, *ſabbath*, as πόλεις ἐχόμενα have been ſhewed to ſignifie the *adjoyning cities*, Note on *Mar.* 1. b.

m. Τεταγμένοι εἰς ζωὴν

48. *Ordained to eternal life*] That this phraſe τεταγμένοι εἰς ζωὴν αἰώνιον is here a notation of the Proſelytes among the Jewes, which were allowed by them to have *partem in ſeculo futuro*, *a portion in the age to come* (whether that ſignifie Heaven, or the kingdome of the *Meſſias*) without ſubmitting to their whole Law, but only to the ſeven precepts of the ſons of *Noah*, hath been not unhappily conjectured by M. *Mede*, And the context is ſomewhat favourable to it: The company conſiſted of Jewes and Proſelytes, ver. 43. many of thoſe Proſelytes (as well as Jewes) followed *Paul* and *Barnabas* after the diſſolving the aſſembly; and their doing ſo, and the form of the Apoſtles exhortation to them, ἐπιμένειν *to abide*, or *perſevere*, ſignifies, that they were already believers. Then ver. 45. *The Jewes contradicted, and ſpake againſt* this doctrine, and therefore, ſay *Paul* and *Barnabas*, *ſeeing ye judge your ſelves unworthy of everlaſting life*, that is, ſeeing you behave your ſelves as thoſe that look not after, care not for, your eternal weale, *Behold, we turn to the Gentiles*, v. 46. which when the *Gentiles* heard, that is, the people of other nations that were there among the Jewes, they *rejoiced, and glorified the word of God*, v. 48. And upon that it is immediately added, that *as many as were* τεταγμένοι εἰς ζωὴν αἰώνιον, *diſpoſed*, or *in readineſſe for*, or *to*, *eternall life*, *believed.* In this conjecture there is a faire appearance of truth for the whole of it. And for one part of it it is undoubted, that thoſe who are here ſaid *to believe* were moſt of them, if not all, ſuch Proſelytes of the Gen-

tiles; and thoſe again not the *Proſelytes of juſtice* which had undertaken the whole Moſaical law (for they were as deeply engaged in oppoſing Chriſtianity, as the moſt refractary Jewes, and accordingly ver. 50. the Proſelyte women, which were zealous for the Law, were exaſperated by the Jewes; ſee Note on *Mat.* 23. d.) but eſpecially thoſe *of the gates*, which received the precepts of the ſons of *Noah*, but were not poſſeſs'd with the Jewiſh prejudices againſt Chriſtianity. But then 1. it no way appears that all the Proſelytes of this ſort did now receive the faith at this one time, and conſequently it cannot be affirmed, in the latitude of [ὅσοι, *as many*] which ſeems to include all of the ſort (whatever it is) that is noted by the phraſe. Or if that word may be ſo qualified, as not to extend to all, yet there is no propriety of the phraſe τεταγμένοι εἰς ζωὴν, to confine it to that ſort of Proſelytes, any more then there is to confine the like phraſe εὐθετοι εἰς βασιλείαν τοῦ Θεοῦ, *fit for the kingdome of God*, *Lu.* 2. 62. to this ſort of Proſelytes, which there appears not at all to belong to them. Of that phraſe ſee Note d. on *Joh.* 6. where it appears to ſignifie one that by Gods prevenient graces hath that qualification wrought in him, which is the peculiar temper wherein the Goſpel takes root, and proſpers, the honeſt heart, or ſincere deſire of reforming, and living piouſly. For theſe, when the Goſpel is preach'd to all, are peculiarly the men that lay hold on it, and bring forth the fruits of it: And theſe are very fitly deſcribed by this phraſe here, and accordingly it is ſaid that *as many as were ſuch, believed*, or *turned Chriſtians*. Now for the main difficulty, how this phraſe [τεταγμένοι, &c.] ſhould come to ſignifie theſe, I ſhall enlarge a while by viewing the nature of the word τάττειν, *to order*, or *ordain*, among writers, ſacred and profane. In Scripture it often ſignifies *to appoint*, as that is *to command* or *conſtitute*. So *Act.* 22. 10. ὦ Κύριε τί με δεῖ ποιεῖν, *all things which are appointed thee to doe*, is all one with τί σε δεῖ ποιεῖν, *what thou oughteſt, what is thy duty, to doe*, in the parallel place, ch. 9. 6. So *Act.* 15. 2. ἔταξαν *they commanded*, or *gave order*, or *appointed*, and *Mat.* 28. 16. *the mountain* ὃ ἐτάξατο αὐτοῖς Ἰησοῦς, *which Jeſus had appointed*, or commanded. But more frequently 'tis uſed in the military ſenſe, in the notion wherein the Books of diſpoſing or marſhalling armies are called *Tactickes*, and in which διατάγαι ἀγγέλων, *diſpoſitions of Angels*, *Act.* 7. 53. ſignifies *troops*, or *hoſts*, *of Angels*. So of the *Centurion*, *Lu.* 7. 8. ὑπὸ ἐξουσίαν τασσόμενος, he that hath ſuch a place in the army, as (though he be a commander) to be himſelf under others; in which ſenſe *Rom.* 13. 1. *the powers that are*, *are* τεταγμέναι ὑπὸ Θεοῦ, *conſtituted by God*, and placed under him. And by Analogie from hence 'tis applied to other things, as 1 *Cor.* 16. 15. ἔταξαν ἑαυτὸς εἰς διακονίαν τοῖς ἁγίοις, *they diſpoſed*, or *devoted*, *themſelves to that function*, that part, as it were, of the Eccleſiaſtical *militia*, which conſiſted in *miniſtring to the Saints*. In the Tranſlators of the Old Teſtament, and writers of the *Apocrypha*, 'tis generally in the military ſenſe anſwerable to the Hebrew ערך; ſo *Ezech.* 44. 14. τάξουσιν αὐτὸς φυλάττειν φύλακας, *they ſhall appoint*, or *diſpoſe*, or *marſhall*, *them to keep watches*, which is ſpoken of the Temple, but as that repreſents an hoſt, and is uſually ſo called, (and thence *Lu.* 1. 8. τάξις ἐφημερείας, *the order of his daily courſe*, is in that ſenſe alſo) ſo 2 *Mac.* 15. 20. τῆς ἵππου κατὰ κέρας τεταγμένης, *the horſe being ſo diſpoſed*, or *placed* (as in *Heſychius* the word πρωτοστάτης is explained by ὁ πρῶτος παρὰ τὸ κέρας (not κήρας as 'tis corruptly read) τῆς παρατάξεως τεταγμένος, *he that is placed firſt neer the horn of the Battalia*) and 1 *Mac.* 5. 27. εἰς ἄυριον τάσσονται παρεμβαλεῖν, *they are diſpoſed*, or *marſhalled*, *ſo that to morrow they may encampe*. So 2 *Kin.* 15. 19. ἐκτάσσειν τὸν λαὸν, *is to muſter the people*. Among profane writers 'tis ſometimes *to diſpoſe*, or *put in order*; ſo the ſhepheard doth τάττειν ἀγέλων, *order his flocke*, in *Philoſtr. de vit. Apoll.* l. 3. c. 3. And in * *Apſyrtus*, (in the ἱππατρ.) after Σβατινόμενος ἐν τάγμαῖς, *having fought in ranks* (in the military ſenſe) follows within a line ἀνατεταξάμενος ἓν ταῦτα, *having diſpoſed theſe things in order*, (that is of writing) προσφωνῶ σοι *I addreſſe my ſelfe to thee*, &c. In the military ſenſe nothing is more ordinary, ἐτάσσοντο ὡς εἰς μάχην, *they were marſhalled as for a fight*, in *Thucyd.* l. 3. (and ἀνταξάμενοι in *Julian*, and others, is ſimply for enemies) ſo Ἕλληνες τεταγμένοι προσῆσαν, *the Grecians being marſhalled*, &c. l. 2. as in *Elian* τεταγμένοι are *ſouldiers in their ranks* in ſervices (as ἄτακτοι on the contrary are thoſe that are *disbanded*) and τάγμα a *band* or *troop* of ſuch. And in this ſenſe they that are truly pious, ſincerely and honeſtly diſpoſed to do whatſoever God requires of them towards eternall life, (whether that ſignifie Chriſtianity, the preſent part of that life which ſhall end in eternity, or whether the life of glory in another world) may fitly be ſaid to be τεταγμένοι εἰς ζωὴν αἰώνιον, *enrolled in the number of thoſe that look after eternall life*, *marſhalled*, *ſtanding ready*, *in order*, *in rank*, *centuriati*, *to eternall life*: and ſo as they that 1 *Cor.* 15. 16. ἑαυτὸς ἔταξαν εἰς διακονίαν, *devoted themſelves to the miniſtration*, might be expreſs'd by τεταγμένοι εἰς διακονίαν, *devoted* and *ready* for that; ſo here τεταγμένοι εἰς ζωὴν, *devoted* and *ready for life*, will be all one with ὅσοι ἑαυτὸς ἔταξαν εἰς ζωὴν, *they that devoted*, *addicted themſelves to eternal life*, according to that ordinary cuſtom among ſacred writers, wherein the reciprocall Conjugation *Hithpahel* is expreſſed by the Greek paſſive, which is obſervable of compounds of this very word very frequently, as in ὑποτάσσεται to *obey*, *Rom.* 10. 3. and 13. 1, 5. *Heb.* 12. 9. *James* 4. 7. In all which the paſſive ſignifies either *to ſubject himſelf*, or Neutrally *to obey*, *ſubmit*, and ſo the contrary ἀντιτάσσομαι, *Rom.* 13. 2. *Jam.* 4. 6. and 5. 6. 1 *Pet.* 5. 5. *to be diſobedient*. The ſhort is, that they that having renounced the heathen Idols of their Countries embraced the worſhip of the one onely true God, and the hope of eternall life, and ſo were εὐθετοι εἰς βασιλείαν Θεοῦ, *well placed*, or *diſpoſed*, *in a good poſture toward the kingdome of God*, are here thus expreſs'd. This is that which is expreſs'd *Heb.* 11. 6. by προσερχόμενοι εἰς τὸν Θεὸν, *they that come to God*, which is the paraphraſe of the word προσήλυτοι *Proſelytes*, ſo called from *coming to*, or indeed the ſame word participially ſet, and of all ſuch it is required to *believe*, what is there ſaid, that *there is a God*, *and that he is a rewarder of all that diligently ſeek him*, that is, that Gentiles (other nations beſides Jews) if they ſeek God may come to eternall life, and conſequently as many as put forward to the exerciſe of piety, which is one part of eternall life in Scripture (*this is life eternall to know thee*, that is, live according to thy commandments) and to the expectation of a reward, which is the other part, are diſtinctly capable of this title here, and there of that. This was acknowleged by *Chryſoſtome*, when he explained this phraſe by ἀφωρισμένοι τῷ Θεῷ, *ſeparated to God*, thoſe that had betaken themſelves to his onely ſervice; or, as * *Procopius* expreſſes it ſpeaking of the Gentiles, οἱ δὲ ἀρετῆς καὶ εὐσεβείας καταλαμπόμενοι εἰς τέκνα Θεοῦ, *they that by virtue and piety were in procinctu for ſonnes of God*, *ready to be* ſuch. I ſhall adde but one place more, and that out of *Philo*, where ſpeaking of the προσκείμενοι Θεῷ, *they that were added to God*, godly men, that gave up their names to the worſhip of God, he addes, οἱ τῷ παρὰ τῷ ὄντι Θεῷ τεταγμένοι τάξιν, ἀθάνατον βίον ζῶσιν, *they being marſhalled in the rank next to the true God*, *live an immortal life*: where the τεταγμένοι, &c. is all one with the προσκείμενοι Θεῷ, *they that were added to God*, that is, with the προσερχόμενοι Θεῷ, *they that come*

Εὐθετοι εἰς βασιλείαν Θεοῦ

* c. 1. περὶ πυρῶ.

Ἐταξαν ἑαυτὸς εἰς διακονίαν

* In Ill. p. 610.

come to God, that give themselves up to his service. And Baptisme among us being the form of our initiation to *Christ*, the ancient form of those that were to be baptized was, ἀποτάσσομαί σοι, Σατανᾶ καὶ συντάσσομαί σοι, Χριστέ (in this military sense, from whence 'tis called *a Sacrament*) *I renounce thy service, O Satan, and I put my self, list my self, with thee, O Christ.* That this phrase cannot reasonably be interpreted to any sense of divine predestination, may appear, 1. by the no-reasons that are producible to encline it that way. Those must be produced, if they are any, either from the Context, or the propriety of the phrase. From the Context no reason is pretended; but on the other side, the comparison here lying betwixt the Jews on one side, and the Gentiles on the other, of the Jews it is said, that they *contradicted*, and *blasphemed*, and so *judged not themselves worthy of everlasting life*, v. 46. which sure referres not to any decree from eternity past against their persons, absolutely considered, but only as contumacious unbelievers, uncapable of that salvation which was preached to them. And then in reason, and by laws of opposition, they that did believe of the Gentiles, must be those that were otherwise qualified then those Jews were, and so that qualification of pliable temper, will be the interpretation of the τεταγμένοι, &c. Not that all the Gentiles received the Gospel (which yet if it were true *de facto*, would be no argument against what is now said) but that *as many of them as were* thus *qualified, received* it. As for the phrase, that hath no propriety to incline that way: for 1. there is no intimation, or mention of God in the phrase, which would be necessary to restrain it to that sense of Gods predestination; 2ly, for the word πίστειν, which is rendred *ordaining*, and seems somewhat favourable that way, and is the only part of the phrase that doth so, there is no example of this being any where used for Gods eternall decree, but δείξειν, or προορίζειν, *to determine* or *predetermine*; 3ly, there is no preposition answerable to *præ, before*, in any part of the phrase, nor any thing else to supply that place, as πρὸ χρόνων αἰωνίων, or πρὸ καταβο-

λῆς κόσμου, *before the foundation of the world*, Ephes. 1. 4. Secondly, this may be resolved on by the reasons which stand in force against it. For 1. the word ὅσοι *as many* being an inclusive universal particle, it is not imaginable yet that all of that assembly that were predestin'd, and so all that could ever believe, or come to life, did believe that day. The believers of a city do not all come in thus, every one at the same time, but καθ' ἡμέραν *daily*, some one day, some another, *Acts* 2. 47. and some that were now negligent, or refractary, might after repent, and become more pliable, and Gods decree certainly would not shut them out, when they did so. 2dly, It is as unreasonable to determine, that all that did then believe, and receive the Gospel, were predestined to eternall salvation: those that believed at other times were not all predestined; thus *Judas*, we know, was not, *Hymenæus* was not: and *believing* here noting no more then receiving the faith, without any consideration of their persevering, or not persevering, it is evident of the stony ground, and of a multitude of Christians denoted thereby, that *in time of temptation they fall away*, and so are not (unless they return, and recover) predestin'd to salvation. 3dly, It is not to be thought that *Luke*, which wrote this, knew of that whole assembly of Gentiles, how many were predestin'd to salvation, nor consequently could he affirm it of them in that sense, or that none should ever believe, which this day did not*; whereas on the other side, he might by the effect conclude, that all that were rightly qualified at that time, did at that time receive and believe the Gospel preach'd to them, and all that did then truly believe, were so qualified, the obstinate and contumacious Jews and Proselytes opposing and persecuting it. Mean while it must be remembred that these qualifications are not pretended to have been originally from themselves, but from the preventing graces of God, to which it is to be acknowledged due, that they ever are pliable or willing to follow *Christ*, though not to his absolute decree of destining them, whatsoever they do, unto salvation.

CHAP. XIV.

Paraphrase.

1. AND it came to passe in Iconium, that they went both together into the Synagogue of the Jews, and [so spake that a great multitude both of the Jews, and also of the Greeks believed.]

1. convinced them so powerfully, that great store both of the Jews and the Greeks, Proselytes of the Jews, received the Faith.

2. But the unbelieving Jews * stirred up the Gentiles, and made their minds evill affected against the brethren.]

2. But the refractary Jewes incensed the Gentiles against the Apostles, v. 4. and all others which received the faith of Christ from them.

* stirred up the minds of the Gentiles, and made them evil affected ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς

3. Long time therefore abode they [speaking † boldly in the Lord, which gave testimony unto the word of his grace, and granted signes and wonders to be done by their hands.]

3. preaching the Gospel in their publick assemblies (see note on Joh. 7. a.) and God added his testimony to their preaching (see note on Heb. 13. d.) by enabling them to work miracles.

† publickly through the Lord, which παῤῥησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ

4. But the multitude of the city was divided, and part held with the Jews, and part with the Apostles.

5. * And when there was an assault made both of the Gentiles and also of the Jews with the rulers, to use *them* despightfully and to stone them,

6. They were ware of *it*, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region that lyeth round about.

7. And there they preached the Gospel.

8. And there sate a certain man at Lystra, impotent in his feet, being a creeple from his mothers wombe, who never had walked.

9. The same heard Paul speak, [who stedfastly beholding him, and perceiving that he had faith to be healed,]

9. and Paul looking earnestly upon him, and either by his words, or by the discerning spirit which Paul had, perceiving that he believed that they were able to heal him,

10. Said with a loud voice, Stand up right on thy feet. [And he leaped and walked.]

10 And by the bare speaking of the word he was made so strong, that he leaped and walked.

* And as the Gentiles & Jewes were beat, ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ τῶν Ἰουδ.

11. And

11. The Gods which all the nations worſhip, have put on the ſhape of men, and come down among us.

11. And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, [The Gods are come down to us in the likeneſſe of men.]

12. And Barnabas they looked on as Jupiter the ſupreme God, (ſee c. 8. 10.) Barnabas did.

12. And they called Barnabas Jupiter, and Paul Mercurius, becauſe he was the chiefe ſpeaker.]

and Paul as Mercury, the interpreter of the will of the Gods, becauſe Paul did ſpeak more then

13. And the prieſt of Jupiter, whoſe ſtatue was worſhipped before the city, as the brought oxen to ſacrifice, and to them.

13. Then the prieſt of Jupiter, which was before the city, brought oxen and garlands unto the gates, and would have done ſacrifice with the people.]

preſident of it, came preſently to the gates of the houſe where Paul and Barnabas lodged, and garlands to put upon their hornes, when they were to be killed, verily purpoſing to offer ſacrifice

14. they look'd upon it as an abhorred blaſphemous thing, and rent their garments

14. *Which* when the Apoſtles Barnabas and Paul heard *of*, [they rent their clothes,] and ran in among the people, crying out,

to expreſſe their ſenſe and deteſtation of it,

15. idol-falſe-gods (ſo vain things ſignifie, Zach. 11. 17. ſee Act. 8. note d.)

15. And ſaying, Sirs, why doe ye theſe things? we alſo are men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe [vanities] unto the living God, which made heaven and earth, and the ſea, and all things that are therein,

16. left the Gentiles to their own blind worſhips.

16. Who in times paſt [ſuffered all nations to walk in their own waies.]

17. And yet, while he did ſo, left he not off to evidence himſelf ſufficiently to them, a.

17. Nevertheleſſe he left not himſelf without witneſſe, in that he did good, and gave us [a] rain from heaven, and fruitfull ſeaſons, filling our hearts with food and gladneſſe.]

by that great goodneſſe of his in temporall things, the rain and the like, which are acts of his particular power and bounty, by thoſe means inviting and drawing them off from their impieties.

18. All which diſcourſe of Paul and Barnabas could hardly reſtrain

18. And with theſe ſayings ſcarce reſtrained they] the people, that they had not done ſacrifice unto them.

19. gained by fair words the multitude to be on their ſide, and to joyne with them againſt the Apoſtles: And ſo him. In which poſture, they took him, as a dead man, and dragg'd him out of the gates of the city.

19. And there came thither certain Jewes from Antioch and Iconium, who [perſwaded the people, and having ſtoned Paul, drew *him* out of the city, ſuppoſing he had been dead.]

in a furious, tumultuary manner, they threw ſtones at Paul, and verily believed they had killed

20. But as the Chriſtians there came piouſly and ſolemnly to interre him, Paul believers preſent, and he roſe to Derbe.

20. Howbeit, as the Diſciples ſtood round about him, he roſe up and came into the city: and the next day he departed with Barnabas to Derbe.]

being not dead all this while, v. 19. made uſe of that opportunity, when there were none but up, and went thence with them into the city: and the next day Barnabas and he went together

21. And having preached at Derbe, and converted many to the faith,

21. And when they had preached the Goſpel to that city, and had * taught many,] they returned again to Lyſtra and *to* Iconium, and Antioch,

* make good many diſciples, *matheteuſante*

22. And in all thoſe cities gave confirmation to thoſe whom before they had baptized, and exhorted them to perſevere, and hold out againſt all terrors, counting and reſolving with themſelves that Chriſtianity bringeth many tribulations neceſſarily along with it.

22. Confirming the ſoules of the Diſciples, *and* exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdome of God.]

23. And having conſecrated Biſhops for them, (ſee note on c. 11. b.) one in b.

23. And when they had [b] ordained them Elders in every Church, and had prayed with faſting, they commended them to the Lord, on whom they believed.]

every city, by faſting, and prayer, and impoſition of hands, they then took their leave of them, referring them to the good providence of Chriſt, whoſe faith they had received, to defend them, and to encreaſe all good things in them.

24. And after they had paſſed throughout Piſidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down into Attalia:

26. And they came back to Antioch, from whence it was that they were ſent forth (ch. 13. 3) on this voyage, and that with ſolemn prayer and faſting, for the preaching of the Goſpel (ſee v. 3. and note on Heb. 13. d.) to theſe ſo many cities, of which they had now made an end, and ſo returned.

26. And thence ſailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.]

27. and that it had pleaſed God, that by their preaching to the Jewes in the Gentile cities, many of the Gentiles had received Chriſtianity.

27. And when they were come, and had gathered the Church together, they rehearſed all that God had done with them, [and how he had opened the dore of faith unto the Gentiles.]

28. And there they abode long time with the Diſciples.

Annotations on Chap. XIV.

a. Ver. 17. *παρέδωκεν.*

V. 17. *Rain from heaven*] The reaſon of S. *Pauls* naming of *rain from heaven*, as a peculiar teſtimony of Gods power and goodneſs, ſeems to be taken from that notion which the *Jewes* had of it, expreſs'd by this ancient ſaying in *Sanhedr.* and in *Chelek Taani*, c. 8. §. 2. in *Ein Iſrael*, that there be three keyes not given to any Legate or Proxy (kept peculiarly in God's own hand) של חיה ושל גשמים ושל תחיית המתים, *of life, of rain, of the reſurrection of the dead*; making rain as immediate and incommunicable a gift

gift of God, as either giving, or restoring of life. Hence it is frequently styled by them, גבורת גשמים *the power of rain*, because, say they, *it descends not, but by power*, and 'tis one of the things in which the power of God shews its self. The difference of it from other the like acts of power, they say, is this, that it belongs to the just and unjust (whereas, say they, the Resurrection belongs to the just onely) and so saith our Saviour of it, *Mat.* 5. 45.

b. χειροτονῆν πρεσβυτέρους

V. 23. *Ordained them Elders*] The word πρεσβύτεροι here is not (as some think) the description or notation of the state of the men before they were ordained, or of the qualifications which made them fit to be installed Governours, viz. their being such who were counted Elders of the people for wisdome, and knowledge of Christianity; but χειροτονεῖν πρεσβυτέρους is *to consecrate*, or *ordain, Governours by imposition of hands*, to make them such that were not so before, to invest and endow them with authority in the Church. The word χειροτονεῖν literally signifies to *stretch out the hand*, or *hold it up*, and signified among the antient Greeks, *choosing*, or *giving of sentence*, or *suffrages*, which in popular elections, or judicatures, was done after this manner. But this being the original of the word, it is (as is ordinary with other words) somewhat enlarged, and changed in the ordinary usage of other writers, Jewish, and Christian, and signifies indifferently *Constituting*, or *Ordaining*, without any intimation of suffrages, or plurality of persons, or voices, by whom this Ordination is made. This may best appear by some testimonies of those writers which wrote neareſt the times and the style of the New Testament. Thus saith *Philo Judæus* of *Joseph*, Βασιλέως ὕπαρχον ἐχειροτονεῖτο, *He was* (not by any votes or suffrages of many, but by the act of *Pharaoh* the King) *constituted Governour of all Ægypt under the King*. So of *Moses* ἡγεμὼν ἐχειροτονεῖτο, *he was* (by God certainly, without any suffrages of others) *constituted the Ruler of the Israelites*. So of *Aarons* sonnes ἱερεῖς ἐχειροτόνει, *God* (without any concurrence or choise of others) *chose them Priests*. So *Lucian* of *Alexanders* kindness to *Hepheſtion*, Θεὸν χειροτονῆσαι καὶ τελευτικότα, *he made him a God when he was dead*; which sure was a single act of *Alexanders*, was not done by voices or suffrages. And so *Maximus Tyrius* of *Darius*'s horse, which by neighing made his Master King of the Persians, saith, Δαρεῖον ἐκ πεζοῦ τοσοῦτον προσκυνῆσαι οἱ Πέρσαι πρὶν αὐτὸν ἐχειροτόνησεν ὅτι καὶ ἀρχὴν ὑβρεισὴς ἵππος, *the Persians did not adore*, or *salute*, *Darius*, *till his wanton horse had created him King*. In all these places the Ordination being an act of some one person, *Pharaoh*, *God*, *Alexander*, &c. the word is capable of no other notion. In like manner, when the word is used of the Roman affaires, as in *Appian* and *Dio* we know it is, it must needs be taken in this sense; because that ceremony of *lifting up*, or *stretching out hands* in elections, was not in use among them And thus it is used in this place, not of any multitude or number of men to whom suffrages might belong, but of *Paul* and *Barnabas*, who did it by joynt consent, and there is no other possible way for two to vote any thing. As for the suffrages of any others, if such could be imagined to have interposed here, it would not then be *Paul* and *Barnabas*, but those others who did χειροτονεῖν, *stretch out their hands*, or give the suffrages. And for *Paul* and *Barnabas* to doe it by the suffrages of others, this is farre from the original use of the word from whence it pretends to be concluded; for where χειροτονία in the primitive sense is used of choosing by *suffrages*, as in popular elections, &c.) it is certain that their own, not others suffrages are meant by it. And therefore χειροτονεῖν is by *Hesychius* rendred καθιστᾶν *to constitute*, (as well as ψηφίζειν *to elect*) and so it is here all one directly χειροτονεῖν πρεσβυτέρους *to ordain Elders*, as *Tit.* 1. 5. καταστῆσαι πρεσβυτέρους *to constitute elders*. And thus the word is clearly used *Act.* 10. 41. where προχειροτονεῖσθαι being spoken of the Apostles being whether *fore-ordained*, or *fore-chosen* of God, to be *witnesses of Christs resurrection*, must needs be without votes or suffrages; and accordingly *Theophylact* on 2 *Tim.* 1. 6. in stead of S. *Pauls* διὰ ἐπιθέσεως τῶν χειρῶν μου, *by imposition of my hands*, hath ὅτε σε ἐχειροτόνουν ἐπίσκοπον, *when I ordained thee Bishop*. And so S. *Chrysostome* on those words *Act.* 6. 6. *having pray'd they laid hands on them*, saith, ἐχειροτονήθησαν διὰ προσευχῆς, τοῦτο γάρ ἡ χειροτονία, *they were ordained by prayer, for this is ordination*, making χειροτονία and χειροθεσία, *stretching out the hands* and *laying on the hands*, to be all one. And though 2 *Cor.* 8. 19. it be used of the Churches constituting one to travail with S. *Paul*, yet is this no variation from the present notion of it, the word signifying *to ordain*, or *elect*, or *constitute* indifferently, whether it be done by God, or one or more men or by the whole Church. So * *Chrysostome* speaking of *Christ*, Αὐτὸς αὐτὸς εὐθέως χειροτονεῖ, *he presently constitutes them*. And * *Socrates* of *Constantine*, in the twentieth year of his reign, Κωνσάντιον κατέστησε Καίσαρα, but in the thirtieth, Κώνσαντα ἐχειροτόνησεν, where it is all one with κατέστησε, both noting the *constituting* or *creating* of *Cæsar*, a work of the Emperour onely. So *Theodoret* περὶ προνοί. in the person of *Joseph*, Ἁπάντων μου τοῦ κυρίου τὴν οἰκίαν κηδεμόνα ἐχειροτόνησεν ὁ δεσπότης, *my Master hath constituted me over all his house*. So * *Zacharias* Bishop of *Mitylene*, speaking of Gods creating of man, as a King, and guest, for whom a palace and a feast were before prepared, he expresseth it by ὃ δὴ γῆς χειροτονηθῆναι. καὶ πρεσβευθῆναι βασιλέα, καὶ δαιτυμόνα ἅμα ἀγαθῶν ὧν ὁ μέγας πρύτανις ἑστιάτωρ, *he was chosen* (sure not by the suffrages of many, but by God the one Creator) *and set forth to be both the King, and the guest of the good things which the Great Master of the feast had set before him*. Of this acception of the word χειροτονεῖν, a *controversie* there is between the two *great Scholiasts* on the *Canons*, *Zonaras* and *Balsamon*. *Zonaras* on the *first Apostolical Canon*, Ἐπίσκοπος χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν, *Let a Bishop be ordained by two or three Bishops*, makes this *Scholion*, Νῦν μὲν χειροτονία καλεῖται —— *Now adaies the office of praiers, and invocation of the holy spirit at the consecration of any, is called* χειροτονία, *from the Bishops stretching out his hand, and blessing the person ordained*; πάλαι δὲ αὐτὴ ἡ ψῆφος χειροτονία ὠνόμαζο, *but anciently the election it self was so called: for when the multitudes of the cities had power to choose their Bishops, they assembled, and some chose one, some another, and that the greater part of suffrages might carry it, it is said that they that made the choice stretcht out their hands, and so the suffrages were numbred, and he that was chosen by most was advanced to the dignity, and thence the word* χειροτονία *was taken. And accordingly*, saith he, *the Fathers of the Councils are found to use the word, calling election* χειροτονία. *Thus the Council of Laodicea, Can.* 5. *saith that* χειροτονία *must not be in the presence of the Catechumeni, meaning elections by that word.* How unfitly this *Scholion* is applied to the *first Apostolical Canon* will be easily judged, when it is remembred that χειροτονεῖσθαι used in that *Canon* (and sure that was πάλαι *antiently*, and long enough before *Zonaras's* writing) is certainly used for *Ordination* or *Consecration*, καθιέρωσις or χειροθεσία the *initiation to the Episcopal office by imposition* of *hands*, and not any popular or whatever kind of election. And therefore *Balsamon* coming to give account of this *Canon*, and seeing this *Scholion* of *Zonaras* before him, gives it (without naming him) the due refutation, thus, Ὁ ἀποστολικὸς κανὼν λέγει —— *This Apostolical Canon speaks*

χειροτονῆσαι Confirmare

* *Hom.* 32. *in Matt.* p. 218

* l. 1. c. 38.

l. 3. p. 175.

* *Disp. contr. Philes* p. 366. B.

ſpeaks of that Ordination which is done by the Biſhops in the Church —— ὃ περὶ ψήφου, καθὼς πρὸς ἔπος, not of the election, as ſome ſaid (following ſome unwritten reports) in reſpect of the ſtretching out the hands uſed in the elections of Biſhops by the multitude of the cities: for though in the 10. (it ſhould be the 5th) Canon of Laodicea, the Fathers command that χειροτονίαι ſhould not be in the preſence of the Catechumeni, and from thence ſome ſuppoſed that this Canon ſpeaks of election; yet I believe they ſay not well, becauſe the ordination which is performed in the Church διὰ μυστικῶν εὐχῶν, by the praiers belonging to initiation, is done, though there be never ſo many there, (which concludes that this *Apoſtolick Canon* belongs to Conſecration, though the *Laodicean* do not.) *And again the* 4th *Canon of the firſt Nicene Council reſolving that the election of a Biſhop ſhall be performed by all the Biſhops of the Province,* ἢ τοὺς τριῶν, *at leaſt by three, the reſt ſignifying their conſents by writing, I cannot think how ſome could underſtand this Canon of the election of a Biſhop, which appoints that it ſhall be done by two or three* (and ſo poſſibly by two, not neceſſarily by three) *Biſhops.* By this it is evident, that *Zonaras*, if as his premiſſes prepared for it, ſo he concluded according to them, that in the *Apoſtolical Canon*, χειροτονεῖν was to be underſtood of *election*, and not of *ordination*, was foully miſtaken. But the truth is, the concluſion of his *Scholion* ſeems to look another way, citing that *Canon* of *Nice*, which being of *Elections*, appoints them to be by three at leaſt, whereas this of χειροτονία contents it ſelf with two or three; and in his *Scholion* on that *Nicene Canon* 4. his concluſion is expreſs, that the *Apoſtolical Canon*, χειροτονίαν τὼ καθ-

* ſus Grc. Rom. p. 1. ἑξῆς εἴρηκεν ἡ χειροθεσίαν ὀνομάζει, *calls conſecration and impoſition of hands by that title*, and ſo not election. (So * *Harmenopulus* on his *Epitome Can. The Apoſtolical Canon is of conſecration and impoſition of hands, the Nicene of election.*) And ſo all his premiſſes of χειροτονία being taken for ψῆφος *election* are utterly aliene from the *Canon* which he had before him; and his obſervation as far from truth, that it was in latter times onely that χειροτονία came to ſignifie *Ordination*. His own words conclude rather the direct contrary, that at the time of the writing the firſt *Apoſtolical Canon*, (which by all is acknowledged genuine, and ſo written not long after the *Apoſtles* daies) χειροτονία was taken in the ſenſe of *Ordination*, and that long after that in the *Council* of *Laodicea*, 'twas uſed for *election*. And it may be worth obſerving, that he that had taken ſuch unſeaſonable pains, to prove it was taken for *election*, had no proof for it in all antiquity, but onely that one *Canon* of *Laodicea*, where indeed it is evidently uſed in that ſenſe: but whether of any other election, ſave by the Biſhops (to whom it evidently belongs in the 4th *Nicene Canon*) in the preſence of the people (excluding the *audientes*) from them to receive teſtimonie of the lives of thoſe who were to be choſen, appears not by that *Canon*. In the *Nicene Canon* 4. the difference is clear between καθίσαντες *conſtituting* by way of ψῆφος *election*, in the beginning of the *Canon*, and then, (after that regularly performed) χειροτονία *ordination*, in the end of it. And by that we may underſtand *Theodorets* meaning *Eccl. Hiſt.* l. 5. c. 23. when he ſaith the *Canons* forbid δίχα τριῶν ἐπισκόπων ἐπισκόπῳ χειροτονίαν γίνεσθαι, *That a Biſhop have ordination without three Biſhops*: not that there muſt needs be three Biſhops to impoſe hands, for that is contrary to the *Apoſtolical Canon* which is content with two (and yet is by *Zonaras* himſelf reconciled with the *Nicene* that requires three at leaſt) but that there muſt be three at leaſt perſonally pre- * Placuit ad hanc rem ordinationem ſent at his election, (and that * with the concurrence alſo of all the Province that are abſent) before he can be ordained lawfully, and when he is ſo elected, then he may be ordained by two. So when *Syneſius*, *Ep.* 67. ſaith of *Siderius* Biſhop of *Palebiſca*, that he was *ordained* ἐπιδήμως *irregularly*, εἰ μήτε ἐν Ἀλεξανδρείᾳ κατέστη μήτε παρὰ τριῶν ἐνταῦθα, *if he was not conſtituted at Alexandria, or not by three Biſhops there*; meaning the whole affaire, as it was made up of Election, and Ordination too, to the former of which the preſence of three Biſhops was neceſſary, (though not to the latter.) And ſo *Theodoret* again, l. 5. c. 9. affirming from the *Nicene Canon*, that *the cuſtome was for the Biſhops in every Province, and the neighbouring Biſhops, if they pleaſed,* πρὸς τὸ συμφέρον ποιεῖσθαι χειροτονίας, *to make the ordinations to the beſt advantage*, muſt be thus underſtood, not that all ſhould joyne in the Ordination or impoſition of hands, but (all of the whole Province, either perſonally, or by their letters joyning in the election) two or three ſhould impoſe hands on him. But this *ex abundanti*, more than was neceſſary for the notion of χειροτονία, when 'twas uſed of the Apoſtles. Now for the κατ' ἐκκλησίαν, it is beſt rendred *Church by Church*, that is, in every Church one Elder, or Biſhop, and ſo χειροτονεῖν πρεσβυτέρους κατ' ἐκκλησίαν, *to ordaine Elders in every Church*, is all one with καταστῆσαι πρεσβυτέρους κατὰ πόλιν, *to conſtitute Elders in every city, Tit.* 1. 5. every city having a Biſhop in it, and ſo called a Church, to which the believers in all the parts about it belonged, and that Biſhop having power to make as many inferiour officers in that Church as he thought good. Of the notion of πρεσβύτερος, ſee Note on ch. 11. b.

κατ' Ἐκκλησίαν

Καθίστημι πρεσβυτέρους κατὰ πόλιν

Paraphraſe.

CHAP. XV.

1. And ſome converted or Chriſtian Jewes, which though they believed in Chriſt, yet thought themſelves ſtill bound to the obſervation of the whole Moſaicall Law, told thoſe of the Gentile Proſelytes v. 19. that were converted to the faith of Chriſt alſo, (of whom ſome, that is, the Proſelytes of the gates, were not wont to be circumciſed, but only ſubſcribed to the ſeven precepts of the ſons of Noah) that they muſt be complete Proſelytes of the Jewes, ſubmit to their whole Law, and ſo be circumciſed, &c. or elſe they could not be ſaved.

1. AND certain men which came down from Judæa taught the brethren, *and* ſaid, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.]

2. And Paul and Barnabas oppoſed theſe, and the matter being turned into a queſtion, & that undecidable among themſelves, neither yielding to the other, it was neceſſary to appeal to Jeruſalem, under which, as the prime Metropolis, the Jewes of all Syria and ſo Antioch were: and accordingly the Church-Governours of Antioch determined to ſend up Paul and Barnabas, and ſome others with them, to the Biſhop of Jeruſalem, and the Apoſtles that were there, and the other Biſhops of Judæa (ſee note on ch. 11. b.) belonging to that Metropolis, to adviſe whether the Gentiles that received the faith, and lived among the Jewiſh believers, ſhould be bound to be circumciſed, or no.

2. When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould goe up to Jeruſalem unto the Apoſtles and Elders about this queſtion.]

3. And the Church bore the charges of their journey, (ſee note on 1 Cor. 16. a.) and as they went through Phœnice and Samaria, they told them the great newes that occaſioned this their journey, the coming in of the Gentiles to the Faith: and all the Chriſtians were very much joyed at it.

3. And being * brought on their way by the Church, they paſſed through Phœnice and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.] * ſet forth προπεμφθέντες

4. And

4. And when they were come to Jeruſalem, they were received of the Church, and *of* the Apoſtles and Elders, and they declared all things that God had done with them.

4, 5. And when they came to Jeruſalem, they were kindly received by the Chriſtians there, and particularly by James the brother of the Lord then Biſhop of Jeruſalem, and thence called an Apoſtle (ſee

5. But there roſe up certain of the ſect of the Phariſees, which believed, ſaying, that it was needfull to circumciſe them, and to command *them* to keep the Law of Moſes.]

note on the title of the Epiſtle of James, b. and note on 1 Cor. 15. a.) by Peter v. 7. and by John Gal. 2. 9. remaining there at that time, and by all the Biſhops of Judæa (ſee ch. 11. note b.) and began their meſſage by telling them alſo what ſucceſſe God had given to their preaching among the Gentiles, and how that when the Gentiles, Proſelytes, or others, uncircumciſed, came in to the Faith, ſome Judaizing Chriſtians, of the ſect of the Phariſees, ſaid, that ſuch of the Gentiles as came in to the faith of Chriſt, were to be obliged to receive circumciſion, and to obſerve, not only the ſeven precepts of the ſons of Noah, but alſo all the ceremonies of the whole Judaical Law.

6. And the Apoſtles and Elders came together for to conſider of this matter.]

6. Hereupon James the Biſhop of Jeruſalem, and Peter, and John, the Apoſtles (ſee note on 1 Cor. 15. a. Rev. 4. g. Gal. 2. e.) and the Biſhops of Judæa met in councel, to deliberate, and debate about this difficulty.

7. And when there had been much diſputing, Peter roſe up and ſaid unto them, Men *and* brethren, ye know how that a good while agoe, God made choiſe among us, that [the Gentiles by my mouth ſhould hear the word of the Goſpel and believe.]

7. ſome uncircumciſed Proſelytes, Cornelius and his family, Act. 10. ſhould have the Goſpel preached to them,

and accordingly had, and received the faith, and never were circumciſed.

8. And God which knoweth the hearts, bare them witneſſe, giving them the holy Ghoſt even as *he did* unto us;]

8. And God, that knew the ſincerity of their hearts,

teſtified that they were believers, ſuch as were acceptable to him (though they were not circumciſed) and fit to be baptized, giving them that great witneſſe from heaven, ſending down the holy Ghoſt upon them in like manner as he was before ſent down upon the Apoſtles Act. 10. 44.

9. And put no difference between us and them, purifying their hearts by faith.]

9. And dealt with them juſt as with us, making no

difference between us and them, but by the Chriſtian doctrine by them received and entertained, did the ſame thing on them (farre more effectually) for which all the Jewiſh rites (particularly circumciſion) were firſt ordained, that is, took them off from all their heathen ſinnes.

10. Now therefore, why tempt ye God, * to put a yoke upon the neck of the Diſciples, which neither our fathers nor we were able to bear?]

* in putting

10. This one evidence is ſufficient to conclude this

whole debate; For is not the thing already determined by that one act of God's giving the holy Ghoſt to the Gentiles? That ſure makes it evident that there is no difference betwixt us Jewes and them. Why then doe ye preſſe that which is ſo contrary to the will of God? why doe ye refuſe to believe that which is ſo teſtified to be his will, and ſo in effect require more arguments of this, as of a matter ſtill uncertain, and thereby tempt God, (ſee note on Mat. 4. c.) and think to impoſe upon Chriſtians of the nations the performance of the whole Moſaicall Law, which belonged not to them, and which we Jewes were never able to perform, ſo as to be juſtified thereby?

11. But we believe that through the grace of the Lord Jeſus Chriſt we ſhall be ſaved, even as they.]

11. 'Tis by the Goſpel (ſee ch. 11. 23.) that we expect juſtification and ſalvation, through faith and obedience to Chriſt, and not by Moſaical performances; and ſo they, if

they believe, have the ſame way to ſalvation as we.

12. Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.]

12. After this, the next thing was, that Paul and Barnabas declared in like man-

ner what miracles God had enabled them alſo to doe in the converting of the Gentiles, which was another argument and teſtimony from heaven, that no difference was to be put between Jewes and Gentiles.

13. And after they had held their peace, James anſwered, ſaying,] Men *and* brethren, hearken unto me.

13. And next after them James the Juſt, the brother of

the Lord, the then Biſhop of Hieruſalem, began to ſpeak, ſaying,

14. Simeon hath declared how God at the firſt * did [a] viſit the Gentiles, to take out of them a people for his name.]

* looked down to take out of the Gentiles, or, was pleaſed to take

14. Peter hath ſufficiently demonſtrated that it was the

a.

will of God (in that caſe of Cornelius) that the Gentiles ſhould without any ſcruple have the Goſpel preached to them, and be baptized, and received into the Church.

15. And to this agree the words of the Prophet, as it is written,]

15. And this is agreeable

to what had been foretold by the old Prophets, for ſo Am. 9. 11. they are the words of God,

16. After this I will return, and will build up the tabernacle of David which is fallen down, and I will build again the ruines thereof, and I will ſet it up,

† or, is his work, for the King's MS. and the ancient Gr. & Lat. read γνωστα τω Κυριω τα εργα αυτου

16, 17. In the latter daies (the age of the Meſſias wherein now we are) I will rebuild me a Church among the

17 That the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my name is called, ſaith the Lord, who doth all theſe things.]

Jewes, thoſe few of them who ſhall believe in Chriſt, ſee note on Heb. 8. a. who together with the believing Gentiles ſhall become my people, ſaith the Lord Jehovah, whoſe wonderfull work this is, to make the Jewes and Gentiles one people, and who doth very well like that Jewes and Gentiles ſhould be thus united, though formerly he had made ſome difference between them.

18. Known unto God † are all his works from the beginning of the world.]

* or, and whatſoever they would not have done to themſelves, doe not to others; for the ancient Grand Lat. MS. and many other copies here adde, ὁσα μη θελουσιν ἑαυτοις γινεσθαι, ἑτεροις μη ποιειτε, and ſov. 29. † from the ancient times ix γενεων αρχαιων

18. This, though it were

not brought to paſſe actually till theſe latter daies, was yet foreſeen and predetermined by God long agoe, and accordingly thus foretold through revelation from God by that Prophet.

19. Wherefore my ſentence is, that we trouble not them which from among the Gentiles are turned to God;

19, 20. Therefore my concluſion and determination is, that we ſhould not require, or

20. But that we write unto them, that they abſtain from pollutions of Idols, and *from* fornication, and *from* things ſtrangled, and *from* blood *.]

force them to be circumciſed, who from Gentiles turn Chriſtians, but content our ſelves that they receive the precepts of the ſons of Noah only, as proſelytes of the gates are wont to doe.

21. For Moſes † of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath day.]

21. Nor need we Jews to fear that this will bring a

contempt upon Moſes or the Law of the Jewes; for the contrary appears by the Chriſtian practice, even where theſe proſelytes of the Gentiles are; there the books of Moſes, as hath been cuſtomary from of old, are ſtill continued among them, to be read aloud in the ſynagogue every Saturday, (to which the Councell of Laodicea did after adde the reading of a Chapter in the New Teſtament) to ſignifie their reſpect to the Moſaicall Law, and their not offering it contempt among the proſelytes, though they did not require them to be circumciſed.

22. Then pleaſed it the Apoſtles and Elders, with the whole Church, * to ſend choſen men of their own company to Antioch, with Paul and Barnabas, namely Judas ſurnamed Barſabas, and Silas, † chief men among the brethren:]

* having choſen men out of themſelves, to ſend. ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι. ſo v. 25.
† governours ἡγουμένους

22. The buſineſſe being thus decided bythe acquieſcing of all in this ſentence of the Biſhop of Jeruſalem, the next thing was, that James and Peter and John, and the Biſhops of Judæa, with the generall conſent and approbation of the whole Church of Jeruſalem, (ſee note on c. 6. b.) thought fit to chooſe ſome Biſhops of Judæa, that were preſent at the Councel, to go along with Paul and Barnabas to Antioch: and the perſons pitcht on were Judas and Silas, Biſhops of ſeverall Churches, (ſee note e.)

23. And wrote letters by them after this manner, The Apoſtles, and Elders, and brethren ſend greeting to the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.]

23. And they put their Decree into form of an Epiſtle, in theſe words, The Apoſtles &c. that is, The Biſhop of Jeruſalem, and Peter and John the Apoſtles, and the Biſhops of Judæa, and the whole ſociety of Chriſtians (ſee note on c. 6. b.) ſalute the Church of the Gentiles (ſee note on Rev. 11. 6.) which is in Antioch the Metropolis, and in Syria, and Cilicia, which retain immediately to it, and ultimately to Jeruſalem, ſee ver. 2.

24. Forasmuch as we have heard, that certain which went out from us have troubled you with words, * [b] ſubverting your ſouls, ſaying, *Ye muſt* be circumciſed and keep the Law, to whom we gave no *ſuch* commandement:]

* removing your minds

b. 24. When we receiv'd advertiſement, that ſome of the Judaizing Chriſtians which went from hence, v. 1. endevoured to ſubvert you, and to carry you away to a groundleſſe new doctrine of the neceſſity of all Chriſtians being circumciſed, they having no manner of commiſſions, or inſtructions from us to doe ſo:

25. It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul,]

25. We decreed in councel, and reſolved to ſend a couple of our own Biſhops to accompany thoſe two which came from you, Barnabas and Paul,

26. Men that have † hazarded their lives for the name of our Lord Jeſus Chriſt.]

† ventured their lives to all temptation; ſo the Gr. and Lat. MS. reads παραδεδωκόσι τὰς ψυχὰς ὑπὲρ τοῦ ὀνόματος — παραδεδωκόσιν that no more but then he had on you παραδίν πλὸν ἐπιτίθεσθαι ὑμῖν βάρος

26. Perſons with which we have little reaſon to find any fault, in what they have aſſerted in this matter of difference, but to give them our teſtimony that they have in preaching the Goſpel behaved themſelves with all ſincerity and uprightneſs, and run the hazard of their lives for the Goſpels ſake, and for the ſervice of Chriſt.

c. 27. We have ſent therefore Judas and Silas, who [c] ſhall alſo tell *you* the ſame things by mouth.]

27. We have ſent, I ſay, with them Judas and Silas, on purpoſe, that they might tell you by word of mouth more at large what here we write more briefly.

28. For it ſeemed good to the holy Ghoſt and to us, * to lay upon you no greater burthen then theſe neceſſary things:]

* that no more burthen be laid on you μηδὲν πλὸν ἐπιτίθεσθαι ὑμῖν βάρος

28. viz. that we, the Biſhop of Jeruſalem, to which as the prime Metropolis all Syria and Antioch doth belong, together with Peter and John the Apoſtles here abiding, and the Biſhops of Judæa, all together in councel, having prayed to God to ſend his holy Spirit to abide among us, and to lead us into all truth, have upon mature deliberation determined that the Gentile Chriſtians ſhall not be obliged to Circumciſion, or other Judaical obſervances (ordinarily required of all that will be Jewiſh Proſelytes, or enter into the Moſaical Covenant) or to any more then thoſe few things that have among the Jewes been required of all Proſelytes of the gates (that is, of all the Gentiles that were in any wiſe permitted to come into their temple to worſhip God:)

d. 29. That ye abſtain from meats offered to Idols, and from blood, and from things ſtrangled, and from fornication: † from which * if ye keep your ſelves ye ſhall doe well.] Fare ye well.

† ſee v. 20. keeping διατηροῦντες ſee note d.

d. 29. viz. to obſerve the ſeven precepts of the ſons of Adam and Noah, which ſort of precepts if you obſerve, there ſhall be no more of the Moſaical Law required of you, particularly circumciſion ſhall not.

30. So when they were diſmiſſed they came to Antioch: and [when they had gathered the multitude together, they delivered the Epiſtle.]

30. calling the Church together, preſented the Decretal Epiſtle to them in the preſence of the whole congregation.

31. *Which* when they had read, they rejoiced for the † conſolation.]

† exhortation, παρακλήσει ſee c. 9. 31.

31. And when the Church had received and read the letter, they were much joyed at the approbation of their practiſe by the Apoſtles (ſee note on Joh. 14. b.)

32. And Judas and Silas being [e] prophets alſo themſelves, exhorted the brethren with many words, and confirmed *them*.]

e. 32. And theſe two Biſhops of Judæa were indued with a prophetick Spirit, able to expound and interpret Scripture, and uſually employed in confirming and building up believers in the faith, and accordingly thus they did here.

33. And after they had tarried *there* a ſpace, they were * let go in peace from the brethren unto † the Apoſtles.]

* diſmiſt with peace ἀπολύεσθαι μετ' εἰρήνης
† or, them that had ſent them, for the Lat. MS. and the ancient Gr. & Lat. read τοὺς πέμψαντας αὐτοὺς ἀποστόλους

33. And when they had ſtayed at Antioch ſome time, they took their leaves to depart, with farewells and thanks, and prayers for their proſperity v. 40. (ſee Mat. 10. 13.) and the like, to thoſe of Jeruſalem, James and Peter, &c. which had ſent them.

34. Notwithſtanding it pleaſed Silas to abide there ſtill.]

34. But upon ſome occaſion Silas choſe not to return yet, but ſtayed with Paul and Barnabas.

35. Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.]

35. And Paul and Barnabas ſtayed at Antioch, inſtructing them that had received the faith, and revealing it to them that had not, and ſo did alſo divers others of the diſciples which came thither, c. 11. 19.

36. And ſome daies after Paul ſaid unto Barnabas, Let us goe again and viſit our brethren in every city, where we have preached the word of the Lord, [*and ſee* how they doe.]

36. and ſee how they advance in the knowledge of Chriſt, and confirm them, ver. 41.

37. And Barnabas * determined to take with them John, whoſe ſurname was Mark.

* counſelled ἐβουλεύετο

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.]

38. But becauſe this John had left them when he went from Pamphylia, c. 13. 13. and had not accompanied them conſtantly in the preaching of the Goſpel and following their buſineſſe, Paul reſolved he ſhould not be taken with them.

39. And the contention was ſo ſharp between them, that they departed aſunder one from the other: and ſo Barnabas took Mark, and ſayled unto Cyprus.

40. And Paul choſe Silas, and departed, being recommended by the brethren [unto the grace of God.]

40. to the favour and mercy of God.

41. And he went through Syria and Cilicia, confirming the Churches.

Annotations

a. ἐπισκέψατο λαβεῖν

V. 14. *Viſit the Gentiles*] Ἐπισκέψατο in the *Septuagint*, joyned with an Infinitive Verbe, not an Accuſative Noune after it, ſignifies *to be pleaſed, to delight*, *Jer.* 32. 41. ἐπισκέψομαι ἀγαθῶσαι, where the Hebrew hath, וְשָׂשְׂתִי, *and I will rejoyce*, or *delight*. It is true the word ſignifies *to viſit*, *Luke* 1. 68. and that may be thought alſo to have at ſome diſtance an Infinitive, ποιῆσαι ἔλεος, *to ſhew mercy*, after it, v. 72. But ἐπισκέψατο λαβεῖν λαὸν here is another kind of phraſe, ἐπισκέψατο hath no Noune after it, but onely and immediately an Infinitive mood, and ſo is parallel onely to that before mentioned in the *Septuagint*, and ſo in reaſon muſt be interpreted.

b. Ἀνασκευάζειν ψυχὰς

V. 24. *Subverting your ſoules*] Ἀνασκευάζειν ψυχὰς is *to remove* or *transferre* (as *Gal.* 1. 6.) *mens minds*, to carry them from one object to another: ſo *Heſychius*, Ἀνασκευάζειν, μετατιθέναι, it ſignifies *to tranſpoſe*; and *Budæus*, that it is properly of thoſe who gather up their goods, and goe ſomewhither elſe; and again *Heſychius*, Ἀνασκευαζόμενοι, μετοικιζόμενοι *removing to ſome other place*; and ſo here to infuſe ſome new falſe doctrine into them.

c. Ἀπαγγέλλοντας Ἀποφορτιζόμενον

V. 27. *Shall alſo tell*] The participle preſent ἀπαγγέλλοντας is here uſed in the ſenſe of the future, *who ſhall tell*, *dicturos*: and ſo 'tis frequent in theſe writers. *Act.* 21. 3. ὅπου ἦν τὸ πλοῖον ἀποφορτιζόμενον, &c. *where the ſhip was to be unladed of its burthen*; and ſo *Mat.* 2. 4. ποῦ γεννᾶται; *where is Chriſt to be born?* and 1. *Cor.* 15. 35. πῶς ἐγείρονται, and ἔρχονται; *how can it be that the dead ſhall be raiſed, and with what body ſhall they come?* So *Joh.* 14. 19. *ye ſee me, and the world ſeeth me no more*, θεωρεῖτε in the preſent tenſe, where the ſenſe is *ye ſhall, and the world ſhall not ſee me*, in the future; and again v. 28. *ye have heard that I ſaid to you, I go away, and I come unto you*, that is, that I am to goe, and ſhall after that again return to you. So *Mat.* 3. 10. *every tree that beareth not good fruit*, ἐκκόπτεται *is* (that is, *is to be, muſt be, ſhall be*) *cut down*, &c.

Θεωρεῖτε

Ἔρχομαι

Ἐκκόπτεται

d. Ἀπέχεσθαι εἰδωλοθύτων &c.

V. 29. *That ye abſtain*] To what hath been ſaid of the Proſelytes among the Jews in many places (all referred to Note on c. 10. a.) more muſt now be added for the explication of this *Canon* of the Councell at *Jeruſalem*. For the queſtion being, whether the Gentiles that turned Chriſtians ſhould be bound to all thoſe things which were required of the *Proſelytes of juſtice*, or onely thoſe things which were required of the *Proſelytes of the gates*, and the Apoſtles anſwer being in theſe words, that they ſhould be bound to no more but *theſe neceſſary things, to abſtain*, &c. the queſtion will be, what thoſe particulars that are there named belong to. To which the anſwer muſt be, by ſetting down what was required of each of thoſe ſorts of Proſelytes. Of the former ſort 'tis ſufficiently known that it was required, that they ſhould ſubmit to the whole Moſaicall Law, to be circumciſed, &c. as appears by the ground of this quarrel or diſpute here, at the beginning of the Chapter. And to this purpoſe 'tis obſervable that the *Epiſtle* which is extant, and affirmed to be written by this *Barnabas* here mentioned, doth principally inſiſt upon the no-neceſſity of circumciſion in Chriſtians, (ſee § 7.) and § 2. hath theſe words, *In hoc providens eſt & miſericors Deus, quia in ſimplicitate crediturus erat populus, quem comparavit dilecto ſuo, atque oſtendit omnibus nobis, ut non incurramus tanquam Proſelyti ad illorum legem.* 'Tis Gods mercy that the people which he purchaſed for his ſon ſhould believe in ſimplicity, and not as Proſelytes (of the Jews, of this firſt kind) run to their Law. Of the ſecond ſort of Proſelytes 'tis as much acknowledged, that there was no more required then the obſervation of ſix precepts given to the ſons of *Adam*, and the ſeventh ſuperadded to the ſons of *Noah*, all together ſtyled *the ſeven precepts of the ſons of Noah*, which were theſe; The firſt עַל עֲבוֹדָה זָרָה, *of ſtrange worſhip*, or of renouncing the Idolatry of the heathens the not worſhipping other Gods. The ſecond עַל בִּרְכַּת הַשֵּׁם, *of the benediction* (that is, the worſhip) *of the name*, that is, the true God. The third עַל הַדִּינִים *of judgments*, or adminiſtration of juſtice. The fourth עַל גִּלּוּי עֲרָיוֹת, *of diſcloſing nakedneſſe*, that is, of abſtaining from all uncleanneſſe, and interdicted marriages, within thoſe degrees which are ſet down Lev. 18. The fifth עַל שְׁפִיכוּת דָּמִים, *of ſhedding bloud*, or againſt homicide. The ſixth עַל הַגָּזֵל, *of theft*, or *ravine*, and *doing as they would be done to* by others. The ſeventh אֵבֶר מִן הַחַי, *a member of any live creature*, or that they ſhould not eate the fleſh of any creature with the bloud in it, a ceremony choſen by God as a means to keep them in deteſtation and abhorrence of the ſin of Homicide, occaſioned probably by the bloudineſſe that was among the men of the old world, and accordingly given to *Noah* after the flood, *Gen.* 9. 4. and conſequently to all the Proſelytes among the Jews, *Lev.* 17. 10. Now that the obſervation of the whole Law, particularly Circumciſion (the matter of the queſtion, and the character of the firſt kinde of Proſelytes) was not required here by the Apoſtles, 'tis clear. It followes therefore that it muſt be onely the ſecond ſort, the obſervation of the precepts of the ſons of *Adam* and *Noah*. Of which 'tis clear that ſome are here named, and it were ſufficient to ſay that thoſe ſome might be ſet down to ſignifie all the reſt, though they were not expreſly mentioned. As in *Phocylides*, 'tis not unreaſonable to ſay that that verſe of his,

Αἷμα δὲ μὴ φαγέειν, εἰδώλοθύτων δ' ἀπέχεσθαι,

not to eate bloud, and to abſtain from the Idol-ſacrifices, denotes the whole number of theſe *ſeven precepts*. But it is poſſible we may goe farther in this matter, and finde all the whole number of the ſeven here ſet down; thus; The command *to abſtain from things offered to Idols* contains the two firſt precepts, that of *rejecting Idols*, and *worſhipping the true God*. The *worſhipping the true God*, is the Affirmative part of the precept, and muſt be ſuppoſed, cannot be left out when all the Idol-worſhips are prohibited, and therefore are they prohibited that the true God may not have a rival in his worſhip, which therefore muſt comprehend the precept of worſhipping him. And for the Negative part of the precept, the *rejecting of Idols*, or the not worſhipping them, that is contained in the *abſtaining from things offered to them*: for the feaſts being a part of the Gentile ſacrifices, or a table for the worſhippers being always furniſh'd with the remainders of the ſacrifices, the abſtaining from thoſe feaſts was the abſtaining from that worſhip; and therefore 1 *Cor.* 10. 14. when the Apoſtle ſaith, *fly from Idolatry*, it is clear by the conſequents, v. 19. 20. that this abſtinence from the Idol feaſts, together with the conſequents thereof, is the thing forbidden by him. Then the command to *abſtain from bloud*, is the fifth of Αἵματος thoſe precepts, the ſolemn prohibition of Murder or of the effuſion of mans bloud, *Gen.* 9. 6. given before to the ſons of *Adam*, and there renewed to *Noah*. So *Saint Cyprian* underſtood it * *ad Quirin. Abſtinere à ſanguinis effuſione, to abſtain from effuſion of blood*, which he cannot mean of the blood of beaſts, for that they were *commanded* (not *forbidden*) *to powre out upon the ground*, *Lev.* 17. 13. And ſo others whom S. *Auſtin* mentions * *Cont. Fauſt. Manich. Intelligunt à ſanguine abſtinendum nequis homicidio ſe contaminet, they underſtood the precept of abſtaining from blood, that none ſhould pollute himſelf with homicide.*

* l. 3. c. 119.

* l. 32. c. 13.

And for thoſe that underſtand it of the *blood of beaſts*, many of them leave out the mention of *things ſtrangled*, as being all one with this notion of it. So doth *Irenæus* l. 3. c. 12. *Tertullian De pudicit.* c. 12. and S. *Auſtin* in that place againſt *Fauſtus*, giving this interpretation of it, *nè quicquam ederent carnis cujus ſanguis non eſſet effuſus, not to eat any fleſh, whoſe blood hath not been powred out*; though ſome others (by miſtake, I ſuppoſe) underſtand it of the *blood of beaſts*, and yet retain the mention of *things ſtrangled* alſo.

τὸ πνικτὸν Thirdly, that *of things ſtrangled* is the ſeventh of thoſe, *Gen.* 9. 4. *Fleſh with the life thereof, which is the bloud, ye ſhall not eate.* A ceremony ſuperadded to that former precept of not *ſhedding mans bloud*, to hedge it in, and ſecure it now, having, as 'tis probable, been ſo fouly broken by the Giants before the flood, *Gen.* 6. 4. So again in ths Judaicall law, *Thou ſhalt not eat the fleſh in the blood, but powre out the bloud of every beaſt upon the ground, Lev.* 17. 13. Fourthly, that *of fornication* is the fourth of thoſe, containing the interdict of all unnaturall pollutions, eſpecially ſuch as the Gentiles were ſo generally immerſs'd in, All which are,

πορνεία here and in many other places, meant by πορνεία *fornication*, according as *Thomas Magiſter* makes πόρνος a proper word to render κίναιδος by. As alſo the marriages within forbidden degrees, which are called the *diſcloſing of nakedneſs, Lev.* 18. and appear to have been interdicted before the Levitical Law, by the puniſhment that fell upon the nations for the breach of them, v. 27. and are expreſly ſtyled *fornication*, 1 *Cor.* 5. 1. To which if we adde thoſe words which ſome editions adde after theſe (the *Complutenſis* out of three or four very antient *Manuſcripts*, and particularly *Beza's* venerable *Greek* and *Latine* one, as we have noted) and which Irenæus l. 3. c. 12. and the *Æthiopick* and other interpreters retain, *viz.* καὶ ὅσα μὴ θέλουσιν ἑαυτοῖς γίνεσθαι ἑτέρῳ μὴ ποιεῖν, *what you would not have done to your ſelves, do not ye to another*, that will be verbatim that other precept of theft or rapin, for which other Jewiſh writers read, *doing as they would be done to.* And ſo we know that *thou ſhalt love thy neighbour as thy ſelf, Mat.* 19. 19. is ſet in ſtead of μὴ ἀποστερήσῃς, *thou ſhalt not defraud* or *deprive*, in the parallel *Mar.* 10. 19. As for that *de judiciis*, that might reaſonably be left out, now that the Jews were every where under the Roman power, and they that came from Gentiliſme to Chriſtianity were not to change their obedience to Magiſtrates. However all that could be their duty to do in this reſpect, was to live juſtly with one another (not to ſubject themſelves to the Judicial laws of the Jews, which they were never concerned in) and that was the ſumme of the former precept of *doing as they would be done to*, and therefore may very well be reduced to it. And ſo all *the ſeven precepts* will be here contained. By this it appears, what was the direct importance of this *Jeruſalem-Canon*, viz. that the Gentile Chriſtians ſhould not be obliged to the lawes of the firſt ſort of Proſelytiſme, to Circumciſion and the like Judaicall obſervances, concerning which was the only queſtion, v. 1. And this one thing they are pleaſed thus to expreſſe, that the obſervations that belonged to the ſecond ſort of Proſelytiſme, were all that were propoſed to the Gentile Chriſtians, and nothing beſides, the whole weight of the *Canon* (as of the Queſtion brought before the Councell) lying on theſe words in the beginning of it, Ἔδοξε μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, *We have defined that no more weight be laid on you*, that is, that Circumciſion, &c. be not impoſed. Now if it be demanded, whether by virtue of this Decree thus explained, all theſe particulars (*the* whole *ſeven Precepts of the ſonnes of Adam and Noah*) be not here given to all Chriſtians, and conſequently whether all ſuch are not here commanded ſtrictly *to abſtain from things ſtrangled*, to *powre out the blood of beaſts upon the ground*, and not to eat it in any manner of preparation; To this I anſwer, by remembring, 1. That εἰδωλόθυτα *things offered to Idols* are here joyned with theſe under the ſame interdict, and thoſe in S. *James's* firſt draught of the *Canon* called ἀλισγήματα τῶν εἰδώλων, *pollutions*, or *abominations, of Idols*, which yet *Saint Paul* expreſſely defines, after this time not to be unlawfull for Chriſtians to eat of, unleſs in one peculiar caſe. 2dly, Then it muſt be conſidered, that theſe *Precepts of the ſonnes of Noah* were not all of one kind in reſpect of the matter: ſome of them were branches of the Law of nature, written in mens hearts, before they were given to the ſonnes either of *Adam*, or *Noah*; ſome of them were not ſo, but onely of Gods poſitive Law given firſt to them, and after to the Jewes. Thoſe which were of the former ſort, did no doubt remain in force to all mankind, and ſo obliged the Gentiles, which then received the faith, and ſo all other Chriſtians, to the worlds end. As for thoſe of the ſecond ſort, they are again to be diſtinguiſhed, ſome of them being given to *Adam* in the firſt creation, of which *Aſterius* ſaith, *Hom. de Repudio*, p. 590. E. ταῦτα τῷ ἀκολάδῳ γένει φύσις ἐγένετο, *they became the nature of the whole poſterity*; others not to *Adam*, but to the ſonnes of *Noah*: ſome again confirmed and continued by *Chriſt*, others not. That of *fornication*, or *diſcloſing of nakedneſs*, as a branch of the matrimonial, and ſo poſitive law, given at the firſt creation of male and female, and containing under it the prohibition of inceſtuous marriages, or ſuch as are within the degrees limited, *Lev.* 18. is ſure obligatory to all, ſpecially being under the ſame interdict by *Chriſt*, as in the Goſpell is expreſſely ſet down by him in point of Divorce and Polygamie, (wherein he referres them to the Original Law, given to the ſonnes of *Adam*, but for *the hardneſs of hearts* diſpenſed with among the Jewes) and by the Apoſtle is taken for granted in that other branch of prohibited degrees, 1 *Cor.* 5. 1. and therefore of this there is as little doubt, but that it ſtill remains in force among Chriſtians. But for thoſe other two, of *meats*, of *abſtaining from things offered to Idols*, and *blood*, or *things ſtrangled*, as neither of them were of the Law of Nature, which leaves all meats indifferent, and free to all men in all times, but ſtand onely by poſitive Law, given to the ſonnes of *Noah*, the latter expreſſely as a ceremony to ſecure men from murther, by giving them a great awe and reverence to blood, and the former to keep them at the greateſt diſtance from Idolatry; ſo are they not confirmed or continued by *Chriſt*, who on the other ſide reſtores the naturall liberty in this kind, takes away all difference among meats, ſo that after this, *nothing that goes into the mouth ſhould pollute the man*, no ſort of meat ſhould be deemed common or unclean. In the Old Teſtament *Deut.* 14. 21. a mark we have to diſcerne, that all mankind was not then under this obligation, for the *morticinum*, which is of this nature, as having the blood in it, the Jewes might give or ſell to an alien, though they might not eat it themſelves; and for the whole New Teſtament there is not in that any the leaſt appearance, or colour, of interdict of any ſort of meats, ſave onely in this one *Canon*, but rather every where liberty proclaimed, and that expreſſely in one of thoſe that are here named, after the time of making this *Canon* 1 *Cor.* 10. 27. and more generally in all ſorts of meats, *Rom.* 14. 3. *Col.* 11. 16. onely with this exception, that it be not to the ſcandall or detriment of *weak Chriſtians*: who theſe *weak Chriſtians* were, is ſet down *Rom.* 14. 2. the Jewiſh ἀσθενῶν believers, who yet took themſelves to be obliged to obſerve the Moſaical Law, and upon that ſcore there λάχανα ἐσθίουσι, *eat herbs*, abſtain from many ſorts of meats, which others freely uſed.

And

And in meer compliance with these it was, that these words of the *Canon* were inserted. This I shall best set down in the words of * S. *Augustine*, *Si hoc tunc Apostoli præceperunt, ut ab animalium sanguine abstinerent Christiani, nec præfocatis carnibus vescerentur, elegisse mihi videntur pro tempore rem facilem, & nequaquam observantibus onerosam, in qua cum Israelitis etiam Gentes aliquid communiter observarent, When the Apostles made the decree that Christians should abstain from the blood of living creatures, and not eat flesh that was strangled, they chose for the time an easy thing, no way burthenous to the observers, wherein the Gentiles might observe somewhat common with the Jewes.* This then being the onely ground of the Decree and observance, *viz.* compliance with, and unwillingness to scandalize the Judaizing Christians, and except in that one case of scandal, all meats being pronounced free, and indifferent to all Christians, and so both *things strangled* (and *blood*) and the μερίδες or *portions* of *sacrifices sold in the shambles*, It followes regularly, that as soon as this one reason of the Decree ceased, that is, as soon as the Jewes and Gentiles were formed into one Communion, as soon as the fear of this scandal was removed, all force or obligation of this Decree ceased also. This is also distinctly S. *Augustines* sense, *Transacto illo tempore, quo illi duo parietes, unus ex circumcisione, alter ex præputio venientes, quamvis in angulari lapide concordarent, tamen suis quibusdam proprietatibus distinctius eminebant, & ubi Ecclesia Gentium talis effecta est, ut in ea nullus Israelita carnalis appareat, quis jam hoc Christianus observat, ut turdos vel minutiores aviculas non attingat, nisi quarum sanguis effusus est; aut leporem non edat, si manu à cervice percussus nullo cruento vulnere occisus est? But when that time was past, wherein the circumcised and uncircumcised were differenced one from the other, and when the Church of the Gentiles was so framed, that no Israelite according to the flesh appeared in it, what Christian doth now observe this, not to touch any little bird whose blood hath not been powred out, not to eat of a Hare struck on the neck with the hand, and so killed without any effusion of blood?* And this, it seems, so universally the sense of the Church in that Fathers time, that he concludes, *Et qui fortè pauci adhuc tangere ista formidant, à cæteris irridentur, Those few which perhaps still make scruple of touching*, that is, eating, *those, are laugh'd at by the rest.* Adding: *Ita omnium animos in hac re tenuit illa sententia veritatis, Non quod intrat in os vestrum*, &c. *That sentence of Christs hath possessed all mens mindes in this matter, Not that which enters into the mouth* (that is, *nulla cibi natura, no sort of meat*) *defiles the man, is unlawfull under the Gospell.* Thirdly, for this *Canon* it self, at that very time when it was given, it cannot fitly be deemed a Precept, there being then no need of such. For it must be remembred, that they who were concerned in this question, and to whom the Decree was sent, did already observe these *seven precepts of the sonnes of Noah*, and therefore needed not be commanded by the Councel to observe them. This appears in that the Apostle, when he preach'd in any city, did it as yet in the Synagogues of the Jews, whither the Gentiles could not come, unlesse they were *Proselytes of the gates*, and so had received these *seven precepts*; see c. 13. 5. 14. 16. 26. 42. 43. and c. 14. 1. And accordingly it is set in the words of the decree, v. 29. ἐξ ὧν διατηροῦντες ἑαυτὰς, εὖ πράξετε, *from which keeping your selves, ye shall do well*, noting them to keep them (in the present tense) already, as all such Proselytes did. Fourthly, as there was no need of making any command to them who did it already, so the words are not delivered in form of precept, but only so, as to pronounce them free from any further obligation; *doing this*, which you do already, *ye shall do well*, that is, no more shall be imposed upon you. Here, I suppose, it will be objected, that the abstaining from all these here named, and so from the πνικτὰ *things strangled*, which is one of them, is called these *necessary things*, and therefore that these are look'd on as necessary for Gentile Christians. To which I answer, that the word ἀναγκὰς *necessary* must here be interpreted by the Context, not *necessary* to all Christians, but *necessary* to all Proselytes of the Jews. And this will appear, by considering, that there were many more things necessary to Christians in the latitude than those which are here named, whereas the Text saith that onely *these necessary things* are by the Apostles and the Synod required; which makes it needfull to understand this necessity in reference onely to those Proselytes of the Jewes. And then the mention of that will signifie no more, but that the observing those *seven precepts* was necessary to the lowest sort of Jewish Proselytes, those *of the gates*: not that it was here required of the Christians, being, as was said, already performed by them, and the designe of the *Canon* being only to pronounce their liberty, or that circumcision was not required of them, and medling no farther, unlesse by way of counsell, (as the ἐπιστεῖλαι *writing to them* v. 20. may import) not of command, thus farre, at the present, to comply with the Jewes, for unity and amity sake, to doe what the lowest sort of their Proselytes did, that so they might not abhorre them as profane persons, and refuse to live among them. For this must be remembred again, who they were that were concern'd in this *Canon*, viz. the Gentiles at that time converted to *Christ*, who lived among the Jewish Christians at *Jerusalem*, and the Churches of *Judæa*, and paticularly at *Antioch*, and in that whole province of *Syria* and *Cilicia*, (which was immediately under the *Metropolis* of *Antioch*, but belonged also to *Jerusalem*) to whom this decree was sent v. 23. (& accordingly having been delivered at *Antioch*, was afterward communicated to the severall Cities or Churches in that province, ch. 16. 4.) Not all the Gentile Christians every where, (for to the *Corinthians* he gave very different directions, *viz.* that they might freely eat any kind of meat, even the μερίδες *portions* of the Idol-sacrifices, save onely in case of scandal) but those particularly about whom the question was asked, the Gentile Church at *Antioch* and the rest under the prime *Metropolis*, *Jerusalem*, which was farre from being all the Gentile Christians in the world; and these again in respect of the Pharisaicall Judaizing Christians at that time, that came from *Judæa*, who though they had received *Christ*, yet stood so farre for their Mosaicall rites, that they would not permit any Gentile, though Christian, to live among them, unlesse he observed those precepts: which compliance therefore was then necessary to the making up of a Church of Jewes and Gentiles, which otherwise would not have associated: which cause being ere long taken away (and the Jewish and Gentile Congregations at *Antioch* joyned under *Ignatius*) the prohibition of those things here mention'd, which are not in their own nature unlawfull (viz. that of things strangled and offered to idols) will now evidently not belong to the Gentile Christians of other places, all force of this *Canon* having by long disusage of the Westerne Church, and by the nature of Christian religion (which takes away all differences of meats) and by the coalescence of Jewish and Gentile Christians, been superseded even in those very Churches where it had been observed. Nay the *Canon* it self, and the intention of it, being rather the stating the question against those that required them to be circumcised, and so to doe more then the commanding that they should doe thus much; mean while it cannot

* *Conf. Epist.* l. 32. c. 13.

Ibid.

be denied but that the practice of this *abstinence* from *blood* and *things strangled*, had a long continuance in a great part of the Church, especially among the Greeks. See *Tertullian Apol.* c. 9. and *Minutius in Octav. Euseb.* l. 5. c. 1. *Clemens Alex. Pædag.* l. 3. c. 3. *Nicephorus* l. 4. c. 17. in the story of *Biblys*. *Leo Novel.* 58. περὶ τοῦ μηδένα τὸ αἷμα βρῶμα ποιεῖσθαι, *that no man should make blood food*, and expressely against puddings of blood. And *Lucian* in *Peregr.* mentions it, Ὤφθη τι ἐδίον τῶν ἀποῤῥήτων αὐτοῖς, *He was seen eating somewhat which was abominable among them.* It hath crept in also among the *Apostolical Canons*; not among the first fifty, which have had always a venerable authority in the Church, but those other suppositicious additions of the Greeks, where *Can.* 63. are together forbidden, κρέα ἐν αἵματι ψυχῆς αὐτῶν, καὶ θηριάλωτα, καὶ θνησιμαῖα, *flesh in the blood of its life, and that which is torn by beasts, or dyeth of it self.* A touch of it there is in the Councell of *Gangra*, *Can.* 11. in the year of *Christ*, 324. Εἴ τις ἐδίοντα κρέα (χωρὶς αἵματος καὶ εἰδωλοθύτου καὶ πνικτοῦ) κατακρίνοι, ἀνάθεμα ἔστω, *If any condemn him that eats flesh, (except it be blood, or what hath been sacrificed to Idols, or strangled) let him be anathema.* And in the 6th *Councell in Trullo*, the 67th *Canon* is agreeable, Ἡ θεία ἡμῖν γραφὴ ἐντέταλται, &c. *The holy Scripture hath commanded us to abstain from blood and things strangled and fornication: Those therefore that for delicacy by any art dress the blood of any creature for food, and so eat it, we vehemently rebuke. If therefore any man shall from henceforth dare to eat the blood of a beast after any manner, if he be a Clerk, let him be deposed, if a Laick, excommunicated.* Among the Latines we have the 20th *Canon* of the second Councell of *Orleans*, in the year 536. *Qui cibis Idolorum cultibus immolatis gustu illicitæ præsumptionis utuntur ab Ecclesiæ cœtibus arceantur; similiter & hi qui bestiarum morsibus extincto vel quolibet morbo aut casu suffocato vescuntur, They that eat meat offered to Idols, shall be excommunicate, and so likewise they that eate any thing that is kill'd by beasts or suffocated by disease or casually*, (which particularly belongs to *morticina*, which are generally accounted unwholesome for food, and comes not quite home to the πνικτὰ *things strangled* in the latitude:) and other like instances will be met with. But though most of the Greeks continue this kind of abstinence very strictly and scrupulously, yet of the Westen Church it is sure, that this abstinence is and long hath been disused by them. So saith *Balsamon* on the * *Canon Apostol.* Σημείωσαι ἐν τῷ κανόνα διὰ τὸς Λατίνους ἀδιαφόρως τὰ πνικτὰ ἐδίοντας, *this Canon is to be noted for the Latines, who eate things strangled indifferently.* And so again on the * *Canon in Trullo*, adding ἀλλὰ καὶ οἱ Ἀδριανουπολῖται, &c. *I hear also that they of Hadrianople use beasts blood with some meats.* And so certainly they may, though others use not that liberty, it being doubtless left free by *Christ*, all meats clean and lawful being taken with thanksgiving, and as rites and ceremonies, so such outward observances being variable in respect of time and place, and the Greek practice of no force to conclude other men. To this great controversie among the Jewish Christians concerning the necessity or non-necessity of Circumcision, 'twill not be amisse to adde a parallel story between two eminent Jewes, no Christians, in *Josephus*, *Ant.* l. 20. c. 2. concerning *Izates* king of the *Adiabeni*. This person, with his mother *Helen*, was converted to the Jewish religion, and thinking that he was not a perfect Jew, unlesse he were circumcised, told *Ananias*, who had instructed him in the Jewish religion, how willing he was to be circumcised. This *Ananias* perswaded him from so doing, because it might aliene the minds of his people from him, and threatned that he would leave him, unlesse he gave over that purpose; told him that he might piously worship God (that is, in the Scripture phrase, be an εὐλαβὴς and σεβόμενος, a *worshipper* or *Proselyte* of the Jewes) without being circumcised, that religion consisted more in this then in the circumcision of the flesh, that God would pardon the omission of that seale, when necessity so required, and consequently when such a danger as the defection of his subjects was consequent to it. And by this means he quieted his mind. But after this comes one *Eleazar* a Galilæan out of *Judæa*, one counted very skilfull in the Law, and he finding the King reading *Moses*'s books, presently thus assaults him, *Doe you know, Sir, what injury you doe to the Law, and so to God? 'tis not enough to know Gods commands, unlesse you practise them: How long will you remain uncircumcised? If you have never yet read the Law which commands circumcision, read it now, that you may know what an impiety 'tis to omit it.* This presently perswaded the King, who went accordingly into a chamber, and caused a Chirurgion to circumcise him.

* *Can.* 63.

* *Can.* 66.

V. 32. *Prophets*] The word προφήτης *a prophet* in the Old Testament, signifies not only him that foretelleth future events, but all those who make known the will of God to those that knew it not. A peculiar importance, it seems, it hath in the Church of *Christ* under the New Testament, differing from *Apostles* on the one side, and *Evangelists* on the other, as may appear 1 *Cor.* 12. 28. and *Eph.* 4. 11. The *Apostles* were those peculiar persons, who were by *Christ* designed to that office, his *missi*, or *messengers*, with commission immediately from him; such were the Twelve, and (extraordinarily called) S. *Paul* also. The *Evangelists* were those which were sent by the Apostles whither they could not goe themselves, and the *Diœceses* that belonged to these was the whole world, or those speciall parts of it which the Apostles had allotted to one another. Beside these, the Prophets were those that in particular Churches ruled and taught as Bishops, διδάσκαλοι or ποιμένες, (see Note on 1 *Cor.* 12. d.) and over and above, had that speciall χάρισμα of, expounding *Moses* and the Prophets, and demonstrating out of them the truth of Christian religion. This was the *exhorting* and *confirming* that here is spoken of, and which is attributed to them as Prophets, (not excluding, but containing the gift of foretelling things to come also, as of *Agabus* we read c. 11. 28.) Agreeably these that are here called *prophets*, are also called ἡγούμενοι ἐν τοῖς ἀδελφοῖς, ver. 22. governours of Churches (see Note on *Heb.* 13. b.) and are accordingly to be resolved persons intrusted with the power of Bishops in particular Churches of *Judæa*, and so members of the Councel at *Jerusalem*. And so when 'tis said, that there were at *Jerusalem Apostles*, and πρεσβύτεροι *Elders*, πρεσβύτεροι signifies not the *Presbyters* of *Jerusalem*, but *Bishops* of *Judæa*, and ἐξ αὐτῶν *of them* are these two which are here, *Judas* and *Silas*, and that *Elder*, or *Bishop*, of the Church of *Jerusalem* mentioned *Rev.* 7. 14. who is said to interpret the vision to *John* there.

Προφήτης

Ἀπόστολοι

Εὐαγγελισταί

Ἡγούμενοι ἐν τοῖς ἀδελφοῖς

Πρεσβύτεροι

CHAP.

CHAP. XVI.

Paraphrase.

1. THen came he to Derbe and Lystra, and behold a certain disciple was there named Timotheus, the son of a certain woman which was a Jewes, and believed; but his father *was* a Greek;]

1. His father was a Greek, but his mother an Hebrew, named Eunice, and a Christian 2 Tim. 1. 5. He therefore a Gentile, as appears both by his name, which is Greek, and by his not being circumcised the eighth day,

2. Which was well reported of by the brethren, which were at] Lystra, and Iconium.

2. Who was a Christian approved of all in

3. Him would Paul have to goe forth with him, and took and circumcised him, because of the Jewes which were in those quarters: for they knew all that his father was a Greek.)

3. Him Paul chose to goe, and accompany, and assist him in preaching, which because the Jewish Christians would not let him doe (the Proselytes of the gates or uncircumcised being not permitted to come into the same court of the Temple with the Jewes, at least they would never hearken to, or benefit by his preaching, having a special aversion to such) he therefore circumcised him, his father being a Greek, and consequently his not being circumcised in his childhood being known to all.

4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders, [which were at Jerusalem.]

4. which had assembled at Jerusalem in Councel ch. 15.

5. And so were the Churches established in the faith, and increased in number daily.]

5. And thus they confirmed the Churches, and every day converted many to the faith of Christ.

6. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden [of the holy Ghost to preach] the word in Asia,

6. by a revelation (such as was mention'd ver. 9. see ch. 18. 5.) to preach

*by, or, over against, κατὰ † by Bithynia κατὰ Βιθυ.

7. After they were come [* to Mysia, they assayed to goe † into Bithynia; but the Spirit suffered them not.]

7. over against Mysia, they purposed to passe by Bithynia, but they received a revelation which forbad them.

8. And they passing by Mysia came down to Troas.

8. And therefore not coming to, v. 7. but passing by Mysia, they

9. And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision we endevoured to goe into Macedonia, [assuredly gathering] that the Lord had called us for to preach the Gospel unto them.

10. upon discourse resolving from the vision

11. Therefore loosing from Troas, we [came with a streight course] to Samothracia, and the next *day* to Neapolis,

11. had a very fair gale that brought us directly

* is a prime city of a part, πρώτη τῆς μερίδ. τῆς Μακ. πόλις

12. And from thence to Philippi, which * is [the chief city of that part of Macedonia, *and* a colonie:] and we were in that city abiding certain daies.

12. a metropolis of one part of Macedonia, and this city a colony of the Romans, v. 21.

† a place of prayer was reputed to be, or we thought there was an oratory, for the Ks MS. reads ἐνομίζομεν προσευχὴν τῷ εἶ

13. And on the Sabbath we went out of the city [by a river side, [a] where † prayer was wont to be made; and we sate down and spake to the women which * resorted *thither.*]

13. where by a river side there stood an oratory, and thither we went, and going in found many women together, and to them Paul preached the Gospel. a.

* assembled there, συνελθούσαις

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, [which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.]

14. a Proselyte of the Jewes, was an auditor, and by the grace of God she received the faith.

15. And when she was baptized, and her houshold, she besought *us*, saying, [If ye have judged me to be faithfull to the Lord,] come into my house, and abide *there.* And she constrained us.

15. If ye believe my conversion to be sincere, doe me the favour to

16. And it came to passe, as we went [to prayer, a certain damosell possessed with a [b] spirit of divination met us, which brought her masters much gain by soothsaying.]

16. to the oratory (see note a) that a young maid that had a prophetick spirit of her, which had gained her masters a great deal by telling of strange things, whether future or otherwise, met us. b.

17. The same followed Paul and us, and cried saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18. And this did she many daies: but Paul being grieved, turned, and said to [the spirit,] I command thee in the name of Jesus Christ to come out of her. And he came out the same houre.

18. that evil spirit that possest her

† laid hold on, ἐπιλαβόμενοι

19. And when her masters saw that the hope of their gaines was gone, they † caught Paul and Silas, and drew *them* into [the * market-place] unto the rulers,

19. the place of judicature

* court τὴν ἀγορὰν, see Mat. 7. note b.

20. And brought them to the † magistrates, saying, These men being Jewes doe exceedingly trouble our city,

20, 21. And apprehended and brought them to the captains of the bands of Roman souldiers (see note on Lu. 22. g.) telling them,

† captains στρατηγοὺς, so. v. 22, 35, 36.

21. And reach customes which are not lawfull for us to receive, neither to observe, being Romans.]

that these men being Jewes (under which name they contained Christians also, not discerning the difference between them, and reaching a religion contrary to theirs, prohibited by the Roman lawes (which permitted the practise of no worship but what was approved by the Senate) did much disquiet and disturb the city, which was a Roman colony, v. 12. and being partaker of the privileges of the city of Rome (see note on ch. 22. e.) was to be governed by the Roman lawes.

c. 22. And the multitude roſe up together againſt them: and the magiſtrates c rent off their clothes, and commanded to * beat *them*.

* beat them with rods, ῥαβδίζειν

23. And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the gaoler to keep them ſafely.

24. Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25. And at midnight Paul and Silas prayed and ſang praiſes unto God: and the priſoners heard them.

26. And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the dores were opened, and every ones bands were looſed.

27. And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon dores open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28. But Paul cried with a loud voice, ſaying, Doe thy ſelf no harm; for we are all here.

29. Then called he for a light, and ſprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out of the inner priſon, v. 24. and ſaid, Sirs, what muſt I doe to be ſaved?] 30. And brought them out, and ſaid, Sirs, I ſee and acknowledge that the doctrine taught by you is the truth of the eternall omnipotent God, thus teſtified by him by miracles, which therefore all are bound to receive that will be ſaved. Tell me, I beſeech you, what I muſt doe to be capable of that ſalvation.

31. And they told him that the receiving and embracing the doctrine of Chriſt, and regulating his life according to it, was that which was required of him and his family. 31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thine houſe.]

32. And they preached the Goſpel to him, 32. And they ſpake unto him the word of the Lord,] and to all that were in his houſe.

33. uſed the beſt remedies he could to aſſwage the pain, and heale the wounds and ſoreneſſe that remained from their ſcourging, 33. And he took them the ſame houre of the night, and [†waſhed *their* ſtripes,] and was baptized, he and all his, ſtraightway.

† waſhed them from their ſtripes, ἔλουσεν ἀπὸ τῶν πληγῶν

34. And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.

35. And when it was day, the magiſtrates ſent the ſerjeants, ſaying, Let thoſe men goe.

36. And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you goe: now therefore depart, and goe in peace.

37. But Paul ſaid, they have beaten us openly uncondemned, being Romans, and have caſt us into priſon, and now doe they thruſt us out privily? nay verily, but let them come themſelves and fetch us out.

38. And the ſerjeants told theſe words unto the magiſtrates: and they feared, when they heard that they were Romans.

39. And they came, and brought them out of the gaolers houſe, which was now their priſon v. 34. and gave them very fair words, and attended on them out of the priſon. 39. And they came and beſought them, and brought *them* out,] and deſired *them* to depart out of the city.

40. And from the priſon they went to the houſe of Lydia; and having ſpent ſome time in confirming the Chriſtians (ſee note on Joh. 14. b.) they went out of Philippi. 40. And they went out of the priſon, and entred into *the houſe of* Lydia: and when they had ſeen the brethren they *comforted them and departed.]

* exhorted παρεκάλεσαν

Annotations on Chap. XVI.

3. Προσευχὴ

V. 13. *Where prayer was*] That προσευχὴ ſignifies *a place ſet apart*, or *accuſtomed for the ſervice of God*, there is little queſtion: ſo προσευχὰς καθιδρύσαντες *building Oratories*, in the 3. book of *Maccab.* and ſo perhaps προσευχῇ τῷ Θεῷ, ſignifies *Lu.* 6. 12. And from the ordinarineſſe of that uſe of the word for *praying places*, it is that *Juvenal* hath made uſe of it for *a begging place*, or *a corner*, or *porch*, *where beggers meet*,

——*in qua te quaro proſeucha?*

and *Cleomedes* l. 1. c. 1. ſpeaking of ſome ſtrange words and forms of ſpeech uſed by *Epicurus*, ſaith they are ſuch as are fetch'd ἀπὸ μέσης τῆς προσευχῆς καὶ τῶν ἐν αὐταῖς προσευτόντων, Ἰουδαϊκά τινα καὶ παρακεκαραγμένα, *fetch'd from the middle of a proſeucha, from thoſe that uſe to begge there, certain Jewiſh obſolete words or phraſes*, καὶ καταπολὺ τῶν ἑρπόντων ταπεινότερα, *much more humble than thoſe that creep on the ground.* As for that of *Oratories*, which is the *Scripture* acception of the word, we find mention of them in *Joſephus*, in his life, p. 645. εἰσάγονται πάντες εἰς προσευχὴν, *they are all brought into an oratory, a great houſe*, ſaith he, *able to contain a great multitude*; and ſo ſoon after again, and again. The cuſtome of building ſuch is ſaid to come from the fact of *Iſaac*, *Gen.* 24. 62, 63. where 'tis ſaid that *he went out into the field, to a well to pray*, ſaith the *Chaldee paraphraſe*, and therefore they built theſe *proſeuchæ* in fields for the moſt part, near fountains, or rivers, or brooks ſides, which the Idolaters imitated, *Iſa.* 57. 6. (and ſuch perhaps it was where they *prayed* ch. 21. 5. a little way *without the city*, and *upon a ſhore*) or on mountains, as that *Lu.* 6. which the Idolaters imitated alſo. Now that this here was ſuch an one, will appear not onely by that which is here ſaid of *Paul*, that *he ſate down, and ſpake to the women*, making it a place not *to pray*, but *to preach*, but alſo by the expreſſe words of *Epiphanius*, t. 2. l. 3. c. 80. *There were*, ſaith he, *antiently ſome places of prayer without the city, both in Judæa, and among the Samaritans, and there is a place of prayer in Shechem, (which is now called Neapolis) without the city*, &c. Which is neer this very place which is here ſpoken of, v. 1. Beſides, the Syriack is diſtinct and punctuall in rendring it בית צלותא *a houſe of prayer*. All the difficulty will be, what is the meaning of ἐνομίζετο εἶναι, which is here added. The

Ἐνομίζετο εἶναι

Syriack

Syriack reads *becauſe there ſeemed to be an houſe of prayer:* and ſo the ancient *Greek* and *Latine MS.* reads ἐδόκει, which may be interpreted either that *there was an oratory there,* (as δοκεῖν and *videri* are oft but expletives; ſee Note on *Mat.* 3. e.) or elſe that in their paſſage to *Philippi,* as they came from *Neapolis, there ſeemed* to them to be ſuch a place, or they ſaw it by the way. The Kings *MS.* that reads ἐνομίζομεν, *we thought,* agrees fully with this ſenſe, *we thought* being all one with *it ſeemed to us.* But if the ordinary reading be retained, then νομιζόμενος, ſaith *Budeus,* ſignifies *in fama aut exiſtimatione eſſe,* and then 'twill be beſt rendred, *where an houſe of prayer was fam'd,* or *reputed, to be.* There is alſo another notion of the word, for *conſecrating,* and ſo νομιζόμενοι ξύλοι τῶ ἱερῶ, are *the conſecrated boughs of the Temple,* 2 *Mac.* 14. 4. but that ſeems not ſo proper for this place.

b. Πύθωνα πνεῦμα

V. 6. *Spirit of divination*] *Python* was a name of the city *Delphos,* where Oracles were delivered by the *Devil,* and they that propheſied there were called by that name Πύθωνες *Pythons.* From thence the word was accommodated to other ſorts of diviners, eſpecially to the ἐγγαστρίμυθοι thoſe *out of whoſe bellies* (as the Oracles out of caves) *the devil ſpake.* Of theſe ſee *Photii Epiſt.* ρνα'. p. 206. Τὸ ἀμφολᾶ ον τῆ ἀνθρωπίνη γαστὶ πονηρὸν, καὶ ἄξιον τὸ κατοικεῖν οἰκεῖν, ἀκάθαρτον πνεῦμα, λίαν ἀμφοτέρως περισωματικασιν Ἐγγαστρίμυθον, *The wicked and unclean ſpirit, that inhabits a mans belly as a ſerpent his hole in the earth, and being unclean, is fit to dwell in that place which is the receptacle of ordure, they appoſitely call Engaſtrimuthus.* This, ſaith he, the Grecians commonly call Ἐνπερίμανλιν, *the diviner from the guts,* others Ἐγγαστρίμανλιν, *the diviner in the belly.* But *Sophocles* and *Plato being aſhamed that their Damon ſhould have ſuch a dwelling,* one of them, ἀντὶ γαστρὸς αὐτῶ τὰ στέρνα χαειτάμενος, Στερνόμανλιν μετωνόμαζεν, *in ſtead of the belly allow'd him the breaſt, and called him the diviner out of the breaſt;* and the other called every ſuch by the name of *Eurycles,* a perſon who had been famous for this, and ſo tranſmitted the appellation to all other the like. And of this kind of devil, ſaith he, *which loves to dwell in the ordure both of men and women,* Λαὸπλανον τοῦτο καὶ τῆς ἐσχάτης ἀπωλείας τοῖς περισέχειν αὐτῶ ἀναπεπισμένοις πρόξενον, *It is a great deceiver of people, and author of deſtruction to all that give eare to it.* That this is it which is here meant by Πύθωνος πνεῦμα, *the ſpirit of Python,* appears by *Heſychius,* being read, as that place ought to be, Ἐγγαστρίμυθος——(not as we now read without any ſenſe, τοῦτον ἡμεῖς πάντων ἰῶ καλεῦμεν, but) τοῦτον ἡμεῖς Πύθωνα νῦν καλεῦμεν, *we now call this Python.* Theſe the Hebrew calls אובים, from אוב *the belly;* and the reaſon is rendred by *Galen,* becauſe *they ſpeak without opening their mouth, and ſo ſeem to ſpeak out of the belly.* Theſe are they that have *familiar ſpirits, Lev.* 19. 31.

c. Ρηξάντες ἱμάτια

V. 22. *Rent off their cloths*] Among the rites of ſcourging, this of *rending the garments* aſunder is mention'd for one, in *Miſchna,* c. 3. *Both hands are tied to the pillar on both ſides, then the officer of the ſynagogue,* the ὑπηρέτης, the *miniſter,* that is, *lictor, takes hold of his garments, not caring whether he tear, or rip them, till his breaſt be quite uncovered.* And the Roman faſhion was agreeable.

CHAP. XVII.

Paraphraſe.

1. NOw when they had paſſed through Amphipolis and Apollonia, they came to [Theſſalonica,] where was a ſynagogue of the Jewes.

1. Theſſalonica, another metropolis of Macedonia.

2. And Paul, as his manner was, went in unto them, and three ſabbath daies reaſoned with them out of the Scriptures,

3. * Opening and alledging, that [Chriſt] muſt needs have ſuffered, and riſen again from the dead; and that this Jeſus whom I preach unto you, is Chriſt.

3. The Meſſias promiſed to the Jewes

4. And ſome of them believed and conſorted with Paul and Silas; and of the † devout Greeks a great multitude, and of the chief women not a few.]

4. And ſome of the Jewes received the faith, and aſſociated with Paul and Silas, and many alſo of the Grecians, which were Proſelytes, and many women of better quality.

5. But the Jewes which believed not, * moved with envie, took unto them certain † leud fellowes [of the baſer ſort, and gathered a company, and ſet all the citie on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.]

5. of thoſe which call the people together on occaſion, (ſee note on Mar. 7. b.) and raiſing the city, they ſet upon Jaſon's houſe, ſearching for Paul and Silas, meaning to bring them out to the people, as enemies of the publick peace.

6. And when they found them not, they drew Jaſon and certain [brethren unto the rulers of the city,] crying, Theſe that have * ª turned the world upſide down, are come hither alſo,

6. believers, Chriſtians unto the Officers of the city: See note on c. 19. f.

7. Whom Jaſon hath received: [and theſe all doe contrary to the decrees of Cæſar,] ſaying that there is another king, *one* Jeſus.

7. and their doctrine is quite contrary to Cæſars authority over us,

8. And [they troubled the people and the rulers of the city,] when they heard theſe things.

8. the people and magiſtrates were troubled: ſee note on Lu. 16. b.

9. And when they had taken ſecurity of Jaſon and of the other, they let them goe.

10. And the brethren immediately ſent away Paul and Silas by night unto Berœa; who coming *thither* went into the ſynagogue of the Jewes.

11. Theſe were [more † noble then thoſe in Theſſalonica, * in that they received the word with all readineſſe of mind, and ſearched the Scriptures daily, whether thoſe things were ſo.]

11. of a more ingenuous, mild, (ſee Chryſoſtome) pliable temper, more receptive of the Chriſtian doctrine then thoſe of Theſſalonica, and they readily embraced the Goſpel, and ſpent their time every day in ſearching the Scriptures, and obſerving whether what was thus taught by Paul were agreeable with that which the Scriptures ſay of the Meſſias.

12. Therefore many of them believed: alſo of honorable women, which were Greeks, and of men, not a few.]

12. Many therefore of thoſe Jewes received the faith, and ſo likewiſe of the Gentiles many of the better ſort, both women and men.

13. But

13. And when thoſe Jewes of Theſſalonica, which oppoſed Paul there,

13. But when the Jewes of Theſſalonica] had knowledge that the word of God was preached of Paul at Berœa, they came thither alſo, and ſtirred up the people.

14. And ſuddenly the Chriſtians, to delude the perſecuters, ſent Paul toward the ſea ſide as if he meant to take ſhip, whereas he meant to goe a foot to Athens.

14. And immediately the brethren ſent away Paul, to goe as it were to the ſea;] but Silas and Timotheus abode there ſtill.

15. And they that conducted Paul brought him unto Athens: and receiving a commandement unto Silas and Timotheus for to come to him with all ſpeed, they departed.

16. Now while Paul waited for them at Athens, his ſpirit was † ſtirred in him * when he ſaw the city [b] wholly given to idolatry.

† exaſperated with him παρῳξύνετο ἐν αὐτῷ *ſeeing their city to be full of Idols

b.

17. And thereupon he did not onely preach in the ſynagogue of the Jewes to the Jewes and Proſelytes, but in other places of concourſe he took occaſion to make known the Chriſtian doctrine to all the heathens that he met with there.

17. Therefore diſputed he in the ſynagogue with the Jewes, and † with the devout perſons, and in the market daily with them that met with him.]

† worſhippers, ſee c.13.50.

18. And ſome of the learned men of Athens of the two contrary ſects, one that denied all providence, the other that denied all freedome of will,

c. d.

18. Then certain Philoſophers of the Epicureans and of the Stoicks] encountred him, and ſome ſaid, What will * this [c] babler ſay? Other ſome, He ſeemeth to be a ſetter forth of ſtrange Gods: becauſe he preached unto them [d] Jeſus, and the reſurrection.

* this idle fellow

19. to the place of judicature at Athens, and examined him what new religion 'twas that he taught.

e.

19. And they took him and brought him [unto e Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is?]

20. For all that yet we hear, is very new and ſtrange, we deſire to have a full account of all.

20. For thou bringeſt certain ſtrange things to our eares: we would know therefore what theſe things mean.]

21. (For all the Athenians, and ſtrangers which † were there, ſpent their time in nothing elſe, but either to tell or to hear ſome new thing)

† ſojourned there ἐπεδήμουντες

22. Paul being brought before the Judges in Areopagus, ſaid, Ye Athenians have

22. Then [Paul ſtood in the midſt of Mars's hill, and ſaid, Ye men of Athens, || I perceive that in all things ye are too † ſuperſtitious.]

* Areopagus ver. 19. || I look upon you, as thoſe which are generally given to the worſhip of more Gods, or demons, then any, τοὺς ἄνω πάντας ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ

f. a greater number of Gods which ye worſhip, then any other cities have.

23, 24. This God therefore whom you acknowledge not to know, and yet profeſſe to worſhip, is he that I preach, the inviſible God of heaven and earth, ruler, becauſe creator

23. For as I paſſed by, and beheld your * devotions, I found an altar with this inſcription, [g] TO THE UNKNOWN GOD: [whom therefore † ye ignorantly worſhip, him declare I unto you.

24 God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands:]

g.

of all, which cannot be contained in any ſhrine of man's framing.

25. Nor can any image made by man be a proper inſtrument to worſhip or propitiate him, he being ſo farre from wanting any help of ours, that he gives to all their very life, and all that they have.

25. Neither is worſhipped with mens hands, * as though he needed any thing, † ſeeing he giveth to all life, and breath, and all things;]

* worſhips or deities, θεραπεύεται, ſee 1 Theſſ. 2.4.

† ye worſhip and know not, ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε τοῦτον

* needing προσδεόμενος † himſelf giving αὐτὸς διδοὺς

26. And from one Adam firſt, and then from one Noah hath framed a whole world of men, fixing times and places in great order, and wiſdome of diſpoſal.

26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;]

27. And the end of all that is, that they might look after him that created them, and worſhip him. And though they were left through their ſinnes, as in the dark, in groſſe ignorance, yet was God ſo palpably to be diſcerned that by feeling, or groping, as blind men in that dark, they might, if they would but ſeek, find him, who is indeed very neer every one of us, even as the ſoule that animates every one.

27. That they ſhould ſeek the Lord, if haply they might * feel after him, and find him, though he be not farre from every one of us.]

* needing ψηλαφήσειαν † giving δοὺς δῶρα * grope him out, ψηλαφήσειαν αὐτὸν

28. For our life, motion and ſubſiſtence is wholly through him, according to that which Aratus an heathen Poet ſaid,

h.

28. For [h] in him we live, and move, and have our being; as certain alſo of your own poets have ſaid,] For we are alſo his off-ſpring.

29. God therefore being our creatour, can in no reaſon be ſuppoſed by us his workmanſhip to be the work of our

29. For as much then as we are the off-ſpring of God, we ought not to think that the Godhead is like to gold or ſilver, or ſtone graven by art and mans device.]

hands, ſuch as a piece of gold, or ſilver, or ſtone, with a ſignature upon it.

30. And 'tis certainly long enough, that men have gone on in ſuch prodigious conceits as this: Be it therefore now known unto you, that there is place of repentance, if you will make haſt to accept it: For God not looking, or faſtning his eyes upon the continued idolatry of the heathens for many years, (which might provoke him to deſert them for ever) now ſends us to you their progeny, to call you to repentance, enters a new covenant with you, as well as others, a covenant of free pardon upon reformation.

30. And the times of this ignorance God † winked at; but now commandeth all men every where to repent.]

† taking no notice of, doth now command, ὑπερίδὼν τοὺς καιροὺς τῆς ἀγνοίας

31. Having now determined the way by which the whole world ſhall be judged, viz. by their receiving or not receiving of Chriſt, whom, by raiſing him from the dead, he hath held out to all men to believe on, and woe to them that ſhall now refuſe him.

31. Becauſe he hath appointed a day in which he will judge the world with righteouſneſſe by *that* man whom he hath ordained; * whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.]

* having offered faith unto all, πίστιν παρασχὼν πᾶσιν

32. And when he mentioned that of riſing from the dead, ſome of thoſe learned men, the Epicureans eſpecially, which denied all future life, fell a ſcoffing,

32. And when they heard of the reſurrection of the dead, ſome mocked;] and others ſaid, We will hear thee again of this matter.

33. So Paul departed from among them.

34. And ſome believed, and aſſociated with him, particularly Dionyſius one of the ſenators or Judges in Areopagus, (ſee note c.) and Damaris his wife, and ſome others.

34. Howbeit certain men clave unto him, and believed: among the which *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.]

Annotations

V. 6. *Turned the world upside down*] What ἀναστατώσαντες signifies, will best be discerned by the use of the word *Gal.* 5. 12. there we render it *troubling*, and so it appears to signifie by comparing it with v. 10. ὁ δὲ ταράσσων, *but he that troubleth you shall bear his own judgement*, as before he said, c. 1. 7. εἰ μή τινές εἰσιν οἱ ταράσσοντες, *but that there are some that trouble you*. So *Act.* 15. 24. the same is exprest'd, τινὲς ἐτάραξαν ὑμᾶς λόγοις, *some troubled you with words*. And thus we may resolve by the use of other Authors, Ἀναστατῶν, saith * *Eustathius*, is ἀναστάτους ποιεῖν, and that ἀβασιλεύτους ποιεῖν, *to put in disorder*, or *confusion*, such as in state of Anarchy: and * in the same place he interprets ἀνεστάτωσεν by ταράξας ἐξεγερεῖ, *to stirre up by troubling*, or *disturbing*. Contrary to this is καλάσασις, a quiet tranquillity, and so is used by the Stoicks and Epicureans for ἀταραξία *untroubledness*. Thus *Cicero* renders κατασάσεις sometimes *constantias*, sometimes *sedationes*, as the contrary *perturbationes*. And then ἀναταλῶν contrary to καταύσασις, must be *to disturb*, *disquiet*, *stirre up*. And so it will most properly be here rendred also, in the same sense that ἀκαταστασία is used, *Jam.* 3. 16. for *disturbance*, *confusion*, &c.

a. ἀναστατώσαντες

* In Iliad. 1. 60. l. 27. 19. l. 25.

ἀκαταστασία

V. 16. *Wholly given to idolatrie*] Κατείδωλος πόλις is *a city full of images*, or *idols*, or *altars* erected to the *Gods*, and much given to the *worship* of them. That *Athens* was such, appears by *Pausanias*, the number of the *Simulacra*, or εἴδωλα there, being more then in all *Greece* besides: so saith *Philostratus* in *Apollonius*'s travail thither, φιλοθύτας τὸς Ἀθηναίους εἶδεν, *de vit. Apollon.* l. 4. c. 6. *he saw the Athenians were lovers of devotion*, of *sacrificing*, &c. And therefore in his discourse with *Timasion*, he tells him, σωφρονέστερον δὲι πάντων θεῶν λέγειν εὖ, καὶ ταῦτα Ἀθήνησιν, *It was the soberest way to speak well of all Gods, especially at Athens, where there were altars of unknown Gods.* See *Suidas* in Τιμασίων. So saith *Pausanias*, that they did εὐσεβεῖν θεὸς ἄλλων πλέον *expresse more piety to the Gods then any*; and presently adds, as an *evidence* of their *piety*, that they had *altars* αἰδοῦς, φήμης, καὶ ὁρμῆς, of *Bashfulnesse*, of *Fame*, and of *Desire*, and again, Ἀθηναίοις θειοτέρειν τι ἢ τοῖς ἄλλοις εἰς τὰ θεῖα δοκεῖ σπουδῆς, *they exceed all in their diligence about the Gods.* So *Strabo*, Ἀθηναῖοι ᾧ ὥσπερ δὲι τὰ ἄλλα φιλοξενοῦντες διατελοῦσιν, ἅπω καὶ δὲι τοὺς θεοὺς, πολλὰ δὴ τῶν ξενικῶν ἱερῶν παρεδέξατο, ὥσπερ καὶ ἐκωμωδήθη, *Their hospitality to strangers extends to the Gods too, being very ready to receive in any strange worships.* So *Himerius*, in his Declamation against *Epicurus*, when, saith he, I named *Athens*, τὸ μίγιστον εἶπον εὐσεβείας κεφάλαιον, *I named the greatest summe of piety.* So *Theophylact*, setting down the full inscription of the Altar, v. 23. Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ, supposes them to have received all the strange Gods of the world, of *Asia*, *Europe*, *Africk*, and moreover one strange one, which they knew not, who or whence he was. Whereas *Dionysius Halic.* speaking of the *Romans*, saith, they did rather μισοξενῶν δὲι θεὺς, then φιλοξενῶν, *were very unkind and unhospitable to strange Gods.* And *Maximus Tyrius* διαλ. λβ'. ὁ Ἀθηναίων δῆμος ἔπεχε καινὰ δαιμόνια ἐπισωρεύων, *The common people of Athens brought in other new Gods.* And *Josephus* 2. *cont. Appion.* Ἀθηναίους τ' Ἑλλήνων εὐσεβεστάτους πάντες λέγουσιν, *All men say that the Athenians are the most pious of all the Gracians*: and *Sophocles Oedip. Col.* Οὐ' ἔνεκ' ἔπης γῆ θεὸς ἐπίσεται Τιμαῖς ζεβάζειν, ἥτε τῶδ' ὑπερφέρει, *This city goes beyond all in worshipping and honouring the Gods.* This here is the meaning of δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, v. 23. *I see you more addicted to the worship of the Gods then others*; as it farther appears by their ζεβάσματα, which *Paul* in passage takes notice of, v. 23. (not their *worships*, or their *altars*, but their *Idols*, that is, their *Deities* themselves, for so the word is used *Wisd.* 14. 20. see 2 *Thess.* 2. Note f.) among which, saith he, was an *altar to an unknown God.*

b. κατείδωλος

V. 18. *Babbler*] The notion of the word σπερμολόγος (all one with σπερμονόμος) is clear by the concurrence of the *Grammarians* in their explication of the *Attick* word, as it is *proverbially* used among them, & by the *Greek Fathers* upon this place, both generally agreeing, that the word primarily signifies εἶδος ὀρνέου, *a sort of bird*, that was wont to be about the *streets*, λωβώμενον τὰ ζαίσματα *picking up the seeds.* So *Oecumenius* and *Phavorinus*; from whence, say they, the *Attick* writers applied the word *proverbially* to those that doe περὶ ἐμπόρια καὶ ἀγορὰς διατρίβειν, *spend their time in the streets*, at *faires* and *markets*, that is, very idly; and from hence, say they, it comes to signifie τὸς εὐτελεῖς καὶ ἀδένδς λόγου ἀξίους, *mean, vile persons, that are worth nothing.* And so *Eustathius* on *Homer* Ὀδυσ. β'. and Suidas also.

c. Σπερμολόγος

Ib. *Jesus and the resurrection*] That *Jesus* and ἀνάστασις, *the resurrection*, were by them taken to be (both of them) δαιμόνια ξένα, *new*, or *strange*, *Gods*, is not onely affirmed by some of the *Fathers*, but very reasonable to believe, when we remember out of *Pausanias*, that αἰδὼς, and φήμη, and ὁρμὴ, *Modesty*, and *Fame*, and *Vehement desire*, were Gods, and had Altars erected to them by these Athenians. See Note a.

d. Ἰησοῦς καὶ ἀνάστασις

V. 19. *Areopagus*] Their *Areopagus* was their Senate, or standing court of judicature, in *Athens*, by whose lawes and orders any new Gods were received among them; & therefore assoon as they conceived that *Paul* was καταγγελεὺς ξενῶν δαιμονίων, *a promulger of new strange deities*, they bring him to the *Areopagus*, to have him examined, what Gods they were that he thus *preach'd*. Two judicatures they had in *Athens*; one every year changed, made up of five hundred chosen men, of whom the Republick consisted; the other perpetual, which judged of Murthers, and the like capital offences, and this was in *Areopago*: of which and the customes thereof, see *Budæus* on the *Pandects.* This *Juvenal* calls *curiam Martis*, and * *Pausanias* tells us, that it was so called, because when *Mars* had killed *Neptunes* son *Alirrothius*, he was the first that was there judged. Ἄρειος πάγος καλεῖται, ὅτι πρῶτος Ἄρης ἐντάυθα ἐκρίθη. But this, saith * S. *Austine*, *Varro* would not yeeld to, but produces another original of it, *de obscurarum notitia literarum out of the knowledge of dark learning.* The word πάγος in the composition signifies *a rock*, or *rise of an hill*: so saith *Suidas*, it is called Ἄρειος πάγος, ὅτι ἐν τῷ πάγῳ ἐστὶ, καὶ ἐν ὕψει τὸ δικαστήριον, *because the judicature is on a pagus, and on an ascent or high place*; and *Stephanus Byzantius* out of *Apollodorus*, Ἄρειος πάγος ἀκρωτήριον Ἀθήνησιν, *it is an eminent place*, or *hill*, *at Athens*; and so * *Isidore Pelus.* πάγος ὁ ὑψηλὸς τόπος, *it is an high place*, ἐν δὲ ὄχθῳ τινὶ ὢν τὸ δικαστήριον ἐκεῖνο, *for that judicature was on an ascent*, or *upper ground.* Then for the other part in the composition [Ἄρειος] it denotes, as they both say, the sort of the causes which were there judged, *viz.* Murthers, &c. So *Stephanus*, ἐν ᾧ τὰς φονικὰς κρίσεις ἐδίκαζον, διὰ τὰς ὑπὸ σιδήρου γινομένας μαφονίας, *in it they judged causes of murther, because such were done by the sword*: and *Suidas*, Ἄρειος δὲ ἐπὶ τὰ φονικὰ δικάζει, *it is so called, because it judgeth causes of murther*, ὁ δὲ Ἄρης ἐπὶ τῷ φόνῳ, *and Mars is used for murthers*; yet having before said, τὰ ἄλλα πολιτικὰ διώκει σωφρόνως, *it administers other affaires of the Commonwealth very wisely.* By this it appears, how fit it is to retain in Latine and other languages the com-

e. Ἀρείου πάγος

* Attic. p. 26. l. 44. and p. 19. l. 19.

* De Civ. l. 18. c. 18.

Πάγος

p. 51

* l. 2. ep. 83

ζεβάσματα

p. 15.

compound Greek, rather than to divide it, as the Engliſh have done into *Mars's hill*, as if it had its denomination from that heathen God of warre, which is not acknowledged, nor intimated in the word. Now the Judges which ſat in this Court, (and not the inhabitants that dwelt in that part of the city) were called Ἀρειοπαγῖται *Areopagites*, men famed for their gravity, and uprightneſs in judging, not admitting rhetorical pleas, but ſimple narrations, chooſing the dark, that they might not be moved to compaſſion by the ſight of the malefactor, and giving their judgement without a word ſpeaking. And this judicature was by all look'd on with ſuch reverence, that an *Areopagite* ſignified proverbially an *excellent perſon*; and when the Romans had conquered *Greece*, and ſent their Proconſuls of *Aſia* to rule there, they frequently committed difficult cauſes to the judgement of theſe *Areopagites*. So did *Dolabella* in *Gellius*, l. 12. c. 7. *Rem Athenas ad Areopagitas, ut ad judices graviores exercitatioréſque, rejecit*, ſaith he, *He referred the cauſe to them, as to Judges more grave and exerciſed* (and ſo skilled) *than ordinary*. And becauſe to theſe belonged the affaires of Religion, and accordingly *Anaxagoras* for teaching that the Sun, which they deemed a God, was a fire-ſtone, and *Diagoras* as a derider of their Gods, had been condemned to death by them, and ſo *Protagoras*, and *Socrates* alſo, and *Plutarch* ſaith of *Euripides*, l. 1. c. 7. *De plac. Phil.* that having ſome doubts of the Gods, he durſt not openly profeſs it, fearing the judicature of the *Areopagites*; therefore is *Paul* here brought before them, as an aſſertor and preacher of ſuch a Deity as they had not admitted among them. And one of theſe judges, *Dionyſius* v. 34. therefore called the *Areopagite*, was converted by his diſcourſe there.

Ἀρειοπαγῖται.

f. Δεισιδαιμονία

V. 22. *Too ſuperſtitious*] What is the notion of δεισιδαιμονία *ſuperſtition*, doth here deſerve to be conſidered. And by what hath been ſaid of κατείδωλον (Note a.) 'twill ſoon appear that in this place δεισιδαιμονέστερους *more ſuperſtitious* then ordinary, ſignifying the worſhip of more Gods then other cities worſhip'd, the Poſitive δεισιδαίμων and the Subſtantive δεισιδαιμονία muſt denote no more then *the worſhip of God*; and accordingly it followes v. 23. ὃν οὖν εὐσεβεῖτε, *whom ye worſhip*, ἀγνοοῦντες, *not knowing* who it was. Thus ch. 25. 19. *Feſtus*, or S. *Luke* in his ſtory, ſaith, that the Jewes had certain ζητήματα *queſtions*, or accuſations againſt *Paul*, περὶ τῆς ἰδίας δεισιδαιμονίας *concerning his own religion*, or *ſuperſtition*, or *worſhip* peculiar to him from them, and (as it follows to explain what he meant by the word) περί τινος Ἰησοῦ τεθνηκότος, *of one Jeſus that was dead*, putting him under the vulgar notion of a δαίμων or *dead Heros*, and ſo meaning the worſhip of him by δεισιδαιμονία. Thus in the *Greek* and *Latine Lexicon* at the end of *Cyril*, Δεισιδαιμονία, *ſuperſtitio, religio*, rendring it indifferently by thoſe two: So in *Athenæus*, δεισιδαιμονία ἀπέχεσθαι, is *religione teneri, to be held by religion*, and ſo rendred by *Budæus*, as δεισιδαιμονία is rendred *Religio* by *Cicero*, and in an antient *Gloſſary*, Δεισιδαίμων, Θεοσεβὴς, it ſignifies *a worſhipper of the Gods*. And the word being compounded of δαίμων, and δείδω *to fear*, it is rendred by *Heſychius* φοβοθεία, *fearing God*, or *religion*, by others φόβος θεῶν καὶ δαιμόνων, *the fear of Gods and Dæmons*; but this *Fear* ſometimes in an ill ſenſe, for cowardiſe; and ſo ſaith the *Etymologiſt*, Δεισιδαίμων, εὐλαβὴς καὶ δειλὸς περὶ θεούς, both *pious and cowardly toward the Gods*, and *Clemens*, ἡ γοῦν δεισιδαιμονία πάθος, *Strom.* p. 377. *Superſtition is a paſſion*, being a fear of the Dæmons; and *Theophraſtus*, *Char.* π. δεισιδ. δειλία πρὸς τὸ δαιμόνιόν ἐστι, *'tis a cowardly fear of*, or *toward, the dæmon*: and accordingly *Maximus Tyrius* having compared a pious man to a friend, a ſuperſtitious to a flatterer, ὁ μὲν εὐσεβὴς φίλος θεῷ, ὁ δὲ δεισιδαίμων κόλαξ θεοῦ, he explains the meaning in the following words, *the pious comes to God* ἀνὰ δίκης *without fear, the ſuperſtitious* μετὰ πολλῆς δίκης *with much fear, doubting* μὴ δεδιὼς τοὺς θεοὺς ὥσπερ τοὺς τυράννους, *dreading the Gods as ſo many tyrants*. So ſaith *Diodorus Siculus* of *Bomilcar* l. 2. p. 779. δεισιδαίμονές εἰσιν οἱ μέλλοντες ἐγχειρεῖν τοῖς παρανόμοις καὶ μεγάλαις πράξεσι, *they that are about to undertake any unlawfull and great actions are generally afraid of the Gods*, or *dæmons*; whence is that of *Plutarch* in *Alex.* οὐκ οἴεται ὁ ἄθεος θεοὺς εἶναι, ὁ δὲ δεισιδαίμων ὑ βούλεται, *the Atheiſt thinks there are no Gods, the ſuperſtitious wiſhes there were none*. And accordingly the *Epicureans*, and the *Cyrenaici* that were ſo much againſt ſuperſtition, expreſſe themſelves to mean by it τὸν περὶ θανάτου φόβον *the fear of any thing after death*, of the puniſhments of God after this life. And ſo thoſe that did not believe this, and withall thought it a very painfull, inconvenient errour, for any man to believe it, generally ſpake of δεισιδαιμονία *ſuperſtition*, and ſo of Religion too, as of an ill thing. And ſo it goes in *Plutarchs* tract. π. δεισιδαιμ. as another extreme, contrary to Atheiſme, an aſtoniſhment of ſoul, looking on the Gods as ſo many δαίμονα *ſpirits*, or *furies, cruel, bloody-minded*, &c. which rather then he would believe, he profeſſes he would wiſh μηδὲ εἶναι Πλούταρχον that *he had never been*; and this he looks on with moſt abhorrence in the Jewes, δεισιδαιμονίᾳ ὡς ταινίᾳ ζωσθέντες, *they are*, ſaith he, *tied and bound with their religion*, or *ſuperſtition, as with a net*, that they could not move for it. This therefore being acknowledged, that among the Heathens the word hath ſometimes upon this ſcore been taken in an ill ſenſe, and Superſtition and Religion indifferently ſpoken againſt, as believing it an error that the Gods would puniſh men for what they did in this life; it remains that they of them that were not thus bent, doe generally ſpeak of δεισιδαιμονία *ſuperſtition* with a great reverence, generally in a good, not evil, ſenſe, the ſame that they allow to Religion it ſelf. Thus *Polybius* of the Romans l. 16. p. 497. giving his opinion of their government that it excell'd others extremely ἐν τῇ περὶ θεῶν διαλήψει, *in the apprehenſion they had of the Gods*, he expreſſes what it was he ſo commends, λέγω δὴ δεισιδαιμονίαν, *I mean their ſuperſtition*, which δὴ σφόδρα ἐπεξηγμένη καὶ πεφαντασμένα, *was ſo cried up, and taken in to all their affairs*, ὥστε μὴ καταλιπεῖν ὑπερβολήν, *that it did not fall ſhort of ſuperlative*; which though 'twere among other men made *matter of reproach to them*, παρὰ τοῖς ἄλλοις ἀνθρώποις ὀνειδιζόμενον, yet he thinks fit extremely to extoll it as that which ſeem'd to him μεγίστην διαφορὰν ἔχειν πρὸς τὸ βέλτιον, *to be very much for the better*, καὶ ζωπυρεῖν τὰ Ῥωμαίων πράγματα, *and to keep their affairs in good order*. Thus *Diod. Siculus* l. 5. p. 305. ſpeaking of the antient *Gaules*, *There lies*, ſaith he, *in their temples a great deal of gold conſecrated to their Gods, which yet none of the natives* ἅπτονται *touch*, that is, ſteal away, διὰ δεισιδαιμονίαν, *becauſe of their ſuperſtition*, that is, reverence which they bear to their Gods, καίτοι ὄντων τῶν Κελτῶν φιλαργύρων καὶ πλεονεκτικωτάτων, *though the men are extremely covetous*. So the ſame author ſpeaking of *Imilco* l. 14. p. 295. *After an act of ſacrilege*, ſaith he, *he condemned himſelf, and died*, πολλὰ τοῖς πολίταις ἀπολιπὼν δεισιδαιμονίαν, *leaving to his citizens much ſuperſtition*, which the Interpreter rightly renders *Dei reverentiam reverence of God*. So in *Heraclitus* περὶ ἀπίστ. ſpeaking of *Orpheus* κεφ. κγ'. εἰς δεισιδαιμονίαν ἀγαγὼν, καὶ ὅτι τὸ εὐσεβεῖν παρεκελεύσατο, *leading to ſuperſtition*, or the worſhip of the Gods, *and exhorting them to be pious*, making *ſuperſtition* and *piety* all one exactly. So in an Edict of the Emperour *Tiberius* ſet down by *Joſephus*, l. 19. c. 4. where immunities are by him allow'd

allow'd the Jews on condition that they miſuſe not the Emperours kindneſſe towards them, καὶ μὴ τὰς ἄλλων ἐθνῶν δεισιδαιμονίας ὑπερφρονεῖν, *and that they do not ſet at nought the ſuperſtitions*, that is, Religions (ſome of which he that wrote the Edict thought to be true, and therefore took that care of them) *of other nations*. And though being by the Heathens uſed for the worſhip not of the true God, but of their Dæmons, (dead men, and Angels deified by them) it be juſtly deteſted by us Chriſtians, yet ſtill this is not an argument that that word is uſed in an ill ſenſe, any otherwiſe then Religion it ſelf is alſo, becauſe falſe, heatheniſh religions are look'd on with the ſame averſation alſo by all that count them ſuch: to which agrees that of the *Etymologiſt*, ἰτέον ὅτι σεβάς μὲν τοῖς Ἕλλησι ὅσιὸν καλῶς λαμβάνεται, παρ' ἡμῖν τοῖς Χριστιανοῖς ἐπὶ τῆς ἀσεβείας λέγεται, *the word among the heathens is taken for a good thing, but among us Chriſtians for impiety*. Beſides theſe there is yet one farther acception of the word, for the uſe of *magicall ſpells, ligatures, characters &c. execranda ſuperſtitio ligaturarum, quibus inaures, &c. non ad placendum hominibus, ſed ad ſerviendum dæmonibus adhibetur, Aug. Ep. 73. that execrable ſuperſtition of ligatures, among which are the ear-rings, &c. uſed not to pleaſe men, but to ſerve devils*. Of theſe indeed there were ſtore among the worſhippers of falſe Gods, a catalogue of which *Clemens Alex. Str.* 3. p. 312. tells us was to be ſeen in *Menanders* comedy called Δεισιδαίμων, ſcoffing at thoſe which make every accident almoſt σημεῖόν τινος *a ſign of ſomething*, divine by the flight of birds (Δεξιὸς ὄρνις, Αἰετὸς ὑψιπέτης in *Homer*) the feeding of chickens, by the ῥαβδομαντεία, *ſtriking a ſtaffe againſt the ground* (to which the Prophet is thought to referre, *Hoſ.* 4. 12.) κληδομαντεία, and the reſt of the ἐναίσιμα σήματα *auſpicious ſignes*, (ἀστεροπὴν ὄπιθεν δεξιὴν' *lightning on the right ſide*, *Hom. Il.* 2.) which they that uſed are by *Suidas* ſaid δεισιδαιμονεῖν ἐπὶ τοῖς σημείοις, *to be ſuperſtitious obſervers of ſignes*. See *Aug. de doctr. Chr.* l. 2. The like may be ſaid of ominous and auſpicious days, the not obſerving of which *Heſiod* makes to be impiety, and deſignes his whole book of Ἡμέρας to that purpoſe,

——————Ὀλβίοις ὃς τάδε πάντα
Εἰδὼς ἐργάζηται, ἀναίτιος ἀθανάτοισιν,
Ὀρνίθας κείνων, καὶ ὑπερβασίας ἀλεείνων. Theſe being heatheniſh obſervations conſequent to their Religions, as they are juſtly branded by thoſe that diſlike their Religions, ſo among them that diſliked them not they were taken for branches of piety alſo, and ſo ſtill faſten no ill character upon this word abſolutely conſidered.

V. 23. *To the unknown God*] Concerning this Altar at *Athens* inſcribed *to the unknown God*, there is a famous ſtory in *Laertius* in *Epimenid.* that in time of peſtilence at *Athens*, *Epimenides* being accounted by them θεοφιλέστατον, one *moſt beloved of God*, was conſulted by them, who appointed this luſtration for the city. Taking many ſheep black and white he brought them into *Areopagus*, and permitted them to goe whither they would, appointing ſome to follow each, and whereever they lay down, there to kill and ſacrifice them προσηκόντι θεῷ, *to a fit God*, or to a God to whom ſacrifices were due, and ſo the plague ceaſed, ὅθεν ἔτι καὶ νῦν ὅτιν εὑρῶν κατὰ τοὺς δήμους τῶν Ἀθηναίων βωμὸς ἀνωνύμους, whence, ſaith he, *is it that among the Athenians in publick places there are Altars that have no names on them*. So Heſychius, Θεοὶ ξενικοὶ παρὰ Ἀθηναίοις τιμῶνται, ὡς καταλέγει Ἀπολλοφάνης ἐν Κρητίνῃ, *Strange Gods are worſhipped among the Athenians, which Apollophanes reckons up in his Cretians*. So in *Philoſtratus* l. 6. c. 7. of *Apollonius* mentioning *Athens*, ἃ καὶ ἀγνώστων δαιμόνων βωμοὶ ἱδρῦνται, ſaith he, *where are built altars of unknown dæmons*, or *Spirits*, or *Gods*. And ſo *Lucian* in his *Philopater*, Νὴ τὸν ἄγνωστον ἐν Ἀθήναις, *By the unknown God at Athens*. And Ἡμεῖς γε τὸν ἐν Ἀθήναις ἄγνωστον εὑρόντες καὶ προσκυνήσαντες, χεῖρας εἰς οὐρανὸν ἐκτείναντες τούτῳ εὐχαριστήσομεν, *We having found and worſhipt the unknown God at Athens, will ſtretch out our hands to heaven, and give thanks to him*. And ſo ſaith *Pauſanias*, that there were at *Athens Altars of unknown Gods*. And the ſame Author mentions among the Lydians or Perſians ſome Sacrifices, that by invocation of an unknown God, and a forme which he calls *barbarous*, becauſe not underſtood by the Græcians (*the God of Abraham*, &c.) brought fire down, and burnt the wood upon the Altar, *Eliac.* l. 1. which is a deſcription of the πυρφορία θεία mentioned by *Strabo* l. 15. which may well be thought an imitation of that fact of *Elias* in *Ahabs* time, who by invoking the name of God brought down fire upon the Altar. Of Saint *Pauls* making uſe of this inſcription at *Athens* againſt the Heathens, ſee *Photii Epiſt.* ξβ'. p. 114.

V. 28. *In him we live*] This ſeems to have reference to an old *Iambick*

Ζῶμεν δ' ἐν αὐτῷ καὶ κινούμεθα,

Καὶ ἐσμέν-*In him we live* theſe *mortal lives, and move, and are*. And ſo that which followes will be more literally true, ὡς τινες *as ſome*, urging two ſayings of the Pagans, this, and that of *Aratus* following.

CHAP. XVIII.

Paraphraſe.

1. After theſe things Paul departed from Athens, and came to Corinth,

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with Priſcilla his wife, (becauſe that Claudius had commanded all Jews to depart from Rome)] and came unto them.

2. (Claudius the Emperor of Rome having about this time, toward the latter end of his reign (ſee note on c. 26 a.) made an Edict to baniſh the Jews out of his dominions, eſpecially from Rome, and Italy, and thoſe parts.)

3. And becauſe he was of the ſame craft, he abode with them, and wrought; (for by their occupation they were tent-makers.)]

3. And Paul being by trade a tent-maker as they were, aſſociated and wrought in his trade with them, 1 Cor. 4. 12. and 9. 6, 12.

4. And he reaſoned in the ſynagogue every Sabbath, and perſwaded the Jews and the Greeks.]

4. And every Sabbath he preached the Goſpel in the Synagogues of the Jews, labouring to convince them all that were preſent, both Jews and Grecians, viz. thoſe that were Greeks by birth, but Proſelytes to the Jews Religion.

5. And when Silas and Timotheus were come from Macedonia, [Paul * was a preſſed in ſpirit, and teſtified to the Jewes that Jeſus was † Chriſt.]

5. Paul being extraordinarily troubled or grieved at the obſtinacy of his countreymen the Jewes, did his utmoſt to convince them that Jeſus was the Meſſias, or elſe he was very earneſt in diſcourſe, ſpake very vehemently to them on this ſubject, reſolving to make it his laſt, and (upon their refuſing) to preſſe no more, to leave them and preach to the Gentiles.

6. And when they oppoſed themſelves and * blaſphemed, he ſhook *his* raiment, and ſaid unto them, Your blood *be* upon your own heads, I *am* clean, from henceforth I will goe unto the Gentiles.]

6. And when they not only withſtood him, but railed or uſed him contumeliouſly, he

uſed that ordinary ceremony of ſhaking his ſhooes, or other his garments, noting thereby his opinion of their great unworthineſſe of having the Goſpel farther preacht to them, and withall aboding ſad conſequents to them: And he ſaid unto them, Having thus warned you, I am free from the guilt of your deſtruction, which will certainly come upon you; I will ſtay no longer among you Jewes, but without any ſcruple preach to the Gentiles of this and other cities.

7. And going out of the ſynagogue he went into a private houſe in Corinth, the houſe of one Juſtus, by birth a Gentile, but a Jewiſh Proſelyte.

7. And he departed thence, & entred into a certain mans houſe, named Juſtus, one that worſhipped God, whoſe houſe joyned hard to the ſynagogue.

8. And Criſpus the chief ruler of the ſynagogue believed on the Lord with all his houſe: and many of the Corinthians hearing, believed and were baptized.

9, 10. Fear nothing, for I will be preſent with thee, to ſecure thee from all harme; but on the contrary, preach confidently in this place, conſidering that though ſome oppoſe, yet there be many pious men in this heathen wicked city, that will receive the Goſpel.

9. Then ſpake the Lord to Paul by night in a viſion, [Be not afraid, but ſpeak and hold not thy peace,

10. For I am with thee, and no man ſhall ſet on thee to hurt thee: for I have much people in this city.]

11. preaching the Goſpel to them of Corinth, and of all Achaia, and farther inſtructing and confirming them that received it.

11. And he continued *there* a year and ſix months, [teaching the word of God among them.]

12. But the Jewes throughout the whole region of Achaia, banded againſt him, and brought him before the tribunal of Gallio the Proconſul of that province,

12. † And when Gallio was the deputy of Achaia, the Jewes * made inſurrection with one accord againſt Paul, and brought him to the judgment-ſeat,]

† And Gallio being Proconſul, Γαλλίωνος δὲ ἀνθυπατεύοντος

* ſe. themſelves unanimouſly κατεστησαν ὁμοθυμαδὸν

13. another way then what the Law of the Jewes v. 15. determines.

13. Saying, This fellow perſwadeth men to worſhip God [contrary to the Law.]

14. See note on chap. 13. d.

14. And when Paul was now about to open his mouth, Gallio ſaid unto the Jewes, If it were a matter of wrong or [wicked † lewdneſſe,] O ye Jewes, * reaſon would that I ſhould bear with you.

† forgery ῥᾳδιουργημα

* in all reaſon I ſhould κατὰ λόγον ἂν ἀνεσχόμην

15. But ſeeing the queſtion betwixt you is only a verball controverſie, as whether Jeſus be to be called and acknowledged the Meſſias, and of names, whether it were lawfull for Chriſtians by that name, or by that of Diſciples &c. to diſtinguiſh themſelves from incredulous Jewes, and concerning the law of you Jewes, whether it condemn all Gentiles that are not circumciſed, and make it utterly unlawfull to converſe with ſuch, all which are things of that nature, that I underſtand not, and of which conſequently I am no competent Judge, and ſeeing there is yet no law ſet out by the Emperours againſt Chriſtian religion, (for this was in the reign of Claudius, who ſet out an Edict againſt the Jewes v. 2. but none againſt Chriſtians, any otherwiſe then as they were comprehended under the name of Jewes) this matter belongs not to my cognizance, I will not meddle with it, ſee note on chap. 26. a.

15. But if it be a queſtion † of words, and names, and of your Law, look ye *to it*; for I will be no judge of ſuch matters.]

† of a word περὶ λόγου

16. And he caſt their enditement out of the court.

16. And he drave them from the judgment-ſeat.]

17. And Soſthenes, one of the rulers of the Jewiſh Conſiſtory there, which appeared in this complaint againſt Paul, was by ſome of the natives of Corinth, upon Gallio's ſhewing a diſlike of their buſineſſe, v. 16. ſtrucken in the court, and the Proconſul took no notice of it.

17. Then all the Greeks took Soſthenes, the chief ruler of the ſynagogue, and beat him before the judgment-ſeat: and Gallio cared for none of theſe things.]

18. who had made a vow of a Nazarite, for a time not to ſhave his head, after which expired, it was the manner to cut it ſolemnly, and accordingly ſo he did at Cenchrea.

18. And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila, [having ſhorne *his* head in Cenchrea; for he [b] had a vow.]

b.

19. And in his way to Syria, v. 18. he came to.

19. And he came to] Epheſus, and left them there: but he himſelf entred into the ſynagogue, and reaſoned with the Jewes.

20. When they deſired *him* to tarry longer time with them, he conſented not,

21. I will be at Jeruſalem before the Paſſeover, but after that I deſign with God's help to return to you.

21. But bade them farewell, ſaying, [I muſt by all means keep this feaſt that cometh in Jeruſalem; but I will return again unto you, if God will:] and he ſailed from Epheſus.

22. And in his journey to Jeruſalem, he landed (not at Joppa one haven to Jeruſalem, but a very dangerous one, but) at Cæſarea Stratonis, as his ſafer landing, and from thence went up to Jeruſalem, and viſited the congregation of Chriſtians there, and having done ſo and there kept the feaſt, he went thence to Antioch.

c.

22. And when he had landed at Cæſarea, and [c] gone up, and ſaluted the Church, he went down to Antioch.]

23. confirming and farther inſtructing all the new converted Chriſtians.

23. And after he had ſpent ſome time *there*, he departed, and went over all the countrey of Galatia and Phrygia in order, [ſtrengthning all the diſciples.]

24. one that had a great inſight and skill in the Scriptures of the old Teſtament, ſee v. 28.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* [mighty in the Scriptures,] came to Epheſus.

25. This Apollos had been inſtructed in the Goſpel, and being in reſpect of knowledge not ſo perfectly inſtructed in all things as yet, ſee v. 26. yet being very zealous in the way wherein he was entred, he began to preach the Goſpel among them out of the Prophets, inſtructing them in the Chriſtian doctrine very truly, and agreeably to the rule taught by the Apoſtles as farre as his inſtruction went, and this before he was baptized with the Chriſtian baptiſme, being only received by John to the believing in him that was to come, (ſo as the Epheſian diſciples c. 19. 2.)

25. This man was inſtructed in the way of the Lord, and * being fervent in the Spirit, he ſpake and taught † diligently the things of the Lord, knowing only the baptiſme of John.]

* burning in Spirit, ζέων τῷ πνεύματι.

† exactly the things concerning the Lord, ἀκριβῶς τὰ περὶ τοῦ Κυρίου

26. And he entred into the ſynagogue of the Jewes, and there publickly & confidently (ſee note on Joh. 7. a.) preacht the Goſpel. And Aquila and Priſcilla hearing that what he preached was all true, but yet wanted ſomewhat of that knowledge which they had attained to, (he having never aſcended above John's baptiſme, but they higher,) they communicated it unto him.

26. And he began to ſpeak * boldly in the ſynagogue: whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.]

* openly

27. the Chriſtians there exhorted him to goe, and wrote to the Church of Corinth

d.

e.

27. And when he was diſpoſed to paſſe into Achaia, [† the brethren wrote d exhorting the diſciples to receive him; who when he was come, helped them much which had believed through e grace.]

† the brethren encouraging him, wrote

to the diſciples, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς

rinth and all Achaia commendatory letters by him. And he when he came thither, did a great deal of good among them, farther instructed and confirmed those that by the preaching of the Gospel had formerly been converted to the faith, 1 Cor. 3. 6.

28. For he * mightily convinced the Jewes, *and that* publickly, shewing by the Scriptures that Jesus was † Christ.

* with great vehemence, ἐυτόνως † the Christ τὸν Χρ.

Annotations on Chap. XVIII.

2. Συνείχετο τῷ πνεύματι

V. 5. *Pressed in spirit*] That which is in the ordinary printed copies συνείχετο τῷ πνεύματι is συνέχετο τῷ λόγῳ in the two great MSS. that of the Kings Library, that was sent from *Constantinople*, and the *Gr.* and *Lat.* one at *Cambridge*, sent them by *Theo. Beza*. And which of these is the most probable reading is not easily defined. Συνέχομαι signifies to be press'd or held fast *Mat.* 4. 24. *Lu.* 4. 37. *Act.* 28. 8. So συνέχεσθαι φόβῳ *to be press'd* or *held with fear*, *Job* 3. 24. and *Luc.* 8. 37. συνέχεσθαι οἴνῳ in *Jeremy*, *to be held fast by wine*, to be overcome by it; συμπλέκεσθαι, saith *Hesychius*, and again κρατεῖσθαι, *to be intangled*, or *held fast*, which as it really notes being in the power of another, so it may be applied to sorrow, or any other passion, as well as to fear, and peculiarly to sorrow. So συνοχὴ *Luc.* 21. 25. is used for *anxiety*, and 2 *Cor.* 2. 4. συνοχὴ καρδίας *anguish of heart:* and so πῶς συνέχομαι; *how am I streightned*, or *pained? Luc.* 12. 50. And thus according to the nature of the word, it may be proper enough for the place, with which soever it be joyned. If with πνεύματι, then 'tis either his *own spirit*, or the *Spirit of God*. If his own, then it may signifie him to have had some such extraordinary sorrow or grief upon him, to think of his obdurate impenitent countreymen, to whom he was then preaching with very little success. And so of *Apollos* we read v. 25. ζέων τῷ πνεύματι, *that he burned in spirit*, as when *David* saith, his *heart was hot within* him, *and at last* he *spake with* his *tongue*. And so if the Spirit of God, then 'tis that he was stirr'd up, carried or incited by God by revelation. But 'tis most ordinary for the word ἅγιον, *holy*, to be prefix'd to the word *Spirit*, when 'tis taken in this sense, as c. 16. 6. and so this last is not so probably the meaning: so likewise if it be τῷ λόγῳ *in speech*, it will then signifie no more then that *he spake very earnestly*, and that is the importance of διαμαρτύρεσθαι following, *he testified* and earnestly insisted on it, and prov'd that *Jesus* was indeed the *Messias*, which the Jewes denied. That this may be the meaning, appears not improbably by another parallel expression, ver. 28. for there as *Apollos* was doing the same thing that *Paul* here, earnestly labouring to convince the Jewes, that *Christ* was the *Messias*, so the expression peculiarly belongs to λόγῳ *speech*, not πνεῦμα *spirit*, ἐυτόνως δὲ τοῖς Ἰουδαίοις (or, as I suppose it should be, τὸν Ἰουδαίους) διακατηλέγχετο δημοσίᾳ, *he did publickly with intention*, or *earnestness of speech*, *convince the Jewes*, *demonstrating by the Scriptures that Jesus is the Christ*. Where the force and power of his speech, and arguments contained in it, was that which was meant by ἐυτόνως. To what hath been said may be added, that the antient *Greek* and *Latine* MS. after Ἰησοῦν in the end of the verse, hath annexed these words, πολλῶν δὲ λόγων γενομένων καὶ γραφῶν διερμηνευομένων, *and having had much speech and interpreted the Scriptures*; which as it makes it more fully parallel with that of v. 28. so it enclines to the reading of λόγῳ, not πνεύματι, *speech*, not *spirit*.

Ζέων τῷ πνεύματι

Διαμαρτύρετο

Εὐτόνως

b. Εἶχεν εὐχὴν

V. 18. *Had a vow*] The εὐχὴν εἶχε *had a vow* here, is not to be referr'd to *Paul*, but to *Aquila*, for with his name is conjoyned κειράμενος, &c. *shaving his head*, without so much as a *comma* between in some printed copies. And it is not improbable, that when it is said v. 19. that *Paul went to Ephesus*, *and left them there*, the αὐτοῦ *there* should not denote *Ephesus*, to which but *Cenchrea*, from which he came, (for why should his leaving them at *Ephesus* be immediately subjoyned to his coming thither?) and this on this occasion, to purifie himself, and to be shaved, to which some stay, at least seven daies, was necessary. This vow was without all question the vow of the Nazarites among the Jewes, *Num.* 6 5. which was not alwaies for life, but sometimes for a determinate time, wherein they did κόμην τρέφειν, and not suffer the razor to come upon them; but when that time was past, then one part of the vow was, *to be shaved* v. 18. and to offer up the haire (called *the haire of his separation*) to put it in the fire, which is under the sacrifice of the peace-offerings; and accordingly here is *shaving himself*, *for he had a vow*. But because this is here done by him at *Cenchrea*, and not at *Jerusalem* (where the accomplishment of the vow was to be performed, as before *at the dore of the tabernacle*, *Num.* 6. 13. and as we see it performed here, *Act.* 21. 23.) therefore it is most probable that this *shaving* here, was not on the accomplishing of his vow, but upon some intervening legal pollution, in which case he was bound to offer for a cleansing, and on the seventh day to shave his head, and so begin the daies again, *Num.* 6. 11, 12. This probably might be done in any city, where a man happened to be so polluted: But that at the completion of the vow, when the daies of his separation were fulfilled, was to be at *Jerusalem*. The practise of this custome among the heathens, and the offering the haire (when 'twas cut) Ἀπόλλωνι κειροτρόφῳ, *to Apollo that nourisheth haire*, may be seen at large in *Eustathius* on *Homer*, Ιλιαδ. β'. ἐν καιρῷ ἀκμῆς, saith he, ἐκείροντο, καὶ πλόκαμον ἀνετίθουν Ἀπόλλωνι κειροτρόφῳ, and accordingly the haire so consecrated is by *Æschylus* called θρεπτήριος, *haire that had been nourished* some time. See c. 21. 24.

Bas. Ed. p. 124.

V. 22. *Gone up*] That the *Church* here signifies not the Christians of *Cæsarea*, but the Church of *Jerusalem*, appears v. 21. where the reason of his departure from *Ephesus* is, that he may *keep the feast at Jerusalem*, which cannot be, if he went from *Cæsarea* to *Antioch*; for that was his way of return to *Ephesus* again, which he promised to doe, v. 21. but not till he had been at *Jerusalem*. And it seems some Syriack copies have read it *gone up to Jerusalem*, *and saluted the Church*; for *Tremellius* supposeth that, when he saith, *some copies have not nomen Urishelem*, *the name Jerusalem*. And so c. 21. 12. where *Paul* was again at this *Cæsarea*, the phrase is at large, ἀναβαλὼν εἰς Ἱεροσόλυμα, *to go up to Jerusalem*: and so c. 25. 1. But without the addition of that (which, I suppose, the Syriack here added, not as a translation, but a paraphrase) the word ἀναβὰς *going up* following after his landing at *Cæsarea*, will enforce this sense. And so c. 24. 1. the κατὰβη *descending* of *Ananias*, &c. notes the going from *Jerusalem* to *Cæsarea*, without naming of either. See ch. 25. 6, 7. For *Cæsarea* was the haven, where they landed most commodiously in going from *Ephesus* to *Jerusalem*, and being landed there, what needed more to be said, but that he *went up*? for that will imply his going up to that place in passage, and in order to which he there landed. *Joppe* was indeed one haven to *Jerusalem*, but that a dangerous *one*, and thereupon it was that *Herod* was at so huge an expense to repair this old haven at *Cæsarea*, formerly called Στράτωνος πύργος *Strato's tower*. See *Josephus* l. 1. *de Bell. Jud.* c. 16. *Herod*, saith he, *seeing one of the haven-towns decayed with age*, *and capable of his munificence*, *repaired it with white stone*, &c. *for betwixt Dora and Joppa the whole shore was so ill provided with havens*, *that all that sayl'd from*

C. Ἀναβὰς

Κατέβη

Αὐτοῦ

Phœnicia to Ægypt were much endangered; but the King overcame nature by his liberality and expenſes, and built a ſtately haven at this Tower of Strato, and in it many ſafe harbours for ſhips to abide in; and though the nature of the place gave him many difficulties, yet he conquer'd them all and made it, moſt firm and ſumptuous, as it is at large deſcribed by *Joſephus* in that place. And this, ſaith he, to the honour of *Cæſar* he call'd *Cæſarea*, with it retaining the addition of *Stratonis*, which before belonged to it, and by which it is diſtinguiſh'd from *Cæſarea Philippi*, which is not farre from it; of which ſee *Mat.* 16. Note c.

d. Παρεκάλουν — V. 27. *Exhorting*] For the uſe of παρακέλλω for *putting forward, encouraging*, ſee *Wiſd.* 14. 18.

e. Χάρις — Ib. *Grace*] What χάρις here ſignifies may beſt be collected from c. 11. 23. and 13. 43. In many other places it ſignifies the Goſpel of *Chriſt* (ſee Note on *Heb.* 13. d.) as when 'tis oppoſed to νόμος *the Law*, *Joh.* 1. 17. *The Law was given by Moſes, but grace and truth came by Jeſus Chriſt.* So the σωτήριος χάρις the *ſalvifick grace* of God, *Tit.* 2. 11. But in thoſe and many the like places, *Grace* ſignifies the matter, or ſubject of the Goſpel, not the preaching of it, for that is expreſs'd by the *coming* or *appearing of* that *grace*. But in that place of ch. 11. 23. where 'tis ſaid, that *ſeeing the grace of Chriſt he rejoiced*, (that is, ſeeing that the Goſpel had been preached with ſo good ſucceſs among them) it ſignifies the preaching or promulgating of the Goſpel, (juſt as εὐαγγέλιον *Goſpel* doth *Rom.* 1. 1. and 9. 16.) and ſo c. 13. 43. when they exhort them to *continue in the grace of God*, that was the work of confirmation, following that of preaching the Goſpel to them. And that notion of it ſeems to be the moſt adæquate, and proper for this place, ſo that πεπιστευκότες διὰ τῆς χάριτος ſhall ſignifie thoſe that had been formerly converted to the faith by the preaching of the Goſpel by S. *Paul*; according to that of *Paul planteth and Apollos watereth*: for that *watering*, being the inſtructing them farther who already had received the faith, the edifying, or ſuperſtructing on the foundation, is all one with πολὺ συνεβάλετο *he conferred much*, or contributed his aſſiſtance (or, as perhaps it ſhould be read, συνελάβετο *aſſiſted*) *helped* to improve them that before believed. As for that of applying διὰ τῆς χάριτος *by grace* to συνεβάλετο *he conferred*, that *Apollos by grace*, that is, his gift, and power in Scripture *contributed much to* the believers, there is no neceſſity of flying to that refuge, nor probability from the placing of thoſe words (which follow and goe not before πεπιστευκότες) to favour that rendring. In the ſame ſenſe we find ἐν χάριτι Χριστοῦ *in*, or *to*, or *through*, *the grace*, that is, the Goſpel, *of Chriſt*, *Gal.* 1. 6. *to*, or *by*, which *Paul* is ſaid to have *call'd them*, and is there ſet oppoſite to ἄλλο εὐαγγέλιον *another Goſpel*, a doctrine of ſome falſe teachers crept in among them.

Paraphraſe.

CHAP. XIX.

1. Chriſtian profeſſors publiſhing the Goſpel there. See note on c. 8. b.

1. AND it came to paſſe that while Apollos was at Corinth, Paul having paſſed through the upper coaſts came to Epheſus; and finding certain [diſciples,]

2. Hath the holy Ghoſt, ſince your receiving the faith, deſcended on you, and ſet you apart, given you authority or gifts for the work of the miniſtery? (ſee c. 10. 44.) And they ſaid, The doctrine which we received, had nothing in it of the holy Ghoſt.

2. He ſaid unto them, [Have ye received the holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any holy Ghoſt.]

3. And he ſaid, How can that be, when the Chriſtian baptiſme is in the name of the holy Ghoſt? To which they replied, that John's baptiſme was all that they had received.

3. And he ſaid unto them, Unto what then were ye baptized? And they ſaid, Unto John's baptiſme.]

4. And Paul knowing that they by John his baptiſme had implicitely acknowledged Chriſt under the title of [he that comes after] and had promiſed to repent, and reform their lives, he explicitely taught them the whole doctrine of Chriſt, and of the holy Ghoſt alſo.

4. Then ſaid Paul John verily baptized with the baptiſme of repentance, ſaying unto the people that they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.]

5. And they preſently received and believed it, and were received in as Chriſtian Proſelytes in the name of the Father, and the Son, and the holy Ghoſt.

5. When they heard *this* they were baptized in the name of the Lord Jeſus.]

6. After this Paul by impoſition of hands and benediction gave them confirmation, by which means the holy Ghoſt came on them, and therewith gifts of tongues, and ſome other extraordinary gifts of the holy Ghoſt, the ſame which came as upon the Apoſtles at the deſcent of the holy Ghoſt, ch. 2. ſo on divers others after, ſee c. 10. 44.

6. And when Paul had laid *his* hands upon them, the holy Ghoſt came on them; and they ſpake with tongues, and propheſied.]

7. And all the men were about twelve.

8. And he went and preacht the Goſpel in the ſynagogues that were at Epheſus, to the Jewes, for the ſpace of three moneths, labouring to convince them.

8. And he went into the ſynagogue and ſpake boldly for the ſpace of three moneths, diſputing and perſwading the things concerning the kingdome of God.]

9. But when in ſtead of being convinced, he ſaw them, (in an obdurate refractary manner) not onely reject the Goſpel, but ſpeak of it contumeliouſly in publick before the people, he left them, and took thoſe that were converted by themſelves, and inſtructed them daily in a place which was uſed to entertain ſcholars privately.

a. ἐν τῇ σχολῇ τυράννου — 9. But when divers were hardened and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, * diſputing daily in the a ſchool of one Tyrannus.] * diſcourſing διαλεγόμενος

10. And doing thus for the ſpace of two years, all the inhabitants of the Proconſular Aſia, both Jewes and Proſelytes, had in that ſpace the Goſpel preacht to them.

10. And this continued by the ſpace of two years, ſo that all they which dwelt in Aſia heard the word of the Lord Jeſus, both Jewes and Greeks.]

11. And many extraordinary miracles were wrought by Paul, through the power of God, among them.

11. And God wrought ſpeciall miracles by the hands of Paul.]

b. 12. For he did not onely cure them which came to him, but by his touching of linen clothes, and ſending them to ſuch as were ſick, or poſſeſt with devils, they were cured immediately.

12. So that from his body were brought unto the ſick † handkerchiefs, or † napkins b aprons; and the diſeaſes departed from them, and the evil ſpirits went out of them.] † σουδάρια

13. Then

* Jewiſh exorcists that came about attempted τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ἐπεχείρησαν

† a Jewiſh chief prieſt, Ἰουδαίου ἀρχιερέως

13. Then certain of the * vagabond Jewes, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus,] ſaying, We adjure you by Jeſus, whom Paul preacheth.

13. And ſome of the Jews, that went about to cure diſeaſes, and caſt out devils (ſee note on Mat. 12. g.) tried to caſt them out by uſing the name of Jeſus Chriſt,

14. And there were ſeven ſons of *one* Sceva † a Jew, [*and* chief of the prieſts,] which did ſo.

14. one of the chief of the families of the Prieſts, (ſee note on ch. 4. a.)

15. And the evil ſpirit anſwered, and ſaid, Jeſus I know, and Paul I know; but who are ye?]

15. But the devil would not obey them, as not coming with any authority from Chriſt which had given it to Paul.

16. And the man in whom the evil ſpirit was leaped on them, and overcame them and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.]

16. But made the man that was poſſeſs'd fall violently upon them, which accordingly he did, and was too hard for them all, and tore off their clothes, and wounded them, and made them run away.

17. And this was known to all the Jewes, and Greeks alſo dwelling at Epheſus; and fear fell on them all, and the name of the Lord Jeſus was magnified]

17. And this accident being made known to the Jewes, and natives of Epheſus, wrought very much upon them, and brought many to the faith of Chriſt.

18. And many that believed came, and confeſſed, and ſhewed their deeds.]

18. And they that were thus wrought on, came, many of them, to the Apoſtles, and told them the actions or courſes of their former lives, to know how agreeable they were to the faith, that ſo they might forſake or continue in them.

* charms, or ſorcery, † ſhekels

19. Many alſo of them which uſed [c] * curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thouſand [d] † *pieces* of ſilver.]

c.

* 19. And many that had ſtudied and practiſed Magick and ſorcery, brought out and publickly burnt their books, though they were of a very high value.

d.

20. So mightily grew the word of God, and prevailed.]

20. Of ſo great authority was the word of God, the Goſpel of Chriſt, as it was now preach't by Paul among the Epheſians, and thoſe of Aſia.

21. After theſe things were ended, Paul purpoſed in the Spirit, when he had paſſed] through Macedonia and Achaia, to goe to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

21. After this, Paul reſolved or determined with himſelf in his paſſage

22. So he ſent into Macedonia two of them which miniſtred unto him, Timotheus and Eraſtus; *but*] he himſelf ſtayed in Aſia for a ſeaſon.

22. And ſending into Macedonia two of his aſſiſtants that went with him, and were ready to doe whatſoever he appointed them, viz. Timothy and Eraſtus, (ſee note on Joh. 20. b.)

23. And the ſame time [there aroſe no ſmall ſtirre about that way.]

23. a great ſtirre was raiſed among them of Aſia about the doctrine of the Goſpel.

* chappels of Diana Ναΐσκους ⊙ † work ἐργασίαν * Work v. 24.

24. For a certain man, named Demetrius, a ſilver-ſmith, which made [e] ſilver * ſhrines for Diana, brought no ſmall † gain unto the crafts-men,

e.

24,25. For one Demetrius, a ſilver-ſmith, that dealt in making of little cabinets of ſilver with the image of Diana in them, had a great many of

25. Whom he called together with the workmen of like occupation, and ſaid,] Sirs, ye know that by this * craft we have our wealth.

that trade that wrought under him, who were all maintained by that imployment. And many others of ſeverall occupations were employed about theſe pictures. And all theſe, whoſe livelyhoods were concerned in it, he called together, and ſaid unto them,

26. Moreover ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded and turned away much people, ſaying, That [they be no Gods which are made with hands.]

26. the Images which we make and worſhip, are not indeed true Gods.

† portion μέρος

27. So that not onely this [our † craft] is in danger to be ſet at nought; but alſo that the Temple of the great goddeſſe Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth.

27. trade, by which we get our living,

* The great Diana Μεγάλη Ἄρτεμις

28. And when they heard *theſe ſayings*, they were full of wrath, and cried out, ſaying, * Great *is* Diana of the Epheſians.]

28. And hereupon they were enraged, and cried down the doctrine of Paul, by crying up Diana, the goddeſſe of the Epheſians, ſo long worſhipt by them.

29. And the whole city was filled with confuſion: [and having caught Gaius and Ariſtarchus, men of Macedonia, Pauls companions in travail, they rushed with one accord into the Theatre.]

29. And in this hurrey they ſeiz'd upon two of Pauls companions, and brought them out, probably with an intention (howſoever they were hindred) to throw them to combate with wild beaſts upon the ſtage (ſee note e) as it was ordinary to doe with malefactors.

30. And when Paul would have entred in unto the people, the diſciples ſuffered him not.]

30. And Paul was willing to have come among them, with an intention to give them an account of the faith of Chriſt contrary to theſe Idol-worſhips of theirs; but the Chriſtians that were there perſwaded him to the contrary.

† the Aſian Priests being friendly to him * advised him παρακαλέσαντες

31. And certain of † the [f] chief of Aſia, which were his friends, ſent unto him, * deſiring *him* that he would not adventure himſelf into the Theatre.]

f.

31. And ſome of the Præfects of the games or ſports there, which being conſecrated to their Gods, were intruſted to the charge of the prieſts, were ſo kind to him, that, knowing the purpoſe of the people to caſt him to the wild beaſts, they ſent to him to keep cloſe, and not to come out among the people, as he meant, v. 30. leſt if they took him, they ſhould carry him (as it ſeems they meant, ſee note on 1 Cor. 15. d.) and caſt him to wild beaſts on the theatre.

* And ſome of the multitude brought forth Alexander, the Jewes examining him † was willing to make apologie ἤθελεν ἀπολογεῖσθαι

32. Some therefore cried one thing, and ſome another: for [the aſſembly was confuſed,] and the more part knew not wherefore they were come together.

32. a great hubbub and confuſion there was,

33. * And they drew Alexander out of the multitude, the Jewes [g] putting him forward: and Alexander beckned with the hand, and † would have made his defence unto the people.]

g.

33. And ſome of the popular officers brought out Alexander, a Jewiſh profeſſor of the faith, and the Jewes examined and queſtioned him, believing (probably) that he would excuſe himſelf, and lay the fault upon Paul: And he made a ſigne with his hand, that he would gladly make his own apologie, and give them an account of the whole matter.

34. But the heathens of Epheſus knowing that he was a Jew, and ſuppoſing that he was for Paul's way, and that derogatory to Diana (though the truth is he meant to clear himſelf,) and lay the blame on Paul, for which he is ſaid to have done him much injury, 1 Tim. 1. 19. and 2 Tim. 4. 14.) they would not permit him to be heard, but cried for two houres ſpace, Diana, the great Diana, the Goddeſſe of the Epheſians.

34. But when they knew that he was a Jew, all with one voice about the ſpace of two houres cried out, Great *is* Diana of the Epheſians.]

h. i. 35. And the Regiſter of their games compoſed and quieted the people with this oration, Every body knows that Epheſus among the cities of Greece hath the honour to be called the chief officer in the worſhip of Diana, to whom it belongs to preſerve and adorn her Temple, and the Temple that encloſes that image that fell down out of heaven from Jupiter, (ſo much talk't of among the heathens.)

35. * And when the [h] Town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not, how that the city of the Epheſians † is a [i] worſhipper of the great Goddeſſe Diana, and of the *image* which fell down from Jupiter?

* And the Regiſter ſtilled the people, and ſaid, † is the ſacriſt

36. And therefore this being granted by all, what need is there of this ſo much adoe?

36. Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to doe * nothing raſhly.]

* no heady thing, μηδὲν προπετὲς

37. For this Paul, &c. hath neither robbed your Temples, nor ſpoken any thing againſt your Goddeſſe Diana.

37. For ye have brought hither theſe men, which are neither robbers of Churches, nor yet blaſphemers of your Goddeſſe.]

k. l. 38. As for Demetrius and the trades-men that depend on him, if any man hath done them any injury, let them form their inditement or accuſation, 'tis now a fit time for them to have juſtice done them, the court ſits, let them bring in their charge.

38. Wherefore if Demetrius and the crafts-men which are with him have [k] a matter againſt any man, * [l] the law is open, and there are deputies, let them implead one another.]

[k] a * the courts daies are come, and the Proconſuls are preſent

39. But if you have any other ſuit or controverſie among you, it ſhall be referred to ſuch a meeting or judicature as the law appoints for ſuch matters.

39. But if ye † enquire any thing concerning other matters, it ſhall be determined in a lawfull aſſembly.]

† ſeek or require any thing τι ἐπιζητεῖτε

40. For we are in danger to be * called in queſtion for this daies uproar, there being no cauſe whereby we may give an account of this concourſe.

41. And when he had thus ſpoken, he diſmiſſed the aſſembly.

* accuſed of a riot for this daies Work, ἐγκαλεῖσθαι περὶ τῆς σήμερον

Annotations on Chap. XIX.

a. Σχολὴ Τυράννου

V. 9. *School of one Tyrannus*] There were two kinds of ſchools among the Jewes, wherein the Law was taught, private or publick. 1. Private, wherein any Doctor entertained ſcholars, and ſuch was this of *Tyrannus* here, contained under the title, בתי המדרש *houſes of learning*, mentioned by *Maimonides*, as one kind of their holy places; their Schools, and not onely their Synagogues, being accounted ſo. Then 2dly, Publick, where Conſiſtories ſat to reſolve differences of the Law.

b. Σιμικίνθιον

V. 12. *Aprons*] Σιμικίνθιον is lightly changed from the Latine *ſemicinctum*, that which is called by the Chaldee בטן or *cingulum coriaceum*, or *ſuccinctorium*, which work men put before them, that they may not foule their cloathes, an *apron*, or *napkin* ſupplying the aprons place. The difference which *Theophylact* and *Oecumenius* make between σουδάρια and theſe is, that *Sudaria* are applyed to the head, as a cap, or kerchief; the latter to the hands, as an handkerchief. Τὰ σιμικίνθια, ſaith *Oecumenius*, ὁ τοῖς χερσὶ κατέχουσι πρὸς τὸ ἀπομάττεσθαι τὰς ὑγρότητας τοῦ προσώπου, οἷον ἱδρῶτας, πτυελὸν, δάκρυον, καὶ τὰ ὅμοια, *they carry them in their hands, to wipe off moiſtures from the face, ſweat, ſpittle, tears and the like.*

Σουδάρια

c. Περίεργα

V. 19. *Curious arts*] What is the meaning of the περίεργα, or *curious things*, here uſed among the *Epheſians*, will be beſt gueſt firſt by *Heſychius*'s gloſſe, and then by a paſſage in *Irenaeus*, both miſread in the ordinary copies. In *Heſychius* we have Πειεργεία (that ſhould be Περίεργα) καθάρσια. The word denotes their *heathen rites of purgations*. Of their *luſtrations*, or *purgations*, the heathen books are full; ſee *Porphyry* περὶ ἀπ. *Iamblichus*, *Hierocles*, *Marinus de vita Procli*, *Plotinus*, &c. All which were nothing but magick and ſorcery, γοητεῖαι and θεουργεῖαι, and accordingly the Greek fathers on this place ſay they were their γοητικαὶ βίβλοι *books of ſorcery*, that here were burnt. *Irenaeus* l. 1. c. *de Simonian.* hath theſe words, *Amatoria quoque & agogima—— & quacunque ſunt alia parerga* (it ſhould certainly be *perierga*) *apud eos ſtudioſè exercentur*, *Love-charms, and philtres, and all other ſuch curious*, that is, Magical, *tricks*, *are in great uſe among them.* So in *Ariſtanetus*, τὶς δοκεῖ περίεργον ἰδόκει, *he ſeemed to be a Magician*, and ὑποκινάμενος τὸ περίεργον τὸ ἀνθρώπινον, *acting the part of witches.* So in S. *Auguſtines Confeſſions*, *Curioſæ viſiones* are *Magical apparitions.* Theſe are the φαρμακεῖαι φαρμακὶς *medicaments*, from which Sorcerers are generally called φαρμακῶται *medicamentarii*, as the Latines uſe *venefica witches*, from *venena poyſons*; not that they alwaies uſe medicaments, but many times only charms and words in ſtead of them. And accordingly *Menander* mentions them proverbially of *Epheſus* here, Ἐφέσια ἀλεξιφάρμακα, *Epheſian charms*, or *ſpells*, which ſuch an one τοῖς γαμοῦσι περιπατεῖ λέγων, *walks, and ſpeaks to the bridegroom and his bride.* Theſe are the Ἐφέσια γράμματα, *Epheſian words*, or *writings*, ſo often ſpoken of by writers, as *charms*, or *ſpells.* Of them *Heſychius* gives an account, Ἐφέσια γράμματα ὧν μὲν πάλαι, ὕστερον δὲ προσέθεσάν τινες ἀπαιτοῦντες καὶ ἄλλα. φασὶ δὲ τῶν πρώτων τὰ ὀνόματα τάδε, ἄσκιον, κατάσκιον, αἴξ, τέτραξ, δαμναμενεύς, αἴσιον. δηλοῖ δὲ ὁ μὲν ἄσκιον, σκότος· τὸ δὲ κατάσκιον, φῶς· τὸ δὲ αἴξ, αὐτός· δαμναμενεὺς δέ, ἥλιος· αἴσιον δέ, ἀλήθεια. Theſe words are much deformed, but by the help of a paſſage in *Clemens Alex. Strom.* l. 1. c. 18. may eaſily thus be mended, Ἐφέσια γράμματα ὧν μὲν πάλαι ς. ὕστερον δὲ προσέθεσάν τινες ἀπαιτοῦντες καὶ ἄλλα. φασὶ δὲ τῶν πρώτων τὰ ὀνόματα τάδε, ἄσκιον, κατάσκιον, λίξ, τετρὰς, δαμναμενεύς, αἴσιον. δηλοῖ δὲ τὸ μὲν ἄσκιον τὸ σκότος, κατάσκιον φῶς, τὸ δὲ λίξ γῆ, καὶ τετρὰς ὁ ἐνιαυτὸς δαμναμενεὺς δὲ ἥλιος, ἄσκιος δὲ ἀλήθεια. *The Epheſian words were antiently ſix but afterwards deceivers added others alſo: the names of the former were*, &c. and the ſignification of them, *darkneſſe, light, the earth, the year, the ſun, and truth*, (ſee *Canter. Var. lect.* l. 1. c. 18.) Of which he concludes, ταῦτα ἦν ἱερὰ ὅτι καὶ ἅγια, *theſe are ſacred and holy*, that is, part of the heathen Idolatry. See *Plutarch. Sympoſiac.* 7. *Clemens Alex. Strom.* l. 5. *Euſtathius ad Homer. Odyſſ.* 21. *Suidas*, and the books of the Greek Proverbs. And ſo the περίεργα πράξαντες are *the ſorcerers*, or *Magicians* among them, who brought the

the books of their black art, which though they were of great value, and would have been sold for much, yet they neither kept, nor sold, but as a testimony of renouncing their former course, they burnt them publickly.

d. Ἀργύριον

Ib. *Pieces of silver*] The Hebrew כסף that is literally rendred ἀργύριον, *silver*, signifies peculiarly *siclum argenteum, a silver shekel*, among the Hebrews. See Note on *Mat.* 26. d.

e. Ναοὶ Ἀρτέμιδος

V. 24. *Silver shrines for Diana*] In the Idolatry of the Heathens, it is sufficiently known, that they were wont to carry the images of their false Gods about in pomp, that is, procession, from one city to another. This they did in a Chariot, that was solemnly consecrated for that imployment, and by the Romans styled *Thensa*, that is, *the chariot of their Gods*. But beside this greater, there was a lesser frame wherein it was placed, a box, or shrine, called *Ferculum* by them. Accordingly at the bestowing of divine honours on their great men alive, or dead, the Romans had their *Circæan* games, and in them, *Thensam*, and *Ferculum*, that *Chariot*, and that *Shrine* bestowed on them. As it is related of *Julius Cæsar*. This *Ferculum* among the Romans differs not much from the Græcians Ναὸς, *a little Chappel*, representing the form of a Temple, with an image in it, which being set upon the Altar or other solemn place, and the valve, the leaves or dores open'd, the image stood, or sat in state, and so was represented to the spectators. Accordingly an old anonymous *Scholiast* on *Aristotles Rhetoricks*, l. 1. c. 15. hath these words, Ναοποιοὶ οἱ τὰς ναὰς ποιοῦσι, ἤτοι εἰκονοστάσια τινα μικρὰ ξύλινα ἃ πωλοῦσι, noting the ναοὶ here to be εἰκονοστάσια *Chaplets with Images in them* of wood, or any other metall, (as here of *silver* v. 24.) which they make, and sell, as here ver. 25. they are supposed to doe, and so get wealth by that trade. Thus we have mention in *Athenæus* of καδίσκος, which, saith he, is ἀγγεῖον, ἐν ᾧ τὰς κτησίας Διὸς καθιδρύουσι, *a vessel wherein they place their images of Jupiter*. On which saith the learned * *Casaubon*, *erant simulacra hæc armariis inclusa, quæ ad sacellorum modum fiebant, these images were put in cases, which were made like chappels*. So S. *Chrysostome*, making them to be ὡς κιβώτια μικρὰ *as little cases* or *shrines*. Agreeable to this is it, that *Ammianus Marcellinus* saith of *Asclepiades*, that *whithersoever he went he carried about with him Deæ cœlestis argenteum breve figmentum, a small silver image of Urania*. And *Dion* of the Roman ensigne (which is known to be an Eagle) that it was νεὼς μικρὸς, ᾧ ἐν αὐτῷ ἀετὸς χρυσοῦς, *a little temple, and in it a golden eagle*; and again, Ἐν τῷ Ἀλβανῷ *there was*, saith he, νεὼς Ἥρας βραχὺς, *a short*, or *little*, *chappel of Juno*, ἐπὶ τραπέζης τινὸς ἱδρυμένῳ, *set upon a table*. This hath been shew'd (Note on ch. 7. f.) to be the meaning of *the tabernacle of Moloch*, *Act.* 7. 43. taken from *Am.* 5. 26. סכות מלככם there, *the tabernacle of your King*, but by the LXX σκηνὴ Μολὸχ, *the tabernacle of Moloch*, (that word in Hebrew signifying *a King*) where σκηνὴ, *tabernacle*, is the chaplet wherein was the figure of that false God, or starre so call'd. And that it is so, may be guest by that which followes there, the τύποι οὓς ἐποιήσατε *the figures which you made to worship*, which it seems were put in such tabernacles or chappels to that end. The like also was the סכות בנות *the tabernacle of Benoth*, or *Venus*, another of those false deities, whose image was enshrined in such a little Chappel; ναὸς or ναΐσκος, to be worshipped. What Ἀρτεμις or *Diana* is, there is little question, no other than *the Moon*; and therefore saith *Cleomedes Meteor.* l. 2. c. 5. p. 111. it was the fashion διδόναι δᾷδας τοῖς εἰς τὰ Ἀρτεμίσια εἰσιοῦσι *to give torches to those that went into Diana's Temple*, adding τοῦτο μὲν σύμβολόν ἐστι τῆς ἔξωθεν ἔχειν τὸν σελήνιον τὸ φῶς, *for this is a sign set to expresse that the Moon receives her light from without*, that is, from the Sunne.

* Deipnos. l. 11.

p. 500.

Lib. 22.

Νεωκόρος l. 40.

D. l. 39.

Χαμὼς Μολὸχ

Τύποι οὓς ἐποιήσατε

Ἄρτεμις

V. 31. *Chief of Asia*] Among the Heathens there were *agones* & *games* instituted *ad placanda bona numina, to appease the good deities*, saith *Labeo*, as sacrifices and victims *to appease the bad* or *angry*. And therefore in the *Anthology*, the τέσσαρες ἀγῶνες ἀν' Ἑλλάδα *the four games in Greece*, *Olympian*, *Nemæan*, *Isthmian*, *Pythian*, are called τέσσαρες ἱεροὶ, all *four sacred*: And so in *Julian* μισοπων. there is mention of the ἱπποδρομία, *the running of horses*, ἐν ταῖς ἑορταῖς τῶν θεῶν *in the feasts of the Gods*; and in the Rescript of *Honorius* and *Theodosius*, *sacra munera*, *sacra festa*, *sacros agones*, *sacred offices*, *sacred feasts* and *sacred games*. The Original of them is set down by * *Dionysius Halicarnasseus*, as from the Grecians they were imitated by *Servius Tullius*, and put into one body. *They built Temples*, saith he, *by common charge, some to Diana of Ephesus, some to Apollo; and assembling there at set times with their wives and children, they imployed themselves both in sacrifices and in merchandice. There were publick Agones, Race-horses, Wrestlers, Musicians, and rewards were proposed to the Victors, and presents were by the cities brought to the Gods. And when the Games, and Marts, and other festival and publick jollities were ended, if any city had a quarrel against another, the Judges were ready to compose it. Then they consulted of common affaires of warre against the barbarians, and peace among themselves.* Thus farre *Halicarnasseus*. At *Rome* the *Pontifices*, or *chief priests*, were presidents of these. And therefore when the Heathen customes had gotten in among the Jewes, we find *Jason* 2 *Mac.* 4. 7. buying the Pontificate, and with it the power of instituting and moderating their games; and so in the severall provinces the severall chief Priests, who were called by the names of the Provinces which they administred; so Κυπριάρχης, *the Governour of Cyprus*, 2 *Mac.* 12. 2. so Συριάρχαι, saith * *Cujacius*, *Sacerdotes istius Provinciæ, qui ludos in honorem Deorum celebrari solitos curarent, moderarentur, præsiderent*, *The officers of Syria*, that is, *the Priests of that province, which took care of their games, which were customarily celebrated to the honour of their Gods, ruled them, presided in them*. So *Bithyniarchæ*, *the officers of Bithynia*, *Cappadociarchæ* of *Cappadocia*, and here *Asiarchæ* of *Asia*, that is, the officers of those so many Provinces; not Kings, or Proconsuls, or Procurators, the rulers and Governours of them, but popular officers or ministers, to whom the care of those things was intrusted, and the office was sacerdotal. Whence in the *Epistle* of the *Church* of *Smyrna*, concerning S. *Polycarp's* Martyrdome, *Philip* the *Asiarcha*, who presided there in their *spectacula*, their θηριομαχίαι, which are there called κυνηγέσια, as in the Fathers *Venationes*, *is after styled* φίλιππος Ἀρχιερεὺς *Philip the Chief priest*. So Ἀσιαρχία, Βιθυναρχία, Καππαδοκαρχία, are by * *Modestinus* recited among the ἔθνους ἱερωσύναι *chief priesthoods of those nations*. And so *Phœniciarchia*, and *Syriarchia*, among the species of priesthood by *Constantine* the *Great*, in his *Rescript*. So in the *Basilica*, Η ἱερωσύνη, τουτέστι τὸ ἐπιτελεῖν τὰ κυνηγέσια, *the priesthood, that is, the office of managing their sports*, or *spectacles*. Beside these which were National Officers, to whom belonged ἱερωσύνη κοινὴ τῆς Ἀσίας in *Aristides*, *the common priesthood of Asia*, the managery of their κοιναὶ ἀγῶνες *common games*, there were others in particular cities, πολιτάρχαι, c. 17. 6. *the city magistrates*, the ἀθλοθέται, ἀγωνοθέται, ἀλιτάρχαι, all commands or offices of some honour among them, as appeared by *Jasons* purchasing them together with the priesthood, but yet subject to the people, as being executioners and ministers of their will, and not sent them from *Rome*, but

f. Ἀσιάρχαι

* Observ. l. 2. c. 13.

* l. 6. § 12.

* l. 1. de Naturali. liberis.

Πολιτάρχαι

choſen by themſelves out of the chief men, or wealthieſt citizens among them. To theſe belonged alſo the execution of malefactors, condemned to the θηριομαχίαι, or *fighting with beaſts* on the Theatre, a cuſtomary ceremony or complement of their feſtivities (ſee Note on 1 *Cor.* 15. b.) and ſo ſome of them here being kind to S. *Paul*, warned him *not to come out*, knowing the purpoſe of the people to have him thus put to death, if they could light on him. And that appears by the *Regiſters* ſpeech ver. 37. ἠγάγετε τὲς ἄνδρας τέτες ὔτε ἱεροσύλες, &c. *theſe men, Paul* and his company, are *neither robbers of Churches, nor blaſphemers of your Goddeſſe*, yet you have dealt with them as if they were, bringing or dragging them to the Theatre; for ſo 'tis ſaid ver. 29. that *they ran*, or *hurried, into the Theatre*, συναρπάσαντες *carrying* or *haling* along *with them* thither *Gaius* and *Ariſtarchus*, *Pauls* fellow-travellers; and v. 33. ἐκ τῦ ὄχλε *ſome of the multitude*, προεβίβασ' Ἀλέξανδρον, *brought forth Alexander*, who, it ſeems, was a Chriſtian of *Epheſus*, though one that forſook *Paul* (probably upon the danger at this time) 1 *Tim.* 1. 20. and, having done ſo, *did* him *much injury*, 2 *Tim.* 4. 14. and here was about to excuſe himſelf to the people, (to eſcape the hazard approaching,) and lay all the blame on *Paul*. Of this *Alexander* ſaith *Photius*, *Epiſt.* ρνη', That μὲ διαβολῶν δεηθεὶς, ἢ μηδὲ ἐυρεῖν ἐλπίσας, ἀυτὸς καθ' ἑαυτὸ μέγιστα ἐυεργετησάντων, καὶ γλῶσσαι καὶ χεῖρες ἐήνεγκε, *Neither wanting accuſations, nor hoping to find any, became he alone both tongues and hands*, in the plurall, *againſt his greateſt benefactors*. Where as ἐκ τῦ ὄχλε being ſet for τινὲς ἐκ τῦ ὄχλε, *ſome out of the multitude*, ſignifie ſome of the popular officers, ſerjeants or apparitors, ſo προεβίβασ' their *bringing him forth*, is to be underſtood as an act of their office, to *bring forth to examination*, (as among the Greek lawyers, *the ſerjeants* ὑπηρέται, πρόκτορες in the *Goſpels*, are ſtyled ἐκβιβασταὶ, thoſe *that ſerve men with writs and bring them before their courts.*) And therefore it follows that the Jewes did προβάλλειν ἀυτὸν, *queſtion him* that was thus brought forth, *examined him* about S. *Paul*. See Note g.

Θηριομαχίαι

Συναρπάσαντες

Προεβίβασαν

ἐκ τῦ Ὄχλε

g. V. 33. *Putting him forward*] Προβάλλειν hath a peculiar notion among the Grammarians, proper to forinſecall matters; it ſignifies *to examine, to queſtion upon interrogatories*, to call any man into the court to teſtifie his knowledge concerning any thing in queſtion. So ſaith *Phavorinus*, προβάλλειν and προβάλλεσθ, ἐρωτᾶν *to queſtion*, and προβάλλεσθ μάρτυρα *to call* a man *as a witneſſe*. So *Domninus* (cited by *Jo. Malela* l. 12.) ſpeaking of the Ἀμφιδαλὶς an officer in the *agones*, ἀυτὸν βελῇ καὶ ὁ δῆμ@ προεβάλλοντο, *the Senate and people called him to teſtifie what was done in the agones*. Accordingly muſt the *Gloſſe* of *Heſychius* be mended, not as the printed copie hath it, Προβάλλ, ἐρωτᾷ. Προβάλλειν ἄρνα, τὸ ἀπαγγεῖλαι, but Προβαλεῖ, ἐρωτήσει. Προβάλλειν μάρτυρα, τὸ ἐπαγγεῖλαι, noting this uſe of the word for *interrogating a witneſſe*, *calling* a man *to teſtifie*, ἐκκαλεῖν *to appeal to* for the truth of what is controverted. And ſo the meaning of this whole paſſage is, that *Alexander*, a Chriſtian of *Epheſus*, but a Jew by birth, was in this tumult about S. *Paul* ſeiſed upon by the ſerjeants, and brought forth, and the Jewes, that were malicious to S. *Paul*, thinking that *Alexander* might be brought to lay ſome blame upon him, queſtion'd and examined him, and then he was preſently deſirous to have made his Apologie to the people, that is, to avert the danger from himſelf, by laying it upon others. And although, by reaſon of the crie that follows, v. 34. he is not permitted to doe it *to the people*, yet by what S. *Paul* after ſaith of him, it appears that he forſook the Chriſtian profeſſion, 1 *Tim.* 1. 20. and *renounced*, or *blaſphemed*, that is, forſook *Chriſt*, and did S. *Paul* very *great injury*, 2 *Tim.* 4. 14.

Προβάλλειν

V. 35. *Town clerk*] Γραμματεὺς is the name of an office in the *ſacri agones*, the *Regiſter* or *Actuary*, who regiſtred the Victors names in a book or table, called γράμματα τ ἱερονίκων, and the office where thoſe records were put was γραμματῶον, ſaith *Petrus Faber Agoniſt.* l. 3. c. 23, and 27. Of the ordinary γραμματεῖς, ſaith *Phavorinus*, ἀδενὲς ἦσ κύριοι ἦσι ἀλλ' ἢ τ γραφῆν καὶ ἀναγνῶναι, *they had no authority, but onely to write, and read what they had written.* So ſaith the *Scholiaſt* on *Thucydides*, γραμματεὺς ὁ εἰωθὼς ἐν τῷ δήμῳ τὰ τ δήμε γράμματα ἀναγινώσκειν, *that uſed to read to the people the regiſters of their buſineſſe.* But in theſe ſacred games, where every thing was ſacred alſo, (the *Alytarcha* bearing the perſon of *Jupiter*, the *Amphithales* of *Mercury*) the γραμματεὺς here, ſaith *Domninus*, cited by *Johannes Antiochenus*, *was honoured and adored as Apollo, wearing a white robe, and a crown of pure gold*; and being, ſaith he, *choſen by the Senate and people*, he was the better qualified to doe what is here affirmed of him, *to appeaſe the people*. For that this ſhould be applicable to *Alexander* the Jew *ver.* 33. and that it was he, of whom it was here ſaid, φησὶν, *he ſaid, Ye men of Epheſus*, &c. φησὶν is a ſtrange overſight of the learned Cardinal * *Baronius* cauſed by not adverting to the Greek, καταστείλας δὲ ὁ γραμματεὺς τ ὄχλον φησὶν. Where it is viſibly the γραμματεὺς which had appeaſed the tumult, and which ſaid, *Ye men of Epheſus*, &c.

h. Γραμματεὺς

* *An. Ch.* 57, n. 180.

Ib. *A worſhipper of Diana*] That the Epheſians, when they were beſieged by *Cræſus*, devoted or conſecrated their city to *Diana*, ἐξάψαντες ἐκ τῦ νεῶ χοινίοισι τὸ τεῖχ@, *tying with a rope the Temple and the wall of the city together*, is affirmed by *Herodotus* l. 2. From hence it is, that that city had a peculiar relation to *Diana* ever after. But there being other cities that worſhipped that *Goddeſſe* alſo, this is not, alone, ſufficient to appropriate that title to *Epheſus*, to be her νεωκόρ@, or *Sacriſt*. That this was the title of a ſacred office, appears by *Plato de Legib.* Καταστάτεον ἱερᾶς καὶ ἱερείας νεωκόρες γίνεσθαι τοῖς θεοῖς, *they muſt conſtitute prieſts of both ſexes, to be in this office of Sacriſt to their Gods.* The word ſignifies ὁ τὸν ναὸν ἐπιμελόμενον, ſaith *Phavorinus*, *he that takes care of the Temple*; ὁ τ ναὸν κοσμῶν, *he that adorns it*, ſaith *Heſychius*; and ὁ ἐυτρεπίζων, *he that makes clean*, ſaith *Suidas*; from κορεῖν *to ſweep*, or καλλωπίζειν *to beautifie*, ſaith the *Scholiaſt* on *Ariſtophanes in* Νεφ. p. 61. This office at other times belonged to other cities, and accordingly in antient Inſcriptions we find Νικομηδέων τρὶς Νεωκόρων, *the Nicomedians being the third time in that office*; and particularly of *Diana*, Μαγνήτων Νεωκόρων Ἀρτέμιδ@, *the Magneſians having that office*, in *Maximinus*'s time: and this in reſpect of the ἱεροὶ ἀγῶνες *the holy Games*, which in honour of the Gods, peculiarly of *Diana*, were in *Greece*, ſometimes in one city, ſometimes in another, according to the Gods which were celebrated by them. So that now thoſe feſtivities being celebrated to *Diana*, and this year, and at this time kept at *Epheſus* (which is alſo the reaſon of the concourſe of the people at this time) *Epheſus* had now the honour to take care of *Diana*'s ſervice, and ſo to be her Νεωκόρ@, her *Sacriſt*, or *æditua*, or *Church-warden*, as the Syriack renders the word in this place; and that is the meaning of the νεωκόρ@ ὄντ *being at this time*, this year, *Diana*'s *Sacriſt*.

i. Νεωκόρ@

V. 38. *A matter*] The Hebrew דבר which ſignifies λόγον *word* or *ſpeech* ſignifies alſo *accuſation*, and is accordingly rendred κεῖμα *Exod.* 18. 22. and ἐγκλογὴν *enditement Exod.* 18. 16. and accordingly here the one is taken for the other, λόγ@ *ſpeech*, for *an accuſation*.

k. Λόγ@

Ib. *The law is open*] Ἡ ἀγόραι@, ſaith *Phavorinus*, is ἡ ἡμέρα ἐν ᾗ ἀγορὰ τελῆται, *a day when a court is kept*;

l. Ἀγόραιοι

kept; and ſo in *Suidas* and the *Gloſſary* ὅτε ἡ ἀγορὰ δίκη is expounded to be *the time when men goe to Law*; and the ſame is the meaning of ἀγόραιοι ἄρχοντες, *a time* not of vacation or lay-daies, but *of judicatures, term-time*, as we call it, when the Proconſuls, who are the judges, were preſent to decide any controverſie. The word ſignifies alſo *judicature* ſimply; ſo in *Strabo Geog.* l. 13. p. 629. διοικήσεις δὲ αἷς τὰς ἀγορὰς ποιοῦνται, καὶ δικαιοδοσίας, *the provinces in which they exerciſe their judicatures, and give every man his right*. And ſo in *Heſychius*, Ἀγορεία (perhaps it ſhould be ἀγόραιον) δικαιολογίαν *diſtribution of juſtice*; and Ἀγορεία, δίκαι, καὶ ἐκκλησιαστὴ, *judgment, and calling of a court*.

CHAP. XX.

Paraphraſe.

1. AND after the uproar was ceaſed, Paul called unto him the diſciples, and embraced *them*, and departed for to goe into Macedonia.]

1. And this commotion being thus compoſed at Epheſus, Paul called all the Chriſtians together, and having conſtituted Timothy Biſhop of Epheſus, 1 Tim. 1. 3. he took his leave of them, and departed from Epheſus, and paſt the direct way from thence (by Troas 2 Corinth. 2. 12, 13.) to Macedonia.

2. And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece,]

2. And there he ſpent ſome time, inſtructing and confirming them in the faith, and in all Chriſtian practice (ſee note on John 14. b.) and after that, departing thence, he wintred in Epirus Tit. 3. 12. and came into Greece,

3. And *there* abode three moneths: and when the Jewes laid wait for him, as he was about to ſaile into Syria, he * purpoſed to return into Macedonia.]

* reſolved γνώμην ἐποίησατο

3. And there he ſtaid three moneths: And being now on his journey to Syria, to carry almes to Judæa, he was diverted by an advertiſement that the Jewes, which knew of his purpoſe, laid wait for him in the way thither to rob him, and to take away his life; thereupon he changed his determination, and reſolved to goe a little out of his way, and again to paſſe through Macedonia the third time.

† And Sopater of Berœa accompanied him as farre as Aſia Συνεπέτο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Ἴσως. Βαρ.

4. † And there accompanied him into Aſia Sopater of Berœa: and of the Theſſalonians, Ariſtarchus, and Secundus; and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus:

4, 5. And Sopater went along with him as farre as Aſia, never parting from him: but Ariſtarchus, and Secundus, and Gaius, and Timotheus, and Tychicus, and Trophimus, theſe ſix went not with him through Macedonia (Sopater onely doing ſo) but went before to Aſia, and expected Paul and his company at Troas, who accordingly came thither.

5. Theſe going before, tarried for us at Troas.]

6. And we ſailed from Philippi, after the daies of unleavened bread, and came unto them to Troas in five daies, where we abode ſeven daies.]

6. And after the Paſſeover we departed from Philippi in Macedonia, and came and met them at Troas, and ſtaied there with them ſeven daies.

7. And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech untill midnight.]

7. And on the Lord's day, or Sunday, the Chriſtians being met together to receive the Sacrament, (Act. 2. 46.) Paul ſpake to them at large, and meaning to be gone the morrow, continued his exhortation to them untill midnight.

8. And there were many lights in the upper chamber, where they were gathered together.

* on the inſide

9. And there ſat * in a window a certain young man, named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10. And Paul went down and fell on him, and embracing *him*, ſaid, Trouble not your ſelves, for his life is in him.

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.]

11. And they ſpent the time together in receiving the Sacrament of the body of Chriſt, and Paul farther inſtructing them till the next morning, then he departed.

12. And they brought the young man alive, and were not a little comforted.]

12. And the youth that fell out of the window, and was dead v. 9. recovered, and they were joyfull at it.

13. And we went before to ſhip, and ſailed unto [a Aſſos] there intending to take in Paul: for ſo he had appointed, minding himſelf to goe afoot.

13. Aſſos, a ſea-town of Aſia, a.

14. And when he had met with us at Aſſos, we took him in, and came to Mitylene.

15. And we ſailed thence, and came the next *day* over againſt Chios, and the next *day* we arrived at Samos, and tarried at Trogyllium, and the next *day* we came to Miletus.

16. For Paul had determined [to ſaile by Epheſus,] becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

16. not to go in, or ſtay at Epheſus, but to paſſe by,

17. And from Miletus he ſent to Epheſus, and called the Elders of the Church.]

17. But yet deſirous to ſpeak with the Biſhops of Aſia, ſee Note on c. 11. 6. he ſent to Epheſus, the chief Metropolis of Aſia, and by that means gave notice to the Biſhops of Aſia, that they ſhould come to him to Miletus.

18. And when they were come to him, he ſaid unto them, [Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

18, 19. Ye know in what manner I behaved my ſelf among you of Aſia, all the ſpace of three years that I was among you preaching the Goſpel, with all humility and

19. Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jewes,]

affection, with great ſorrows, and hazards of dangers from the Jewes, which conſpired againſt my life,

20. *And*

20. And how without all feare or tergiverſation I freely declared to you all things that I thought uſefull for you to know, willing to uſe all opportunities of inſtructing any both in the publick ſynagogues ch. 19. 8. and in private ſchools v. 9. and in your ſeverall houſes, whither I alſo came,

20. *And* * how I kept back nothing that was profitable *unto you*, but have ſhewed you, and taught you publickly, and from houſe to houſe,] * how I have not drawn back, or refuſed to declare unto you whatſoever was profitable, and to teach

21. Preaching to the Jewes and Proſelytes in their ſynagogues, and to the Gentiles elſwhere the whole doctrine of the Goſpel, aſſuring them that there was pardon to be had from God, upon amendment of their former lives, forſaking of all the impieties which they had been guilty of, through neglect of the Moſaicall Law, and the dictates of nature, which before they ſtood obliged to obſerve, and exhorting them that they ſhould live according to the pure doctrine of Chriſt for the future.

21. Teſtifying both to the Jewes, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.]

ἀδὶν ὑπεν-λάμων τὰν συμφερόντων τῶμι ἀναγ-γέλαι ὑμῖν ἢ διδάξαι.

b. 22, 23, 24. And now I am a going to Jeruſalem, willing and ready to endure what ſhall befall me there, and foreſeeing that there I ſhall be apprehended, and impriſoned, being told it by thoſe that have the gift of prophecie, (as afterwards again it appears he was, c. 21. 4, & 11.) whereſoever I come, and I am prepared for it; and I know not whether death it ſelf may not attend it: but whatſoever it is, I am ready to ſuffer it for the Goſpel's ſake (ſee c. 21. v. 13.) and count nothing of it, no nor of loſſe of life, if I may ſucceſsfully preach the Goſpel, and ſerve Chriſt faithfully in the office which he hath intruſted to me, (ſee note on Heb. 13. d.)

22. And now behold, † I goe b bound in the Spirit unto Jeruſalem, not knowing the things that ſhall befall me there;

23. Save that the holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me.

24. But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the miniſtery which I have received of the Lord Jeſus to teſtifie the Goſpel of the grace of God.]

† being bound in Spirit I go

25. And now this I know, that after this my departure from you, ye are never likely to ſee me again, ye, I ſay, of Aſia whom I have ſo long converſt with, preaching the Goſpel among you; and therefore I ſhall take this long farewell of you.

25. And now behold, I know that ye all, among whom I have gone preaching the kingdome of God, ſhall ſee my face no more.]

26. And to that end, I proclaim to you all, that I am guiltleſſe of that ruine that will I foreſee befall thoſe that do not keep cloſe to Chriſt, having done my beſt to prevent it.

26. Wherefore I take you to record this day, that I am pure from the blood of all men.]

27. For I have fully communicated to you the whole Chriſtian doctrine, which may ſerve you as an antidote againſt all the hereſies which are likely to break in among you, v. 29.

27. For I have not ſhunned to declare unto you all the counſell of God.]

c. 28. Wherefore, ye that are Biſhops or Governours of the ſeverall Churches of Aſia, Revel. 1. 11. (ſee note on Phil. 1. 6) and who were deſigned to that office by the appointment of God himſelf, look to your ſelves and to the Churches committed to your truſt, to rule and order all the faithfull Chriſtians under you, thoſe whom that Chriſt might gain to himſelf, he laid down his own life to purchaſe them.

28. Take heed therefore unto your ſelves and to all the flock, over the which the holy Ghoſt c * hath made you overſeers, to † feed the Church of God, which he hath purchaſed with his own blood.]

* appointed you Biſhops † govern ποιμαίνειν

29. For 'tis certain that when I am gone, you will ſoon be ſolicited with falſe teachers, ſeducing the faithfull, and doing great miſchief.

29. For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.]

30. And ſome of your own Churches ſhall vent pernicious falſe doctrines to make diviſions and factions, and get followers.

30. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.]

31. Be ye carefull therefore, remembring how much ſorrow and tears it hath coſt me to forewarn you of theſe things beforehand.

31. Therefore watch, and remember that by the ſpace of three years I ceaſed not to warn every one night and day with tears.]

32. And now I recommend you to God and the Goſpel (ſee note on Heb. 13. d.) which if adhered to, will be able to inſtruct and perfect you, and to bring you to the bliſſe of Saints.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.]

33. I have not endevoured to make any worldly advantage by my preaching.

33. I have coveted no mans ſilver, or gold, or apparell.]

34. But you can witneſſe for me that I have, by working at my trade of making tents, maintained my ſelf, and thoſe that are with me.

34. Yea, you your ſelves know that theſe hands have miniſtred unto my neceſſities, and to them that are with me.]

35. I have as by words, ſo by actions alſo, demonſtrated to you, how that ſuch as ye, that is, Biſhops and Governours of the Church, are to take care of the ſick and poor (ſee 1 Cor. 12.) and rather indevour by paines taking to enable your ſelves to relieve others, then to be chargeable or burthenſome to others, according to that ſaying of Chriſt (not recorded in the Goſpels) That 'tis a bleſſed and an heroicall thing to give to others out of a mans own earnings, and this infinitely more bleſſed, and better becoming a Chriſtian, then to be relieved by others.

35. I have ſhewed you all things, how that ſo labouring you ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, * It is more bleſſed to give then to receive.]

* it is a bleſſed thing to give, rather then receive Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβ.

36. And when he had thus ſpoken he kneeled down and prayed with them all.

37. And they all wept ſore, and fell on Pauls neck and kiſſed him,

38. Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him to the ſhip.

Annotations on Chap. XX.

a. Assos

V. 13. *Aſſos*] *Strabo* maketh this *Aſſos* a city of *Æolis* l. 15. p. 735. and ſo, ſaith he, doth *Hellanicus*, Ἑλλάνικος Αἰολίδα φησὶ l. 13. p. 610. And ſo (ſaith * *Stephanus Byzantius*) doth *Alexander Cornelius*, Ἀλέξανδρος ὁ Κορνήλιος ἐν τῷ περὶ τῶν παρ' Ἀλκμᾶνι τοπικῶς ἱστορουμένων, Μιτυληναίων ἄποικον ἐν τῇ Μυσίᾳ φησὶν Ἄσσον, *Alexander Cornelius ſaith that Aſſos is in Myſia*: For what is there

* περὶ Πόλ. in Ἄσσος

there *Mysia*, is all one with *Æolis* in other writers; for of *Mysia* saith † *Pomponius Mela*, *Ex quo ab Æoliis incoli cœpit, Æolis facta, From the time that it was inhabited by the Æolians, it was called Æolis*; and *Pliny*, *Æolis proxima est, quondam Mysia appellata, Æolis sometime called Mysia.* This *Assos* is by *Strabo* reckoned as the first principal sea-town of *Mysia*, going from *Lectum* to *Caicus* over against *Lesbus*, and *Adramyttium*, mentioned here c. 27. 2. Ἀπὸ Λεκτοῦ μέχρι Καΐκου τοπαμοῦ ἐστι τὰ περὶ Ἄσσον, καὶ Ἀδραμύττιον, καὶ Ἀταρνέα, καὶ Πιτάνην, καὶ τὸν Ἐλαϊτικὸν κόλπον, οἷς πᾶσιν ἀντιπαράκειται ἡ τῶν Λεσβίων νῆσος. *Strabo Geogr.* l. 13. p. 581.

† l. 1. c. 18.

Nat Hist. l. 5. c. 30.

b. Δεδεμένος τῷ πνεύματι

V. 22. *Bound in the Spirit*] What *bound in Spirit* signifies may perhaps be judged by the like phrase *poor in Spirit Mat.* 5. 2. That signifies him, which though he be not actually poor, yet is prepared to bear poverty contentedly. And so *Paul* resolving to venture the hazard of imprisonment here, by going up to *Jerusalem*, whither if he goe, he knowes, and the Spirit of God tells him v. 23. it will befall him, may be said to be *bound in Spirit*. But it may also be interpreted onely of his presaging and foreseeing his bonds, which being revealed by the Spirit of God to others of him, and probably immediately to him also, he may be said to be δεδεμένος τῷ πνεύματι, *bound in the Spirit* in that respect. Nay, 'tis possible it may signifie no more than *resolved*, and so *bound in Spirit*, or *full purpose of mind*, as ch. 19. 21. Ἔθετο ἐν τῷ πνεύματι, *he purposed in Spirit*: but this more unmoveable than that. See ch. 21. 12, 13.

V. 21. *Hath made you overseers* What ἔθετο *put*, or *set*, or *appointed*, importeth here, is somewhat uncertain. It may signifie their Ordination to the Episcopal office, attributed to the holy Ghost, as to the Originall, by whose descent upon the Apostles, they were authorized to communicate this authority, to give Commissions to others, who were to succeed them in the dignity and office of Governing of Churches. But it may also signifie the act of designation, election, nomination to this dignity, which at that time was done by the special Revelat on of God, and so might properly be attributed to the *holy Ghost*. So of *Matthias* it appears that he was designed by lot, and chosen by God to succeed *Judas* in his office, *Act.* 1. 24. So c. 13. 2. *the holy Ghost said, Separate me Saul and Barnabas for the work*, &c. So *Timothy* the Bishop of *Ephesus* is said to be advanced to it διὰ προφητείας, *by prophecy* by particular Revelation; of which S. *Chrysostome* saith, that as the Priests antiently were made by Prophecy, so *Timothy* was τῇ τοῦ Θεοῦ ψήφῳ *by the suffrage of God, chosen to his office*. ἠρέθη εἰς τὴν ἐπισκοπήν. So saith *Clemens Romanus Ep. ad Cor.* that *the Apostles constituted Bishops*, δοκιμάσαντες τῷ πνεύματι, *trying*, or *approving*, *them by the Spirit*; and **Clemens Alexandrinus* of S. *John*, and the Bishops of *Asia* here, that *he did* καθίστησι τοὺς τῷ θεῷ πνεύματι σημαινομένους, *of those that were signified by the Spirit*. And so this is the most probable notation of it in this place.

Ἔδοξε τοῖς ἀποστόλοις

διὰ προφητείας

* See Euseb. l. 3. c. 23.

CHAP. XXI.

Paraphrase.

* plucked, snatched Κατασπασθέντας

1. AND it came to passe, that after we were * gotten from them, and had launched, we came with a straight course] unto Coos, and the *day* following unto Rhodes, and from thence unto Patara.

1. After this sad parting (c. 20. 37.) from the Bishops of Asia at Miletus (c. 20. 17.) we took ship, and sailed prosperously without any incommodation

2. And finding a ship sailing over into Phœnicia, we went aboard and set forth.

3. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship † was to unlade her burthen.

† See note on c. 15. c.

* spake to Paul not to go up ἔλεγον τῷ Παύλῳ μὴ ἀναβαίνειν

4. And finding disciples, we tarried there seven daies, who* said to Paul through the Spirit, that he should not goe up to Jerusalem.]

4. And meeting there with some that had received the Gospel, and were indued with gifts, particularly that of prophecy, (see ch. 20. 23, 24.) we staied with them a while at Tyre, and they by revelation told Paul, that he would incurre much hazard by going up to Jerusalem, and therefore advised him not to goe.

5. And when we had accomplished those daies, we departed and went away, and they all brought us on our way with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.]

5. But this moved not Paul (see c. 23. 24.) but we left that place, all of them, men, women, and children attending us out of the city, and there on the sea shore we kneeled down, and prayed at parting.

6. And when we had taken leave one of another, we took ship, and they returned home again.

† having sailed

7. And [a] † when we had finished *our* course from Tyre, we came to Ptolemais and saluted the brethren, and abode with them one day.

a.

8. And the next *day* [we that were of Pauls company departed, and came unto Cæsarea, and we entred into the house of Philip the Evangelist (which was *one* of the seven) and abode with him.]

8. Paul and the rest of us that accompanied him, (whereof Luke the writer of this book was one) went from Ptolemais to Cæsarea a haven town in Syria (see note on c. 18. c.), called Strato's tower, but rebuilt by Herod, and called Cæsarea (see note on Matth. 16. c.) and went into the house of Philip, he that, being one of the seven Deacons, was by the Apostles sent out to Samaria and other places to preach the Gospel, (see note on Joh. 20. 21.) and with him we made some stay.

9. And the same man had four daughters, virgins, which [did prophesie.]

9. had the gift of foretelling things to come.

10. And as we tarryed *there* many days there came down from Judæa a certain [Prophet] named Agabus.

10. See note on c. 15. e.

11. And when he was come unto us [he took Pauls girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver *him* into the hands of the Gentiles.]

11. after the manner of Prophets of old, which often prophesied by symbols, or significant expressions, of what they foretold, he took Pauls girdle, and bound his hands and feet with it, and said, It hath been revealed to me by God, that after this manner that I have bound my self with Pauls girdle, so the Jews of Jerusalem shall bind Paul, and deliver him to the Procurator of the Romans to be put to death.

12. And

12. And when we heard theſe things, both we and they of that place beſought him, not to go up to Jeruſalem.

13. Why do you by your compaſſionate ſad diſwaſions trouble and grieve me, who have nothing elſe to afflict or diſturb me, but your importunity againſt my taking this journey? For of my ſelf I am moſt heartily willing to ſuffer any thing, bonds or death it ſelf, for the propagating of the Goſpel of Chriſt, or for the profeſſing my conſtancy in it, in deſpight of all perſecutions.

13. Then Paul anſwered, [What mean ye to weep, and to break mine heart? for I am ready, not to be bound onely, but alſo to dye at Jeruſalem, for the name of the Lord Jeſus.]

14. And when he would not be perſwaded, we † ceaſed, ſaying, The will of the Lord be done.

† were quiet ἡσυχάσαμεν

15. laded mules with the goods which we had with us, and took our journey from Cæſarea

15. And after thoſe daies we [took up our carriages, and went up] to Jeruſalem.

16. one who had formerly received the faith when Paul and Barnabas were at Cyprus, (c. 13. 4.) who would gladly entertain us at our journeys end.

16. There went up with us alſo *certain* of the diſciples of Cæſarea, † and brought with them one Mnaſon of Cyprus, [an old diſciple, with whom we ſhould lodge.]

† bringing us to one Mnaſon a Cyprite ἄγοντες Μνάσωνί τινι—

17. And when we were come to Jeruſalem, the brethren received us gladly.

18. and we went to James the Biſhop of Jeruſalem, (ſee note on 1 Cor. 15. 3.) who with all the Biſhops of Judæa (ſee note on Phil. 1. b.) were aſſembled together, that they might in councel conſider of S. Paul's buſineſſe.

18. And the *day* following, Paul [went in with us unto James, and all the Elders were preſent.]

19. And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſterie.

20. they bleſſed God for his wonderfull works wrought upon the heathen Idolaters by his preaching; and after that began to tell him what at preſent would be prudent for him to doe, not ſo much in reſpect of the unbelieving, as the converted Jews, of whom there were many myriads, great multitudes in Judæa, who though they had received the Goſpel, yet ſtuck cloſe to the obſervances of the Moſaicall Law.

20. And when they heard *it*, [they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many * thouſands of Jewes there are which believe, and they are all zealous of the Law.]

* myriads, or ten thouſands, μυριάδες

21. Theſe, ſaid they, have heard it affirm'd of thee, that not only according to the decrees of our councel, thou permitteſt the Gentile-converts to remain uncircumciſed, but alſo that thoſe Jewes that are diſperſed in Aſia, and elſwhere, whom thou haſt converted to the faith, thou perſwadeſt them that they may leave off circumciſion, and the other ceremonies of Moſes Law.

21. And they are informed of thee, that thou teacheſt all the Jewes, which are among the Gentiles, to forſake Moſes, ſaying, That they ought not to circumciſe *their* children, neither to walk after the cuſtomes.]

22. This therefore, (ſay they) will be the event, in all probability, All theſe Jewiſh Chriſtians will hear of thy being come hither, and ſo will come in multitudes to ſee how thou behaveſt thy ſelf in this matter.

22. What is it therefore? The multitude muſt needs come together: for they will hear that thou are come.]

23. Therefore take our advice, There be four men here at this time, which have had a Nazarites vow upon them, which being accompliſht, (ſee Act. 18. 18.) they are now to perform the ceremonies preſcribed, Num. 6. 13.

23. Doe therefore this that we ſay to thee, We have four men, which have a vow on them:]

24. Theſe doe thou perform with them, and make proviſion of ſacrifices forthem, ſuch as the Law preſcribes, Num. 6. 14. that ſo they may ſhave their heads according to order, Num. 6. 18. (ſee note on c. 18. b.) and by this means they will be perſwaded that they have had falſe reports of thee, and that thou doſt ſtill obſerve the Moſaicall rites.

24. Them take, and purifie thy ſelf with them, and be at charges with them, that they may ſhave *their* heads; and all may know that † thoſe things whereof they are informed concerning thee are nothing, but *that* thou thy ſelf alſo *walkeſt orderly and keepeſt the Law.]

† there is nothing of thoſe things or nothing is true of thoſe things ὧν ἐστὶν οὐδὲν— * walkeſt keeping the Law, φυλάσσων τὸν νόμον καὶ αὐτὸς

25. As for the Gentiles that have received the Goſpel, c. 15. we have made a decree, thou knoweſt, (and ſent it to Antioch by thee and Barnabas,) by which they are not required to any ſuch obſervances, or to any more then onely to obſerve the precepts of the ſons of Adam and Noah.

25. As touching the Gentiles which believe, we have written and concluded that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to idols, and from blood, and from ſtrangled, and from fornication.]

26. And Paul took their advice, thus farre to comply with the Judaizing Chriſtians, that he might not exaſperate them, and went into the Temple, and did all that belonged to the purifying of the Nazarites, and when that was done, gave ſolemn notice of it, upon which they were, according to the Law of Moſes, to proceed to offer an offering for each perſon.

26. Then Paul took the men, and † the next day purifying himſelf with them, entred into the Temple, to ſignifie the accompliſhment of the daies of purification, untill that an offering ſhould be offered for every one of them]

† ſee note on Mat. 1. b.

27. And when the ſeven daies, wherein thoſe ſacrifices were to be performed, were almoſt at an end, divers unbelieving Jewes that dwelt in Aſia, and had oppoſed him there, and were now come to Jeruſalem, aſſoon as they ſaw him in the Temple, brought in the multitude tumultuouſly upon him, and apprehended him,

27. And when the ſeven daies were almoſt ended, the Jewes which were from Aſia, when they ſaw him in the Temple, ſtirred up all the people, and laid hands on him,]

28. Crying out upon him, as the man that had taught all men, whereſoever he preacht, that the Jewes ſhould be deſtroyed, the Moſaicall Law be aboliſh't, and the Temple, where now he was purifying himſelf, laid waſt, and had brought heathen men into the Temple, which was utterly unlawfull to be done, and was the profaning of it.

28. Crying out, Men of Iſrael, help: this is the man that teacheth all men every where againſt the people, and the Law, and this place; and farther, brought Greeks alſo into the Temple, and hath polluted this holy place.]

29. (This laſt thing they ſpake confidently, but not truly, onely having ſeen Trophimus with him in the city of Jeruſalem, and knowing him to be a Gentile of Epheſus, they believed that he had carried him into the Temple, and from thence made this concluſion.)

29. (For they had ſeen before with him in the city, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the Temple.)]

30. And

30. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the Temple, and forthwith the dores were shut.]

30. And all the people were exasperated upon this, and having apprehended, haled him out of the Temple; and the dores of the Temple were presently shut after them.

31. And as they went about to kill him, tidings came to the chief captain of the band, that all Jerusalem was in an uproare:]

31. And they fell a beating Paul, and had like to have killed him, had not the commander or Colonel, that was appointed to guard the Temple, and to quell all tumults there, (see note on Luk. 22.g.) been told, that there was an uproare.

32. Who immediately took souldiers and centurions, and ran down unto them; and when they saw the chief captain and the souldiers, they left beating of Paul.]

32. But he taking with him some bands of souldiers, came hastily in upon them: and when they saw the Colonel and his troops of souldiers, they gave over their violence toward Paul.

33. Then the chief captain came neer, and took him, and commanded *him* to be [bound with two chains,] and demanded who he was, and what he had done.

33. guarded by two souldiers, and chained to each of them, (see note on ch. 28. e.)

34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into [the castle.]

34. the tower called Antonia, Luk. 22. g.

35. And when he came upon the stairs, so it was, that he was born of the souldiers * for the violence of the people.]

35. And as they were going up the stairs to the castle or tower, the violence of the multitude of Jewes was so great, that the souldiers were fain to carry Paul in their armes, to secure him from them.

36. For the multitude of the people followed after, crying, Away with him.]

36. Who came pursuing him, and crying out to have him put to death.

37. And † as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?]

37. And when he was at the castle dore, he spake to the Colonel in Greek, and asked if he would be pleased to permit him to speak to him. And the Colonel wondred that he spake Greek.

38. Art not thou that [b] Ægyptian, which before these daies *madest an uproare, and leddest out into the wilderneſse four thousand † men that were murtherers?]

38. Thinking that he had been that Ægyptian false prophet, that had raised a sedition in Judæa not long before, and had gotten to him four thousand men into the wilderneſse. b.

39. But Paul said, I am a man which am a Jew of Tarsus, [*a city* in Cilicia, * a citizen of no mean city;] and I beseech thee, suffer me to speak unto the people.

39. a free man of that city in Cilicia, which hath the Roman privileges belonging to it.

40. And when he had given him licenſe, Paul stood on the [stairs, and beckned with his hand unto the people:] and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

40. staires neer the dore of the castle, and made a signe to the people to hold their peace, and give audience.

Annotations on Chap. XXI.

V. 7. *When we had finiſhed our course*] Of this word διανύσαντες it is generally supposed, that it is compounded of the old word ἀνύω, and that that is to be rendred *perficio, to perfect*, or *finish*. But how this notion should be competible to this place, where they are in the midst of their journey or navigation, it is not easie to determine. It were somewhat more reasonable to suspect, that διανύσαντες might by a scribe be mistaken for διαναύσαντες, (as we find in *Hesychius*, Διαναῦσαι, διαπλεῦσαι) and then † πλῶν διαναύσαντες, will be no more then *sailing*, or *having sailed* ἀπὸ Τύρου *from Tyre*; and then it fitly follows, whither κατηντήσαμεν, which is again used in this sense, c. 18. 13. or, as the Kings *MS.* reads κατέσημεν, (perhaps that should be κατήχθημεν, chap. 27. 3. contrary to ἐπιβάντες *lanching out* v. 4.) *we advanced*, or *went forward, to Ptolemais*. But if the ordinary reading be retained, then it must be observed, that as Ἀνύω is generally explicated by πληρῶ, and τελειῶ, and ἐκτελῶ in *Hesychius*; so each of these in these writers signifies many times no more then ποιῶν *to doe*, and receives the particular notion from the word that is joyned with it. So ἐκτελεῖν λατρείαν *to perform the services*, *Heb.* 9. 6. So τελεῖν δρόμον is *to runn a race*, and is not so properly *finiſhing his course*, as that signifies *life*, 2 *Tim.* 4. 7. for there it appears ver. 17, 18. that his life and his Apostolacy was not at an end, (see Note on the title of that *Epiſtle.*) So in the Old verse of *Linus*,

Ῥᾴδια πάντα θεῷ τελέσαι, καὶ ἀνύσιμον εἶναι,

All things are easie for God to doe, and nothing is impoſsible, 'tis evident that τελεῖν and ἀνύειν signifies *to doe*, and no more. And then διανύσαντες † πλῶν ἀπὸ Τύρου (for there is no reason to set a *comma* before ἀπὸ) will be no more then πεπλεύκοτες, *having sailed*, or *made our navigation*, or *having taken* (but not *finiſh'd*) our *course*; for it follows immediately, *we advanced to Ptolemais*.

V. 38. *Ægyptian*] Under the time of *Felix*'s Procuratorship of *Judæa* there were, saith *Josephus*, many which deceived the people, particularly one that came out of *Ægypt* to *Jerusalem*, saying that he was a prophet, and perswading the people that they should follow him to mount *Olivet*, and there they should see the walls of the city fall at his command, so that they might enter the city. These, saith he *Ant.* l. 20. c. 6. *Felix* set upon, kill'd 400. and took 200. and put the Ægyptian to flight. Which story being compared with this in the *Acts*, gives *Africanus* occasion to say, that under *Felix*'s government there was an Ægyptian false prophet with many with him, who μείζοσιν ἐπιχειρῶν πράγμασι τῇ Φήλικος κατελύθη στρατιᾷ, *setting on great designes, was discomfited by Felix's army.* See *Euseb. Chron.* lib. 1. pag. 67. But *Eusebius Hist.* l. 2. cap. 21. is more punctuall, Μείζονι πλάνῃ Ἰουδαίους ἐκάκωσεν ὁ Αἰγύπτιος ψευδοπροφήτης· παραγενόμενος γὰρ εἰς τὴν χώραν ἀνθρώπους γόης, καὶ θεοσεβείᾳ πίστιν ἐπιθεὶς ἑαυτῷ, ἐκ τετρισμυρίους μὲν ἀθροίζει τῶν ὑπαπλάνων. *The Jews received a greater mischief by an Ægyptian false prophet: For he being a magician, and taking upon him to be a prophet, came into the region or country of Judæa, and gathered a company of deceivable people to him, to the number of thirty thousand. These, saith he, he brought out of the wilderneſse to the mount of Olives, meaning thence to force his passage into the city, and to seize upon the Roman guards, and so get the command of the people, and then keep it by the strength that*

Σικάριοι *took it: But this was prevented by Felix.* As for the σικάριοι or *ſhort ſwordmen*, that were with this Ægyptian, they were a ſort of men, of which *Joſephus* ſpeakes very much, (who on one ſide, as the Ζηλωταὶ or *Zelots* on the other, ſhed much bloud, and wrought much miſchief in *Judæa*) *Ant.* l. 20. c. 6. They came, ſaith he, under pretence of *Religion* up to *Jeruſalem* with *Sicæ* or *daggers* under their coates, and being once invited by *Felix* ſecretly to ſtrike into the train of *Jonathan* the high Prieſt, and ſo to kill him, for which they were not puniſhed, they after that ſolemnly came up at every feaſt, and either for revenge, or being hired, killed many even in the Temple it ſelf, ſaith *Joſephus*, and ſo polluted it in that manner, that made it neceſſary for God to ſend the Roman Armies thither to purifie it by way of luſtration. And theſe (ſaith he, c 7.) within a little while, grew into a very vaſt num'er, uſing ſwords like the Perſian *acinaces*, ſuch as the Romans call *Sicæ*, &c. That which S. *Chryſoſtome* ſaith of them is ſomewhat ſtrange, Οἱ μὲν Ἐσσηνοὶ —— οἱ αὐτοὶ καὶ Σικάριοι διὰ τὸ εἶναι ζηλωταὶ, *The Eſſenes were alſo the Sicarii, becauſe they were Zelots*; where he confounds theſe three, *Eſſenes*, *Sicarii*, and *Zelots*, whereas the *Sicarii* are certainly far diſtant from either of the other two. This the learned *Annotator* on *Chryſoſtome* juſtly ſuſpects to be a miſtake in him, *p.* 693. but the original of it he obſerves not. That is very happily ſhewed by Mr. *Fuller* in his *Miſcellanies*, to have been by turning οἱ κάδδιοι into σικάριοι, the former noting the *Karæans* or *Scripturarians* (as they are diſtinguiſhed from, and oppoſed to the *Traditionals*) thoſe that adhered ſtrictly to the letter of the Law, and ſo were ζηλωταὶ νόμου, *zelous for the Law*, and ſuch the *Eſſenes* were, it ſeems, affirmed to be by ſome from whom *Chryſoſtome* took this. The like error alſo is committed by *Suidas* in this name, Σικάριοι λέγονται οἱ φαρισαῖοι, ὡς ζηλωταὶ, *the Phariſees are called Sicarii as being Zelots*: he had ſure read οἱ κάδδιοι and took it for σικάριοι, which is the more ſtrange, becauſe he had immediately before rightly interpreted Σικάριοι λῃσῶν γένος —— *they were a ſort of theeves*, which in *Claudius*'s time killed all they met with ἀγκαμπῆ ξίφη *hook'd ſwords*, which the Romanes call *ſicæ*, *which*, ſaith he, *the Ægyptian led out into the wilderneſs, and Felix puniſhed.* As for the number of men that were ſeduced by this deceiver, writers, it ſeems, do not agree upon them, neither is it neceſſary they ſhould, thoſe kinds of accounts of multitudes being of neceſſity uncertain: onely 'tis a little ſtrange that *Euſebius* in *Chron.* out of *Africanus* ſhould call them τρισχίλιοι *three thouſand*, and in his *Hiſtory thirty thouſand*; but perhaps the miſtake of numerall letters may cauſe that variation. And then the *three thouſand* there will be more agreeable with the chief officers account here, who makes them but *four thouſand.*

Paraphraſe.

CHAP. XXII.

1. give me leave and audience to purge and clear my ſelf from the accuſation charged on me v. 28.

1. MEN, Brethren, and Fathers, [hear ye my defence, *which I make* now unto you.]

a. 2. And theſe enemies of Pauls being averſe to the Helleniſts (ſee Note on ch. 6. a.)

2. (And when they heard that he [a] ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith,)]

and ſo to him, as uſing the Greek language, when they heard him ſpeak Hebrew, were a little pacified, and ſo gave him the hearing. Thus therefore he began his Oration.

b. 3, 4. a ſcholar of Gamaliel's a Doctor of the Phariſees, and accordingly was imbued with the ſtricteſt Judaicall principles, and ſo became as zealous a propugner of the Law of Moſes, and religion of the Jews, as that is oppoſed to the reformation wrought by Chriſt, as any of you are at this time, being of that ſort of men among the Jews that are called zelots, and are very punctuall and ſtrict in the obſervances of the Law, and think themſelves obliged to put all men to death that teach any thing againſt it. And ſo did I to the Chriſtians.

3. I am verily a man which am a Jew, born in Tarſus, *a city* in Cilicia, yet brought up in this city [at the [b] feet of Gamaliel, *and* taught according to the manner of the Law of the fathers, * and was zealous towards God as ye all are this day.

4. And I perſecuted this way unto the death,] binding and delivering into priſon both men and women.

5. As all the Sanhedrim, eſpecially the high Prieſt knows, from whom I had writs or commiſſions to apprehend the Chriſtians, (ſee c. 9. 2. and 26. 10. and 12.)

5. As alſo the high Prieſt doth bear me witneſſe, and all the † eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus to bring them which were there, bound unto Jeruſalem for to be puniſhed.]

all that I found in Syria, and bring them bound to the Sanhedrim, by them to be ſcourged, or perhaps put to death by the Roman powers.

6. And when I had that commiſſion from the Sanhedrim, and went into Syria to execute it,

6. And it came to paſſe, that as I made my journey,] and was come nigh unto Damaſcus, about noon, ſuddenly there ſhone from heaven a great light round about me.

7. a thunder, and out of it theſe words articulately ſpoken (c. 9. 4.)

7. And I fell unto the ground, and heard [a voice, ſaying] unto me, Saul, Saul, Why perſecuteſt thou me?

8. And I anſwered, Who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth, whom thou perſecuteſt.

9. And they of my company heard the thunder and ſaw the lightning round about me, though they heard not (ſee note on c. 9. b.)

9. And they that were with me ſaw indeed the light, and were afraid, but heard not the voice of him that ſpake to me.]

the ſpeech that out of the thunder was delivered to me.

10. I have provided and appointed one Ananias to come unto thee, and declare to thee what I have deſigned for

10. And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there [it ſhall be told thee of all things which are appointed for thee to doe.]

thee to do and ſuffer for me.

11. And being blind, and not able to ſee, by reaſon of this ſhining appearance, v. 6.

11. And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came unto Damaſcus.

I was fain to be led by thoſe that were with me, and ſo I was conducted to Damaſcus.

12. And

12. And one Ananias, [a devout man according to the Law,] having a good report of all the Jews which dwelt *there*,

12. a Chriſtian Jew, that lived according to the Moſaical Law,

13. Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I [looked up upon him.]

13. recovered my ſight.

14. And he ſaid, [The God of our Fathers hath choſen thee, that thou ſhouldſt know his will, and ſee that juſt one, and ſhouldſt hear * the voice of his mouth.]

14. The God of Abraham &c. hath choſen thee to have the Goſpell revealed to thee, and to ſee Chriſt, who appeared to thee in that bright cloud, and to hear him ſpeak to thee from heaven.

voice ὁ φωνὴν

15. For thou ſhalt be his witneſſe unto all men of what thou haſt ſeen and heard.]

15. For of thee it is appointed that thou ſhalt preach and make known to all men the things which Chriſt hath made known unto thee.

16. And now, why tarrieſt thou? ariſe and be baptized, and waſh away thy ſins, calling upon the name of the Lord.]

16. To what purpoſe therefore ſhould any delay be made of baptizing thee, and admitting thee into the Church, by that ſeal of the covenant, whereby thou art engaged to forſake, and God to pardon all thy former ſins, (upon condition of a ſincere change on thy part) upon which thou maieſt joyn with the Church in performance of all Chriſtian duties of devotion to God?

d pray- γενέσθαι

17. And it came to paſſe that when I was come again to Jeruſalem, † even while I prayed in the Temple, I was in a trance,]

17. And at my firſt coming to Jeruſalem after this, c. 9. 26. as I was in the Temple a praying, I fell into an extaſie, or trance (ſee note on c. 10. d.)

18. And ſaw him, ſaying unto me, Make haſt, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.]

18. And in a viſion me thought I ſaw Chriſt, and he commanded me to go ſpeedily out of this city, becauſe my former zeal againſt the Goſpell would hinder my preaching of it now, from being believed, or heeded by thoſe of Jeruſalem.

e confi- ιεν κατὰ πασῶν note on c.6.d.

19. And I ſaid, Lord, they know that I impriſoned and beat in * every Synagogue them that believed on thee.

20. And when the bloud of thy Martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the rayment of them thet ſlew him.]

19, 20. Againſt this, me thought, I argued, that my former zeal againſt Chriſtianity being ſo remarkable among all the Jews, as it muſt needs be by my impriſoning and ſcourging the profeſſors of it in the Conſiſtories of many cities, c. 9. 2. by my joyning and aſſiſting in the ſtoning of Steven, and keeping the accuſers garments, whilſt they threw ſtones at him, c. 7. 58. and 8. 1. this might be an argument to aſſure the Jews at Jeruſalem, that it is on right grounds that I now teach the contrary, and this may give them a greater willingneſſe to enquire into the grounds of my change, and ſo may render me a more competent atteſter of the doctrine of Chriſt now, by how much the more I oppoſed it formerly.

21. And he ſaid unto me, Depart, for I will ſend thee farre hence unto the Gentiles.]

21. But this, me thought, did not prevail with Chriſt for my ſtaying at Jeruſalem; but he in his infinite wiſdome ſeeing that this would not perſwade, but exaſperate the Jews (ſee Chryſoſtome Hom. on Gal. 11. 11. Tom. 5. p. 404. l. 25.) commanded me to depart from Jeruſalem, telling me that he would give me a commiſſion, as an Apoſtle, to goe and preach to the Gentiles, who had not that exception to me, and would more cheerfully receive me.

eard him this ech, ἤκουσεν ἄχρι τούτου τοῦ λόγου

22. And they † gave him audience unto this word, and *then* lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.]

22. Thus farre the Jews had patience to ſuffer him to ſpeak: but then when he mentioned the Gentiles, and his appointment to go to them, they cryed out, he was a villain and unworthy to live.

23. And as they cryed out, and caſt off *their* clothes, and threw duſt into the aire,]

23. And while they were thus violent, making as if they would preſently ſtone him (ſee c. 7. 57, 58.) and giving other expreſſions of their fury,

e beaten, omen.

24. The chief captain commanded him to be brought into the caſtle, and bad that he ſhould [c] × be examined by ſcourging; that he might know wherefore they cryed ſo againſt him.]

24. The Colonel, or chief commander of the guard, bid the ſouldiers carry him into the Tower, and commanded that he ſhould be ſorely ſcourged till he would confeſſe what it was that he had done, with which they were ſo enraged. See. v. 30.

c

e bent for- d, or pared for rges,

25. And as * they [d] bound him with thongs, Paul ſaid unto the Centurion that ſtood by, Is it lawfull for you to ſcourge a man that is [e] a Roman and uncondemned?

25. And as the Captain which was appointed to ſcourge him, brought him to the block, and faſtned him to it, in order to the ſcourging of him, Paul ſpake to the Captain that had the execution of that command committed to him, ſaying, Will the Roman Laws permit you to deal thus with a free denizon of Rome, before any ſentence is legally paſt upon him?

d. e.

26. When the Centurion heard *that*, he went and told the chief captain, ſaying, Take heed what thou doſt, for this man is a Roman.]

26. This a Captain of a troop told to the Colonel, and withall admoniſh'd him what danger he might incurre by doing thus to a free denizon of Rome.

27. Then the chief captain came, and ſaid unto him, Tell me, art thou a [Roman?] He ſaid, Yea.

26. a free denizon of Rome?

a great ebought is privi- of a ci- n, Ἐγὼ ὁ κεφα- ταῖον τοῦτο πολι- τείαν περι- ποιησάμην.

28. And the chief captain ſaid, [† With a great ſumme obtained I this [f] freedome. And Paul ſaid, But I was *free*-born.]

28. I am not ſo by birth, but purchaſed the privilege at a great charge. But Paul ſaid, The city where I was born, and my parents before me, though of a Jewiſh ſtock, had by living there, this privilege.

f.

29. Then ſtraightway they departed from him which ſhould have examined him, and the chief captain alſo was afraid, after he knew that he was a Roman, and becauſe he had bound him.

29. Then they ceaſed from their deſigne of ſcourging him, ver. 24. to make him confeſſe his crime; and the conſideration that he was a free man of Rome, made the Colonel fear he had already done more then he could well anſwer in binding, or putting chains upon him, c. 21. 33.

30. On the morrow, becauſe he would have known the certainty, wherefore he was accuſed of the Jewes, he looſed him from *his* bands, and commanded the chief prieſts and all their councel to appear, and brought Paul down, and ſet him before them.]

30. And therefore he ſoon looſed him from his bands, but yet being deſirous to know the bottome of the buſineſſe, he convented the Jewes Sanhedrim, and brought out Paul, to ſee what they would object againſt him.

a. Ἑβραΐδι διαλέκτῳ.

V. 2. *Spake in the Hebrew tongue*] What the reaſon was of *Pauls* ſpeaking Hebrew at this time, and the Jewes giving him audience thereupon, may here briefly be noted. Two ſorts of Jewes there were at this time, ſome called by * S. *Chryſoſtome* οἱ βαθεῖς Ἑβραῖοι *profound Hebrews*, ſuch as uſed no other language but the Hebrew, admitted not the Greek Bible into their aſſemblies, but onely the Hebrew, and the *Jeruſalem Targum* or *Paraphraſe*. Others that ſpake Greek, and uſed the Greek Tranſlation of the Bible, and theſe were called *Helleniſts* (ſee Note on c. 6. a.) Now theſe ſeveral uſes bred ſome unkindneſs betwixt the ſe two ſorts, as may in part be diſcerned, even after their receiving Chriſtianity, c. 6. 1. And of this latter ſort *Paul* ſure was one, and accordingly in his writings makes uſe conſtantly of the Greek Tranſlation of the Old Teſtament, and in that reſpect (among others) was much diſliked by the other ſort. Thoſe of them that were converted had great prejudices to him, c. 21. 21. and that is ſaid to be the reaſon why he concealed his name in the *Epiſtle* written *to the Hebrews*. But for thoſe of them that were not converted they would not indure to hear him, or hear of him; which is the account S. *Chryſoſtome* gives of his diſcourſing and preaching to the *Helleniſts* onely c. 9. 28. becauſe the other would not indure or admit him. Hereupon to avert this great diſpleaſure conceived by them, he here ſpeaks to them in the Hebrew language, and they were in ſome degree pacified thereby, ſo far as to give him audience.

* To. 4. p. 731. 12.

b. Πόδας Γαμαλιήλ.

V. 3. *Feet of Gamaliel*] It was the manner of diſciples to ſit at the feet of their Maſters, which in *Pirke Avoth* is called *to duſt themſelves in the duſt of their feet*; for ſo ſaith *Joſe* there, *Let thy houſe be the houſe of aſſembly for wiſe men*, that is, be thou ever converſant in the ſchools of the Doctors, ורבוק בעפר והוי מתאבק רגליהם, *and doe thou roll*, or *duſt*, or *tumble thy ſelfe in the duſt of their feet*.

c. Ἀνετάζεσθαι.

V. 24. *Be examined by ſcourging*] The notion of ἀνετάζεσθαι among the ſacred writers will be diſcerned by two places in the *Book of Wiſdome*, c. 2. 19. Βασάνῳ ἐτάζωμεν αὐτὸν, *let us torment him with the wrack*, and c. 6. 6. δυνατῶς ἐτασθήσονται, *the mighty ſhall be mightily tormented*: in both which 'tis clearly uſed for *tormenting* or *cruciating*. And S. *Chryſoſtome Hom.* 26. in *Mat.* p. 186. citing the latter of theſe places, applies it to the words of *Chriſt*, that *he that knowes his Maſters will and doth it not* δαρήσεται πολλὰς *ſhall be beaten with many ſtripes*, ὥστε ἡ πλείων γνῶσις πλείονος κολάσεώς ἐστιν ὑπόθεσις, *the greater knowledge is the cauſe of greater puniſhment*, thus interpreting εἱλαθήσονται by *beating*, and *puniſhment*. So *Gen.* 12. 17. ἔπαισεν ὁ θεὸς τὸν Φαραὼ ἐπαισμοῖς μεγάλοις καὶ πονηροῖς, *God ſcourged* or *cruciated Pharaoh with great and ſore plagues*.

d. Ἱμᾶσιν

V. 25. *Bound him with thongs*] That ἱμάντες are here the ſame that μάστιγες *ſcourges* v. 24. there is no doubt to be made, Ἱμάντες, λῶροι, they ſignifie *whips*, or *ſcourges*, ſaith *Heſychius*; and Ἱμὰς, λῶρος, οἱ δὲ νέρθεν ὑποδήσιν ἱμάντι *they whip him with a ſcourge*, or *cord*, adding καὶ ὅτι τὸ χαμαϊνίς, (it ſhould ſure be σχοινίς) *it is alſo uſed for a rope*. And ſo Ἱμᾶσιν ἐμάστιξεν, Ἱμάδλας, μάστιγας, ἀπὸ τοῦ ἱμάσθαι, ὅ ἐστι πάσσειν τῷ ἱμάντι, and Ἱμάσαι, πατάξαι, πλῆξαι, μαστίξαι, it ſhould ſure be μάστιξι. All to the ſame purpoſe that the word ſignifies *cords*, or *ſcourges*, to beat with. This of *ſcourges* was a puniſhment much ſeverer then that of *rods*. *Porcia lex* (ſaith *Cicero pro Rabirio*) *virgas ab omnium Romanorum civium corpore amovet, hic miſericors flagella retulit, The Porcian law freeth a Roman citizens body from rods, and he a mercifull man* (ſpeaking Ironically) *hath brought back ſcourging*. And accordingly the μάστιγες or ἱμάντες *ſcourges* here are uſed, as elſewhere the greateſt torments are, to make him confeſſe what his crime was, v. 24. See 2 *Mac.* 7. 37. As for προτείνειν, that ſignifies literally *to bend forward*, it referres to the cuſtome in ſcourging, which was to faſten them to a block or piece of wood made faſt to the earth, of a cubit and an half high, for the perſon that was to be puniſhed to lean on, bending his body down to it. And ſo προέτεινεν here ſignifies *the bending* him forward to this block, or little pillar, that the upper part of his body ſhould lean on it, and ſo expoſing him to the *Lictor*, or *executioner*. This is here ſaid of the *Centurion* in the ſingular number, προέτεινεν, whoſe office, it ſeems, it was to doe this. Maſter *Bois* of *Ely*, a very learned man, hath here a conjecture, that the phraſe ſhould have an *hypallage* in it, for προέτειναν αὐτὸν τοὺς ἱμάντας, *he extended the ſcourges to him*, or, *ſhewed them him extended*, making it the deſcription of a *Lictor* holding his ſcourge in his hand, and ſhaking, and fitting it for execution, and ſtriking a terror into the priſoner alſo by that means. This conjecture being ingenious it was not unfit to have mentioned. *Joſephus Scaliger* alſo hath another, *Epiſt.* 146. that it refers to the manner of ſcourging, expreſs'd in the *Comedie*, *Ego plectar pendens, I ſhall be ſcourged hanging*, *viz.* that they were lifted up from the ground, their heads higher than their heeles, and tyed with ropes hands and feet, making thoſe ropes to be the ἱμάντες here, and that elevation of the body προσλέινεσθαι.

Μάστιγας

Προέτεινεν

e. Ῥωμαῖος

Ib. *A Romane*] That *Paul* was free of *Rome* by being born in a city that had the Roman privileges, is ſufficiently known; ſo ſaith *Philo* of *Agrippa*, Φίλων εἰῶν πατρίδας ἴλας ὁ Ῥωμαϊκῆς ἠξίωσε πολιτείας, *he gave the privileges of the Roman citizenſhip to whole countreys of ſome of his friends*. So the *Philippians* call themſelves *Romans*, *Act.* 16. 21. *Philippians* ἐκ παρίδος *by countrey*, *Romans* ἐκ ψηφισμάτων *by decrees*, ſaith *Photius Ep.* ρβ'. p. 146. & *Ep.* σμζ'. And that *Tarſus* the *Metropolis* of *Cilicia* was ſuch, is intimated by *Diodorus Siculus* l. 47. where ſpeaking of the *Emperours Julius* and *Auguſtus*, he ſaith, ὅτω γὰρ προσφιλῶς πρὸς Καίσαρα τὸν πρότερον καὶ δι' ἐκεῖνον καὶ πρὸς τὸν δεύτερον οἱ Ταρσεῖς εἶχον, ὥστε καὶ Ἰουλιόπολιν σφᾶς ἀπ' αὐτοῦ μετονομάσαι, *Thoſe of Tarſus were ſo kind to Julius, and after for his ſake to Auguſtus Caeſar, that from his own name he call'd them Juliopolis*. That it was unlawfull for any ſuch perſon to be bound, or ſcourged, is apparent by *Cicero Or.* 5. in *Verr. Facinus eſt vincire civem Romanum, ſcelus verberare, prope parricidium necare, quid dicam in crucem tollere? It is a foul fault for any Prætor*, &c. *to bind a citizen of Rome, a piacular offence to ſcourge him, a kind of parricide to kill him, what ſhall I call the crucifying of ſuch an one?* And for that that follows of his being *ſcourged before condemnation*, (as, being by way of *examination*, or ἀνετασμὸς ver. 24. it is here ſuppoſed to be,) 'tis that which *Cujacius* hath obſerved out of *Salvian* to be diſtinctly againſt law; and all that is here ſaid in this verſe, is ſet down by S. *Paul* as diſtinctly according to the Roman form, as if the whole verſe were taken and tranſlated out of their Law. Yet was not this ſo farre true, that a Roman citizen might not be puniſhed; but as * *Rawardus* obſerves, the cuſtome was, that before he were ſo puniſhed, he ſhould, *judicio duumvirûm, be adjudg'd to loſe his privilege*, and be uncitizen'd, and pronounced an enemie of the commonwealth, and then he might be ſcourged or put to death, that being the form of diſfranchizing him, *Lictor, colliga manus*, or *caput obnubito, infelici reſte ſuſpendito, verberato vel intra pomœrium vel extra pomœrium*, *Lictor*, bind his hands, or cover his face, hang him, ſcourge him either within or without the ſuburbs, as *Livy* teſtifies, l. 1.

Ἀναστάζειν

* ad Leg. 12. Tab. c. 29.

f. Πολίτης

V. 28. *Freedome*] Moſt of the Jewes, ſaith *Philo* in

* leg.

leg. ad Caium, were Ῥωμαῖοι ἀπελευθερωθέντες *Romans made free*, ἀιχμαλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν ὑπὸ τῶν κληπωμένων ἠλευθερώθησαν, *for being brought captive into Italy, they were set at liberty by their masters that possess'd them*, but payed a price for that favour. So 2 *Mac.* 4. 9 *Jason* promiseth a great summe of money to *Antiochus*, among other things to have power to make some of *Jerusalem* citizens of *Antioch*, meaning to make his money soon up again by selling it to those that desired that privilege (see Note on *Phil.* 3. l.) So saith *Photius Epist.* ρβ'. p. 145. Τιμῆς γὰρ ἀπήλαυον κατ' ἐκεῖνο καιρὸ οὐχ ὅσοι μόνον ἰθαγενεῖς τῆς Ῥώμης ἐτύγχανον, ἀλλὰ καὶ ὅσοις αὐτῆς ἡ καλὴ νόμῳ χαρίσσον ἢ χρημάτων ἐπολιτεύετο, *About that time that privilege was enjoyed not only by those which were natives of Rome, but by as many as either by favour or money were made partakers of that appellation.* So also *Epist.* σμς'. p. 378. and σμζ'. p. 379. ἔθνος καὶ πατρίδ' ὄντες ἀλλόφυλοι, εἰς τὴν Ῥωμαίων ἐτελεσθ' πολιτογραφίαν, *being aliens of another nation and countrey, they were received into the Roman album, made citizens of Rome.* Such an one it seems was the chief Commander here, who had himself personally bought this freedome or privilege of a citizen of *Rome*. But *Paul* was *born* to this liberty, by being born in a city that had obtained of the Emperours that privilege for all the inhabitants thereof, (see note c.) Thus in *Eusebius Eccl. Hist.* l. 5. c. 1. in the examining of Christians by the persecutors, ὅσοι ἐδόκουν πολιτείαν Ῥωμαίων ἐσχηκέναι, *they that proved to be* municipes, *free denizons, of Rome*, τόπων ἀπέτεμνε τὰς κεφαλὰς, *their heads were cut off.* A privilege which belongs to such, in stead of more ignominious punishments. So *Josephus* the Historian, born at *Jerusalem*, of the sacerdotal family, ἐξ ἱερέων τε καὶ ἱερεὺς, *of priests, and himself a priest*, saith *Photius*, *Ep.* σμζ'. had the privilege of a Romane and was called by a Romane name, *Flavius*, the *prænomen* of the Emperour *Vespasian.*

CHAP. XXIII.

Paraphrase.

1. AND Paul, earnestly beholding the councell, said, Men *and* brethren, [I have ||lived in all good conscience before God untill this day.]

1. I have, all my life long, both when I was a propugner of the Mosaical Law against Christ's reformation, and since I have been a preacher of the Gospel, acted sincerely and uprightly according to my conscience, and consecrated my life to Gods service.

lived to God πεπο-λιτευμαι τῷ θεῷ

2. And the high priest Ananias] commanded them that stood by to smite him on the mouth.

2. And Ananias, the chief person among the Jewes, (see note on Lu. 3. c.)

will, μελλει

3. Then said Paul unto him, [God * shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?]

3. God will punish thee by way of retaliation, deale with thee as thou hast done with me, thou hypocrite. Dost thou sit like a Magistrate or distributer of legall justice, and dost thou break the law thy self, and command me to be punish'd, before thou hast heard the cause? (see c. 22. 25.)

4. And they that stood by said, [Revilest thou Gods high priest?]

4. Dost thou speak such contumelious words to him who is the high priest of Gods appointment, a sacred person, and under God, the chief Magistrate among the Jewes?

5. Then said Paul, [I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.]

5. I did not know that to be true which thou tellest me, that Ananias was an high priest of Gods appointment, (that he was not so, nor yet the high priest put in by the Roman Procurator at this time, see note on Lu. 3. c.) however knowing him to be a person in authority, placed in a judicature (as Paul confesseth v. 3.) I acknowledge I did amisse, and am sorry I did revile him, for that is unlawfull, by that place of Scripture, Exod. 22. 28.

6. But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the councel, Men *and* brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question.]

6. And Paul discerning the Sanhedrim to consist partly of Pharisees, who believe another life after this, partly of Sadducees, that doe not, said aloud, I am (as my father was) of the sect of the Pharisees, and the main thing that I am question'd for, is my believing that there is another life after this, which is a pure Pharisaical doctrine, which all of that sect hold as well as I.

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided.

8. For the Sadducees say that there is [no resurrection, neither Angel, nor Spirit;] but the Pharisees confesse both.

8. no life after this, no immortal Spirit, nor soul of man subsisting without a body.

9. And there arose a great cry, and the [Scribes *that were* of the Pharisees part arose and strove saying, We find no evil in this man: but if † [a] a Spirit or an Angel hath spoken to him, let us not fight against God.]

the Spirit

9. Doctors of the Law, which were generally of the Pharisees opinion, took his part, and profest to think he had done nothing amisse, and that 'twas possible that he had received some infusion or incitation from Gods Spirit, or else some voice from heaven, or vision by an Angel, and if he had, 'twould not become them to resist his doctrine, lest if that were truly revealed to him by God, they should fight against God himself.

a.

And there being a great uproar, or section, γενομενης στασεως a band of souldiers, and many the things concerning

10. * And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded † the souldiers [to goe down,] and to take him by force from among them, and to bring him into the castle.

10. to goe to him at the barre, where he was, as a prisoner, answering for himself,

11. And the night following [the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified * of me in Jerusalem, so must thou bear witnesse also at Rome.]

11. Paul saw a vision again, and God appeared to stand by him, and encourage him, telling him, that he should now receive no farther harm there, but as he had defended and avowed the faith of Christ there at Jerusalem, so he should live to doe at Rome also.

12. And when it was day,] certain of the Jewes banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

12. And he had soon a notable testimony of the virtue of Gods protection over him, promised him in that vision, for early in the very next morning

13. thus bound themſelves by oath and execration on themſelves.

13. And they were more then fourty which had [made this † conſpiracy.]

† confederacy or agreement by oath συνωμοσιαν

14. And they came to the Sanhedrim, and told ſome of them what they had reſolved on.

14. And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing untill we have ſlain Paul.]

15. And therefore deſired that the whole Sanhedrim would ſignifie their deſire to the Colonel, that he would on the morrow bring Paul down to them, to examine him upon ſome interrogatories; And, ſaid they, by the way, before he come neer the Councel-houſe, we will lie in ambuſh, and be ſure to kill him.

15. Now therefore ye, with the councell, ſignifie unto the chief captain, that he bring him down unto you to morrow, as though you would * enquire ſomething more perfectly concerning him: and we, or ever he come neer, are ready to kill him.]

* know more exactly the things concerning him διαγνωσεσθαι ακριβεστερον τα περι αυτου

† the ambuſh, τιν ενεδραν

16. And when Paul's ſiſter's ſon heard of † their laying in wait, he went, and entered into the caſtle, and told Paul.

17. Captains of the guard, and deſired him to conduct that young man to the Colonel to deliver a meſſage to him.

17. Then Paul called one of the [Centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.]

18. So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19. Then the chief captain took him by the hand, and went *with him* aſide privately, and asked *him*, What is it that thou haſt to tell me?

20. And he ſaid, The Jewes have agreed to deſire thee that thou wouldeſt bring down Paul to morrow into the Councel, as though they would enquire ſomewhat * of him more perfectly.

* concerning περι

21. But doe not thou yield unto them, for there lie in wait for him of them more then fourty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready, looking for a promiſe from thee.

22. So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou haſt ſhewed theſe things to me.

b. 23. Captains of two bands, and bid them have their bands in readineſſe, and take to their aſſiſtance 70 horſe-men, and a guard of two hundred men to watch and ward, to go to Cæſarea Stratonis, an haven town, (ſee Note on c. 18. c.) preſently after nine of the clock that night.

23. And he called unto him two [Centurions, ſaying, Make ready two hundred ſouldiers to goe to Cæſarea, and horſe-men threeſcore and ten, b and ‖ ſpearmen two hundred, at the third houre of the night:]

‖ a guard of

24. a horſe or mule for Paul to ride on,

24. And provide [*them* beaſts that they may ſet Paul on,] and bring *him* ſafe unto Felix the Governour.

25. And he wrote a letter after this manner,

26. Claudius Lyſias unto the moſt excellent Governour Felix *ſendeth* greeting.

27. This man was taken of the Jewes, and ſhould have been killed of them: then came I with † an army and reſcued him, having underſtood that he was a Roman.

† a band of ſouldiers, σπειρηματι v. 10.

28. And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their Councel.

29. no charge brought againſt him puniſhable either with death or bonds by the Roman law (which had not yet ſet out any decree againſt Chriſtians.)

29. Whom I perceived to be accuſed of queſtions of their Law, but to have [nothing laid to his charge worthy of death or of bands.]

30. alſo gave order to his accuſers to appear before thee, and implead him.

30 And * when it was told me how that the Jewes laid wait for the man, I ſent ſtraightway to thee, and [gave commandement to his accuſers alſo to ſay before thee what *they had* againſt him.] Farewell.

* when I was told of a conſpiracy that would be againſt him from the Jewes, preſently I ſent him. Μηνυθεισης μοι επιβουλης εις τον ανδρα εξαυτης επεμψα

31. Then the ſouldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32. And on the morrow they left the horſe-men to goe with him, and returned to the caſtle.

33. Who when they came to Cæſarea, and delivered the Epiſtle to the Governour, preſented Paul alſo before him.

34. Felix the Procurator of Judæa under the Roman Emperour

34. And when [the Governour] had read *the letter*, he asked of what province he was. And when he underſtood that he was of Cilicia,

35. ſecured in the hall called Herod's hall.

35. I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be [kept in Herods judgement hall.]

Annotations on Chap. XXIII.

a. V. 9. *A Spirit or an Angel*] Of the four ſeverall wayes of Revelations which were among the Jewes, theſe are confeſs'dly two, רוח הקדוש *the holy Spirit*, and בת קול *the daughter of voice*, or a voice from heaven, brought by an Angel, by which any thing was made known to them. The other two were אורים ותומים *Urim and Thummim*, under the firſt Temple, the twelve ſtones in the pectoral of the high Prieſt (which was called *hoſchen judicii*) the irradiation of which foretold many things to the Jews. This is by *Joſephus* called λογιον *the oracle*, which, ſaith he, ceaſed to ſhine 200 years before he wrote: Of which ſee *Suidas* in the word *Ephod*, and Note on *Rom.* 3. a. And the laſt was נבואה *prophecy*, which under the

the ſecond Temple, after the death of *Haggai*, *Zachary* and *Malachi*, was taken away. This was of two ſorts, either in time of ſleep, by way of dream, or when they were waking, by caſting them into a trance or extaſie, where by way of viſion they ſaw ſome body ſaying this or that to them, or elſe ſeeing no ſhape, onely heard a voice. Both which ſorts of prophecie we have mention'd together *Joel* 2. 28. *dreaming of dreams*, and *ſeeing of viſions*, as that other of the *holy Ghoſt* in the phraſe *pour out my Spirit*. Many examples of the viſion or trance we have here in this book, of *Ananias*, *Act.* 9. 10. and of *Saul*, v. 12. of *Cornelius*, ch. 10. 3. and of *Peter*, ver. 10. and of the dream alſo, called a *viſion by night* which was ſeen by *Paul*, c. 16. 9. and again ch. 27. 23. where an Angel appeared to him in a dream, and the Lord, c. 23. 11. as to *Joſeph Maryes* husband, *Mat.* 1 As for that of the *holy Ghoſt*, which belongs to this place, it is thus defined by the Jewes, that a man being awake, and in his full ſenſes, ſpeaks and acts like another man, but the Spirit of God, or *Spiritus excelſus*, excites him, and ſuggeſts unto him words which he ſhall ſay; as in that of *Chriſt* to the Apoſtles, *Mar.* 13. 11. *'tis not you that ſpeak, but the holy Ghoſt*, the interpretation of the *dabitur in illa hora, it ſhall be given in that houre*, which went before. Three of theſe four waies of Revelation the Jewes reſolved to be aboliſhed at this time, that of the *Urim* and *Thummim*, with the firſt Temple, that of *Prophecie*, with *Malachi*, and that of the *holy Ghoſt*, in the ſecond year of *Darius*, as it is in *Joma* c. 7. and therefore ſaith S. *John* c. 7. 39. οὔπω γὰρ ἦν πνεῦμα ἅγιον *as yet there was not the holy Ghoſt*, onely they did, according to the prophecie of *Joel*, expect that it ſhould return to them again *in thoſe daies*: and ſo here we have mention of it in the πνεῦμα ἐλάλησεν αὐτῷ, *the Spirit hath ſpoken to him*; and ſo of the בת קול alſo, in the word *Angel* (as indeed it was, when he heard a voice from heaven delivered out of thunder, *Saul, Saul*, &c.) Though 'tis poſſible that this laſt of the Angel may belong to that of the appearance of an Angel in a dream or viſion to him.

V. 32. *Speare-men*] What δεξιολάβοι ſignifies may be beſt learn'd from *Phavorinus*, who interprets it φυλακὰς *warders* or *guard*, and ſo *H. Stephanus*, *Satellites*, *Stipatores*, to the ſame ſenſe; Thus called, ſaith *Meurſius*, *quòd maleficis manum injicerent, eóſque apprehenderent, & carceri mancipatos ad ſupplicium producendos cuſtodirent, becauſe they apprehended or laid hands on Malefactors* (which yet would rather be the importance of δεξιοβόλοι from βάλλειν δεξιὰς *laying hands*, and indeed ſo the Kings *MS.* reads here, not δεξιολάβους, but δεξιοβόλους) *and putting them in cuſtody, kept them and brought them out to execution*; adding that theſe are the ſame in the Camp, that the *Lictors* or *Serjeants* are in the City. From all which it appears to be moſt fitly rendred *a guard*, to which in the *militia* the priſoners are committed.

CHAP. XXIV.

Paraphraſe.

1. AND after five daies [Ananias the high prieſt deſcended with the Elders, and *with* a certain oratour *named* Tertullus, who informed the Governour againſt Paul.]

1. Annas the chief of the Jewes (ſee note on Lu. 3 c.) with ſome others of the Sanhedrim (ſee note on ch. 18. c.) to

hedrim, and a lawyer or pleader, named Tertullus, went down all from Jeruſalem to Cæſarea, Felix, and brought in a bill of information, (ſee Theophylact) accuſation, or charge againſt Paul.

2. And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that by thee we enjoy great quietneſſe, and that very worthy deeds are done unto this nation by thy providence, ||

2, 3. And when Tertullus was admitted to ſpeak, he began his plea againſt Paul with a flattering oration to Felix, telling him how happy the Jews had alwaies in every of

|| alwaies and in all places, 3 We accept it—πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα—

3. We accept *it* alwaies and in all places, moſt noble Felix, with all thankfulneſſe.]

their cities counted themſelves under his government and managery of affaires, and that they were very thankfull to him for it.

4. Notwithſtanding that I be not farther tedious unto thee, I pray thee that thou wouldſt hear us of thy clemency a few words.

5. For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jewes throughout the world, and a ring-leader of the ſect of the Nazarens.]

5. This Paul we Jewes know to be a dangerous perſon, and every where where

he comes, he diſquiets the peoples minds, and prepares them to commotions and ſeditions againſt the preſent government, that of the Romans, (ſee v. 18. and ch. 25. 8.) and he is a great promoter of the religion of thoſe that are ordinarily called Nazarens, from Jeſus that dwelt in Nazareth, (that is, of Chriſtians.)

6. Who alſo hath gone about to profane the Temple: whom we took, and would have judged according to our law.]

6. And he hath done ſuch things in the Temple of the

Jewes among us at Jeruſalem, as are abſolutely contrary to the laws of our God (ſee c. 21. 21.) and we apprehended him, and would have had him puniſht, ſo as our law appoints thoſe to be puniſht that bring ſtrangers beyond that court of the Temple that was aſſigned them, and ſeparated from the other (ſee Eph. 2. 14.)

7. But the chief Captain Lyſias came upon us, and with great violence took *him* away out of our hands,

8. Commanding his accuſers to come unto thee; by examining of whom thy ſelf mayſt take knowledge of all theſe things whereof we accuſe him.]

7, 8. But as we were proceeding againſt him, Lyſias, the Captain of the Temple, or commander of the guard of ſouldiers that guards the

Temple, would not permit us to proceed againſt him in our Court, but carried him away with a guard of ſouldiers, c. 23. 10. and cited ſome of the Sanhedrim to come hither to thee, and accuſe him; whom therefore thou mayſt pleaſe to examine, and heare what they can ſay.

9. And the Jewes alſo aſſented, ſaying, That theſe things were ſo.]

9. And the Jewes of the

Sanhedrim that came down, v. 1. confirmed the truth of all that Tertullus had pleaded.

10. Then Paul, after that the Governour had [beckned unto him] to ſpeak, anſwered, For as much as I know that thou haſt been of many years [a Judge unto this nation,] I doe the more cheerfully anſwer for my ſelf.

10. given him leave, permitted him

a ruler, or Procurator of Judea,

11. Becauſe that thou mayſt underſtand, that there are but yet twelve daies ſince I went up to Jeruſalem for to worſhip.]

11. And firſt thou mayſt pleaſe to underſtand, that a-

bout twelve daies ſince I came up to Jeruſalem to keep the feaſt of Pentecoſt, a ſolemn feaſt of the Jewes there, when by law 'tis appointed to be kept.

12. And they neither found me in the Temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues, nor in the city.

12, 13. And there I behaved my ſelf very quietly, made no diſturbance, raiſed no ſedition; and they that ſay I am this nature, but onely content themſelves with a generall charge of ſedition.

13. Neither can they prove the things whereof they now accuſe me.] a ſeditious perſon, and raiſe diſturbances whereever I come, are not able to prove any thing of

14. But this I confeſſe unto thee, that after the way which they call * hereſie, ſo worſhip I the God of my fathers, believing all things which are written in the Law and the Prophets;]

14. But as for the other part of the accuſation ver. 5. that I am a great promoter of the ſect of the Nazarens, I acknowledge this, that that way of worſhipping the God of Abraham which Chriſt hath taught, and the Chriſtians practiſe, which I ſuppoſe they mean by the word Sect, or peculiar way of profeſſion or religion (ſee Act. 26. 5.) is the way that I doe uſe, and in doing ſo, doe agreeably to all that is written in the Moſaicall Law, and the writings of authority among the Jewes, by which they think themſelves obliged.

* ſect, αἵρεσις, ſee v. 5. & c. 26. 5.

15. And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection from the dead both of the juſt and unjuſt.]

15. And the main part of this is, that there ſhall be a life after this, and that all that ever lived here, ſhall then be judged and rewarded, whether they be good or evil. And this is no more then theſe men themſelves, all but the Sadducees, profeſſe to believe, and depend on.

16. And herein doe I exerciſe my ſelf to have alwaies a conſcience void of offence toward God, and toward men.]

16. In this religion and practiſe, I am as carefull as I can to live blameleſſy, and to doe my duty in all things towards God and man.

17. Now after many years I came to bring almes to my nation, and offerings.]

17. As for that which they mention of my profaning the Temple, thus it was, Many years after my converſion to this way that they ſpeak of, I was ſent by the pious Jewes, &c. of other parts to Jeruſalem and Judæa, with their charity, and free-will oblations, brought in for the ſervice of God, c. 11. 30.

18. Whereupon certain Jewes from Aſia found me purified in the Temple, neither with multitude, nor with tumult;]

18. And whilſt I was doing thus, ſome Jewes of Aſia ſaw me in the Temple, where I was farre from profaning of it, as was ſuggeſted ver. 6. and ch. 21. 23. but was there in ſuch a manner as the Law of the Jewes required of me, and they ſenſleſly miſtaking, affirmed that I carried Trophimus a Gentile of Epheſus into the Temple, and ſo affirmed me to haye profaned the Temple. But this was a down-right falſity, for which there was no other ground of affirming, but only this, that he was ſeen with me in the city (ſee ch. 21. 29.) And as I was in the Temple without any ſuch company there which might be ſaid to profane it, ſo it is certain that I was not attended with any number of men, that might bring me under ſuſpicion of raiſing any ſedition ver. 5.

19. Who ought to have been here before thee, and object if they had ought againſt me.]

19. Or if any man living would affirm I had, he ought to come now in open court, and teſtifie againſt me here.

20. Or elſe let theſe ſame *here* ſay, if they have found any evil-doing in me, while I ſtood before the councell.]

20. Nay for all theſe things I ſhall make mine appeal to theſe that are here preſent of their own Sanhedrim ver. 1. and deſire they will teſtifie, whether when I was brought before their Sanhedrim at Jeruſalem c 23. I was not diſmiſt with a good teſtimony from themſelves, ver. 9. viz. that there was nothing of moment charged and proved againſt me; and let them ſpeak, if it were not ſo.

21. Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead I am called in queſtion by you this day.]

21. There is I am ſure but one thing that can by any be teſtified againſt me from the proceedings there, and that none but Sadducees will lay to my charge, who are engaged in the maintenance of their own tenets, and that chargeable upon all the Phariſees as well as me, viz. my acknowledging another life after this, ch. 23. 8.

22. And when Felix heard theſe things, * having more perfect knowledge of *that* way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.]

22. When Felix had had this cognizance of the matter, and diſcern'd how things ſtood, he deferred paſſing any ſentence, ſaying, Concerning Chriſtian religion, whether it were derogatory to the Law of the Jewes, I will determine, when I have adviſed with learned men that know your pretentions, and that concerning the tumult ſaid to be raiſed by Paul, when Lyſias comes, whoſe teſtimony will decide it.

* he put them off, ſaying, When I know more exactly the things that belong to this way, and when Lyſias the Commander comes down, I will determine the buſineſſe between you, ἐβάλετο αὐτοὺς, εἰπὼν, ὅταν Λυσίας ὁ χιλίαρχος κατα βῇ, διαγνώσομαι τὰ καθ' ὑμᾶς.

23. And he commanded a Centurion † to keep Paul, and * to let *him* have liberty, and that he ſhould forbid none of his acquaintaince to miniſter or come unto him.]

23. And he commanded the Captain of the guard to keep Paul ſafe, but not as a cloſe priſoner, and that any that would bring him any relief, or diſcourſe with him, might freely doe it.

† that Paul ſhould be guarded, τηρεῖσθαι Παῦλον

* that he ſhould have ἔχειν

24. And after certain daies, when Felix came with his wife Druſilla, which was a Jew, he ſent for Paul, and heard him concerning the faith of Chriſt.]

24. And Felix's wife, being a Jew, when ſhe came, he thought fit to have her preſent, and ſent for Paul, and bid him ſay what he had to ſay concerning the doctrine or Goſpel of Chriſt.

25. And as he reaſoned of † righteouſneſſe, temperance, and judgment to come, Felix trembled, and anſwer'd, Goe thy way for this time; * when I have a convenient ſeaſon, I will call for thee.]

† juſtice & continence δικαιοσύνης καὶ ἐγκρατείας

* But I will find a ſeaſon, and call for thee, σὺ δὲ μεταλήψομαι μετακαλέσομαί σε

25. And Paul, in a diſcourſe of that ſubject, inſiſted particularly on the great obligation that by the Law of Chriſt lay on all men to obſerve juſtice between man and man, and to live chaſtly, either in conjugal or ſingle life, (two virtues contrary to two ſpeciall vices that Felix was particularly guilty of) and withall of the ſevere judgment that all men one day ſhould be called to for their offences in theſe and the like kinds. And as he inſiſted on theſe three branches of the Chriſtian faith, wherein Felix was ſo much concern'd, he fell a trembling, and being in pain to hear ſuch doctrine, he broke him off abruptly, bidding him depart for that time, and he would find ſome other ſeaſon to hear him again.

a. 26. He hoped alſo] that money ſhould have been given him of Paul, that he might looſe him: wherefore he ſent for him the oftner, and communed with him.

26. And, being a taker of bribes, (note a.) he hoped

b. 27. But b after two years Portius Feſtus came into Felix's room; and Felix, willing to ſhew the Jewes a pleaſure, left Paul bound.]

27. And when Paul had remained in cuſtody under the time of Felix's Procuratorſhip for the ſpace of two years, Felix was by Nero removed out of his place, and Portius Feſtus ſucceeded him; and though Felix had nothing to condemn in Paul, yet meerly to gratifie the Jewes at parting, he left Paul in priſon.

Annotations

a. Κλαυδιος φηλιξ

V. 25. *Felix trembled*] The grounds of *Felix*'s trembling at this diſcourſe of *Paul*'s of juſtice and chaſtity, or continence, will be beſt fetch'd from a view of the character of this man both in *Tacitus* & *Joſephus*, *Tacitus Hiſt.* l. 5. mentions him an *Eques Romanus*, to whom *Claudius* the *Emperour* had intruſted that Province, where, ſaith he, *per omnem ſævitiam & libidinem jus regium ſervili ingenio exercuit, he practiſed all cruelty and injuſtice in his government, Druſillâ Antonii & Cleopatræ nepte in matrimonium acceptâ, and that he took to wife Druſilla the neece of Antonie and Cleopatra.* Of this marriage of his *Joſephus* enlargeth, and ſaith that *Agrippa* his brother had given her firſt to *Azis* the King of the *Emiſſeni*, and whilſt ſhe was his wife, *Felix* falls in love with her, and by the help of one *Simon* a Magician (not he of *Samaria*, but another of *Cyprus*) obtained her from her husbands bed. From theſe two parts of his character, an unjuſt Governour (of which his expecting bribes here ver. 26. is an evidence alſo) and one that lived with another mans wife, ariſeth the fitneſſe and properneſſe of S. *Pauls* diſcourſe before him, of juſtice and continence; and the guilt of his conſcience, hearing that there was a judgement to come for ſuch ſinnes as theſe, might very well ſet him a *trembling*.

Ενκρατειαν

b. Διετιας πληροθεισης

V. 27. *After two years*] That this *two years* is to be referred to *Felix*'s Procuratorſhip is the opinion of *Baronius*, meaning thoſe two years which he ſpent in *Nero's* reigne. But the truth is, *Claudius* had, five year before, placed him in the Præfecture, and there is no reaſon to think that S. *Luke* ſhould define the time of his Procuratorſhip from *Nero's* reigne, who removed him, rather then from *Claudius*'s, who put him in: And therefore the *διετια, two years*, muſt referre to *Pauls* impriſonment rather.

CHAP. XXV.

Paraphraſe.

* entred upon the government, ἐπέβη τῇ ἐπαρχίᾳ

NOW when Feſtus was * come into the Province, after three daies he [aſcended from Cæſarea to Jeruſalem.]

1. See note on ch. 18. c.

2. Then the high prieſt and [the chief of the Jewes informed him againſt Paul, and beſought him,

2,3. other members of the Sanhedrim accuſed Paul before him, and beſought of him that favour, that he might be ſent for to Jeruſalem, (meaning to lay ſome villains by the way, to kill him as he came.)

3. And deſired favour againſt him, that he would ſend for him to Jeruſalem, laying wait in the way to kill him.]

* was kept τηρεῖσθαι

4. But Feſtus anſwered, [that Paul * ſhould be kept at Cæſarea, and that he himſelf would depart ſhortly *thither*.]

4. that he had left Paul in priſon at Cæſarea, c. 24. 27. whither he himſelf would ſhortly go, and hear the cauſe betwixt them and him.

† Let therefore, ſaith he, the men of power among you οἱ δυνατοὶ ἐν ὑμῖν, ουσι, * no more, ὀλίγας

5. †Let [them therefore, ſaid he, which among you are able,] goe down with *me*, and accuſe this man, if there be any wickedneſſe in him.

5. the chief prieſts, ſaid he, and the reſt in authority among you, ver. 2.

6. And when he had tarried among them * more then ten daies, he went down unto Cæſarea, and the next day ſitting in the judgment-ſeat, commanded Paul to be brought.

7. And when he was come, the Jewes which came down from Jeruſalem ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove.

8. While he anſwer'd for himſelf, Neither againſt the Law of the Jewes, neither againſt the Temple, nor yet againſt Cæſar have I offended any thing at all.]

8. And he cleared himſelf againſt all the accuſations, which were reducible to three heads, offences againſt the Moſaicall Law, profaning the Temple, raiſing ſedition againſt the government of the Romans (ſee ch. 24.5, 6.)

9. But Feſtus being willing to doe the Jewes a pleaſure, anſwered Paul, and ſaid, Wilt thou goe up to Jeruſalem, and there be judged of theſe things before me?

10. Then ſaid Paul, I ſtand at Cæſar's judgement-ſeat, where I ought to be judged: to the Jewes have I done no wrong, as thou very well knoweſt.]

10. I am a Roman, and I ought to be judged not by the Jewiſh Sanhedrim or laws, but by the Roman: (And though I were lyable to them, yet thou already diſcerneſt that they are not able to prove that I have any way treſpaſs'd againſt the Jewes, or their Law.)

11. For if I be an offender, or have committed any thing worthy of death, I

† deſire not to eſcape death, οὐ παραιτοῦμαι τὸν θανατον

†refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Cæſar.]

11. And if I have done any thing which by the Roman lawes is puniſhable capitally, I will be content moſt willingly to ſuffer death, I deſire no mercy, (this he did, knowing there was then no edict of the Emperours againſt Chriſtianity, ſee note on ch. 26. a.) But if all their accuſations are invalid, if I am, as thou knowſt I am, v. 10. free from that charge of having wronged them, and being a Roman ought to be judged by the Roman lawes, and none of them hath interdicted Chriſtianity, there is then no reaſon I ſhould be delivered up to my enemies to be my judges. 'Twere abſolutely unjuſt to doe ſo, and from that intention of thine, I make mine appeal to the Roman Emperour, and deſire that he may judge between us.

12. Then Feſtus, when he had conferred with the councel,] anſwered, Haſt thou appealed unto Cæſar? unto Cæſar ſhalt thou goe.

12. And Feſtus conferring with thoſe of the Jewiſh Sanhedrim, that were there,

13. And after certain daies [king Agrippa and Bernice] came unto Cæſarea, to ſalute Feſtus.

13. Agrippa, who, after Herod, was Tetrarch of Galilee, and his ſiſter Bernice

14. And when they had been there many daies, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix,

15. About whom, when I was at Jeruſalem, the chief Prieſts and the Elders of the Jewes [informed *me*,] deſiring *to have* judgment againſt him.

15. brought in an accuſation to me,

16. To whom I anſwered, It is not the manner of the Romans [to deliver any man to die] before that he which is accuſed [a] have the accuſers face to face, and have licenſe to anſwer for himſelf, concerning the crime laid againſt him.

16. to give ſentence of capital puniſhment againſt any man, a.

17. There-

17. And therefore that they muſt of neceſſity goe to Cæſarea and accuſe him.

17. Therefore when they were come hither, without any delay, on the morrow I ſate on the judgment-ſeat, and commanded the man to be brought forth.]

And when they came, I uſed all expedition, and the very next day I went to the bench to hear this cauſe of Paul.

18. And upon hearing I found him abſolutely free from all capitall crimes, all ſeditious practices, whereof they accuſed him,

18. Againſt whom when the accuſers * ſtood up, they brought none accuſation of ſuch things as I † ſuppoſed:]

* appeared
† ſuſpected,

and wherein I ſuſpected him to be moſt guilty.

19. And all that ſtuck, was ſome diſputable matters about his particular way of ſerving or worſhipping God, and whether one Jeſus were ſtill dead, or whether he were riſen again, as Paul affirmed.

19. But had certain queſtions againſt him of * their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.]

* his own way of worſhipping God, τὰς ἰδίας δεισιδαιμονίας, ſee note on c. 17. e.

20, 21. And making ſome ſcruple, whether it were fit for me to give ſentence in this matter, or whether it were not better to referre him to the Jewes Sanhedrim, to be judged there, Paul appealed to Cæſar, claimed his privilege of a Roman, that he might not be delivered up to the Jewes; and thereupon I remanded him to priſon, till I could conveniently ſend him to Rome to Cæſar.

20. And † becauſe I doubted of ſuch manner of queſtions, I asked *him*, whether he would goe to Jeruſalem, and there be judged of theſe matters.

21. But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him unto Cæſar.]

† having ſome doubt, whether I ſhould examine this matter, I διαπορούμενος ἐγὼ εἰ χρὴ τὰ τοιαῦτα ζητεῖν

22. Then Agrippa ſaid unto Feſtus, I would alſo hear the man my ſelf. To morrow, ſaid he, thou ſhalt hear him.

23. retinue and train, and

b. entred into the court or hall, with the Colonels

23. And on the morrow, when Agrippa was come and Bernice, with * great [b pomp, and was entred into the place of hearing, with the chief captains] and principall men of the city, at Feſtus command, Paul was brought forth.

* a great train, appearance, or ſhew, φαντασίας

24. Jewes whereſoever inhabiting, thoſe of Jeruſalem and others, have made complaints to me, as againſt a moſt notable malefactor, that ought to be put to death.

24. And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the [Jewes have † dealt with me, both at Jeruſalem, and alſo here, crying, that he ought not to live any longer.]

† beſought me, or pleaded to me, ἐντυχόντα μοι

25. no capital crime, and ſeeing he appealed to the Emperour of Rome, to be ſentenced at his tribunal,

25. But when I underſtood that he had committed [nothing worthy of death, and that he himſelf hath appealed to Auguſtus,] I have determined to ſend him.

26. the Emperour,

26. Of whom I have no certain thing to write unto [my Lord,] wherefore I have brought him forth before you, and eſpecially before thee, O king Agrippa; that after examination had, I might have ſomewhat to write.

27. For it ſeemeth to me unreaſonable to ſend a priſoner, and not withall to ſignifie the crimes *laid* againſt him.

Annotations on Chap. XXV.

a. Καθήγορος πρὸς πρόσωπον

V. 16. *Have the accuſers face to face*] Of this law and cuſtome of the Jewes *Philo Judæus* is expreſſe, ſpeaking of the Roman Præfects, that χωρὶς παρέχοντες ἑαυτὸς δικαστὰς, ἐξ ἴσου κ) τ κατηγόρων κ) τῶν ἀπολογουμένων ἀκροώμενοι, μηδενὸς ἀκρίτου προκαταγινώσκειν ἀξιοῦντες ἐβεβήδουν, &c. *They yielded themſelves to be common judges, and heard equally the accuſers and the defendants, and condemned no man unheard, prejudged none, but judged without favour or enmity according to the nature of the cauſe.*

b. Φαντασία

V. 23. *Pompe*] What φαντασία here ſignifies will be judged by the uſe of the word in other authors. *Laertius* ſpeaking of *Dio*, ſaith, he was πολυτελὴς *ſumptuous*, and accordingly *went from city to city*, and ſometimes φαντασίαν ἐπιτεχνώμενος τὰς ναύλας ἵνα σχολαστικὸς ἐσθῆτας ἀναλαβὼν κ) ἀκολουθήσας αὐτῷ, *uſing arts to have a great train, he perſwaded Mariners to put on Scholars attire and follow him.* So *Athenæus Deipnoſ.* l. 5. ſpeaking of *Athenion* returning in great pomp to *Athens*. οὐδενὸς οὐδὲ Ρωμαίων ἐν τοσούτῃ φαντασίᾳ καταλιδῶντος τ Ἀττικῆς, *no Romane ever out-braving Attica with ſo great a train.* So in *Planudes vit. Æſop.* Τὺς παῖδας λαβὼν —— ἀπῆρεν εἰς Αἴγυπτον, πολλῇ φαντασίᾳ κ) δόξῃ πρὸς ἔκπληξιν τ ἰκεῖ κεχρημένος, *taking ſervants —— he went to Ægypt, uſing this great train and glory to the aſtoniſhment of thoſe that were there.* So in *Chryſoſtome* (Tom. 6. p. 466.) Ανδριαντ. β'. τινὸς ἕνεκα τὺς πολλὺς οἰκέτας φειδόμεις; τὺς παρασίτυς; τὺς κόλακας; τὴν ἄλλω πᾶζαν φαντασίαν; *To what purpoſe doſt thou carry about many ſervants, paraſites, flatterers, and all thy other train?* ἵνα σεμνότερος *that thou mayeſt appear the more venerable.* So *Hom.* 4. ſpeaking of *Nebuchadonoſor* his Ζατράπαι, στρατηγοὶ, στρατόπεδα ἄπειρα, χρυσὸς πλῆθος, *Nobles, Captains, innumerable forces, plenty of Gold*, he addes, ἄλλη φαντασία, *all the other train and ſplendor belonging to him.* In this notion of the word a very learned Critick, *Mr. Boiſ*, is willing to underſtand φαντασιοκοπῶν ἐν οἰκέταις *Eccluſ.* 4. 30. and ſo I ſuppoſe it may be rendred, *one that thinks himſelf a brave fellow among his ſervants*, being attended with a great train of them, *one that pleaſeth himſelf with the magnificence of his train*, as ἐλπιδοκόπος, applied by *Euſtathius* to *Tantalus*, is expreſſed by κενῆς ἐλπίσι βοσκόμενος, *fed with vain hopes:* and this ſenſe agrees well with the Context there in the ſonne of *Sirach*; *Be not as a Lion in thy houſe*, the pride of the Lion and his ſtately gate being as obſervable as his terribleneſs, to which our Engliſh tranſlation referres, and it being unagreeable to the pride of that creature to be cruell toward inferiors (ſuch as ſervants are) according to the proverb,

——*ſatis eſt proſtraſſe Leoni,*
ſubmiſſion moliſies his wrath.

CHAP.

CHAP. XXVI.

Paraphraſe.

1. THen Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul [ſtretched forth the hand, and anſwered for himſelf:]

1. beckning to the by-ſtanders to hold their peace, and give audience, made this Apologie for himſelf.

2. I think my ſelf happy, king Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jewes.

3. Eſpecially becauſe I know thee to be expert in all cuſtomes, and queſtions, which are among the Jewes: wherefore I beſeech thee to hear me patiently.

4. My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jewes,

5. Which knew me from the beginning (if they would teſtifie) that [after the moſt ſtraiteſt ſect of our religion I lived a Phariſee.]

5. I was of that ſect which is the ſtricteſt of all the reſt in the Jewiſh religion, viz. a Phariſee.

*ſtand queſtion'd, ἐστηκὼς κρινόμενος

6. And now I * ſtand and am judged for the hope of the promiſe made of God unto our fathers.]

6. And accordingly now I am accuſed for aſſerting the reſurrection of the dead, which as it is a doctrine acknowledged by the Phariſees, ſo is it the fundamental promiſe made of old.

7. Unto which *promiſe* our twelve tribes, inſtantly ſerving *God* day and night, hope to come: for which hopes ſake, king Agrippa, I am accuſed of the Jewes.]

7. And generally depended on by the Jewes, and in intuition thereof it is, that they ſpend their time in piety and obedience to God: And yet for the believing and expecting this I am accuſed by theſe Jewes.

8. Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?]

8. This being by me aſſerted to be founded in the reſurrection of Chriſt, that is the thing that is moſt disbelieved, God's having raiſed Chriſt from the dead. And why ſhould that be judged ſo incredible?

9. I verily thought with my ſelf that I ought to doe many things contrary to the name of Jeſus of Nazareth:]

9. I confeſſe I was once of opinion that I was obliged to perſecute this profeſſion, and doctrine of Chriſt:

10. Which thing I alſo did in Jeruſalem: and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts, and when they were put to death, I [gave my voice againſt *them*.]

10. was a principal actor, c. 7. 56. and approver of the ſentence, c. 8. 1.

†through all the Confiſtories, κατὰ πάσας συναγωγὰς, ſee Mat. 6. note d.

11. And I puniſhed them oft † in every ſynagogue, and compelled *them* to blaſpheme, and being exceedingly mad againſt them, I perſecuted *them* even unto ſtrange cities.]

11. And in other cities beſide Jeruſalem, I brought them into their courts, and uſed all rigid means to make them deny Chriſt, and was ſo fierce againſt them, that I forced them to flie to heathen cities, and then purſued them thither.

12. Whereupon as I went to Damaſcus with authority and commiſſion from the [chief prieſts,]

12. Sanhedrim, ch. 9. 2.

13. At midday, O King, I ſaw in the way a light from heaven, above the brightneſſe of the ſun, ſhining round about me, and them which journeyed with me.

14. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *It is* hard for thee to kick againſt * the pricks.]

ch. 9. 3, 4.

*goads κέντρα

15. And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16. But ariſe and ſtand upon thy feet, [for I have appeared unto thee for this purpoſe, to † make thee a miniſter, and a witneſſe, both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee,]

†to chuſe προχειρίσασθαι

16. for thou art choſen by me to be a preacher of the Goſpel, which thou haſt perſecuted, and to proclaim unto others what thou haſt now and ſhalt hereafter ſee,

*Chooſing thee out of ἐξαιρούμενός σε

17. * Delivering thee from the people and *from* the Gentiles unto whom now I ſend thee,]

17. Making a ſpeciall choice of thee out of all the Jews & Gentiles, and now giving thee commiſſion to goe and preach the Goſpel to them, ſee c. 9. 15.

18. To open their eyes, and to turn *them* from darkneſſe to light, and *from* the power of Satan unto God, that they may receive forgiveneſſe of ſins, and inheritance among them which are ſanctified by faith that is in me.]

18. To ſhew them their duty, to turn them from all their idolatrous ſinfull, to all gracious godly courſes, from being the ſlaves of the devil, to be the ſervants of God, thereby to have their ſins forgiven, and by believing in me, to have an inheritance, a future eternall bliſsfull portion among the ſaints of God.

19. Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:]

19. Upon this viſion ſo glorious, and theſe words of Chriſt from heaven, I could not but yield:

20. But ſhewed firſt unto them of Damaſcus and Hieruſalem, and throughout all the coaſts of Judæa, and *then* to the Gentiles, that they ſhould repent and turn to God, and doe † works meet for repentance.]

20. But preached at Damaſcus firſt, then at Jeruſalem, then through all Judæa, and even among the Gentiles, the doctrine of repentance, and amendment, and neceſſity of bringing forth all fruits of new life in an eminent manner, which indeed is the ſumme of the Goſpel of Chriſt.

†meet works of repentance ἄξια τῆς μετανοίας

21. For theſe things the Jewes caught me in the Temple, and went about to kill *me*.]

21. And for this it was, that I had like to have been killed by the Jewes as I was in the Temple.

*Receiving therefore help of God, which was from God, τυχὼν οὖν τῆς ἀπὸ τοῦ Θεοῦ

22. * Having therefore obtained help of God, I continue untill this day, witneſſing both to ſmall and great, ſaying none other things then thoſe which the Prophets and Moſes did ſay ſhould come,]

22. But God reſcued me, and accordingly I goe on to doe this, preaching nothing in effect, but what is perfectly agreeable to the writings of Moſes and the Prophets,

23. That

23. That Chriſt ſhould be put to death, and that by his riſing again from death, both

23. That Chriſt ſhould ſuffer, *and* that * he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people and to the Gentiles.] the Jewes and Gentiles ſhould be brought to believe on him.

* he firſt by reſurrection from the dead ſhould ſhew, πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν

24. thou talkeſt diſtractedly; ſure thy learning, and high opinion of it, hath put thee out of thy wits.

24. And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, [thou art beſide thy ſelf: much learning doth make thee mad.]

25. what I ſay is perfectly true, and hath nothing of exceſſe or tranſportation in it.

25. But he ſaid, I am not mad, moſt noble Feſtus, but [ſpeak forth the words of truth and ſoberneſs.]

26. Agrippa, I am confident, knowes it to be ſo, and therefore I feare not his cenſure, (ſee Joh. 7. a.)

26. For the King knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe things are hidden from him; for this thing was not done in a corner.]

for theſe things, the life, death, and reſurrection of Chriſt, were things of very publick cognizance, and cannot be unknown to him that was a Jew born.

27. What ſayeſt thou, Agrippa? are not the Jewiſh Prophecies fulfilled in Chriſt? Thou canſt not but diſcern and acknowledge it.

27. King Agrippa, Believeſt thou the Prophets? I know that thou believeſt.]

28. Thou doſt in ſome degree perſwade me that the Chriſtian faith is the true.

28. Then Agrippa ſaid unto Paul [* Almoſt thou perſwadeſt me to be a Chriſtian.]

* A little way ἐν ὀλίγῳ

29. I heartily wiſh and pray for thine own ſake, that not only in a low, but in an eminent degree, both thou and

29. And Paul ſaid, [I would to God that not onely thou, but alſo all that heare me this day, were both † almoſt and altogether ſuch as I am, except theſe bonds.]

† A little and a great way, ἐν ὀλίγῳ καὶ ἐν πολλῷ

all that are here preſent were as farre Chriſtians as I am; onely I would not wiſh them impriſoned as I am.

30. King Agrippa and Feſtus and Bernice roſe up from the place of judicature, c. 25. 29.

30. And when he had thus ſpoken, [the King roſe up, and the Governour and Bernice,] and they that ſate with them.

31. The accuſations brought againſt this man are not ſuch as by the Roman Law are puniſhable capitally, or by impriſonment, (the Emperors having not yet, in the beginning of Nero, made any edict againſt Chriſtianity.)

2. 31. And when they were gone aſide, they talked between themſelves, ſaying, [This man hath done [a] nothing worthy of death or of bonds.]

32. Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty if he had not appealed unto Cæſar.

Annotations on Chap. XXVI.

2. οὐδὲν ἄξιον θανάτου ἢ δεσμῶν

V. 31. *Nothing worthy of death or*——]The truth of this ſpeech of King *Agrippa* and his company, that *Paul had done nothing worthy of death or bands*, depends on the conſideration of the time wherein it was ſpoken. For the Roman Magiſtrates judging by the Roman Lawes, that which was not againſt any Law of the Emperors, was not cognoſcible, or puniſhable (eſpecially by death or impriſonment, deprivation of life or liberty) by them. Thus when *Paul* is accuſed by the Jewes, and brought before the Proconſul of *Achaia*, *Gallio*, c. 18. he tels them plainly, that *he will not be a Judge of ſuch matters*, which the Roman Law then in *Claudius*'s reigne, had ſaid nothing of. For though c. 18. 2. an Edict had been by *Claudius*, toward the end of his reigne, ſet out againſt the Jewes, to baniſh them out of *Italy*, &c. and by that, the Chriſtian Jewes, as Jewes, not as Chriſtians, fell under that inderdict, and ſo did *Priſcilla* and *Aquila* there, (and *John* the Apoſtle, baniſhed into *Patmus*, in *Claudius*'s reigne, ſaith *Epiphanius*, *hær.* ἀλόγ.) yet as to the difference betwixt Jewes and Chriſtians, there referr'd to by *Gallio*, (in proportion to the accuſation brought againſt him by the Jewes, περὶ λόγου *of a word*, as whether *Jeſus* were the *Meſſias*, or no, περὶ ὀνομάτων *of names*, as whether the name *Chriſtian*, or *diſciple*, &c. were unlawfull, as thoſe diſcriminated them from incredulous Jewes, περὶ νόμου τοῦ καθ' ὑμᾶς, *concerning the law in force among the Jewes*, about converſing with the uncircumciſed, &c.) there was then no Law ſet out by the Emperors at *Rome*, and therefore no rule for the Proconſul to go by, in taking cognizance of them. And thus it continued till *Nero's* rage againſt the Chriſtians began: for that he *firſt dedicated perſecution*, is *Tertullian's* expreſſion, and *Primum Neronem in hanc ſectam gladio ferociiſſe, Nero was the firſt that made any capitall Law againſt them.* Now this appearance of *Paul* before *Agrippa* was in the ſecond of *Nero's* reigne, *Anno Ch.* 57. long before this rage of his brake out; and accordingly *Paul* had made his appeal to *Cæſars* tribunal, knowing that this diſference betwixt him and the Jewes was a thing of that nature, that no Law of the Romans could take hold of, all his danger being from the tumultuary proceedings of the Jewes, inraging and importuning the Magiſtrates againſt him, and the beſt way of ſecuring himſelf, being a triall by the Roman Lawes, to which prudently he appeales, c. 25. 11. making it his plea, that he had done nothing againſt *Cæſar*, v. 8. and as a Romane, claiming the privilege of being judged by the Imperiall Lawes, and not to be *delivered up to the Jewes*, v. 10. Which plea of his could have ſtood him in no ſtead, if Chriſtianity had then been under any Imperiall Interdict, and by being accepted for him, demonſtrates that at that time it was not.

Paraphraſe.

CHAP. XXVII.

1. AND when it was determined that we ſhould ſaile unto Italy, they delivered Paul and certain other priſoners unto one named Julius, a Centurion of Auguſtus band.

* or, that was about to ſaile &c. (for the King's MS. reads μέλλοντι which agrees with μέλλοι) we ſet out, ἀνήχθημεν

2. Adramyttium a Sea-Town of Myſia (ſee note on c. 20. a.)

2. And entring into a ſhip of [Adramyttium,* we launched, meaning to ſaile by the coaſts of Aſia,] one Ariſtarchus a Macedonian of Theſſalonica being with us. which was to ſaile along by Aſia, we began our journey.

3. And

† came to εἰς ἐλθόντες εἰς (See c. 21 note a.)

3. And the next *day* we † touched at Sidon: and [Julius courteously intreated Paul, and gave *him* liberty to go unto his friends] to refresh himselfe.

3. The Captain of the guard that was to guard the prisoners, was very civill to Paul, and permitted him to go on shore at Sidon, and visit those whom he knew there.

4. And when we had lanched from thence, we sailed under Cyprus, because the winds were contrary.

5. And when we had sailed over the Sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia:

6 And there the Centurion found a ship of Alexandria, sailing into Italy, and he put us therein.

7. And when we had sailed slowly many daies, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against [Salmone.]

7. Salmone, a City which is called by Ptolemy Samonium.

8. And hardly passing by it] came unto a place which is called the Faire-havens, nigh whereunto was the City *of* Lasea.

8. And as soon as we were passed by Salmone, c. 7. we

9. Now when much time was spent, and when sailing was now dangerous, because [a] the fast was now already past, Paul admonished *them*,

9, 10. And being thus long upon the Sea, and the Sea beginning to grow tempestuous, as it is wont at that time of year, to wit after the

10. And said unto them, Sirs, I perceive that this voyage will be with hurt, and much damage not onely of the lading and ship, but also of our lives.]

day of expiation, the great yearly fast, about which time the Michaelmas-flawes are wont to be on the Seas, Paul would have perswaded them to have gone a shore, and expected more seasonable time to have performed this journey, telling them that, if they went on, it would be very dangerous to the ship, the goods in it, and even the lives of the men.

11. Nevertheless the Centurion believed the Master and the owner of the ship, more then those things which were spoken by Paul.]

11. But the Governour of the ship being also the owner of it, and so concern'd to consider the danger, was of another minde, and the Captain of the guard preferred his judgement before Paul's.

12. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phœnice, *and there* to winter, which is an haven of Crete, and lyeth toward the South-west and North-west.]

12. Especially considering that the haven v. 8. was no good winter harbour, in which respect most of the passengers advised to put out from thence, and endeavour to gain Phœnice, an haven of Crete, situate toward, &c. and there they might winter conveniently.

13. And when the Southwind blew softly, supposing that they had obteined

† presently

their purpose, loosing * [b] *thence*, they sailed close by Crete.]

13. And by a calm Southerly gale which came, they thought this would be easily compass'd, and therefore considering the inconstancy of the wind, and that it might not hold long thus favourable, they made use of the first opportunity, and put out presently, and so got beyond the shore of Crete.

b.

|| beat with

14. But not long after there || arose against it a tempestuous wind, called [Euroclydon.]

14. The North-East wind (see note a.)

* the ship being carried by force along with it and being not able to resist, or hold up against the wind, ὑπεικάσθη τῷ πνεύματι καὶ οὐκ ἀντοφθαλμοῦν δυνάμενοι ἐπιδόντες ἐφερόμεθα.

15. And * when the ship was caught, and could not bear up into the wind, [† we let *her* drive.]

15. we were fain to yield the ship to the force of the wind, and saile with it, whithersoever 'twould drive us.

16. And running under a certain *Island, which is called Clauda, [we had much work to come by the †boat.]

16. the skiffe that attended the ship was stuck, or entangled so, that we could hardly get it to us.

17. Which when they had taken up, they used helps, under-girding the ship; and fearing lest they should fall into the quicksands,] struck saile, and so were * driven.

17. But at last they got it, and then they made use of some artifices to secure them from splitting, and fearing they might fall upon some quicksand, to prevent that,

† letting her loose, we

18. And being exceedingly † tossed with a tempest, the next *day* they [lightned the ship.]

18. disposed some of the goods out of the ship.

were carried ἐνεδίδομεν ἑαυτούς.

19. And the third *day* we cast out with our own hands the tackling of the ship.]

19. And the next day we were forced to cast into the Sea the furniture of the ship.

* little Island νησίον.

† skiff σκάφη.

20. And when neither Sun nor Stars in many dayes appeared, and no small tempest lay on *us*, all hope, that we should be saved, was then taken away.]

20. And then there came such a season of tempestuous foul weather, that we utterly despaired of escaping.

* carried, φερόμενον v. 15.

† beaten with the weather χειμαζόμενον

21. But * after long abstinence, Paul stood forth in the midst of them, and said, Sirs, [ye should have hearkned unto me, and not have loosed from Crete, and * to have [c] gained this harm and loss.]

21. You should have taken the counsell which I gave you v. 10. and avoided or not have run this hazard.

c.

* Now having fasted a long time πολλῆς δὲ ἀσιτίας ὑπαρχούσης

22. And now I exhort you to be of good cheer: for there shall be no loss of *any mans* life among you, but of the ship.

23. For there stood by me this night the Angel of God, whose I am, and whom I serve,]

23. For this night I received a vision, and in it a message from that God, who is pleased to own and protect me, and whose servant I am,

* escaped or avoided.

24. Saying, Fear not Paul, thou must be brought before [Cæsar; and lo, God hath given thee all them that sail with thee.]

24. Nero the Roman Emperour: And God hath for thy sake, granted life and safety to all them that are with thee in the ship.

25. Wherefore, Sirs, be of good cheer: [for I believe God, that it shall be even as it was told me.]

25. for I am confident this vision shall be made good, coming from God, as it certainly doth.

26. Howbeit] we must be cast upon a certain Island.

26. But one passage more I received in the vision, viz. that after shipwrack

27. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the ſhipmen deemed that they drew neer to ſome countrey.

28. And by letting down their plummet and ſounding they found it was firſt twenty fathomes, then fifteen, which was an argument to aſſure them they were neer a ſhore.

28. And they ſounded, and found it twenty fathomes; and when they had gone a little farther they ſounded again, and found it fifteen fathomes.]

29. And therefore it being night, and apprehending the danger of falling upon ſome ſhelves for want of light to guide them, they durſt go no farther, but

29. Then fearing leſt they ſhould have fallen upon rocks, they] caſt four anchors out of the ſtern, and wiſhed for day.

30. And as the ſhipmen were about to flee out of the ſhip, when they had let down the * boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip,

* skiffe, σκάφην

31. Though I told you that no one perſon in the ſhip ſhould periſh, yet this was upon condition you would believe and truſt God for your preſervation, and the mariners ſtay, and doe their parts with all diligence, and not uſe this trick, ſome to eſcape, and leave the reſt in the danger: If this be done, aſſure your ſelves, you will be drowned.

31. Paul ſaid to the Centurion and to the ſouldiers, [Except theſe abide in the ſhip, ye cannot be ſaved.]

32. Hereupon the ſouldiers, to prevent the mariners deſigne, ran and cut the ropes of the skiffe, and let it fall off into the ſea.

32. Then the ſouldiers cut off the ropes of the boat, and let her fall off.]

d. 33. And in the ſpace betweene that and day-break, Paul exhorted them to refreſh themſelves with eating, telling them that they had ſo ſollicitouſly attended the fate of this fourteenth day, as the ſpeciall criticall day, (had ſo much feared caſting away upon that day) that they had had no leiſure or thought of eating, and ſo had faſted till that time of night, eaten no bit all that day.

33. And †while the day was coming on, Paul * beſought them all to take meat, ſaying,† This day is the fourteenth day that ye have tarried, and continued d faſting, having taken nothing.]

† untill it began to be day, ἄχρις οὗ ἡμέρα γένηται
* advised, exhorted, παρεκάλει
† Expecting, προσδοκῶντες

the fourteenth day, which is to day, ye continue without eating, τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε

34. Therefore, ſaith he, I adviſe you all now to eat, for you ſhall eſcape the danger, and refreſhing your ſelves will the better enable you to bear the difficulties that you are to expect.

34. Wherefore I pray you to take *ſome* meat; for this is for your * health:] for there ſhall not an hair fall from the head of any one of you.]

* ſafety, Σωτηρίας

34. And he began and gave them example, bleſs'd God, and did eat.

35. And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all: and when he had broken it, he began to eat.]

36. And they did ſo alſo.

36. Then were they all of good cheer, and they alſo took *ſome* meat.]

37. And we were in all in the ſhip two hundred and threeſcore and ſixteen ſouls.

38. And when they had eaten enough they lightned the ſhip, and caſt out the wheat into the ſea.

39. And when it was day they † knew not the land: but they diſcovered a certain creek * with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

† diſcerned not, ἐπιγινώσκειν
* having an haven, ἔχοντα αἰγιαλόν

40. And when they had taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder bands, and hoiſed up the main ſaile to the wind, and made toward † ſhore.

† the haven τὸν αἰγιαλόν

41. And falling into a place where two ſeas met, they ran the ſhip a ground; and the forepart ſtuck faſt, and remained unremoveable, but the hinder part was broken with the violence of the waves.

42. And the ſouldiers counſell was to kill the priſoners, leſt any of them ſhould ſwimme out and eſcape.

43. their Captain

43. But [the Centurion] willing to ſave Paul, kept them from *their* purpoſe, and commanded that they which could ſwimme, ſhould caſt *themſelves* firſt into the ſea, and get to land.

e. 44. And thoſe that could not ſwimme, to make uſe ſome of boards, and others of ſome other things that came out of the ſhip.

44. And the reſt, ſome on e boards, and ſome on * *broken pieces* of the ſhip:] and ſo it came to paſſe that they eſcaped all ſafe to land.

* ſome things that came from the ſhip, τινὰ τῶν ἀπὸ τοῦ πλοίου

Annotations on Chap. XXVII.

a. Νηστεία ἤδη παρελήλυθε

V. 9. *The Faſt was now already paſs'd*] There is no queſtion but *the faſt*, which is here ſaid to be *newly paſs'd*, was the great anniverſary faſt, the day of Expiation; the deſcription of which we have *Iſa.* 58. under the name of *a ſabbath* v. 13. which may ſeem to have occaſion'd that error in the Heathen writers, which thought that the Jewes had faſted on the ſeventh day or ſabbath. So * *Suetonius*, *Nè Judæus tam libenter ſabbatis jejunium ſervat*, &c. *a Jew doth not faſt on his ſabbath ſo willingly*; and *Juſtin* l. 36. *Septimum diem, more Gentis Sabbatum appellatum, in omne ævum jejunium ſacravit, the ſeventh day, being by their cuſtome called their Sabbath, was appointed a faſt for ever.* Which error aroſe by not obſerving the difference betwixt the weekly and the anniverſary ſabbath. Now the preciſe time of this ſabbatick faſt is *Levit.* 16. 29. on the tenth day of the ſeventh month called *Tizri*, which falls on the ſame time almoſt with our *September*, the firſt day of *Tizri* on the ſeventh of that, and ſo the tenth of *Tizri* on the ſixteenth of *September*, that is, thirteen daies before our *Michaelmas*, or, as * *Scaliger* ſets it, on the twentieth of that month. This being thus obſerv'd, the reaſon of the Apoſtles obſervation, that *ſailing was now become dangerous, becauſe the faſt was paſſed*, will be eaſily cleared, it being all one, as if he had ſaid, becauſe it was paſt the twentieth of *September*; It being obſerved by all ſailers, that for ſome weeks before and after *Michaelmas*, there are on the ſea ſuddain and frequent ſtorms, which we now call *Michaelmas-flawes*, which muſt needs make ſailing dangerous: and ſo the experi-

† in Ὀθων.

* Prolog. in Euſeb. Chron.

Ἐπισφαλὴς πλοῦς

ment

ment proved it, v. 14. whereas *the ſouth wind blew ſoftly*, preſently comes *a boiſterous wind called Euroclydon* (or, as perhaps that word may be otherwiſe read with a light change, Εὐραχύλων *the North-eaſt wind*, for which the Kings and other ancient MSS. read Εὐραχύλων) which ſo hurried the ſhip that it could not ἀντοφθαλμῶν *hold up the eyes againſt it*, and ſo ver. 20. there was no appearance of *ſun or ſtarres for many daies together*. Thus in * *Heſiod*, At the going down of the *Pleiades*, ſaith he, παντίλιν δυσπέμφελος, *navigation is dangerous*,

Δὴ τότε παντοίων ἀνέμων θύσσιν ἀΐσσῃ,

huge tempeſts of all kind of winds; where the fall of the *Pleiades* is ſaid to be μεταπωιὴ, viz. when after harveſt they begin to plough again (ἀρότοιο δ' ἐνάρχεσθαι l. 2. lin. 2.) which is clearly the time juſt now mentioned: ſo again lin. 292. ſpeaking of proſperous ſailing, he deſignes the time fifty daies after the ſummer ſolſtice or tropick, that is, about the end of *July*, & then deſigning ſome ſpace for navigation, he admoniſhes

Σπεύδειν ὅτι τάχιστα πάλιν, οἶκόν δε νέεσθαι,
Μηδὲ μένειν οἴνόν τε νέον, καὶ ὀπωρινὸν ὄμβρον,

to make haſt and be at home before new wine, and the harveſt ſhowres, for after that preſently comes μεταπωιὴν, and —νόσφι ἀμαρτήσας Διὸς ὄμβρῳ

Πολλῷ ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔτυκται.

that very thing that we here obſerved, making the ſea, or *navigation, dangerous*. Thus in * *Philoſtratus* καὶ δὲ μετοπωρινὸν ἦν τὸν ἐτύγχανεν, καὶ ἡ θάλασσα ἦττον βεβαία, *the ſea was at this time more unſetled, for it was now the time immediately after ripe fruits*: for ſo μετόπωρον ſignifies (beginning about the midſt of *Auguſt*, and laſting neer our *Chriſtmas*) at which time, ſaith *Ariſtotle Meteor.* l. 1. χάλαζαι μάλιστα γίνονται, *ſtorms are ſpecially wont to ariſe*. So ſaith *Philo leg. ad Caium*, ἔτι πλοΐμων ὄντων, ἀρχὴ γὰρ ἦν μετοπώρου, *The ſea was yet fit for navigation, for 'twas the beginning of that ſeaſon after ripe fruit*, about the middle of *Auguſt*, which argues, that ſhortly it would not be fit, this being, as he ſaith, τελευταῖος πλοῦς τοῖς θαλαττεύουσιν, *the time of giving over the ſea*. What this time was, will be yet clearer by what we find in him * *adverſus Flac.* that this Faſt was κατὰ τὴν μετοπωρινὴν ἰσημερίαν *about the winter æquinoctial*.

b. V. 13. *Thence*] Ἄσσον, πλησίον, ſaith *Heſychius*, i ſignifies *nigh*. But firſt it is among the Poets only that it is thus uſed: and 2dly being here joyned with παρελέγοντο, which is the *paſſing juſt under*, there ſeems to be very little uſe of the word, or propriety, that here it ſhould be put. Perhaps there may here be place for a conjecture, reading θᾶσσον *preſently* in ſtead of ἄσσον, and then joyning that, not with παρελέγοντο, but ἄραντες, precedent, *preſently looſing thence*. Thus in *Syneſius*, we find *Ep.* 4. ἄρασα εὐθὺς, *looſing immediately*, which is all one with, θᾶσσον, τάχιον, ταχύτερον, ſaith *Heſychius*. And this I now ſee to have been the conjecture of the very learned and Judicious Critick Mr John Bois of Ely.

c. V. 21. *Gained*] What κερδῆσαι ſignifies here, being joyned with ζημίαν *harm* and *loſſe*, may appear by *Himerius* in his *Declamation* againſt *Epicurus*, ὃ διὰ τὰς λόγους κερδαινεῖς τοῦ δίκου, ἀλλὰ κολασθήσῃ πλέον, εἰς ὃν τὸ ἀδίκων τοῖς λόγοις ἐκφεύγειν, *thou ſhalt not by thy orations gain*, that is, *avoid or eſcape, puniſhment, but ſhalt be puniſhed the more* —— So in *Philemon*,

Πᾶς γὰρ πένης ὢν μεγάλα κερδαίνει κακά,

every poor man gains, that is, *eſcapes, great evils*. So of the Latine *lucrifacio* ſaith *Donatus* on *Terent. Andr. Act.* 3. *ſcen.* 4. *ut corporis impulſionem lucrifaciam*, that is, *vitem, that I may gain*, that is, *avoid*, or *eſcape*. As for the notion of ὕβρεις, which we render *harme*, the Context reſtrains it from that general, to this particular ſort of ill, wherein at preſent they were, *viz.* that of the Tempeſt, as in *Pollux* we find ὑβριστὴς ἄνεμος, *a tempeſtuous wind*. ὕβρις

d. 33. *Faſting*] Ἄσιτος is *he that eateth nothing* all day long (as μονόσιτος, *he that eateth but one meale a day*) and ſo 'tis here explained by μηδὲν προσλαβόμενοι, *having taken nothing at all*. The meaning therefore of this place (without any miracle of ſubſiſting without any nouriſhment fourteen daies together) is to be gathered from the former part of the period, τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, *expecting this day the fourteenth day*, that is, waiting to ſee the ſucceſſe of this day, which, it ſeems, in the opinion of the mariners, was the criticall day to them, their danger was then at the higheſt, and they were not likely to outlive it, and ſo there was no uſe of eating, and if they eſcaped this day, they might then poſſibly hope; and upon theſe conſiderations, *they eat nothing* all *that day*, they had no leiſure to conſider hunger, when their greater danger, and more inſtant feare was of drowning, and that is a clear meaning of the place. But if it ſhould be applyed to all the precedent fourteen days, then it muſt be taken in that latitude wherein *Zetzes* on *Heſiod* expounds the phraſe,

—— ἠδέ τε σῖτον
Ἤδιον,

they eat not meat, διὰ τὸ μηδὲ ἐν τοῖς καιροῖς τῆ τροφῆς ἀυτὲς ἠρεμεῖν, ἀλλ' ἐνόπλως καὶ πεφυρμένους ἐδίειν ἐν αἵμασιν, εἶπεν ἀυτὲς μηδὲ σῖτον ἐδίειν, *becauſe they were not at leaſure, or quiet, even at meal-times, but eat in their armes, and with their hands foul'd with blood, therefore he ſaid, neither did they eat meat*; Τροφὴς γὰρ καὶ σίτου καιρὸς ἐιρηνικῶς ἔχει καὶ περίδυμος, *for the meal-time is a time of leiſure, and rejoycing*.

e. V. 44 *Boards*] The word Σανὶς ſignifies any plain thing, *a dore*, or *table*, or *board*, or *plank*, and is rendred by *Heſychius* firſt θύρα *a dore*, then λάκωμα *a white table*, ἐν ᾧ αἱ γραφαὶ Ἀθήνησιν ἐγράφοντο πρὸς τὰς κακούργους, *on which among the Athenians accuſations were written againſt malefactors*, τίθεται δὲ καὶ ἐπὶ τοῦ σανροῦ (not, as 'tis corruptly read, ταύρου) *and this was wont to be ſet upon the Croſſe*, (as the inſcription of *Chriſt*.) The former of theſe, or any thing like that, any plain *tabulatum*, is here meant by it, as that which would be moſt uſefull to eſcape by in this ſhip-wrack. Σανὶς

CHAP. XXVIII.

Paraphraſe.

8. AND when they were eſcaped, then they knew that the Iſland was called [a] Melita.

2. And the barbarous people ſhewed us no * little kindneſſe; for they kindled a fire, and * received us every one, becauſe of the preſent rain, and becauſe of the cold.

3. And † when Paul had gathered a bundle of ſticks, and laid them on the fire, [there came a viper * out of the heat, and] faſtned on his hand.

3. a viper, driven out of her hole by the heat which the fire had cauſed, leaped out and

and laying them on συσρέψαντος τῦ Π. φρυγάνων πλῆθος καὶ ἐπιθέντος ἐπὶ * by, or from in.

4. divine revenge attends him, and ſo this poiſonous viper is ſent to bite and kill him, which will certainly do it, v. 6.

4. And when the Barbarians ſaw the †venemous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murtherer, whom, though he hath eſcaped the Sea, yet [b vengeance ſuffereth not to live.]

† viper ἔχιδνα.

b.

5. And he ſhook off the * beaſt into the fire, and felt no harm.

* viper, v. 4.

6. Howbeit they looked when he ſhould have ‖ ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw † no harm come to him, they changed their minds, and ſaid that he was a God.

‖ burſt πίμπρασθαι

† no evil μηδὲν ἄτοπον.

7. houſe and lands where reſided the Governour.

7. In the ſame quarters were [poſſeſſions of the chiefe man] of the Iſland, whoſe name was Publius, who received us and lodged us three dayes courteouſly.

8. an excoriation of the guts.

8. And it came to paſſe that the father of Publius lay ſick of a fever, and of [a † bloody flux:] to whom Paul went in, and prayed, and laid his hands on him, and healed him.

† dyſentery δυσεντερίᾳ.

9. * So when this was done, others alſo which had diſeaſes in the Iſland came and were healed;

* This therefore being done, the reſt Τούτου οὖν γενομένου, οἱ λοιποὶ

10. And they preſented us, and gave us great rewards (1 Pet. 3. c.) and at our departure furniſhed us with all neceſſaries for our journey.

10. Who alſo honoured us with many honours, and when we departed, they laded *us* with ſuch things as were neceſſary.]

11. which was called the Dioſcuri.

c.

11. And after three moneths we departed in a ſhip of Alexandria, which had wintered in the Iſle, [c whoſe ſigne was Caſtor and Pollux.]

12. And landing at Syracuſe, we tarryed *there* three dayes.

13. And from thence we fet a compaſſe, and came to Rhegium: and after one day the ſouth-wind blew, and the next day we came to Puteoli:

14. ſome Chriſtian profeſſors, who would needs ſtay us with them a week, after which we parted from them, and advanced toward Rome (See Joh. 6. 17.)

14. Where we found [brethren, and were deſired to tarry with them ſeven dayes: and ſo we went toward Rome.]

15. And when we were come toward Rome as farre as Appii forum and Tres Tabernæ, the Chriſtians in Rome hearing of our approach came out to meet us:

d. e.

15. And from thence, when the brethren heard of us, they came to meet us as far as d Appii forum, and ‖ the e three Taverns:] whom when Paul ſaw, he thanked God, and took courage.

‖ Tres tabernæ.

16. Common gaoler to ſecure them, but let Paul ſtay in a private houſe, onely with a ſouldier to guard him.

16. And when we came to Rome, the Centurion delivered the priſoners to the [Captain of the guard: but Paul was ſuffered to dwell by himſelf with a f ſouldier that † kept him.]

f.

† watch'd him φυλάσσοντα αὐτὸν.

17. And after he had been there three dayes, he deſired to ſpeak with the rulers of the Conſiſtory which the Jewes then had at Rome, (ſee note on Joh. 1. e) and

17. And it came to paſſe that after three dayes Paul called the chief of the Jewes together. And when they were come together, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people or cuſtomes of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans,]

when they came to him, he ſaid unto them, Countreymen, though I have done nothing contrary to the lawes or cuſtomes of the Jewes, yet was I by the Jewes at Jeruſalem apprehended and accuſed before the Roman Procurator.

18. no capitall accuſation brought againſt me.

18. Who when they had examined me, would have let *me* goe, becauſe there was [no cauſe of death in me.]

19. onely to clear my ſelf, not to lay any thing to the charge of any of my countreymen.

19. But when the Jewes ſpake againſt *it*, I was conſtrained to appeal unto Cæſar: [not that I had ought to accuſe my nation of.]

20. aſſerting the reſurrection of the dead, which is the reſult of all the promiſes of

20. For this cauſe therefore have I called for you to ſee *you*, and to ſpeak with *you*: becauſe that for [the hope of Iſrael I am bound with this chain.]

God to the Jewes, and that that every true Iſraelite depends on, I am thus impriſoned.

21. Chriſtian Jewes made any complaints againſt thee.

21. And they ſaid unto him, We have neither received letters out of Judæa concerning thee, neither any of the [brethren that came, ſhewed or ſpake any * harm of thee.]

* ill εὐφημόν

22. this profeſſion and doctrine of Chriſtianity, we know that it is generally oppoſed

22. But we deſire to hear of thee what thou thinkeſt: for as concerning [this Sect, we know that every where it is ſpoken againſt.]

by our brethren the Jewes.

23. he preached and made known at large the doctrine of the Goſpell, demonſtrating from the Law of Moſes, and the prophecies that were of force among the Jewes, the

23. And when they had appointed him a day, there came many to him into his lodging, to whom [he expounded and teſtified the kingdome of God, perſwading them concerning Jeſus, both out of the Law of Moſes, and *out of* the Prophets, from morning till evening.]

agreeableneſſe and truth of the whole Chriſtian religion.

24. And ſome believed the things which were ſpoken, and ſome believed not.

25. And when by this difference of minds there began to be ſome falling out (or, arguing on both ſides v. 29.)

25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the holy Ghoſt by Iſaias the Prophet unto our fathers,

between them, they departed, Paul telling them at their departure, that this unbelief of their's

was a thing which the Prophet Iſaias had punctually foretold,

26. Saying, This people of the Jewes will not receive the Goſpell.

26. Saying, Go to this people and ſay, Hearing ye * ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive.]

* will hear and not underſtand, and ſeeing ye will ſee and not— ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε

27. For they have contracted a perfect habit of obduration and wilfull deafneſs and blindneſſe, to which it is conſequent, that they will not

27. For the heart of this people is waxed groſſe, and † their ears are dull of hearing, and their eyes have they cloſed, leſt they ſhould ſee with *their* eyes, and hear with *their* ears, and underſtand with *their* heart, and * ſhould be converted, and I ſhould heal them.]

hearken to any wayes of reformation, that ſhould make them capable of mercy.

† they hear heavily with their eares, πάχυνθη ἡ καρδία τοῦ λαοῦ τούτου * convert

28. Be

28. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.]

28. It is therefore now to be expected by you, that we should give over contending with this obduration of yours, and preach the Gospell to the heathens, and they will most gladly lay hold on it.

29. And when he had said these words, the Jewes departed, and had great reasoning among themselves.

30. And Paul dwelt two whole yeares in his own hired house, and received all that came in unto him,

30, 31. And Paul was free from close restraint, and hired an house to live in, and there continued two years, and preach'd the Gospell to all that came to him, and to those that had already received it, superstructed the whole Christian doctrine; and this he did with all freedome, and openesse, and confidence (see note on Joh. 7. a.) and no man gave him any disturbance.

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, † no man forbidding him.]

† without any hinderance, ἀκωλύτως.

Annotations on Chap. XXVIII.

a. Μέλιτα

V. 1. *Melita*] Two Islands there are of that name *Melita*. The one in the *Libyan*, saith *Strabo* l. 6. the other in the *Adriatick* Sea. Of the former *Ortelius* speaks in *Thesaur. Geograph. Melita una ex Pelagiis apud Ptolemæum. Hæc insula B. Pauli naufragio celebris est, & hodie Rhodiensibus militibus habitatur, It was by Ptolemie said to be one of the Pelagiæ. It is famous for Saint* Paul's *shipwrack, and is now inhabited by the Knights of Rhodes.* And that this was it here spoken of, appears by the consequents of this story, which brings *Paul* from *Melita* to *Syracuse* and from thence to *Rhegium*, within the straits of the *Sicilian*, or *Libyan*, Sea.

b. Δίκη

V. 4. *Vengeance*] That there is a Δίκη or *vengeance*, which will not let murtherers go unpunish'd in this world, hath been the observation of all sorts of men. In the *Gemara tract. Sanhedr.* there is the like story of *Simeon* sonne of *Schutach*, who found a man-slayer, but had no witnesse to testifie it legally, and therefore prayed thus, *He that knoweth the thoughts of men, punish thee as a murtherer. And presently*, saith he, *a Serpent bit him, and slew him.* In like manner as *Orestes*, that had killed his mother, dyed with the bite of a viper, in a place of *Arcadia* called *Orestion*, saith *Stephanus Byzant.* περὶ Πόλε. in the word Ὀρέσται. In that place of the *Gemara* there is also mention of a tradition of *Hezechias*, that after the destruction of the Sanctuary and the *Sanhedrim*, there yet still continued among the Jewes four kindes of Capitall punishment, in stead of the four established by the Law of *Moses*. For he that deserved to be stoned, either fell from an house, or was torn with wild beasts. He that deserved to be burnt, either fell into the fire, or was struck with a Serpent; (which was therefore called *fiery* by *Moses*, because they that were bitten with it felt such a flame in their veines.) They that were to be killed with the sword, fell either into the hand of the King, or of theeves. They that deserved suffocation or hanging, either were drowned, or dyed of a melancholy or suffocation, (such as is affirmed of *Judas*; see Note on *Mat.* 27. a.) Two of these are here mentioned by the Barbarians, *drowning*, and the *bite* of the *Serpent* or *viper*, as a *revenge* due to a *murtherer* in their conceit; and when they saw he *escaped*, they looked on it as a stupendious thing.

ἰχθύσι

c. Παράσημον

V. 11. *Whose signe*] Παράσημον is the πρῶτομὴ, some Image, or Picture of some creature in the fore-part of the ship, from whence the ship was named. So saith *Agatharchides*, when 'tis said, that a Bull carryed away *Europa*, the meaning is, that a ship called *the Bull*, as having that παράσημον upon it, carryed her: and so the Eagle that carryed *Ganymede* was a ship with an Eagle upon it, and so called *the Eagle*, saith *Epiphanius*. So *Bellerophon's* riding on *Pegasus*, was his sailing in a ship, that had a flying horse for its signe and name. *So Virgil Æn.* 10.

——*erat* â *Princeps secat æquora Tigri.*

Where the *signe* of the ship, being set upon the *rostrum* of it (which was made of brasse) was a Tigre, and so the ship was called. So *Diodorus Siculus* l. 4. of *Phryxus*, that is said to swim upon a Ramme through the *Euxine* Sea, saith, διαπλεῦσαι αὐτὸν φασιν ὅτι νεὼς πρῳρεὺς ὅτι τὸ πρόσωπον ἐχούσης κριοῦ, *that he sailed in a ship which had the picture of a Ramme on the fore-part of it.* So *Palæphatus* of *Pelops*, that was said to have winged horses, 'twas to be understood, saith he, in the same manner as of *Pegasus*, that he had a ship, ἐγγεγραπτο ὅτι ἐπὶ τῇ πλοίῳ ἵπποι πτερωτοί, *and there were painted on it winged horses.* And of *Pegasus* he had before said, Ὄνομα ἦν τῷ πλοίῳ Πήγασος, ὡς καὶ νῦν ἕκαστον τῶν πλοίων ὄνομα ἔχει, *'twas the name of a ship, as now every ship hath a name.* So that the mention of the παράσημον or *signe* here is also the intimation of the name of the ship, *Castor and Pollux* or *Dioscuri*.

Διόσκουροι

d. Ἀππίου φόρου

V. 15. *Appii forum*] Mention of these two places we have in *Cicero ad Atticum*, l. 2. *Epist.* 10. & 13. *Ab Appii foro horâ quartâ, dederam aliam paulò antè à Tribus Tabernis, This Epistle was dated from Appii Forum, at four of the clock, I had written another a little before, from the Three Taverns.* The latter of which was three and thirty miles from *Rome*, the former fifty one, saith *Antoninus* in his *Itinerary*.

e. Τρεῖς ταβέρναι.

Ib. *The Three Tavernes*] *Tres Tabernæ* is a proper name of a Town or City, and so not to be rendred with *Isidore* πανδοχεῖα and καπηλεῖα, *Innes* and *victualing houses* (as he will also have *Appii forum* to be a place which had εἰκόνα πρὸ Ἀππίου, *an image of Appius*) but (as all other proper names) is in reason to continue the same, without translation, or considerable alteration of sound, in all languages. Thus the example of *Areopagus*, *Act.* 17. 19. and *Appii forum* in this very verse demonstrates; and so here S. *Lukes* Greek Τρεῖς Ταβέρναι, which is the retaining, not translating, nor interpreting the Latine. And this the rather, if we consider what the antient signification of *Taberna* was. This * *Scaliger* tells us on occasion of those verses of *Ausonius*,

l. 1. Ep. 337.

So Zosimus l. 2. Hist. of τρία καπηλεῖα προσηγόρευε.

* Auson. Lect. l. 1. c. 11.

Prætereo arentem sitientibus undique terris
Damnissum, riguásque perenni fonte Tabernas.

Tabernæ, saith he, was the name of the frontier townes, which were built against the inrodes and insolencies of the Barbarians. That there were such every where erected by *Diocletian* in the borders of the Romanes, we are assured by *Zosimus*, *Hist.* l. 2. p. 65. Τῆς γὰρ Ῥωμαίων ὑπηκοΐας ἁπανταχῇ τὴν ἐχαπῶν——πόλεσι καὶ φρουρίοις καὶ πύργοις διειλημμένης, καὶ παντὸς τοῦ στρατιωτικοῦ κατὰ ταῦτα τὰ οἰκήσιν ἐχοντος, ἄπορος τοῖς βαρβάροις ἦν ἡ διάβασις, *The Romane Empire being on every side of the borders divided and fortified with Cities and Garisons and Castles, and all the military forces dwelling there about, there was no accesse for the Barbarians.* And so no doubt it was in these former times. And in all reason, as this was the notion of the *Tabernæ Montanæ prope Weissenbrugum*, and *Tabernæ Rhenenses*, which *Scaliger* mentions, so also of the *Tres Taberne* here, which,

which, ſaith he, *Auſonius* himſelf ſeems to ſignifie, when he ſaith that the *Sauromatæ* had their habitations aſſigned them there, agreeable to what we cited out of *Zoſimus*. That this place was an Epiſcopal See, and ſo an eminent city, in *Conſtantine's* time, appears by *Optatus* l. 1. where amongſt the nineteen Biſhops delegated by *Conſtantine* to decide the Controverſie betwixt *Donatus* and *Cæcilianus* is reckoned, *Felix à Tribus Tabernis, Felix Biſhop of that City* called *Tres Tabernæ*.

Ed Cantab. p. 28.

f. Φυλάσσων στρατιώτης

V. 16. *Souldier that kept him*] The manner of the ſouldiers guarding the priſoner among the Romans is thus deſcribed by *Lipſius* on *Tacitus Ann.* l. 3. p. 60. that the Priſoner ſhould have a chain on his right hand, and the other end of it on the ſouldiers left hand, ſo that they might conveniently go together, the chain being of ſome length. Of this many examples he there gives out of authors: One eſpecially from * *Athenæus* of *Quintus Oppius* (for which *Aldus's* Edition hath ὁ Ιππος corruptly) παραδοθὶς δεσμῶ, *a priſoner delivered to cuſtody*, and of *Baſtarnes*, whom *Manlius Aquilius*, one that had been Conſul, and came now in triumph from *Sicilie*, σύνδετον (not συνδέτην as *Aldus* reads it) ἔχων ἁλύσει μακρᾷ, πεζὸς ὑπὸ ἱππέως ἕλκεται, *having him bound to him in a long chain, went himſelf a-foot with his priſoner on horſe-back*. Thus here ver. 20. S. *Paul* mentions his chain, τὴν ἅλυσιν ταύτην περίκειμαι, *I am bound with this chain*. And accordingly *Peter* being *between two ſouldiers*, ch. 12. 6. is ſaid to be *bound with two chains*, with one of them made faſt to one ſouldier, by the other to the other. So *Paul* is *bound with two chains*, that is, thus guarded with two ſouldiers, ch. 21. 33.

* l. 5. p. 67. lin. 13.

Δύσιν δυσὶ

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

OF the *Epiſtles* of S. *Paul* and other the Apoſtles, it is firſt ſufficiently known, that being written to whole Churches (or ſingle perſons) of Chriſtians, they doe preſuppoſe the Chriſtian faith planted among thoſe to whom they write, and were not deſigned to plant it any where, and conſequently that it is not to be expected of them, that they ſhould ſet down all the neceſſary doctrines or the foundations of Chriſtianity, any otherwiſe then by way of intimation ſometimes, as appeared neceſſary for the confuting ſome falſe doctrines, which Hæreticks had ſuperinduced and ſcattered in the Churches. Secondly, then the true reaſon of the writing all the *Epiſtles* to the ſeveral Churches, (and of thoſe to ſingle perſons, to *Timothy* and *Titus*, they were the ſame alſo) being to confirm the Churches, to fence them againſt the invaſions of Hæreticks, to reprove the falſe doctrines, or vicious practiſes that were crept in, and to ſupply all their wants, it is conſequently to be reſolved, that the beſt way to interpret the difficult parts of all theſe *Epiſtles*, is to learn and conſider by the ſtories of thoſe times, what was the ſtate of thoſe Churches, what the oppoſitions which they then met with, what the dangers that were moſt cautiouſly to be prevented: And of theſe ſorts two eminent parts of ſtory are moſt known, and moſt uſefull to be taken notice of, in order to this end.

a. Επιστολή, Απόστολος

First, The great ſcandal taken againſt the Apoſtles, eſpecially S. *Paul*, by the Jewes, which alſo diffuſed it ſelf to the Chriſtians that were of that nation, and continued zealous for the Law of Moſes, viz. the Apoſtles converſing with, and preaching to the Gentiles, and (either by their practiſe or their doctrine) aſſerting the abolition of Circumciſion, and other parts of the Moſaical Law, this brought upon the Chriſtians very heavy perſecutions in every place where the faith was received. And as it was neceſſary for the Apoſtles to defend and vindicate their practice herein, and to anſwer all the objections that were brought againſt any part of it; ſo it was very ſeaſonable to fortifie the poor perſecuted Chriſtians in their conſtancy, and to encourage them to the bearing of perſecutions, and that not only by propoſal of that eternal reward in another world, and of the advantages that were reaped in this exerciſe of their Chriſtian virtues (of both which none that were Chriſtians could be ignorant) but, as an antidote to the preſent pungency of their diſtreſſes, by remembring or advertizing them particularly of the promiſe of *Chriſt*, to own and protect and ſecure thoſe who ſhould cleave faſt to him, and to that end to come in an eminent and notable manner, and that ſpeedily, to the deſtruction of the obdurate Jewes, and, at the ſame time, and by that means, to the deliverance of all his faithfull ſervants the perſecuted Chriſtians. From hence is it, that there is ſo often mention (under divers phraſes) of the approach of this coming, as that which would ſupport their patience, and help them cheerfully to perſevere, as expecting an iſſue ere long out of all their troubles. And although the future eternal reward in the *Reſurrection* were an excellent motive to this end, yet that being ſuppoſed and preſumed to be believed and acknowledged by all Chriſtians, as it was not neceſſary that this foundation ſhould again be laid, ſo it was not unſeaſonable to ſuperadde to this (and ſo often to inculcate) that other conſideration of temporall deſtruction upon theſe perſecuters, and deliverance to the faithfull, even in this life, the contrary to which being more probable to the eye of the world, and more believed by carnal Goſpellers, was then the great engine uſed to ſhake the Chriſtians conſtancy. And upon this obſervation are founded many interpretations of ſeveral paſſages, as in the proceſſe will appear. And this was a theme fit to be inſiſted on, and inculcated to the Chriſtians not onely in *Judæa*, but in all other parts where the Faith was planted, in *Aſia*, and at *Rome* it ſelf, becauſe of the diſperſion of the Jewes in all thoſe parts, and ſo of the perſecutions cauſed by them on the Chriſtians. To which it was conſequent in the divine juſtice, and by the rules of ſympathie, which are ordinarily diſcernible in the ſuffering of members of the ſame body, that not onely in *Judæa* and *Palæſtine*, but in all other parts, in *Syria*, and *Aſia*, &c. theſe deſtructions ſhould follow them: And ſo it fell out according to *Chriſts* words, that *whereever the carcaſſe was, thither the Eagles ſhould be gathered together*; whereever the Jewes were, the Roman armies or interdicts found them out and deſtroyed them. And conſequently as this deſtruction of the Jewes was, among other ends of juſt vengeance, deſigned alſo to reſcue and free the Chriſtians in all parts from their preſſures, ſo it was reaſonable for the Apoſtles in their *Epiſtles* to them in all parts, whereſoever the Goſpel was received, to comfort them with this aſſurance, that it ſhould ſhortly come to paſſe. To this purpoſe (as we now diſcern in their writings, ſo) *Lactantius* teſtifies of their preaching, l. 4. c. 21. *Petrus & Paulus Romæ prædicaverunt, & ea prædicatio in memoriam ſcripta remanſit. In qua cùm multa alia mira, tum etiam hoc futurum eſſe dixerunt, ut poſt breve tempus immitteret Deus Regem, qui expugnaret Judæos, & civitates eorum ſolo adæquaret, ipſos autem famæ ſitique confectos obſideret, tum fore ut corporibus ſuorum veſcerentur*, &c. *Peter and Paul preached at Rome, and that which they preached remained written for a memorial. In which as they foretold many wonderful things, ſo this among others, that after a ſhort time God would ſend a King, who ſhould deſtroy the Jewes, and make their cities level with the ground, beſieging them ſtraightly, when they were brought low with a famine, ſo that they ſhould feed on one anothers bodies*, &c. And ſo, ſaith *Lactantius*, it fell out, ſoon after their death, *Veſpaſian* extinguiſhed the name and nation of the Jewes, &c.

The ſecond thing which is known in ſtory, and uſefull to be here premiſed, is, the riſe and growth of the Hæreſie of the *Gnoſticks*, the followers of *Simon Magus*, which in a ſhort time, while the Apoſtles lived and preached, over-ran all their plantations, and in a greater or leſſe degree infeſted all the Churches of thoſe times, and by the two baits which they uſed, liberty of all abominable luſts, and promiſes of immunity from perſecutions, at-

tracted many unto them; and, whereſoever they came, began with oppoſing the Apoſtles and Governors of the Churches. And accordingly theſe *Epiſtles* being adapted to the preſent urgencies and wants of thoſe Churches, it cannot be ſtrange, that there ſhould be frequent admonitions intermix'd in all of them, to abſtain moſt diligently and flie from theſe. And from the ſeveral parts of that character which belonged to theſe Hæreticks, many paſſages of ſome difficulty will be explained alſo.

Beſide theſe, many other particular matters there were, either wherein the Apoſtles were themſelves concerned to vindicate their authority or practices, or which had been propoſed by the Churches to obtain ſatisfaction in them, which occaſioned ſeveral diſcourſes on thoſe ſubjects, as will be diſcernible alſo, when the particulars are ſurveyed. And then, though, by Analogie and parity of reaſon, theſe may be extended very profitably to the general behoof and advantages of other Churches of God, and particular Chriſtians of all ages; yet for the right underſtanding of the literal and primarie ſenſe of them, it will be moſt neceſſary to obſerve theſe, or the like particular occaſions of them, and accordingly to accommodate the interpretations. And this was all which I thought neceſſary to præmiſe in general by way of entrance on the *Epiſtles* of the Apoſtles.

Of this *Epiſtle of* S. *Paul to the Romans* theſe few things will be fit to be præmiſed.

Firſt, What is the reaſon of the place which it hath in the *Canon*, before all the reſt of his *Epiſtles*. And this well be defined 1. Negatively, then Poſitively. 1. Negatively, that it is not to be taken from the order of time wherein it was written; for moſt of the other *Epiſtles* are antiently affirmed, and by ſome characters doe ſeem to have been written before it. And although the defining the time and the place of writing them be but conjectural, and fallible, no way deducible from Scripture-ſtory (there being ſo great a part of *Paul*'s time whereof the book of *the Acts*, which ends at his firſt being at *Rome*, ſaith nothing) yet becauſe, as *Euſebius* ſaith, the ſtory of thoſe years after *the Acts* is not written by any, and conſequently whatever different account be pitched on, that will be meerly conjectural alſo, I ſhall therefore by keeping (in this matter of time and place) to the ordinary road, rather chooſe to adventure erring thus (in matters of no greater importance) then to attempt any new way, which will be equally, if not more, uncertain. b. πρὸς Ρωμ. ἐπιστ.

Thus then it is commonly acknowledged, that the *firſt to the Theſſalonians* was written at his firſt being at *Corinth*, *An. Chr.* 50. The *ſecond to the Theſſalonians* probably while he ſtaid there the next year after. The *firſt to the Corinthians* in the third year of his being at *Epheſus*, *An. Chr.* 54. wherein accordingly he mentions his deſigne to *tarry at Epheſus till Pentecoſt*, ch. 16. 8. The *firſt to Timothy* from *Macedonia* in the ſame year. That *to Titus* from *Greece*, *An. Chr.* 55. The *ſecond to the Corinthians* from *Philippi*, aſſoon as he had received newes by *Titus*, what ſucceſſe his *firſt Epiſtle* had found among them; which appears by 2 *Cor.* 2. 12. and by the freſh mention of his danger at *Epheſus* c. 1. 8. to be ſoon after the *firſt*. And perhaps about the ſame time the *Epiſtle to the Galatians* alſo. After which coming again to *Corinth* he wrote this *to the Romans*, a little before the Emperour *Claudius*'s death, which is placed by Chronologers in the 55. yeare of *Chriſt*. That he wrote it at this time may appear by his own words, c. 15. 19, 23, 25. For there v. 19. he ſaith he had *preached the Goſpel through Greece round about to Illyricum*, (agreeable to what we find *Act.* 20. 3. where after his departure from *Epheſus*, &c. he came, and *ſtai'd three months* in *Greece*, meaning thereby the region from *Achaia* to *Illyricum*) and v. 23. that he *had no more to doe in thoſe parts*, but was at the preſent at the writing hereof v. 25. *a going to Syria* and *Jeruſalem*, to carry the almes to the Chriſtians there. This journey we find him ready to undertake *Act.* 20. 3. though becauſe of the *Jewes laying wait* for him, (not onely to kill him, but to ſeiſe upon the money which he carried with him) he diverted through *Macedonia*. By which it is manifeſt, that this was the point of time wherein this *Epiſtle* was written, after his coming to *Illyricum*, and before his going up to *Jeruſalem* with the Collection, and ſo about the death of *Claudius*, and after the writing thoſe other *Epiſtles*. The reaſon then of this præcedence is to be taken (poſitively) from the dignity of the city to which the *Epiſtle* was addreſſed, viz. *Rome*, the Imperial ſeat, which, as afterward it gave præcedence to the Biſhop of that city, and ſeat of majeſty, before all other cities, though earlier planted with the Faith, ſo in the forming of the *Canon* of Scripture, it brought the præcedence to this *Epiſtle*, before thoſe which were more antiently written.

Secondly, That this *Epiſtle* was written to the *Romans*, before this Apoſtles having been among them: This appears very probable from ſeveral paſſages in the firſt chapter v. 10, 11, 13. but eſpecially v. 15. *So as much as in me is, I am ready to preach the Goſpel to you that are in Rome alſo*, joyning them with the Greeks and Barbarians, to whom he was *a debter*, v. 14. that is, had not yet paid that charity of preaching the Goſpel to them. If this be rightly concluded, it will then follow, that a Church being before this time planted there, and that in an eminent manner, ſo as to be taken notice of in all the Provinces, c. 1. 8. ſome other Apoſtle, and particularly S. *Peter*, muſt before this time be ſuppoſed to have preached there; by force of that known affirmation of the antients, that the Church of *Rome* was θεμελιωθεῖσα καὶ οἰκοδομηθεῖσα *founded and edified* by thoſe two Apoſtles, *Peter* and *Paul*. So ſaith *Irenæus* of the Apoſtles indefinitely, and *Epiphanius* of theſe two by name. And ſo *Gaius* (in *Euſeb.* l. 2. c. κ'.) ſpeaking of their *monuments*, calls them τροπαῖα τῶν τοιούτων ἱδρυσαμένων ἐκκλησίας, *the trophees of them which built that Church*: and ſo *Dionyſius* Biſhop of *Corinth* (in the ſame place of *Euſebius*) affirms the Churches both of *Rome* and *Corinth* ἀπὸ Πέτρου καὶ Παύλου φυτείαν γενηθῆναι, *to have been the plantation* of both theſe, the one laying the foundation, or firſt preaching the Faith there, the other confirming them, v. 11. eſpecially the Gentile part of them.

Thirdly, That S. *Peter*, being the Apoſtle of the Circumciſion or Jewes (as S. *Paul* of the uncircumciſion or Gentiles) the Church which was now at *Rome* conſiſted much of the Jewes that were diſperſed from their own countrey, and dwelt there, but withall of ſome Gentile-Chriſtians alſo, to whom eſpecially this *Epiſtle* is addreſſed, as appears c. 1. 13, 14. where the ὑμῖν *you*, to whom he writes, are joyned with the other heathen nations, and the Ἕλλησι καὶ βαρβάροις, *Greeks and Barbarians*, v. 14.

Fourthly, That the Jewiſh Chriſtians here, as in other places, *Act.* 15. 1. and 21. 20. though they had received the faith of *Chriſt* were yet very zealous for the upholding the Jewiſh Law, the Moſaical rites, and conſequently oppoſed the preaching of the Goſpel to the Gentiles, unleſſe they firſt became Proſelytes of the Jewiſh Covenant of Circumciſion, and ſo ſubmitted to their whole Law. And this they did eſpecially upon two arguments: 1. That the Gentiles being Idolaters, and ſo great ſinners, and by them ſtyled and counted ἁμαρτωλοὶ *ſinners* by way of eminence, were utterly uncapable of the favour or mercy of God, and conſequently of the benefits of the Goſpel. 2dly, That Circumciſion being the ſeale of Gods covenant of mercy, none were Ἀκροβυστοὶ

capable

capable of mercy from God, that were not circumciſed. This doctrine of theſe Jewiſh converts was directly contrary to that which was every where practiſed and taught by S. *Paul*; For as he freely preached the Goſpel to the Gentiles, and in every city, where the Jewes reſiſted, forſook them, and profeſs'dly betook himſelf to the Gentiles, *Act.* 13. 46. ſo he taught the no-neceſſity of Circumciſion and other Moſaical obſervances, (as of an abrogated, aboliſhed law, ſee *Rom.* 7. 1.) even to Jew-Chriſtians, *Act.* 21. 21. much more to thoſe that from the Gentiles ſhould convert to *Chriſt*, whoſe paſt ſinnes, how great ſoever they were, yet if they ſhould now upon the preaching of *Chriſt* forſake them, and accept the faith and obedience of *Chriſt*, they ſhould freely be forgiven them, whereas on the other ſide, without the receiving the faith, the Law of *Moſes* (Circumciſion and Sacrifices, &c.) would not be able to juſtifie any (whether Jew, or Gentile-Proſelyte) from any wilfull ſinnes againſt that Law. This was the ſumme of S. *Paul's* doctrine at *Antioch*, *Act.* 13. 38, 39. that *through Chriſt is preach'd unto them remiſſion of ſins, and by him all that believe are juſtified from thoſe things from which they could not be juſtified by the Law of Moſes*, that is, from the guilt and puniſhment of known, deliberate ſinnes of the greateſt ſize, even Idolatry it ſelf (for which the Law afforded no mercy, no place of repentance, but inflicted preſent death) in caſe of ſincere reformation. As when *Heb.* 9. 15. *Chriſt* is ſaid to be *mediator of a new Covenant, to redeem us by his death from the tranſgreſſions that were under the Law*, that is, from thoſe ſinnes for which the Law afforded no pardon, upon repentance and reformation. And the ſame is the theme and ſubject of a conſiderable part of this *Epiſtle*. And becauſe the objections of the Judaizers both in the groſſe, and in every branch of them, being familiarly known to the writer, are not ſo diſtinctly and formally ſet down by him to receive their ſeverall anſwers, but proceeded to covertly, and ſo as might leaſt interrupt the thread of the diſcourſe, this is one chief cauſe of the difficulty of the *Epiſtle*, which may be leſſen'd by this Præmonition.

Fifthly, That before the time of writing this *Epiſtle*, *Simon Magus* and the *Gnoſticks* (the darnel which in thoſe firſt times the devil conſtantly ſowed, whereever the Chriſtian faith had entred) were come, as to other places, ſo to *Rome* alſo. For in *Claudius's* time it was that a ſtatue was erected at *Rome*, *To Simon the Holy God*, and to that this Apoſtle referres 2 *Theſſ.* 2. 4. which *Epiſtle*, as hath been ſaid, was written four years before this. From whence, as it will be eaſie to believe that many paſſages in this *Epiſtle* referre to, and are purpoſely oppoſed againſt that hæreſie of the *Gnoſticks*, ſo when we remember the character of theſe men, that they were great aſſerters of the Moſaical rites, oppoſed and condemned all that neglected them, and yet lived in all the foule villanies of the Gentiles, we ſhall the leſſe wonder that a great part of this *Epiſtle*, being addreſs'd to Chriſtians at *Rome*, is yet ſet diſtinctly to reprehend thoſe Gentile practices c. 1, and 2. and to anſwer the Jewiſh objections againſt the Chriſtians, there being ſo many unclean Judaizing *Gnoſticks*, which had crept in among the Chriſtians, and every where brought diſturbances among them, that the Apoſtle that deſired to defend the faith, and confirm the weak ſeducible profeſſors of it, could doe nothing more worthy of his Apoſtleſhip; meaning, as he ſaith, when he came among them, to withſtand theſe oppoſers of both ſorts with all boldneſſe, c. 1. 16, 17, 18. and particularly to juſtifie and vindicate his practice of preaching the Goſpel to the Gentiles (who neither by their former ſinnes, nor their want of Circumciſion, were præjudged or excluded from receiving benefit by it) at which the Judaizers were ſo much offended. That this was the occaſion of this *Epiſtle*, and that this was the theme accordingly ſet upon, c. 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation, to the Jew firſt, and alſo to the Greek*, and purſued from thence to the concluſion, at the end of c. 15. will appear in the explication of it; wherein as we ſhall find much of difficulty in many places, as particularly in that of c. 11. (the paſſage which S. *Peter* ſeemed to have pointed at 2 *Pet.* 3. 16.) ſo our having this grand ſcope of the Apoſtle in our eye (the vindication of this act of Gods providence, as in calling the Gentiles, ſo in leaving the obdurate incredulous Jewes) will be very uſefull to extricate the reader out of thoſe difficulties, which the abſtruſeneſſe of the writing, and the (unobſerved) conciſe paſſing from one Jewiſh objection to another (rather glancing, by the way, at their known objections, then ſolemnly propoſing and anſwering them) have firſt cauſed, and then ſome inconvenient præjudices and præpoſſeſſions have improved and enhanſed, and at length made appear ſo inſuperable. In order to which it is that I have in this *Epiſtle* taken liberty to enlarge the *Paraphraſe* to a great length in many places, by inculcating, and, by way of *parentheſis*, interſerting thoſe heads of diſcourſe, which I conceive are chiefly referred to, and from the obſerving of which the explication doth principally proceed, conceiving this length, and circumlocution, the ſhorteſt way to my deſigned end, the clear underſtanding of this *Epiſtle*, and that which hath ſuperſeded the neceſſity of multiplying the *Annotations* on all the dark paſſages, which would much more have lengthned the work, and have been leſſe intelligible by the vulgar reader. The prime things that muſt here be taken care of are, firſt, that the occaſions of the ſeverall parts of the Apoſtles diſcourſe be adverted to, viz. ſome objections of the Judaizers againſt his doctrine and practice, which are ſecretly inſinuated, and require great and diligent care to diſcern them. And then ſecondly, that the rationall importance of every part of this *Epiſtle*, the relation it hath to the concluſion, which it is deſigned to inferre, and the connexion of one part with another, be weighed and permitted to have its due influence on the interpretation, and then the bare ſound of ſome few incidentall paſſages will not be of force to miſguide any.

The

The Epiſtle of PAUL the Apoſtle to the ROMANS.

CHAP. I.

Paraphraſe.

1. PAul a ſervant of Jeſus Chriſt, [* called *to be* an Apoſtle, ſeparated unto the Goſpell of God,

2. (Which he had promiſed afore by his Prophets in the holy Scriptures)]

* a called, or ſpeciall Apoſtle, κλητὸς ἀπόστολος, See note on *Mat.* 20. c.

1, 2. one that hath received this ſpeciall ſingular mercy from him to be an Apoſtle, authorized and ſet apart (Act. 13. 2.) to that office of preaching the Goſpell (which God had promiſed by the Prophets that it ſhould now be revealed, to the Gentiles as well as Jewes, to all the world by the miniſtery of the Apoſtles)

3. Concerning his Son Jeſus Chriſt our Lord, who was † made of the ſeed of David according to the fleſh,

† born γενομένου.

3, 4. Concerning the Meſſias, the Son of God, by him ſent into the world (who according to the fleſh was born a Jew, of the ſtock of David, but according to the ſpirit of holineſſe, or in reſpect of that other nature in him, called his eternal ſpirit, Heb. 9. 14. (far above all that is fleſh and blood) that, I ſay, which ſhone in him moſt perfectly, after, and through, and by his reſurrection from the dead, 2 Cor. 13. 4. was ſet at God's right hand, the Sonne of God in power, to whom accordingly, as to a Sonne, all power was given by the Father) even Jeſus Chriſt our Lord.

4. And * declared *to be* the Sonne of God with power, according to the ſpirit of holineſſe, by the [a] reſurrection from the dead;]

* demonſtrated, or defined the Son of God in power, * ὁρισθέντος υἱοῦ θεοῦ μετὰ

5. By whom we have received grace and Apoſtleſhip †for obedience to the faith among all Nations, for his name,]

† for the obeying of the faith, εἰς ὑπακοὴν πίστεως.

5. Who hath afforded me the favour or honour to be ſent as Apoſtle of the Gentiles, to all the Nations of the world, to reveal to them, and work in them obedience to the doctrine of the Goſpell (called the faith, Act. 6. 7.) in his name, and to his glory,

6. Among whom are ye alſo, the called of Jeſus Chriſt:]

6. In which number ye alſo are, as many as have received the faith of Jeſus Chriſt (ſee note on Mat. 20. c. 7.)

7. To all that be in Rome, beloved of God, * called *to be* Saints; Grace be to you and peace from God our Father and the Lord Jeſus Chriſt.]

* the called Saints, ſee v. 1.

7. To all the Chriſtians that are in Rome, Jewes and Gentiles both, beloved of God, and which have received that ſpeciall mercy from him, to be from a ſtate of all unworthineſſe brought in, and received by him to be Chriſtians and Saints, I ſend greeting, and thereby my heartieſt wiſhes and prayers, that all the divine mercies and goodneſſe and all manner of proſperity, from God our Father and the Lord Jeſus Chriſt, be multiplyed upon you.

8. Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.]

8. And the beginning of my greeting to you muſt be, my acknowledgement of the great goodneſſe of God unto you all (which is an infinite mercy alſo to me, who do exceedingly deſire the advancement of the Goſpell amongſt you) that the report of your ſubmiſſion to the Goſpell of Chriſt is ſpread far and neer over all the world.

9. For God is my witneſſe, whom I ſerve with my ſpirit in the Goſpell of his Sonne, †that without ceaſing I make mention of you *alwayes in my prayers,

† how unceſſantly, ἀκαταλείπτως, * Requeſting always in my prayers, πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος

10. Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) †to come unto you.]

† that I may come unto you, ἐλθεῖν πρὸς ὑμᾶς,

9, 10. For God knowes, and will bear me witneſſe (whom I inwardly and ſincerely ſerve in the preaching of the Goſpell of Chriſt) how daily conſtant I am in mentioning all your wants to God, and, whenſoever I pray, making this one ſolemne requeſt, that what I have ſo long deſigned and deſired, may happily, if it ſeem good in Gods eyes, be accompliſhed at laſt, viz. that I may come perſonally unto you.

11. For I long to ſee you, that I may impart unto you ſome ſpirituall gift, to the end you may be eſtabliſhed:]

11. For I earneſtly and paſſionately deſire to ſee you, that what ever part of my Apoſtolical office, or of the gifts which God hath endued me with, may contribute any thing toward the confirming of you in the faith (who are Chriſtians already) may be by me freely communicated unto you:

12. That is, that I may be comforted together * with you, by the mutuall faith both of you and me.]

* in in

12. That by my affording you ſome ſpirituall aide, you may receive comfort and advantage, and I alſo by your being thus confirmed by my means; and ſo we may be mutuall comforts to one another, by the communicating of my knowledge, and the encreaſe of yours.

13. Now I would not have you ignorant, brethren, that oft times I purpoſed to come unto you (but was let hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.]

13. And truly, brethren, I deſire you ſhould know that it hath been no fault or omiſſion of mine, that I have not come all this while; many reſolutions I have had (but from time to time ſome obſtacle hath interpoſed) that I might have the comfort of ſeeing you and imparting ſomewhat to you, which may tend to your advantage and proficiency, as I have in the reſt of the Nations, that have been either converted by me, or whom I have ſince viſited and confirmed, as I deſire to do you at this time, v. 10.

14. I am a debter both to the Greeks and to the Barbarians, both to the wiſe and to the unwiſe.]

14. I count my ſelf obliged to do whatſoever I can (either in the preaching of the Goſpell, or confirming them which have received it,) to all ſorts of men in the world, both thoſe of the Churches in Aſia, Epheſus, &c. which are in Greece, and others which are moſt diſtant from them, and by the Greeks called Barbarians; and ſo I count my ſelfe to owe to you Romans the taking a journey to you at this time, from which I have hitherto been hindred, v. 13.

15. So as much as in me is, I am ready to preach the Goſpell to you that are at Rome alſo.]

15. And ſo 'tis not my fault, who for my part, and

as much as my will is concerned in it, am moſt cheerfully ready to take this journey to Rome alſo, to preach the Goſpell among you.

16. For I am not aſhamed of the Goſpell of Chriſt: for it is the power of God unto ſalvation to every one that believeth, to the Jew firſt and alſo to the Greek.]

16. For I am ſo far from concealing, that I am very forward and earneſt to make known the Goſpell of Chriſt, whatſoever oppoſition, or perſecution, or pains it coſt me, knowing it to be a moſt effectuall means, the onely one now deſigned by God, to bring all men that embrace it, to repentance, and reformation of life, (ſee note on c. 10. a) and that which is by God appointed to be made known not onely to the Jewes, who had the privilege of having it firſt revealed to them, (ſee Act. 3. 26.) but to all others of all the Nations of the world.

17. For therein † is the [b] righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.]

17. For that œconomy of Gods, that gracious method of accepting and rewarding all thoſe that ſhall receive the faith and obedience of Chriſt, whether Jewes or Gentiles, is in, or by the Goſpell revealed and promulgated, to this end, that men ſhould believe on him, and obey him ſincerely, and ſo be partakers of it, and being juſtified by faith, ſhould continue to live by faith; that, according to that which is ſaid by the Prophet Habakkuk, c. 2. 4. The juſt ſhall by God's mercy accepting and rewarding his faith (his adherence and fidelity to him) return from captivity, and live happily, ſo now in like manner all that fear God ſhould return from the captivity of ſin, and continue to live a pure Chriſtian life here, according to the rules of the Goſpell.

18. For the wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſs of men, who [c] * hold the truth in unrighteouſneſſe.]

18. For on the other ſide, the diſpleaſure and vengeance of God is moſt ſeverely denounced againſt thoſe that joyn impious and unrighteous lives with the profeſſion of Chriſtianity, that obey not the Goſpell which they receive, c. 2. 8. (and ſuch are the Gnoſtick hæreticks among you) or that by indulgence in vicious courſes obſtruct the Goſpel, ſuffer it not to have force on themſelves, or others, ſee c. 2. 24.

19. Becauſe that which may be known of God is manifeſt † in them; for God hath ſhewed *it* unto them.]

19. It being certain (and by their profeſſion acknowledged) that God, as farre as is neceſſary, is made known among them; for indeed God himſelf hath revealed and made himſelf known, (beyond all excuſe of ignorance) by the various methods that he hath made uſe of.

20. For the inviſible things of him [d] from the creation of the world are clearly ſeen, being underſtood by the things that are * made, *even* his eternall power and Godhead; † ſo that they are without excuſe:]

20. For thoſe things that are not of themſelves viſible, the infinite power and Divinity of God, which from time to time, ever ſince the creation of the world, have been in themſelves inviſible, yet being beheld and ſeen (as in reflection) by his various dealings in the world, are now become viſibly diſcernible, ſo far as to render them which do not diſcern, or which knowing do not ſerve and worſhip him as God, that is, do not live according to the rule of the Goſpell, utterly uncapable of the excuſe of faultleſſe ignorance. See note on Mat. 1. k.

21. Becauſe that when they [e] knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned.]

21. Becauſe that knowledge which they have, and boaſt of (and from thence ſtyle themſelves Gnoſticks, the deepeſt knowing men) is not by them made uſe of to the worſhipping or acknowledging of him, but they have fallen to the worſhipping of Images (which are in Hebrew called vanities, falſities, v. 25, and nothings, ſee note on c. 8. d.) and by ſo doing, put out that light which was vouchſafed them by God. (How this was true of the Gnoſticks, ſee note e. and f.)

22. Profeſſing themſelves to be wiſe, they became fools,]

22. Aſſuming the title of Gnoſticks, of knowing more, of being wiſer then other men, they have proved more ſottiſh then any,

23. And changed the [f] glory of the uncorruptible God into * an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.]

23. And in ſtead of the inviſible majeſty and glorious appearances of God in bright clouds, &c. wherein God on Mount Sinai man ifeſted himſelf to Moſes, but was not ſeen by him, they have expreſſed him, and worſhipp'd him in the images of Simon Magus and Helena, (ſee note e.) and have fallen into all the heathen Idolatry, of worſhipping of birds, and beaſts, and ſerpents, that is, the vileſt and meaneſt things, by partaking in their Idol-feaſts, &c.

24. Wherefore God alſo gave them up * to uncleanneſſe, through the luſts of their own hearts, to diſhonour their own bodies between themſelves.]

24. Upon which provocation of theirs, God hath withdrawn his grace from them, hath not reſtrained, but left them to themſelves, to the purſuit of all their filthy deſires, & permitted them to break out into all uncleanneſſes of the moſt odious unnaturall kinds, one with another to commit all reproachfull and unnaturall villanies.

25. † Who changed the truth of God into a lie, and worſhipped and ſerved the creature * [g] more then the Creatour, who is bleſſed for ever, Amen.]

25. A juſt puniſhment on them that had changed the Goſpel into a fable (ſee note f.) or the true inviſible God into an Idol (a falſity, an empty vain nothing v. 21.) worſhipping meer creatures, even above and in oppoſition to the Creator (ſee 2 Theſſ. 2. 4.) that one eternall majeſty, whom all are obliged to worſhip.

26. For this cauſe God gave them up unto vile affections:] for even their women did change the naturall uſe into that which is againſt nature;

26. This, I ſay, hath provoked God to leave them to their own luſts, without reſtraint, to permit them to fall into reproachfull ſins, and meer violences, and contumelies of nature,

27. And likewiſe alſo the men leaving the naturall uſe of the woman, burned in their luſt one towards another, men with men working † that which is unſeemly, [and receiving in themſelves that recompenſe of their errour which is meet.]

27. their Idolatry bringing theſe unnatural luſts upon them, the puniſhment of that former ſinne (ſee note on Jude f.)

28. And even as they * did not like † to retain God in *their* knowledge, God gave them over to a [h] reprobate mind, to doe thoſe things which were not * convenient,]

28. And this by way of retaliation, as they have not thought fit to acknowledge God in their practices (but only to boaſt of their deep knowledge) ſo God hath left them to themſelves, and given them up to a villanous deteſtable abominable ſtate of mind, to commit unnaturall things, ſuch as no body will think tolerably fit, or approve of,

29. Being filled with all unrighteouſneſſe, fornication, † wickedneſſe, [i] covetouſneſſe, maliciouſneſſe; full of envy, murther, debate, deceit, * malignity, whiſperers,

29, 30. Whether ſins of uncleanneſſe of all ſorts, of which they are full, or whether malice, bloodineſſe, contention, (which alſo theſe Gnoſticks every where profeſs'd, againſt the Chriſtians) falſneſſe, baſeneſſe of diſpoſition, infuſing hatred and variance ſecretly into all, deteſtable abominable people, moſt inſolent in their reproaching of others, and boaſting of themſelves, inventors of all ſorts of ſtrange villanies, eſpecially thoſe of uncleanneſſe, contemners of all that are placed over them, eſpecially the rulers of the Church, the Apoſtles, &c. (ſee Jude 8. note d.)

30. Backbiters † haters of God, * [k] deſpitefull, proud, boaſters, inventors of evil things, diſobedient to parents,]

31. † With-

l. m. 31. Caring not how they behave themſelves towards other men, honeſtly or no, whether they injure others or no, unfit for friendſhips, for leagues, or bargains, who doe not well in conſort with others, have nothing of truſt or kindneſſe or conſtancy in them, void of all kindneſſe to their neareſt friends, Luc. 21. 16. unreconcileable to all againſt whom they have conceived any malice, men without all bowels of compaſſion in perſecuting of others.

31. *[l] Without underſtanding, [m]covenant-breakers, without naturall affection, implacable, unmercifull:] *unconſcionable

32. Who having received the faith of Chriſt, the Chriſtian profeſſion, (taking upon them to be moſt skilfull in myſteries, to know more then any others) of which it is one acknowledged part, that of ſuch ſinnes as theſe eternall damnation is the juſt reward, doe yet not onely favour themſelves in the commiſſion of them (to which they may have ſome temptations from the fleſh) but as if their very underſtandings were debauched and corrupted, doe approve and patroniſe (ſee Theophylact) them in others, and think the committing ſuch things ſo farre from crimes in them, that they make them parts of their religion, ſpecial myſteries, and depths of their theologie, very pious, and commendable in any of their followers.

32. Who knowing the judgment of God, (that they which commit ſuch things are worthy of death,) not onely commit the ſame, but have pleaſure in them that doe them.]

Annotations on Chap. I.

a. Ἀνάστασις νεκρῶν

V. 4. *Reſurrection from the dead*] Ἀνάστασις νεκρῶν is the generall word which contains under it *the riſing again of* every *dead body*, and is appliable to every ſuch particular that riſeth, and ſo here denotes the Reſurrection of *Chriſt*, being by the Context particularly determined to that, as in other places it may denote the *Reſurrection* of any one or more men, as the Context ſhall enforce.

b. Δικαιοσύνη

V. 17. *Righteouſneſſe*] For the explaining of this verſe, the firſt thing to be examined is the notion of Δικαιοσύνη *righteouſneſſe*, and with the addition of Θεοῦ *the righteouſneſſe of God*. Δικαιοσύνη *righteouſneſſe* ſignifies not alwaies the virtue of juſt dealing, but ſometimes, by a Metonymie, the matter about which that is converſant, the things which by Law are required of any, and in performance of which his righteouſneſſe conſequently conſiſts. Thus when *Mat.* 3. 15. *Chriſt* ſaith to *John*, *Thus it becometh us to fulfill all righteouſneſſe*, by *righteouſneſs* are meant all thoſe things that under that more imperfect miniſtery of *John* were preſcribed men, and required of them to doe, to their being approved by God. Thus thoſe things which are required of Jewes to perform under the Moſaical Law, are called Δικαιοσύνη ἡ ἐν νόμῳ, *the righteouſneſſe which is in the Law*, *Phil.* 3. 6. And, there being two ſorts of Proſelytes of the Jewes, one of thoſe which undertook the whole Law of the Jewes, were circumciſed, &c. the other of thoſe which onely received the ſeven precepts of the ſons of *Adam*, and *Noah*, the former of theſe were called indifferently גרי ברית *Proſelytes of the covenant*, and גרי צדקה *Proſelytes of righteouſneſſe*. Where *righteouſneſſe* ſignifies all thoſe commands and ordinances, which in that Moſaical Covenant were required of the Jewes, and without ſubmiſſion to which no ſtranger was permitted to come into their inner court of the Temple, and joyne with them in the worſhip of God. To this purpoſe it is obſervable, what was the prime occaſion of this *Epiſtle*, the great charge which by the Jewes was laid on *Paul* for preaching the Goſpel to the Gentiles, and thereby promiſing them acceptance and mercy from God for all their paſt ſinnes on condition of their embracing the Goſpel, and living for the future according to that rule, without any performance of the ritual Lawes of *Moſes*, Circumciſion, &c. This the Jewes violently oppoſed, as that which was an apoſtatizing from the Law of *Moſes*, and the ſetting up a new righteouſneſſe, a new ſummary of performances, a new Law, to the prejudice of the Moſaical. What *Paul* had thus done, he here aſſerts and ſtands to, as that which was now the declared will of God, under the Goſpel, though diſtant from that which had before been required of Jewes under the Law. And as now he ſets up the faith of *Chriſt*, νόμον πίστεως *the Law of faith*, the ſummary of thoſe things which *Chriſt* from God requires of all men, againſt the Ordinances of external obedience in the Moſaical Law, ſo he thinks fit to ſtyle one *the righteouſneſſe of God*, as the other was the Jewes righteouſneſſe, and this *righteouſneſſe of God* ἐκ πίστεως, *of*, or *by*, *faith*, that is, that which *Chriſt* hath now revealed or declared to be our righteouſneſſe, that which is required of us now under the Goſpel, to our being juſtified in Gods ſight, in oppoſition to the δικαιοσύνη ἐν νόμῳ, that ſort of legal performances, Circumciſion, &c. by obſervation of which the Jew and the Judaizer pretended to be acceptable, and juſtified before God, and without which they contended that there was no juſtification to be had, and conſequently that the uncircumciſed Gentiles could not be juſtified, or acceptable in the ſight of God; the contrary to which is by S. *Paul* here undertaken to be proved, and is after enlarged on, c. 3, & 4. &c. Thus much for the occaſion of this phraſe, and the general importance of it, to note that way of œconomy of ſaving and juſtifying men under the Goſpel. As for the more particular nature of this way of Gods dealing in *Chriſt*, that is alſo contained in the ἐκ πίστεως, *by faith*, as faith ſignifies the embracing, and obeying of *Chriſt*, after a former life of ſinne and ignorance, ſuch as the heathens had lived in. For whatſoever their former lives had been, againſt which the Jewes objected, that they were Idolatrous and vile, and neither capable of Gods favour, nor fit to be *converſ'd* with by any pious perſon, yet *Chriſt* that *came not to call the righteous, but ſinners to repentance*, came particularly, though not primarily, to call, and offer place of repentance to them, and upon reformation, to allow them pardon: which though it were not δικαιοσύνη ἐξ ἔργων *a righteouſneſs by*, or *from*, *works*, a way of œconomy, whereby onely juſt or worthy perſons are called and received, yet it is *a righteouſneſs by*, or *from*, *faith*, whereby through Gods mercy, and pardon of ſinne in *Christ*, thoſe that come in to him, and give up themſelves to ſincere obedience for the future, are accepted, and juſtified by God, as *Abraham* was, which is ſtyled *Gods juſtifying the ungodly*, becauſe thoſe that have been moſt impious, have yet place of repentance given, and are accepted by God upon repentance. In this ſenſe we ſhall oft find this word δικαιοσύνη *righteouſneſs* in the enſuing chapters. So c. 9. 30. ἔθνη κατέλαβε δικαιοσύνην *the Gentiles laid hold on righteouſneſſe*, that is, on this Evangelical way, and c. 10. 3. ἀγνοοῦντες Θεοῦ δικαιοσύνην, *the Jewes not knowing this courſe of juſtifying ſinners*, ſet down in the Goſpel, *ſought to eſtabliſh their own* (Judaical) *righteouſneſs, and were not ſubject to Gods righteouſneſs*. So again v. 6. ἡ ἐκ πίστεως δικαιοσύνη (the ſame phraſe, as here, in this placing and conſtruction of the words) *the righteouſneſs from*, or *by*, *faith*, that is, this Evangelical way, which is by the faith, or the Goſpel, and is oppoſed to the διακονία θανάτου, the promulgation of the Law, which brought nothing but death

to

to every act of wilfull ſinne. So the Apoſtles are called διάκονοι δικαιοσύνης 2 *Cor.* 11. 15. *miniſters of righteouſneſſe*, viz. of this way of juſtifying men in *Chriſt*, which elſewhere are called *miniſters of the new covenant*, noting righteouſneſs in this notion, to ſignifie this New covenant (as *righteouſneſs* and *covenant*, and צדקה, and ברית, were ſaid to be all one) or this Evangelical way under it, explained v. 24. by δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, *our being juſtified freely by his grace*, or *mercy*, without any ſuch precedent obedience of ours, that may any way challenge it. All that remains is, to enquire, firſt, why ἐκ πίστεως, *from* or *by faith*, ſhould in the conſtruction be joyned with δικαιοσύνη *righteouſneſs*; then why εἰς πίστιν *to faith* ſhould ſignifie *that we may believe*. For the firſt, it is but an ordinary ὑστέρβαλον both in theſe and other authors, thus to tranſpoſe words, on the like occaſion; and that it is ſo here, is evident by the enſuing citation out of the Prophet, *as it is written*, (which notes theſe two to be parallel) *the juſt by faith ſhall live*, and by the like phraſe, c. 3. 22. & c. 10. 6. And for the ſecond, εἰς πίστιν, *that we may believe*, that will be very agreeable alſo to many other places in this book; for ſo εἰς σωτηρίαν *to ſalvation* v. 16. is, that they may be ſaved; ſo εἰς καῦσιν *to burning Heb.* 6. 8. that it may be burnt; and ſo *Wiſd.* 11. 23. Παρορᾷς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν, *Thou paſſeſt over the faults of men to repentance*, that is, that they may repent; and ſo here c. 6. 16. εἰς ὑπακοὴν *to obedience*, is, that ye may obey, & v. 19. εἰς τὴν ἀνομίαν, *to iniquity*, is, that you may commit all villany, as in the concluſion of that verſe, εἰς ἁγιασμὸν *to purification*, or *ſanctification*, is, that ye may live pure and ſanctified lives.

c. κατέχω

V. 18. *Hold*] The word κατέχω ſignifies two things, (very diſtant) *to retain* and *hold faſt*, and *to obſtruct* or *hinder*. Κατέχειν, κρατεῖν, κωλύειν, ζωώχειν, ſaith *Heſychius*, it ſignifies *to hold faſt, to hinder, to compreſſe*. In the notion of *hindring* 'tis taken 2 *Theſſ.* 2. 6, 7. and in the other in divers places. By this meanes 'tis become uncertain, what it ſhould ſignifie here, eſpecially when either way the ſenſe is very commodious: for even they *that retain the truth in unrighteouſneſs*, that under the acknowledgment and profeſſion of the truth, veile and joyn all manner of impious living, doe thereby hinder and obſtruct the truth, viz. the force of it on themſelves and the propagation of it to others by that impious living of theirs. But the former is the more likely ſenſe of it, and moſt agreeable to the conſequents, of their knowing the truth, and becoming unexcuſable thereby.

d. ἀπὸ κτίσεως κόσμου

V. 20. *From the Creation*] The phraſe ἀπὸ κτίσεως κόσμου is here joyned with ἀόρατα αὐτοῦ *the inviſible things*, or *attributes of God*, his power and Godhead, *from the foundation*, or *creation*, *of the world*, that is, ever ſince the creation; ſo doth ἀπ' ἀρχῆς κτίσεως *from the beginning of the creation* ſignifie *Mar.* 10. 6. and 13. 19. and 2 *Pet.* 3. 4. ſo κεκρυμμένα ἀπὸ καταβολῆς κόσμου *Mat.* 13. 35. *the things hidden from the foundation of the world*, and c. 25. 34. *Luk.* 11. 50. *Heb.* 4. 3. where it clearly ſignifies *from*, that is, ever ſince, the creation, & ſo c. 9. 26. ſo *Rev.* 13. 8. & 17. 8. *names written* and *not written in the book of the lamb from*, that is, ever ſince, *the foundation of the world*. By which it appears that there is no neceſſity of underſtanding God's ποιήματα *doings* or *actions* here, of the works of the creation, but of all things that from that time to this incluſively have been done in the world by him; and ſo it will be extended to all the doctrines, and miracles, and actions of *Chriſt*, the whole buſineſſe of the Goſpel.

Ποιήματα

e. γνόντες τὸν Θεὸν

V. 21. *Knew God*] The phraſe γνόντες τὸν Θεὸν *knowing God* here ſeems to referre the whole preſent diſcourſe to the *Gnoſticks*, who were ſo called from their aſſuming to themſelves ſo much of the knowledge of God, and the myſteries of religion. And theſe being a ſort of hereticks in that firſt age under the Apoſtles, who affirmed *Simon* to be God the Father that appeared in Mount *Sinai*, as alſo God the Sonne that appeared in the fleſh, and the *holy Ghoſt*, who was promiſed to come, were the darnell ſown by the envious perſon, whereſoever the Goſpel was planted; and this as in other places, ſo in *Rome*, where *Simon Magus* the founder of them (contended after this time with S. *Peter*, but) before the writing of this, in *Claudius*'s daies, had a ſtatue erected to him, as to the ſupreme God. Theſe *Gnoſticks* pretended to be great zelots for the Law of *Moſes*, particularly for Circumciſion, thereby to avoid the perſecutions which the Jewes raiſed againſt the Chriſtians, *Gal.* 6. 12. and on the other ſide thought it lawfull to offer ſacrifice to Idols, 1 *Cor.* 8. (to comply with the heathens) becauſe, as they ſaid, *an idol was nothing*, and yet farther, worſhipped the images and pictures of *Simon* and *Helena*; and ſo, as *Euſebius* ſaith, τὸ σῴφρονα καὶ διὰ καθαρότητα βίου βεβομένῳ παρὰ πᾶσι χειστιανῶν φιλοσοφίαν ὑποκεινόμενοι, ἧς μὴ ἔδοξαν ἀπαλλάττεσθαι πρὶν τὰ εἴδωλα δεισιδαιμονίας, ὑδρίστριαν αὖθις ὑπολαμβάνοντες, *pretending to have turned Chriſtians, and ſo to have changed the idolatry and ſuperſtition that before they lived in, for the pure and ſober rules of life taught by Chriſt, they fell nevertheleſſe back again to all that which they ſeemed to have forſaken*, κατασπάζονται δὴ γεγραὸς καὶ εἰκόνας αὐτῷ τε τῷ Σίμωνι, καὶ τῇ ζὺν αὐτῷ ἑλαιωνίσης Ἑλένης, θυμιάμασί τε καὶ θυσίαις καὶ σπονδαῖς τύτας θεραπεύειν ἐπιχειρῦντες, *falling down to the pictures and images of Simon and Helen, worſhipping them with incenſe, and meat and drink-offerings*. Τάδε τύτων ἀπόῤῥητότερα — *but for their more ſecret and hidden actions they were ſuch as would aſtoniſh any to heare them*; δι' ὑπερβολὴν τῆς αἰσχρεργίας καὶ ἀῤῥησιοποιίας, *for the ſuperlative impurity and abomination that was in them*. This, I ſuppoſe, will be a key of entrance into the deſigne and meaning of this *Epiſtle*, wherein the Apoſtle willing to fortifie the Roman converts againſt the danger of theſe ſuperſeminations, confutes theſe doctrines of the *Gnoſticks*, eſpecially that of complying with the Jewes concerning the neceſſity of obſerving the Judaical Law, and here firſt gives a character of them, as they agree with the heathens in Idolatry, and all kind of wickedneſſe, & unnaturall uncleanneſs, v. 29. &c. and by their living ſo contrary to the Law, ſhew what little reaſon they have to pretend to the obſerving of it, when indeed 'tis the inward purity of the heart and actions, and not the outward Circumciſion of the fleſh, which the Law principally aimed at. That theſe *Gnoſticks* are the men here referr'd to may farther appear by comparing this place, eſpecially v. 27. with the diſcourſe of the *Gnoſticks* in S. *Jude* directly parallel to this (ſee Note on *Jude* d.) and ſo by their character here v. 29. the πορνεία and πλεονεξία (*fornication* and *inordinate deſires*) compared with many other places of the *Epiſtles*, *Gal.* 5. 19. *Eph.* 5. 3. *Col.* 3. 5. and the *pride*, &c. v. 30. with 1 *Tim.* 6. 4. and the like in the other particulars.

f. δόξα

V. 23. *Glory*] The word δόξα *glory* here ſeems to referre to the notion or uſe of it, *Exod.* 24. 16. where it is ſaid of Gods preſence and appearance there in the Mount *Sinai*, וישכן כבוד יהוה על הר *the glory of the Lord abode upon the mount*. From whence it is that the word *ſchechinah*, *abiding*, is ordinarily uſed to ſignifie this or the like glorious appearance, or preſence of God, and is directly parallel to δόξα *glory* here. Now of God's appearance on Mount *Sinai* it is to be obſerved, 1. that God did not there exhibite himſelf in any bodily ſhape; onely glorious appearances there were, ver. 16. as it were *a paved work of Sapphire ſtone*, &c. *and the ſight of the glory of the Lord was like devouring fire* ver. 17. but ſaith *Moſes*, *Deut.* 4. 15.

Ye ſaw no manner of ſimilitude in the day that the Lord ſpake to you in Horeb. And this is there preſs'd by *Moſes* to enforce Gods commandement, that they ſhould *not corrupt themſelves, and make them a graven image, the ſimilitude of any figure, the likeneſs of male or female, the likeneſs of any beaſt, of any winged fowle of any thing that creepeth on the ground, of any fiſh*, &c. Now of theſe followers and worſhippers of *Simon* (the *Gnoſticks*) it is ſufficiently known, firſt that they affirmed *Simon* to be the ſupreme God, diſtinctly he that appeared in *Sinai*; ſo ſaith *Cyrill* of *Jeruſalem*, *Cat.* 6'. ſpeaking of *Simon* at *Rome*, πρῶτος ἐτόλμησεν εἰπεῖν ἑαυτὸν μὲ ὄντα καὶ ὀφθέντα Σινᾶ ὡς πατέρα φανέντα, *he preſumed to ſay of himſelf that he was he that appeared on Mount Sinai as the Father.* Secondly, that he had a ſtatue erected to him at *Rome* inſcribed, *To Simon the holy God*, and ſo alſo his whore *Helena*, ſaith *Euſebius* (ſee Note e.) and both of them *worſhipp'd* by them. Nay moreover 3dly, that the *Gnoſticks* complied with the other heathen Idolaters, partaking of their ſacrifices and feaſts, and ſo were guilty of all kind of Idolatry. Of theſe therefore the Apoſtle may be believed to ſpeak here particularly, and to lay to their charge 1ſt. That they *changed the glory of God*, that is, the glorious appearance of his in Mount *Sinai*, wherein yet there was no ſimilitude ſeen, *into an image*, or *ſimilitude, of a man*, viz. of *Simon Magus*, a bodily ſhape of a meer mortal man; whereas the immortal God, that appeared in *Sinai*, was never ſeen in any ſuch ſhape. 2dly, That in doing this they are guilty of that great ſinne of Idolatry (there forbidden, upon this ground of their ſeeing no ſimilitude in *Sinai*,) viz. of worſhipping the image of a man, and of flying, and four-footed, and creeping things, which are here repeated, as the very things that had been there interdicted. And though it be true of the *Gnoſticks*, that by their joyning with the heathen Idolaters, they were literal y guilty of worſhipping every one of theſe here named, yet their worſhipping of *Simon* and *Helen* alone is ſufficient to own all the charge that is here laid on them. The worſhipping of one ſort of the things forbidden, the likeneſſe of the male and female, being as direct a breach of the Commandment, which forbad that and others alſo, as the worſhipping of all and each of them would be. This is after ſet down more ſuccinctly ver. 25. *They turned the truth of God into a lie*, that is, either the true ſtory *Exod.* 24. where no ſimilitude was ſeen, into this falſe ſtory of *Simon* there appearing, or elſe tranſformed that infinite inviſible Deity into an image or idol, and, παρὰ τὸ κτίσαντα, *above* and *beſide the Creator of heaven and earth*, worſhipp'd alſo τὴ κτίσιν *this creature*, vile ſinfull creatures of his, *Simon* and his whore. This phraſe of *turning*, or *transforming, the glory*, &c. ſeems to be borrowed from *Pſal.* 106. 20. *They made a calf in Horeb, and worſhipped a graven image: thus they turned their glory into the ſimilitude of a calf that eateth hay*, &c. As they there that ſaw no ſimilitude in the mount yet made one preſently, viz. the ſimilitude of a calf; ſo theſe *Gnoſticks* here making *Simon* to have appeared in *Sinai*, as the Father, make him an image and ſtatue to worſhip him in it. Of the word δόξα *glory* ſomewhat hath been ſaid before, Note on *Mat.* 3. k. and more will be added, *Rom.* 9. b.

Ἀλλάττειν δόξαν

g. V. 25. *More then the Creator*] Of the uſe of παρὰ for *above* one inſtance will ſuffice in the * *Epiſtle* of *Eleazar* the High-prieſt to *Ptolemey*, telling him by way of great acknowledgement and gratitude. Πάντα ὅσα σοὶ συμφέρει, κὰν εἰ παρὰ φύσιν ᾖσιν, ὑπομενόμεθα, *All things that are profitable to you, though they be above nature, we will obediently performe.* Thus *Luc.* 13. 2, and 4. ἁμαρτωλοὶ παρὰ πάντας, *ſinners above all others*, though *Luc.* 3. 13. it be more fully expreſs'd by πλέον παρὰ, *more beſides*, or *above*. As for the other notion of παρὰ for *contrary to* (which here may have place alſo, for he that worſhips any thing above, or beſide the one true God, doth it in oppoſition to him, and to the wronging and robbing him) we have an expreſs teſtimony for it, *Act.* 18. 13. παρὰ τὸν νόμον, *contrary to the Law.*

Παρὰ * Ariſteas hiſt. 70. interpret. p. 861. A.

h. V. 28. *Reprobate*] The word ἀδόκιμος hath two notions eſpecially, one among the *Metalliſts*, the other belonging to the *agones*. Any metall that will not bear the δοκιμὴ or *triall*, or which, being tried, betraies it ſelf to be adulterate, is ἀδόκιμος *reprobate*. But the notion that ſeems moſt peculiarly to belong to it in the New Teſtament, is the other, taken from the *agones*, where, as he that ſtrives as he ought, and conquers, is δόκιμος *approved*, 2 *Tim.* 2. 15. and *Jam.* 1. 12. δόκιμος γὰρ λημψόμενος στέφανον, *approved, and ſuch as ſhall receive the crown*, and in other authors, εὐδόκιμος *well approved*, (and of other creatures ἵππος δόκιμος *an approved horſe* in the Ἱππιατρικὰ) ſo he that loſes the game and prize, that doth not run or ſtrive, νομίμως *according to the laws of the game*, and ſo overcome, is ſaid to be ἀδόκιμος, *to miſcarry in the race*, and ſo to loſe the reward of it. Thus in *Democrates*, Δόκιμος ἀνὴρ γὰ ἀδόκιμος οὐκ ἐξ ὧν πράσσει μόνον, ἀλλ' ἐξ ὧν βούλεται, *A man is approved or rejected not onely by what he doth, but by what he wills.* So in the *Sibylline Oracles*,

Ἀγνὸς γὰρ κριτὴς τύπτει τὰ δίκαια βεβαύσας,
Καὶ δοκίμους στέφει —— *Chriſt will crown the approved.* Thus 1 *Cor.* 9. 27. 'tis at the concluſion of an agoniſtical diſcourſe of running and cuffing, &c. the cloſe of which is that the Apoſtle uſes all his moſt earneſt endeavours, *leſt*, (being a κήρυξ *preacher, crier*, κῆρυξ *officer* in the *agones*, to propoſe the lawes and rewards of the *agones* to others, which is ἀνακηρύττειν and ἀποκηρύττειν, *to proclaim* ſuch a man conquerour, ſuch a man to have loſt) he himſelf ſhould ἀποκηρυχθῶμαι *be rejected*, found uncapable of the reward by all aſpired to, that is, faile of that crown of eternal life. So 2 *Tim.* 3. 8. ἀδόκιμοι περὶ τὴν πίστιν, *in the matter of faith*, ſuch as were found unworthy of reward by God, propoſed to Chriſtians. So *Tit.* 1. 16. ἀδόκιμοι *to every good work*, that doe nothing fit to be approved by God or man: where yet, as in all the former places, the figure λιτότης is to be obſerv'd, the word being uſed not for him onely that deſerves no reward, or that miſſes it, but for him that is moſt contrary, the moſt vile and wicked, that deſerves the contrary puniſhment (as ἀσεβὴς, and ἄνομος, and ἀχρεῖος, and ἀχημοσύνη, *ungodly, without Law, unprofitable, uncomelineſs*, ſignifie the moſt wicked, the moſt unfaithfull ſervant, moſt violent oppoſer of the Law, the greateſt impurities, and many other the like) and therefore is interpreted by βδελυκτοὶ ὄντες καὶ ἀπειθεῖς that went before, *being abominable, and diſobedient*, or *contumacious*. So *Heb.* 6. 8. of the ground that brings forth nothing but briars and thorns, that 'tis ἀδόκιμος, and κατάρας ἐγγὺς, *reprobate*, and *nigh to a curſe*. And ſo ſaith *Heſychius*, and *Phavorinus*, Ἀδόκιμος, πονηρὸς, it ſignifies *a wicked man*. And ſo it is here taken in this ſenſe of extremely ill, as appears by the effects that follow, the μὴ καθήκοντα, all the abominable ſinnes that were in faſhion among the Gentile-idolaters, and Gnoſtick Chriſtians. And the ſame may be ſaid of that place 2 *Cor.* 13. 5, 6, 7. which we will explain when we come to it. There is one thing more here obſervable, the anſwering of ἀδόκιμος here to οὐκ ἐδοκίμασε in the beginning of the verſe, *They approved not*, thought not good to have God in their acknowledgment, and anſwerably *God gave them up to a mind*, ſuch as neither God nor any elſe will approve of: which manner of ſpeaking is very frequent in the Scripture, eſpecially in

Ἀδόκιμος

μὴ καθήκοντα

in ſetting down Gods puniſhments on ſinners, in which the ſacred writers delight to obſerve ſome correſpondence. As *Pſal.* 18. *With the froward thou wilt ſhew thy ſelf froward*; and *Becauſe you have walked contrary to me, I will walk contrary to you*; and *Mat.* 5. 19. *Whoſoever ſhall break one of the leaſt of theſe commandements, the ſame ſhall be the leaſt in the kingdome of heaven.* And many the like, which have formerly been obſerv'd.

i. πλεονεξία

V. 29. *Covetouſneſſe*] The word πλεονεξία in this and many other places of the New Teſtament, which we generally render *covetouſneſſe*, ſignifies *exceſſive*, or *unnatural*, *luſts*, (not *deſire of money* onely) and is ordinarily ſet down among the baſeneſſes of the *Gnoſtick* hæreſie, as I here ſuppoſe it is. So *Eph.* 4. 19. οἵτινες ἀπηλγηκότες, *who giving over all labour* (as idleneſs was the mother-ſinne of the Sodomites) *gave themſelves up to laſciviouſneſs, to work all uncleanneſs* ἐν πλεονεξίᾳ *in inordinate unnatural deſires.* Thus in *Photius Epiſt.* 168. ἡ βάρβαρος πλεονεξία ſignifies *ſuch luſt as was among Barbarians* or *Heathens*, (and had been before exemplified in *Joſeph's* Ægyptian miſtreſs) τὸν ὀχληρὸν ἐρῶντα κτησαμένη, *which poſſeſs'd the diſturbed lover*, as there it follows. So in * S. *Chryſoſtome*, ſpeaking of theſe unnatural luſts, ὁρᾷς, ſaith he, ὅτι ἀπὸ πλεονεξίας τὸ πᾶν, *you ſee that it comes all from this inordinate deſire*, ὀπτὴ δυμίας ἂν ἀναχωρούσης ἴσως τῶν οἰκείων ὅρων μένειν, *luſt not enduring to ſtay or be contained within its own bounds.* So in *Antiochus* λογ. ξα'. ὀπτὴ δυμία γυναικῶν καὶ πλεονεξιῶν, *deſire of women and ſuch like inordinations.* For as to the nature of the word, it is known to come from πλέον ἔξω, and to ſignifie any *immoderate deſire* of any thing above ones portion. So in *Ariſtotle* 'tis oppoſed ἰσότητι *to equality.* So in *Heſychius*, Πλεονεξία, τὸ πλέον τοῦ δέοντος ἐπί τινος λαμβάνειν, *to take more then is due or meet of any thing.* So in *Lucian de Cal.* the calumniator is deſcribed to be one, that will have and incloſe all his auditors to himſelf, will let no man elſe be heard, and for this he cals him πλεονέκτην, one that aſſumes more then belongeth to him: and ſo *Democrates* in his γνωμ. defines πλεονεξία to be ſpeaking all, and not enduring to hear any body elſe. And in *Themiſtius Paraphraſe* of the firſt Book *de Anima*, πλεονεκτεῖν is taken for any kinde of exceeding, πᾶσαν γοῦν τιμὰν εἶναι, πλεονεκτεῖν δὲ ἑτέραν ἑτέρας, *one exceeds*, or *excels*, *the other*; and in * *Iſocrates* ſpeaking of Monarchies, τὰς ἐν πολέμῳ πλεονεξίας πάσας πεπειλῆφαι, *they comprehend*, ſaith he, *all the advantages that are in war.* And ſo in * *Ecphantes*, Βασιλεὺς ἐν τῇ κοινῇ φύσει πλεονεκτῶν κρέαννοι, *a King hath a great eminence*, or *excellence*, *over the common nature of men*: and in *Alex. Aphrod.* π. ἐιμαρμ. σωματικὰ πλεονεκτήματα are *the faculties of the body wherein beaſts exceed men*; and ſo φυσικὴ (perhaps it ſhould be read ψυχικὴ) πλεονεξία *the excellence of the minde of men above beaſts.* And the notion of which now I ſpeak, though it differ in the object, and matter about which it is converſant, is the ſame in effect with theſe, a deſiring and uſurping that which is not agreeable to his condition, ſex, nature, &c. τὰ μὴ καθήκοντα, *thoſe things that are not meet*, which *Alex. Aphrodiſ.* more diſtinctly expreſſeth in his *Schol.* on *Ariſt. de An.* Ὁ ἄδικος αὐτὸς πλέον τῶν ἡδέων νέμει, *The wicked man allows himſelfe too large a proportion of ſweet things*, or *pleaſures.* So *Aſterius Hom. Cont. Avarit.* Πλεονεξία ἐστὶν ἡ μόνον πρὸς ἀργυρίῳ σὺν τοῖς ἄλλοις κτήμασιν ὀπτιμάινεσθαι—ἀλλὰ γενικώτερόν ἐστιν, τὸ ὅλως παντὸς φράγματος πλέον ἔχειν βάλεσθαι τὸ ὀφειλόμενον καὶ ὑπερβάλλον. *It is not uſed only for the mad love of money and other poſſeſſions, but in a more general acception, to deſire to have more of any thing then is due & convenient.* So *Hierax* in his book *of juſtice* (of which we have a large fragment in * *Stobæus*) makes ἀδικία and πλεονεξία all one, and then exemplifies it in *Milo* and *Lais*: and as 'tis one branch of it in *Milo*, διαρπάζειν ἀθετουμένων χρήματα, *to ſnatch away the eſtates of thoſe that are weaker then he*, ſo 'tis another καὶ τὰς τῶν γυναῖκας *to force their wives from them.* And ſo in *Lais*, as it is one act of it, πλεῖσον διαπραττεῖν παρὰ τῶν ἐραστῶν *to require and gain immoderately by her lovers*; ſo it is another, ἐνίων γυναικῶν καὶ γάμους διαλύειν *to diſſolve the marriages of ſome women*, to get away their husbands from them. And of this we have a Grammaticall ground in the Hebrew word, בָּצַע, which ſignifies both *covetouſneſs* and *luſt*, and being by the *Septuagint* often rendred πλεονεξία *covetouſneſſe*, is once rendred μιασμὸς *pollution*, *Ezec.* 33. 31. and to that notion of the word the place agrees, if we compare it with v. 29. Where the cauſe of their deſolation is the abominations committed by them, and thoſe joyned with *defiling the neighbours wife* v. 26. Thus in an antient Prayer of *Ephraim Syrus* appointed for confeſſion, and the ſin chiefely inſiſted on being that of uncleanneſſe (as appears by ἐμὲ τὸν αἰσχρὸν, τὸν φλυαρὸν, τὸν μιαίνοντα τὸν αὐτὸν εἶδος ἀπὸ τῶν αἰσχρῶν καὶ ἀτόπων ἔργων μου, τὸν μιαίνοντα τὸν ναὸν τοῦ σώματός μου, &c. ἀτίμωσις καὶ πόρνης φιληδονίαις μου πᾶν μέλος μου ἐμίανε ἔρθειρε, &c.) he prayes, σπλαγχνίσθητι ὅπ ταῖς ἁμαρτίαις μου, ταῖς ἀδικίαις, ταῖς πλεονεξίαις, ταῖς μοιχείαις, ταῖς πορνείαις, ταῖς καταλαλιαῖς, ταῖς αἰσχρολογίαις, &c. *have mercy on my ſinnes, my iniquities, my unnaturall luſts, adulteries, fornications, idle and filthy ſpeakings*; where if we may judge by the attendants, the word is uſed in this ſenſe. Thus I conceive *Plato* uſed the word de *Rep.* l. 9. where ſpeaking of ſenſuall men, he compares them to the beaſts, χορταζόμενοι καὶ ὀχευόντες, *full fed and laſcivious*, and farther addes, ἕνεκα τῆς τούτων πλεονεξίας κνείζοντες καὶ λακτίζοντες, &c. where the πλεονεξία τούτων muſt refer to the fulneſſe of luſt and fleſh together. To theſe may be added the *Gloſſe* of *Phavorinus*, Πλεονεξία ἡ ὑπὲρ τῆς ὀπτὴ δυμίας τὸ πλείονος βλαβή (for which he cites the Apoſtle) *the hurt of immoderate luſting.* And ſo the word τρυφὴ which ſignifies this very thing and which he expreſſeth by λιχνεία φιλήδονος, *voluptuouſneſs*, he expreſſeth alſo by πλεονασμὸς περίεργος περὶ ἡδυπάθειαν ἀεὶ μὲν ὤν, *an exceſſe which is always very curious, buſie, importunate to fetch in pleaſures*, πλεονεξία and πλεονασμὸς being but little different from one another. Thus 'tis uſed in the *Epiſtle* of *Barnabas*, p. 231 where giving the reaſon why hares were forbidden under the Law, to intimate that we ſhould not be παιδοφθόροι like them, he addes, ὅτι ὁ λαγὼς κατ' ἐτιαυτὸν πλεονεκτεῖ τὴν ἀφόδυσιν. And in the fragments of *Polycarpus's Epiſtle* ſpeaking of *Valens* an Elder of *Philippi*, and his having committed ſomewhat utterly unworthy of that calling, by his example he admoniſheth others to abſtein *ab avaritia* (that ſure was in Greek ἀπὸ πλεονεξίας) *from inordinate deſires, & ſint caſti, and that they be chaſte*, adding that whoſoever did not thus abſtein ὁ μὴ ἀπεχόμενος πλεονεξίας, *ab idololatria coinquinabitur, & tanquam inter Gentes judicabitur, will be contaminated with Idolatry, and judged as among the Gentiles.* And ſo there is little reaſon to doubt, but that, when *Bede* on *Mat.* 5. 32. ſpeaking of Divorce ſaith, *non hîc intelligitur tantùm fornicatio in ſtupro, quod in alienis viris aut feminis committitur, ſed omnis concupiſcentia, vel avaritia, vel idololatria*, &c. 'tis not onely *adultery that is here underſtood, which is committed on other mens wives, but every concupiſcence*, or *covetouſneſſe*, or *Idolatry*, he meanes by *avaritia coveting, unnaturall luſt*, having, no queſtion, tranſlated that note out of ſome Greek commentator who had uſed πλεονεξία in this ſenſe. And ſo when * *Holkot* out of *Papias* obſerves *that the Scriptures call by the name of Fornication, omnem illicitam corruptionem, all unlawfull*, or *interdicted, corruption, (ſicut eſt Idololatria & avaritia, ſuch are Idolatry and coveting,)* it is evident, that *corruptio illicita* is the ἀθέμιτος φθορὰ *abominable villany*, as φθορὰ ſignifies. (ſee Note on c. 8. 1.)

* Tit. 2 p. 24 l. 13.

* In Nicol.

* π. ἐιμαρμ.

* p. 160.

* Lect. 173

and idolatry and covetouſneſſe, the unnaturall ſinnes uſed by the heathen worſhippers, the πλεονεξία, *which is Idolatry*. And ſo when *Theophylact* on 1 *Cor.* 3. 12. in the higheſt rank of combuſtible matter (that is, of ſinnes) reckons ἀνομοθεσίαν, εἰδωλολατρείαν, πλεονεξίαν, in all reaſon it is to be underſtood of unnatural luſts, ſo as to agree with uncleanneſs and Idolatry. Thus in all reaſon the word is to be taken here, where theſe four, [πορνεία *fornication*, πονηρία *villany*, κακία *naughtineſſe*, and πλεονεξία *inordinate deſire*] are put together, πονηρία and κακία in the ſame notion that *Gen.* 19. 7, and 9. πονηρεύεσθε and κακῶσαι are taken, that is, to ſignifie the ſinne of *Sodom* there deſcribed, and in all probability πορνεία and πλεονεξία in the ſame ſenſe alſo. So *Col.* 3. 5. in relation to the *Gnoſticks* he bids them *mortifie fornication, uncleanneſſe*, πάθος (that is, as the Syriack render it,) *paſſivity, evil concupiſcence*, and πλεονεξία *inordinate deſire, which is Idolatry*. So *Eph.* 5. 3. *Let neither fornication, nor uncleanneſſe, nor* πλεονεξία, *inordinate deſire be named among you*, putting them in the number of the *nefanda*, ſinnes *not to be named*; and ſo v. 5. *Every fornicator, or unclean perſon, or* πλεονέκτης (not *covetous*, but *inordinate luſter*) *who is an Idolater*: as when *Maimonides Mor. Neb.* l. 3. c. 38. ſpeaking of the unnatural ſinnes uſed by the Gentiles, and having named one abominable cuſtome of theirs, *propter hoc*, ſaith he, *prohibita eſt inciſio arboris in aliam ſpeciem, ut elongemur à cauſis Idololatriæ & fornicationum.* To the ſame ſenſe is πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν 1 *Theſſ.* 4. 6. as ſhall there (Note a.) be explained. So 1 *Cor.* 5. 11. ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης, *either fornicator, or inordinate luſter, or Idolater*, ſpeaking of the *Gnoſtick* Chriſtians again; as in *Barnabas*'s *Epiſtle* p. 252. in the bedroll of deſtroying ſinnes there is εἰδωλολατρεία, φαρμακεία, μαγεία, πλεονεξία, ἀφοβία Θεοῦ, *Idolatry, ſorcery, magick* (in reference to the *Gnoſticks* witchcrafts) *inordinate luſts, fearleſneſſe of God*. So the καρδία γεγυμνασμένη πλεονεξίαις 2 *Pet.* 2. 14. by the matter of that whole chapter is confined to this ſenſe, *a heart exerciſed with inordinate luſts*, which renders them κατάρας τέκνα, *children of a curſe*, ſure to be deſtroyed; and all this makes it reaſonable to pitch upon this notion of this word πλεονεξία in this place. So when Saint *Paul* 2 *Cor.* 7. after an exhortation of *coming out from among them*, (as out of *Sodom*) and of *not touching the unclean thing*, c. 6. 7. and of *cleanſing themſelves from all filthineſs*, c. 7. 1. ſubjoynes v. 2. *Receive us* οὐδένα ἠδικήσαμεν, *we have injured no man*, οὐδένα ἐφθείραμεν, *we have corrupted no man*, and addes οὐδένα ἐπλεονεκτήσαμεν, it may very fitly be rendred in this ſenſe, of foul unnaturall luſts, referring all the three words to their *Gnoſtick* falſe teachers, that debauched thoſe who entertained them, brought them to all ἀδικία *wickedneſs, injuſtice* (which is uſed for that ſinne *Gen.* 6. 5. and here *Rom.* 1. 18.) φθορὰ *corruption*, (uſed for that ſinne, *Gen.* 6. 11, 12. and 2 *Pet.* 2. 12. See *note* on 2 *Pet.* 1. b.) and πλεονεξία *inordinate luſts*, in the ſame ſenſe: not that Saint *Paul* had any reaſon to vindicate himſelfe from theſe ſins (no more had he, whatſoever other notion they could be interpreted in) but to intimate the vaſt difference betwixt him and the *Gnoſtick* teachers, or ſeducers, which had theſe deſignes upon them; which the rather appears by his next words, v. 3. *I ſpeak not to condemne you*, which implies that what he laſt ſaid, was by way of reproach to their new leaders, though not to the condemning of them to whom he wrote. In the ſame ſenſe it is that he tels the *Theſſalonians* 1 *Theſſ.* 2. 5. that he was not with them ἐν προφάσει πλεονεξίας. See Note on that place.

ἠδίκησαμεν ἐπλεονεκτήσαμεν

Ἀδικία φθορά

V. 30. *Deſpightfull*] The word ὑβρισταί may here moſt probably denote thoſe unnaturall luſts alſo. And ſo is it manifeſtly affirmed and defined by * *Plato*, Ἐπιθυμίας δὲ ἀλόγως ἐλκύσης ὅταν ἡδονὰς, καὶ ἀρξάσης ἐν ἡμῖν τῇ ἀρχῇ ὕβεις ἐπωνομάσθη, *when deſire drawes us irrationally to pleaſures, and gets dominion over us, this is named* ὕβεις *contumely*. So * *Dio* in *Oeconomico*, κλαίων ἐδεῖς προὔτρέψατο ὑβριστὴν, *by weeping none ever incited the Contumelious*, that is, the unlawfull lover. So in * *Phintys's* book of the womans ſobriety, the adulterous wife is ſaid ἡδονᾶς ἕνεκεν ἁμαρτάνειν καὶ ὕβεισιν, *to be for pleaſures ſake guilty of ſinne and contumely*. And ſo in * *Nicoſtratus* παῖδες ἐξ ἀκολασίας καὶ ὕβρεως γεγονότες, are adulterous brats. So in *Philoſtratus de vita Apoll.* l. 1. c. 11. ὑβριστὴς ἀνθρωπος is preſently ſaid to be κακὸς τὰ ἐρωτικὰ, *wicked in his loves*, or *luſts*, and of him it followes, that he fell in love with *Apollonius* for his beauty. So in * *Charondas* his *Proem* to his *Lawes*, ſpeaking of maritall chaſtity, and preſcribing the care of procreation, not of pleaſure, he addes, μηδὲ τὸ φύσει καὶ νόμῳ τίμιον, ἀνόμως ἀναλισκέτω καὶ ὑβριζέτω, uſing ὕβεις for any *inordinate* or *unlawfull act of impurity*. And this agrees moſt aptly with many former paſſages of this chapter, and the character of the *Gnoſticks* here ſet down, who diſliked mariage, and uſed all unlawfull liberties and pollutions.

k. ὑβρισταὶ

* *Plato*, *In Theæt.*

* *Ap. Stob.* p. 443.

* *Ap. Stob.* p. 444.

* *Ibid.* p. 447.

* *Ap. Stob.* p. 391. ſect. 42.

V. 31. *Without underſtanding*] Ἀσυνέτους, τοὺς ἀσυνειδήτους λέγει ὁ Ἀπόστολος, ſaith *Phavorinus*, *the Apoſtle means thoſe that have no conſcience; knowledge* and *conſcience*, σύνεσις and συνείδησις, being all one, and ſo the want of that is the want of conſcience. This, it ſeemes, was the judgement of that learned Grammarian of this place, to which, no doubt, he referres by the word Ἀπόστολος. *Heſychius* renders it onely ἄφρων *fooliſh*, but ſo as *fooliſh* ſignifies unreaſonable actions, and as ἄνοια *Luk.* 6. 11. ſignifies deſigning malice and miſchief againſt *Chriſt*, and as *Tit.* 3. 3. Ἀνόητοι ſignifies thoſe that were *guilty of unreaſonable practices*. And this according to the uſe of σύνεσις which is ſometimes the *minde*, the underſtanding, *Mar.* 12. 33. with which God is to be loved, as well as known, and ſo the not knowing him thus may be ſet for the greateſt impiety. Of σύνεσις ſee more in Note on 1 *Cor.* 1. c.

l. Λόγιον

Ib. *Covenant-breakers*] Ἀσύνθετος, ὁ ἀσύμφωνος, καὶ ἢ συνθήκαις μὴ ἐμμένων. *not apt to agree with others, one that ſtands not to pacts, bargains*, ſaith *Phavorinus*; and ſo *Heſychius* being rightly pointed, Ἀσυνθέτους, μὴ ἐμμένοντας ἢ συνθήκαις, and Ἀσυνθετώτατον, ἀπιστότατον, καὶ ἀβεβαιότατον, *unfaithfull and unconſtant*.

m. Ἀσύνθετος

Paraphraſe.

CHAP. II.

a. 1. By this it appears how little can be ſaid in excuſe of thoſe ſeducers among you, who judge and condemn the orthodox Chriſtians, as breakers of the Law, onely becauſe they are not circumciſed, &c. when they who thus condemn them obſerve not the Law, no not in that very particular, which circumciſion peculiarly noted, the abſtaining from abominable uncleanneſſes, but live and go on in thoſe ſins, c. 1. 29. and ſo condemn themſelves in judging others.

1. THerefore thou art inexcuſable, O man, * a whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf, for thou that judgeſt doſt the ſame things.]

* every one, that judgeſt

2. But

† we know, οἴδαμεν

2. But † we are ſure that the judgement of God is according to [b] truth againſt them which commit ſuch things.]

2. Whereas it is moſt infallibly certain, and acknowledged by all, that God paſſes judgement rightly, not ſparing a Jew for his outward ceremonies, when he puniſhes a Gentile that lives as well as he, but puniſhing ſinne, rewarding diſobedience (if it be not reformed and forſaken) whereſoever he findes it, without any acceptation of perſons, or conſideration of externall performances, or privileges, or advantages in any. b3

3. And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgement of God?]

3. And then how is it poſſible, that thou ſhouldeſt judge the pure Chriſtian to be a breaker of the Law, and thereupon in a damnable eſtate, onely for not being circumciſed, and yet deem thy ſelf ſafe, when thou art guilty of thoſe filthineſſes which were moſt eminently prohibited by the Law of circumciſion?

4. Or deſpiſeſt thou the riches of his goodneſs and forbearance and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?]

4. Or ſhall God's great patience and longanimity in deferring his vengeance on unbelievers, and his forbearing ſo long to puniſh thy ſinfull courſe, be caſt away upon thee, be deſpiſed, and not made uſe of by thee? Doſt thou not conſider that all this long-ſuffering of God to thee is purpoſely deſigned to bring thee to reformation, and if it work not that effect, will tend to thy heavier ruine?

* according to, κατὰ † or, retribution of, for the King's MS reads ἀπα-τάσεως

5. But *after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and † revelation of the righteous judgement of God?]

5. Wilt thou thus go on in obdurate reſiſting of all God's methods, and be never the better by his deferring theſe judgements ſo long, but onely to adde more weight to thy ruine when it comes?

6. Who will render to every man according to his deeds.]

6. Who ſhall not conſider circumciſion or uncircumciſion, but puniſh or reward every man according to his actions.

* patience of the good work. ὑπο-μονὴν ἔργου ἀγαθοῦ

7. To them who by *patient continuance in well doing ſeek for glory, and honour, and immortality, eternall life:]

7. To them that by conſtancy of pure Chriſtian performances, and by patient bearing of the perſecutions that fall upon them for that profeſſion, go on in purſuit of that reward which Chriſt hath promiſed to ſuch, he ſhall beſtow another life upon the loſſe of this, eternall bliſſe in the world to come:

† thoſe that are of, or from contention, οἱ ἐξ ἐρι-θείας

* worketh, κατεργα-ζομένου

† Even of Greek

* Greek

8. But unto † them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath:

9. Tribulation and anguiſh upon every ſoul that * doth evill, of the Jew firſt, and alſo of the † Gentile.

10. But glory, and honour, and peace to every man that worketh good, to the Jew firſt, and alſo to the * Gentile.]

8, 9, 10. But to ſchiſmaticall factious men, which are as it were born, and compoſed, and made up of contention (as the Gnoſticks are) that reſiſt the right way, deny the Chriſtians the liberty of not being circumciſed, and themſelves live in all unnaturall ſins, thoſe that do thus renounce the Goſpell, and live contrary to the Law, to ſuch all judgements muſt be expected, deſolations and deſtructions here in a moſt eminent manner, and eternall miſery attending them. And as the Jew ſhall have had the privilege to be firſt rewarded for his good performances (as appears by Chriſt's being firſt revealed to him, in whom conſequently and proportionably he ſhall have all ſpirituall grace and crown, if he embrace Chriſt, and live exactly and conſtantly according to his directions) ſo muſt he alſo expect to have his puniſhment and deſtruction firſt, and that a ſad one at this preſent by the Roman armies, upon their finall rejecting and refuſing Chriſt. The greater his privileges are, the greater alſo his provocations and his guilt will be. And then the Gnoſtick alſo that takes part with the Jew, ſhall bear him company in the vengeance. As for the Gentiles, as they are put after the Jewes onely (and not left out) in the mercies of God, particularly in the revealing of Chriſt, ſo ſhall their puniſhments upon their provocations onely come after the puniſhment of the Jewes, not be wholly ſuperſeded (and accordingly 'tis to be ſeen in the predictions of both their ruines, in the Revelation, the Jewiſh unbelievers and Gnoſticks are puniſh'd firſt, and then the Gentiles and carnall Chriſtians with them alſo.)

11. For there is no reſpect of perſons with God.]

11. For God's rewards and puniſhments are not conferr'd by any uncertain rule of arbitrary favour or diſpleaſure, neither depend they upon any outward privileges or performances, as either having or not having received the Law, being or not being circumciſed, but are exactly proportion'd according to mens inward qualifications or demeanours.

12. For as many as have ſinned without Law, ſhall alſo periſh without Law: and as many as have ſinned in the Law, ſhall be judged by the Law.]

12. For all thoſe of the Gentile world, who having not received the Moſaicall Law of circumciſion, have ſinned againſt that knowledge of God which hath otherwiſe been afforded them, ſhall be adjudged to perdition, though not by the Law of Moſes, (it ſhall never be laid to their charge that they have not been circumciſed) or, though they be puniſhed, yet ſhall not they have that aggravation of their ſin and puniſhment, which belongs to thoſe which have received the Law of Moſes, they ſhall onely be judged for their not obſerving the Law of nature (ſee *Theophylact*) the Law of Moſes being not able to accuſe them. And thoſe who having received the Law of Moſes, and in it the ſign of the covenant, circumciſion, doe not yet live according to it, (ſuch are theſe unbelieving Jewes, and Judaizing Gnoſticks) all the benefit that they ſhall reap by their having received the Law and circumciſion, ſhall be to have that their accuſer, by which they may be condemn'd the deeper, in ſtead of their advocate to plead for them.

13. For not the hearers of the Law *are* juſt before God, but the doers of the Law ſhall be juſtified.]

13. For, to ſpeak to the latter firſt (ſee note on Mat. 7. b.) 'tis a dangerous unchriſtian error, to think that the hearing or knowing their duty, the having the Law delivered to them (yea and the ſeal of the covenant, circumciſion in their fleſh) without conſcientious practice of the duties thereof, ſhall ſtand them in any ſtead: No, 'tis onely the living orderly, according to rule and Law, that will render any man acceptable in Gods ſight.

14. For when the Gentiles, which have not the Law, do by nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves.]

14. And for the former, 'tis clear, for when the other people of the world, which have not had that revelation of God's will and Law which the Jewes had, do without that revelation, by the dictate of their reaſon, and thoſe natural notions of good and evil implanted in them, (and by thoſe precepts of the Sons of Adam by parents tranſmitted to children, and ſo, without any further revelation from heaven, come down unto them) perform the ſubſtantiall things required in the Law of Moſes, and denoted by circumciſion and other ceremonies; this is an argument and evidence, that theſe men do to themſelves ſupply the place of Moſes's Law.

* among themſelves, either accuſing, or pleading for them, μεταξὺ ἀλλήλων λογι-ζομένων, ἢ καὶ ἀπολο-γουμένων

15. Which ſhew the work of the Law written in their hearts, their conſcience alſo bearing witneſs, and *their* thoughts * the mean while accuſing, or elſe excuſing one another.]

15. And that obligation to puniſhment, which is ordinarily cauſed by the Law, theſe men demonſtrate themſelves to have, without help of the Moſaicall Law; From whence alſo it is, that as conſcience (which, according to the nature of the word, is a man's knowing that he hath done, or not done, what is by Law commanded) is conſtantly witneſſe either for, or againſt them, that they have done, or not done their duty, ſo the generall notions and inſtincts of good and evill that are in them, without any light from the Moſaicall Law, do either accuſe them as tranſgreſſors of the Law of God, or elſe plead for them, that they have not culpably done any

thing againſt it. From whence it appears to be moſt juſt even by their own confeſſion, that they that have ſinned without Law, tranſgreſs'd the Law of nature, ſhould alſo be puniſh'd, though they never heard of this Moſaical Law, (which was the thing affirmed v. 12. from whence to v. 16. all that hath been ſaid is but a parentheſis.)

16. And when I ſpeak of periſhing, and judging, v. 12. d. **16. In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to d my Goſpell.]**

I ſpeak of that doom which ſhall involve all both Jewes and Gentiles at that great day, when Chriſt Jeſus, being by his Father ſeated in his regal power, ſhall at the end of all come forth again to judge the world, not according to outward priviledges or performances, but inward qualifications & demeanures, being, as he is, a ſearcher of hearts: For then ſhall the Jewes be dealt with either in judgement or mercy, as they have lived or not lived according to the rules of the Moſaicall Law, and ſo the Gentiles alſo according as they have obey'd or not obey'd the Law of Nature. (And this is the very doctrine that hath been taught us by Chriſt, and by me and others preached to the world.)

17. And thus ſhall the proceſs be to the Judaizing Gnoſticks, in this or the like form; e. **17. Behold thou art e called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God,]**

Thou that calleſt thy ſelfe, or ſaiſt thou art a Jew, though indeed thou art not, Thou that dependeſt on the outward performances of the Law, circumciſion, &c. as if juſtification were to be had by that, and could not be had without it, Thou that boaſteſt that God is thy father, or favourer in a peculiar manner, becauſe thou adhereſt ſo faithfully to his Law, even in oppoſition to Chriſts reformations, (ſee note on Mat. 5. g.)

18. Thou that undertakeſt to know all the myſteries of God's will (and thence art by thy ſelfe called a Gnoſtick or knowing perſon) and upon examination, to approve, and practiſe the higheſt perfections, by the skill which thou haſt in the Law of Moſes, f. **18. And knoweſt *his* will, and f approveſt the things that are more excellent, being inſtructed out of the Law,]**

19. And ſo by that advantage takeſt thy ſelfe to be a moſt knowing perſon, fit to lead all others, and deſpiſing the orthodox Chriſtians for blinde and ignorant, (ſee note on Jam. 3 a.) **19. And art confident, that thou thy ſelfe art a guide to the blinde, a light of them which are in darkneſs,]**

20. Aſſumeſt great matters to thy ſelf, as having a ſcheme or abſtract of all knowledge and true religion (ſee note on 2 Pet. 1. c.) by the knowledge and underſtanding which thou haſt, and by the gloſſes which thou giveſt of the Law; g. **20. An inſtructer of the fooliſh, a teacher of babes, which haſt the g form of knowledge and of the truth in the Law;]**

21, 22. Thou therefore, I ſay, that pretendeſt ſuch zeal to, and skill in the Law, that art ſo ſtrict for legall performances, doſt thou commit the ſame ſinne thy ſelfe (ſuppoſing it ſtealth, &c.) which thou condemneſt in others? doſt thou that condemneſt a Chriſtian for not being circumciſed, commit the great ſinne forbidden in the Law of circumciſion? This is, as if he that pretended ſuch a pious reſpect to the place of God's worſhip, as not to endure with any patience a falſe God or idol to be ſet up in it, ſhould yet ſo much deſpiſe the ſame place, as to rob it of thoſe things that are conſecrated to it: which ſure is as abſolute a profaning of any holy place, as to ſet up the moſt heathen idol in it. **21. Thou therefore which teacheſt another, teacheſt thou not thy ſelfe? thou that * preacheſt, a man ſhould not ſteal, doſt thou ſteal?**
22. Thou that ſayeſt, A man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt Idols, doſt thou commit ſacrilege?]
* proclaim. κηρύσσω

23. Thou that gloryeſt in thy zeal to the Law, doſt thou commit the moſt unlawfull practices, and by ſo doing bring a reproach on all Chriſtian religion? **23. Thou that makeſt thy boaſt in the Law, through breaking the Law diſhoneureſt thou God?]**

24. For the unbelieving Gentiles ſeeing and judging by your evill lives, are aliened from Chriſtianity, have an evil opinion of the profeſſion, and of Chriſt, whom you worſhip, and ſo thoſe Scriptures which mention the diſhonour of God's name among the Gentiles, Iſa. 52. 5. Ezec. 36. 20, 23. may fitly be accommodated to you. **24. For the name of God is blaſphemed among the Gentiles through you, as it is written.]**

25. For men that thus live 'tis madneſs to think that circumciſion will ſtand them in any ſtead: For circumciſion is a Sacrament to ſeal benefits to them who are circumciſed, if the condition required of them (that is, the ſanctity and purity ſignified thereby) be performed alſo; but if not, there is no ſpeciall advantage comes to them by being circumciſed, that is, by thus complying with the Moſaicall Law. **25. For circumciſion verily profiteth, if thou keep the Law; but if thou be a breaker of the Law, thy circumciſion is made uncircumciſion.]**

26. And by the ſame reaſon, if thoſe who are not obſervant of the Law, or circumciſed, viz. the Chriſtians of the Gentiles, live thoſe lives of purity and ſanctity, which that Sacrament was ſet to engage men to, they ſhall be accepted by God as well as if they had been circumciſed. **26. Therefore if the uncircumciſion keep the † righteouſneſs of the Law, ſhall not his uncircumciſion be counted for circumciſion?**
† ordinances, δικαιώματα, See note on c. 8. b.

27. And thoſe that having not been circumciſed, nor received the Law of Moſes (ſee note on Mat. 5. g.) but onely thoſe naturall dictates, and directions, which are common to all men, if they yet do the things commanded in the Law of the Jewes, that is, the morall ſubſtantiall part of it, they ſhall condemn thee, who being in that legal ſtate, and obſerving not the ſenſe and meaning, but onely the letter of the Law, art outwardly circumciſed, but doſt not perform that purity which that ceremony was ſet to ſignifie, and to engage all, that are circumciſed, to obſerve it. h. **27. And ſhall not * uncircumciſion which is by nature, if it fulfill the Law, judge thee, † who h by the letter and circumciſion doſt tranſgreſs the Law?]**
* the uncircumcision which is of nature, ἡ ἐκ φύσεως ἀκροβυστία.
† which are by, or with, or in the letter, &c. a tranſgreſſor of the Law? τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην

28. For he is not the childe of Abraham, ſuch as to whom the promiſes pertain, who is born of his race or ſeed, and no more; nor is that the availeable circumciſion, which is externall, that mark imprinted on the fleſh. **28. For he is not a Jew, that is one * outwardly; neither *is that* circumciſion, which is † outward in the fleſh.]**

29. But he is the Jew indeed, the true childe of Abraham (who ſhall be accepted by God) though he be not ſo by birth, who in the purity of the heart performs thoſe ſubſtantiall Lawes required by God of the Jewes, & revealed to them more diſtinctly then to other Nations, and the availeable circumciſion is that of him, who cuts off all ſuperfluities and pollutions which are ſpiritually, though not literally, meant by the Law of circumciſion, and ſo becomes pure in heart (ſee note on Mat. 5. g.) who hath that Law, of which circumciſion was the ſign and ſeal, (the law of purity, or abſtinence from thoſe unnaturall ſins, &c.) printed in his ſpirit, or inner man, his ſoul, (that is, that practiſes it:) not he who hath literally obeyed it, and been circumciſed outwardly in the fleſh, even he whoſe praiſe is not of men (who ſee the outſide onely, and among whom 'tis counted a great dignity to be a circumciſed Jew) but he who ſo behaves himſelfe (whether he be a Jew or Gentile) that God may accept of him, as a ſincere performer of his commands, an obedient ſervant of his. **29. But he *is* a Jew, which is one * inwardly; and circumciſion *is that* of the heart, in the ſpirit, *and* not in the letter, whoſe praiſe is not † of men, but of God.]**
* in the visible part, ἐν τῷ φανερῷ.
† in the visible part, in the fleſh, ἐν τῷ φανερῷ ἐν σαρκὶ
* in the hidden part, ἐν τῷ κρυπτῷ
† from ἐξ

Annota-

a. ὁ κρίνων

V. 1. *Whoſoever thou art that judgeſt*] Ὁ κρίνων *thou that judgeſt* here, and in the end of the verſe, and v. 3. is clearly the *Gnoſtick* Judaizer, who teaches the obſervation of the Moſaical Law, and accuſes the Orthodox Chriſtians, who are not circumciſed, for breakers of the Law; and yet himſelf runs riotouſly into thoſe ſinnes, for the abſtaining from which, Circumciſion was deſigned and inſtituted by God. This judging and condemning of the Gentile-Chriſtians was by them taken up from the Jewes, who having themſelves guilt enough of ſinnes, as well as the Gentiles, would yet diſcriminate themſelves from all others by this or the like character of legal obſervances, as by that which ſhould juſtifie them, or free them from judgment, under which the Gentiles, which knew not the Moſaical Law, and were not circumciſed, were to lie, and be accurſed. This was the thing that *John Baptiſt* warns them of, to *bring forth meet fruits of repentance, and not to ſay within themſelves, We have Abraham to our father*, which they were apt to believe ſhould ſtand them in ſtead in the abſence of all thoſe fruits. This was the great error of that people, conſequent to their opinion of their abſolute election, whereby they reſolved, that 'twas not their juſt, or pious performances, that were looked on by God, or required to their Juſtification, but their being *Abraham*'s ſeed, within the Covenant, and having the ſigne of the Covenant in their fleſh, which they looked on as engagements (if not allurements and motives) of the favour of God to them, howſoever they lived; by this means making God a προσωπολήπτης, one *that choſe*, or *accepted*, or *favoured* πρόσωπα, *perſons*, that is, men barely conſidered, with ſome outward advantages to ſet them off, without any intuition of their qualifications or demeanours. Which was the thing that is diſtinctly diſclaimed here, ver. 11. and which S. *Peter* diſcerned to be ſo falſe, by the revealing of the Goſpel to the Gentiles, *Act.* 10. 34. Thus is the word ὁ κρίνων uſed c. 14. 4. of the Jewiſh Chriſtian, that abſtained from ſome ſorts of meats v. 2. and though he doth that either out of weakneſs, as that ſignifies *diſeaſe*, erroneous ſeduction, or at leaſt out of infirmity and ignorance, as thinking himſelf bound to it by the Moſaical Law (which he believes ſtill to oblige) and ſo ought not to be deſpiſed, or ſet at naught by him that underſtands Chriſtian liberty better, yet doth very ill in judging all others that do not abſtain as he doth. For this is the very ſame error that is here reprehended in the Jews and *Gnoſticks*, of judging all others as men out of Gods favour, becauſe they doe not what they doe, or pretend to doe, that is, obſerve not the ritual parts of *Moſes*'s Law. And this being an error which the Jewes and *Gnoſticks* were ſo guilty of, (and conſequently of this ſinne attending it, of judging and condemning all but themſelves) is particularly mark'd in the Jewes *Mat.* 7. 1. and beaten down by *Chriſt* (as here in the Judaizers by the Apoſtle) as an irrational ſinne, the grounds of which were quite contrary to the prime attribute of God, his juſtice, and rewarding all that *diligently ſeek him*, *Heb.* 11. 6. and *every man according to his works* here, ver. 6. and *juſtifying the doers, not hearers of the word*, v. 13.

Προσωπολήπτης

b. ἀλήθεια

V. 2. *Truth*] The Hebrew אמונת ſignifies both *truth* and *juſtice*, and is rendred by ἀλήθεια and δικαιοσύνη, and here one of them is put for the other, ἀλήθεια *truth*, for δικαιοσύνη *juſtice*, ſo as on the other ſide, ἄδικον μαμωνᾶ *the unjuſt mammon* is oppoſed to *the true riches*. See Note on *Mat.* 23. f.

c. λογισμοὶ μεταξὺ ἀλλήλων

V. 15. *Their thoughts the mean*——] The λογισμοὶ μεταξὺ ἀλλήλων here are the practical κοιναὶ ἔννοιαι *common notions* of good and evil, which are among the generality of men, even heathens, without any light from the Moſaical Law, and are called λογισμοὶ *reaſonings*, becauſe reaſon, when it comes to a maturity, if it be not precorrupted with falſe doctrines and prejudices, will be able to conclude that this ought to be done, and not that, and ſo give us the principles of all Moralactions.

d. Εὐαγγέλιόν μου

V. 16. *My Goſpell*] *Paul's* preaching every where, whither he came, is literally to be ſtyled his εὐαγγέλιον or *Goſpel*, & ſo it ſeems to ſignifie here. So in the *Epiſtle* of *Clemens Romanus* (contemporary to that Apoſtle) *ad Corinth.* after the mention of *Bleſſed Paul's Epiſtles*, he bids them mark τί πρῶτον ὑμῖν ἐν τῇ ἀρχῇ τοῦ εὐαγγελίου ἔγραψε, *what he hath firſt written to you (Corinthians) in the beginning of the Goſpel*, that is, at the time when the Goſpel was by him firſt preached among them.

e. Ἐπονομάζῃ

V. 17. *Called a Jew*] Ἐπονομάζῃ is ſomewhat more then ὀνομάζῃ, it ſignifies an addition to ones proper name, and ſo it was here. The *Gnoſticks* aſſumed to themſelves the name of Jewes, profeſſing to be of that religion, great friends to *Moſes*'s Law; λέγουσιν ἑαυτοὺς Ἰουδαίους εἶναι, *Rev.* 2. 9. *they ſay that they are Jewes*, when indeed many of them were not ſuch, either by birth, or obſervation of the Judaical cuſtomes, being not themſelves circumciſed (ſee *Gal.* 6. 13. and Note on *Rev.* 2. e.) and thoſe that were, living (not according, but) quite contrary to the Moſaical Law.

f. δοκιμάζεις

V. 18. *Approveſt*] That δοκιμάζειν *to prove*, or *trie*, ſignifies ſo to examine and prove as to approve, appears by ſome other places, where the word is uſed. So 1 *Cor.* 11. 28. *Let a man prove*, or *examine, himſelf, and ſo let him eat of that*, &c. where 'tis certain that, if upon examination he find himſelf unworthy, he muſt not ſo eat; for if he doe, *he eats damnation to himſelf*, v. 29. and therefore it muſt ſignifie the approving himſelf to God and his own conſcience. So *Rom.* 14. 22. *Happy is he who doth not judge*, or *condemn, himſelf*, ἐν ᾧ δοκιμάζει (not, *in what he examines* himſelf, but) *in what*, upon deliberation, he ſo likes, approves, as to think fit to act accordingly; that is, Happy is he that, when he is reſolved of the matter of the action, that it is lawfull, doth it with ſuch care that he hurt not others, that he hath nothing to blame in himſelf when he hath done it. So *Gal.* 6. 4. Let every man δοκιμάζειν *prove his own work*, that is, ſo prove, examine his own actions, as to approve them to himſelf, his own conſcience, and to God, *and then he ſhall have glorying*, or *rejoicing*, (that is, he ſhall be able to comfort himſelf) εἰς ἑαυτὸν μόνον *toward himſelf alone*, that is, by looking on himſelf abſolutely, and not only in conjunction or compariſon with other men, which is meant by καὶ οὐκ εἰς τὸν ἕτερον, *and not towards another*, to which belongs the reaſon rendred in the next verſe, *For every one ſhall bear his own burthen*. So *Eph.* 5. 10. *walk as children of light*, δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ, *examining, proving, what is acceptable to the Lord*; but this ſo, that they alſo approve themſelves to ſtudy and purſue it, or elſe they doe not *walk like children of light*, like Chriſtians. The truth is, this is not ſo familiar a phraſe, the *proving what is acceptable to God*, as the former is, of *proving* and *approving himſelf*, or, *his own works*: yet becauſe the examining, and the approving of Gods will, is a direct undertaking, and obligation to practiſe it, and becauſe it is a ridiculous thing, and that which will never ſtand in any ſtead, to *examine what is well pleaſing to God*, and, when he hath done ſo, to act or practiſe the contrary, therefore the Apoſtle, that exhorts to this, as to a duty which will ſtand them in ſome ſtead, and as an evidence of their *walking as children of light* (not as the partial condition, or a means

to perform God's will, but as the knowing God's will in the Scripture, when 'tis look'd on as a good thing, is the practiſing of it) muſt be ſuppoſed to contain in this phraſe, of *proving*, the *approving* alſo, and not onely ſo, but alſo the performing (at leaſt in endeavour and ſtudy) *what is acceptable to the Lord*, and ſhall to them appear to be ſo, and not onely the examining what is thus acceptable. And then one other place *Rom.* 12. 2. will by the ſame reaſon be clearly intelligible alſo in this ſenſe, where they are exhorted by all the *exceeding mercies* and *compaſſions of God to preſent themſelves to God a living and well-pleaſing ſacrifice*, and in ſtead of conformity with the world, to *be transfigured*, that is, eminently and viſibly changed, *by*, or *in the renovation of* their *mind*, εἰς τὸ δοκιμάζειν (which notes this to be an effect, if not the end, of this renovation of mind) *that they may prove what is the will of God*, the *good*, the *acceptable*, the *perfect*, which is directly the *ſcheme* or form of ſpeaking uſed to the *Epheſians* (onely with the addition of ſome more words, not to alter, but enhanſe this notion of it) ſo to ſearch into the will of God, what is good and acceptable to him in the higheſt degree, as to practiſe & purſue it and approve themſelves to God and their own ſouls to have done ſo. And by this means the meaning of δοκιμάζειν τὰ διαφέροντα both here and *Phil.* 1. 10. will be more intelligible alſo, then otherwiſe, if it were not compared with theſe two laſt places, it would be. In that to the *Philippians*, thus, *I pray that your love may abound*, &c. your great forwardneſſe to the advancing and propagating the Goſpel v. 4. εἰς τὸ δοκιμάζειν ὑμᾶς (as an effect again of their abundance of Chriſtian charity, or zeal to the Goſpel) *that you may examine* firſt, and then approve, or like, and then ſet your ſelves to the purſuit of τὰ διαφέροντα *the things that excell*, that are eminently good, (proportionably to the abounding of their charity going before) that is, doe as much good as you can poſſibly; or as *Theophylact* interprets διαφέροντα, by τὰ καθήκοντα ἑκάστῳ, *the things that belong to every man*, and τὰ συμφέροντα, *profitable*, thoſe things which are proper and expedient for you to do. And then this will without queſtion belong alſo to the ſame phraſe in this place, where of the *Gnoſtick-Judaizers* he ſaith, γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα, *Thou knoweſt* (that is, pretendeſt to know above all others, and therefore art called *Gnoſtick*, *knowing*) *the will* (that is, the will of God) *and proveſt*, that is, examineſt with all acuteneſſe and diligence, and having by examination found out what is moſt excellent, moſt acceptable in the ſight of God, thou likeſt, chooſeſt, approveſt it (that is, pretendeſt and aſſumeſt to thy ſelf to doe ſo) and practiſeſt accordingly, κατηχούμενος ἐκ τοῦ νόμου, *being* firſt, for thy foundation, *inſtructed in the Law of Moſes*, as all pious men ought to be, to lay their foundation there; and thus aſſuming to thy ſelf this high perfection above all others, (the Orthodox Chriſtians) πέποιθας, &c. v. 19. *thou haſt confidence* to thy ſelf *that thou art a guide to the blind*, &c. that none are ſo fit to be ὁδηγοὶ (ſee Note on *Jam.* 3. a.) *inſtructers*, and to be heeded, as you. Thus in *Ignatius Epiſtle* to the *Smyrnæans*, ſpeaking of the reverence due to the Biſhops judgment, ὃ ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, *what he ſhall*, upon examination, *approve of*, *this is alſo well-pleaſing to God.*

κατηχούμενος ἐκ τοῦ νόμου

πέποιθας

V. 20. *Forme*] Μόρφωσις, χαραγισμὸς, εἰκὼν, ſaith *Phavorinus* (out of *Heſychius*) *a ſcheme* or *image* of a whole matter; but this, ſaith he, ὑποπλασμένον ὂν δὲ, *that which is feigned*, or believed, or pretended to be ſo, *but is not*; and for this he cites this place of the Apoſtle, and ſo indeed very pertinently, the *Gnoſtick* here thinking that he hath a ſcheme, or compleat form of all knowledge, and truth, and myſteries of religion, when he hath it not, but is farre from it. *Theophylact* hath another notion of it for ζωγράφησις, *painting to the life*, and interprets the place of the Jewiſh Doctor, who ζωγραφῶν καὶ μορφοῖ τὴν γνῶσιν τὴν καλὴν καὶ τὴν ἀλήθειαν ἐν ταῖς τῶν μαθητῶν ψυχαῖς, *formes and drawes to the life the knowledge of good and the truth in the hearts of diſciples.* g. Μόρφωσις

V. 27. *By the letter*] The notion of διὰ is here to be obſerved, and is beſt expreſs'd by *in*. So in *Pauſanias* διὰ φόβων γίνεσθαι, *in metu verſari*, *to be in a condition of fears*, or *dangers*. So here ch. 4. 11. τοῖς πιστεύουσι δι' ἀκροβυστίας, *thoſe that being in uncircumciſion*, that is, in the Gentile ſtate, *do* yet *beleeve*; and ſo here ὁ διὰ γράμματος καὶ περιτομῆς παραβάτης νόμου, *thee, who being in the Law and circumciſion*, that is, in that external condition of Moſaical œconomy, *art yet a tranſgreſſor of the Law.* Of this, or the like uſe of διὰ, ſee Note on 2 *Pet.* 3. d. h. διὰ

τὰ διαφέροντα

γινώσκεις τὸ θέλημα

CHAP. III.

Paraphraſe.

1. The former two chapters having been chiefly ſpent on the Gnoſticks (thoſe hæreticks, that, leading villanous, heathen lives, pretended zeal to the legal Moſaical obſervances) in perſwading and fortifying others againſt their pretenſes, not to be ſeduced by them to depart from the Church, or to condemn the uncircumciſed Gentile-Chriſtians, for not having the carnal circumciſion, the Apoſtle now proceeds to the defence of his doctrine, (and withall, of that great Apoſtolical practiſe (ſo heavily objected againſt him by the Jews and Judaizers,) of preaching to the Gentiles, departing from the unbelieving obſtinate Jewes, and of that great diſpoſition of Gods providence in Chriſt, the receiving the Gentiles, and rejecting the Jewes,) and that he may vindicate it, he firſt propoſes ſome vulgar objections againſt it: As firſt, If this which was ſaid c. 2. 28, 29. be true, (if God reward the cleanneſs of the heart, and inward purity, without any diſcrimination of birth, or regard of circumciſion, that is, if the Gentiles remaining uncircumciſed may be received into the Church) then it may ſeem that a Jew hath no advantage, or privilege, or prerogative above the Gentiles, no benefit of the promiſes made to Abraham, when he was appointed to be circumciſed, he and all his ſeed. But all this is thus anſwered:

1. WHat advantage then hath the Jew? or what profit *is there* of circumciſion?]

3. 2. That, this notwithſtanding, the advantages of the Jewes have been in many reſpects very great; For firſt this is one advantage that they have had above the Gentiles, that they were intruſted with the oracles of God, that is, received all the revelations of his will, the Law (which ch. 2. the Jew ſo much boaſted in) and alſo the Prophecies, as the people with whom God thought fit to depoſite all theſe, for the benefit of the whole world.

2. Much every way; * [a] chiefly, becauſe that † unto them were committed the oracles of God.

* As firſt † they were intruſted with, ἐπιστεύθησαν

3, 4. Which certainly, though many Jewes dealt unfaithfully in that truſt of theirs, heeded them not ſo farre themſelves, as to perform obedience to them, or to render themſelves capable of the benefit of them, were nevertheleſſe real exhibitions of Gods mercy, evidences of his favour, and ſo performances of Gods promiſes, (ſee 2 Tim. 2. 13.) ſealed to Abraham at his circumciſion, as alſo truſts of God (ſo Theophylact

3. For what if ſome * did not believe? ſhall their unbelief † make the faith of God without effect?]

4. God forbid: yea, let God be true, and every man a lier, as it is written, That thou mightſt be juſtified in thy ſayings, and mightſt overcome when thou art [b] judged.]

* or, obey'd not, for the King's MS. reads ἀπιστήσωσιν

† make void the fidelity of God? τὴν πίστιν τοῦ Θεοῦ καταργήσει

* contendeſt

b.

phylact renders it) God's committing or intruſting his Oracles to them v. 2. and ſpecial favours to that people of the Jewes, above what was afforded others; there being no appearance of reaſon that any default of ours, upon which the promiſes, (being conditional) ceaſe to belong to us, ſhould be charged on God, as if his promiſes had not been made good unto us. For whatſoever falſnesſe or unfaithfulneſſe there may be in man, 'twere ſure blaſphemy to think there ſhould be any in God; he is moſt faithfull in performing what he hath promiſed, although every man ſhould be unfaithfull, and faile to perform his duty in making uſe of it; nay the greater and more provoking the ſinnes of men are, the more illuſtrious is his fidelity in making good his part toward thoſe that are ſo unworthy, according to that Scripture, Pſal. 51. 4. to this ſenſe ſpoken of God by David, That thou mayſt be juſtified &c. that is, that thou mayeſt appear juſt and faithfull in performing all thou ſayeſt, and overcome whenſoever thou art impleaded or queſtion'd by any.

† what ſay we? τι ερουμεν;
* Is not God unjuſt? μη αδικος ὁ Θεος;
† according to man) κατα ανθρωπον)

5. But if our unrighteouſneſſe commend the righteouſneſſe of God, † what ſhall we ſay? * *Is* God unrighteous, who taketh vengeance? (I ſpeak † as a man.)] 5. But here it will be objected, If Gods way in Gracious œconomy under the Goſpel (ſee ch. 1. note b.) may be thus ſet out, and more illuſtriouſly ſeen by the ſinnes of men, why ſhould God then thus puniſh the Jewes (as the Apoſtles ſay he will, every where foretelling their approaching deſtruction) for theſe ſinnes of theirs, which thus tend to his glory? (I recite the objection of ſome men) or if he doe, is it not injuſtice in him to doe ſo?

6. God forbid: for then how ſhall God judge the world?] 6. God forbid that we ſhould ſay any thing, on which this may be infert'd, for that were to deny him to be God, who, as ſuch, is Judge of all the world. (This ſeems to be here inſerted by way of parentheſis, as a note or expreſſion of averſation and deteſtation of any ſuch blaſphemous inference, after which he again proceeds in the propoſed objection, v. 7. repeating it again in other words, which therefore muſt connect with v. 5. and cannot be the reaſon of what is ſaid here in this verſe.)

* am I any longer impleaded, ἐτι κἀγω κρινομαι
† And why ſhould we not &c.

7. For if the truth of God hath more abounded through my [c] lie unto his glory; why * yet am I alſo judged as a ſinner?
8. † [d] And not *rather* as we be ſlanderouſly reported, and as ſome affirm that we ſay, let us doe evil, that good may come: whoſe damnation is juſt.] 7, 8. For, ſay they, If the faithfulneſſe and mercifulneſſe of God in performing his promiſes to Abraham, that is, of giving the Meſſias, hath appeared more abundantly, and hath tended more to his glory, by, or through occaſion of the Jewes ſinnes or infidelities, there will then be no reaſon, why they that are guilty of ſuch ſinnes, ſo much tending to God's honour, ſhould ſtill be impleaded, or complained of, or proceeded with in judgment, arraign'd and puniſh'd as ſinners, that is, that God ſhould ſo complain, and avenge that in the Jewes, which tends to his honour, but, on the other ſide, men might doe well to commit ſuch ſinnes, from which ſo much good (or glory to God) might come. This indeed by ſome is thought to be an objection of great force againſt me, who am falſely accuſed to have delivered this very ſaying, in the caſe of the heathens having the Goſpel preached to them, viz. that the greatneſſe of the heathens ſinnes makes Gods mercy appear the more illuſtriouſly great, in vouchſafing to call them by the preaching of the Goſpel, and that therefore it is lawfull to live heatheniſh ſinfull lives, by that means the more to illuſtrate and ſet out Gods mercy to us in pardoning ſuch great ſinnes. But as I ſhall ſpeak more to that anon, ch. 6. 1. ſo now, in a word, it is a calumny, a conſequence by miſtakers falſly laid to my charge, and all that is needfull to reply to it at this time, is, to expreſſe deteſtation of it, and my opinion, that 'tis a damnable doctrine in any that ſhould teach it, and ſuch as will render the deſtruction of thoſe Jewes moſt juſt, who thus object. In oppoſition to which I diſtinctly affirm that no one ſinne is to be committed, though it be in order to, and in contemplation of the greateſt good, even the illuſtrating the glory of God.

* What therefore? doe we excell them? Τι οὐν; προεχομεθα;
† accuſed, or charged προῃτιασαμεθα

9. * What then? are we better *then they*? No, in no wiſe: for we have before † proved, both Jewes and Gentiles, that they are all under ſinne,] 9. Some farther objection there would be againſt what we have ſaid, if indeed the Jewes were much better by having received the Law, leſſe ſinfull, more innocent then the Gentiles. For then it might be ſaid, that when the Gentiles are taken in, who were the greater ſinners, and the Jewes, who were better then they, caſt off, there were ſome unequall dealing indeed. But the truth is, we Jewes were not better or more innocent then they; but as we have before charged the Jewes (as they doe the Gentiles) with wilfull damnable ſinning, ſo it is moſt true of them, they were in a very foule courſe of vices when Chriſt came, and long before, the farre greateſt part of them (where the ſinfulneſſe of the Gentiles being ſuppoſed by them to whom he writes, and not needing to be proved, but only that of the Jewes, he inſiſts on the proof of that onely, ſee v. 19.)

10. As it is written, There is none righteous, no not one.] 10. This may be confirmed by the ſeverall teſtimonies of Scripture, ſpoken of the Jewes in ſeverall texts of the old Teſtament, all which were too truly appliable to the Jewes at the time of Chriſt's coming. They are univerſally depraved to all iniquity, Pſal. 14. 1. and 53. 1.

11. There is none that underſtandeth, there is none that ſeeketh after God.] 11. They live almoſt Atheiſtically, Pſal. 14. 2.

12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.] 12. They are apoſtatized from all piety, ſo farre from having done God any faithfull ſervice, that they doe the quite contrary, Pſal. 14. 3. (ſee note on ch. 1. h. and Luk. 17. a.) men of putrid noyſome converſations, and this ſo generally, that there is not any conſiderable number of pious men diſcernible among them.

13. [c] Their throat *is* an open ſepulchre, with their tongues they have uſed deceit, the poyſon of aſpes *is* under their lips: 13. Their talk or diſcourſe (of which throat, tongue, lips are the principal inſtruments) is moſt murtherous and malicious, Pſal. 5. 9. like the poyſon of aſpes, inſurably mortal, Pſal. 140. 4.

14. Whoſe mouth is full of curſing and [f] bitterneſſe.] 14. They curſe and deceive Pſal. 10. 7. ſpeak contumelioufly and falſly againſt their brethren.

15. Their feet *are* ſwift to ſhed blood.] 15. They are moſt bloodily diſpoſed, delight, and are ready to doe any injury, Iſa. 59. 7. to wrong any innocent perſon.

* Bruiſing συντριμμα

16. * Deſtruction and miſery *are* in their waies:] 16. Their actions are very oppreſſive and grievous to others, grinding the face of the poor, and afflicting them ſadly.

17. And the way of peace have they not known.] 17. But for ought that tends to the good of any, to charity, or peaceable-mindedneſſe, they know not what belongs to it, Iſa. 59. 8.

18. There is no fear of God before their eyes.] 18. They have utterly caſt off all care, or thought of piety, Pſal. 36. 1.

* in it

19. Now we know that what things ſoever the law ſaith, it ſaith to them who are * under the law: that every mouth may be ſtopped, and all the world may become guilty before God.] 19. Now this we know, that what the books of the old Teſtament, the Pſalmes and the Prophets, thus ſay, they ſay to, and of the Jewes, and ſo by complaining ſo much of their univerſal defection, and their all manner of wickedneſſe, they conclude them (and not only the Gentiles) to be obnoxious to God's vengeance, and moſt juſtly puniſhable by him, without any thing to ſay for themſelves, as they are conſidered barely under the Law, having ſo viſibly ſinned againſt that, and incurr'd deſtruction by the rules of it.

† acknowledgment ἐπιγνωσις

20. Therefore by the deeds of the Law there ſhall no fleſh be juſtified in his ſight: for by the Law *is* the † knowledge of ſinne.] 20. To conclude then, There is no juſtification (ſee note b.) to be had for any Jew, (that hath been guilty of any ſinne) by the legal obſervances, by circumciſion, and the reſt

of

of the Mosaical rites, without remission of sinnes, through the grace of God in the new Covenant. Not indeed can it be imagined that justification and salvation can be hoped from thence, from whence comes the acknowledgment of our sinne and guilt; and such indeed is the Law, and such is circumcision particularly, whose nature it is onely to oblige us to purity, and to tell us, what we should doe, and, when we offend, to give us knowledge, and to reproach us of that, and to denounce judgment against us and appoint sacrifices (which are only the commemorating of our sinnes before God, Heb. 10. 3. not the expiating of them) but not to help us to justification, without the mercies of God in the new Covenant, see note on Mat. 5. g.

21, 22. Whereas, on the other side, there is now a sure, clear, new way to blisse, see note on ch. 1. b. (to wit, that which was in the world before, and so doth not depend at all upon the Mosaical Law, see Mat. 5. p.) manifested to men by Christ, but mentioned also, and obscurely set down in the Old Testament, namely, that way of justifying men by faith in Christ, or by that course which is now prescribed us by Christ, which way shall belong and extend to all, both Jewes and Gentiles, (circumcised or uncircumcised, without any discrimination) who shall believe there is mercy to be had for all true penitents through Christ, and so set themselves to a new life, whatsoever their sinnes have formerly been.

21. **But now the righteousnesse of God without the Law is manifested, being witnessed by the Law and the Prophets.**

22. **Even the righteousnesse of God, *which is* by faith of Jesus Christ, unto all, and upon all them that believe: for there is no difference.**]

g. 23. For Jewes as well as Gentiles are found also to be sinners, and so farre from meriting Gods praise or acceptance, and so, by any way but by the Gospel, there is neither justification nor salvation to be had for them,

23. **For all have sinned, and come short of g the glory of God,**]

24. And therefore whensoever they are justified, (either one or other) it is freely by his undeserved favour, (see note b.) through that great work which Jesus Christ hath wrought for the redemption of man, that is, for the obtaining pardon for their past sinnes, and working in them reformation for the future, (see note h.)

24. **Being justified freely by his grace, through the redemption that is in Jesus Christ,**]

h. i. 25. Which Christ, the Messias of the world, God from the beginning purposed to set forth unto men, as the means to exhibit and reveal to us his covenant of mercy, on condition of our faith, and constant new obedience to him who hath died for us, to make expiation for our sinnes, and to work reformation in us, hereby demonstrating the great mercifulnesse of God now under the Gospel, in that he forbears to inflict vengeance on sinners, but gives them space to repent, and promises them pardon upon repentance.

25. **Whom God hath * set forth *to be* a † h propitiation, through faith in his blood, * to i declare his righteousnes † for the remission of sinnes that are past, through the forbearance of God;**]

k. 26. To reveal, I say, and make known unto us at this time this way of justifying sinners in the Gospel (by grace, or mercy, and pardon of sinne) whereby God appears to all to be a most gracious and mercifull God, and accordingly to accept and reward all those which (though they have formerly sinn'd, doe yet) upon this mercifull promise, and tender, and call of Christ's, give themselves up to be ruled by him, to live as he hath commanded in the Gospel.

26. **To declare, *I say*, at this time his righteousnesse, that he might be k * just, and the justifier of him † which believeth in Jesus.**]

27. By this means then all proud reflections on our selves are perfectly excluded (a thing which the Mosaical Law was made use of to foster in the Jewes, they thought themselves thereby discriminated from, and dignified above all other men in the world, and that, by being Abraham's seed, and circumcised, and such like externall performances, they were secured of the favour of God, whatsoever they did) but by this Evangelical way of Gods dealing in Christ, accepting and acquitting all, Gentiles as well as Jewes, through grace and mercy, by which their sinnes are forgiven, and they received into Gods favour, (without any respect of personal privileges, of being Abraham's seed, or of bare outward performances &c.) only upon their return and change of life, upon performance of new faithfull obedience unto Christ to which they are called, and to which they are by him enabled; wherein there being so little, so nothing imputable unto us, all boasting is utterly excluded.

27. **Where *is* boasting then? It is excluded. By what law? of works? Nay, but by the Law of faith.**]

l. 28. The summe or result therefore of this discourse is, that by this Evangelical way, the favour of God is to be had for those that never had to doe with the Judaical Law, (see note on Mat. 5. g.) circumcision &c. see v. 21. and note b.

28. **Therefore we l conclude, that a man is justified by faith without the deeds of the Law.**]

29. For otherwise it would follow that God had care or consideration of no other part of the world, but onely of the Jewes, which certainly is not true, for he is the God of the Gentiles also, hath a peculiar care and consideration of them that come not from Abrahams loynes, as long as they imitate Abrahams faith, or on condition they doe so.

29. ***Is he* the God of the Jewes onely? *is he* not also of the Gentiles? Yes, of the Gentiles also.**]

30. And after the same manner receives all into his favour, the believing Jewes, and the believing, though uncircumcised, Gentiles, by this one Evangelical way of pardon and free remission of sinne to all that shall perform new obedience and fidelity to Christ, see note b.

30. **Seeing *it is* one God, which shall justifie the circumcision by faith, and uncircumcision through faith.**]

31. Which Evangelical way of receiving men into the favour of God is so farre from evacuating the Law, or making it useless, that it is rather a perfecting of it, a requiring that purity of the heart, which was the inward notation of the legal ordinance of circumcision (and so in all other things a bringing in the substance, where the Law had only the shadow, the sufferings of Christ, and his intercession, in stead of the sacrifices and propitiatory (v. 25.) under the Law.)

31. **Doe we then make void the Law through faith? God forbid: yea, we establish the Law.**]

Annotations on Chap. III.

2. Πρῶτον

V. 2. *Chiefly*] Πρῶτον here clearly denoteth a form of enumeration, answerable to our *imprimis*, and signifies that the Apostle was about to reckon up all the advantages of the Jew, in this place, and accordingly began with one, resolving to have proceeded, had not an objection here diverted his purpose for many chapters together, not permitting him to return from that digression till c. 9. where again he falls to the same matter, and enumerates the remainder of those privileges, particularly v. 4. &c. The onely privilege which here he begins with is, ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, their *being intrusted with the oracles of God.* What is meant by that phrase 'twill not be amiss to explain in both parts of it, and first the λόγια, *oracles.* Besides the four garments used by the Priest when he officiated, there were four more proper to the High priest. The first of them was called חשן, *pectorall*, because it was fastned about the neck, and came down hanging upon the breast, תכשיט כנגד הלב, saith *Sol. Jarchi* on *Exod.* 28, 4. *it hangs before*, or *neer, the heart*

Λόγια τοῦ Θεοῦ

heart. In the Scripture 'tis called the חשן המשפט *the pectoral of judgement*, because by it the High-priest received the responses of God in all matters of difficulty, as when they should make war, or peace, &c. This is called by *Josephus* Ἐσθὴς, *Antiq.* l. 3. c. 8. the very Hebrew word, the ח being not pronounced; and of it he saith, that in the Greek language it signifieth λόγιον, (not *rationale*, I suppose, but) *orationale* rather, because the word or oracle of God was revealed thereby. And from this use of the word λόγιον for that *pectorall*, by which all the responses and oracles of God were received, it comes that the word λόγια in the Plurall is used to signifie those *oracles* and *responses*, all the revelations of Gods will by this means vouchsafed unto men. (Of the other wayes of Revelations among the Jewes see Note on *Act.* 23. a.) If it be demanded how these responses or oracles were given and received, the most probable way (though there be some incertainty among the Jewish writers in this matter) and that which is most agreed on, is this, The Hebrew names of *Abraham*, *Isaac* and *Jacob*, and the twelve tribes, with this addition כל אלה שבטי ישראל *all these are the tribes of Israel*, were written on the Pectorall, and in these words every letter of the Alphabet is to be found, out of which all other words may be composed. Then when any response was to be received, the High-priest set his face toward the שכינה *the ark*, the testimony of Gods presence, and he that was concern'd in the response, set his face toward the High-priest; and the letters which were prominent, or which shined in the Pectorall, being put together made the response. And whereas some difficulty is conceived to have been in understanding the order, wherein the shining or prominent letters were to be taken (whereupon some of the *Rabbins* have been fain to say that the High-priest heard a voice to direct him in that matter) I suppose that difficulty will be removed by conceiving that the letters of which the response consisted, did not shine or stick out all together, or at once (for some of the letters of the Alphabet being but once to be found in all those words, which are supposed to be written on the Pectorall, 'tis possible the response might have in it some of those letters more then once, and consequently in that case it could not fully be expres'd by the Pectorall, if the manner were for all the letters that made up the whole response, to shine or stick out at once) but that first one, then another letter shone or stuck out, and so on, till the response were distinctly and compleatly delivered: and this shining or thrusting out of these letters of which the response consisted, is that which is called *Urim* and *Thummim*, שהן מתומין לפניהם את הדרך, *because they perfected the way before them*, that is, shewed them the right way wherein they should walk, which therefore is rendred ἀλήθεια *truth*; and both together, because by this means they were instructed in all doubtfull things concerning either knowledge or practice, especially whether such a thing should come to pass or no. As when *David* askes whether the men of *Keilah* would deliver him up or no, and the Oracle answers that they will, if he intrust himself to them. And of these responses 'tis the observation of *Gemara Babyl.* that 'tis not in the power of repentance to alter what is thus delivered: נורת נביא תחזרת *the decree of a prophet returns*, that is, is rescinded, and not performed sometimes, but נורת אורים ותומים אינה תחזרת *the decree of Urim and Thummim never returnes*, because it is called *the judgement of Urim*. This being the notion of the word λόγια *oracles* here, it will easily appear what is meant by λόγια ζῶντα, *living oracles*, *Act.* 7. 38. which *Moses* is said to have received from God, viz. the ten commandements from mount *Sinai*, which being significations and revelations of God's will are, by Analogie with the responses from *Aaron*'s Pectorall, fitly called λόγια *oracles*; and then ζῶντα *living*, either because, being written in tables, they were more to the life and more lasting and durable then those other which were produced by the temporary shining or prominence of the letters in the Pectorall; or again, because they were delivered immediately by the voice of God, as we call that *a living testimony* which is received from the mouth of the party, in opposition to *Records*, which are dead witnesses. So when *Heb.* 5. 12. we finde στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ *the elements of the beginning of the oracles of God*, τὰ λόγια τοῦ θεοῦ *the oracles of God*, signifie Gods will, revealed to us, the Christian doctrine. Ἀρχὴ τῶν λογίων *the beginning of the oracles* is the first part of that Christian doctrine, the things which *Christ* first revealed and preached to them, c. 6. 1. viz. repentance and faith; and the στοιχεῖα *elements* may referre to the letters in the Pectorall, of which responses there consisted. Then for the ἐπιστεύθησαν *they were intrusted with*, that is certainly the due rendring of it, as will appear not only by the plurall number, which is here used, which would not regularly belong to it, if it agreed with the Neutrall λόγια *oracles*, (and therefore it must in the construction be joyned with the Masculine Ἰουδαῖοι *Jewes*, implyed and understood, though not named, here, from the word περιτομὴ *the circumcision* v. 1.) but also by the clear use of the word in this manner *Gal.* 2. 7. πεπίστευμαι τὸ εὐαγγέλιον, *I have been intrusted with the Gospel*. One thing more may be yet observable of this word, from the nature of it, which denotes being *intrusted* for the use and good of some others, and not onely for theirs who are so intrusted. Thus it is ordinarily known of *feoffees in trust*, that they are to imploy that which is deposited with them, for the use of those to whose advantage their trust was designed and specified. So in that place, *Gal.* 2. 7. where Saint *Paul* is said to be *intrusted with the* εὐαγγέλιον τῆς ἀκροβυστίας, *Gospell of the uncircumcision*, and Saint *Peter with the* εὐαγγέλιον τῆς περιτομῆς, *Gospel of the circumcision*, the meaning is evident, that they were intrusted with that jewell for the use of others, Saint *Paul* to preach it to the Gentiles, and Saint *Peter* to the Jewes. And so here, *the oracles of God* were deposited with the Jewes, not to keep them to themselves, but to publish them to all the world besides. And indeed therefore may this place seem to be pitch'd on by God, as the heart of the Earth, the middle of the World, that it might be fitter for that turn of dispersing and communicating it to others. Hence is it, that the Temple of *Jerusalem* is said to be *the house of Prayer to all people*, and when it was to be reedified *Hag.* 2. 7. it is expres'd by *the desire of all nations shall come*: and so we know many Proselytes were attracted by the splendor of Gods actions for and among this people, to come in, and receive their religion. But because this did not doe the work sufficiently of converting and reforming the Gentile world, it is *Christ*'s appointment to his Apostles, that they should disperse themselves unto *all Nations*, and so bring them to the knowledge of his will. To this sense of the word ἐπιστεύθησαν the words of *Athanasius* are observable, *de incarn. verbi*, ὁ διὰ Ἰουδαίους μόνους ὁ νόμος ἦν, οὐδὲ δι' αὐτοὺς μόνους οἱ προφῆται ἐπέμποντο, *the Law was not for the Jewes onely, nor were the Prophets sent for them alone* (the two things meant by the *Oracles* here) Ἰουδαῖοι δὲ τῆς οἰκουμένης ἦσαν διδασκαλεῖον ἱερὸν τῆς περὶ θεοῦ γνώσεως καὶ κατὰ ψυχὴν πολιτείας, *but this nation was the sacred school of the whole world, from whence they were to fetch the knowledge of God, and the way of spirituall living*. Wherein yet there was an eminent difference betwixt this and the Evangelicall œconomy. Under the Law they that would learn God's will,

will, muſt come up to *Palæſtine* to fetch it, but under the Goſpell the Law of *Chriſt* it ſelf goes out, and takes the journey to all nations, and comes home unto them; which is farre the greater advantage, and makes them more unexcuſable which doe not receive and imbrace it.

b. Κρίνομαι

V. 4. *Judged*] Κείνομαι, δικάζομαι, it ſignifies *to have a ſuit in Law*, ſaith *Heſychius*; and again, Κεκρίμεθα, μαχόμεθα, any civill *controverſie*, or *contention*. The Hebrew in *Pſal.* 51. 4. whence 'tis cited, hath בשפטך *in judicando te, when thou judgeſt*, literally, but then that word שפט though it ſignifie *judicare, to judge*, ſignifies often *litigare, to contend*, alſo *to plead*, or *manage a cauſe*, for one againſt another. So *Ezech.* 50. 4. *wilt thou judge them?* that is, wilt thou plead for them? ſo v. 7. and oft in theſe *Epiſtles*, 1 *Cor.* 6. 1. πολμᾷ κρίνεσθαι *dares* any * *Ap. Stob. p. 228.* *wage a ſuit at Law, implead* another? So in * *Demaratus Arcadicor.* 2. φόνου κριθεὶς ἀπελύθη τῆς ἐγκλήματος, *being impleaded of murther, he was freed from the accuſation*: where κριθεὶς muſt ſignifie not *judged*, or *condemned*, for 'tis added *he was abſolved*, but *accuſed*, or *impleaded*; and again it was by his mother that he was κριθεὶς, not by the Judge, another evidence that it ſignifies *accuſed, proſecuted*, not *condemned*. And agreeable to this will be that notion of κρῖμα *Rom.* 5. 16. for *charging* of ſin upon us, *indiſement, impleading*, after which followes the κατάκριμα or *condemnation*. From this notion of κρίνεσθαι *to contend* in the forinſecal ſenſe, for *pleading*, or *managing the ſuit in Law*, will appear alſo what is the originall notion of the word δικαιοῦσθαι *to be juſtified*, which is ſo often uſed in theſe *Epiſtles*. For the phraſe ὅπως δικαιωθῇς ἐν τοῖς λόγοις σου, *that thou mighteſt be juſtified in thy ſayings*, in the former part of this verſe, is viſibly of the ſame importance with νικήσῃς ἐν τῷ κρίνεσθαί σε, *that thou mighteſt overcome when thou pleadeſt*, in the latter; and then, as λόγοι muſt ſignifie *pleadings*, ſo muſt δικαιοῦσθαι the *good ſucceſs*, or *victory, of the pleader*, being acquitted by the Judge, as in that known place of *Solomon, Prov.* 17. 15. *juſtifying* is ſet oppoſite to *condemning*. From hence it is juſtly reſolved by Divines, that though *Rev.* 22. 11. (and perhaps in ſome other places of the Greek of the Old Teſtament, as *Eccluſ.* 31. 5. and 18. 22.) δικαιοῦς is oppoſite to ἀδικῶν, and ſo ſignifieth *to live*, or *do, righteouſly*; yet there is this other notion which belongs to the word, and muſt conſtantly be affixed to it in almoſt all the places of the New Teſtament. For the due underſtanding of which theſe three things will be neceſſary to be remembred. Firſt, that the word being Juridicall, muſt alwayes, when it is uſed in this ſenſe, imply a legall proceeding, and therein a Judge, a Client, and a Law, or ſomewhat proportionable to each of theſe. Thus when a man is ſaid to be *juſtified by the deeds of the Law*, or by the *faith of Chriſt*, *in the ſight of God*, as the man is the Client (ſuppoſable to be impleaded by *Satan* the διάβολος or *adverſary* ἐν δίκῃ *in judicature*) and God the *Judge*, and the Law of *Moſes* on one ſide, or the Chriſtian law, the law of faith, on the other, the Rule, or Law, by which the judgment is made; ſo he that is ſaid to be *juſtified*, muſt be ſuppoſed to be acquitted by the rules of that law by which he is tried and judged, whether it be that given by *Moſes*, or this by *Chriſt*. Thus in that eminent place *Act.* 13. 38, 39. (the ſummary of the whole Goſpel, and from which the notion of this word in the *Epiſtles* may moſt fitly be taken,) *Be it known unto you, that by this perſon (Chriſt) remiſſion of ſins* is *declared*, or *preached, unto you, and through him every one that believeth is juſtified* (δικαιοῦται) *from all thoſe things from which you could not be juſtified in*, or *by, the Law of Moſes*. Where, as it is evident that the law of *Chriſt* allowes pardon and remiſſion for thoſe ſinnes, for which the Law of *Moſes* allowed no mercy, viz. in caſe of repentance, and ſincere returning to the obedience of *Chriſt*, after one or more acts of preſumptuous ſinnes, (for which the Law of *Moſes* admitted no ſacrifice, no expiation, but inflicted death without mercy on the offender, were he never ſo penitent, *Heb.* 10. 26, 28. and though there were hope of pardon for ſuch in another world, yet this was not by the purport of *Moſes*, but of *Chriſt's* covenant) ſo the Juſtification which is now declared from *Chriſt*, and conſiſts in God's pardoning ſuch ſinnes, acquitting the penitent believer, that now comes in to the obedience of *Chriſt*, whatſoever his paſt ſinnes have been, is a judicial act of God's, proceeding according to this rule now in force, this Law of *Chriſt*, this Covenant under the Goſpel; which becauſe it is an act of meer mercy in God through *Chriſt*, the purchaſe of which coſt *Chriſt* his blood, but coſt us nothing, (*by* his *ſtripes we were thus healed*) and becauſe the condition of new life required of us, to make us capable of this remiſſion, hath nothing of virtue, or merit, of natural or moral efficiency in it, towards the purchaſing remiſſion, therefore it is here affirmed, that we are δικαιούμενοι δωρεὰν, &c. v. 24. *juſtified freely by his grace, through the redemption which is by Jeſus Chriſt*.

The ſecond thing to be obſerved in this matter is, that the Goſpel, or the faith of *Chriſt*, being now that rule by which God either acquits or condemns, juſtifies or not juſtifies any, whenſoever Juſtification is mentioned, it muſt be underſtood with this reference to that rule, which is ſometimes mention'd explicitly, (as when we read of his *juſtifying him that is of the faith of Jeſus*, ver. 26. *juſtifying by faith, and through faith*, v. 30. that is, according to that Evangelical rule, the Law of faith, which gives place for repentance and remiſſion upon ſincerity of new life,) and is to be ſuppoſed, and implied, whenſoeveer it is not mention'd. The promiſes of mercy and pardon in the Goſpel, though general, being yet conditional, & no ground allow'd for any to hope for his part of it, but upon performance of that condition, which again muſt not be confined to any one notion of any one Chriſtian virtue, Faith, or the like, but to ſincere obedience to the whole Law of *Chriſt*, and that comprehends all the particulars required by him, in the retail, or as it is in the groſs ſet down by the moſt comprehenſive words, either of Repentance or Converſion, *without which we ſhall all likewiſe periſh*, and *we ſhall in no wiſe enter into the kingdome of God*, or of Holineſſe, *without which no man ſhall ſee God*. The not obſerving of which is the αἴτιον ψευδὲς, the procreative miſtake of the many great and dangerous errors in this matter.

The third thing is, that the Hebrew צדקה *righteouſneſs* ſignifies two things, either a lower or a more eminent degree of righteouſneſs, theſe two differing one from the other, as Juſtice and Charity appear to differ, one ſuperadded to, and ſuperſtructed on the other: and as it is the part of a Judge to conſider theſe ſeverally, and as well to reward the higher degree of the one, as to acquit the innocence, and reward the lower degree of the other, ſo there is a double notion of *juſtifying* in Scripture: the one for acquitting and pardoning, accepting, and rewarding in a lower degree, which upon repentance and forſaking of ſinne and converting ſincerely to God, is afforded every one, through the ſatisfaction and blood-ſhedding of *Chriſt*, under the Goſpel; another for an higher degree of approving and commending, and adjudging to reward, and that proportion'd to ſome eminent act of faith, or obedience, in caſe of extraordinary triall,

πίστις triall; ſuch was *Abraham's believing in hope*, and *above hope*, and his obedience to the higheſt commands, *leaving his countrey*, and *ſacrificing his only ſon*, and ſuch were the ſeverall acts of faith mention'd *Heb.* 11. and the ἔργα *works*, *Jam.* 2. And thus there ſeems to be a difference betwixt *God's imputing no ſin*, and his *imputing to righteouſneſſe*; the latter being his adjudging to a high reward, the former only the forgiving iniquity, and accepting in a lower degree; the one upon ſome eminent act of faith, or obedience, the other upon undertaking new life, anſwerable to theſe two ſorts of Juſtification. And accordingly c. 4. that which is expreſs'd ver. 4. by, *it was accounted for righteouſneſſe*, is v. 5. *the reward was reckoned*, noting an eminent reward of ſome eminent act to be comprehended in that phraſe. And ſo ſometimes it is in the word *Juſtified*, and when it is ſo to be interpreted the Context will generally determine.

Ἔργα λογίζεται ἁμαρτίαν

λογίζεται εἰς δικαιοσύνην

Μισθὸς λογίζεται

V. 7. *Ly*] As ἀλήθεια *truth* ſignifies alſo *fidelity* or *faithfulneſſe*, ſo ψεῦσμα on the contrary ſignifying *a lie*, imports alſo *infidelity* or *unfaithfulneſſe*, and is here ſet to ſignifie that *ſinne* of not making good uſe of the *oracles* of *God* intruſted to the *Jewes*, called their ἀπιστία *unbelief*, v. 3. and ἀδικία *unrighteouſneſſe*, v. 5. So v. 4. *Let God be true*, and *every man a liar*: that is, the *unfaithfulneſſe* of men, in neglecting to doe their part, doth no way *prejudice*, but rather *commend* the *fidelity* of *God*, in allowing them thoſe *mercies* which they make ſo ill uſe of.

c. ψεῦσμα

V. 8. *And not rather*] The placing of the words in this verſe hath ſome harſhneſs, and conſequent obſcurity in it. The learned *Hugo Grotius* is inclinable to believe a tranſpoſition of μὴ ὅτι, for ὅτι μὴ, and then renders ὅτι *cur*, *why*, thus, *And why not* (the reſt being read in a *parentheſis*) or, *why ſhould we not doe evil, that good may come?* But, I ſuppoſe, the more obvious and ſimple way ought here to be preferr'd, and the τί *why* from the former verſe to be repeated; or elſe the ſenſe ſo to hang, as that the τί *why* there ſhall have an influence here upon the μὴ *not*, and be thus rendred, καὶ μὴ *and why not*, *as we are calumniated*, &c. or, *And why ſhould we not ſay, as we are calumniated, and as ſome ſay that we ſay.* If this latter be it, then λέξομεν *ſay* is to be underſtood from the λέγειν following. But if the former, then the whole oration, placed ordinarily in a *parentheſis* (καθὼς βλασφημούμεθα, καὶ καθάς φασί τινες ἡμᾶς λέγειν, *as we are calumniated, and as ſome ſay that we ſay*) is, as it were, the Verb to the τί μὴ *why not*, thus, *And why ſhould not we ſay, what Paul is affirmed to ſay* (but that is calumny, ſaith *Paul*:) and in either way the ὅτι that follows will be taken in the ſenſe that hath been noted of it, *Mat.* 7. d. for *ſcilicet*, or *videlicet*, *to wit*, only as a form to introduce the ſpeech following, thus, *Why ſhould we not ſay, as we are calumniated*——*to ſay, to wit, Let us doe evil, that good may come*——And ſo this will be a perſpicuous rendring of the verſe.

d. Ἰουδ. ὅτι

e. Ἐκ τοῦ στόματος αὐτῶν

V. 13. *Their throat is an open*——] Theſe three verſes that here follow, are evidently taken out of ſeveral places of the *Pſalms* and other Scriptures, and by the Apoſtle accommodated to his preſent purpoſe. And by occaſion of their being annexed to three verſes taken out of the 14th *Pſalme*, it hath come to paſſe, that ſome ancient *Latine copies* of that *Pſalme* have taken them in from hence, & added them to that *Pſalme*, and accordingly the tranſlation which is uſed in the Liturgie hath three verſes more to that *Pſalme*, then the tranſlation in our Bibles doth acknowledge.

f. Ἰουδ.

V. 14. *Bitterneſſe*] The Hebrew word מרמות ſignifying *deceits*, was by the *Septuagint* miſtaken for מרורות, and ſo rendred πικρίας *bitterneſs*, and continued here from thence in this citation: As indeed in moſt citations of *Paul*, the Apoſtle of the Gentiles (who generally uſed the *Septuagint*) and of *Luke* alſo, his companion, (ſee *Act.* 8. Note e.) the Hebrew text is not made uſe of, but the Greek tranſlation retained, even when it differs from the original Hebrew.

V. 23. *The glory of God*] The word δόξα *glory* or *praiſe*, being here joyned with θεοῦ *of God*, ſignifies not that glory which accrues to God, the glorifying or praiſing of his name, but that which accrues to man from God, and that may be either in this world, or in the next; the approbation and acceptance of any work here, or the reward of it hereafter. God's acceptance or approbation here, is called δόξα θεοῦ *the praiſe*, or *glory*, *of God*, *Joh.* 12. 44. *they loved* δόξαν ἀνθρώπων *the glory*, or *praiſe*, *of men*, *more then of God*; and ſo God's teſtimony is δόξα παρὰ τοῦ θεοῦ, *praiſe from God*, *Joh.* 5. 44. And ſo it ſeems to denote here that reward which belongs to unſinning obedience, in which boaſting is founded, v. 27. and to which Grace, as it ſignifies pardon of ſinnes, is oppoſed, v. 24. and therefore of this *all men* are ſaid to *come ſhort*, who are found to be ſinners in the beginning of the verſe. Thus is *glorying towards God* ſet down as a conſequent of juſtification by works, c. 4. v. 2.

g. Δόξα θεοῦ

Δόξα παρὰ τοῦ Θεοῦ

Καύχημα πρὸς Θεὸν

V. 25. *Propitiation*] Some difficulty there is in this verſe, which muſt be explained by ſurveying the ſeverall parts of it. The Hebrew כפר ſignifying two things, *to cover* and *to expiate* (ſee Note on *Heb.* 9. d.) the Noun כפרת, which is uſed for *the covering of the arke*, is indifferently rendred in the Old Teſtament ἱλαστήριον *propitiatory*, and καλαπέτασμα *covering*: And indeed very fitly and properly both, becauſe as that place, where the *Cherubim* or Angels of God's preſence were placed, was the covering of the Arke, ſo *Exod.* 25. 22. God promiſed that in that place he would talk with *Moſes*, and give reſponſes, and ſhew himſelf propitious to the people. Thus (beſide the many places in the Old Teſtament) it is uſed in the New, *Heb.* 9. 5. where the *Cherubim of glory*, that is, the pictures of the Angels in the manner wherein they were wont to appear, that is, in the reſemblance of a bright cloud or glory, are ſaid to *overſhadow the* ἱλαστήριον, that is, *the covering of the Arke*, or *propitiatory*. And in proportion to this, muſt the word here be rendred not *propitiation* (that is ἱλασμὸς 1 *Joh.* 2. 2.) but *propitiatory*, *Chriſt* being now the antitype (prefigured by that covering of the Arke, either as *Theophylact* conceives, in that our humane nature in *Chriſt* πῶμα ἦν τῆς θεότητος *was the covering*, or *veile*, *of his Divinity*, or becauſe God exhibited and revealed himſelf in *Chriſt*, as the Propitiatory was the place where God was wont to exhibite himſelf peculiarly) he by whom God ſpake to us, *Heb.* 1. 1. in whom *the fulneſſe of the Godhead dwelt bodily*, and on whom the Angels deſcended with that voice, *This is my beloved ſon*, &c. and by whom God gave his reſponſes to the world, ſhewing himſelf propitious to them (which is the meaning of ἔνδειξις δικαιοσύνης *demonſtrating of his righteouſneſs* or *mercy* that here followes) or ſhewing a way by which he will be propitiated, viz. through faith in his blood (not by any legal performances) the condition required on our part to be performed. This condition is here introduced by the word διὰ (with a Genitive caſe) *through*, which is the note of a condition (as with an Accuſative it is of a cauſe) and it is πίστις ἐν τῷ αἵματι αὐτοῦ, *faith in his blood*, where the blood being the object of the faith, it muſt ſignifie *in concreto Jeſus Chriſt*, who thus ſhed his blood (ſhed it to propitiate and ſatisfie for our ſinnes, and ſhed it to redeem us from all iniquity) in, or on whom we are to believe, and that is ſtyled ver. 22. (in that ſimpler phraſe, yet to the ſame ſenſe) πίστις Ἰησοῦ Χριστοῦ *the faith of Jeſus Chriſt*. Beſide this the blood is alſo the foundation or motive of the Chriſtian faith, that

h. Ἱλαστήριον

Χειροποίητα δείγματα

διὰ

Πίστις ἐν τῷ αἵματι

Πίστις Ἰησοῦ

which perſwades us to believe and obey *Chriſt*, becauſe what he hath taught us, as the will of God, he hath thus confirmed to be ſo, by ſigning it with his blood; and ſo *the blood* of *Chriſt* is ſaid by S. *John* to be one of thoſe, which *teſtifie* or *bear witneſſe on earth*, and to induce our faith of the Goſpel, thus teſtified by the effuſion of his blood. And in both theſe notions, this faith is the condition on our part, parallel to *Chriſts* being propoſed a propitiatory on Gods part: for as God exhibits himſelf to us in *Chriſt*, demonſtrates his righteouſneſſe, or mercifulneſſe, and reveals himſelf propitious to us, in putting us in a way of finding mercy, entring a new covenant with us; ſo muſt we believe on him thus exhibiting and revealing his Fathers will to us, and obſerve thoſe rules, of Repentance and new life, upon which he promiſeth to be thus mercifull to us. And accordingly this condition is here immediately ſubjoyned to Gods propoſing *Chriſt* as a propitiatory, as the condition on our part, on which he ſo propoſeth him.

Αἷμα

Ib. *Declare his righteouſneſſe*] Ἔνδειξις δικαιοσύνης will here beſt be rendred, *demonſtration of his righteouſneſs*; and accordingly as the method of demonſtrating is wont to be by the cauſe, ſo here followes διὰ, which, with an Accuſative caſe, is a note of a cauſe, διὰ τὴν πάρεσιν *becauſe of the paſſing by* (*not taking notice*) *of paſt ſinnes*, the ſinnes, whether by Jewes or Gentiles, formerly committed, that is, before the revealing and manifeſting of God's will unto them by *Chriſt*: According to that of *Act.* 17. 30. that *God* ὑπεριδὼν *looking over*, not *taking notice of*, that *time of ignorance, doth now command all men every where to repent*; and *Wiſd.* 11. 23. παρορᾷς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν, *thou lookeſt another way*, and *beholdeſt not the ſinnes of men, that they may repent.* The ὑπιδὼν and παρορῶν there is the direct interpretation of God's πάρεσις here, differing from ἄφεσις *pardon*, as preterition doth from remiſſion, as *paſſing by*, not yet laying to their charge for puniſhment, doth from abſolving, acquitting of them. For though in order to their repentance and change, God doth at the preſent ſo paſſe by their forepaſt ſinnes, as not to forſake them, or ſhut up all waies of mercy againſt them, but reveals *Chriſt* to them, with promiſe of pardon for what is paſt, if they will now obey him (this is the meaning of πάρεσις) yet unleſſe that change be wrought, and for the future approved to him, there is no ἄφεσις *remiſſion* or *pardon* to be expected from him. This πάρεσις then conſiſts ἐν τῇ ἀνοχῇ Θεοῦ, *in God's forbearance*, or *long-ſuffering*, (ſo the word ſignifies c. 2. 4.) in his not proceeding ſo ſwiftly and ſeverely with ſinners, as to cut them off, or forſake, and leave them helpleſſe and hopeleſſe in their ſinnes, but treating them gently, giving them ſpace to repent and amend, and uſing all effectuall means to win them to it: all one with God's μακροθυμία, *ſlowneſſe to puniſh*, mentioned oft in the caſe of *Pharaoh*, and elſewhere. And this being now God's dealing in *Chriſt*, is here mention'd as the *medium* to demonſtrate *God's righteouſneſs*, that is, that Evangelical way revealed by *Chriſt*, wherein it conſiſts, not in the purchaſe of pardon and forgiveneſs abſolutely, or for any but thoſe that doe ſincerely returne from their wicked lives, and embrace the faith and obedience of *Chriſt*, but to give ſpace, and to admoniſh and call to repentance, and uſe means on God's part effectual, if they be not obſtinately reſiſted or contemned by us, to bring us to new life. And that is the meaning alſo of the Ἀπολύτρωσις *redemption which is in Chriſt*, v. 24. his freeing men from that neceſſity of periſhing in their ſinnes, calling them to Repentance, uſing all probable means to redeem and purifie them from all iniquity, which is expreſs'd by λυτροῦσθαι *redeeming Tit.* 2. 14. and ποιῶν λύτρωσιν *to work redemption Lu.* 1 68. And ſo ſometimes alſo *forgiving* ſignifies, as when *Chriſt* ſaith, Πάτερ ἄφες, *Father forgive them, Lu.* 23. 24. for there he praies not for final or actual, preſent, abſolute forgiveneſs to them, but for the giving them ſpace to repent, and means to convince them of their ſin, by the coming of the *holy Ghoſt*, and the Apoſtles preaching to them the reſurrection of *Chriſt* from that death which they had inflicted on him. And ſo muſt we underſtand *the remiſſion of ſinnes*, which in the *Creed* is propoſed to all to believe.

Ἀπολύτρωσις

Λυτροῦσθαι Ποιεῖν λύτρωσιν Ἄφες πάτερ

V. 26. *Juſt*] That the word δίκαιος *juſt*, or *righteous*, ſignifies *a mercifull*, or *charitable*, *perſon*, hath been ſhew'd from the Hebrew notation of צדקה *righteouſneſs*, for ἐλεημοσύνη *mercy*, Note on *Mat.* 1. g. And accordingly it may be obſerved, that the word ſeldome in theſe books, if ever, belongs, or is applied to the act of vindicative or punitive juſtice, but (as there in the caſe of *Joſeph*, who would not offer his wife to legall puniſhment, and therefore is call'd δίκαιος *righteous*) for the abating of the rigour of exact law, and bringing in ἐπιείκεια *moderation*, or *equity*, or *mercy* in ſtead of it. Accordingly it is here to be reſolved, that this phraſe being uſed of God εἰς τὸ εἶναι αὐτὸν δίκαιον, *that God may be righteous*, muſt be underſtood to denote his mercy and goodneſſe and clemency, in pardoning and forgiving of ſinnes, that being the thing look'd on in the many foregoing expreſſions, our *being juſtified freely by his grace* v. 24. *the propitiatory* v. 25. Gods means of exhibiting or revealing his covenant of mercy, *Gods righteouſneſs*, that is, his mercifull dealing with men under this ſecond Covenant, v. 25, and 26. and *the remiſſion of ſinnes*, and *forbearance*, v. 25. 'Tis true indeed, that the ſatisfaction made, and the price paid for our ſinnes by *Chriſt*, being the meritorious cauſe of this remiſſion, and juſtification, may fitly denominate God δίκαιον *juſt* in that other reſpect; and it is moſt certain that God, to give a great example to his hatred to ſin, and his wrath againſt ſinners, was pleaſed to *lay on his own ſon the iniquities of us all*, rather then let ſinne go utterly unpuniſhed. But the word δίκαιος *righteous* being ſo commonly taken in that notion of mercifulneſs, and ſo ſeldome in this of vindicative juſtice, there is no reaſon to interpret it thus in this place.

V. 28. *Concludes*] Λόγος ſignifies *ratio* or *ratiocinium*, not onely in the notion of the Logician, but alſo of the Arithmetician, not only *reaſon* or *arguing*, but alſo *reckoning* or *counting*, and ſo you ſhall find it ch. 9. 28. whoſe art is called thereupon λογικὴ, *counting* or *reckoning*; whence *Phavorinus*, λογίζομαι, ψηφίζω τῇ χειρὶ *caſting account with* ψῆφοι, which we therefore call *counters*, or thoſe by which we caſt account. Hence λογίζομαι is *to perfect and make up an account*, and *to conclude*, or *ſumme up*; and ſo 'tis here uſed *to conclude*, not in the Logicians but Arithmeticians notion of concluding. Of this word λογίζομαι ſee Note on 1 *Cor.* 13. f.

CHAP. IV.

Paraphraſe.

1. WHat ſhall we ſay then, that Abraham our father, † as pertaining to the
*a flesh, hath found ?]

1. What then doe we ſay ? Can it be ſaid, or thought, that Abraham, who is ſaid in Scripture to be righteous, or accepted by God as righteous, obtained that teſtimony by the merit of his own innocence or performances ? (This affirmative interrogation is in effect a negation, and ſo the meaning is,) This cannot with any reaſon be affirmed by any.

*a What therefore doe we ſay ? τί οὖν ἐροῦμεν † found according to the fleſh ? κατὰ σάρκα εὑρηκέναι * boaſting, καύχημα † toward God πρὸς θεόν

2. For if Abraham were juſtified by works, he hath * *whereof* to glory, but
not † before God.]

2. For if he were ſo juſtified by any thing in himſelf, any innocence or performance of his, he might then be ſaid to have ſomewhat to glory of, his juſtification being an effect of his performances, and not of the free grace of God, (ſee note a, & ch. 3. 27.) But ſure there is no ſuch matter ; Or, if toward men, who had nothing to blame in him, he might have any place of boaſting, yet ſure toward God he hath none, he cannot be able to ſay to God by way of boaſt, as of any ſpeciall merit or excellency (which alone is matter of boaſting) that he had done any thing, by virtue of which he was juſtified before God. And therefore certainly, whatſoever privilege or prerogative was, or could be conceived to belong to him, or his poſterity, it was from the free mercy of God, a fruit of undeſerved promiſe, and that excludes all boaſting, for what haſt thou (in this caſe) which thou haſt not received ? and why then boaſteſt thou, as if thou hadſt not ?(that is, as if it were not a meer act of mercy, and bounty to thee ?)

3. For what ſaith the Scripture ? Abraham believed God, and it was counted
unto him for righteouſneſſe.]

3. And this appears by that way of God's dealing with him, which is in the Scripture clearly enough ſet down ; and that the very ſame by which we teach and profeſſe that all men are now dealt with by God, that is, a way that belongs to the Gentiles though ſinners, (if they will forſake their heathen waies, and now receive and obey Chriſt) as well as to the Jewes, viz. that Abraham believed God, followed his call, and believed his promiſe, and thereupon though he had formerly been guilty of many ſinnes, and though his obedience being due to God's commands, could not challenge any ſuch reward from God, yet did God freely juſtifie him, that is, upon his forſaking his countrey and the idolatries thereof, and after, upon his depending upon God's promiſes made to him (and ſo walking cheerfully in his duty towards God) pardon his paſt ſinnes, receive him into ſpeciall favour, ſtrike a covenant of rich mercies with him.

4. Now to him that worketh is the reward not reckoned of grace but of debt]

4. By this 'tis clear that 'twas not his innocence, or blameleſneſſe, by which he is ſaid to be juſt in the ſight of God, or any meritorious act, that was thus rewarded in him, (ſee note on c. 3. b.) For if it were, then would it not be ſaid, that God did account or reckon his faith unto him for righteouſneſſe, that is, freely out of meer mercy juſtifie him (as v. 3. it was, and v. 5. is again ſaid, theſe two phraſes [it was reputed to him for righteouſneſſe] there, and here [it is reputed to him according to grace, or favour] being directly of the ſame importance) but that upon his perfect innocence and blameleſneſſe, God was bound (by lawes of ſtrict juſtice) to reward and crown his innocence, and his virtues, as paying him that which he ought him (a due debt,) and not freely giving it him by way of favour and grace, as is implied in accounting or imputing to him for righteouſneſſe.

5. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſſe.]

5. But his way of juſtification was by believing pardon for ſinners upon reformation, and thereupon reforming and giving himſelf up to doe whatſoever God now would have him doe; and ſo 'twas not any originall innocence of his (which might challenge the reward, as due) but onely God's acceptation of his faith, which was an act of God's meer mercy, and that may be vouchſafed to Idolatrous Gentiles upon their repentance, as well as to him, and their receiving of the faith, and leaving their former courſes of ſinne on Chriſts command, as he did in his countrey, upon God's, be accepted to the juſtification.

6. Even as David alſo deſcribeth the bleſſedneſſe of the man unto whom God
imputeth righteouſneſſe without works,]

6. Agreeable to which is that deſcription of bleſſedneſſe in David, Pſal. 32. that he is bleſſed whom the Lord out of his free grace and pardon of ſinne accepteth and accounteth as righteous, and not on any merit of their own performances ; that is, that bleſſedneſſe conſiſts in having this Evangelical way of juſtifying ſinners (or thoſe who have been ſinners, and now repent and return) vouchſafed to any man, not that of never having lived in ſinne (for want of which the Jewes will not admit the Gentiles to any hope of juſtification) but the other, I ſay, of mercy and forgiveneſſe, upon reformation, and forſaking their former evil waies, as appears by the words of the Pſalme.

7. *Saying*, Bleſſed *are* they whoſe iniquities are forgiven, and whoſe ſinnes are
covered.]

7. Bleſſed are they, not who never ſinn'd at all, that were never in a wicked or wrong courſe, (as of the Gentiles it is acknowledged that they were) but who having been ill, have reformed, and found place of repentance, and of mercy upon reformation, meerly by the forgiveneſſe and pardon of God.

8. Bleſſed *is* the man to whom the Lord will not impute ſinne.]

8 Bleſſed is the man whoſe ſinne (though he have been guilty, as 'tis acknowledg'd the Gentiles have) is not charged on him by God, but freely pardoned and forgiven unto him upon his reformation.

9. *Cometh* this bleſſedneſſe then upon the circumciſion *onely*, or upon the uncircumciſion alſo ? for we ſay that faith was reckoned unto Abraham for righteouſneſſe.]

9. This then being the nature of the Evangelical courſe of God's gracious way of dealing with ſinners, giving them place for repentance, and upon the ſincerity of that, juſtifying and accepting them, whatſoever their former ſinnes have been, we may now farther conſider, whether this courſe may not be taken with uncircumciſed Gentiles, as well as with the Jewes; and that will beſt be done, by conſidering how God dealt with Abraham, and what condition Abraham was in, when God thus reckoned his faith to him for righteouſneſſe, or juſtified and approved of him, and rewarded him ſo richly for believing.

10. How was it then reckoned ? when he was in circumciſion, or in uncircumciſion ? not in circumciſion, but in uncircumciſion.]

10. And of this the account is eaſie, if we but obſerve the time when Abraham's juſtification is ſpoken of, viz. when thoſe words were ſaid of him, Abraham believed, and it was counted to him for righteouſneſſe. For we find that was Gen. 15. 6. before he was circumciſed ch. 17. 24. and therefore it could not be a privilege annext to circumciſion, but is a grace and favour of God, whereof the uncircumciſed Gentiles are no leſſe capable then the Jewes, who are within the covenant of circumciſion : (which is an evidence that receiving of Chriſt now, and believing and obeying of him, as then Abraham obeyed, will be accepted by God, without circumciſion.)

11. And he received the ſigne of circumciſion, a ſeal of the righteouſneſſe of
the faith, which *he had yet* being uncircumciſed ; that he might be the father of
all them that believe, * though they be not circumciſed, that righteouſneſſe might
be imputed unto them alſo ;]

11. And being juſtified after this Evangelical manner upon his faith, without and before circumciſion, he received the ſacrament of circumciſion, for a ſeal, on his part, of his performing thoſe commands of God given to him, his walking before him ſincerely, Gen. 17. 1. (upon which the covenant is made to him, and thus ſealed v. 2,4, 10.) and on God's part, for a teſtification of that

*through, or in uncircumciſion διὰ ἀκροβυστίας ſee note on c. 2. b.

faith of his, and obſignation of that precedent juſtification; and ſo by conſequence he is the father in a ſpirituall ſenſe, that is, an exemplar, or copy (which they that tranſcribe are called his ſonnes) of every uncircumciſed believer, who therefore ſucceeds him, as a ſon to a father, in that privilege of being juſtified before God:

12. And in like manner a ſpirituall father conveying down mercies and the inheritance to the Jewes, that were circumciſed, and do now convert to Chriſt, and ſo beſides circumciſion, which they drew from him, do alſo tranſcribe his diviner Copy, follow his example of faith and obedience, which were remarkable in him before he was circumciſed, leave their ſinnes, as he did his countrey, and believe all Gods promiſes, and adhere to him againſt all temptations to the contrary.

12. And the father of circumciſion to them who are not of the circumciſion onely, but alſo walk in the ſteps of that faith of our father Abraham, which *he had* being *yet* uncircumciſed.]

13. For the great promiſe made to Abraham and his poſterity, that they ſhould poſſeſſe ſo great a part of the world, Idumæa and a great deal more beſide Canaan, (under which alſo heaven was typically promiſed and comprehended, Heb. 11. 14, 16.) was not made by the Moſaicall Law, or conſequently upon condition of performing and obſerving of that, (ſee note on Mat. 5. g.) but by this other Evangelicall way of new obedience, without having obſerved the Law of Moſes, without being circumciſed.

13. For the promiſe † that he ſhould be the heir of the world, *was* not to Abraham, or to his ſeed, through the Law, but through the righteouſneſs of faith.]

† to Abraham or his ſeed, that he ſhould be the heir of the world, was not by the Law, ἀ γὰρ διὰ νόμου ἐπαγγελία τοῦ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου

14. For if that inheritance were made over to them upon obſervation of the Moſaical Law, upon the Jewes being circumciſed, &c. then, as faith, or this Evangelicall way of juſtifying ſinners, is vaniſhed on one ſide, and what is ſaid of Abraham's being juſtified by faith is concluded to be falſe, ſo the promiſe it ſelf, which was ſhewed to be the thing by which Abraham was juſtified, and to belong to all Abraham's ſeed, not to the Jewes onely, v. 12. is vaniſhed alſo.

14. For if they which are of the Law *be* heires, faith is made void, and the promiſe made of none effect.]

15, 16. This again appears by another argument; for it's evident of the Law of Moſes, that all which that doth, is to bring ſinne and puniſhment into the world, as the Law of circumciſion given to the Jewes made it a ſinne, and puniſhable in a Jew, if he were not circumciſed on the eighth day, but gave him no right of merit, no title to heaven, or to any other reward, in caſe he did obſerve that or the like ordinances, were circumciſed, &c. (for theſe were before the command of circumciſion made over to Abraham and his ſeed by the promiſe of God.) And ſo for other more ſubſtantiall duties, the Law by commanding them doth but enhanſe the contrary ſinne, which if it were not for the commandment could not be ſo high a degree of crime, or contempt of known law, but doth not give a man right to any reward for obſerving it. From whence it neceſſarily follows, that it, that is, the promiſe of reward, v. 13. juſtification, &c. muſt have been made in reſpect to faith, or to believers (and not founded upon any merit of any legall performances, on God's giving, or our obſerving that law of circumciſion, &c.) and by that means indeed it becomes an act of promiſe, and that promiſe meerly of grace, not depending on Judaicall performances, and ſo it belongs to all the ſeed (that is, to all that do as Abraham did) is made good (ſee note on 1 Pet. 2. d.) to all ſorts of believers (not onely to the Jewes) who are ſpiritually children of Abraham, that is, believers like him, born anew after his example or ſimilitude, though not ſpringing from his loyns, for in this reſpect it is, that he is ſaid to be the father of us all, that is, of all the faithfull, Gentiles as well as Jewes.

15. * Becauſe the Law worketh wrath: for where no law is, *there is* no tranſgreſſion.

16. Therefore *it is* of faith, that *it might be* by grace; † to the end the promiſe might be ſure to all the ſeed, not to that onely which is of the Law, but to that alſo which is of the faith of Abraham, who is the father of us all,]

* For γὰρ

† that it may be a firm promiſe, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν

b. 17. (As it is written, I have made thee a father of many nations) ‖b before him whom he believed, *even* God, who quickneth the dead, and calleth thoſe things which be not as though they were;]

‖ anſwerable to him,

17, (As it is written of him, that he ſhould be the father of more nations then one, nay (as the word [many] often ſignifies) of all, that is, of the Gentile believers alſo) in like manner as God, in whom he believed, is the Father of the Gentiles as well as Jewiſh believers, and accordingly juſtified Abraham without Moſaicall obedience, and ſo will juſtifie Gentile Chriſtians, begetting them by the Goſpell to a new life, and then upon this change, this reformation, though ſinners and Gentiles by birth, yet accounting them children, receiving and embracing them in Chriſt. And there is nothing ſtrange in all this, when we remember who it is that hath made this promiſe, even that God who is able to doe all things, even to raiſe the dead to life again, and ſo to quicken the Gentiles that are dead in ſinnes (as he quickned the womb of Sarah, and enabled old Abraham to beget a ſonne) and give them grace to forſake their former deadneſs and barrenneſs, and incapacity of Gods favour, viz. their heathen ſinnes, and to deal with thoſe deſpiſed heathen as he doth with the Jewes themſelves, that have received moſt of his favour, and pretend a peculiar title to it, ſee Luk. 15. 24.

18. And this is exemplified to us in that which, we ſee, befell Abraham, who having no naturall grounds of hope (either in reſpect of Sarah or himſelf) did yet (upon Gods promiſe Gen. 15.) hope and believe that he ſhould have a Sonne, and ſo be a ſtock, from whence (that is, literally, from his body) many nations ſhould ſpring, a moſt numerous progeny, even as many as the ſtars of heaven for multitude. (And then why may not the Gentiles upon coming in to the faith of Chriſt, and reforming their Gentile lives, be as capable of God's promiſes, made to all true penitents, whatſoever impoſſibility ſeem to be in it, in reſpect of their former ſinnes, and deſperateneſs of their condition?)

18. Who againſt hope believed in hope, that he * might become the father of many nations: according to that which was ſpoken, ſo ſhall thy ſeed be.]

* ſhou'd become εἰς τὸ γενέσθαι

19. He, we know, by a ſtrong faith overcame all the difficulties in nature, and conſidered no objections that might be made againſt the probableneſs of God's performing the promiſe:

19. And being not weak in faith, he conſidered not his own body † now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb:]

† grown already dead, ἤδη νεκρὸν

c. 20. Neither interpoſed he any queſtion, demurre, or doubt, through any ſuſpicious fearfull paſſion in himſelf, but, without all diſpute to the contrary, depended fully on God for the performance, and how difficult ſoever, yet he lookt upon God in his glorious attributes, perfectly able to do whatſoever he promiſed, and moſt faithfull, and ſure never to faile in the performance, collecting nothing elſe from the difficulty of the matter, but that it was the fitter for an almighty power, and a God that cannot lye, having promiſed, to magnifie his power in performing it.

20. He c* ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God:]

* doubted

21. Having for it all, this one hold, on which he depended moſt confidently, that as God was able, ſo he would certainly make good and perform what he had freely promiſed to him. (And then, now that the Goſpell is by Chriſt ſent to the Gentiles, and mercy offered them upon reformation, why ſhould the wickedneſs of their former lives (any more then Sarahs barren womb, and Abrahams old age) keep God from performing his promiſe to them, of accepting, and juſtifying penitent Gentiles, whoſe reformation tends ſo much to Gods glory, though they be not circumciſed?)

21. And being fully perſwaded that, what he had promiſed, he was able alſo to perform.]

22. And

22. And therefore it was imputed to him for righteousness.]

21. Now it was not written for his sake alone, that it was imputed to him;

24. But for us also, to whom it shall be imputed, * if we believe on him that raised up Jesus our Lord from the dead.]

* that believe: πιστεύουσι

22. Which stedfast faith of his was a signe of the opinion he had of God's power and fidelity, and was most graciously accepted by God, and rewarded in him with the performance of the promise, and not onely so, but also (and over and above it) was reputed to him as an eminent piece of virtue. And so it will be now in the Gentiles, if upon our preaching to them, they now believe and repent.

23, 24. For this is recorded of him for our instruction, to teach us how God will reward us, if we believe on him, without doubt or dispute, in other things of the like or greater difficulty, such is the raising Christ from the dead, which was wrought by God for us and all mankind, Gentiles as well as Jewes, and our belief of it is now absolutely required of us, to fit us to receive and obey him, that is thus wonderfully testified to us to be the Messias of the world, and that receiving and obeying of him will now be sufficient to the justifying of us, without the observations of the Mosaical Law, as Abrahams faith was to him, before he was circumcised.

25. Who was delivered for our offences, and was raised again for our justification.]

25. For to this end was both the death and resurrection of Christ designed: he died as our surety, to obtain us release and pardon, to make expiation for our sinnes past, to deliver us from the punishments due to sinne; and rose again from the dead, to open the gates of a celestial life to us, to ensure us of a like glorious resurrection, which could never have been had, if Christ had not been raised, 1 Cor. 15. 16, 17, 20. And in order to our receiving this joyful benefit of his resurrection other special advantages there are of his rising, partly to convince the unbelieving world by that supreme act of power, and so to bring them to the faith that before stood out against it; partly that he might take us off from the sinnes of our former lives, bring us to new life, by the example of his rising, and by the mission of the Spirit to us, whereby he was raised, and so to help us to actual justification, which is not had by the death of Christ, but upon our coming in to the faith, and performance of the condition required of us, sincere obedience to the commands of Christ.

So that as the faith of Abraham, which was here said to be reputed to him for righteousnesse, was the obeying of God in his commands, of walking before him, &c. the believing God's promise, and without all dubitancy relying on his all-sufficient power to doe that most impossible thing in nature, and his veracity and fidelity, that he would certainly doe it, having promised it, (which contains under it also by analogie a belief of all other his divine attributes, and affirmations, and promises, and a practice agreeable to this belief, going on constantly upon those grounds, in despight of all resistances and temptations to the contrary,) so the faith that shall be reputed to our justification, is the believing on God in the same latitude that he did, walking uprightly before him, acknowledging his power, his veracity, and all other his attributes, believing whatsoever he hath affirmed, or promised, or revealed unto us concerning himself, particularly his receiving of the greatest sinners, the most Idolatrous heathens, upon their receiving the faith of Christ, and betaking themselves to a new Christian life, and as an Embleme, and token, and assurance of that, that great fundamental work, the basis of all Christianity, his raising Jesus from the dead, whom by that means he hath set forth to us to be our Lord, to be obeyed in all his commands, delivered to us, when he was here on earth (the obligingnesse of which is now sealed to us by God in his raising this Lord of ours from the dead) and this faith not only in our brains, but sunk down into our hearts, and bringing forth actions in our lives (as it did in Abraham) agreeable and proportionable to our faith. And as this faith is now required to our justification, so will it be accepted by God to the benefit of all the heathen world that shall thus make use of it, without the addition of Mosaical observances, circumcision, &c. as in Abraham it was, before he was circumcised.

Annotations on Chap. IV.

2. V. 1. *What shall we say then*——] The understanding of the Apostles discourse in this chapter depends much on a right understanding of this verse, which contains the question to which the satisfaction is rendred in the following words. And in this verse four things must be observed: First, that the τί οὖν ἐροῦμεν *what say we then?* is a form of introducing a question, and though not here (in the ordinary printed copies) yet in other places hath a note of interrogation immediately following it, as c. 6. 1. and 7. 7. This being supposed, the second thing is, that the remainder of the verse is the very question thus introduced, *that Abraham*, &c. that is, *Doe we say that Abraham found according to the flesh?* And this interrogation being not here formally answer'd, must it self be taken for an answer to it self; and as interrogations are the strongest negations, so will this, and must thus be made up by addition of these or the like words, *No certainly he did not.* Then for the third difficulty, viz. what is here the meaning of εὑρηκέναι, *hath found*, that will soon be answered, 1. that *to find*, agreeably to the Hebrew מצא signifies *to gain, obtain, acquire*, as to *find life*, *Mat.* 16. 25. 2dly, that there must be some Substantive understood, somewhat which he may be said to have found, and that is either indefinitely ὃ εὗρε, *that which he did find*, or *obtain*, or else more distinctly δικαιοσύνην *righteousness* or *justification*, which had before been named *favour, approbation* with God. So we have εὗρες χάριν *thou hast found favour*, *Luk.* 1. 30. and it seems to be a proverbial form, and will then be the same with being *justified* ver. 2. And so the illative particle *For*, concludes, *Doe we say he hath found?* (or, *Certainly he hath not found*) *For if he were justified*, that is, if he had thus found—— which notes *finding* and *being justified* to be all one. Fourthly, then it must be examined what is meant by κατὰ σάρκα, *according to the flesh*. And first it appears to connect with the εὑρηκέναι, for so it lies εὑρηκέναι κατὰ σάρκα *found according to the flesh*, and is not joyned with *Abraham our father* as in reason it would have been, (and not εὑρηκέναι interposed,) if the meaning of it had been, *our father according to the flesh*: which being supposed, it will likewise follow that κατὰ σάρκα, *according to the flesh*, must signifie the same with ἐξ ἔργων, *by works*, v. 2. in like manner as *found* and *justified* import the same. And this again is evident by the Lawes of reasoning. For this second verse being by the *For* in the front evidenced to be the proof of what was set down in the first, and this proof being in form of an hypothetical syllogisme, thus, *If Abraham were by works justified before God, then he hath matter of boasting before God; But Abraham hath not any matter of boasting before God; Therefore he was not justified by works*, it must follow necessarily that this conclusion, *Abraham was not justified by works*, was the same with that which was set down in other words, v. 1. or if not of the same latitude and extent with it, was comprehended, as a part, under it. Which it cannot be, unlesse κατὰ σάρκα, *according to the flesh*, and ἐξ ἔργων *by works*, be either of the same force directly, or the latter contained in the former. Any greater (though never so small) difference, that should be admitted, being of necessity to affix four terms to the Apostles syllogism, and so to evacuate all force in his argument. From hence it follows, that the way of discerning what is meant by ἐξ ἔργων *by works* will be the most probable means of interpreting κατὰ σάρκα *according to the flesh*. And this we have from v. 4, & 5. in these words, *To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not,*

κατὰ Σάρκα

τὸν ἁμάρτιον

εὑρηκέναι

but believeth on him that juſtifieth the ungodly, his faith is reckoned for righteouſneſſe. Where it is evident, that *working* is that to which *reward is by debt*, or juſt wages, *to be adjudged*, and that in oppoſition to Gods *reckoning of grace*, or *favour*, and *juſtifying the ungodly*. From whence it follows, that *being juſtified by works* in this place (in S. *Paul's* and not S. *James's* dialect) ſignifies that innocence of the former life, and thoſe eminent performances wrought by a mans ſelf, that may challenge from God as due unto them God's acquittance, and ſpecial reward, without any intervening of pardon, as to an offender, or of grace, in giving him any thing that is not perfectly due to him. Whereas on the contrary, *Gods imputing righteouſneſs without works* ver. 6. is Gods pardoning graciouſly the ſinnes that the man hath been guilty of, (viz. upon repentance and reformation,) which he might moſt juſtly have puniſhed, v. 7, 8. and rewarding ſome mean imperfect act, or acts of fidelity, or obedience in him, which could no way challenge impunity, much leſſe ſuch a degree of reward, did not God out of meer mercy thus improve, and enhanſe the value of them. So that ἔργα *works* are the mans own performances, firſt blameleſſe in not ſinning, and then meritorious, as the eminent difficulty of the commands, wherein his obedience is tried and exerciſed, is apt to enhanſe the value of them; and he that were ſuppoſed to be juſtified by them muſt 1. have lived blameleſly all his former life, and then have done eminent, rewardable actions alſo, at leaſt the former of theſe. And *Abraham* having been ἀσεβὴς *a ſinner* v. 5. having lived in Idolatry for ſome time, and all that he did, upon which he was *juſtified Gen.* 15. 6. being but *obeying Gods call, Gen.* 12. 4. and *believing his promiſes, Gen.* 15. 5. it is clear he was not, nor could be thus juſtified, but only by the way mentioned by the *Pſalmiſt, Pſal.* 32. by *God's forgiving, covering, not imputing of ſinne*. And ſo this muſt be the meaning alſo of his *not finding according to the fleſh*, viz. being not juſtified by any thing in himſelf, abſtracted from the mercy and gracious acceptance of God. Thus *Rom.* 9. 8. *the children of the fleſh* are oppoſed to *the children of the promiſe*, and ſignifie literally *Iſmael* that was begotten by the ſtrength of nature, (as *Iſaak* was a work of Gods promiſe and ſpeciall mercy,) and myſtically the Jewes conſidered with their own performances, whereby they expected Juſtification, without any reſpect to the pardon and mercy of *Chriſt*. And thus *Gal.* 4. 29. *Iſmael* is ſaid to be κατὰ σάρκα γεννηθὶς, *born according to the fleſh*, and *Iſaak* κατὰ πνεῦμα, *according to the ſpirit*, in the ſame notion, *the Spirit* and *the promiſe* ſignifying the ſame thing in that place, as appears by v. 28. The words being thus interpreted, are a confutation of one part of the objection of the Jewes againſt the Apoſtles practice of preaching the Goſpel to the Gentiles, viz. that taken from the ſinnes of the Gentiles, which here by the example of *Abraham* is proved to be of no force againſt their juſtification, they being as juſtifiable as *Abraham* a ſinner was, by Gods free pardon of ſinnes paſt, upon forſaking of them. And this is inſiſted on and proved in the eight firſt verſes. In the ninth verſe the Apoſtle proceeds to the confuting the other part of their objection (ſee Note b. on the Title of the *Epiſtle*) viz. that if the heathens would be capable of any part of the benefit of God's promiſe, they muſt then be Proſelytes of their Moſaical covenant, or righteouſneſs, be circumciſed, &c. Which again is proved falſe by the example of *Abraham*, who was juſtified before he was circumciſed, and before the giving of the Law, by Faith, not by Circumciſion, by Gods pardon and mercy, not by any legal performances. The only matter of doubt and uncertainty is, whether theſe objections which are thus in the inſuing chapter confuted, were both propoſed in the firſt verſe, (for if they were, then, ἐξ ἔργων *by works* v. 2. will not be of the ſame latitude with κατὰ σάρκα *according to the fleſh*, but contained under it, as a part under the whole) or whether the firſt only were there comprehended, and the ſecond ſeverally ſubjoyned v. 9. The latter of theſe ſeems moſt probable, and accordingly the explication of the Chapter hath proceeded, though if the former were true, it would be of no greater concernment then only this, that κατὰ σάρκα *according to the fleſh* ſhould referre tô Circumciſion, and Moſaical obſervances, as well as to the blameleſſe and meritorious performances wrought by a mans own natural ſtrength, abſtracted from God's pardon and favourable acceptance.

V. 17. *Before him*] The importance of κατέναντι θεοῦ is not ordinarily obſerved, and muſt be fetch'd from the uſe of כנגדו in Hebrew, as it is uſed *Gen.* 2. 18. where God ſaith he will make *Adam an help*, we render it *meet for him*, and the *vulgar, ſimile ei, like*, or *agreeable* or *anſwerable to him*; where the *Septuagint* have κατ' αὐτὸν *by him*, or *on the ſide of him*, or *anſwerable, parallel to him*. And to this Hebrew the Greek κατέναντι bears exact proportion, the word נגד ſignifying *coram, ex oppoſito*, and yet uſed to denote that which is *like* and *anſwerable*. Thus 'tis certain S. *Chryſoſtome* underſtood the word in this place; for ſo ſaith he, κατέναντι ἔστιν εἰπεῖν τοῦτον θεὸν, ὥσπερ ὁ θεὸς οὐκ ἔστι μεριὸς θεὸς, ἀλλὰ πάντων πατὴρ ὅτω καὶ αὐτὸς, *The meaning is, as God is no partial God, but the Father of all, ſo Abraham*: and again, *if he were not the father of all that dwell on the earth,* τὸ κατέναντι οὐκ ἴσχυε χώραν, *this word ſhould have no place,* ἀλλ' ἠκρωτηριάσατο ἂν ἡ τοῦ θεοῦ δωρεὰ, *but Gods gift would be maimed*; and in expreſs words, τὸ δὲ κατέναντι ὁμοίως ἔχει, *the word ſignifies, in like manner*. And ſo *Theophylact* from him, Κατέναντι τοῦ θεοῦ, ἀντὶ τοῦ ὁμοίου τῷ θεῷ, *before God, is inſtead of, like God.*—— This obſervation may poſſibly be uſefull to the finding out the full importance of ſome other places. As when the commandment is given to *Abraham* of *walking before God, and being perfect, Gen.* 17. 1. which in this notion of *before* will be all one with, *Be ye perfect, as your Father in heaven is perfect*.

V. 20. *Staggered*] Διεκρίθη is ἀμφιβάλλειν, ἀπιστεῖν, ſaith *Phavorinus*, to doubt, demurre, diſpute, and be incredulous. So is the word uſed *Mat.* 21. 21. *Act.* 10. 20. and 11. 2, 12. *Rom.* 14. 23. *Jam.* 1. 6. and 2. 24. *Jude* 9, and 22. See *Paulus Fagius* on *Pirche Aboth*, p. 82.

Paraphraſe.

CHAP. V.

1. By this faith therefore it is, that as many as ſincerely embrace the Goſpel are freely pardoned, and accepted by God in Chriſt, and being ſo, they are reconciled unto God through our Lord Jeſus Chriſt, and though they have formerly been Gentiles, need not become Proſelytes of the Jewes, need not any legal performances of circumciſion, &c. to give them admiſſion to the Church of Chriſt, as the Judaizing Gnoſticks contend.

1. THerefore being juſtified by faith, we have peace * with God, through our Lord Jeſus Chriſt:] * *contaſ. vyic*

2. By

† have had ἐσχήκαμεν * or joy, for the King's MS. reads καυχᾶν † have stood, ἑστήκαμεν * glory, or rejoyce exceedingly, καυχώμεθα

2. By whom also we † have accesse by faith into this *grace, wherein we †stand, and * rejoice in hope of the glory of God.]

2. Nay by him we have already received, by faith only, (not by virtue of those performances,) reception and admission to those privileges, to this Evangelical estate, wherein now we stand, and have done for some time, and have a confident assurance that God, which hath dealt thus graciously with us, will, if we be not wanting on our part, make us hereafter partakers of his glory: and this is matter of present rejoicing to us.

3. And not onely *so*, but we glory in tribulations also, knowing that tribulation worketh patience;]

3. And we not only rejoice in this hope of future glory, but (on this score) also we are infinitely pleased with our present sufferings, (see Note on Heb. 3. b.) whatsoever befall us now, knowing that although our afflictions be in their own nature bitter, yet they are occasions to exercise, and thereby to work in us the habit of many excellent virtues, as first patience, and constancy, which is required of us, and which is most reasonable to be shewed in so precious a cause.

* tryall, δοκιμὴν

4. And patience, * experience; and experience, hope:]

4. And this patience works another fruit, for without that we could have no way of exploring or trying our selves touching our sincerity, which is only to be judged of by triall, and without this triall and approbation of our sincerity we could have no safe ground of hope (which is only grounded on God's promises, and those made onely to the faithfull, sincere, constant Christians.)

† poured out on ἐκκέχυται ἐν

5. And hope maketh not ashamed, because the love of God is † shed abroad in our hearts by the holy Ghost, which is given unto us.]

5. Which hope being thus grounded will be sure never to fail us, 'tis impossible we should ever be ashamed or repent of having thus hoped, and adhered to Christ. An evidence of which we have in God's having so plentifully expres'd his love to us, in testifying the truth of what we believe, by sending his holy Spirit to that purpose, which assures us that we can never miscarry in depending on him for the performance of his promises, that being the great fundamental one, promised before his death, on which all the others depend.

* weak, ἀδύνατοι † at a fit season, κατὰ καιρὸν

6. For when we were yet * without strength, † in due time Christ died for the ungodly.]

6. This appears from the very beginning of Christ's dealing with us; for without all respect to any worth in us, Christ, when we were all in a sick, yea a mortal, that is, sinfull (see Theophylact) damnable estate, (see 1 Cor. 8. note b.) came then in a most seasonable opportunity, to rescue us from that certain damnation which attended us, as impious wicked creatures, vouchsafed to suffer in our stead, himself to die that he might free us from certain eternal death, if we would now reform, and come in to the obedience of the Gospel.

* any one εἰς † though

7. For scarcely for a righteous man will * one die: † yet peradventure for a good man some would even dare to die.]

7. And what a degree of love this was, you may judge by this, that among men, though for a very mercifull person (see note on Mat. 20. b.) some one man would perhaps venture his life, yet for any man else, though he were a righteous and just man, you shall hardly find any man that will be so liberal or friendly as to part with it.

8. But God commendeth his love towards us, in that while we were yet sinners Christ died for us.]

8. Whereas God's expression of mercy was infinitely above this proportion of any the most friendly man; for he, when he had nothing in the object to move him to it, when we were so farre from being good or just men, from being mercifull or pious in the highest degree, that we were profane customary sinners, he then sent his Son Christ to die for us, to obtain, by the shedding of his own blood, pardon of sinnes for us upon our reformation and amendment.

9. Much more then, being now a justified by his blood, we shall be saved from wrath through him.]

9. And having thus dyed and done so much for us, a.

when we had nothing (but our sins) to provoke him to, or make us capable of any mercy, much more now being thus far restored to his favour, and by that ransome of his paid for us, redeemed out of that certain ruine that attended us, we shall, if we be not wanting to our selves, in performing the condition required on our parts, be actually delivered from all effects of his displeasure in another world: and for the effecting of this, great advantage we receive from him also, viz. by his resurrection from death, and mission of his spirit, which tends more to our actuall justification then his death did, (see c. 4. 25.)

10. For if, when we were enemies, we were reconciled to God by the death of his Sonne, much more, being reconciled, we shall be saved by his life.]

10. For if God, when men lived and went on in sinne and hostility against him, were pleased to have such favourable thoughts toward them (see note on Mat. 5. m.) if by the satisfaction wrought for our sins by Christ, we were then thus farre restored to his favour, that he was pleased to propose unto us free and easie conditions of mercy in the Gospell; if he then used us so friendly, as not to præclude the way of salvation, but called us to repentance, with promise of pardon for all past sinnes, upon our coming penitently in unto him; much more easie will it be, and agreeable to that former essay of his goodness to us, now (after he hath gone so farre with us) to rescue us out of the power and danger of our sins, by his rising from the dead, c. 4. 25. and sending that Spirit by which he was raised, to raise us up to a new life. And this also, as far as concerns Gods part, is wrought for us.

* glory, καυχώμενοι † reconciliation, καταλλαγὴν

11. And not onely *so*, but we also * joy in God, through our Lord Jesus Christ, by whom we have now received the † atonement.]

11. And yet this is not all, but having received these benefits of reconciliation, (and promises of future salvation, if we be not wanting to our selves) we have now ground even of the greatest joy, and confidence, and dependence on God in all that can befall us in this life (see v. 3.) through this same Christ Jesus, who having made peace between God and us, and tendred us such easie conditions of mercy now under the Gospell, hath also given us a title to all consequent acts of friendship and kindnesse, which can be received from God, so that all that now befalls us, being for our good, is consequently matter of rejoycing to us.

* passed through to, (or, on) διῆλθεν εἰς

12. b Wherefore, as by one man sin entred into the world, and death by sinne, and so death * passed upon all men, for that all have sinned.]

12. From all which the conclusion is, that as by Adam's disobedience to that Law given to him under the penalty of death, (that is, by eating the forbidden fruit) sin came into the world, and death or mortality by sinne, and being come in seized not onely on Adam, to whom 'twas particularly and expressely threatned (In the day that thou eatest thou shalt die the death) but upon all meer men also, that were after born, because all were sinners, that is, born after the image and likeness of Adam, (that was now a sinner, and had begotten no childe in his innocence.) b.

† or, was not imputed, while there was, for the Kings's MS. reads οὐκ ἐλογεῖτο

13. For untill the Law sinne was in the world: but sinne † is not imputed when there is no Law.

14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.]

13, 14. For after Adam's time, before Moses, or the time of giving the Law, men sinned; and though it be true, that sinne is not charged to punishment, but when there is a Law to forbid it expressly under that penalty, and therefore it might be thought that sinne without the Law would not bring in death into the world, yet, by the parity of reason, all men, being Adam's posterity, and begotten after the image or similitude of a sinfull parent, v. 12. (and God being supposed to rule the world still, after the manner that he had first explicitely revealed) that death that was once come in did lay hold on all that posterity of Adam from that time till Moses (when the Law was given, and death again denounced expressly) though they sinned not against a Law promulgated under that penalty, or in that high presumptuous degree that Adam did. In which thing Adam is in the comparison the opposite member to Christ the Messias to come; for as death, which was the punishment of Adam's sin, past on all men, begotten after the

similitude of sinfull Adam, though they committed not that particular sin of eating the apple, against which the death was expressly decreed and threatned, that is, though they sinnd not so presumptuously against a Law promulgated under that penalty; so justification and eternal life belongeth not only to those who were, as Christ, perfectly just, who have never lived in sinne, but cometh upon all others, who having not obeyed after the likenesse of Christ, doe yet return unto him by faith and repentance, and then for the future obey sincerely, though not exactly, and so in some manner and degree resemble Christ, as children doe parents, and as mankind did Adam.

15. But not as the offence, so also *is* the free gift: for if through the offence of one, many * be dead, much more the grace of God, and the gift † by grace, *which is* by one man, Jesus Christ, hath abounded unto many.]

15. In this place there ought to be, in ordinary manner of writing, another member of the period, answerable to the beginning of it v. 12. (the 13th and 14th verses being certainly to be read as in a parenthesis) after this manner, For as, &c. So, &c. But the Apostle having insisted on the first part of the comparison thus farre, and finding that the grace in Christ rose much higher then the condemnation in Adam, he is fain to forsake that comparison, and to rise above a comparison, and conclude not with a [So] but with a [Not onely so, but much more] thus, The gift communicated from Christ to believers, is farre greater then the punishment communicated from Adam to his posterity as sinners; for as they were begotten after the similitude of laps'd Adam, and so were all sinners, as well as Adam, so probably were they as great sinners in other kinds, as Adam was in that, but these to whom the mercy in Christ belongs, are not righteous in such a degree, as well as Christ.

* died, ἀπέθανον

† through grace, that grace of one, is χάρις τῆς τοῦ ἑνὸς

16. And not * as *it was* by one that sinned, *so is* the gift: for the † judgment *was* by one to condemnation; but the * free gift *is* of many offences unto justification.]

16. And as in respect of the likenesse, the advantage is on Christ's side of the comparison, believers being not so like Christ in degree of holinesse, as they were like Adam in degree of sinne, so again for the sinne for which Christ wrought atonement, the advantage is great again, on Christ's side above Adam's: and not only as by Adam, so by Christ; but the benefit farre exceeded the hurt, for indeed the charge or enditement (see note on ch. 3. b.) and consequently the sentence that was on occasion of one sinne, did naturally and by the same reason belong to the condemnation of all others, that were born after his image, sinners as well as he, but the gift that was brought in by Christ, pardon for all new creatures, was upon occasion of many sinnes, and to the justifying of those that were not righteous, as Christ, no nor as Adam, but had been guilty of more then one, even of many sinnes. And this makes the comparison again very uneven: for if as sinne was a meanes to bring condemnation into the world, so the same or some other one sinne had been the occasion of bringing mercy in, and pardon had been wrought for that one sinne, and no more, or for those that should for the future perfectly and exactly obey, then the comparison had been equall; but the sinnes that occasioned the mercy, and have their parts in the benefit of this justification, are many sinnes, and the persons that should receive it, not righteous in that degree as Christ was, and that makes the comparison uneven.

* as by one man having sinned, ὡς δι' ἑνὸς ἁμαρτήσαντος

† sentence on occasion of one (offence) was to cond. κρίμα ἐξ ἑνὸς εἰς κατάκριμα.

* mercy was by occasion of χάρισμα ἐκ

17. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousnesse, shall reigne † in life by one Jesus Christ.]

17. For if by Adam's sinne in that one kind, death came into the world, and through that one mans loynes, and by the parity of reason, that death was entailed upon all his posterity, as being born after his image, and guilty of other sinnes, though not of that special kind; then in like manner, or rather indeed much more, they that believe on Christ, that receive and make use of that (most rich) grace, & righteousnesse of Christ, that is, are holy, gracious, and righteous too, though not in his degree, and so are, according to this Evangelical way, capable of this justification, shall, by the resurrection of Christ, and by his living and interceding forever for them, be sure to reigne with him.

† through his life, διὰ ζωῆς

18. * Therefore, as by the offence of one † *judgment came* upon all men to condemnation: even so by the rightousnesse of one, *the free gift came* upon all men unto justification of life.]

18. To conclude therefore, as by one Adam's offence v. 12, and 16. sentence came on all offenders, that is, upon all meer sonnes of Adam, to condemnation; so by the righteousnesse of one, God's gift of mercy in Christ v. 17. is come on all men, Gentiles as well as Jewes, to justification, that is, to the accepting them as just (though they formerly lived in never so sinfull a course,) if they imitate the righteousnesse of Christ by sincere renovation.

* therefore, I say, Ἄρα οὖν

† the sentence was v. 16.

19 For as by one man's disobedience * many were made sinners; so by the obedience of one shall † many be made righteous.]

19. For as by Adam's one act of eating the forbidden fruit, against which death was threatned, all his posterity, as such, and (much more) all that sinn'd in any other kind, that is, all meer men in the world, were subjected to that punishment, death, which was then pronounced only against the eating of that: so by Christ's having performed exact perfect obedience, and then suffered death in our stead, or to make satisfaction for us, all men, even the Gentiles themselves, that shall come in to Christ, and perform sincere, faithfull obedience to him, shall be justified, (though they be not perfectly just) and accepted by him.

* the many were constituted, κατεστάθησαν οἱ πολλοὶ

† the many be constituted, κατασταθήσονται οἱ πολλοὶ

20. * Moreover the Law entred that † the offence might abound: but where sinne * abounded, grace did much more abound:]

20. As for the Law (that was given by Moses) that came in by the by, as it were, to give men the more convincing clear knowledge of duty and sinne, and so though it were not designed to that end (see Theophylact) yet by consequence it became a means to aggravate and enhanse sinne (see note on Mat. 1. k.) to render it more exceedingly criminous, by being against a promulgate Law; and that again is a means of making the mercy now in the Gospel to be farre a greater mercy to the Jewes, to whom Christ and the Gospel were first sent.

* But the law, that came in between, Νόμος δὲ παρεισῆλθεν

† sin might be increased, ἵνα πλεονάσῃ τὸ παράπτωμα

21. That as sinne hath reigned † unto death, even so might grace reigne through righteousnesse unto eternall life, through Jesus Christ our Lord.]

21. That as we visibly see the great power and authority of sinne over men, by the punishment it hath brought on them, as is evident by death's seizing upon all; so it may be as visible, what a royall illustrious power there is in the mercy of Christ over sinne, in respect of this new way of justification by Christ, even to take away all its condemning and reigning power from it, by granting pardon and forgivenesse of, and victory over it, through Jesus Christ our Lord, and all this to Gentiles as well as Jewes.

* hath been increased, grace hath more then abounded, ὑπερεπερίσσευσεν ἡ χάρις

† through death, διὰ τοῦ θανάτου

Annotations on Chap. V.

2. V. 9. *Justified*] Having formerly given the notion at large of *δικαιοῦν to justifie*, Note on c. 3. b. all that is here necessary to be added, will be by way of enquiry whether the passive *δικαιωθέντες, being justified* here, be only a Nominal or Real passive, that is, whether it only note the action, as farre as concerns *Christ's* part, in meriting, and obtaining Gods pardon and acceptance for us, and God the Fathers part, in admitting sinners to pardon, giving them place of repentance, which is no more, in effect, but the offering pardon, and acceptance on the conditions of the Gospel; or whether to this action of the Father, and *Christ*, it farther superadde the reception thereof in the patient, the actual partaking of it. For these two (somewhat distant) notions, the word is capable of, either 1. that we are, as farre as belongs to God's and *Christ's* part, justified, (the price being paid by him, and accepted by his Father) and that if we be not now actually so, 'tis through our own default, our non-performance of the condition; or 2. that we have the benefits of *Christs* death bestowed and conferred actually on us, pardon of sinnes, &c, that is, are actually justified.

Δικαιωθέντες

That

That the former is the meaning of the word here, may appear 1. by the generall drift of this chapter, which is to set out the love of the Father and of *Christ* towards us, v. 8, &c. *God commendeth his love towards us*, &c. where therefore the matter is determined to that which *Christ* doth for us toward our Justification, that is, to his death, the sole meritorious cause of it, without looking to that which is extrinsecall to it, our performance or non-performance of the condition, which is required on our parts to make us capable of the benefit thereof, that having been formerly (and often) mention'd, v. 1. δικαιωθέντες ἐκ πίστεως *being justified by faith*: 2dly, by that which is said v. 8. *we being yet sinners Christ died for us*; where 1. his *dying for us* is all one with our being *justified by his death*, as appears by the circumstances of the Context, the 8, 9, 10. verses compared together; and 2. by *sinners* meaning habituall grosse sinners, which is also expres'd by ἀσθενῶν, v 6. not *weak*, but *sick*, even to death (see 1 *Cor.* 8. Note b.) 'tis certain that to them, continuing such, actual justification belongs not; so again v. 10. *We, when we were enemies, were reconciled to God by the death of his son*; where as *death* is all one with *blood*, so is *reconciled to God* with *justified*, and that belongeth to enemies, while they are such, to whom yet we know by many other places, that actual pardon, and so actual justification or reconciliation belongs not: 3dly, by comparing of this *justification by Christ* with the *condemnation by Adam*, v. 16. where *Adams condemnation* belonging to *all*, the *justification* spoken of must be that also which belongs to *all*, and so not the actual pardon, which doth not belong to all, or to any, but those who perform the condition. All which being supposed, 'tis from other places manifest, that some condition there is required of us to make us capable of this benefit of the death of *Christ*, the non-performance of which is that which restrains and limits the number of men actually justified to a farre narrower compasse then that which is here spoken of; and this condition being to be performed by us, by the means of the resurrection and grace of *Christ*, 'tis therefore said c. 4. 25. *that he rose again for our justification*, that is, to make us capable of those fruits and benefits of *Christs* death, as well as *died for our sinnes*. See Note on c. 3. h.

b. διὰ τοῦτο

V. 12. *Wherefore*] Διὰ τοῦτο here being an illative form, and most fitly rendred *Wherefore*, makes it here necessary to enquire, how that which followes is inferr'd from what went before; and the satisfying that enquiry will prepare for a right understanding of the remainder of this chapter. The former chapters had maintained the right of the Apostles preaching to the Gentiles, by shewing that God was an impartial Judge both to punish impenitent, foul sins, and to reward penitence and good living, without any partiality, whether in Jew or Gentile, c. 1. and 2. but most discernibly c. 2, 6. to the end. Then in the third chapter follow objections against this, and answers to them; and on occasion of one of them, taken from the sinfulness of the Gentiles, is inserted a discourse of Justification under the Gospel, shewing how that is no way prejudiced by past sinnes, if they be sincerely forsaken, nor hindred by want of Circumcision and Mosaical observances. And this is insisted on, and exemplified, in both parts, by the story of *Abraham* chapter 4. and then brought home to all believers in the former part of this chapter. From all which, as so many premisses, or *mediums* of probation, the conclusion is here inferr'd, but withall by comparing the Justification by *Christ* with the Condemnation by *Adam*, farther confirm'd and illustrated in the remainder of this chapter, viz. that the mercy of God under the Gospel belongs unlimitedly, or indefinitely, to all sorts of men, the Gentiles as well as Jews. For the discerning of which, it will be needfull, that through the remainder of the chapter, an *Emphasis* be laid on the universal forms of speech, τὸν κόσμον *the world*, and πάντας ἀνθρώπους *all men*, v. 12. ἐν κόσμῳ *in the world*, v. 13. οἱ πολλοὶ *the many*, and εἰς τοὺς πολλοὺς *toward the many*, v. 15. and again εἰς πάντας ἀνθρώπους *toward all men*, twice v. 18. and οἱ πολλοὶ *the many*, twice v. 19. By all and each of which are meant in the widest latitude, without exclusion of any, all mankind, to whom (Jewes and Gentiles) the mercy and life introduced by *Christ* belongeth, (only on condition of new life required of them) as the condemnation or death in *Adam* did to all his posterity. The other difficulties in the chapter, (caused by *elipses*, v. 15, 16, 18. by a *parenthesis* of two verses, 13, 14. by a comparison, divided one part from the other by that *parenthesis*, and the second part of it rising higher then the former, and so necessarily changed from the form of a comparison or equality, to that of an argument *à minori ad majus*, *from the lesse to the greater*) are explicated in the Paraphrase, and need not here farther be insisted on.

4 Κόσμος Πάντας ἀνθρώπους οἱ Πολλοὶ

CHAP. VI.

Paraphrase.

1. *What therefore doe we say? Shall we continue in sinne, that grace may abound?*

2. *God forbid: How shall we that are dead to sin, live any longer therein?*

1, 2. Now therefore for that objection (against our doctrine of the Gentiles being taken in by God,) intimated ch. 3. 8. Doe we affirm indeed, what we are accused to affirm, that men may live, and continue, and go on in sin, that by that means the mercy of God, which we acknowledge is illustrated by his looking graciously on the Gentile sinners, may be, in like manner, the more set out by pardoning the greater sinners continued and gone on in by us Christians? God forbid we should make any such conclusion, or make any such use of the doctrine of God's mercy to sinners, which we know was designed only to call and draw the Gentiles out of their sinfull courses to sincere reformation, upon this promise of pardon for what is past, Act. 17. 30. on condition of future amendment, and not to encourage them to continue, or go on one minute longer in that course, or to flatter them with hope of impunity if they did. Certainly our doctrine is of a farre distant making from this, and our profession of Christianity most strictly obliges us to the contrary; for our baptism is a vowed death to sin, and therefore we that are baptized must not in any reason return to, or live any longer in it; our being baptized Christians obligeth us not to return to this mire again, after we are thus washed.

* What therefore doe we say? Τί οὖν ἐροῦμεν † or, Let us continue, for the King's MS. reads Ἐπιμένωμεν

* As many of us as have died to sin, how shall we. Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ

3. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?*

4. *Therefore we are buried with him by baptisme into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newnesse of life.*

3, 4. 'Tis a thing that every Christian knows, that the immersion in baptisme referres to the death of Christ, the putting the person baptized into the water denotes and proclaims the death and buriall of Christ, and signifies our undertaking in baptisme, that we will give over all the sins of our former lives (which is our being buried together with Christ, or baptized to his death) that so we may live that regenerate new life (answerable to Christ's resurrection) which consists in a course of all sanctity, a constant Christian walk all our daies.

5. For

5. For if wee have in baptiſme undertaken to forſake ſin, and to be dead to the motions of it, and ſo to imitate Chriſt's death, and thereby have been ſo graffed into Chriſt, that we are become the ſame tree with him, partaking of the ſame juice with that root, we are then under the very ſame obligation to imitate and tranſcribe his reſurrection, by our new regenerate lives, which are our firſt reſurrection, and the lively reſemblance, and pourtraiture of his.

5. For if we have been planted together in the likeneſſe of his death, we ſhall be alſo *in the likeneſſe* of *his* reſurrection;]

6. Reſolving this with our ſelves, that as this was one end of Chriſt's ſuffering for our ſins, and dying upon the croſſe, that he might give us example to doe ſo too, (ſee Tit. 2. 14) to crucifie, that is, forſake, our former courſe of life; ſo our forſaking of ſin, and conforming our ſelves to his crucifixion, which in baptiſme we undertake, obliges us to the mortifying of every ſin, ſo farre that we no longer yield any obedience to it, that is, neither willingly indulge to any preſumptuous acts, nor ſlaviſhly lie down in any habit or courſe of ſin.

6. Knowing this, that our old man‡is crucified with *him*, that [a] the body of ſinne might be deſtroyed, * that henceforth we ſhould not ſerve ſin.]

‡ was crucified together, συνεσταυρώθη

* that we ſhould no longer τοῦ μηκέτι

7. For as a man truly dead, is freed from the authority of all thoſe that in life-time had power over him; ſo he that is dead to ſin (in this figurative ſenſe, wherein I now ſpeak) is freed from the power of ſin acting formerly in him, and conſequently he that hath, by being baptized into Chriſt, ſo farre undertaken to accompany Chriſt in his death, as really to die unto ſin, muſt demonſtrate himſelf to be freed from the power of it, muſt not permit it to live in him, that is, himſelf to be acted by it, or elſe he doth quite contrary to his undertaking.

7. For he that is dead, is † freed from ſin.]

† abſolved δεδικαίωται

8. And if we ſincerely perform our part in this, if we imitate Chriſt in his death, that is, die to ſin, forſake and never return to it again, then we muſt alſo remember, that it is another part of our Chriſtian faith, and undertaking of our baptiſme, to imitate Chriſt in his reſurrection, to riſe to new and holy and godly, lives (and then we have grounds of believing that we ſhall together with him, or after his example, have a joyfull reſurrection to eternall life. But upon no other terms but theſe doe we expect or believe any good from Chriſt.)

8. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him:]

9 This being it for which we have a copie in Chriſt's reſurrection alſo, as well as in his death, viz. So to riſe to new life, as never to return to our old ſins again; as his was a reſurrection that inſtated him on an eternal life, never to come under the power of death again.

9. Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.]

10, 11. For as when he died for our ſins, he died once, never to undergo that death again, but when he roſe from death he was immediately inſtated, not into one ſingle act of life (ſo only, as it might be truly ſaid, he was once alive after death) but no more; but into an immortall endleſſe life, a life co-immortal with the Father, God eternal: ſo muſt we, after that double example, of his death, and reſurrection, account our ſelves obliged by our baptiſme (which accordingly is not wont to be reiterated) ſo to die, to forſake ſin, as that we need never die any more, die one final death, never reſume our former courſes again and on the other ſide, for our new Chriſtian life, to take care; that that be eternal, no more to return to our ſins again, then we think Chriſt or God can die again, but perſevere in all virtuous and Godly living, according to the example and precepts of our Lord Jeſus Chriſt, who died and aoſe again on purpoſe to raiſe us up to this kind of new life, never to die again.

10. * For in that he died, he died unto ſinne once; † but in that he liveth, he liveth unto God.

11. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſinne; but alive unto God, through Jeſus Chriſt our Lord.]

* For that which died, died unto ſin once for all, ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ

† but that which liveth, liveth ὃ ζῇ, ζῇ τῷ

12. And ſo you now ſee what your Chriſtian duty is, whatſoever we are calumniated to affirm, that whereas your fleſh hath many ſinfull deſires, which, if they be obeyed, or obſerved, will ſet up a kingdome or dominion of ſin in you, make you ſervants and ſlaves to ſin, you are moſt ſtrictly obliged to take care that ſin get not this dominion, that you obey it not in yielding to, or ſatisfying the luſts or prohibited deſires of your bodies.

12. Let not ſinne reigne therefore in your mortal body, that ye ſhould obey it in the luſts thereof.]

13. But in ſtead of offering up, or preſenting your members unto ſin, as inſtruments or weapons to do what ſin would have done, ye muſt conſecrate your ſelves unto God, as men that are raiſed unto new life, and therefore are fit to do him ſervice, and your bodies as active and military inſtruments of performing to him all the obedience in the world.

13. Neither *yeeld ye your members *as* inſtruments of unrighteouſneſs unto ſin; but yeeld your ſelves unto God, as thoſe that are alive from the dead, and your members *as* inſtruments of righteouſneſs unto God.]

* preſent your members unto ſinne, weapons of unrighteouſneſs, but preſent-ye yourſelves παριστάνετε μᾶλλον ἑαυτοὺς τῷ μὴ ὄντα δούλους τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε

14. 'Twere the vileſt thing in the world for ſin to have dominion over you, who are now no longer under the weak unefficacious pædagogy of the Law (which could onely forbid ſin, and denounce judgement, but never yeeld any man that hope of mercy on amendment, which is neceſſary to the working reformation on him, or checking any ſin that men are tempted to) but under a kingdome of grace, where there is pardon for ſin upon repentance, and ſtrength from heaven to repent, and ſo no want of ability or encouragement to amend our lives. (See note on Mat. 5. g.)

14. For ſin ſhall not have dominion over you, for ye are not under the Law, but under grace.]

15. From hence again ſome carnall men are ready to collect matter of ſecurity in ſin: For, ſay they, if now under the Goſpell there be pardon allowed for ſin, and not condemnation (as it was under the Law,) for every wilfull ſin we have committed, why may we not ſecurely ſin? This is the unreaſonableſt concluſion, and detorſion of this doctrine, very diſtant from the truth of it, which is, that this pardon for ſin belongeth not to them that ſecurely go on in ſin, but onely to the penitent, and is offered to men that are ſinners, on purpoſe, that in hope of pardon upon returning, they may timely do ſo, and not that they may the longer continue in their courſe, which is the moſt abhorred uſe of God's mercy imaginable.

15. What then? ſhall we ſin, becauſe we are not under the Law, but under grace? God forbid.]

16. 'Tis a known thing, that he that delivers himſelfe up to any man as a ſervant or ſlave, and actually ſerveth or obeyeth him, is to be accounted his ſervant, and to receive wages from him: and ſo it muſt be among you, if ye give your ſelves up to any ſinne, to ſerve that, ye are ſlaves to ſin, and muſt expect the wages of that ſervice, eternal death: as on the other ſide, if ye deliver your ſelves up to ſerve God in obeying his commands, ye will be reputed his ſervants, and have the wages that belong thereto, eternall life. See 2 Tim. 4. note a.

16. Know ye not, that to whom ye † yeeld your ſelves ſervants to obey, his ſervants ye are to whom ye obey, whether of ſin, unto death, or of obedience, unto righteouſneſs?]

† preſent παριστάνετε

17. But 'tis a great mercy of God to you, that having been formerly the ſervants of ſin, having lived and gone on ſo long in the courſe of ſinne, ye have now cordially obey'd that ſummary of Chriſtian doctrine, to the beliefe and practice of which ye were delivered up, and ſolemnly conſecrated in your baptiſme: ſee note on Matt. 9. d.

17. But God be thanked, that ye were the ſervants of ſinne, but ye have obeyed from the heart that form of doctrine * which was delivered to you.]

* unto which ye were delivered up, εἰς ὃν παρεδόθητε

18. And having received a manumiſſion from that

18. † Being then made free from ſin, ye became the ſervants of righteouſneſſe.]

† And being freed from ſin, you

have been ſubjected, or made ſervants to righteouſneſs. Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.

evill

evill maſter, ye have given your ſelves up to a more ingenuous ſervice, obliging your ſelves to live righteouſly for ever after.

19. I [b] ſpeak after the manner of men, becauſe of the infirmity of your fleſh: for as you have yeelded your members ſervants to uncleanneſs and to iniquity unto iniquity, even ſo now yeeld your members ſervants to righteouſneſs unto *holineſs.]

19. I ſhall expreſs this by an ordinary reſemblance, or I will deal with you after the mildeſt and moſt eaſie equitable manner, require no more then any man would in reaſon require, becauſe of the weakneſs of your fleſh, which I cannot expect ſhould bear too much ſeverity, or elſe too high expreſſions: All that I ſhall ſay, is, that you will but have the ſame care of ſanctity now, be but as diligent to obey the precepts of Chriſt, and by that means aſpire to ſanctification, as you were formerly induſtrious in the ſerving of your luſts and unlawfull vile affections, to act all the villany in the world. This in all reaſon I muſt require of you, and ſhall require no more (though according to ſtrict juſtice I might require greater care to ſecure your life and ſalvation, then to ruine and damne your ſelves ye had expreſs'd.) b.

* ſanctification ἁγιασμός

20. For when ye were ſervants of ſin, ye were †free from righteouſneſs.]

20. For (by way of ordinary diſtributive juſtice) when ye ſerved ſin, righteouſneſs or piety (ye know) had no whit of your ſervice; why then ſhould ſin now have any of your ſervice, when you have delivered up your ſelves to righteouſneſs or Chriſtian life, to be obſervant followers of that? why ſhould ye not now abſtein as ſtrictly from all ſin, as then ye did from all good? ſure this the rules of juſtice will oblige you to.

† free men to righteouſneſs, ἐλεύθεροι τῇ δικ.

21. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things *is* death.]

21. And this will be much more reaſonable, if ye conſider the nature of your former ſins, in your own experience of them, how little fruit, or benefit, or ſatisfaction they brought you at the very time of enjoying them, and how nothing but ſhame at the preſent remembrance of them, and how certain the concluſion is, that they will bring death upon you; whereas the ſerving of Chriſt on the other ſide will be matter of joy and pleaſure at the preſent, matter of comfort and confidence after, and will bring ſalvation at the end.

* have ye your ſanctification, v. 19.

22. But now being made free from ſin, and become ſervants to God, * ye have your fruit unto †holineſs, and the end everlaſting life.]

22. But now having given over the ſervice of ſin, (vowed your ſelves never to go on farther in that courſe) and undertaken the ſervice of God, bring forth fruit, ſuch as by which ſanctification may daily encreaſe in you, and as may reap, for it's crown, eternall life.

23. For the wages of ſin *is* death: but the gift of God *is* eternall life, through Jeſus Chriſt our Lord.]

23. For according to the Law, and ſo ſtill to every impenitent, the reward or payment of every deliberate ſin, all that it brings in to him by way of ſtipend, is death: but the mercy that is in the Goſpell reach'd out to all penitents, is eternall life, as it is now purchaſed and contrived, by what Chriſt Jeſus our Lord hath done and ſuffered for us in the Goſpell.

Annotations on Chap. VI.

τὸ σῶμα

V. 6. *The body*] The phraſe τὸ σῶμα *the body*, &c. hath a peculiar uſe in S. *Paul*, when it is joyned with a Genitive caſe following, for then it paſſes into the ſignification of that which is joyned with it, and its ſelf loſes its force; the *body of ſin* ſignifying nothing more

Σῶμα θανάτου

then *ſin* here, and *Rom.* 7. 24. σῶμα θανάτου τούτου *the body of this death*, no more then *this death*, this ſad miſerable kind of death. So σῶμα αὐτῶν, *Eccluſ.* 7. 24

Σῶμα Χριστοῦ Χριστός

their body, ſignifies *them*, and σῶμα Χριστοῦ *Chriſt*, *Rom.* 7. 4 and σῶμά μου *me*, *Gal.* 6. 17. and *Phil.* 1. 20. ſo τὸ

Σῶμα δόξης

σῶμα ταπεινώσεως ἡμῶν, *Phil.* 3. 21. and σῶμα δόξης αὐτοῦ, *the body of our humiliation*, and *the body of his glory*, is no more then ſimply *our humiliation* and *his*

Σῶμα ἁμαρτίας

glory. So *Col.* 2. 11. ἀπέκδυσις τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός, *the putting off the body of the ſins of the fleſh*, is the putting off *the ſins of the fleſh*, or carnal ſins. And perhaps 1 *Cor.* 9. 27. κωπιδῶ τὸ σῶμά μου, *I beat*, or *cuffe*, *my ſelf*, for ſo the matter of the diſcourſe before, concerning the uſe of Chriſtian liberty, doth moſt encline us to interpret it. And all this ſeems in S. *Paul* to be an imitation of the Hebrews form of ſpeech, among whom the word עצם that ſignifies *a body*, frequently ſignifies no more then *being* or *identity*, ſo that עצמו *his body* ſignifies no more then *idem ipſe*, *the ſame he*. So *Joſ.* 9. עצמכם *your body*, that is, *your very ſelves*, or as the *Targum* reads it, קריבכון *your neer kinſman*, and *Job* 2. *touch* עצמו *his body*: the *Targum* reads לגרמה *himſelf*, the former touches having been on

Σωματικῶς

his family, and goods, &c. And that place of *Col.* 2. 9. ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, *in him dwelleth the fulneſſe of the Godhead bodily*, may ſeem capable of the ſame ſenſe, that *the fulneſſe of the Godhead dwells* in *Chriſt* by identity of his very eſſence, and ſo directly in the notion of עצמו. As for the

Καταργῆσαι σῶμα ἁμαρτίας

καταργηθῇ σῶμα, *aboliſhing the body of ſinne*, it is a phraſe to ſignifie reformation of life. Of which ſort many other phraſes there are in Scripture, which ſignifie the ſame thing, ſome of them referring to the new life, to which the change is made, others to the old courſe that is forſaken. I ſhall ſet down ſome of them; *to repent*, *to be converted*, *to be transformed*, *to be waſhed*, *to purifie hands and heart*, *Jam.* 4. 8. *himſelf*, 1 *Joh.* 3. 3. *to be purified with the laver of regeneration by the word*, *Epheſ.* 5. 26. *ſprinkled in the heart from an evil conſcience*, *Heb.* 10. 22. *to be renewed in the mind*, *to put on the new man*, *created according to God*, *Epheſ.* 4. 24. *a new creature*, *to be born of the Spirit*, *Joh.* 3. 6. *to be ſpiritually-minded*, (in oppoſition to being *born of the fleſh*, and *minding fleſhly things*,) *to be regenerate*, or *to be born again*, or *of water and of the Spirit*, *to be begotten by the word of truth*, *Jam.* 1. 18. *to be enlightned*, *to revive*, and *be riſen with Chriſt*, *to riſe from the dead*, *to be circumciſed with the circumciſion not made with hands*, *Col.* 2. 11. *the circumciſion of the heart*, (explained by *putting off the body of the ſins of the fleſh*, that is, carnal ſins,) *to eſcape from the wicked generation*, and ſimply *to eſcape*, or *to be ſaved*, *Act.* 2. 47. *to go out from among them*, *to grow ſober*, 2 *Tim.* 2. 26. *to awake out of ſleep*, *Rom.* 13. 11. 1 *Cor.* 15. 34. and (in a ſpecial Scripture-ſenſe of the phraſe) *to be reconciled unto God*, 2 *Cor.* 5. 20. that is, to lay down all that averſation and enmity which they had had formerly to God, or by their wicked works (*Col.* 1. 21.) had expreſs'd toward him, *to put off all filthineſs*, *Jam.* 1. 21. *works of darkneſs*, *Rom.* 13. 12. *the old man*, &c. *Epheſ.* 4. 22, 24. and *to put on Chriſt*, *Gal.* 3. 27. *to depart from evil*, 1 *Pet.* 3. 11. *to deny*, or *renounce*, *ungodlineſſe*, *Tit.* 2. 12. *to draw nigh unto God*, *Jam.* 4. 8. *to become ſervants to God*, *Rom.* 6. 22. *to take Chriſts yoke upon us*, *Mat.* 11. 29. *to yield our members weapons of righteouſneſſe to God*, *Rom.* 6. 13. *to be freed from the law* (that is, the empire or dominion or command) *of ſin*, *Rom.* 8. 2. *to ſuffer in*, or *to*, *the fleſh*, 1 *Pet.* 4. 1. (referring to ſins) *ſuffering* or *dying to*, and ſo ceaſing from, *ſin*. See Note a. on that place. So to be *crucified with Chriſt*, *Gal.* 2. 19. *to crucifie the old man*, *Rom.* 6. 6. *the fleſh with affections and luſts*; and

Κρίνεσθαι κατὰ ἀνθρώπους σαρκὶ

κρίνεσθαι καὶ ἀνθρώπους σαρκὶ, *being judged*, or *condemned*, *according to men in*, or *to*, *the fleſh*, 1 *Pet.* 4. 6.

that

that is, judged and executed to carnal fleſhly actions, ſo cuſtomary among men, that they may *live according to God* (in imitation of, or compliance with him) to the *Spirit*, after a ſanctified ſpirituall manner. So *the world being crucified to me, and I to the world, Gal. 6. 14. mortifying by the Spirit the actions of the body (Rom. 8. 13.)* and the members on the earth, *to be dead to ſin, Rom. 6. 11.* and here being *planted together with Chriſt in the likeneſſe of his death*, v. 5.

b. Ἀνθρώπινον λέγω

V. 19. *Speake after the manner of men*] Ἀνθρώπινον λέγειν here is thought to ſignifie his taking expreſſions out of common life, διὰ ἀδένειαν τ σαρκὸς ὑμῶν, *in reſpect of the weakneſſe of* their *groſſe*, or *carnal unſtandings*, his uſing Allegories and figures; and as before he had uſed proofs from ſacred types, the death and reſurrection of *Chriſt* applied to his purpoſe of mortification, and new life, ſo now proceeding to vulgar known ſimilitudes, taken from maſters, and ſervants, as *Gal. 3. 15.* And thus is may fitly be interpreted; But it may otherwiſe be rendred alſo, that *the weakneſs of their fleſh* be taken in reſpect of ſtrength to perform God's will, (and not to underſtand *Paul's* language) and conſequently the ἀνθρώπινον λέγειν be, *ſpeaking*, or *requiring* from them, *moſt moderately*, by way of condeſcenſion to their infirmities, requiring the leaſt that in any reaſon could be required of them, ſo as ἀνθρώπινος 1 *Cor.* 10. 12. ſignifies that which hath nothing extraordinary in it, that which is common among men; ſo S. *Chryſoſtome* there, ἀνθρώπιν & τυτέςι μικρὸς, βραχὺς, σύμμετρος, *it ſignifies little, ſhort, proportionable to their ſtrength.* So in *Demoſthenes contr. Midiam*, ἀνθρωπίνη & μετρία σκέψις, *an humane and moderate conſideration.* So in *Horace* lib. 2. *humanè commoda* ſignifies *parum commoda, little profitable.* And if it be here conſidered how moderate and equitable a propoſal it is which here followes, 'twill be acknowledged that this of ἀνθρώπινον λέγω in this notion, may very well be the form to introduce it.

λέγω ἀνθρώπινον διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν

Paraphraſe.

CHAP. VII.

2. 1. But to that which is laſt ſaid ch. 6. 23. of eternal life to be had by Chriſtians through the Goſpel, ye are ready to object, Yea, but Chriſtians of your inſtitution doe not obſerve the Law of Moſes, and ſo ſin contemptuouſly againſt God, that gave that Law to Moſes; nay, not onely the Gentiles, that are converted to Chriſtianity, are by you permitted to neglect circumciſion, &c. and not to become Proſelytes of juſtice Act. 15. but, which is more unreaſonable, the converted Jewes are taught by you that they need not obſerve the Law of Moſes (ſee Act. 21. 21. and note b. on the title of this *Epiſtle*) and then how can the Goſpel help them to eternall life that thus offend againſt the preſcript Law of God? To this third head of objections the Apoſtle in the beginning of this chapter gives a perſpicuous anſwer, affirming (that which was now neceſſary to be declared, though perhaps formerly it had not been affirmed to the Jewes at Rome) that they were now no longer obliged to obſervance of the ceremonies of the Moſaical Law: Which being to Paul revealed from heaven Epheſ. 3. 3. among the many revelations which he had received, 2 Cor. 12. 7. he thus declares to them, preparing them firſt by ſhewing the reaſonableneſſe of it, by the ſimilitude of an husband and a wife; My brethren of the ſtock of Abraham, ye cannot but know the quality or nature of thoſe lawes which give one perſon intereſt in, or power over another, (for I ſuppoſe you inſtructed therein, by frequent hearing, and reading of the books of Moſes) that any ſuch law ſtands in force, as long as the perſon that hath that intereſt liveth.

Know ye not, brethren, (for I ſpeak to them that know the Law) that * the a law hath power over a man as long as he liveth?]

* or the law of the Man hath power, or force, ὁ νόμος κυριεύει τ ἀνθρώπε

2. For it is known of any married woman, that by the conjugal law ſhe is obliged to cleave to the husband as long as he lives; but upon the husband's death the conjugal law, which is founded in his life, is dead alſo, and ſo the wife is abſolutely free, the law of matrimony hath no force upon her, ſee Gal. 5. 4.

2. For the woman which hath an husband, is bound by the Law to * *her* husband, ſo ſong as he liveth: but if the husband be dead, ſhe is looſed fom the law of *her* husband.]

* the living husband, τ ζῶντα ἀνδρὸς

3. And this is ſo farre from being a nicety, that indeed matters of the greateſt importance depend upon it; For if while her busband liveth, ſhe yield her ſelf to any other, ſhe is acknowledgedly guilty of adultery: but if her husband be dead, ſhe may freely marry any other man, and live with him conjugally, and be as innocent in ſo doing, as if ſhe had never had former husband.

3. So then, if while *her* husband liveth, † ſhe be married to another man, ſhe ſhall be called an adultereſſe: but if her husband be dead, ſhe is free from that law; ſo that ſhe is no adultereſſe, though ſhe be married to another man.]

† ſhe be to another γε γένηται ἑτέρῳ

b. 4. And thus (my brethren, even thoſe of the Jewes that are believers in Chriſt) the Law is through Chriſt dead to you alſo, (and not only to the Gentile believers, Act. 15.) and ſo ye alſo are freed from the obligation of the Law, that is, as it were dead to it, that ye may now according to the laws of marriage, be ſafely joyned and eſpouſed to another, viz. to that Chriſt, whoſe reſurrection from the dead ſhewes him to be alive, that ſo ye may live in conjugal affection and obedience to him, and being made fruitfull by his Spirit we may, as wives that live with their husbands, bring forth all holy Chriſtian actions to the honour and praiſe of God.

4 Wherefore, my brethren, ye alſo b are become dead to the Law by the body of Chriſt, that ye * ſhould be married to another, *even* to him who is raiſed from the dead, that we † ſhould bring forth fruit unto God.]

* may be to another γενέσθαι ἑτέρῳ † may

c. 5. This, while we lived under the pædagogie of the Law, was not done by us, (which is one reaſon of aboliſhing it, Chriſt now giving precepts of inward purity, in ſtead of thoſe externall ordinances, and giving his Spirit to enable to perform them, over and above what was under the Law.) For when we were under thoſe carnal ordinances, though all ſinfull practices were forbidden by that Law, and ſo were rendred more criminous by being prohibited by a promulgate law, yet our ſinfull deſires and affections, that propoſed thoſe objects which were thus forbidden, that law had no power to mortifie and ſubdue, and ſo notwithſtanding that law, thoſe ſinfull affections were obeyed and yielded to in our members, and ſo brought forth that ſad fruit, obligation to puniſhment eternal, and that was all the good we reap'd by the Law.

5. For when we were in the fleſh, the * motions of ſins, which † were by the Law, × did work in our members † to bring forth fruit unto death.]

* affections παθήματα † are by × were wrought ἐνηργεῖτο † ſo as to bring forth fruit, εἰς τὸ καρποφορῆσαι

2. But now we are freed from the Law as that (beſide the morall precepts) contain'd alſo thoſe carnal external performances, (ſee Mat. 5. g.) that obligation being cancelled by which they were due, ſo that now in ſtead of being outwardly circumciſed, and in our lives impure, we muſt think our ſelves moſt ſtrictly obliged to ſet to the performing of that real ſubſtantial purity which was ſignified by the legal obſervances of circumciſion, &c. ſerving Chriſt in new life, and Evangelical obedience, (ſee ch. 8. 1.) in lieu of that external bloody obedience, which the Law of

6. But now we are delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in newneſſe of ſpirit, and not *in* the oldneſſe of the letter.]

Moſes

Moſes (written of old by God's appointment, and ſo here called the writing or the letter) did then require of all Jewes. See note on Mat. 5. g.

* ſay we, ſee ch. 4. a. † nay but I had not known the ſin d'ἀλλ' οὐκ ἔγνων τὴν ἁμαρτίαν • coveting, luſting

7 What * ſhall we ſay then? Is the Law ſin? God forbid. † Nay, [d] I had not known ſinne but by the Law: for I had not known * [e] luſt, except the Law had ſaid, Thou ſhalt not covet.]

7. But here again it is objected to us, that by thus arguing we lay charge and blame upon the Law, that it is ſin, or the cauſe of ſin, contenting it ſelf with that external performance of the ceremony, and not exacting the inward purity of us. To this I anſwer by way of deteſtation of that calumny, of which our doctrine is perfectly guiltleſſe: No ſure, we lay no ſuch thing to the charge of the Law, we ſhould be moſt unjuſt, if we did. For the Law hath done its part, given us knowledge that the very deſires of the heart are ſins (and that diſtinctly in the tenth commandement) which I had not known, had not the Law diſtinctly told me that it was ſo, and ſet circumciſion as an emblem of that duty of mortifying all carnall deſires. d. e.

† receiving advantage ἀφορμὴν λαβοῦσα • coveting or luſting † us

8. But ſin † taking occaſion by the commandement, wrought in me all * manner of concupiſcence: for without the Law ſin † *was* dead.]

8. But the Law having indeed onely given me the prohibition, and that ceremony to fence it, and no more, and in this particular of coveting, not ſo much as denouncing any preſent legal infliction upon the commiſſion of it, the cuſtomary ſins of men, ſeeing there was no puniſhment aſſigned to this ſin (that is, being only forbid by the Law without any annexation of puniſhment) took an advantage by the Lawes only prohibiting, and not puniſhing this ſin, and ſo perſwading me, that the external ceremony of circumciſion (which was commanded under penalty of exciſion) would ſerve the turn, without any more, invaded me, and wrought in me all inward impurity; which as it would not ſo probably have been able to doe, if the Law, that mentioned this prohibition, had fortified it with denunciation of puniſhment (as in other caſes) or if indeed the truſting on the external performance, the privilege of being circumciſed, had not given men ſome ſecurity and confidence, that nothing ſhould be able to doe them hurt, (deprive them of the favour of God, that were thus circumciſed) ſo would it not have been neer ſo criminous, if it had not been diſtinctly prohibited by the Law. For it is a known truth, that the criminouſneſſe and puniſhableneſſe of any act ariſeth from its being prohibited by ſome law.

* I indeed lived ἐγὼ ἔζων

9. For * I was alive without the Law once; but when the commandement came, ſin revived, and I dyed.]

9. The people indeed of the Jewes lived formerly without the Law, (ſee note d.) that is, before the promulgation of it; but as ſoon as the Law was given, the ſin of diſobeying a promulgate Law became greater, and the diſobedient Jew more puniſhable by reaſon of the Law, and no way the better for it: As when a man is ſick, and doth not know his condition and danger, the Phyſician coming tells him of both, and preſcribes him a ſtrict diet for the future, if he will recover; but he obſerves not his preſcriptions, continues intemperate, and ſo dyes under the Phyſicians hand, and in ſpite of his care.

10. And the commandement, which *was ordained* to life, I found *to be* unto death.]

10. And the Law, which was meant to keep them ſinleſs, and ſo to bring them to life, being not obeyed, did in the iſſue of it bring onely death on them.

† advantage v. 8.

11. For ſin taking † occaſion by the commandement, deceived me, and by it ſlew me.]

11. For the Law preſcribing circumciſion under penalty of exciſion, but not preſcribing the inward purity under that threat (nor denouncing any preſent judiciall puniſhment upon the commiſſion of the contrary ſin) but onely prohibiting it, and no more, ſinne took advantage by this impunity of the Law, and firſt ſeduced me to inward impurity, and then, by occaſion of the commandement which forbad it, and ſo made it criminous, inſnared and wounded me to death.

* So that ὥστε

12. * Wherefore the Law *is* holy, and the commandement holy, and juſt and good.]

12. And ſo the objection v. 7. was a groundleſs objection, for though the Moſaicall Law were the occaſion of ſin (or were made advantage of by ſin) yet it was not the cauſe, and ſo ſtill that Law is holy, (and the Commandement againſt coveting, holy) juſt, and good: firſt holy) whither that ſignifie piety toward God, or purity from all allowance of impurity; and ſo ſecondly, juſt, in allowing no manner of injuſtice; and thirdly, good, as requiring charity to others, and ſo no manner of colour or tincture of ill in it, (onely 'twas not ſo highly perfect in any of theſe reſpects, 'twas not fill'd up to ſo high a pitch, as is now by Chriſt required of us.)

† Hath then that which is good become to me death? τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; * to me μοι

13. † Was that then which is good, made death unto me? God forbid. But ſinne, that it might appear ſinne, working death * in me by that which is good; that ſin by the commandement might become exceeding ſinfull.]

13. Was therefore this good Law guilty of death to me? was it the cauſe of bringing it on me? No, not ſo neither, but ſin was that onely cauſe, which is guilty of all. And ſo (ſee note on Mat. 1. k.) this is a means of ſetting out ſin in its colours, that it works deſtruction to men by that which is good, and ſo ſin it ſelf is by this means extremely aggravated, and making this uſe of the Law, it becomes extremely or ſuperlatively ſinfull, or the Law ſhewes me what a ſinfull thing ſinne is, which will not be repreſs'd by the Law.

14. For we know that the Law is ſpiritual, but I am carnall, [f] ſold under ſinne.]

14. And the reaſon why the effect of the Law is ſo contrary to what was intended by it, is this, that the Law is ſpirituall, and not performable by a carnall man, but the carnality of men (ſold under ſinne, that is, habituall ſlaves to ſinne, ready to do all that it bids them, though the Law never ſo diſtinctly prohibite) that is the cauſe of all. f.

† know γινώσκω

15. For that which I doe, I † allow not: for what I would, that do I not; but what I hate, that do I.]

15. For ſuch men as I now ſpeak of, carnall men, v. 14. though they are taught their duty by the Law, yet do they not by the dictate of their underſtanding or conſcience, that which they do, it is not that which in conſent to the Law they approve, but that which by their conſcience, directed and inſtructed by the Law, they hate and diſlike, that they do.

16. If then I do that which I would not, I conſent unto the Law, that *it is* good.]

16. And this very thing is an argument, that the Law is acknowledg'd to be good, that they diſlike that which they do in diſobedience to the Law, they never commit any prohibited evill, but their conſcience accuſes and ſmites them for it.

* But now Νυνὶ δὲ † no longer οὐκέτι

17. * Now then it is † no more I that do it, but ſinne that dwelleth in me.]

17. And ſo 'tis not the whole they that commits ſinne, or they as they are led and inſtructed by the Law (and ſo the Law ſtill is vindicated from the charge v. 7.) but it is their carnality reſiſting the Law, or ſin having gotten power over them, and ſo carrying them in deſpight of the Law, and conſcience admoniſhing the contrary.

* good dwelleth not ἀγαθὸν οἰκεῖ † to me μοι, * or, not to do that which is good, for the King's MS. reades τὸ δὲ κατεργάζεσθαι τὸ καλὸν

18. For I know that in me (that is, in my fleſh) * dwelleth no good thing: for to will is preſent † with me, but * *how* to perform that which is good, I finde not.]

18. For in men whoſe affections are not mortified by the ſpirit of Chriſt, but carnally

nally diſpoſed, or led by their own corrupt cuſtomes, 'tis not the law, or knowing their duty that will doe any good on them. To approve indeed, or like that which is good, the law enableth them, but the carnal affections do ſtill ſuggeſt the contrary, and carry them in deſpight of the prohibitions of the law.

19. And this is clear by the experiment, for they do not perform that good, which, as the law commands, ſo they conſent to be good; but the evill which they conſent not to be good, and which the law tells them they ſhould not do, that they do.

19. For the good that I would I doe not, but the evil which I would not that I do.]

20. Which plainly argues the truth of that which was ſaid v. 15. and 17. (and is full anſwer to the objection againſt the law, v. 7.) that the law is farre from being guilty of their ſin, and that 'tis not they by the duct and dictate of the law, or their own conſcience guided by the law, that do evill; but carnality or cuſtome of ſinne, that hath got ſuch a ſway or power over them.

20. Now if I doe that I would not, it is no more I that doe it, but ſin that dwelleth in me.]

21. By this then you may diſcern the law, and the goodneſs, and the energy or force of it, that when carnality moves men to evill, the minde illuminated by the law enclines them to good; or, that evill, when it is repreſented to them, findes them inclined to the contrary.

21. I finde then * a law, that when I would do good, evill is preſent with me.]

* the law that, or, in that τὸν νόμον, ὅτι

22. For according to the underſtanding, or ſuperiour faculty (contrary to the carnal or bodily part of them) they are pleaſed with all thoſe things that the law of God is pleaſed with.

22. For I † delight in the law of God, after the inward man.]

† have the ſame delight with, συνήδομαι τῷ

g. 23. But there is another commanding power in the members, which ſets it ſelf in direct oppoſition to thoſe dictates of the law in the mind, which in carnall men, v. 14. gets the better of the day, carries them captive ſlaves, to doe what the fleſh requires to have done by them.

23. But I ſee another law in my members, warring againſt the law of my minde, and bringing me into captivity to the law of ſin which is in my members.]

24. This is a ſad condition, (the very ſtate of a carnal man under the law,) and out of which the law cannot reſcue any man, nor from the deſtruction that attends it.

24. O wretched man that I am! who ſhall deliver me from the body of this death?]

25. Yet, bleſſed be God, by the grace and ſtrength of Jeſus Chriſt, ch. 6. 23. there is a way to get out of this curſed eſtate; 1. pardon to every penitent ſinner, which may encourage any to break off this eſtate of ſin; and 2. grace and ſtrength in Chriſt, to perform what God in Chriſt will accept, that is, ſincere, though not perfect, obedience, (the thing affirmed v. 6. and reſumed at the beginning of Chap. 8.) So then the concluſion of this digreſſion from v. 7. to this place, is, that the bare knowledge of the Law of Moſes doth only direct the underſtanding, what is the duty; which notwithſtanding, the carnal man accuſtomed to his own waies of ſin, may think fit ſtill to go on in them, and ſo (though one and the ſame perſon) doth two things at once, with his underſtanding he ſerves the law of God, is delighted and pleaſed with thoſe things wherewith that is delighted, and yet at the ſame time with the fleſh ſubmits to the ſuggeſtions and cuſtomary actions of the fleſh, and falls into ſins directly contrary to the ſuggeſtions of his conſcience, and the law in it, and this is juſtly rewarded with death, ch. 6. 23.

25. I thank God th ough Jeſus Chriſt our Lord. So then * with the mind I my ſelf ſerve the law of God, but with the fleſh the law of ſinne.]

* the ſame I with my mind, αὐτὸς ἐγὼ τῷ νοΐ

Annotations on Chap. VII.

a. ὁ Νόμος κυριεύει τοῦ ἀνθρώπου

V. 1. *The law hath power over*——] The conſtruction and meaning of theſe words, ὁ νόμος κυριεύει ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ, which are commonly rendred, *the law hath power over a man as long as he liveth*, is ſomewhat uncertain; and for the determining of it, the firſt thing to be conſidered, is the deſigne and matter of the diſcourſe in this chapter, which is diſcernibly this, To vindicate his doctrine, (charged on him *Act.* 21. 21. it is not certain whether then truly or no, but without doubt now profeſs'dly taught by him) that the Judaical law was aboliſhed by the death of *Chriſt*, *Epheſ.* 2. 15, 16. *Col.* 2. 14. and ſo now was not obligatory to a Jew. This he now thinks fit to declare to the Jewiſh Chriſtians at *Rome*, as in the former chapters he had vindicated the liberty of the Gentiles from the obligation of it to them, and juſtified his preaching the Goſpel to them, both which together did, by way of interpretation, and neceſſary conſequence, contain under them this of the obligingneſſe of the Law to a Jew. For the Law of the Jewes commanding a ſtrict ſeparation from the Gentiles, all that were not their Proſelytes, and circumciſed, and *Paul* and other the Apoſtles being Jewes, their converſing with, and preaching to the Gentiles, could not be allow'd upon any ſcore, but that of the abrogation of the Jewiſh Law, which accordingly was of neceſſity to be revealed to S. *Peter* in a viſion, *Act.* 10. (and ſo ſeems to have been to S. *Paul Epheſ.* 3. 3.) before he durſt *preach* to *Cornelius*, who though a Proſelyte of the Jewes, yet was not a Proſelyte of their Covenant, or *righteouſneſs*, that is, was not circumciſed. This abolition of the Law *to you*, that is, to his brethren the Jewes v. 4. and to the ἡμᾶς *us* v. 6. that is, to S. *Paul*, and thoſe he ſpeaks to, that is, *to them that know the law*, v. 1. and ſo ſtill the Jew-Chriſtians at *Rome*, is here evidently proclaimed, v. 4. and 6. And therefore in all probability that muſt be the importance of theſe words, which may moſt directly prepare, and contribute to the inferring of that concluſion. To which end firſt it is neceſſary, that ἐφ' ὅσον χρόνον ζῇ muſt be rendred, *as long as he* (*the man*, not as *it*) *liveth*. This appeareth by the inſtance v. 2. by which that which is ſaid v. 1. is exemplified, ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ, *The woman which hath an husband is by the* (*conjugal*) *law bound to the living husband*; where the *husband* is the perſon whoſe life is conſidered in this caſe, who as long *as he lives*, hath *power over his wife*, and ſo long *the wife by law is bound unto him*, *but if he die*, *ſhe is free*, &c. By this alſo it is manifeſt in the ſecond place, that the *man* which is meant in the latter part of this firſt verſe, *as long as he liveth*, cannot be the perſon on whom the Law hath power or force, but ſome other, who by law hath power and authority veſted in him. For it is apparent, v. 2, and 3. that the life or death of the perſon under ſubjection is not the thing taken into conſideration, and if it were, it would not tend to the inferring of the deſigned concluſion; for the Jewes could not be ſuppoſed to be dead, but the Law that had power over them, and though v. 4. the word ἐθανατώθητε *you are put to death* may make that ſeem poſſible to be here meant, yet the contrary being ſo evident by the whole drift of the diſcourſe, it is certain that ἐθανατώθητε τῷ νόμῳ there, *you are put to death to the law*, muſt be interpreted as a figurative ſpeech, to ſignifie *the law is put to death to you*; as when καταργεῖσθαι ſignifies to be made ἀργὸν *void*, *to be evacuated* or *cancelled*, and ſo is all one with *being put to death*, (and is ſo uſed *Epheſ.* 2. 15. καταργήσας νόμον, *having cancell'd the law*, all one with ἐξαλείψας *having blotted it out*, *Col.* 2. 14. and προσηλώσας τῷ σταυρῷ *having nailed it to the croſſe*) we read of the woman v. 2. κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός, which would literally be rendred, *ſhe is cancell'd from the law of the husband*, but indeed ſignifies, *the law of the husband is cancell'd*, or ceaſeth to be in force,

ἐφ' ὅσον χρόνον ζῇ

ἀνδρίζεται

ἐθανατώθητε τῷ νόμῳ

καταργεῖσθαι

force, *to her*; and ſo v. 6. κατηργήθημεν τῷ νόμῳ, *we are cancelled to the law*, ſignifies, *the law is cancelled to us*. Which being thus farre deduced, it remaineth in the third place, that the former part of the words, ὁ νόμος κυριεύει τοῦ ἀνθρώπου, muſt either thus be rendred, *the law of the man hath power*, or *force*, or *remains valid* (joyning τοῦ ἀνθρώπου *of the man* to νόμος *law*, not to κυριεύει *hath power*,) or elſe (becauſe the word ἀνθρώπου is otherwiſe placed, being affix'd to κυριεύει, and indeed κυριεύει properly governs a Genitive caſe, and is uſed with one, *Lu.* 22. 25. juſt as here it will be, if τοῦ ἀνθρώπου be governed by it,) it is poſſible that the word *man*, which is the *he* in the latter part, may be implied and underſtood (though not ſpecified) in the word ὁ νόμος *law*, thereby ſignifying not Law in generall, but more ſpecially any law which conveyeth a right, or giveth power or dominion to one man over another; according to the primitive notion of νόμος *law*, from νέμω *diſtribuo*, noting an aſſignation, or diſtribution of every mans right unto him, (and ſo νόμος ver. 2. evidently ſignifies *the conjugal law*, which ſubjects and binds the wife to the huſband) for of ſuch a law it will be truly ſaid, that κυριεύει τοῦ ἀνθρώπου, *it is in validity*, or *force, over the man*, (meaning the ſubject,) *as long as he*, that is, the owner, or the Lord, *liveth*. That this is the true ſenſe and aime of the words is unqueſtionable, and the latter way of expreſſing it ſeems to be the moſt commodious and eaſie, though the former may poſſibly be it, (by an eaſie and ordinary ὑπάλλαγη:) and then νόμος τοῦ ἀνθρώπου *the law of the man* will be a fit phraſe to ſignifie any ſuch law, wherein mens intereſts are concerned, Municipall, or humane laws, which are in force till they be aboliſhed legally.

Νόμος τοῦ ἀνθρώπου

b. Ἐθανατώθητε τῷ νόμῳ

V. 4. *Dead to the Law*] That ἐθανατώθητε τῷ νόμῳ *you are dead to the Law* ſignifies the Laws being dead to them, being aboliſhed, having no power over them, hath been ſaid, (Note a.) and may farther appear by v. 6. where the ground of their freedome from the Law is expreſs'd by ἀποθανόντος ἐν ᾧ κατειχόμεθα *that being dead by which we were held*; where the *law* being by an ordinary *proſopopœia* (as when *ſin* is ſaid to *reigne* c. 6. 12.) uſed for a perſon, is ſaid to be *dead*, (and to be *nail'd to Chriſts croſſe*, *Col.* 2. 14.) and ſo under the fiction of a perſon, is more fitly anſwerable to the Husband, whoſe death frees the Wife from all obligation to him, that ſhe may lawfully marry and ſubject herſelf to any other; and ſo in like manner may Jewes to *Chriſt*, upon the abolition of their Law. As for the διὰ τοῦ σώματος τοῦ Χριστοῦ, *by the body of Christ*, by which the Judaical Law is aboliſhed, that ſure notes the crucified body, the death of *Chriſt*, and is accordingly expreſs'd in this very matter *Epheſ.* 2. both by ἐν τῇ σαρκὶ αὐτοῦ *by his fleſh*, v. 15. and διὰ τοῦ σταυροῦ *by the croſſe*, ver. 16. and ſo *Col.* 2. 14. by προσηλώσας τῷ σταυρῷ *nailing to the croſſe*.

διὰ τοῦ σώματος τοῦ Χριστοῦ

c. Ὅτε ἦμεν ἐν τῇ σαρκὶ

V. 5. *Were in the fleſh*] That ὅτε ἦμεν ἐν τῇ σαρκὶ, *when we were in the fleſh*, ſignifies the Judaical ſtate under the Law, appears by the whole diſcourſe in this chapter, which is of the ſtate of men conſidered under the Law (ſee Note d.) and particularly by the oppoſition here betwixt this, and κατηργήθημεν ἀπὸ τοῦ νόμου, *we are freed from the Law*. For ſo 'tis manifeſt the oppoſition ſtands, *For when we were in the fleſh* —— *But now we are freed from the Law*, —— And it is thus ſtyled in oppoſition to ἐν πνεύματι ὄντι, *being in the ſpirit*, uſed for them that have received the Goſpel, and are partakers of the grace which is afforded there, to which that they have not attained, but are only under the Pædagogie of the Law, they *are* only *in the fleſh*, have no other but that weak and corrupt principle of their own nature (which is ſo prone to carnality) abiding in them. And thus it is uſed c. 8. 8. *They that are in the fleſh, cannot pleaſe God: but you are not in the fleſh, but in the ſpirit, if ſo be the ſpirit of God dwelleth in you*, that is, if, as ye are outwardly profeſſors of the faith, baptized Chriſtians, ſo ye are ſincerely ſo, ſuch as in whom the holy Spirit of God may vouchſafe to inhabit, which will not abide when unrighteouſneſſe cometh in. And accordingly Chriſtianity is call'd *the law of the Spirit of life*, ch. 8. 2. and here v. 6. *the newneſs of the Spirit*, in oppoſition to *the oldneſs of the letter*, the Moſaical Law. And a peculiar propriety there is in this phraſe for this matter in many reſpects; Firſt, in reſpect of the nature of the Moſaical precepts, which were external, Waſhings, Circumciſion, bodily reſts, &c. (all which are ſeated in the fleſh) and ſo proportionably carnal promiſes, and threats; whereas the precepts of *Chriſt* go deeper to the mind and ſpirit, require the purity of that, and accordingly are back'd with ſpiritual promiſes and terrors: Secondly, in reſpect of the aſſiſtance that *Chriſt* affords toward his obedience, by giving of his ſpirit, to aſſiſt (if it be not *grieved* and *reſiſted*) our ſpirits, in oppoſition to which the ſtate under the Law having none of that ſtrength joyned with it, may juſtly be called the *being in the fleſh*. To which may be added, that one eminent effect of the Spirits deſcending, was the commiſſionating of the Apoſtles for their office of preaching to the Gentile world remiſſion of ſinnes upon *Repentance*, and in oppoſition to that, the Law allowing no place for repentance for any preſumptuous ſin, but inflicting preſent puniſhment on the offender, that ſtate may be fitly ſtyled *being in the fleſh*. Mean while as there is a difference betwixt the weakneſs of the natural eſtate conſidered without any other aid, then what the Law affordeth, and the ſinfulneſſe of carnal acts and habits continued and indulged to, and on the other ſide, betwixt the ſtate of a baptized Chriſtian, afforded the grace and ſtrength of *Chriſt*, and of him that makes uſe of that grace, and leads a pure Chriſtian life; ſo the *being* ἐν τῇ σαρκὶ, *in the fleſh*, differs from *living*, or *walking* κατὰ σάρκα, *after*, or *according, to the fleſh*, and on the other ſide, *being in the Spirit*, or *being in Chriſt*, from *walking after the Spirit*: All which phraſes are to be met with here, and in the next chapter. Here and ch. 8. 9. we have *being in the fleſh*, and κατὰ σάρκα ὄντες, *they that are after the fleſh*, v. 5. that is, under the Law, not elevated above the fleſh, or reſcued out of the power of it by *Chriſt*; and c. 8. 1. *walking after the fleſh*, (and ſo v. 4. and 12. all in the ſame ſenſe) for going on in a carnal courſe, obeying and following *the fleſh in the luſts thereof*. And ſo c. 8. 9. *being in the Spirit*, or *having the Spirit of Chriſt*, and *being in Chriſt Jeſus*, v. 2. all to the ſame ſenſe, of having the Spirit of *Chriſt* beſtowed on us, which as it enableth, ſo it obligeth us to walk, and lead a Chriſtian life, and if we doe ſo, then that is περιπατεῖν κατὰ πνεῦμα *walking after the Spirit*, v. 1, and 4. All which muſt thus nicely be diſtinguiſhed, or elſe they will be apt to betray to ſome miſtake.

d. Οὐκ ἔγνων

V. 7. *I had not known*] It is an ordinary figure to ſpeak of other men in the firſt perſon, but moſt frequent in blaming, or noting any fault in others; for then by the putting it in this diſguiſe, faſtning it on ones own perſon, it is more likely to be well taken by them to whom it belongs. So ſaith S. *Chryſoſtome* of this Apoſtle, Ἀεὶ τὰ φορτικὰ ὅταν τοῖς ὀικείοις προσώποις γυμνάζῃ, *when he mentions things that are any way grievous, or likely to be ill taken, he doth it in his own perſon*. And S. *Hierome* on *Daniel*, *Peccata populi enumerat perſonâ ſuâ, quod & Apoſtolum in Epiſtola ad Romanos facere legimus*, *Confeſſing the ſins of the people, he doth it in his own perſon, which we read practiſed by the Apoſtle in the Epiſtle to the Romans*, that is, moſt probably, in this place. Thus

when 1. *Cor.* 4. 4. S. *Paul* had ſpoken in his own perſon, *I know nothing by my ſelf, but hereby I am not juſtified*, he tells them plainly v. 6. that he had *in a figure transferred theſe things unto himſelf for their ſakes, that they might not be puff'd up*, as counting ſuch ſchemes and *figures* as theſe, the moſt profitable & efficacious on the Reader. Thus the ſame Apoſtle, 1 *Cor.* 6. 12. *All things are lawfull to me, but all things are not expedient*, that is, thoſe things which are by you look'd on as indifferent, if they be yielded to, may be very hurtfull in you; and 1 *Cor.* 13. 2. *If I have all faith, and have not charity*, that is, if ye want charity to your other gifts. So *Gal.* 2. 18. *If what I have deſtroyed I build the ſame again, I make my ſelf a tranſgreſſor*, that is, whoſoever doth ſo, or whenſoever ye do ſo, it muſt needs be a fault in you. Thus *Rom.* 3. 7. *If the truth of God have abounded by my lie unto his glory, why am I alſo judged as a ſinner?* Which words are certainly the perſonating of an impious objecter, which ſpeaks or diſputes thus, not of the Apoſtle himſelf. And the ſame ſcheme or faſhion of ſpeaking or writing is very frequent among all Authors. And that it muſt be ſo taken here may appear by theſe evidences. Firſt by v. 9. Ἐγὼ δὲ ἔζων ποτὲ, *I indeed once lived without the law*, which can with no appearance of truth be affirmed of *Paul*'s perſon who was born and brought up a Jew in the knowledge of the Moſaical Law, and muſt therefore be the perſonating of a man firſt conſidered without, then with the Law, to whom becauſe the Law is given in the ſecond perſon, μὴ ἐπιθυμήσῃς, *Thou ſhalt not covet*, v. 7. therefore he to whom it is given is in the following verſes fitly ſet down in the firſt perſon, *I*, being relative to the *thou* antecedent: and ſo *Marcus Eremita, De baptiſm.* p. 921. E. ὅπω καὶ τὰς λοιπὰς, &c. *Thus doe men pervert other Scriptures. Read the chapter from the beginning, and you ſhall find that S. Paul ſpeakes not of himſelf after his baptiſme,* ἀλλὰ τὸ τῶν ἀπίστων Ἰουδαίων πρόσωπον λαμβάνει, *but aſſumes the perſon of unbelieving Jewes.* And ſo *Theophylact* diſtinctly affirmes, ἐν τῷ οἰκείῳ προσώπῳ ἀνθρωπίνην φύσιν λέγει, *In his own perſon he ſpeakes of humane nature*; and again on v. 15. *he ſpeakes of men before Chriſts coming, though he ſets it in his own perſon.* Secondly, by the ſeverals affirmed in this chapter, which cannot belong to S. *Paul*. For that *Paul* was at the writing of this a reformed, regenerate perſon there is no doubt, and they which would have it ſpoken by him in his own perſon, make that advantage of this chapter, by reconciling thoſe things which are here mention'd to a regenerate ſtate. But if we compare the ſeverals which are here mention'd with the parts of a regenerate mans character, given by the ſame Apoſtle in other places, we ſhall find them directly contrary. Here in the 8th verſe, he ſaith, that *ſin had wrought in him all manner of concupiſcence*, whereas of the regenerate man it is affirmed, *Gal.* 5. 24. *they that are Chriſts have crucified the fleſh with the affections and luſts.* Here in the 9th verſe 'tis ſaid, *ſinne revived, and I died*; whereas of the regenerate man 'tis ſaid c. 6. 2. *How ſhall we that are dead to ſinne, live any longer therein?* Here in the 14th verſe 'tis ſaid, *I am carnal*; whereas of the regenerate man 'tis affirmed c. 8. 1. *that he walketh not after the fleſh, but after the Spirit.* Here again in that 14th verſe 'tis ſaid, *I am ſold under ſinne*, (of which ſee Note f.) whereas of the regenerate 'tis affirmed c. 6. 18. that *he becomes free from ſinne, and becomes the ſervant of righteouſneſs.* Here v. 20. *ſinne dwelleth in me*, and κατεργάζεται *accompliſheth, worketh, that which I will not*, like not with my mind, or conſcience, and ſo 'tis ſaid ver. 23, 24. that *the law in the members carries him into captivity to the law of ſinne*, and, *who ſhall deliver him from this body of death?* and ſo that he is *under the power of the law of ſinne and death*, that he *obeyes the law of ſinne* v. 25. whereas c. 8. 2. of the regenerate 'tis affirmed that *the law of the ſpirit of life in Chriſt Jeſus hath made him free from the law of ſin and death.* Nothing can be more contrary and unreconcileable to a regenerate ſtate in theſe ſo many particulars, then what is here affirmed of the ἐγὼ *I*, the perſon here thus repreſented. And indeed unleſſe ſinning againſt Conſcience be the only way of alleviating (and not aggravating) ſinne, it is impoſſible that the *doing that ill he would not*, and *the not doing that good he would*, v. 19, 20. can be deemed a fit ingredient in the character of a regenerate man: 'tis certain this was, in the perſon of *Medea*, made, by the Heathens, the higheſt pitch of villany, to *ſee and like that which was good, and doe the direct contrary* (ſee Note f.) and therefore cannot in any reaſon be thought to be the Apoſtles deſcription of a regenerate man, or good Chriſtian.

Μετεσχημάτισα

Ἔζων ποτὲ

1b. *Luſt*] That by ἐπιθυμία *coveting* here is meant the ſin forbidden in the tenth commandement of the Decalogue, appears by the end of the verſe. But how the Apoſtle can truly ſay, that he *had not known* it had been a *ſin, if the Law had not told* him it was, will be all the difficulty. To which may be anſwer'd, 1. that the Apoſtle doth not ſpeak particularly of himſelf (ſee Note d.) but in the perſon of a Jew, or man in generall, and then it is not onely true of this, but of all other the Commandements (of which this one may be ſet as the inſtance) that the knowledge of ſin is by the promulgation of the Law, that forbids it. But then there may from the Jewiſh doctrine appeare ſome reaſon why the Apoſtle ſhould rather inſtance in this commandement, then any other. For the Jewes before and under *Chriſt's* time, ſeeing that there was no puniſhment judicially appointed for thoughts or deſires, whether unclean, or of getting any thing from their neighbours, had reſolved this to be no ſin, and conſequently that the tenth commandement was but a Moral proverbial eſſay or counſel, like that of *Menander*,

e. Ἐπιθυμία

——— εὖ δὲ βελόμης,
Δαιμόνιε, ἐπιθύμησον ἀλλοτρίας ποτὲ,

Not to covet ſo much as a pin of anothers, but not any precept of God, or of nature, affirming that, unleſſe it be in caſe of the worſhip of falſe gods, no ſin is committed by the bare will, without ſome actual commiſſion following it. Thus ſaith *Aben-Ezra* in the beginning of the Decalogue, *Kimchi* on *Pſal.* 66. 18. and *Joſephus* concerning *Antiochus*'s deſigned ſacrilege, Τὸ γὰρ μηχάνῃ ποιῆσαι τὸ ἔργον βουλευσάμενον, οὐκ ἔστι τιμωρίας ἄξιον, *to have conſulted only, and not acted, doth not deſerve puniſhment.* According to which S. *Paul* might well ſay of any Jew brought up under ſuch Maſters, that he had not believed Coveting to be a ſin, had not the more exact conſideration of the direct words of the *Law* aſſured him that it was.

V. 14. *Sold under ſin*] The phraſe *ſold under ſin* ſignifies as it doth, when 'tis ſaid of *Ahab*, that he was *ſold to work wickedneſs*, or of the revolting Jewes 1 *Mac.* 1. 15. as a ſlave or captive ſold from one Maſter, one ſin, to another: and ſo here 'tis joyned with σαρκικὸς *a carnal man*, and is farther expreſs'd by the character of him following, that *the evil that he would not, that he doth, and the good that he would, that he doth not*; juſt like that which the *Poets* ſay by way of aggravation of that wicked condition of *Medea*, the witch,

f. Πωληθῆναι ὑπὸ τὴν ἁμαρτίαν

Καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακὰ,
Θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων, *Eurip.*

I underſtand the evils that I am about to commit, but my paſſion overcomes my reaſon: and of him in the Tragedy,

Λίλαιον

Λέληθεν οὐδὲν τῶνδε μ' ὧν σὺ νουθετεῖς,
Γνάμῃ δ' ἔχουσα μ' ἡ φύσις βιάζεται.

I am ignorant of none of thoſe things of which thou admoniſheſt me, but my nature (or *cuſtome*) *forces me contrary to my opinion.* Which is ſo farre from being matter of alleviation, or leſſening of the ſin, that as *Euripides* ſaith of it,

Ὅστις μεγίστων αἴτιος κακῶν βροτοῖς,

It is the author of the greateſt evils unto men, ſo 'tis by *Plutarch* ſet down for the greateſt aggravation; for citing that in the Tragedy of *Aireus*,

Αἰ αἰ, τόδ' ἤδη θεῖον ἀνθρώποις κακὸν,
Ὅταν τὶς εἰδῇ τ' ἀγαθὸν, χρῇζῃ δ' μή.

that *'tis an evil that falls on men from God, to doe evil, when they ſee their duty,* he corrects it thus, θηρίωδες μᾶλλον ἢ ἄλογον ἢ οἰκτρὸν, εἰδότα τὸ βέλτιον ὑπὸ τῆς χείρονος ἀκρασίας καὶ μαλακίας ἄγεσθαι, *'tis the moſt beſtial, irrational, miſerable condition for a man that knowes what is beſt, to be led by incontinency and effeminacy from it.* And ſo * *Xenophon* from *Socrates*, ὅστις μὲν τὰ κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέροι τῶν ἀφρονεστάτων θρεμμάτων; *he that conſiders not the beſt things, but by all means ſeeks the moſt pleaſant, how differs he from the fooliſh beaſts?* And ſo *Simplicius* upon *Epictetus* c. 11. p. 74. upon occaſion of thoſe verſes of *Medea*, reſolves, χρὴ τὰ μὴ δοξάζειν μόνον ὀρθῶς, ἢ ὀρέγεσθαι καὶ ἐκκλίνειν ὅπη πολλὰ, ἀλλὰ καὶ τὰ ἔργα σύμφωνα ταῖς ὀρθαῖς δόξαις ἐπιδίδοναι, *we ought not only to think right, and be affected accordingly, but to conform our works to our right opinions.* And till we doe ſo, the beſt that he can ſay of us is, that perhaps we are ἀρχόμενοι παιδεύεσθαι *beginning to learn*, are come as farre as the knowing of the Law, which notwithſtanding ἁμαρτάνουσι, καὶ ἑαυτῶν ἐγκαλοῦσι, men *ſin and accuſe themſelves* for ſinning; οὐκ ἰσοῦσι γὰρ τὰ ἄλογα πάθη μέτρῳ καὶ ῥυθμίζεσθαι καὶ ὑπολάπτεται τῷ λόγῳ, *for irrational affections are not preſently brought within meaſure and proportion, nor ſuddenly ſubjected to reaſon.*

* Lib. 4. de dict. & fact. mem.

§. Νόμος ἐν μέλεσι ἀντιστρατεύομαι.

V. 23. *Another's law*] For the underſtanding the ſenſe of the Apoſtle in this whole chapter, 'tis uſefull to compare this paſſage with *Gal.* 5. 17. *The ſpirit luſteth againſt the fleſh, and the fleſh againſt the ſpirit,* &c. Which is thought to be parallel, and to import the ſame ſenſe with this. Of theſe two places therefore it muſt firſt be remembred, that the difference which is between theſe Texts ariſeth not from the diſtinction between *the ſpirit* in the one, and *the Law of the mind* in the other, nor conſequently is it to be placed betwixt the *luſting of the fleſh againſt the ſpirit*, ſimply taken, and the *warring of the Law in the members againſt the Law in the mind*, as that is no more than a warre; but betwixt the former ſimply taken, or with the addition of the *ſpirit luſting back again againſt the fleſh*, or with the circumſtances mentioned *Gal.* 5. 17. (none of which imply a yielding to *the luſts of the fleſh*) and the latter, taken with that addition, here mentioned, of *bringing the man into captivity to the Law of ſinne.* And this indeed is all the difference that can be aſſigned betwixt a regenerate and unregenerate man, that in the one the ſpirit prevailes, in the other the fleſh is victorious; that is, the will of the one is led by the ſpirit, chooſes and acts the deeds of the ſpirit (the will of God) but the will of the other followes the carnal dictates, τελεῖ ἐπιθυμίαν σαρκὸς *performes the will of the fleſh*, and ſo falls under the condemnation which belongs to ſuch: ἡ δὲ τοιαύτη κατάστασις ὑπόκειται πάντως τῇ κολάσει, πᾶσα γὰρ ἡ κατ' ἐνέργειαν ἁμαρτία ὑπὸ κρίσιν ἔρχεται, ſaith *Dorotheus* διδασκαλ. 1. *ſuch a ſtate is altogether ſubject to puniſhment, for every ſinne that is acted is under hell*, and ὑπὸ κρίσιν εἰσὶ πάντες ἐφ' ὅσον ἐνεργοῦσιν, *they are all under hell, in that they act.* And if it be ſuggeſted, that the conſequents in the place to the *Galath*, ἵνα μὴ ἃ ἂν θέλητε ταῦτα ποιῆτε, *ſo that what things you would, ye do them not*, ſeem parallel to ἃ ὃ θέλω ποιῶ, *what I would that I do not*, Here, v. 15, 19. and ſo neither of them ſignifie this carnal ſtate; to this it muſt be anſwered that theſe two are not parallel, but on the contrary that paſſage, ἃ ὃ θέλω ποιῶ, *what I would, I do not*, is really equivalent with the *captivation to the Law of ſinne*, (as by the whole Context appears) though indeed there is ſome obſcurity in it, which till by the Context it be explained, may miſlead one to think otherwiſe. The truth is evident, theſe two things are conjoyned in both thoſe verſes, *what I would, that do I not; but what I hate, that I do*, v. 15. and *the good that I would, I do not; but the evil that I would not, that I do*, v. 19. And being ſo conjoyned in the ſame perſon, the ſubject of the diſcourſe, and but equivalent phraſes with thoſe other of *captivation to the Law of the members*, and *being carnal*, and *ſold under ſinne*, the meaning muſt be, that he neglects to doe the good that the Law of God and his own mind dictates to him, and doth commit, on the contrary, the evill, that according to his mind and the declaration of God's willin the Law he diſliketh and hateth, and ſo evidently acteth in oppoſition to conſcience, commits the ſins of the fleſh willingly and knowingly, *non obſtante* the contrary dictate and ſolicitation of conſcience. But then this is much more than is contained in that *luſting of the fleſh againſt the ſpirit*, *Gal.* 5. (ſtyled by *Nemeſius* περὶ φύσ. c. 37. μάχη τοῦ λογισμοῦ καὶ ἐπιθυμίας, *the ſtrife of the reaſon and luſt*, στάσις καὶ φιλονεικία, *a diſſention and emulation betwixt them.*) For as there *the fleſh luſteth*, ſo *the ſpirit luſteth* too, and it is not affirmed of either of them, that it *leads* the other *captive.* All the event that is taken notice of is, ἵνα μὴ ἃ ἂν θέλητε ταῦτα ἃ ἂν θέλητε, ποιῆτε, *that what you would that you do not*; which being the effect of the double ἐπιθυμία or *luſting*, muſt have ſuch a ſenſe proportioned to it as ſhall be founded in that double ἐπιθυμία, and that can be no other than this, that θέλειν *to will* be taken in the ſenſe of ἐπιθυμεῖν *to luſt*, and ſo not for an act of the elective faculty which to one matter is but one, either chooſing or refuſing, but for an act of ſome kind of woulding, or appetite, and that is conſtantly twofold to the ſame matter; the fleſh hath one woulding, and the Spirit hath another: the fleſh deſires, and would have a man yield to the pleaſant propoſal, the Spirit would have him reſiſt it; and both theſe are evidently mentioned in that verſe, one called *the luſting of the ſpirit*, and the other *of the fleſh.* From the contrariety of which it neceſſarily followes, that whatſoever [illegible] matters of this nature, good or evil) any man [illegible] he doth againſt one of theſe wouldings, and con[illegible]ently he doth not ποιεῖν ὃ θέλει, *do what he would.* Whereas if θέλειν were taken for the elective faculty, which we ordinarily call the *will* of man, it is evident every voluntary agent doth ποεῖν ὃ θέλει, *do what he will*, his actings follow his will or choice, and whenſoever he doth not ſo, he acts by violence, or rather is acted, and to that is required, that he be conquered by ſome other; and yet of any ſuch conqueſt there is no mention in that place of *Gal.* 5. 16. which mentions onely an ἐπιθυμία *luſting* equally on both ſides: and ſo the reſult is, that *Gal.* 5. 16. there is no more ſaid but this, that which way ſoever a man act, he acts againſt ſome ἐπιθυμία *deſire*, or *luſting* of his; if he act according to the fleſh, he acts againſt the ſolicitation of the mind and ſpirit; and if he act according to the ſpirit, he doth not τελεῖν ἐπιθυμίαν σαρκὸς, but acts contrary to all its importunities: and he that doth the latter of theſe is far from being led *captive to the law*

of ſinne, which is in the fleſh, or members, being indeed a conqueror over it, though he have not eradicated or extirpated it. For the yet fuller clearing of this, take the plain importance of thoſe two verſes, and ſet them ſeverally, and then you will ſoon ſee how no correſpondence there is between them. *Gal.* 5. 16. the Apoſtle ſets down this plain Aphoriſme, that *the deſires of the fleſh and ſpirit are one contrary to the other*, and conſequently that to whichſoever of them the Will of man conſents, it muſt needs reject the other. But *Rom.* 7. 15, 19. the Apoſtle ſets down the ſtate of a particular man, which deliberately chooſes and acts the evil which he knowes he ſhould not do, or which the Law of God in his own mind tells him diſtinctly he ought not to do; as when *Nemeſius* περὶ φύσ. ἀνθρ. *ch.* 33. ſpeaks of an intemperate man, that he is κρατούμενος ὑπὸ τῆς ἐπιθυμίας, καὶ πεφύκοτων ταύτην μὴ μόνοι καὶ κατ' προαίρεσιν, ἀντιβαίνει γὰρ ἐπ' ἀυτῷ ἡ προαίρεσις τῇ ἐπιθυμίᾳ, *his election is contrary to his luſt, yet he is overcome by his luſt, and acts what that ſuggeſts.* And ſo S. *Auguſtine confeſſ.* l. 8. c. 5. *Lex peccati eſt violentia conſuetudinis, quâ trahitur & tenetur etiam invitus animus, The law of ſinne* (in that place) *is the violence of cuſtome by which the mind is drawn and held againſt its inclination*; plainly ſignifying the ſtate of the perſon ſpoken of *Rom.* 7. to be that of an habitual ſinner. What agreement now is, or can there be betwixt theſe two verſes? 'Tis true indeed, that they which *do what they hate*, and *would not*, may well be ſaid *not to do the things which they would*, and ſo are included in thoſe words, *Gal.* 5. 17. but that proves not that thoſe places *Rom.* 7. and *Gal.* 5. are parallel; becauſe *Rom.* 7. 'tis determined to *doing the ill which he hates*, whereas *Gal.* 5. the ſpeech lyes open to both parts, to the *doing the good which the fleſh hates*, as well as *the evil which the fleſh loves.* Now this being ſpoken of men indefinitely, is very diſtant from defining it on one ſide, and applying it to a particular perſon, as it is evidently done, *Rom.* 7. when he ſaith, *Non quod volo bonum, hoc ago, ſed quod odi malum, illud facio, I do not the good that I would, but the evil which I hate that do I:* and conſequently, though the fleſh's diſliking the virtuous actions, and liking the vitious, be perfectly reconcileable with *walking in the ſpirit*, and ſo with a regenerate ſtate, and ſo the place to the *Galatians*, (though not ſpoken particularly of the actions of regenerate men, but delivered as an Aphoriſme indefinitely, appliable to mens actions whether good or evil) may be appliable to the actings of ſuch; yet the place to the *Romans* being determined to the *facio malum, I do the evill*, and that evidently againſt the dictate of the mind, the reſiſtence of the conſcience, is ſtill unreconcileable with that ſpiritual walking, and ſo with the regenerate ſtate, *Rom.* 8. 1. Another notion there is, which ſome of the ancients have had of the words ὃ μισῶ τοῦτο ποιῶ, *what I hate that I do, viz.* that it ſhould belong only to * deſires or thoughts unconſented to. So S. *Jerome*, and S. *Auguſtine* alſo l. 1. *Cont.* 2. *Epiſt. Pelag.* c. 10. being perſwaded by ſome Doctors, and a conceited advantage againſt the *Pelagian* hereſie, to retract in ſome part what before he had aſſerted, and ſpoken the moſt for of any man. And of this opinion is * *Methodius* alſo, "Ὃ μισῶ, ποιῶ, ſaith he, *that which I hate, I do*, is to be underſtood οὐκ ὅτι τῇ πράξει τὸ φαῦλον, *not of the doing that which is ill*, ἀλλ' ὅτι τῇ μόνῃ ἐνθυμήσει, *but only of thinking*, or *imagining*; and again, ὅτι λογισμῶν ἀοικείων ἡμῖν παρεισφαμένων πλεονάκις, καὶ ἐμφανταζόντων ἡμᾶς πρὸς ἃ μὴ θέλομεν, *of aliene imaginations which frequently make incurſions on us, and bring us to phanſy things which we would not*, adding, ὃ δὲ ἐφ' ἡμῖν ὅλως τὸ ἐνθυμεῖσθαι ἢ μὴ ἐνθυμεῖσθαι κεῖται τὰ ἄτοπα, ἀλλὰ τὸ χρῆσθαι ἢ μὴ χρῆσθαι τοῖς ἐνθυμήμασι· κωλῦσαι μὲν γὰρ μὴ ἐμπίπτειν εἰς ἡμᾶς τοὺ λογισμοὺς ὁ δύναμαι —— μὴ πεισθῆναι μέντοι ἢ μὴ χρῆσθαι αὐτοῖς δύναμαι, *for it is not wholly in our power, to think or not to think abſurd things, but either to uſe or not to uſe ſuch thoughts or phanſies; for we cannot hinder thoughts from coming upon us, but we can chooſe whether we will be perſwaded by them, or uſe them.* And again, Πῶς ὁ Ἀπόστολος τὸ κακὸν —— ἐποίει, εἰ μὴ περὶ τῶν ἀθυσίων ἐνθυμημάτων ἔλεγεν; *How did the Apoſtle do evil, if he ſpake not of abſurd thoughts?* This interpretation of S. *Paul's* words, if it were ſecure from being any farther extended then the authors of it deſigned, could have no hurt or noxiouſneſs in it, it being certainly true, that every regenerate man is thus infeſted with phanſies and thoughts which he hates, and gives no conſent unto. Yet if the words of the text be well conſidered, this cannot but appear a ſtrange interpretation. For when it is certain that θέλειν ſignifies neither leſs, nor other, then ποιῆσαι *to do*, and when that word is varied into κατεργάζομαι and πράσσω, v. 15. and both thoſe are directly all one with θέλειν, and when ὃ μισῶ *what I hate* in one place, is ὃ οὐ θέλω *what I would not*, v. 16. and that again ὃ οὐ θέλω κακὸν, *the evil that I would not*, v. 19. and κακὸν and φαῦλον are directly all one, 'tis not imaginable how ὃ μισῶ, ποιῶ, *what I hate, I do*, ſhould not be underſtood ὅτι τῇ πράξει τὸ φαῦλον *of doing evil*, this being no leſs than a direct contradiction, to interpret ποιῶ, by οὐ πράσσω, for that is ποιῶ, by οὐ ποιῶ, πράσσω, by οὐ πράσσω, *do*, by *not do*, which neither *Methodius* nor any other mans authority can prevaile with any reaſonable man to receive from him. This inconvenience when *Methodius* foreſees, his onely anſwer is, that he deſires them who make this objection, to declare *what evil it was that the Apoſtle hated, and would not do, and yet did; whether when he willed to ſerve God, he yet committed Idolatry.* But ſure the whole force of this anſwer (if there be any) is founded in interpreting the words to be ſpoken by S. *Paul* in his own perſon, and ſo is perfectly prevented by him that underſtands the Apoſtle not of himſelf, but of an unregenerate man. From which proceſs of *Methodius*, and what he there addes in that place of the Apoſtles pronouncing againſt Idolaters, and other ſuch ſinners, that they *cannot inherit the kingdome of heaven*, the concluſion is regular and unavoidable, that if ποιῶ ſignifies ποιῶ, and πράσσω and κατεργάζομαι, *do*, and *work*, be interpreted of *actions*, or of any more then *thoughts unconſented to*, then the perſon that is ſpoken of by S. *Paul*, *Rom.* 7. is one that ſhall *not inherit the kingdome of God*, and then ſure no regenerate perſon, by *Methodius's* arguing: Which therefore is moſt conſtringent, and convincing, that this chapter ſpeaks of an unregenerate perſon; for that 'tis beyond all controverſie, that he cannot uſe thoſe words, ποιῶ *I do*, &c. of meer λογίζεσθαι, ἐνθυμεῖσθαι, *thinking* or *phanſying only*, καὶ οὐ πείθεσθαι, or πράσσειν, and not of *conſenting*, or *doing*. And ſo in like manner, that being *carnal*, and *ſold under ſin*, (which is all one with a *ſervant of ſin*, in other places of the ſame Apoſtle, it being then ſo ordinary to ſell ſervants *ſub haſta, under* his *ſpeare*, as it were, that had taken or conquered them) and *carried captive by the law in his members*, (that is, by his own carnal heart) cannot be affirmed of him that lives in, and *walkes after the ſpirit.* To which this farther evidence may alſo be added, from the uſing the phraſe the *Law of ſin*, v. 23. the unqueſtionable importance of which we have from the immediate conſequents. Νόμος ἁμαρτίας or *law of ſin*, is ſure *the command* or *empire of ſinne*, to which he that is *captivated*, as the perſon here ſpoken of is, muſt be acknowledged to be under the *dominion of ſin*, and that certainly is unreconcileable with a regenerate ſtate. This is farther expreſs'd v. 24. by *the body of death*, and ſo beares proportion

Νόμος ἁμαρτίας.

⊙ μισῶ ποιῶ

* *Concupiſcendo, ſed eidem concupiſcentiæ non conſentiendo.*

* *Ap. Epiphan. har.* 64. *Baſil. Ed.* p. 252.

proportion to what had been ſaid v. 5. *when we were in the fleſh*, as that is there oppoſed to *the ſpirit, the motions of ſin did work in our members to bring forth fruit unto death*; which concludes that condition which is here ſpoken of to be a damnable condition. And it is remarkable that ch. 8. 2. *the law of the ſpirit of life which is in Jeſus Chriſt* is ſaid to have *made the Apoſtle free from this law of ſin & death.* From whence the argument is irrefragable; That to which the perſon *Rom.* 7.23. is ſaid to be *captivated*, is the ſame from which the grace of *Chriſt* hath delivered the regenerate juſtifyed perſon ch. 8. 2. But the grace of *Chriſt* doth not *free* the regenerate man in this life from injections of phanſy, or thoughts unconſented to (for certainly the regenerate man doth not pretend to that meaſure of grace as ſhall free him from all ſuch) Therefore, that of thoughts unconſented to is not it to which the perſon *Rom.* 7. 23. is ſaid to be *captivated*. Againſt the evidence of this I foreſee not what can reaſonably be ſuggeſted.

CHAP. VIII.

Paraphraſe.

1. *There is* therefore now no condemnation to them which are in Chriſt Jeſus, * who walk not after the fleſh, but after the Spirit.]

1. There is therefore now no obligation lying on a Chriſtian, to obſerve thoſe ceremonies of Moſes's Law, circumciſion, &c. ch. 7. 4, 6. (from whence to the end of that chapter the Apoſtle had made a digreſſion to anſwer an objection ver. 7.) nor conſequently danger of damnation to him for that neglect, ſuppoſing that he forſake thoſe carnal ſins that the circumciſed Jews yet indulged themſelves to, and perform that Evangelical obedience, (in doing what the mind illuminated by Chriſt directs us to) that inward true purity (which that circumciſion of the fleſh was ſet to ſignifie) that is now required by Chriſt under the Goſpel, (ſee note on c. 7. c.)

* not walking κατὰ σάρκα περιπατοῦν

2. For the Law of the Spirit of life in Chriſt Jeſus hath made me free from [a] the law of ſin and death.]

2. For the Goſpel, which deales not in commanding of carnal outward performances, but of ſpiritual inward purity, the ſubſtance of thoſe legal ſhadowes, and that which was meant by them, and ſo is proper to quicken us to new life in or through the grace and aſſiſtance of Chriſt, who brought this new law into the world, hath freed us Chriſtians from the power and captivity of ſin c. 7. 23. and ſo alſo from death the wages of ſin, from neither of which was the Law of Moſes able to reſcue any man. a.

3. For † what the Law could not doe, for that it was weak through the [b] fleſh, God ſending his own Son in the likeneſſe of ſinfull fleſh, and * for ſin condemned ſin in the fleſh.]

3. For when through the fleſhly deſires of men, carrying them headlong into all ſin, in deſpite of the prohibitions of the Law, c. 7. 14. the Law of Moſes was by this means weak, and unable to reform and amend mens lives, then moſt ſeaſonably God ſent his own Son in the likeneſſe of fleſh, that is, in a mortal body which was like ſinfull fleſh (and differed nothing from it, ſave onely in innocence) and that on purpoſe that he might be a ſacrifice for ſin, and by laying our ſins on him ſhew'd great example of his wrath againſt all carnal ſins by puniſhing ſin in his fleſh, that ſo men might be perſwaded by love, or wrought on by terrors, to forſake their ſinfull courſes, b.

* as to that which was impoſſible to the law τὸ ἀδύνατον τοῦ νόμου

* a ſacrifice for ſin, περὶ ἁμαρτίας, ſee note on 2 Cor. 5. d.

4. That the [c] † righteouſneſſe of the Law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.]

4. That ſo all thoſe ordinances of the Law, circumciſion, &c. which were given the Jewes, to inſtruct them in their duties, might in a higher manner more perfectly be performed by us (ſee note on Mat. 5. g.) which think our ſelves ſtrictly obliged to abſtain from all that carnality that that outward ceremony was meant to forbid them, and now to perform the Evangelical obedience that he requires, and will accept from us, without being circumciſed. c.

† ordinance

5. For they that are after the fleſh, doe mind the things of the fleſh; but they that are after the Spirit, the things of the Spirit.]

5. For they that are carried by their own carnal inclinations, or by cuſtomes and habits of ſin, and the carnall affections conſequent thereto, do generally mind and meditate on carnal things; but they that are led by the Spirit of Chriſt, the duct of the Goſpel, ſtudy and mind thoſe things wherein inward purity and ſanctity doth conſiſt.

6. For to be carnally minded *is* death; but to be ſpiritually minded *is* life and peace.]

6. And as the Goſpel is of force to free from ſin, more then the Law was, ſo to free from death too, v. 2. For that ſtudy or appetite or deſire of the carnal man bringeth death, ch. 7. 5. but that will or deſire that the Spirit or Goſpel infuſes into us, or the deſire and purſuite of Spiritual things (ſee Theophylact) brings life and peace, that is, a vital ſtate of ſoul under God here, and eternall ſalvation hereafter.

7. Becauſe the carnal mind *is* enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.]

7. For the carnal appetite is a downright oppoſition to the Law of God, too unruly to obey the commands of God: neither indeed can it be brought to that obedience by a bare prohibition of the Law, for the ſwinge of paſſions and luſts are much more violent then ſo.

8. So then they that are in the fleſh cannot pleaſe God.]

8. And ſo theſe men, carnall Jewes, though they know the Law, are very farre from pleaſing God (ſee note on Mat. 12.e.) from being acceptable to him: the Law doth nothing to the juſtifying of them, that are thus farre from obeying the true meaning of the Law.

9. But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his.]

9. But ye Chriſtians under the Goſpel, if ye have any of that ſpiritual divine temper which Chriſt came to infuſe by his doctrine and example, are thereby engaged to all manner of ſincere inward purity, to mortifie the fleſh with the affections and luſts; and if ye doe not ſo, ye live not according to the Goſpel, and if not ſo, ye may thereby know that ye are no Chriſtians, Chriſt will not own you for his, however ye have received the faith, and are admitted into that number.

* the body indeed may be a dead body, τὸ μὲν σῶμα νεκρὸν

10. And if Chriſt *be* in you, * the body *is* dead, becauſe of ſin; but the Spirit *is* life, becauſe of righteouſneſſe.]

11. But if ye be Chriſtians indeed, tranſlated and raiſed above the pretenſions of the Jew, to the purity of the Goſpel of Chriſt, and your lives be anſwerable thereto, then, though being ſinners, the puniſhment of ſin, that is, death, befall you, and ſo your bodies die, and return to duſt, which is the puniſhment of ſin, yet your ſouls ſhall live for ever an happy and a bleſſed life, as the reward of your return to Chriſt in the ſincerity of a new and righteous life, to which the Evangelical juſtification belongs.

11. But if the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies, by the Spirit that dwelleth in you.]

11. And then even for your dead bodies, they ſhall not finally periſh neither, they ſhall be ſure to be raiſed again; For the Spirit of God, by which you are to be guided and led, is that divine omnipotent Spirit that raiſed Chriſt's dead body out of the grave, and if ye be guided by that, animated and quickned by that, live a pious and holy life, there is no doubt but God will raiſe your mortal bodies out of the graves alſo by the power of that ſame Spirit that raiſed Chriſt's.

12. By theſe ſo many obligations therefore and intereſts of yours, the eternall well-being both of ſoules and bodies, ye are engaged to give over all care of ſatisfying or gratifying your fleſh in its prohibited demands, to live no longer in your former habits of ſin, now ye have received the faith of Chriſt.

12. **Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh.**]

13. For if conſenting your ſelves with the external performances of the Moſaical law, circumciſion &c. ye ſtill continue to commit thoſe ſins which that was ſet to prohibite, this will bring all deſtruction upon you; 'tis not the Moſaical Law will keep you from ruine. But if by the faith and example, and withall the grace and aſſiſtance of Chriſt, ye ſhall actually mortifie all the polluted deſires of the fleſh, and live ſpiritually, according to what Chriſt now requires, ye ſhall certainly riſe to the life immortal, or live eternally.

13. **For if ye live after the fleſh, ye ſhall die; but if ye through the Spirit doe mortifie the deeds of the body, ye ſhall live.**]

14. For this being led by the Spirit of Chriſt, living after Chriſts example, and doing what he commands and enables us to doe, is an evidence that we, and not only the Jewes, who challenge it as their peculiar, are (not onely the ſervants, but) the children of God, and conſequently that God will deale with us as with children, beſtow the inheritance upon us.

14. **For as many as are led by the Spirit of God, they are the ſons of God.**]

d. 15. Nay the truth is, the condition of a Jew (ſee note on Lu. 9. 10.) is ſo farre from making men ſons of God, that at the beſt it is but a ſlaviſh condition, to be obliged to thoſe performances, which being external, (as circumciſion, &c.) and having nothing of goodneſſe in them, are done meerly for fear of diſobeying, and being puniſhed by ſtoning and the like (ſee Theophylact.) Which is juſt the condition of ſervants, who muſt doe what the maſter commands, or be beaten if they doe them not, (and ſo was fitteſt for the Jewes, an hard ſtubborn people, and accordingly had effect among them, they obſerved what came ſo back'd, but what did not, they obſerved not, which is it that denominates the Law weak through the fleſh, v. 3.) But our Chriſt now hath engaged and drawn us with more liberall bands, the cords of a man, the bands of love, ingenuous commands, ſuch as of our ſelves we cannot but judge beſt to be done, and moſt agreeable to our reaſonable natures, and to them added, as to children, the promiſe of an eternal inheritance, upon our obeying of him; and for the puniſhments now left in his Church, they are not thoſe ſervile of ſtoning and the like, but paternal, ſuch as toward children, removing them from the Table of the Lord, by ſuch fatherly diſcipline, frownes, and chaſtiſements to reforme them (ſee Theophylact.) And ſo his dealing with us is (as with children adopted, and received into the family) paternal and gracious, by which we are allow'd to come unto God, as to a father, to expect all fatherly uſage from him, grace and aſſiſtance to doe what he now commands us to doe, and the reward of eternall bliſſe, able infinitely to outweigh all the carnal pleaſures and delights of ſin, that can ſolicite us to the contrary. And ſo this is infinitely an happier condition, then that ſervile condition of the Jewes, of being bound to doe things which had no goodneſſe in them, but as they were commanded, and had no promiſe of heaven upon the performing them, but puniſhments upon the non-performance.

15. **For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we d crie, Abba, Father.**]

16. And this condition, and manner of God's dealing with us under the Goſpel, (ſee Lu. 9. Note d.) is on God's part a ſure evidence to our conſciences, if our filial obedience, and being wrought on by theſe means, be the like evidence on our parts, that we are more then ſervants, which was the higheſt that that kind of legall obedience could pretend to, even ſons of God.

16. † **The Spirit it ſelf beareth witneſſe with our ſpirit, that we are the children of God.**] † That ſame Spirit alſo is ſpeaking

17. And if ſons, then (according to the cuſtomes of all nations, ſee note c.) heirs of heaven, heirs indeed of God the Father, and coheirs with Chriſt, coming to the inheritance after the ſame manner that Chriſt did, to wit, by ſufferings v. 29. which are proper for ſons alſo, to ſuffer firſt with Chriſt, and then to reigne with him.

17. **And if children, then heirs, heirs of God, and joynt-heires with Chriſt: if ſo be that we ſuffer with *him*, that we may be alſo glorified together.**]

18. And when I mention ſufferings, (which as filial chaſtiſements muſt be expected by us from our father) the ſufferings which at this time lie upon us Chriſtians, I muſt not be thought to look upon them with any ſadneſſe, even in reſpect of this preſent life; for whatever our ſufferings are, the deliverance is likely to be ſo much the more eminent, and illuſtrious, and glorious toward us that firmly adhere to Chriſt, (perhaps in this life, in reſcuing us, while the Jewes that perſecute us, and all others that joyn with them are deſtroyed, but moſt certainly in another) that our ſufferings will not be thought to bear any the ſlighteſt proportion with them.

18. **For I reckon, that the ſufferings of this preſent * time *are* not worthy *to be compared* with the glory † which ſhall be revealed * in us.**] * ſeaſon † ready to be diſcovered * on us, or to us

e. 19. For all the Gentile world are now attending or
f. waiting as it were, to ſee what you Jewes will doe, who of you be true ſons of God, who not, that is, who will now accept
g. and embrace the faith of Chriſt, who will not, their happineſſe depending punctually upon the iſſue of this.

19. **For the earneſt expectation of the e creature † f waiteth for the g manifeſtation of the ſons of God.**] † attends the revelation.

h. 20. For the heathen world
i. hath for theſe many years been (for the generality of them) enſlaved to Satan, and, by him, to that wretched miſerable eſtate of ignorance and Idolatry, and all thoſe vain and unclean beſtiall worſhips, and ſo as many as have gone on in thoſe vile courſes have been involved alſo under that deſperate impoſſibility (as to the eye of man) of recovering to the leaſt degree of bliſs: And all this not (abſolutely) willingly, or upon their own free choice, but by the devils impoſing it on them as an act of religion, a concomitant and effect of their Idol-worſhips (ſee note g.) in which he commanded all theſe villanies. This makes it reaſonable to ſuppoſe of theſe heathens, that they are willing to be reſcued from living any longer under theſe ſlaveries, and the Goſpell was the onely means to do that. Thus much of the verſe ſeemes to be beſt put in a parentheſis, that ſo that which follows may connect the 19. with the 20. verſe, thus, The creature attends the revelation of the Sons of God, In hope,

20. **For the creature was h made ſubject to i vanity, not willingly, but by reaſon of him who hath ſubjected *the ſame*, in hope.**]

k. 21. That they alſo (the very heathens) ſhall by the Goſpell and the grace of Chriſt be reſcued from thoſe courſes of ſinne, to which they have been ſo long inſlaved, into that glorious condition, not onely of free men redeem'd by Chriſt out of that bondage to Satan, to live and amend their lives, but even of Sonnes of God, to have right to his favour, and that immarceſſible inheritance attending it.

21. † **Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of k corruption into the glorious liberty of the children of God.**] † That ſame

22. For this is viſible enough every where in our preaching, that the Gentiles are very forward to receive the Goſpell, when they hear it, while ye Jewes generally reject it, and ſo the Gentile world is as it were in pangs of travaile, ever ſince Chriſt's time till now, ready to bring forth the ſons of God, the true children of faithfull Abraham, when the Apoſtles, who muſt midwife out this birth, ſhall but preach unto them, Act. 28. 28.

22. **For we know that the whole creation groaneth, and * travaileth in pain together untill now.**] * is in pangs of child-birth

l. 23. And as the Gentile world do earneſtly expect this
m. diſcovery (v. 19.) who of you Jewes will receive Chriſt, who not, that they may reap their advantage by it, have the Goſpell freely preached to them; ſo they that have received the faith, that are already converted, and ſo have not that want of the preaching or revealing of it, have yet another advantage of this revelation, viz. to have their perſecutions at an end, which ſhall be according to Chriſt's promiſe as ſoon as Chriſt hath been preached over all the Cities of Jewry, Mat. 10. 23. and ſo even we our ſelves waite for this

23. † **And not onely *they*, but our ſelves alſo which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for l adoption, *to wit* * the m redemption of our body.**] † And not onely ſo, but they alſo * the deliverance

this ſeaſon, and groan in the mean while under the perſecutions, expecting one kinde of adoption, deliverance from ſervitude and oppreſſions, the reſcuing our outward man out of the afflictions which encompaſs us at the preſent (ſee v. 18.) (and deliverance from which 'tis clear we have not yet attained to) and alſo from death it ſelf by the reſurrection of the body.

† For in hope we are eſcaped, Τῇ γὰρ ἐλπίδι ἐσώθημεν * why doth he alſo hope? τί καὶ ἐλπίζει;

24. † For we are ſaved by hope: but hope that is ſeen is not hope; for what a man ſeeth * why doth he yet hope for?]

24. For though by the promiſe of Chriſt we certainly expect this reſcue in Gods time, yet this we have as yet no poſſeſſion of, ſave onely in hope, which, according to the nature of it, is of things not preſently enjoyed, for viſion or poſſeſſion excludeth hope.

25. But if we hope for that we ſee not, *then* do we with patience waite for it.]

25. All that hope doth is to provide us patience of what hardſhips at preſent lye upon us, being confident that in God's time we ſhall be, though yet we are not, reſcued out of them.

† joynes in relieving συναντιλαμβάνεται, See note on Lu. 10. b.

26. Likewiſe the ſpirit alſo † helpeth our n * infirmities: for we know not what we ſhould pray for as we ought; but the † ſpirit it ſelf * maketh interceſſion for us with † groanings which cannot be uttered.]

26. And for the fortifying and confirming of this hope, and this patience in us, even in the time of our greateſt preſent preſſures, we have this advantage from Chriſt now in the Goſpel, his ſpirit that raiſed him from the dead, and will raiſe us v. 11. intercedes and prayes for us at the right hand of his father, where he alwayes maketh interceſſion for us, that not what is moſt eaſie, but moſt advantageous, may be ſent us. And ſo though according to the notion of things under the law, temporal felicity was a very conſiderable thing, and affliction in this world an expreſſion of God's wrath; now under the Goſpel there is a ſpeciall kinde of proviſion made, by aſſuring us that God knows beſt what is for our turns, and conſequently that when we pray, but know not our ſelves what is beſt, nor conſequently what we ought to pray for particularly, health, or wealth, or honour, then Chriſt joynes his helping hand to ours, joynes his all-wiſe and divine prayers (for that which he knows we moſt want) to our prayers, and ſo helps to relieve us in all our diſtreſſes, not by rehearſing or reciting all our particular requeſts, and inforcing them upon his father, but (which is far more for our turnes) preſenting unto him our general wants, interceding, yea more then interceding for us, even powerfully beſtowing thoſe things which are truly beſt for us, though oft-times they be leaſt for our palates at the preſent.

n.

* diſtreſſes † ſame ſpirit αὐτὸ τὸ πνεῦμα * doth more then intercede ὑπερεντυγχάνει † unuttered groans στεναγμοῖς ἀλαλήτοις

27. And he that ſearcheth the heart knoweth what *is* the minde of the ſpirit, * becauſe he maketh interceſſion † for the Saints * according to *the will of* God.]

27. [illegible] that knoweth our wants exactly, underſtands alſo the deſire and intention of the ſpirit of Chriſt [illegible] hearts [illegible] any need of its being articulately formed in words, viz. that interceding for all holy men, it askes for them all thoſe things that tend to the making them better, whatſoever God likes, and thinks beſt for them, not what they like themſelves (and this immediately God grants to us, whatſoever it is, ſometimes tribulations and afflictions, as the moſt proper and agreeable for us.)

* that ὅτι † perhaps, for holy things ὑπὲρ ἁγίων * according to God κατὰ Θεὸν

28. And we know that † all things work together for good to them that love God, to them who are the called o according * to *his* purpoſe.]

28. And accordingly this we know and finde, that all things that doe come to paſs, or befall them that ſincerely love God, thoſe that cordially adhere to him, or that according to the purport of the Goſpell are received and favoured by him (ſee Rom. 1. 6. and note on Mat. 20. c.) doe by the gracious diſpoſition of God concurre and cooperate to their advantage, which ſure is a ſigne that the ſpirit of Chriſt by its interceſſion obteines for all ſuch thoſe things that are beſt for them v. 27. though not at preſent ſo pleaſing for themſelves.

o.

† or, God cooperates all to good, for the Kings MS. reads συνεργεῖ ὁ Θεὸς εἰς τὸ ἀγαθὸν * to purpoſe προθέσιν † hath predeſtinated προώρισεν

29. For whom he did foreknow, he alſo † did predeſtinate *to be* conformed to the image of his Sonne, that he might be the firſt born amongſt many brethren.]

29. For indeed whatſoever thus befalls us is not to be look'd on as the act of man, by ſome generall permiſſion onely of God, but as his ſpecial decree and choice for us. For all whom God hath foreapproved and acknowledged for his, according to the purport of the Goſpell, whom he knew as a ſhepheard doth his flock, Joh. 10. 14. (that is, the lovers of God, ſo favoured by him, v. 28. and c. 11. 2.) thoſe he hath alſo foreappointed to ſuffer, 2 Theſſ. 3. 3. after the manner of Chriſt, Phil. 3. 10. that they might be like unto him as younger brothers unto the elder, Heb. 2. 10. and 12. 2. that he might have a Church of perſecuted Chriſtians attaining to deliverances, and to glory v. 18. juſt as he himſelf hath done before them.

30. Moreover whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.]

30. And thoſe whom he hath thus predetermined to ſufferings, thoſe he hath accordingly called to ſuffer actually, 1 Pet. 2. 21. and thoſe whom he hath thus called to ſuffer, thoſe upon ſuch tryals ſincerely paſt, he juſtifieth, or approveth of, commendeth, and pronounceth them ſincere; and thoſe again he either hath, or certainly will reward with eternall glory.

* What ſay we then c. 6. 1. † who ſhall

31. * What ſhall we then ſay to theſe things? If God *be* for us † who *can be* againſt us?]

31. What difficulty then can there be in all this? what matter of doubt but that it will go well with us? For if God be a friend, all tends to our good (which was the thing to be proved v. 28. and is proved convincingly v. 29, 30. by an argument called by Logicians Sorites.)

32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?]

32. For he that parted with his own Son in his boſome, and delivered him up to dye for our ſakes, how is it poſſible that he ſhould not complete that gift by beſtowing all other things that are profitable for us? and either afflictions or deliverances from preſent preſſures, as he ſees them moſt for our reall advantage.

33. Who ſhall lay any thing to the charge of God's elect? *It is* God that juſtifieth.]

33. Who ſhall produce any accuſation againſt thoſe whom God doth approve of? (This the Jewes did moſt bitterly againſt the Chriſtians, and eſpecially againſt Saint Paul the Apoſtle of the Gentiles, judging them for breakers of the Law &c. c. 2. 1. and c. 7. 2.) 'Tis certain that God hath acquitted them.

34. Who *is* he that condemneth? It is Chriſt that dyed; yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.]

34. And then who dares be ſo bold as to condemne them? As for us, whatever we ſuffer here, our comfort and ſure ground of hope and rejoycing is, that Chriſt our Lord and Captain hath ſuffered before us, and, which is more for our advantage, to aſſure us of delivery either here or hereafter, our crucified Lord is riſen again, is aſcended to the greateſt dignity, and now reignes in heaven, and is perfectly able to defend and protect his, and hath that advantage to intercede for us to his Father (which he really doth v. 26.) to help us to that conſtantly, which is moſt for the ſupply of our wants.

35. Who ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or perill, or ſword?]

35. And then 'tis not in the power of any perſecutor on earth to put us out of the favour of God, or to deprive us of the benefits of his love to us, when Chriſt hath thus fortified us, and ordered even afflictions themſelves to tend to our good; we may now challenge all preſent or poſſible evills to doe their worſt, all preſſures, diſtreſſes, perſecutions, wants, ſhame, the utmoſt fear, and force, the ſharpeſt encounters.

36. (As it is written, For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter.)]

36. (As indeed 'tis the portion of a Chriſtian to meet with all theſe things in the diſcharge of his duty, and to have never a part of his life free from them, our Chriſtianity being but

but as it were the paſſage to our ſlaughter, according to that of the Pſalmiſt, Pſal. 44, 22. ſpoken of himſelf, but moſt punctually appliable to us at this time, For thy ſake &c.)

37. No certainly; we have had experience of all theſe, and finde theſe have no power to put us out of God's favour, they are on the contrary the ſureſt means to ſecure us in it, to exerciſe our Chriſtian virtues, and to encreaſe our reward, and ſo the moſt fatherly acts of grace that could be beſtowed on us, through the aſſiſtance of that ſtrength of Chriſt enabling us to bear all theſe, and be the better for them.

37. † Nay in all theſe things we are more then conquerors, through him that loved us.] † But and

38. For I am reſolved that neither fear of death, norhope of life, nor evill angels, nor perſecuting Princes or potentates, nor the preſſures that are already upon us, nor thoſe that are now ready to come,

38. For I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, * nor things preſent, nor things to come,] * nor the preſent things nor thoſe that are to come, οὔτε ἐνεστῶτα οὔτε μέλλοντα

39. Nor ſublimity of honours, nor depth of ignominy, nor any thing elſe ſhall be able to evacuate the promiſes of the Goſpell, or deprive us of thoſe advantages which belong to Chriſtians (according to God's faithfull promiſes) immutably, irreverſibly.

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.]

Annotations on Chap. VIII.

a. Νόμος ἁμαρτίας

V. 2. *The law of ſin*] What νόμος ἁμαρτίας *the law of ſin* here ſignifies, is diſcernible by the phraſe immediately foregoing, Ὁ νόμος τοῦ πνεύματος τῆς ζωῆς, &c. *the law of the ſpirit of life by Jeſus Chriſt*, which unqueſtionably ſignifies more then the holy Spirit now under the Goſpell, which frees us from that which the Law was not able to do. So ſaith *Chryſoſtome* and *Theophylact*, νόμον πνεύματος ἐνταῦθα τὸ πνεῦμα (τὸ ἅγιον πνεῦμα) καλῶν, *The law of the ſpirit he there calls the ſpirit*, or *holy ſpirit*. And then proportionably *the law of ſin* muſt ſignifie ſin it ſelf, which this holy ſpirit given by Chriſt in the Goſpel ἐνανάτωσι, ſay they, *hath mortified*. This thoſe two antients preſſe, in oppoſition to ſome πονηραὶ γλῶσσαι *evil tongues*, which interpreted *the law of ſin* to be the Moſaical Law. Of which yet the ſame Apoſtle in the precedent chapter, ſaith that it is *ſpiritual*, v. 14. and *holy*, *juſt*, and *good*, v. 12. *ſpiritual*, as given by the ſpirit of God, and the teacher and cauſe of virtue; and *holy*, *juſt*, and *good*, as giving rules of Piety, Juſtice and Charity, and as they add, *Chryſoſt.* t. 3. p. 184. l. 1. ἁμαρτίας ἀναιρετικὸν *that which hath power to take away ſin*, and *Theophyl.* p. 66. κακίας πολέμιον *an enemy to ſin*. And in this ſenſe the phraſe is evidently uſed ch. 7. 23. where *bringing into captivity to the law of ſin* is no more then bringing to the commiſſion of ſin, or as *Theophylact* δυνάμει καὶ τυραννίδι *to the power and tyranny of it*.

b. Σὰρξ

V. 3. *The fleſh*] Σὰρξ *the fleſh* in this place cannot ſo fitly be ſaid to ſignifie the ſtate or condition of men under the Law (mention'd c. 7. Note c.) but that which is the means by which occaſionally (as the διὰ notes) the Law became ſo weak and unable to reſtrain men, *viz.* the carnall or fleſhly appetite, which is ſo contrary to the propoſals and preſcriptions of the Law. So c. 7. v. 18. *I know that in me, that is, in my fleſh*, that is, the carnall part of a man, (ſuch eſpecially as is there repreſented, and defined v. 14. to be *carnall*, and *ſold under ſinne*) *dwelleth no good thing*: ſo here v. 1. *They that walk after the fleſh*, are oppoſed to thoſe *that walk after the ſpirit*, and that *are in Chriſt Jeſus*: and ſo v. 4. 5, 6, 7. where the φρόνημα σαρκὸς, *minde*, or *deſire*, *of the fleſh is enmity to God*, direct oppoſition to him (*viz.* that *law in the members warring againſt the law in the minde*, c. 7. 23.) and v. 8, 9, 12, 13. And ſo in this verſe, *viz.* that the carnality of mens hearts was too ſtrong for the Moſaicall Law to do any good upon them. And ſo the *Law* was *weak*, not abſolutely, but διὰ τῆς σαρκὸς, *through the fleſh*, that is, The Moſaicall diſpenſation by the promiſes and terrors which it propoſed, was not able to ſubdue carnall affections, to mortifie luſts, to bring men to inward purity, which to the fleſh was more ingrateſull then that temporall promiſes ſhould perſwade any man to undertake it, when there were not temporal puniſhments to drive them to it, as in caſe of Concupiſcence, oppoſed to that inward purity, there were not, (ſee Note on ch. 7. e.) And ſo 'twas not poſſible for the Law to bring them to any good, *Chriſt's* reformation was neceſſary thus to call carnal ſinners to repentance.

c. Δικαίωμα

V. 4. *Righteouſneſs*] The word δικαίωμα is any thing that God hath thought meet to appoint or command his people (ſee c. 2. 26.) from δίκαιον *meet* or *right*, as ἀρεστὸν, or δόγμα, an *ordinance*, or *decree*, are from ἀρέσκω and δοκέω, being *pleaſed*, or *thinking good*. It is anſwerable to the Hebrew חקים *Num.* 30. 17. *Deut.* 4. 14, 40, 45. *Pſ.* 119. 12. and denotes thoſe lawes which God had given to the Jewes beſide the Moral Law, or law of Nature to all, the peculiar ordinances of Circumciſion, &c. So *Heb.* 9. 1. *The firſt covenant had* δικαιώματα *ordinances*, σύμβολα, δισμὸν καὶ νομοθεσίας, ſaith *Theophylact*, *types*, *inſtitutions*, *lawes*, as alſo λατρείας *worſhips*, and ἅγιον κοσμικὸν, meaning the Tabernacle, all which were peculiar to the firſt covenant, the Moſaical œconomy; ſo *Luk.* 1. 6. where to ἐντολαὶ, *the commandements* or Moral Law, is ſubjoyned δικαιώματα *ordinances*, or Jewiſh obſervances. And ſo here δικαίωμα τοῦ νόμου is *the ordinances of the Law*, or ſtatute-law, as it were, as that of Circumciſion, &c. which being deſigned by God to teach them abſtinence from all impurity, but not ſo made uſe of by the carnal Jewes, is ſaid here to be perfected and compleated by *Chriſt* by his plain precepts of inward purity. By this perhaps may be explained *Rev.* 19. 8. where of the βύσσινον καθαρὸν καὶ λαμπρὸν, *fine linen pure and white*, it is affirmed, that it is δικαιώματα ἁγίων, which may be rendred *the ordinances of the ſanctuary* (for ſo ἅγια ſignifies *Heb.* 9. 2, 8.) that is, the garment that the Prieſt, when he entred into the Sanctuary, was to wear, by the Levitical Law. See Note on *Rev.* 19. a.

d. Κράζομεν, ὁ πατὴρ, ἀββᾶ

V. 15. *Cry*, *Abba*, *Father*] The phraſe κράζειν, ἀββᾶ, ὁ πατὴρ, may perhaps beſt be rendred *crying Abba*, *that is*, *Father*, ſo as the ὁ be the Neuter, not Maſculine gender, and the abbreviate of ὅ ἐστι μεθερμηνευόμενον, or ὅ ἐστι, *which is by interpretation*, or, *which is*. If that be not it, both here and *Gal.* 4. 6. then, as *Mar.* 14. 36. (when it is uſed by *Chriſt*, who ſpake Syriack, 'tis certain that it was but the ſame word twice repeated) ſo muſt it be here, and no more then a form of compellation, wherein a ſon expreſſeth his confidence and dependence on his fathers kindneſſe and goodneſſe to him; or elſe a form of petitioning, as in *Chriſt* it was, *Abba*, *Father*, *all things are poſſible to thee*, *remove this cup from me*. And ſo it ſignifies no more then to look upon God, as children on a father, as on one that means all good to us, if we be not wanting to our ſelves; referring to his rich Evangelical promiſes, in oppoſition to the more ſervile affections of the Jewes, which performed thoſe external obediences onely that were commanded under penalties, but had no care of purity and uprightneſs of actions, as ſlaves, and not as ſons.

sons. That this should be taken from a Roman form of *heredipetæ*, suing to a rich man for his inheritance, is but a fancy, sufficiently confuted by this, that the *crying Abba* here supposes having *received the Spirit of adoption*, and doth not prepare for it. And so *Gal.* 4. *Because ye are* (not, *that ye may be*) *sons, God hath sent the Spirit of his Son into your hearts, crying, Abba Father*; where first they are *sons*, and *have the Spirit of Christ in their hearts*, that filial spirit, and *because they are such, God hath sent*, &c. As for that that follows, *And if sons, then heires*, that is not peculiar to the Romans neither; for though among them the children of both sexes were admitted to inherit, but among the Jewes the females were not admitted, save in defect of males, yet speaking here of sons, he may very fitly referre to sons among the Jewes, and from the law of their inheriting the fathers goods, conclude of all children of God, and not only of males (for that difference is not at all considered here) that they shall doe so too, that is, be heirs also. Besides, it was a law among the Jewes, as well as the Romans, that adopted sons, in respect of inheriting, were equall with naturall; and that is the thing that is chiefly here meant by, *If sons, then heirs*, that is, this *adoption* into sonship is as sure to bring us the inheritance, as if we were the natural sons of God.

εἰ τέκνα, καὶ κληρονόμοι

V. 19. *Creature*] The word κτίσις *the creation* or *creature*, being a general word, without a restraint (and likewise with πᾶσα *all* joyned to it v. 22.) is here set to comprehend all mankind, the Gentiles as well as the Jewes, and (having before spoken of the Jewes) here the Gentiles peculiarly. Thus κτίσις and κόσμος are all one, *the creature*, and *the world*, and πᾶσα κτίσις, *all the creation*, (as the same is expres'd here v. 22.) and πᾶς ὁ κόσμος, *all the world*, *Mar.* 16. 15. which is in S. *Matthew* in the parallel place, *Mat.* 28. 19. πάντα τὰ ἔθνη *all nations*, and so *Col.* 1. 15. and so also κόσμος *the world* simply, as κτίσις *creature* here, for the heathen world, 2 *Pet.* 1. 4. and elsewhere. So καινὴ κτίσις *a new creature*, 2 *Cor.* 5. 17. is all one with καινὸς ἄνθρωπος *the new man*, *Eph.* 4. 24. All by Hebrew idiom, wherein בריאה *creature*, signifies *man* among their *Rabbins*, as when they say of God, יבוא לדין את הבריות, *he shall come to judge the creatures*, that is, men. And that this is the meaning of πάσῃ ἀνθρωπίνῃ κτίσει 1 *Pet.* 2. 13. *every humane creature*, that is, the heathens peculiarly (as farre as the Relative ὑποτάγητε *subjection* will extend it, that is, to all heathen magistrates in authority over them, which is the importance of *all* v. 17. not all men absolutely, but all superiors, as it followes, εἴτε βασιλεῖ, εἴτε ἡγεμόσι) will appear, 1. by the doctrine which he is there confuting, that of the *Gnosticks*, which taught liberty and manumission of Christian servants from heathen masters, and proportionably of Christian subjects from heathen Kings; and 2dly by the particularity of his care v. 12. that their *conversation* should be *good among the Gentiles*, that they might not *speak ill* of them *as of evil doers*, which they would be most apt to doe, in case they should withdraw their obedience from their lawfull Princes, as soon as they were become Christians; and 3dly by the use of the phrase πάντες ἄνθρωποι *all men* in the same sense, for the Gentiles among whom they lived, *Rom.* 12. 17, 18. with whom they are there required to *live peaceably*, and to doe nothing but what might be καλὸν *good* before them. From which generall precept the Apostle there immediately proceeds to (the same particular, which is the matter of S. *Peter's* command) obedience to the supreme power (then heathen) ch. 13. 1. (see Note on *Col.* 1. 6.)

c. Κτίσις

Κόσμος

πᾶσα ἀνθρωπίνη κτίσις

πάντες ἄνθρωποι

Ib. *Waiteth*] What is here said of the ἀποκαραδοκία τῆς κτίσεως, *the expectation of the creature*, that is, of the Gentile world, must be understood according to the sacred prophetick dialect, wherein men are said *to desire*, and *seek*, and *hope*, and *expect* that (sometimes) wch they doe not distinctly know or think of, upon this score, that it is the general, indefinite, though not the particular, determinate object of their desires; that, supposing men to desire that which is best for them, most for their present turn, this being most eminently so, is the only true matter of satisfaction to those their appetites. Thus all men being supposed to desire felicity, are said to *expect* and *desire Christ*, because he is the onely true way to that: As on the other side, the wicked, that pursue an evil course, are by *the wise man* said to *seek death*, though 'tis sure they have no particular designe upon it; and so *Prov.* 8. 36. to *love death*. Thus when *Jacob Gen.* 49. calls *Shiloh*, or the *Messias*, προσδοκία τῶν ἐθνῶν *the expectation of the Gentiles*, and on whom *the Gentiles shall trust*, and so *Hag.* 2. 7. *The desire of all nations shall come*, that is, literally the Temple (that should then be reedified) and under that shadow, *Christ*, he in whose coming was contained a full satisfaction to all the wants, and desires and thirsts of all the heathens in the world. And so here it is not at all necessary to the verifying of this speech of the Apostle, that the Gentile world all this while, (or even at that time wherein he spake) should either *know Christ*, or what 'twas to be *the sons of God*, or that the revelation of this by the preaching of the Gospel to the Jewes tended so particularly to their advantage: But, as the Gospel of *Christ* was the collection of all those advantages that they aspired to, and as being *the sons of God* was the believing on *Christ* when he was preached, so the Apostle, that knew that upon the having *preach'd over all the cities of Jewry* (and so made discovery, who of them would repent and believe the Gospel, who would be finally contumacious) the Gospel should immediately be preached to the Gentiles, and so the blessedst thing in the world befall them, the satisfaction to all their desires and groanings, may truly say, that *the expectation* of the Gentile world *attended* and *waited* for this. Which interpretation will be more perspicuous, when it is considered, that both ἀποκαραδοκία *lifting up the head*, or, as *Theophylact* fetcheth it, πρὸς τὸ ἐκ παντὸς ὅλην δοκὴν ἐπιδίδωσιν πρὸς τὸ βεβαίως ἐλπιζόμενον, *from holding out and bending forward the whole head to that which is firmely hoped for*, and the ἀπεκδέχεσθαι *waiting*, or *attending*, that follows, are but phrases noting the approach of any thing, and not their explicit knowledge that it doth so; as when *Christ* bids them, when such and such things come to passe, *lift up* their *heads*, *for* their *redemption draweth nigh*, *Luk.* 21. 28. that is, then your deliverance approacheth, though perhaps many of them that should have their parts in it, knew nothing of it. And indeed ἀπεκδέχεται being best rendred *attendeth*, *waiteth*, notes onely this period to be it, before which the Gospel was not to be so freely preached to the Gentiles and after which it was, and is not to be restrained to their looking, or *expecting* of it.

f. Ἀποκαραδοκία κτίσεως

Ἀπεκδέχεται

Ib. *Manifestation*] The word ἀποκάλυψις *Revelation* signifies the explaining or displaying somewhat that was before obscure and covered, and so *the revelation of the sons of God* will be the discovering who are truly such. This was to be done among the Jewes, who all pretended to that title, by the Apostles preaching the Gospel to them, in the power of *Christs* resurrection; and they that did not now receive him so testified, 'tis evident they were bastards and not sons, though before, they might have the excuse of ignorance to extenuate their fact, *Luk.* 23. 34. 1 *Cor.* 2. 8. Thus it is said by *old Simeon* of *Christ* (which should prove *for the falling and raising of many in Israel*. *Luk.* 2. 34. a stumbling block to the proud obstinate Pharisee, but a means of raising the humble sinner to new life, and *a signe that should be matter of contradiction*, a strange person, that should be matter of great dispute and

g. Ἀποκάλυψις

Ἀποκαλυφθῶσι διαλογισμοὶ

and diviſion among the Jewes, ſome believing and others rejecting him) that by this means *the thoughts*, or *machinations*, or *deſigns*, *of many ſhould be revealed*, that is, by their dealing with *Chriſt* it ſhould be diſcovered what kind of men they were, truly pious, or no, thoſe obedient children of God which they pretended to be, or elſe the quite contrary. Now becauſe by the Apoſtles preaching of *Chriſt* to the Jewes this diſcovery was to be made, and ſo the Goſpel firſt preached to them, before they went to the Gentiles, and upon the Jewes rejecting *Chriſt*, the Apoſtles were then to depart and goe to the Gentiles, therefore *the creature*, or Gentile world, are ſaid *earneſtly to expect*, or *wait for*, this *diſcovery*, as a thing by which they were to receive this great advantage, ἐπ' ἐλπίδι (in the end of ver. 20. which muſt connect with this, the former part of that verſe ſo farre being but in a *parentheſis*) *in hope that they alſo* ver. 21. that is, the Gentiles, that ſhall receive the Goſpel, as well as the believing *Jewes*, ſhall be redeemed from their cuſtomes of ſin, which made them ſuch ſlaves, and become partakers of that glorious title of *ſons of God* alſo.

h. Ὑπετάγη

V. 20. *Made ſubject*] The only difficulty here is, by whom the heathen world was ſubjected to that which is here called *vanity*, and after φθορᾶς *corruption*, ver. 21. For though here the paſſive ὑπετάγη *was ſubjected* might be ſo rendred as to referre to no other Agent but themſelves, that αὐθαιρέτῳ δαίμονι *the ſpontaneous devil*, that moſt of our miſchief and ſin is imputable to, yet here followes, in this verſe, mention of the ὑποτάξας *he that hath ſubjected them*; and 'tis alſo affirmed of *the creature*, that is, the Gentile world, that it was thus ſubjected, οὐχ ἑκοῦσα, *not willingly*, but διὰ τὸν ὑποτάξαντα, *becauſe of him*, whoſoever it is, *that ſubjected them*. The place is generally interpreted of God, that he is the ὁ ὑποτάξας, and if ſo, it muſt then be ſaid that he ſubjected the heathen not by any poſitive act, but (as he is ſaid *to harden*) by deſertion, & leaving to themſelves, to which this ſlavery to their cuſtomes of ſin is conſequent. But it may alſo be interpreted of the Devil, who by Gods permiſſion (in juſt puniſhment for their Idolatries) had, and exerciſed ſuch power among the heathens, and engaged them in all wickedneſſe. And this is perfectly agreeable with the truth of the fact. For the Devil being worſhip'd by the heathens, did by that means infuſe into their worſhips all the villany in the world, made all unnatural ſins part of their devotions, in their myſteries, *Eleuſinia ſacra*, *Venus* and *Flora*'s feaſts, &c. and ſo what they did in that kind they did *not willingly*, as 'tis here ſaid, but in obedience to this ὁ ὑποτάξας, that is, the Devil that had gotten ſuch authority among them, and kept them in this δουλεία τῆς φθορᾶς *ſlavery*, or *ſervitude*, *of corruption*, doing it in obedience to his commands. Thus doth *Euſebius*, l. 4. c. ζ' tell us of *Carpocrates*, that it was his avow'd doctrine, that there was no other way of eſcaping or appeaſing the κοσμικοὺς ἄρχοντας, *worldly princes*, as they called them, but by paying them their dues by all their ἀῤῥητοποιΐα *unnatural filthineſſe*. And we know 'twas moſt ordinary among the heathen to have ſacrificing of men and devoting them preſcribed *ad pacanda numina*, *to appeaſe thoſe falſe gods*. Thus are men ſaid to be *caught*, and *held* ἐζωγρημένοι *in the ſnare of the Devill*, and ἐζωγρημένοι *taken alive*, or *captive*, by him, 2 *Tim.* 2. 26. which concludes them in the ſtate of ſlaves and ſervants forever after, till by repentance and reformation they get out of it. And there is no circumſtance in the whole Context, that renders this improbable to be the meaning of it, but on the contrary this *ſubjection* from whence they hope to be delivered, is oppoſed to that freedome which *Chriſt* gives, and that is, *from the hands of enemies*, *Luk.* 1. 74. that is, from Satan, &c. who may therefore be reſolved to be the ὁ ὑποτάξας *he that ſubjected* them. That which hath enclined interpreters to apply it to God is, firſt, the ἐπ' ἐλπίδι *in hope*, which followes, it being not imaginable that the Devill ſhould ſubject them thus, *in hope*, &c. But that ſeems to be a miſtake, the ἐπ' ἐλπίδι *in hope* belonging to the end of the former verſe, ἀπεκδέχεται ἐπ' ἐλπίδι, *waites in hope*, all the reſt of the 20th v. being read in a *parentheſis*, as the reaſon of their waiting, v. 19. Secondly, the reſolving that κτίσις *creature* ſignifies the other creatures of God, beſide man; but that hath been ſhewed to be a miſtake alſo, Noted.

ἐπ' ἐλπίδι

Ib. *Vanity*] Ματαιότης *vanity* hath a double notion, one as it referres to the heathen Idols, which being אלילים *nothings*, are called μάταια *vaine*, or *vanities*, *Act.* 14. 14. and ſo *vanity* here is all their ignorant filthy Idol-worſhip; and ſo 'tis *Eph.* 4. 17. where he warneth them *not to walk*, *as the reſt of the Gentiles do*, *in the vanity of their own minde*; and ſo ἐματαιώθησαν *they grew vain*, *Rom.* 1. 21. and φύσει μάταιοι, *vaine by nature*, in the Book of *Wiſdome*, ſpeaking of that popular cuſtome of Idolatry, that had generally over-run them all, and ſo 2 *Pet.* 2. 18. Another notion of the word there is as it is rendred by *Heſychius*, Μάταιος, τάλας, *wretched*, *miſerable*. And both theſe may ſeem to be here put together, as the courſe of the Gentiles was an idolatrous, villanous, and withall an unhappy wretched courſe (to which the Devill had brought them, and God in his juſt judgements had delivered them up, for their deſpiſing the light of nature) of which ſome of them were ſo ſenſible, viz. thoſe that by ſtudy of Philoſophy, or travail into *Ægypt* (where they might hear of the worſhip of the true God) came to any knowledge of the truth, that they expreſs'd their diſlike of their own wayes, and their deſires to be rid of theſe ſo great burthens, that thus preſs'd down their Soules. Thus did *Porphyrie* and others lament the impurities of their natures, which they found within themſelves, and ſet up a ſpeciall project and purſuit of καθαρτικὰ *purgatives*, and, when other helps failed, made uſe of γοητεία and θαυμαργία, *magick* and *ſorcery* to that end, conſulted with the Devill to help to make them pure; and this, as diſcerning this want of purity to be utterly deſtructive of that true happineſs which, as rationall creatures, they could not but ſeek after. And in this reſpect it is, that here 'tis ſaid of theſe heathens, that they were thus *ſubjected not willingly*, but through *Satan*'s malice, and God's juſt judgements upon them, and yet had ſome kinde of dark hope, that they ſhould have ſome means allow'd of reſcuing them, and ſo did in a manner expect *Chriſt*, and waite for a reverſion of the Goſpell, when the Jewes had done with it, and ſo (as 'tis obſervable in the *Acts*) when he was preach'd unto them and the Jewes together, did more readily and univerſally receive him, then the Jewes did.

i. Ματαιότης

k. Φθορᾶ

V. 21. *Corruption*] Φθορὰ ſignifies ſometimes thoſe abominable unnaturall uncleanneſſes which the Gentiles were guilty of, πᾶσης ἐν κόσμῳ ἐπιθυμίᾳ φθορᾶς, 2 *Pet.* 1. 4. *the corruption through luſt which was in the world*, the unnaturall luſts among the Gentiles and *Gnoſticks*. So again 2 *Pet.* 2. 12. γεγεννημένα εἰς φθορὰν, *made to corrupt*, or good for nothing but to corrupt others, an expreſſion of ἄλογα ζῶα φυσικὰ, *unnaturall irrationall creatures*; and again in the end of the verſe, ἐν τῇ φθορᾷ αὐτῶν, *in their corruption*, which what it ſignifies may be gueſs'd by the luxury and licentiouſneſs that followes v. 13. and ἡδυπαθοῦντες ἐν ταῖς ἀπάταις αὐτῶν *living luxuriouſly in their deceits*, or hereticall *Gnoſtick* practices: ſo again δοῦλοι τῆς φθορᾶς v. 19. *ſervants of corruption*, anſwerable to δουλεία φθορᾶς here, *the ſervitude of corruption*, in the ſame ſenſe clearly, and this very agreeable to *Deut.* 4. 16. *leſt you corrupt your ſelves*, &c. So *Wiſd.* 14. 12. having ſaid that *the deviſing of Idols is the beginning of fornication*, he adds that *the invention of them is* φθορὰ ζωῆς *the corrupting of life*. And in *Philo*

Philo de ſpecial. leg. præc. 7. we have φθορὰ, πορνία, μοιχία, *corruption, fornication, adultery*, ſeverall branches of ſinne againſt that law. (See Note on 2 *Pet.* 1. b. and c. 2. b. and *Col.* 2. h.)

l. υἱοθεσία

V. 23. *Adoption*] Υἱοθεσία *adoption* ſignifies the aſſuming thoſe into the number of children which are not ſo naturally. In the 15. v. it is ſet oppoſite to δουλεία *ſervitude*, and v. 21. it is called ἐλευθερία *the liberty of the ſonnes of God*; for they that are adopted, if they were ſervants before, are made free men and ſonnes together: and ſo here it may ſignifie the change of ſtate from ſervitude to ſon-ſhip; and becauſe it is ſpoken of in this verſe as a thing not yet had, but expected by Saint *Paul* and ſuch as he, thoſe that had *the firſt-fruits of the ſpirit*, that is, had received the Goſpell, and believed in *Chriſt*, and ſo were already *Sonnes of God*, received into his family by adoption, therefore it muſt here be taken in ſome other notion, different from that which is ordinary, and in oppoſition to ſome other ſervitude; and the ἀπολύτρωσις τῦ σώματος that followes, will incline to interpret it an aſſumption and *delivery* out *of* that that then lay upon *the body*, the perſecutions (a kinde of Ægyptian ſervitude) which lay then ſharply upon the Orthodox Chriſtians, and that partly by reſcue here out of them, granting them Halcyonian dayes, as upon the deſtruction of the Jewes, their perſecutors, they had, and partly by the reſurrection of the body, for thoſe that were not thus reſcued in this life.

m. ἀπολύτρωσις

Ib. *Redemption*] Ἀπολύτρωσις ſignifies *deliverance* generally, and that from preſſure or calamity, preſent or approching, ἀποφυγὴ, ἀπόλυσις, *eſcaping, releaſe*; and ſo ἀπολύτρωσις τῦ σώματος may well be *the bodies eſcaping* from thoſe preſſures and perils that lye upon that, and make it groan alſo (though in another ſenſe then that wherein the word is uſed v. 22. according to the uſe of Scripture-ſtyle and the figure ἀνταπόκλασις, of uſing a word, that had been uſed before in a different ſenſe) Thus *Luk.* 21. 28. *your* ἀπολύτρωσις *redemption*, deliverance from perſecutions, *draweth nigh*; and ſo it ſeems to be uſed here, of which he ſaith v. 24. *that in hope they are eſcaped*, and in the mean time *with patience expect*, v. 25. And of theſe diſtreſſes, and the advantages of, and deliverance from them, he continues the diſcourſe from hence to the end of the Chapter, (as he had begun it v. 17, 18.) as that wherein our conformity with our elder brother conſiſted, to ſuffer, as he did, and wherein their delivery, ſo glorious and remarkable, would be a firſt preparative conformity to his reſurrection. But this not to exclude, but include alſo the farther deliverance of the body from death it ſelf, by the reſurrection, which is anſwerable to *Chriſts* reſurrection alſo, and promiſed as the onely means to ſupport their faith, and patience, who ſhould not be delivered here, but loſe their lives for the faith of *Chriſt*. Thus the word is uſed 1 *Cor.* 1. 30.

ἀνταπόκλασις

n. ἀσθένεια

V. 26. *Infirmities*] The word ἀσθένεια, and ἀσθενέω, *weakneſſe, weak*, and *being weak*, in the New Teſtament oft ſignifies *diſeaſes, diſtreſſe, miſeries, afflictions*, that befall our humane ſtate; ſo *Mat.* 8. 17. it ſignifies *the diſeaſe* that *Chriſt* cured, and ſo *Luk.* 13. 11, 12. *Joh.* 5. 5. and 11. 4. *Act.* 28. 9. and ſo ἀσθενὴς *ſick*, *Mat.* 25. 39. *Luk.* 10. 9. *Act.* 4. 9. and 5. 15, 16. 1 *Cor.* 11. 30. (as on the contrary, ἰσχύων *the ſtrong*, *Mat.* 9. 12. ſignifies the healthy) and ἀσθενέω *Mat.* 10. 8. 25. 36. *Mar.* 6. 56. *Luk.* 4. 40. 7. 10. 9. 2. *Joh.* 4. 46. 5. 3. and 7. ſo c. 6. 2. 11. 1, 2, 3, 6. *Act.* 9. 37. 19. 12. *Phil.* 2. 26, 27. 2 *Tim.* 4. 20. *Jam.* 5. 14. (and very oft for ſin the diſeaſe of the ſoul.) And ſo it ſignifies here, even all the ſad particulars mention'd v. 35. and which, if the Context be obſerved, will appear to belong unto this place, and will be agreeable to the notion of עצב, which ſignifying πόνος, ὀδύνη, *labour, ſorrow*, is frequently uſed for *diſeaſe, diſtreſs*, and rendred by the word here uſed, ἀσθένεια *weakneſſes*; ſo is the word uſed 1 *Cor.* 2. 3. referring to the perſecutions and dangers that *Paul* at *Corinth* had met with in his *preaching*. See *note* on 1 *Cor.* 8. b. and on *Gal.* 4. 2.

V. 28. *According to his purpoſe*] The phraſe κατὰ πρόθεσιν *according to purpoſe* is by * *Cyril* of *Hieruſalem* thus interpreted, that it ſignifies γνησίαν προαίρεσιν every mans *genuine choice*, and *reſolution* of mind, that *love of God* that *caſts out feare*, that courage that is not daunted with ſufferings, (not, as *Grodecius* interprets it, *cujuſlibet propriam voluntatem*, in oppoſition to God's, but, I ſay) every man's *genuine*, that is, ſincere, *choiſe*, or *purpoſe*, in oppoſition to the hypocritical, temporary, outward profeſſion of ſome that enter into Chriſtianity. For as in him it followes, κἂν σῶμα ἔνδον ἔχῃς, καὶ τὸ διάνοιαν μὴ ἔχῃς, οὐδὲν ὠφελῇ, *if thy body be preſent* among the diſciples of *Chriſt*, or the illuminate, *but thy mind go not* along with thy body, *it profits thee nothing. Thus*, ſaith he, *Simon had his body baptized with water, but not his heart illuminated by the Spirit; his body deſcended into, and aſcended out of the water, but his ſoule was not buried with Chriſt, nor raiſed again with him.* And ſo he concludes, ἡ προθέσεις γνησία ἔτι κλητὸν σε ποιεῖ, *the purpoſe of mind when it is genuine*, or *intire*, all one with προθέσεις καρδίας *purpoſe of heart Act.* 11. 23. (not, as the *interpreter* reads, *propoſitum cùm adeſt proprium*) *renders thee called*, that is, puts thee in number of thoſe who are ſtyled *the called of God*, that is, ſincere diſciples of his, to whom this Goſpel-privilege here belongs, that *all things tend to their good*, from tribulation to death it ſelf. So in the ſame author a little before, προθέσεις ἀγαθὴ, *a good purpoſe* and *reſolution* (conſequent to the ὀνοματογραφία and σρατείας κλῆσις *having their names enrolled*, and *their perſons entred into the military calling*) is uſed as a phraſe to expreſſe them to be Chriſtians that had reſolvedly taken that calling upon them. And ſo indeed κλητὸς is oft taken in the Old Teſtament for *a follower, adherent, ſubject, ſervant*, eſpecially in an army, 1 *Kin.* 1. 41, 49. 2 *Sam.* 14. 11. This is clearly the interpretation of that very ancient Father, making our ſincere embracing of *Chriſts* diſcipleſhip (or the being *called*, that is, wrought upon by *Chriſts* call effectually, and not bringing onely the body to *Chriſt*, and leaving the mind behind) the condition without which the promiſes and advantages of the Goſpel doe not belong to any. In the ſame ſenſe as * *Clemens Alexandr. Strom.* 7. ſpeaking of the one true Church, in oppoſition to hereſical mixtures, ſaith, εἰς ἣν οἱ κατὰ πρόθεσιν δίκαιοι ἐγκαταλέγονται, *into which thoſe that are juſt according to purpoſe are admitted*; in the ſenſe that elſewhere * ἡ ἑκάστου πρόθεσις, *every mans purpoſe*, and * πρόθεσις εὐνυχίας *a purpoſe*, or *reſolution, of ſingle life* is uſed by him. In like manner *Theophylact*, Κλητὸς γίνεται ἄνθρωπος κατὰ πρόθεσιν, τυτέσι κατ' ἰδίαν προαίρεσιν, *A man becomes called according to purpoſe, that is, according to his own choice, for*, ſaith he, οὐ γὰρ ἀρκεῖ ἡ κλῆσις, ἐπεὶ πάντες ἂν ἐσώθησαν, πάντες γὰρ ἐκλήθησαν, ἀλλὰ χρεία καὶ τῆς προαιρέσεως, *Calling is not ſufficient, for then all ſhould be ſaved, for all are called, but there is need of our will and choice in obeying the call.* But if the word πρόθεσις *purpoſe* be applied to God, which calls (and not to them which are obedient to the call) then the meaning muſt be, *thoſe that are called according to purpoſe*, that is, thoſe that according to Gods counſels revealed in the Goſpel, are the men to whom Gods favour, and ſo his promiſes belong. That the former of theſe is rather to be imbraced in this place, may be conjectured by the nature of the ſubject, which this phraſe *called according to purpoſe*, is ſet to expreſſe, viz. thoſe that love God, which are Chriſtians, endued with that grace of charity, or love of God, which will fit them to ſuffer for, or with *Chriſt*, and if it doth ſo, doth by that appear to be cordial and ſincere, not hypocritical. And of ſuch conſtant reſolute lovers of Chriſt

κατὰ πρόθεσιν

* *Cyril. Hieroſ. in Præf. Cat.* p. 1.

* *Ed. Sylb.* p. 325. l. 18.

* p. 197. l. 13.

* p. 200. l. 52.

it is here ſaid, that it is one of the privileges of the Goſpel, that *all things* (how ſharp ſoever) that befall them, *doe tend to their good.* And ſo κατ' πρόθεσιν κλητοὶς οὖσιν here, *one that is called according to purpoſe*, one that ſtedfaſtly and cordially adheres to God, will be directly all one with ὁ τῇ προθέσει τῆς καρδίας προσμένων τῷ Κυρίῳ, *Act.* 11. 23. *one that with purpoſe of heart adheres to the Lord.* And though *Rom.* 9. 10. πρόθεσις *purpoſe* be clearly applied to God, and that in the matter of election without conſideration of works, onely ἐκ τοῦ καλοῦντος, in reſpect of God that calls the Gentile Idolaters to *Chriſt*, when the perverſe Jewes are left to themſelves, yet that which determines it there to God is not onely the matter which makes it neceſſary, but the very word Θεοῦ *of God* joyned with πρόθεσις *purpoſe, the purpoſe of God* to call the Gentile world to the knowledge of *Chriſt*. And in other places, as there is πρόθεσις αἰώνων, *Epheſ.* 3. 11. *the eternal purpoſe* (of God again,) or *God's promiſe concerning the ſeverall ages* of the world, ſo there is alſo πρόθεσις *purpoſe* 2 *Tim.* 3. 10. which demonſtratively ſignifies a grace or vertue among Chriſtians, being joyned with πίστις *faith*, μακροθυμία *long-ſuffering*, ἀγάπη *charity*, ὑπομονὴ *patience*, and ſure ſignifies a generall *good reſolution* and *purpoſe of mind*, having an influence on the whole Chriſtian life, and ſo fit to follow ἀναστροφὴν, *the* whole *converſation* next before it.

Paraphraſe.

CHAP. IX.

a. 1. Theſe things being ſo, that there is no true purity

1. I Say the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſſe [a] in the holy Ghoſt]

or conſequent juſtification to be had by the Law of Moſes, nor any way but by Chriſt, whatſoever ye think of me, (looking on me, I know, with an evil eye, as if I were your enemy) I proteſt before Chriſt, and teſtifie to you, my brethren of the Jewiſh nation, that truth, of which mine own conſcience in the preſence of the holy Ghoſt (that is privie to, and ſearcher of hearts) is witneſſe to me,

2. That the thought of

2. That I have great heavineſſe and continuall ſorrow in my heart.]

my brethren the Jewes, that depend upon the Law, and confide in their own righteouſneſſe, and will not be brought to look after Chriſt, and that inward purity by him preſcribed, in ſtead of the external circumciſion, &c. is matter of great grief and inceſſant torment to my ſoul.

b. 3. So farre am I from deſerving to be thought (as I

3. For I could wiſh that my ſelf were * [b] accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh;]

* an anathema, ἀνάθεμα

am) their enemy, that I could be content that I were ſeparate or excommunicate from Chriſts Church, not onely to want the honour of Apoſtleſhip, but to be the moſt abject creature ſeparate from the body of Chriſt, the communion of Saints, and ſo delivered up to Satan, (ſee note on 1 Cor. 5. e.) Or that, as Chriſt being not accurſed, or worthy of any ill, became a curſe for us, ſo after his example, any the ſaddeſt condition might fall on me; Or, if it were poſſible, and if it might any way tend to this end, I could, me thinks, be content to part with all mine own hopes and intereſts in Chriſt, even mine eternall heaven and bliſſe, on condition my brethren and conſanguineans, the Jewes, would leave their truſt in the Law, and in their being Abraham's ſeed, and come in to the Goſpel, and make uſe of the privileges that are allowed them there. So paſſionate is my love toward them, that I could endure any loſſe by way of expiation for them, to reſcue them from their infidelity, and the deſtruction that attends them.

c. 4. They being the people to whom Chriſt was primarily and principally ſent, the

4. Who are Iſraelites; to whom *pertaineth* the adoption, and [c] the glory, and the covenants, and the giving of the Law, and † the ſervice *of God*, and the promiſes;]

† the worſhip, λατρεία

poſterity of Abraham, and Iſaac, and Jacob (and favoured by God for their fathers ſakes) and honoured with the privilege of being acknowledged as ſons, or people of God, the privilege of having God preſent among them, his majeſty ſhining, as it did in the ark, 1 Sam. 2. 12. Pſal. 83. 3. the covenants, that is, both the word of the covenant, and the ſacrament of the covenant, circumciſion and ſprinkling of blood, Gen. 17. 10. Exod. 24. 8. the giving of the Law to them in tables, the preſcript manner of worſhip appointed by God himſelf, and the promiſes of the Meſſias, &c.

d. 5. They coming from the Patriarchs, and Chriſt the

5. Whoſe *are* the fathers, and out of whom as concerning the fleſh Chriſt *came*, who is over all, [d] God bleſſed for ever. Amen.]

(incarnate) Son of God coming from them, taking his fleſh, and being born of a Jewiſh woman, though he were above and over all creatures in the world, God bleſſed for ever, the title by which the one ſupreme God was known and expreſs'd among the Jewes.

6. But whatſoever becomes of theſe children of Abraham

6. * Not as though the word of God † hath taken none effect: For they *are* not all Iſrael, which are of Iſrael.]

* But it is not poſſible that, οὐχ ὅτι † ſhould have miſcarried in promiſes

according to the fleſh, yet for all this the promiſe of God made to him doth no way miſcarry, the ſins of Abraham's carnal ſeed cannot make God's promiſe to be fruſtrated, ch. 3. 3. (from which place to this, the diſcourſe begun ch. 3. 2. had been interrupted, and not reſumed again till now, and here reſumed and purſued) for the promiſe was not made to his carnal, but ſpiritual ſeed, to believers begotten after the image of his faith; the privileges made to Iſraelites doe not belong to all that are of the ſtock of Jacob.

7. Nor doth the adoption (the ſecond privilege v. 4.) or

7. Neither becauſe they are the ſeed of Abraham, *are they* all children: but in Iſaac ſhall * thy ſeed be called.]

* the ſeed be called to thee, κληθήσεταί σοι σπέρμα

the privilege of being received in by God as his peculiar people, belong to all that are come from Abraham, for it was once ſaid to Sarah, Gen. 21. 12. that the promiſed ſeed ſhould be confined to Iſaac's line (or, from Iſaac ſhall come the bleſſed ſeed, or, that ſhall be the bleſſed ſeed that comes from Iſaac, ſee note on Mat. 2. k.) and Iſmael, though he were Abraham's child, ſhould not inherit, nor have any part in it, or (as Theophylact) thoſe ſhall be the ſeed of Abraham, who are born after the manner of Iſaacs birth, that is, by the word or promiſe of God.

8. Which ſignifies that the privilege of adoption belongs

8. That is, they which are the children of the fleſh, theſe *are* not the children of God: but the children of the promiſe are counted for the ſeed.]

not to all Jewes, or to men as being born of that ſtock, but being made over by promiſe, it belongs to thoſe to whom the promiſe was made: that is, not to thoſe that expect juſtification by obſervation of the Moſaical law of circumciſion, &c. or depend upon their abſolute election, as Abraham's ſeed, and ſo live negligently and ſecurely; but to the faithfull regenerate Chriſtians, which are the ſeed adumbrated in Iſaac, and called the children of promiſe here, & heirs according to promiſe, Gal. 3. 29. the men to whom the promiſe belongs which was made to the faithfull Abraham, and ſuch as he was, begotten ſpiritually after the ſimilitude of his faith, though they ſprang not from his loyns.

e. 9. For the birth of Iſaac was

9. For this † *is* the word of promiſe, * [e] At this time will I come, and Sarah ſhall have a ſon.]

† ſpeech was a ſpeech of promiſe, ἐπαγγελίας γὰρ ὁ λόγος οὗτος

* According to this time κατὰ τὸν καιρὸν τοῦτον and ἐν τῷ

an act meerly of God's free mercy, a work of extraordinary providence, for which neither Abraham nor Sarah had any ground to hope, but onely that promiſe made Gen. 17. 21. & 18. 10. in theſe words, According to this time, (that is, the time of bearing children after conception) I will viſit thee and give thee a ſon; by which 'tis clear, that the birth of Iſaac was an effect of God's promiſe, and nothing elſe,

and ſo that they to whom the promiſe belongs, that is, not the natural ſons of Abraham, but the ſpiritual ſons, not they that deſcend from his loynes, but they that follow the example of his faith, whoſoever they be, Jewes or Gentiles, may, (upon obedience to the faith) and ſhall be accepted for his children, as Abraham was.

† but alſo Rebecca conceiving at once

10. And not only *this*, † but when Rebecca alſo had conceived f by one, *even* by our father Iſaac,] 10. Another type there was, and proof of this, in the children of Rebecca, twinnes, which ſhe conceived by our father Iſaac, to wit, Eſau and Jacob. f.

* abide ſtirp † not from works, but from him εκ εξ εργων αλλ' εκ του

11. (For *the children* being not yet born, nor having done any good or evil, that the purpoſe of God according to g election might * ſtand, † not of works, but of him that calleth,)] 11. For before their birth, and when neither had done good or evil (which notes the Jewes and Gentiles, the one conſidered without any reſpect of their legal ſervices, the other of their Idolatries,) that the intention and reſolution of God to preferre one before the other might appear to be not on conſideration of their (nor conſequently of the Jewes and Gentiles) performances, but as an act of his own free diſpoſal, in diſpenſing that greater meaſure of his favours as ſeemed beſt to him, (for that is meant by calling, ſee note on Mat. 20. c.) even to the Gentiles which had done a great deal of ill, and not to the Jewes when they rejected Chriſt, even though they performed ſome external obediences, g.

12. It was ſaid unto her, The elder ſhall ſerve the younger,] 12. It was revealed to her by God, that the elder of the twins ſhould be inferiour to the younger (which ſignifies by way of accommodation, that the Jewes the elder people, who had the privilege as it were of primogeniture, ſhould forfeit and loſe thoſe privileges which the Gentile Chriſtians attained to, whom God after begat to himſelf)

13. As it is written, Jacob have I loved, but Eſau have I hated.] 13. According to the prediction of the elder's ſerving the younger, Mal. 1. 2, 3. which though it had been true in their perſons, Jacob getting away the birthright firſt, then the prime bleſſing from Eſau, yet it had not its primary completion in their perſons (it no way appearing probable, that Eſau did in his perſon forſake the true God, and fall off to Idols) but had its principal and full accompliſhment in their poſterities, of whom Malachi hath delivered it from God, long after the death of both their perſons, that God preferred the Iſraelites before the Edomites, though indeed their progenitors Jacob and Eſau were brothers, and Eſau the elder of them. By both which typical ſtories it is plain, that as God binds not himſelf to obſerve privileges, to give Iſmael inheritance with Iſaac, only becauſe he was born of Abraham as well as he, nor to preferre Eſau before Jacob, and the Edumæans before the Iſraelites, only becauſe they were of the elder houſe or line; ſo neither doth he beſtow the promiſes made in Chriſt either as a prerogative of Iſraelites, or a reward of legal obedience, but leaves himſelf free to receive Gentiles as well as Jewes, nay to call Gentiles, and reject the Jewes, and to accept of the Chriſtian faith in ſtead of the Moſaical obſervances, the internal, ſincere, Evangelical, in ſtead of the external, legal obedience.

* What ſay we then? ch. 6. 1.

14. * What ſhall we ſay then? *Is there* unrighteouſneſſe with God? God forbid.] 14. But doe we not by ſaying this make God unjuſt? Is it not injuſtice in him to accept theſe, to have mercy on believing Gentiles, and to caſt off Jewes, that are Abraham's ſeed, which perform the ordinances of the Law, circumciſion, &c. No certainly, we charge nothing on God by this; that which we ſay is agreeable to his own words, Exod. 33. 19.

15. For he ſaith unto Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.] 15. For there, upon Moſes's deſire to ſee his glory, he tells him his name by which he will be proclaimed, I will be gracious to whom I will be gracious, &c. and ſo again Exod. 34. 6. that is, In ſhewing mercy I will doe what I think good, without giving thee or any man any further account of it, then mine own moſt gracious will and pleaſure, (not that I have not reaſons to doe it, but that I need not, in diſtributing of mercies, which have no foundation in the merits of men, render any other reaſon or motive, but mine own will, whereby I may doe what I will with mine own.) And accordingly God cannot now be reſtrained in reaſon or juſtice from ſhewing mercy to the heathen world, ſo farre, as to appoint Chriſt to be preached to them. For what ſhould oblige or lay any neceſſity on him to damne or reject eternally every one that deſerved it? From which declaration of God's it follows, that therefore God may moſt juſtly call, and accept, and have mercy on Gentiles, invite them to Chriſtianity, though never ſo Idolatrous, and then ſave them upon Chriſtian, without legal, performances.

16. So then *it is* not of him that willeth, or of him that runneth, but of God that ſheweth mercy.] 16. From which teſtimony it is plain, that this mercy is not the merit or due peculiarly of them that moſt violently pretend to have it ſo, and ſtrive moſt for it, (that is, of the Jewes, as is implied v. 31. though they ſtrive not as they ought to doe,) and again that 'tis not any thing of merit in the Gentile, for which God calls him to Chriſtianity, (now the Jew hath rejected it) as 'twas not all that Iſaac could doe by willing to beſtow the bleſſing on Eſau, nor that Eſau could doe by running to obtain it, when he came running and crying, Haſt thou but one bleſſing, &c. (ſee Chryſoſt. t. 5. p. 775.) but only the free mercy of God to undeſerving Gentiles, (when the Jewes have firſt had, and contemned this mercy.)

† raiſed thee

17. For the Scripture ſaith unto Pharaoh, Even for this ſame purpoſe have I h † raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.] 17. And for the other part of the doctrine, againſt which injuſtice was objected, viz. that of the rejecting of the Jewes, and not juſtifying them, upon obſervation of Moſaical external performances, without inward purity preach'd by Chriſt, there is as plain a teſtimony again of God's, concerning his dealing in the like caſe, viz. ſhewing exemplary puniſhments on impenitent ſinners (and ſuch were the Jewes that would not believe on Chriſt, but depended on the prerogative of their birth and legal performances.) And this is in the caſe of Pharaoh Exod. 9. 10. when after the ſixth judgment, Pharaoh having hardned his own heart ſo long, and over and above fruſtrated Moſes's ſpecial laſt warning, Exod. 8. 29. and hardned his heart that time alſo, v. 32. (anſwerable to which was the Jewes reſiſting of Chriſt alſo after all the reſt of the Prophets, ſtoning the ſon after the ſervants, in the parable, and moreover reſiſting of the Apoſtles preaching through all their cities, after Chriſt's reſurrection, upon which God gave them up to obduration, and the Apoſtles departed to the Gentiles,) God takes Pharaoh in hand, and ſaith he will harden his heart (v. 12.) this time, though not before v. 14. and adds that he had or would have cut him off with the peſtilence (ſee note i.) and utterly deſtroyed him from the earth, ſee v. 15. in the præter, not future tenſe, but that he preſerved him alive beyond his time, raiſed him out of that great danger, or peſtilential diſeaſe, that had been upon the land, for no other end, but to make the divine power more illuſtriouſly viſible in him, and make all the earth hear of the exemplary puniſhments of God, in this life, upon one that had thus often hardned his heart againſt God. h.

* So then αρα ου

18. * Therefore hath he mercy on whom he will *have mercy*, and whom he wil he i hardneth.] 18. From which ſpeech of God's to Pharaoh 'tis evident, that as God in ſhewing mercy is not bound to render any reaſon of it beyond his own will, v. 15. ſo when he delivers up an obdurate ſinner to the obduration of his heart, this he may juſtly doe if he pleaſe, eſpecially when all that is done in this, is not by infuſing any quality into him, but by leaving him now to himſelf, who had ſo often held out againſt God, and by inflicting that judgment on him on earth, which had otherwiſe been at this time his portion in hell; and this for ends formerly mentioned v. 17. Whereas to many others, not ſo farre advanced in obduration, he continueth his admonitions & chaſtiſements, and by that means brings them to reformation. (And as this was moſt viſibly true on one ſide in Pharaoh, and on many other men on the other ſide, i.

to whom God ſhewes himſelf thus mercifull, infinitely beyond their merit, of which no account can be given by us, but only God's free mercy; ſo in the caſe in hand of the Jewes and Gentiles, 'tis moſt obſervable, God's free undeſerved grace is his only motive to ſhew mercy to the Gentiles, to call them to the Goſpel, and his free pleaſure to deal thus with the incredulous obdurate Jewes, to leave them at laſt to themſelves (upon their hardning themſelves ſo oft, deſpiſing the prophets, crucifying the Son of God, and at laſt rejecting the Apoſtles, and in them the holy Ghoſt coming to them, fortified with that great teſtimony (as of Jonas out of the whales belly, which converted ſinfull Ninive) the reſurrection of Chriſt from the dead) and ſo by hiding from their eyes the things that belong to their peace, by withdrawing the Goſpel from them, to harden their hearts, Mat. 13. 14. Mar. 4. 12. Luk. 8. 10. Joh. 21. 40. Act. 28. 26. Rom. 11. 8.)

19. But upon this paſſage of Pharaoh 'tis, or may be objected, If God after the ſixth judgement hardned Pharaoh's heart, why doth he then expoſtulate or chide with him after that, as 'tis clear he doth, Exod. 9. 17. [As yet exalteſt thou thy ſelf?] for then God might be ſaid to will his obduration, which he had inflicted on him as a puniſhment, and then what poſſibility was there for him to reſiſt his will, that God ſhould ſtill find fault? (Parallel to this it may perhaps be objected in reſpect of the Jewes, who after God's delivering up the Jewes to that obduration, foretold Mat. 13. 14. and intimated (though not yet, at the ſpeaking of thoſe words, come to paſſe) Luk. 19. 42. that after the Apoſtles departing from them, and preaching to the Gentiles, Act. 13. 46. he yet by himſelf and his Apoſtles reproves and chides them, when now the prediction of their ſubverſion and total deſtruction is irreverſibly gone out againſt them, Luk. 23. 44.) To this objection moſt clearly and punctually propoſed (as it concerns Pharaoh at that time of his life, when God ſaid [As yet exalteſt thou thy ſelf?] and by intimation and analogie, as it concerns the Jews, his parallel) and indeed to the whole matter before ſet down, the Apoſtle anſwers, 1. by way of indignation againſt the objecter, to repell the force of his argument, thus,

19. Thou wilt ſay then unto me, Why doth he yet find fault? for who hath reſiſted his will?]

20. In matters that thus belong to the wiſdome of God, and his diſpenſations, what man ſhall dare object any thing againſt his proceedings? ſhall the creature diſpute with the Creator, or queſtion him, to what end he hath thus and thus dealt with him? Is there any reaſon to find fault with God (or ſo much as to make any reply to him) for asking that queſtion of Pharaoh after that time, or doing any thing proportionable to that, to the Jewes after judgement was gone out againſt them? In matters of juſt and equall God is willing to appeal to and to be judged by us, Iſa. 5. 3. Ezech. 18. 25. but in matters of wiſdome, whether he hath done wiſely or no, in expoſtulating with Pharaoh and the Jewes, when he hath deſerted and delivered them up irreverſibly to the hardneſſe of their own hearts, there is no reaſon in the world, that what God hath done ſhould be diſputed againſt by us, or that he ſhould be bound to render, or we be ſuppoſed to diſcern a reaſon of it.

20. Nay but, O man, who art thou that replieſt * againſt God? ſhall the thing formed ſay to him that formed *it*, Why haſt thou made me thus?] * to God πρὸς Θεὸν

21. Nay we give that liberty to an ordinary tradeſman, a potter by name (God uſing that reſemblance in this matter Jer. 18. 3.) of the ſame lump of clay to make one veſſel for an honorable uſe, to be employed at the table, &c. and while the wheel runs, or the ſtuffe growes worſe, or miſcarries in the hand of the potter, Jer. 18. 4. and ſo proves unfit for ſo good an employment, to make another for an inferior, leſſe honourable uſe, as it ſeems good to him; and why may we not give God leave to have mercy upon one, who according to the condition of things laid down in the Goſpel, is capable of mercy, and ſo to bring ſome Jewes (a tithe of them Iſa. 16. 14.) and a multitude of heathens to Chriſtianity, and to life, by their performance of thoſe conditions on which God hath promiſed reception, and on the other ſide to reject all obſtinate contemners of them, to leave them in their obduration, nay to deal with them as he did with Pharaoh, by withdrawing all grace, by hiding from their eyes the things that belonged to their peace, after they have ſo long ſhut their eyes wilfully and reſolvedly againſt the Goſpel, to harden them irreverſibly, to make another kind of veſſel of them, to ſome, though not an honourable uſe, Jer. 18. 4. and ſo to fulfill that propheſie Iſa. 6. 10. Make their hearts fat, &c. and that till their land be utterly deſolate, v. 11. and all this upon their former obdurating their own hearts, Mat. 13. 15. which is meant by the veſſels miſcarrying in the hand of the potter, that is, while he was doing that toward them which belonged to their peace? This being premiſed for the repelling of the diſputer, he now proceeds to a more punctual, clear, ſatisfactory anſwer, by way of queſtion alſo or interrogation, which may be eaſily diſſolved into this poſitive concluſion:

21. Hath not the potter power over the clay, of the ſame lump to make one veſſel to honour, and another unto diſhonour?]

22. God on purpoſe to expreſſe his wrath viſibly in this life upon Pharaoh (and in like manner on the rebellious Jewes) and to make other nations to take notice what God is able to doe in the puniſhing of ſinners (an effect of which you may ſee clearly in the Philiſtims, who took warning by the ſtory of Pharaoh, 1 Sam. 6. 6.) ſuffered this man to live, when he was fit for nothing but hell (having filled up the meaſure of his iniquities) by his continuing alive, to ſhew ſome exemplary judgments upon him: Wherein yet there was longanimity expreſs'd, and mercy to him, this eſtate on earth being more tolerable then it had been to have been thrown into hell preſently; as alſo to the Jewes it was, in not cutting them off preſently upon their direfull rebellions (as moſt juſtly he might,) but ſuffering them to continue a people ſome time after the crucifying of Chriſt, and the Apoſtles preaching his reſurrection to them, nay ſending them ſtill to preach over every city of Jewry, as Moſes was ſent to Pharaoh after God's hardning his heart. All which being an act of long-ſuffering to them, was deſigned by God to this end of magnifying his judgments on thoſe who ſhould perſiſt in their obſtinacy, and ſhewing forth his power moſt illuſtriouſly in their deſtruction. Well then, this on Pharaoh and on the Jewes was done firſt to ſhew God's wrath in puniſhing of obdurate ſinners, but that is not all.

22. † *What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction?] † But if

23. There was another more remote end of it, (ſee ch. 11. 11, 12.) by this means of diſcernible ſeverity on them, to illuſtrate and ſet forth more notably his abundant goodneſſe to others, to afford the Goſpel, and the benefits of the coming of Chriſt, and his preſence here on earth (for that ſeems to be the meaning of the word [glory] as that notes the preſence of God among the Jewes, ſee note c. and on John 1. c.) on ſome others, whom he had prepared and fitted before-hand for theſe more honourable purpoſes, believing in Chriſt here, and reigning with him hereafter. (And thus that is true alſo, which was ſaid in the other part of v. 18. He decreed to ſhew mercy on the Gentiles and others believing in Chriſt, as he hardned the veſſels of wrath, the obdurate contumacious Jewes.)

23. And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?]

24. Even us, to whom God hath vouchſafed this favour of revealing Chriſt to us, ſome of us Jews, but the farre greater number of the Gentiles, who have made uſe of that mercy of his, and obeyed his call,

24. Even us, whom he hath called, not of the Jewes onely, but alſo of the Gentiles,]

25. According to that prediction in Hoſea ch. 2. 23. where God ſaith, I will ſay unto them which were not my people, Ye are my people; and I will have mercy on her which had not obtained mercy, which notes God's receiving the Gentiles into the Church, which was an act meerly of God's mercy (at which the Jewiſh believers were aſtoniſhed Act. 10. 45.) utterly undeſerved.

25. As he ſaith alſo in Oſee, I will call them my people which were not my people; and her beloved, which was not beloved:]

26. And according to that other ſaying of Hoſea, c. 1. 10. which is thus to be rendred out of the originall, And it ſhall come to paſſe in ſtead of that which was ſaid to them, Ye are not my people, it ſhall be ſaid to them, Ye are the Sonnes of the living God; which place ſeems to belong to the Jewes (not Gentiles) thoſe of them that ſhould believe at the preaching of the Goſpell, (for ſo the next verſe Hoſ. 1. 11. ſeems to import, and

26. And it ſhall come to paſſe, *that* in the place where it was ſaid unto them, Ye *are* not my people, there ſhall they be called the children of the living God.]

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the place which here follows of Iſaiah) now after they had been carried captive ſo oft, and ſo ſeverely puniſh'd by God for their ſins.

27. Eſaias alſo cryeth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall † be ſaved.] 27. Whereupon Iſaiah alſo propheſies, and proclaimes concerning the Jewes, Iſa. 10. 22, 23. thus, Though the number of the people of the Jewes be as the ſand of the ſea, the number of earnall Iſraelites never ſo great, yet a very few of them ſhall believe in Chriſt, (ſee Act. 2. 47.) or, as it is in the originall, return, that is, convert from their rebellions to Chriſt.

† eſcape σωθήσεται

28. k For * he will finiſh the work, and cut *it* ſhort in righteouſneſſe, becauſe a ſhort work will the Lord make upon the earth.] 28. For the Lord ſhall deal in juſtice with, or upon the land of Judæa (the people of the Jewes) as one that perfects or makes up an account, and caſts off, that is, which in making up an account of a ſtewardſhip, having ballanced the diſburſements with the receipts, leaves ſome ſmall ſum behinde; be there never ſo many of that people, there ſhall but few be left, the farre greater part being involved in infidelity firſt, and then in deſtruction. k.

* perfecting and cutting off the account in juſtice, the Lord ſhall even make a ſummary account on the land; or, the Lord ſhall make an account on the land, perfecting and cutting ſhort,

29. And as Eſaias ſaid before, Except the Lord of Sabaoth had left us a ſeed, we had been as Sodome, and been made like unto Gomorrha.] 29. And as Iſaiah ſaith again, c. 1. g. of the ſame people, Unleſſe the Lord of the hoſts of Angels and ſtarres in heaven, and of the whole frame of the world, had left to us Jewes a ſeed, (in which, as other things when they are dead uſe to revive, ſo that people, almoſt utterly deſtroyed, might have ſome poſſibility of ſpringing up again) or, as the originall in Iſaiah hath it, a very ſmall remnant, we had been as utterly deſtroyed, as Sodome and Gomorrha were.

† ſay we then c 6.1.

30. What † ſhall we ſay then? that the Gentiles which followed not after righteouſneſſe, have l attained to righteouſneſſe, even the righteouſneſſe which is of faith.] 30. To conclude therefore, that which all this while hath been a proving (and to the proving of which all that hath been ſaid in this Chapter muſt be referr'd, as premiſſes to infer this concluſion and no other) is this, That the Gentiles that ſtrove not for juſtification, that did not ſo zealouſly pretend that they were the favourites of God, did attain to it by receiving the faith of Chriſt, upon which, though they had formerly been Idolaters, they were juſtified. l.

* came not foremoſt, ἐφθασεν

31. But Iſrael, which followed after the Law of righteouſneſſe, * hath not attained to the Law of righteouſneſſe.] 31. But the Jewes that did moſt diligently contend to be juſtified by the Law, did not yet outrun the Gentiles, attain the goale, or get juſtification before them, but on the contrary, the Gentiles have gotten the advantage of them very much.

† the νὸ

32. Wherefore? becauſe *they ſought it* not by faith, but, as it were, by the works of the Law: for they ſtumbled at † that ſtumbling-ſtone,] 32. And why not? why, becauſe they ſought it not by Chriſt, or by the Evangelicall way, nay could not endure that, when it was revealed to them, but onely by the privileges of being Jewes, and performance of externall, legal obſervances, and ſo fell down in the midſt of their race, being not patient to believe that their law ſhould be aboliſhed (or that Chriſt that was born, lived, and dyed in a mean condition, ſhould be the Meſſias of the world, 1 Cor. 1. 23.) but upon that one prejudice, caſting off all Chriſtianity,

* a ſtone of offence and a ſtone of ſcandall, λίθον προσκόμματος καὶ πέτραν σκανδάλου,

33. As it is written, Behold I lay in Sion * a ſtumbling ſtone, and a rock of offence: and whoſoever believeth on him, m ſhall not be aſhamed.] 33. According to that which is written Iſ. 28. 16. Behold I lay in Sion a ſtone tryed and pretious (ſee note on Mat. 10. b.) but ſuch an one as the Jewes ſhould ſtumble at, thinking it contrary to the Moſaicall way, and ſo falling off from, and perſecuting Chriſtianity; which notwithſtanding, the true orthodox faithfull Chriſtian will ſtill adhere to, and hold faſt, and never forſake or deny Chriſt (ſee c. 10, 11. and 1 Pet. 2. 6.) nor conſequently ſhall he ever be denyed, or forſaken by him. m.

The ſumme then of this whole chapter will be reduced to theſe five heads: firſt, the privileges of the Jewes, and among them eſpecially Chriſt's being born of that ſtock; ſecondly, that thoſe of them which reſiſted and believed not in Chriſt, were delivered up to obduration by God, and the Gentiles taken in in their ſtead; thirdly, that 'twas moſt juſt in God to deal thus with them; fourthly, that ſome of the Jewes at that time believed in Chriſt; fifthly, that the cauſe that the reſt believed not, was, that after a Phariſaicall manner they ſought juſtification by the works of the Law, circumciſion, &c. deſpiſing the faith and doctrine of Chriſt, and that Evangelicall way of juſtification, and ſo ſtumbled at the Chriſtian doctrine which they ſhould have believed, were the worſe for him and the preaching of the Apoſtles, by whom they ſhould have been ſo much the better.

Annotations on Chap. IX.

3. ὑπὲρ Χριστοῦ τῶν

V. 1. *In the holy Ghoſt*] This ſpeciall expreſſion of *God in*, or *by*, *the holy Ghoſt*, which in ſtead of ὁ θεὸς *God* c. 1. 9 is uſed in this and ſome other places, doth denote the ſpeciall office and prerogative of that holy Spirit, as to plant purity and ſincerity in the heart, contrary to all kinde of pollution and mixture, eſpecially that of deceit and hypocriſie, ſo to be privy to the ſecrets, to take notice of the motions of the heart. And this in proportion with *the ſpirit of a man*, of which as *Solomon* ſaith, that it *is the candle of the Lord, ſearching the inner parts of the belly*, ſo ſaith the Apoſtle 1 *Cor.* 2. 11. *The Spirit of a man knoweth the things of a man*, ſo as no man elſe knowes them: by analogy to which he infers, that there is no other way of knowing the things of God, but by his Spirits revealing them to us; *For the Spirit ſearcheth all things, even the depths of God*, v. 10. in which reſpect *the ſpirit of the world*, v. 12. is ſet to denote the meanes which the world hath to inſtruct us in any thing, *the wiſdome of the world*, v. 13. which is there ſet oppoſite to *the ſpirit of God*. Thus *Act.* 5. *Ananias*, that had in heart and reſolution conſecrated his eſtate to the ſervice of *Chriſt*, and broke this reſolution, or promiſe of his heart, is ſaid to *ly to*, or to *have deceived*, *the holy Ghoſt* peculiarly, v. 3. becauſe he had done contrary to the vow of his heart, which (though not under mans, yet) was under the Holy Ghoſts privity. And ſo here beſide the *witneſſe of* the *conſcience*, *the Holy Ghoſt* is appealed to, as he that knowes the inmoſt ſecrecies, and conſequently, that that is the teſtimony of his conſcience, which he pretends to be ſo.

V. 3. *Accurſed*] The phraſe ἀνάθεμα εἶναι, *to be a curſe*, in this place, is capable of many ſignifications, each of which may be applyable to the matter in hand, to expreſſe the Apoſtles fervent affection towards his countrymen. Firſt, it may ſignifie, *to be excommunicate and caſt out of the Church*: Ἀνάθεμα, ἀκοινώνητον, it ſignifies *excommunicate*, ſaith *Heſychius*. Thus ἤτω ἀνάθεμα 1 *Cor.* 16. 22. *Let him be anathema*, is, let him be removed from the Chriſtian aſſemblies, deprived of thoſe privileges of Chriſtians, which there are afforded them; and ſo Gal. 1. 8, 9. ἀνάθεμα ἔστω, *let him* b. Ἀνάθεμα εἶναι

be excommunicated, turned out with the greateſt averſation out of the Church of God, *avoided*, *ſeparated* from, *whoſoever ſhall teach any other doctrine*, though he were an Apoſtle, or an Angel of God, that did it. So in S. *Chryſoſtome*, ἀνάθεμα ἐκκλησίας ποιήσαντες ἄνθρωπον, *they that excommunicate any man*, or *make him anathema from the Church*. If this be the notion, then ἀπὸ Χριστοῦ *from Chriſt* muſt ſignifie from the body of *Chriſt*, as by a *ſynecdoche* the word *Chriſt* is uſed. 1 *Cor.* 12. 12. *Gal.* 3. 27. or as it is manifeſt, that *Chriſt* being *the head of the Church*, he that is cut off from the body, may truly be ſaid to be cut off from Chriſt. And then he that was by the Jewes accuſed and perſecuted for having made a defection and departure from the Moſaicall law, and ſetting up Chriſtian aſſemblies, in oppoſition to their Judaicall ſervice, may here fitly expreſs his kindneſs to them, (and how little pleaſure he took in departing from them) in wiſhing himſelf ejected from the participation of thoſe moſt valuable privileges, on condition they might be made capable of them. Secondly, it is known that in thoſe *Primitive* times this *anathematizing*, or *excommunicating*, was attended with the *delivering up to Satan*, and that with the ὀλεθρῳ σαρκὸς, *very ſharp, ſevere inflictions on the fleſh, diſeaſes, afflictions*, &c. And therefore *anathema* in this notion, may be taken with this improvement, and ſo contain all temporall calamities that he was willing to endure, or undergoe for their good. That this is the meaning of the place, may ſeem probable by comparing it with a like phraſe of *Ignatius* the holy Martyr in his *Epiſtle* to the *Romans*, where in an expreſſion of his zeale to *Chriſt* he hath this phraſe, Κόλασις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθω, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω, *Let the puniſhment of the devill come upon me, onely that I may obtain Chriſt: where the puniſhment of the devill* cannot be the puniſhments of hell, which are no way ordinable to the *obtaining of Chriſt*, but any the greateſt torments or inflictions in this life, or even death it ſelf, that ὀλεθρῳ σαρκὸς *the deſtruction of the fleſh*. As when *Moſes* in an expreſſion of the like zeale and kindneſſe to his brethren, wiſheth that God would *blot him out of his book*, that is, I ſuppoſe, out of *the book of the living*, in the *Pſalmiſts* phraſe, ſo as not to be written among the righteous, in that *roll* wherein the names of all the people of God are ſuppoſed to be inſcribed; and to be capable of being blotted out, not noting the ſtate of life, and bliſſe in heaven, for out of that there is no poſſibility of blotting but that which belongs to this life, that is, either life ſimply, or living among the people of God, (anſwerable to *excommunication* before mention'd.) And accordingly the *Arabick tranſlation* is, that *my body were* מחרמא *an anathema* from *Chriſt*. And it is an ordinary form of ſpeech among the Jews, אני כפרתו, *may I be his expiation*; ſee *Aruch*, and *Cod. Sanhedrin*, c. 2. אנו כפרתך *be we thy expiation*, which, ſaith *Maimonides*, is uſed to expreſſe רוב אהבותו *the exceſſe of love* or *kindneſſe* to any. The other notions of the phraſe, of which it is capable, and have therefore been mentioned in the *paraphraſe*, may be ſeen at large in *Photius*, *Epiſt.* 216.

To. 6. p. 441. li. 13.

c. δόξα.

V. 4. *The glory*] That the Ark of God, where he was pleaſed to exhibit himſelf, is the thing expreſſed by ἡ δόξα *the glory*, is clear by that known place in the Old Teſtament. *The glory is departed from Iſrael, for the Ark of God is taken.* And the reaſon of the appellation is as clear, becauſe the *Cherubims* being placed in the Ark on the ἱλαστήριον, or *covering*, God was ſaid to be preſent there in the ſame manner as on Mount *Sinai*, (that is, by the viſible apparition of Angels there) *Act.* 7 53. *Gal.* 3. 19. *Heb.* 2. 2. And this preſence of his by Angels is ordinarily called δόξα *glory* in the New Teſtament, anſwerable to שכינה among the *Rabbins* (from *Exod.* 24. 16. *the glory of the Lord* ישכן *dwelt*, or *abode upon the Mount*, to which the Apoſtle refers 2. *Cor.* 3. 9. where the giving of the Law was ſaid to be δόξα *glory*) as may appeare by many places. Thus when *Iſa.* 6. 1. we read, after the *Lord's ſitting on the throne*, that *his train filled the Temple*, the *Septuagint* have πλήρης ὁ οἶκος δόξης αὐτοῦ, *the houſe was full of his glory*; and then follows immediately, καὶ Σεραφὶμ ἱστήκεισαν κύκλῳ αὐτοῦ, *the Seraphim ſtood about him*: and Saint *John* retains the *Septuagints* reading, *Joh.* 12. 41. *theſe things ſpake Iſaiah, when he ſaw his glory* (ſee Note on *Joh.* 1. c. and *Mat.* 3. k.) ſo *Mat.* 16. 27. where ἔρχεσθαι ἐν δόξῃ τοῦ πατρὸς *to come in the glory of the father*, is explained preſently by μετ' ἀγγέλων αὐτοῦ, *with his angels*; and ſo *Mat.* 25. 31. *in his glory, and all his Angels with him*; and ſo *Mar.* 8. 38. *the glory of the Father, with his holy Angels*, and c. 13. 26. where his *coming in the clouds* (which belongs to the appearance of Angels, which was wont to be in a bright ſhining cloud, which we ordinarily call *a glory*) is ſaid to be *in power and great glory*; and it followes immediately v. 27. *and then ſhall he ſend his Angels*: and ſo *Lu.* 21. 27. So *Lu.* 2. 9. *the Angel of the Lord appeared, and the glory ſhone round about.* So *Joh.* 1. 19 when he had ſaid of *Chriſt* incarnate, ἐσκήνωσεν, *he dwelt among us*, (that Greek word being of the ſame Hebrew origination with the שכינה) it followes, *and we beheld his glory, the glory as of the onely-begotten of the father*, viz. in the deſcent of the Holy Ghoſt (with that *ſatellitium* of Angels) upon him after his Baptiſme; the like to which 2 *Pet.* 1. 17. is called *a voice from heaven, from the excellent glory.* See alſo 2 *Pet.* 1. 3. and 1 *Pet.* 4. f. So *Act.* 7. 55. when 'tis ſaid of *Stephen*, that he *ſaw the glory of God*, that is, ſure, the guard of Angels about God: ſo theſe very Angels in the Ark are called *the Cherubims of glory*. *Heb.* 9. 5. Agreeable to this is the ναὸς κατασκηνώσεως τοῦ ὑψίστου, *Job* 1. 5. *the temple of the inhabitation*, or שכינה *appearance*, or *glory*, *of the moſt high*; and ſo 2 *Cor.* 12. 9. ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ, *that the power of Chriſt may inhabit upon me*, referres to the uſe of the word σκηνόω from שכן, to this ſenſe, that the power of *Chriſt* ſhould ſo ſhew it ſelf upon him, as God was wont to exhibit himſelf in the שכינה, or *glorious appearance* in the Ark. And thus in the *Gemara Babylonica*, ſpeaking of the High-prieſt, when he enquires any thing of the *Urim* and *Thummim*, פניו כלפי שכינה, *he turnes his face toward Schechinah*, that is, toward the Ark, where God is ſaid to inhabit.

ἐσκήνωσεν

d. Θεὸς ἐπὶ πάντων εὐλογητὸς εἰς τοὺς αἰῶνας.

V. 5. *God bleſſed for ever*] This place is ſo clear a proof of the Divinity of *Chriſt*, that *Proclus de fide* p. 53. ſaith of it, that it convinces all the Hereſies concerning *Chriſt*, ᾗ παρέδυσιν συκοφαντίας ἀποτειχίζει πᾶσι φιλολοιδόροις, *and it ſhuts and walls up all paſſages for calumny from them that love contumely*, or *railing* at *Chriſt*. So *Theophylact*, Καὶ ἐντεῦθεν ἡ κατασχύνεται Ἄρειος, ὅτε τοῦ Παύλου τὸν Χριστὸν ὅλων πάντων Θεὸν ἀναπηδύοντος. *From hence is Arius confuted and put to ſhame, S. Paul proclaiming Chriſt to be God over all.* This will more appear, if it be remembred that it was a cuſtome among the Jewes ſolemnly obſerved, that when ever the Prieſt in the Sanctuary delivered the name of God, the people uſed ſome words of bleſſing or praiſing him, ſuch as theſe, ברוך שם חבוד מלכותו לעולם ועד, *benedictum ſit nomen gloriæ regni ejus in ſecula ſeculorum, bleſſed be the name of the glory of his kingdome for ever and ever.* So in *Gemara Babylonica*, *Rabbi* ſaid כי שם ה' אקרא &c. *when I call on the name of Jehovah, doe you magnifie our Lord*; ſo ſaid *Moſes* to *Iſrael*, *Deut.* 32. 3. *when I mention the name of the bleſſed God, doe you magnifie.* So ſaith *Solomon Jarchi* on *Deut.* 32. 3.

From

From that command of *Moſes* it is, that *after the benediction in the Sanctuary the people anſwer* ברוך שם, &c. *Bleſſed be the glorious name of his kingdome.* To theſe forms were after added the words לעולם ועד
εἰς αἰῶνας *for ever and ever*, or, *to age and age*, that is, εἰς αἰῶνας, *to ages*, here, becauſe (ſay the *Rabbins*) of the Hereſie of the *Sadducees*, who ſaid there was but one age. So *Cod. Berachoth c. 9. In all the concluſions of the* ברכות *benedictions, which were in the Sanctuary, they ſaid* מן העולם *from age, but after that the Sadducees had perverted that, and ſaid there was but one age, they decreed that they ſhould ſay, from age to age.* Many evidences of this cuſtome there are in the Old Teſtament, eſpecially in the *Pſalms*. And the abbreviate of all theſe forms was (the words uſed *Rom.* 1. 25.) ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμήν. *Who is bleſſed for ever, Amen*; and here ſomewhat more largely, ὁ ὢν ἐπὶ πάντων Θεὸς, &c. *Who is above all, God bleſſed for ever and ever, Amen.* Parallel to this are thoſe other, the Doxology at the end of the Lord's Prayer, *Mat.* 6 and in this Epiſtle ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμήν, *to him be glory for ever, Amen.* c. 11. 36. and c. 16. 7. and *Gal.* 1. 5. and *Eph.* 3. 21. *Phil.* 4. 20. 1 *Tim.* 1. 17. 2 *Tim.* 4. 18. and *Hebr.* 13. 21. 1 *Pet.* 4. 11. and 5. 11. and 2 *Pet.* 3. 18. *Jude* 25. *Rev.* 1. 6. and 7. 12. In all which places this giving of glory being an acknowledgment of the eternall God, and in leverall of them being applyed peculiarly to *Chriſt* (who is diſtinctly called *God*, *Act.* 20. 28. 1 *Tim.* 3. 16. *Tit.* 2. 13.) as here, and *Heb.* 13. 21. and in all the places in S. *Peter*, and *Revel.* 1. 6. this is a moſt convincing proofe of the Godhead of *Chriſt* teſtified in all theſe places. And of this cuſtome of the Jews applyed to *Chriſt*, the Chriſtian Church hath continued two imitations, one in *bowing at the name of Jeſus*, that other in the Eulogie, *Glory be to thee, ô Lord*, when *the Goſpel of our Saviour Jeſus Chriſt* is named.

e. Κατὰ τὸν καιρὸν τοῦτον.

9. *At this time*] What is meant by κατὰ τὸν καιρὸν τοῦτον, *according to this ſeaſon*, will beſt appeare by *Gen.* 17. 21. and 18. 10. in the former of which 'tis rendred in the Greek εἰς τὸν καιρὸν τοῦτον ἐν τῷ ἐνιαυτῷ ἑτέρῳ, *according to this time in another year*; in the latter, κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, *according to this ſeaſon for times*, which, I ſuppoſe, is corruptly ſet out for τῆς ὥρας *of time*, ὥρα being *a ſeaſon*, or *time of yeare*, and ſo the meaning will be, *according to this time of the year*. The Hebrew reads it c. 17. למועד הזה literally κατὰ καιρὸν τοῦτον *according to this ſeaſon*, the word rendred καιρὸς ſignifying indifferently *time*, (though coming from a *root* that ſignifies *conſtituit*, it be ordinarily rendred *appointed time*) and in c. 18. 'tis בעת חיה, we render it, *according to the time of life*, the *Jeruſalem Targum*, *quaſi hoc tempore quo vos vivitis*, *as it were at this time wherein ye live* (unleſſe perhaps that be capable of an emendation, and ſhould be הזה, or האת *according to this time*; for ſo *Rabbi Solomon* כעת הואת, &c. *ſecundùm hoc tempus anni futuri*, *according to this time of the future year*, and *Aben Ezra* כעת הואת, *juxta tempus hoc in anno ſequenti*, *cùm Sarah erit viva*, *about this time in the year following*, *when Sarah ſhall be alive*, taking in the reading of חיה alſo.) All this ſeems to denote, not that time twelve moneth, but the next year at the time of childbirth, reckoning from that time wherein the promiſe was made (ſee *Paulus Fagius* in *Collat.*) And ſo 2 *Kin.* 4. 16. the like phraſe, *about this ſeaſon according to the time of life thou ſhalt embrace a Son*, is by the Hebrews interpreted, *after the time wherein the fruit ſhall be quickened in the wombe, and come to a perfect firmneſſe of parts, and ſo come to birth thou ſhalt embrace*, or *have, a ſon*. So that *according to the time of life* may moſt fitly ſignifie *according to the manner*, or *courſe, of childrens being formed in the womb, quickened & born.*

f. ἐξ ἑνὸς

V. 10. *By one*] Some other waies of rendring theſe words ἐξ ἑνὸς *of one* have been thought of by learned men, which it will not be unfit to mention; as that ἑνὸς ſhould be all one with μονογενοῦς, for ſo יחיד *unigenitus* was the title of *Iſaac* among the Jewes *Gen.* 22. 2. *Heb* 11. 17. and from thence Ἰεσσὲ in *Philo Byblius* by the Tyrian dialect, for Ἰεσσαὶ, and then the ſenſe will be, *Rebecca having conceived by the only-begotten* to wit *Iſaac*, *our father*, or, *by Iſaac the only-begotten of our father*. But ἐξ ἑνὸς ſeems rather to be taken Adverbially to ſignifie *at once*, (there being no priority in their conception on which to ground any favour to one above another.) and beſt agrees with the deſigne or argument which that is brought to confirme here. As for κοίτην ἔχειν, that is but a modeſt circumlocution to expreſs that which is not wont to be plainly ſpoken, as we find κοίτη *a bed* uſed ch. 13. 13. and *Heb.* 13. 4. Κοίτην ἔχειν

g. Ἐκλογὴ

V. 11. *Election*] The Hebrew בחר ſignifies both *to chuſe*, and *to preferre*, and is therefore rendred not only ἐκλέγειν *to chuſe*, but alſo προαιρεῖσθαι *to preferre*, *Deut* 7. 6. and 10. 15. *Prov.* 1. 29. and agreeable to that ἐκλογὴ *election* here ſignifies prelation and ἡ κατ' ἐκλογὴν Θεοῦ πρόθεσις is *God's purpoſe in reſpect of this* (or *for the*) *preferring one before the other*. See Note on 1 *Pet.* 2. c.

h. Ἐξηγείρειν

V. 17. *Raiſed*] The word ἐξεγείρειν ſignifies not here the *raiſing up*, as that notes bringing into the world, but the raiſing out of ſome low condition; yet not the grave neither, (though to that the word may properly be applied, where the matter requires it) but diſeaſe or danger, as it is often uſed, but eſpecially *Jam.* 5. 15. *the prayer of faith ſhall ſave*, that is, deliver, recover, *the ſick, and the Lord ſhall raiſe him up*, that is, reſtore him from that ſickneſſe. For the notion of it here, it will appear by the Hebrew word *Exod.* 9. 16. העמדתיך *I have made thee ſtand*, which the Chaldee renders קימתך *raiſed thee* (from the danger before ſpoken of, the peſtilential diſeaſe, or murrein that had lately been upon the land) and the ancient *Latine*, *ſuſtentavi te*, *I have ſuſtained thee*; but the *Septuagint* expreſly, διετηρήθης, *thou wert kept*, guarded, not ſuffered to fall into it, preſerved and kept alive; ſo *Iſa.* 49. 8. *to raiſe up* or *make ſtand* (the word uſed there) is an expreſſion of preſerving, reſcuing from danger, delivering. (See Note on *Mat.* 22. d.) And ſo this ſpeech muſt neceſſarily belong to that part of *Pharao*'s life peculiarly, where in the murrein fell on *Egypt*, *Exod.* 9. 3. at which time he, for his many repeated obdurations of his own heart, was fit to have been delivered up to inſtant ruine, had not God for the illuſtrating of his glory in this *veſſell of wrath*, (thus *fitted* by himſelf *for deſtruction*) kept him alive a little longer. *Theophylact* renders it a little otherwiſe, εἰς μέσον σε ἤγαγον, *I have ſet thee in the midſt*, brought thee out as a perſon to be exemplarily puniſhed.

i. Σκληρύνει

V. 18. *Hardeneth*] God's hardning of *Pharaoh*'s heart in this place, is that which befell *Pharaoh Exod.* 10. 1. when God ſaieth of him, *I have hardned his heart*. This was indeed foretold by God from the firſt of his ſending *Moſes* to him, c. 4. 21. *Doe all the wonders before Pharaoh, which I have put into thine hand, but I will harden his heart, that he ſhall not let the people goe*; and again c. 7. 3. *I will harden Pharaoh's heart, and multiply my ſigns, and*, &c. But this foretelling it ſo early is no argument that it was immediately done, but on the contray, his own hardning his own heart is alſo foretold *Exod.* 3. 19. *I am ſure that the king of Egypt will not let you goe, no not by a mighty hand*. And accordingly ſo the ſtory proceeds, God ſhews miracles and ſigns before *Pharaoh*, *Exod.* 7. 10. and becauſe the Magicians of *Ægypt* did the like with their inchantments, it follows, *Pharaoh's heart was hardned* (not,

he (as if it were God) *hardned Pharaohs heart*, but) ויחזק לב פרעה *Pharaohs heart waxed hard*, or *ſtrong*, *was hardned*, or, by an ordinary acception of *Kal* for *Hithpahel*, *Pharaohs heart hardned it ſelf*. And ſo it followes, v. 14. *the Lord ſaid unto Moſes*, *Pharaohs heart is waxen hard, he refuſeth*, &c. (and ſo the very ſame words are rendred by our Engliſh c. 7. 22. and ch. 8. 19. *was hardned*, in the paſſive, or, *hardned its ſelf* in the Reciprocal (not Actively, *he hardned*) *and he hearkned not unto them.*) After his hardning his heart thus againſt this firſt ſigne and command, God proceeds to a judgment of *turning their water into blood*, *Exod.* 7. 16, 17. and this as a ſufficient conviction to *Pharaoh*; for ſo ſaith God, *Hitherto thou wouldſt not hear, but in this thou ſhalt know that I am the Lord, behold I will ſmite*, &c. And yet after this, *Pharaohs heart was hardned*, or *hardned it ſelf*, v. 22. *neither did he ſet his heart to this alſo*, v. 23. becauſe the Magicians did the ſame things alſo by their enchantments. Then comes the plague of the Frogges on him, *Exod.* 8. 4. and *into the Kings chamber*, ſaith the *Pſalmiſt*; and to deliver him from them he calls for *Moſes* and promiſes fair, v. 8. and *Moſes* to work ſome good upon him bids him chuſe his time *when*, v. 9. and it ſhould be done for him, *that thou mayſt know that there is none like unto the Lord our God*, v. 10. But this had no effect on him neither, for *when he ſaw there was reſpite*, not yet diſcerning Gods purpoſe of vengeance on him for his contumacy, he *hardned his heart*. Whereupon ſaith * *Kimchi*, *that God hardens hearts by concealing his counſels of judgment from them*, as in *Pharaoh* and *Sihon*; and it is * S. *Baſils* obſervation, that Θεῦ μακροθυμία σκληρότητος αἰτία, *God's long-ſuffering*, giving him reſpite, was *the cauſe*, or *occaſion*, *of his obduration of heart*, *He hardned his heart, and hearkned not*, v. 15. And this was a third wilfull act of his own obduration, agreeable to what God had foretold of him, c. 3. 19. *as the Lord had ſaid.* Then comes the plague of Lice, v. 17. and the Magicians are poſed with that, and confeſſe *the finger of God*; and yet for all this *his heart was hardned*, or *hardned its ſelf*, v. 19. *and he hearkned not, as the Lord had ſaid.* Then 5ly, comes a ſwarm of flies, and with it a ſigne, as well as a miraculous puniſhment, no flies ſwarming in *Goſhen*, but in all the land of *Ægypt* beſides, by the diviſion and particularity of the puniſhment, to make him ſenſible of his ſinne, *to the end that he might know*, v. 22. on purpoſe to ſoften his heart. By this *Pharaoh* was wrought on a little, and gives leave firſt, that they ſhould ſacrifice, then that they ſhould go into the wilderneſs, only not very farre away, *Exod.* 10. 28. and upon this promiſe *Moſes* will intreat for him, v. 29. But ſeeing *Pharaoh* had already *hardned his heart* four times, and at one of thoſe times over and above dealt falſly, promiſed fair ch. 8. 8. and brake his promiſe, therefore now after this fifth judgment though *Moſes* promiſe to pray upon his promiſe to mend, yet he doth it with a particular admonition or warning, more then any time before, *But let not Pharaoh deal deceitfully any more*, v. 29. intimating that if he did, it would be worſe with him then before; and yet v. 32. as ſoon as the judgment was removed, *Pharaoh hardned his heart*, בפעם הזאת *this turn, this time alſo.* Upon this God ſends the ſixth plague, that of Murrein upon all the cattel of Ægypt, c. 9. 6. and *the heart of Pharaoh was hardned*, v. 7. and ſo ſtill, all this while, for theſe ſix judgments together, though *Pharaoh* were obdurate, yet this was not *God's hardning his heart*, but *Pharaoh hardens his own heart*, and *will not let Iſrael goe, as the Lord commanded.* Upon this God ſends another judgment, that of Boyles and Blaines v. 10. and then 'tis ſaid in a new ſtyle, *The Lord hardned Pharaohs heart*, v. 12. which as it was the very time at firſt referred to by the prediction of God to *Moſes*, c. 4. 21. ſo was it the judgment implicitly threatned in that ſpeciall warning, c. 8. 29. and this God never did till then; and therefore as after that warning 'twas ſaid, that *Pharaoh hardned his heart this time alſo*, ſo 'tis here ſaid v. 14. that *this time, this turn*, now, though not before, *God* would *pour out all his plagues upon his heart*, viz. this obduration, or the effects of it. Upon which followes that paſſage wherein our common tranſlation hath ſo much miſtaken, c. 9. 14, 15. not, as we read, *For now I will ſtretch out my hand that I may ſmite thee and thy people with the peſtilence*, for the event proves there was no ſuch matter, *Pharaoh* was not ſmitten with the peſtilence, nor cut off by that means, but drowned in the red ſea, ſome time after; but thus, *And*, or, *For now I had ſent*, or *ſtretch'd out my hand, and I had ſmitten thee and thy people with the peſtilence, and thou hadſt been cut off from the earth.* It is שלחתי in the præter tenſe, *ſent*, or *had ſent*, as Mr *Aynſworth* confeſſes, and the learned *Paulus Fagius* out of the *Chaldee Paraphraſe*, *Nunc prope erat coram me, ut miſiſſem plagam, & percuſſiſſem te, & deletus eſſes, I was neer ſtretching out my hand to have ſent the plague, and have ſtruck thee, and thou hadſt been blotted out*; referring probably to the plague of the Murrein at the beginning of the chapter (called דבר both here, and v. 3. and that falling on the cattel might have fallen on him and the people alſo,) or elſe to the Boyles ver. 12. which might be plague-ſwellings, and ſo proper enough to have *cut him off: But* (not, *And*) *in very deed for this cauſe I have made thee ſtand*, kept thee alive, *to ſhew*, or *make to be ſeen* (ſo הראותך literally ſignifies) *my power in thee*; as when, ſaith * *Chryſoſtome*, a man condemned to death is cut up, and anatomized alive, that others may be inſtructed and benefited by that diſſection. By this then 'tis viſible, what was the point of time wherein 'tis truly ſaid of God, that he *hardned Pharaohs heart*; then when 'tis ſaid he *kept him alive*, that is, after the ſixth judgment, and a ſpeciall warning before that, both contemned by *Pharaoh*, when he had filled up the meaſure of his obduration, and in ordinary courſe was to be cut off by death: and ſo 'tis here added in reference to this example of *Pharaoh* v. 22. *God willing to ſhew his wrath, and make his power to be known* (to other men that might ſee or hear of this) *endured with much long-ſuffering the veſſels of wrath fitted to deſtruction*; which notes that he was by himſelf fitted to deſtruction, when God thus reprieved him, at which time alſo 'tis ſaid that *he*, that is, God, *hardned his heart*. By this obſervation of the time when God hardned *Pharaoh*, not till after his hardning his own heart ſix times againſt Gods ſignes and judgments, will appear what this *hardning* ſignifies, the total withdrawing of Gods grace of repentance from him, in the ſame manner, as when one is caſt into hell, which *Pharaoh* at that time had been, had it not been more for God's glory to continue him alive a while, in that deſperate irreverſible condition, which ſure was no whit worſe to him, but ſomewhat better and more deſirable, then to have been adjudged to thoſe flames all that time. To this may be added what the *Greek Fathers* obſerve, that *God's* giving him reſpite, removing his puniſhments, was all that God poſitively did toward the hardning of him, (as ſaith *Theophylact*, when a Maſter forbears to puniſh a wicked ſervant, πονηρότερον αὐτὸν ἐργάζεται *he makes him much more wicked*) as on the other ſide the great mercy of reforming ſinners lives, is moſt effectually wrought by chaſtiſements. See *Origen*, *Philocal.* c. 26. This was a notable, and withall (as farre as we find in Scripture) a ſingular example of God's dealing with an impenitent, that had filled up his meaſure, keeping him alive, but without all grace, and conſequent poſſibility of amending. And by this example appears, how juſtly God might now doe the like to the Jewes of that age, (if ſo he pleaſed)

those

* in קשח

* Lib. εἰ Θεὸς ταῖτ. κακόν

* Tom. 5. p. 781.

thoſe who, contrary to all his mercies and long ſuffering, continued obſtinate, reſiſted all Gods methods by Prophets, by *Chriſt* himſelf, by the Apoſtles, teſtifying the Reſurrection (and giving them a ſpecial warning what would befall them if they now continued obſtinate *Act.* 28. 28.) and now are juſtly left to themſelves, the Goſpel taken from them, and preach'd to the Gentiles, and this upon ends of infinite wiſdome, firſt in mercy to them (above the proportion of that to *Pharaoh*) that the Gentiles coming in might ſtirre them up to emulation, and ſo, if 'twere poſſible, work upon them; and 2ly, that if this alſo prevailed not, God might be glorified in their deſtruction, that as *Pharaoh* by purſuing the Iſraelites after this came to that moſt remarkable, illuſtrious deſtruction in the Red ſea, ſo theſe hardned Jewes (perſecuting the orthodox Chriſtians) and all the falſe impious profeſſors joyning with them herein, might be involved in one common deſtruction, viz. that by *Titus* and the Roman Eagles, the moſt eminent and notable that ever was in the world.

k. Μέρη ζωτε. λοι τῆ ζωντων

V. 28. *For he will finiſh*——] This verſe is cited out of *Iſaiah* c. 10. 22. where the Greek reads it juſt as 'tis in the ordinary copies here, only leaving out the γὰρ *for*, and in ſtead of ὅτι ἐπὶ τῆς *on the land*, ἐν τῇ οἰκουμένῃ ὅλῃ *on the whole world*. As for the γὰρ that is here, it cannot well accord with the ὅτι following, unleſſe the ὅτι be taken in another ſenſe, for an Expletive, or *ſcilicet*, not a Cauſal. But the truth is, the ordinary reading here, beginning with λόγον γὰρ, ſeems to be the true one ſo farre, but in the proceſſe of it to have ſome words put in out of the *Septuagint*, viz. ἐν δικαιοσύνῃ ὅτι λόγον ζωτετμημένον. For without thoſe the King's *MS.* reads it perſpicuouſly thus, λόγον γὰρ ζωτελῶν καὶ ζωτέμνων ποιήσει Κύριος ὅλη τῆς γῆς, *For the Lord ſhall doe upon the land, perfecting and cutting ſhort the account* (that is, ſhall perfect and cut ſhort) or, *the Lord ſhall make up an account, perfecting and cutting it ſhort upon the land.* Where the uſe of λόγος for *an account*, is agreeable to what was obſerved c. 3. 1. and ζωτελεῖν and ζωτέμνειν λόγον is upon the ballancing of accounts, (receits on one ſide, and expenſes on the other,) *to cut off one from the other, and to ſet down the remainder*, which is ordinarily (in a ſtewards account) a very contemptible low ſumme; and ſo is it, that the Prophets call שְׁאָר a *remnant*, ἐγκατάλειμμα, that which remains of a farre greater ſumme, and ſo is fit to denote that ſmall number of the Jewes which received the faith of *Chriſt* (at the preaching of the Goſpel then unto them) in proportion to, and compariſon with the farre greater number that ſtood out againſt it. So c. 11. 4. out of 1 *Kin.* 19. 18. κατέλιπον ἐμαυτῷ *I have left*, or *reſerved, to my ſelf* 7000 *men*, &c. And accordingly here v. 27. they that thus believe are called κατάλειμμα *a remainder*, and generally in the Prophets are expreſs'd by that and the like words, fetch'd from this Metaphor of *accounts*.

Ἐγκατά λειμμα

l. διώκειν

30. *Attained to*] Three words there are here together, διώκειν, καταλαμβάνειν, φθάνειν, *to follow after, to attain, to be foremoſt*, which are all Agoniſtical, referring to the cuſtomes of the Græcian exerciſes in their *Olympian, Nemæan, Iſthmian, Pythian* games, which are often alluded to in theſe Epiſtles. Five of theſe games there were, Cuffing, Wreſtling, Running, Coiting, and Leaping. That of *running* δρόμος or ποδωκείη (in reference to which in *Homer Achilles* is ſo conſtantly called πόδας ὠκὺς, *ſwift-footed*, to denote his excellence above all in that kind of exerciſe) is here ſpecified by διώκειν *purſuing*, or *ſtriving to overtake*, as any did in that exerciſe when he was behind another. In this, as in the other, there was an ἆθλον or βραβεῖον, a *reward* or *prize* propoſed to the racers, which he that came firſt to the goale was by the βραβευτὴς or *judge* adjudged to have, and it was ordinarily a Crown of leaves, (Ἆθλα ἦν τὸ κότινος· μῆλα, σίλινα, πίτυς. *Anthol.* l. 1.) called therefore στέφανος φθαρτὸς, *a fading crown*, 1 *Cor.* 9. 25. and this generally ſet over the goale, that he that came thither foremoſt might catch it off, and carry it away with him, but ſo, as that the judgment of the Ἑλλανοδίκαι *judges of the game* did firſt intervene; for ſo ſaith *Ælian, Var. Hiſt.* l. 9. c. 31. of the conquerour, ἀπιὼν πρὸς τοὺς Ἑλλανοδίκας ἵνα λάβῃ τὸ στέφανον, *going to the judges of the game that he might receive the crown.* And this is called here καταλαμβάνειν *to attain*, 1 *Tim.* 2. 12. ἐπιλαμβάνειν and λαμβάνειν to *apprehend* and *receive* 1 *Cor.* 9. 24. which *Plutarch* calls καθελεῖν τὸ στέφανον κρεμάμενον, *to catch the crown that hangs over the goale*, from whence the conquerours are called ἆθλοφόροι *that bear away the reward.* Then for φθάνειν *to be foremoſt*, that is to conquer in this race, to come foremoſt thither, according to that of *Plutarch*, τὸ νικᾶν τῶν φθάσαι δεῖ, *the victory is his that comes firſt.* So is the word uſed *Phil.* 1. 16. and is *to get before* other men, ſo that (as to the victory) the prize ſhall belong to him. *Juſtification* then, the approbation and mercy of God, was the *prize* or βραβεῖον that all ran for, Jewes and Gentiles, ver. 30, 31. but the Jewes running for it, or purſuing it by a wrong *rule* or νόμος, viz. by that of the external, legal performances, did not *get* foremoſt thither, nor conſequently had the reward, but the Gentiles had the advantage of them, and ſo got it. Where of the Jewes 'tis ſaid particularly, that they met with a block in the way, ſtumbled and fell at that, as racers ſometimes doe, and by that means utterly miſcarried.

Καταλαμβάνειν Ἐπιλαμβάνειν Λαμβάνειν

φθάνειν

προσκοπὴν

m. Καταισχυνθῇ

V. 33. *Shall not be aſhamed*] The Hebrew in *Iſa.* 28. 16. read יָחִישׁ, *make haſte*, but the Greek are thought to have read יָבִישׁ; which ſignifies moſt obviouſly *erubuerunt.* So *Cappellus* citeth it as the opinion of a learned man, and ſo *Grotius*'s Notes have it. But Mr. *Pocock* ſeems to have hit upon the right (and then there is no need of that conjecture) that the Hebrew חוּשׁ had antiently three ſignifications of ſome affinity one with another, which are all retained in the Arabick *Hauſh* and *Hiſh* which anſwers it; 1. *to make haſte*, 2. *to fear*, 3. *to be aſhamed*: and it may well be here uſed in that ſenſe that comprehends all three; for he that is in a fright or conſternation turnes this way and that way haſtily, & is in confuſion of face or ſhame. In the firſt of theſe ſenſes the *Syriack interpreter* and *Chaldee Paraphraſt* underſtood it; the former read לָא נִרְחַל *he ſhall not fear*, the latter לָא יִזְדַּעְזְעוּן *they ſhall not be troubled*, or *in commotion*; in the ſecond the *Vulgar*, *non feſtinet*, *ſhall not make haſte*; in the third the *Greek* (as alſo the *Arabick*) οὐ καταισχυνθῇ *he ſhall not be aſhamed*: and this laſt is here made uſe of by the Apoſtle οὐ καταισχυνθήσεται, and ſo 1 *Pet.* 2. 6. where the *Syriack* and *Arabick* and *Vulgar* are all to the ſame purpoſe. And this is capable of a double ſenſe, either as *ſhame* ſignifies baſhfulneſs, inconfidence, which keeps us from confeſſing of *Chriſt*, and ſo οὐ καταισχυνθήσεται is, *he will never be cowardly* or *baſhfull*, he will boldly and confidently confeſs *Chriſt*; or elſe it may ſignifie being *put to ſhame*, as any man is that finds himſelf deceived, that hath miſcarried in a matter on which he hath depended, and ſo it belongs to *Chriſts* not forſaking him, οὐ καταισχυνθήσεται he ſhall never be deſtituted by *Chriſt*, never miſcarry or be diſappointed in that hope which he hath repoſed in him: and ſo it will moſt fitly be rendred in all the three places, here in oppoſition to the fate of unbelievers, they ſhall bruiſe themſelves at this ſtone, be the worſe for *Chriſt*, but the believer ſhall be ſure never to be fruſtrated in his expectation of all good from him. So c. 10. 11. as a proof that a man is *juſtified by faith*, v. 10. this teſtimony is produced, *he that believeth ſhall not be aſhamed.* And ſo the word ſignifies c. 5. 5. *Hope maketh not aſhamed*, the chriſtians hope will never miſcarry,

he

he ſhall never be in danger to faile in his truſt repoſed in *Chriſt*; and ſo in S. *Peter*, it is as a demonſtration of the pretiouſneſs of that ſtone, that whoſoever depends on it, it will never faile him; he ſhall never miſcarry that laies all his weight on that foundation.

Paraphraſe.

CHAP. X.

1. And as before c. 9. 1. ſo now again I muſt confeſſe to you, (my brethren, the Chriſtian Jewes) that whatever the Jewes believe of me, as though I were their enemy, there is none more paſſionately and tenderly affected to them, then I am. From this it is, and nothing elſe, that I doe ſo heartily deſire and pray to God for all that people, that they may timely believe and turn unto Chriſt, that ſo they may be delivered at this time and eſcape, (and not be involv'd in the fatal deſtruction that attends that people) and withall be ſaved eternally by ſo doing.

a. 1. BRethren, * My heart's deſire and prayer to God for Iſrael is, that they might † be a ſaved.]

* the good pleaſure of my heart
† eſcape

2. For I muſt teſtifie this of them, that they are, very many of them, great zelots for their Law, as that which is commanded them by God, and ſo in their way zealous to have God obeyed; but for want of true knowledge, which the Goſpel offers them, and they will not receive, they are miſtaken in their zeale, are not ſuch as they ought to be.

2. For I bear them record, that they have a zeal of God, but not according to knowledge.]

3. For they being not ſatisfied in the truth of what we teach them, particularly of God's way of juſtifying men under the Goſpel, and deſiring and intending to be juſtified by the Law, their external legal obſervances, they will not part with them, and thereupon have refuſed that Evangelical way of juſtification, which is ſo much better then that.

3. For they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.]

4. For Chriſt hath conſummated and reformed the Law of Moſes, requiring internal in ſtead of external obediences, and hath ſet up a new way of juſtification, which belongeth to all thoſe that believe and obey him, though they doe not perform the Law.

4. For Chriſt *is* the end of the Law for righteouſneſſe to every one that believeth.]

5. For Lev. 18. 5. the way of being juſtified under the Law is ſet down by Moſes, to be a task of ſtrict performances required of us, that he that will be juſtified by that, muſt never offend againſt any part of it, for upon thoſe terms onely juſtification is promiſed there, and he that offends once is guilty of all, (that is, hath loſt all pretenſe of juſtification by that) and this every man doth, and ſo this is not ſo excellent and happy a courſe, that ye ſhould be ſo fond of it, and withall it conſiſteth of a great burthen of ceremonies and externall performances, all required to juſtifie a Jew, before the coming of Chriſt; and Chriſt that requires the ſubſtantiall duties requir'd by thoſe ſhadowes, hath done you no injury to free you from them.

b. 5. For Moſes deſcribeth the righteouſneſſe which is of the Law, that the man which [b] doth thoſe things ſhall live by them.]

6, 7. But that juſtification which is to be had by the Goſpell is not on ſuch ſtrict, difficult terms, above the reach of our knowledge or our ſtrength; that deſcription of the perſpicuity and intelligibleneſs of Gods commands (given then by Moſes to the people, and ſetting life and death before them) Deut. 30. 12. being very fitly appliable to the Goſpell, viz. that it is neither obſcure, not ſuch as depends on any difficult performances of ours, but on that which Chriſt hath done for us: The Chriſt by which we are to be juſtified, is not by any paines of ours to be fetch'd down from heaven, he came down himſelf and dyed for us; nor is he to be fetch'd out of the abyſſe by us, he is riſen again of himſelf for our juſtification (to obtain pardon for our paſt ſins, upon our reformation for the future, and to give us grace to doe ſo:) and theſe two being the two main parts of our faith, ſignifie this truth, that all that is required of us, is by him made very plain to be known, and poſſible to be performed, all the difficult part is performed by himſelf, and the eaſie required of us.

c. 6. But the righteouſneſſe which is of faith ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? that is to [c] bring Chriſt down *from above:*

7. Or, Who ſhall deſcend into the deep? that is, to bring up Chriſt again from the dead.]

d. 8. But thus the Evangelicall juſtification is deſcribed, That which is required of us toward it is within the reach of any ordinary underſtanding to conceive, being proclaimed by us to all that will believe, and within the compaſſe of a Chriſtian to perform through Chriſt that ſtrengthens him. A ſort of precepts ſo agreeable to humane nature, and ſo familiar to our knowledg, that thou maiſt without much pains learn them thy ſelf, and teach them others, and (for thy practice) with pleaſure and felicity perform them; which character cannot ſo fitly belong to any thing, as to the way of faith and new obedience ſet down in the Goſpell, which we now preach unto you in oppoſition to that other of legal performances, which had ſo much of unprofitable weight, and even impoſſibility in it.

8. But what ſaith it? [d] The word is nigh thee, *even* in thy mouth, and in thy heart, that is, the word of faith which we preach:]

9. And this but of two parts, as it were, one for thy mouth, the other for thy heart, v. 8. For thy mouth, that if in ſpight of all perſecution and danger, that ſhall attend the profeſſion of the Chriſtian faith, thou ſhalt yet venture all, and make profeſſion of it; and in thine heart, as the principle of Chriſtian practice, believe the reſurrection of Chriſt, and conform thy practice to that belief in forſaking of ſin, and ariſing to new life, in imitation of Chriſt's riſing from the grave; thou ſhalt eſcape this huge judgement impendent on the Jewes, and withall be juſtified and ſaved eternally.

9. That if thou ſhalt confeſſe with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.]

10. For the juſtifying faith is onely that practicall of the heart, which muſt have confeſſion of the mouth go along with it, and that ſhall give you your part in that great delivery (ſee v. 13.) and in that eternall reſt hereafter.

10. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.]

11. For to that is appliable that of Iſa. 28. 16. made uſe of here c. 9. 33. and 1 Pet. 2. that whoſoever believeth on him ſhall be certainly owned and ſaved by him. See note on c. 9. m.

11. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed.]

12. And in this 'tis not being circumciſed, or of the ſtock of Abraham, that will doe any man any good, or the wanting of it, that will hurt any: There is no difference of Jew or Greek, ſo that one ſhould be more acceptable to God then the other, for he is the common Lord and father of both, abundantly

12. For there is no difference between the Jew and the Greek, for * the ſame Lord over all is rich unto all that call upon him.]

* he is the ſame Lord of all, rich εἷς πάντων πλουτῶν,

dantly merciſull unto all, both Jew and Gentile, that give up their names unto Chriſt ſincerely, live obediently and faithfully in his family.

13. For whoſoever ſhall call upon the name of the Lord ſhall be ſaved.] 13. For to theſe times peculiarly belongs that promiſe in Joel 2. 32. (ſee Act. 2. 21.) that when the great calamity befals the Jewiſh nation, and all other confidences fail and prove treacherous, they that ſhould conſtantly confeſſe, pray, and adhere to Chriſt, ſhould be delivered from it, and this as a pledge of eternall deliverance, or ſalvation.

14. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they heare without a preacher?

15. And how ſhall they preach, except they be ſent? as it is written, How beautifull are the feet of them that preach the Goſpell of peace, and bring glad tidings of good things?] 14, 15. But here the Chriſtian Jew objects againſt Saint Paul, in the name of the unbelievers, that be the condition of Evangelicall juſtification never ſo eaſie (but the acknowledging of Chriſt, giving up their names to him) yet how is that believing poſſible for thoſe that hear not of him, which 'tis clear they cannot doe, except they be preach'd to? and when the Apoſtles have left the Jewes and gone to the Gentiles, and yet there is no preaching to be had, but by them, either perſonally, or by ſome ſent by them, how now ſhall the Jewes doe? how is it poſſible for them to believe? or well done of the Apoſtles thus to leave them?

16. But they have not all obeyed the Goſpell: for Eſaias ſaith, Lord, who hath believed our report?] 16. This objection may eaſily be anſwered, that if all to whom the Goſpell hath been preached, had received and obey'd it, there would have been no place for this objection of the Jewes. For the Goſpell hath been preached through all the cities of Jewry before the Apoſtles left them, but the onely fault is, they have not believed it, nay not any conſiderable number of them; and that was foretold by Iſaiah, that when the Jewes ſhould have the Goſpell preach'd to them, they ſhould generally give no heed to it.

17. * So then, faith *cometh* by hearing, and hearing by the word of God.

18. But I ſay, Have they not heard? yes verily. e Their † ſound went out into all the earth, and their words unto the ends of the world.] 17, 18. And therefore although it be moſt willingly granted, that preaching is neceſſary to receive the faith, and that none can preach but he that is ſent and appointed by God, (ſee note on Joh. 10. 34.) that mediately or immediately hath received commiſſion from heaven; yet this objection is of no force, for the Jewes though all their cities have certainly had the Goſpell preach'd to them by the Apoſtles, according to Chriſt's command, that they ſhould go over all the cities of Jewry, Act. 1. 8. before they went to the Gentiles: and to this may be accommodated that of Pſal. 19. 4. as if by that were foretold, firſt, that their preaching ſhould be afforded to all the land of Judæa, and then, that they ſhould proceed and preach alſo to the whole world beſide. e.

* Faith indeed, Acts 8 † voice is gone out into all the land

19. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſie by *them that are* no people, *and* by a fooliſh nation will I anger you.] 19. On the other ſide can the Jewes be ignorant, that upon their provoking God, God will caſt them off, and preferre even the heathen before them? 'Is impoſſible they ſhould be ignorant, if Moſes or the Prophets writings be heeded by them: For of them firſt Moſes ſaith, Deut. 32. 21. by way of prediction of theſe (as ſtory of thoſe) times, they have moved me to jealouſie with that which is not God, angred and provoked me by preferring Idols before me, and I will make them jealous with a no-nation, give the Philiſtine victory over them then, and now take the Gentiles, and preferre them before them, and make them angry (as now they are) to ſee them taken in their ſtead, more favoured by God then they.

20. But Iſaias is very bold, and ſaith, I was found of them that ſought me not: I was made manifeſt to them that f * asked not after me.] 20. Then by Iſaiah, 65. 1. who ſaith in plain words that the heathen world, that was farre from thinking of ſuch a dignity, ſhould have the Goſpell preach'd to them, and receive it. f.

* inquired not of me.

21. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.] 21. Whereas v. 2. he ſaith to the Jewes, that though he ſhall moſt diligently have called and ſent Apoſtles unto them, never giving over, till their meaſure of iniquities being filled up, their deſtruction was now at the dore, as a night at the end of a long day, yet they will continue refractary, and not believe the Goſpell of Chriſt; which ſure is a teſtimony both that the Jewes have had, and rejected it, and that this dealing of the Apoſtles was in all reaſon to be expected by them.

Annotations on Chap. X.

a. Σωζειν

V. 1. *Saved*] According to the notion of σώζειν, *to be ſaved*, or *delivered*, *Lu.* 13. 23. Note b. σωτηρία may here moſt probably ſignifie the Jewes converting to the faith of *Chriſt*, eſcaping out of that deluge of unbelief and obduration which had overwhelmed that people; for ſo it ſeems to be interpreted v. 3. by the contrary of *not ſubmitting to the righteouſneſs of Chriſt*. So c. 11. 11. ἡ σωτηρία τοῖς ἔθνεσι *ſalvation to the Gentiles*, is the Gentiles coming in and believing on *Chriſt*, as σώζειν v. 14. So καταργάζεσθε σωτηρίαν *Phil.* 2. 12. is to complete, or perfect their Chriſtian courſe, in reſolving, and acting accordingly, (proportionably to *God's giving* them *to will and to doe* v. 13.) So *Rom.* 1. 16. where *the Goſpel is* ſaid to be *the power of God unto ſalvation, to Jew and Gentile*, and that proved by that ſaying of *Habakkuk*, *the juſt ſhall live by faith*, that is, return from captivity, and live peaceably, and that as an embleme of his returning from ſinne and living an holy life, it will be moſt reaſonable ſo to interpret *ſalvation*, as may beſt agree with that notion of life, that is, for repentance and reformation. So perhaps μετάνοια εἰς σωτηρίαν, 2 *Cor.* 7. 10. will denote ſuch a repentance or change that proceeds to eſcaping out of and forſaking the ſins of the former life. So 2 *Pet.* 3. 15. where he bids them *count that the longanimity of God is* σωτηρία *ſalvation*, that is that God's deferring the puniſhment of the Jews ſo long after the crucifying of Chriſt was on purpoſe that by the preaching of the Apoſtles over all the cities of *Jewry*, they might yet timely return, and repent, and believe on him, and ſo eſcape in that great approaching deſtruction. Yet this ſtill not excluding but including alſo the reward of our faith, the eternall bliſſe in heaven. Of another acception of σωτηρία, ſee Note on c. 13. c.

b. Ποιήσας αὐτά

V. 5. *Doth theſe things*] *Theſe things* ſignifie the ſeverall branches of the Judaicall Law, which being required by *Moſes* under ſevere penalties of exciſion to thoſe that contemned or deſpiſed them, and all the promiſes of long life in *Canaan* depending on the obſervance of them, and the Law affording no place of repentance or pardon for any preſumptuous ſinne committed againſt that Law, it is from thence conſequent, that he that lives not in all thoſe commands *to doe them*, could not have life by them, even that temporall life, or what ever elſe were typically contained or included in that: And accordingly Saint *Paul* concludes *Gal.* 3. 10. that there was no life to be had by the Law, and indeed nothing but a curſe; for that it was alſo written,

Deut.

Deut. 27. 26. *Curſed is every one that continues not in all things that are written in the book of the Law to doe them*; and only *he that doth them ſhall live in them*, v. 12. All this while ſuppoſing that no man did all his life thus doe, or continue, ſo as not to incurre this curſe. And herein doth the difference of the Law and the Goſpell conſiſt, that the Law promiſes life only upon doing all that was required of them to doe, and pronounced a curſe to them that did not continue in all; he that wilfully offended in one, was guilty of all, that is, was involved as irreverſibly under the curſe for that one breach, according to that covenant, as if he had broken all, and repentance or reformation would not relieve him: But now under the Goſpell the condition was changed; firſt, many things were not required at all now, which were then enacted under the higheſt penalty, as Circumciſion, &c. onely the inward purity is now called for, which had been always typified by that; ſecondly, place was allowed for repentance, and by the ſatisfaction of *Chriſt*, ſure mercy and pardon for the ſinner, whatſoever his ſinnes were, upon his return to new life; and for frailties and weakneſſes, for which onely there were ſacrifices admitted under the Law, now there was without thoſe ſacrifices free pardon to be had for all thoſe that ſincerely obey'd *Chriſt*, and laid hold on his ſacrifice for their expiation. And ſo faith is ſaid to be the condition of our Juſtification, and not the *doing theſe things*; *the law of faith*, not *of workes*, that by which the Chriſtian muſt live.

c. Εἰς ἀναβήσεται εἰς τὸν οὐρανόν

V. 6. *Bring Chriſt down*] The two phraſes here uſed of *going up to heaven*, or *deſcending into the deep*, or *abyſſe*, are certainly proverbial phraſes to ſignifie the doing, or attempting to doe, ſome hard, impoſſible thing; and conſequently *to ſay in the heart, Who ſhall do this?* is to be preſcribed ſome hard impoſſible task, that neither by our ſelves, nor by any body elſe we know how to ſet about, as they that are at their wits end, (know not which way to turn themſelves) are wont to cry out, or ſay within themſelves, *Who ſhall doe it for them?* Theſe phraſes had been of old uſed by *Moſes* in this ſenſe, *Deut.* 30 12. *For this commandment which I command thee this day is not hidden from thee, neither is it farre off. It is not in heaven, that thou ſhouldſt ſay, Who ſhall goe up for us to heaven, and bring it unto us, that we may ſee it and doe it? Neither is it beyond the ſea, that thou ſhouldſt ſay, Who ſhall goe over the ſea for us, and bring it unto us* &c. Which words being uſed by *Moſes* to expreſſe the eaſineſs and readineſs of the way which the Jewes had to know their duty, and to perform it, are here by the Apoſtle accommodated to expreſs the eaſineſs of the Goſpel-condition above that of the Moſaical Law. *The righteouſneſs which is of faith ſaith thus*, that is, this is the ſtyle or language of the Evangelical law, *the law of faith* v. 8. *Say not in thy heart*, that is, the Chriſtian hath no need to ſay, or think within himſelf, *Who ſhall goe up to heaven?* that is, that he hath any weighty, impoſſible condition required of him. This part of the words of *Moſes*, the Apoſtle, as in a *parentheſis*, applies to one of the moſt difficult things on which our ſalvation depends, viz. *Chriſts* coming down from heaven to earth. This indeed if it were required of us to contribute any thing toward it, would be a weighty task for us; but when *Chriſt* hath himſelf done it for us without any contribution of ours, this is an evidence, of the eaſineſs of the Chriſtians task. As for the ſecond part of the words in *Moſes*, the Apoſtle reads them with ſome change, not πέραν τῆς θαλάσσης, *over the ſea*, as the *Septuagint* now reads it, but τίς καταβήσεται εἰς τὸν ἄβυσσον, *who ſhall goe down into the abyſſe?* which variety of readings may poſſibly be reconciled by the various ſignification, and uſe of the Hebrew *prepoſitions*. And accordingly that which is here uſed by S. *Paul*, will be found to agree to the *paraphraſe* which we have in the *Jeruſalem-Targum*, in theſe words, *Utinam eſſet nobis aliquis Propheta, Jonæ ſimilis, qui in profundum maris magni deſcenderet, Would we had ſome Prophet, like Jonas, that might deſcend into the deep of the great ſea, and bring it up to us.* And this ſeems to be the ground of S. *Paul's* application, which here followes, *that is, to bring Chriſt from the dead*, that deſcending of *Jonah* into the deep (being devoured firſt, and then vomited up by the whale on drie land) being by *Chriſt* himſelf made the preſignification of his death and reſurrection. And ſo this again will be the meaning of the ſecond part of the ſpeech, the ſtyle, or language of the Goſpel, The reſurrection of *Chriſt* from the dead, the great ingredient in our Chriſtian religion, and which tends ſo much to our Juſtification, c. 4. 25. is that to which we contributed nothing our ſelves but was wrought for us by the power of *Chriſt*: And as it followes here v. 9. our believing it now it is done, and abundantly teſtified to us, is the great fundamental act of faith required of us, and that is no very weighty taske to be required of us.

Κατάγαγεῖν Χριστόν

Τίς καταβήσεται εἰς τὸν ἄβυσσον

Ἀναγαγεῖν Χριστόν

V. 8. *The word is nigh thee*] The word ἐγγύς *nigh* is beſt to be underſtood by the oppoſition of it to *hidden* and *farre off Deut.* 3. 11. Where the Hebrew for *hidden* is by the *Septuagint* rendred ἀβαρὲς καὶ *overweighty* and *heavy*, and in other places ἀδύνατον *impoſſible*. So *Gen.* 18. 14. (and from thence tranſcribed *Lu.* 1. 37.) οὐκ ἀδυνατήσει πᾶν ῥῆμα, *no word*, or *thing*, *ſhall be impoſſible*, this word is uſed in the Original. This is there farther expreſſed by thoſe proverbial ſpeeches of *being in heaven*, or (*beyond*, or) *in the bottome of the ſea*, and being *fetch'd* from thence, all noting ſome ſpecial difficulty, or impoſſibility, above our knowledge, farre off, removed out of our reach; and ſo the ἐγγὺς *nigh*, muſt be feaſible and eaſie, to be known firſt, and then to be practiſed, *in thy mouth, and in thy heart*, (the *Septuagint* adds, καὶ ἐν χερσί σου, *and in thine hands*) *that thou mayſt doe it.*

d. Ἐγγὺς σου τὸ ῥῆμα

V. 18. *Their ſound*] This place is cited out of the *Pſalmiſt*, *Pſal.* 19. 4 but ſo as it lies in the *Greek tranſlation*, not as in the Original; for in ſtead of *their voice* here, 'tis rendred out of the Hebrew *their line*, or *rule*, or *direction*, for ſo the word קום there ſignifies. The *Pſalmiſt* there ſpeaks of the heavens v. 1. *The heavens declare the glory of God, and the firmament ſheweth his handy work*, and ſo on, v. 2, 3. and then v. 4. *their line is gone out through the land, and their words unto the end of the world*, that is, in a poetial ſtyle, (wherein the *Pſalms* are written) though the heavens ſtand in one place, keeping one conſtant motion, equidiſtant from the earth, yet the commands and words thereof are heard every where, that is, their virtue and efficacy are underſtood and admired by all. Here the *Septuagint* ſeem to have read קולם *their voice*, for קום *their line*, and ſo render it ὁ φθόγγος αὐτῶν, nothing different from the meaning of it, as appears by the τὰ ῥήματα αὐτῶν *their words*, that immediately follow, for by that 'tis plain that קום ſignifies *commands*, (as it were,) or *rule*, or *direction* delivered by them, ſuch as may agree with words, and that is all one with קולם *their voice*. Others rather think that the *Septuagint*, reſpecting the ſenſe and not the word, did thus render it paraphraſtically. But Mr. *Pocock* conceives from the Arabick uſe of the word, that the very קוה was antiently uſed by the Hebrews for *vociferation*. See his *Miſcellan.* p. 48. And S. *Paul* according to his manner writing to thoſe that uſed the Greek Bible in their aſſemblies, recites it as he finds it there, and applies it by accommodation (frequent in theſe writers) to the Goſpel that *voice*, or *doctrine*, *of heaven*, that is, of God himſelf; and when he ſaith it was *gone out into all the land*, that ſeems (as frequently it doth) to belong to the land of *Judæa*, as the τὰ πέρατα τῆς γῆς, *the bounds* or *extreme parts of the earth* may well be

e. Φθόγγος

Εἰς πᾶσαν γῆν εἰς τὸν τόπον τῆς γῆς

Ῥήματα τῆς γῆς

the

the Gentile world; and this to convince the Jewes (and repell their objection, ſuppoſed v. 14. and now anſwered) that the Goſpel was amply revealed to the Jewes, both within and without *Judæa*, whereſoever they were in the Gentile cities: for being by the Apoſtles preached not only in *Jeruſalem*, and *over all the cities of Jewry*, but alſo in *Cæſarea*, *Joppa*, *Antioch*, *Epheſus*, *Corinth*, *Philippi*, *Theſſalonica*, *Galatia*, *Laodicea*, and *Rome* it ſelf, and firſt to the *Jewes* in every of thoſe places, it muſt needs, as the influences of the heavens, to which the compariſon is here made, be dilated and extended to all other parts, whereever the Jewes were diſperſed; ſo that the Apoſtle may (as he doth) appeal to their own conſciences *(but I ſay, Have they not heard?)* whether they did not believe that the Jewes had univerſally heard of it, and conſequently did out of obſtinacy reject, and not remain ignorant of it, which was a full anſwer to their objection of *how ſhall they hear without a preacher?* and an account of the reaſonableneſſe of the Apoſtles dealings in forſaking of them that had been thus obdurate. But withall it may denote, that having begun, and ſo fully performed their duty to them, it is now by conſequence to be expected from them, that they ſhould lift up their voices to the Gentile people themſelves, and preach the Goſpel to them alſo over all the world.

f. Ἐπυνθ. V. 20. *Aſked not after me*] That ἐπερωτῶσι muſt here be rendred *enquiring of*, not *after*, making God the *terminus*, or perſon to whom the addreſs is made, and not the matter of their queſtion, whom they asked, not concerning whom, appeareth 1. by the nature of the word, which literally denotes it: and 2dly by the uſe of it in all other places; as *Mat.* 12. 10. ἐπηρώτησαν αὐτὸν, *they asked him, ſaying, Is it lawfull*, &c. and ch. 16. 1. ἐπηρώτησαν αὐτὸν σημεῖον, *they asked him a ſigne*, and *Mar.* 11. 29. ἐπερωτήσω ὑμᾶς, *I will aske you a queſtion*, and ἐπερωτηθεὶς *being asked*, *Lu.* 17. 20. and *Joh.* 18. 21. Τί με ἐπερωᾷς; ἐπερώτησον τοὺς ἀκούσαντας, *Why askeſt thou me? aske them that heard:* and alſo 3dly, by the Hebrew, which from *Iſa.* 65. 1. is rendred by it, for that is דָּרַשְׁתִּי, from דרש *quæſivit, conſuluit*, as when one conſulteth the Oracle, asks counſel of God. Agreeable to which is that of *Heſychius*, Ἐρωτησόμεθα, πυθόμεθα, rendring it by that word which is ordinarily uſed for *conſulting the oracle*, and from which *Apollo*, that gave the oracles, is called *Pytho*. For ſo the place belonged in that Prophet to thoſe that were delivered out of *Antiochus's* hands, at a time when they deſpaired, and hoped not for ſuch a mercy; and that deſpairing, or not hoping of theirs, is there expreſs'd by *not ſeeking of God*, nor conſulting him, nor applying themſelves to him at all for that purpoſe. So *Hoſ.* 4. 12. where we read, *my people aske counſel of their ſtocks*, the Greek hath ἐν συμβόλοις αὐτῶν ἐπηρώτων, *they asked at their images*. By this, I conceive, may be diſcerned the meaning of that phraſe, 1 *Pet.* 3. 21. where Baptiſme is ſaid to be τὸ ἀγαθῆς συνειδήσεως ἐπερώτημα εἰς τὸν Θεὸν, which is ordinarily rendred, *the anſwer of a good conſcience toward God*, and otherwiſe, *a promiſe*, or *ſtipulation*, or *bargain*, becauſe thoſe conſiſted, ſaith *Theophilus*, ἐξ ἐπερωτήσεως καὶ συμφώνε ὑποκείσεως. *of a queſtion, and an agreeable anſwer*, and were wont to be made in this form by way of anſwer to a queſtion, thus, *Spondes? Spondeo, Dabis? Dabo. Doſt thou promiſe? I do promiſe. Wilt thou give? I will:* and ſo the *Catechumenus*, *Doſt thou forſake the devil*, &c? *I doe forſake.* Πιστεύεις; Πιστεύω, *Doſt thou believe? I doe believe.* This interpretation of ſome learned men depends upon a preſumption, that ἐπερώτημα is *an anſwer*, not *a queſtion*; the pretenſe of which is, becauſe Ἐπερωτῶμαι is rendred by the *Gloſſary*, *promitto*, *ſpondeo*, and Ἐπερωτῶ, *ſtipulor*, which indeed will reaſonably be admitted by a Metonymie, as in *Seneca de beneficiis*, *interrogatio* is uſed for *ſtipulatio*; and ſo it may be appliable here, becauſe he that thus comes to God or any to deſire directions or counſel from him, is preſumed to promiſe on his part to perform what ſhall be required of him. But then ſtill this *ſponſio* is not *an anſwer*, but rather *a queſtion*, the anſwer being *reſponſio a return to* this *ſponſio*, that is, an agreement between parties. σύμφωνος ἀπόκρισις in *Theophilus*; whereas ἐρώτημα and ἐπερώτημα is generally *the queſtion*, and it is not any more according to Analogie, that it ſhould be *the anſwer*, then that the Latine *inquiro* or *interrogo* ſhould be *the anſwering of a queſtion*, which we know is only *the asking of it*. It may, I ſuppoſe, more regularly be rendred, *the queſtion*, or *addreſſe*, *of a good conſcience to God*, as *enquiring* ſignifies, in our preſent notion, conſulting with, ſeeking to, asking counſel of God, (as in *Dorotheus*, διδάσκαλ. ε'. ὑδέποτε συνεχώρουν λογισμῷ πίθεσθαι ἐμαυτῷ ἄνευ ἐπερωτήσεως, *I never permitted my own conceit to perſwade me, without asking ſome others counſel*; and παιδάσατε ἐπερωτᾶν ἀδελφοὺς, καὶ μὴ στηρίζειν ἑαυτοῖς, *be carefull to aske others counſell, and not to be directed by your ſelves*) when the true penitent believer comes to God, as to the oracle, to enquire of him for the whole future life, with a *Lord, what wilt thou have me to doe?* or, *Good maſter, what ſhall I doe to inherit eternal life?* applying himſelf to God for his directions of all his future actions, and that with a ſincere, upright conſcience, reſolving firmly to doe what is there required of him; which reſolution of univerſal ſincere obedience is that which is there ſet oppoſite to the βάπτισμα σαρκὸς, *the waſhing of the fleſh*, ἀπόθεσις ῥύπε, *the rinſing of ſullages* with the water, which is but the ceremony that ſignified that other, and was not to be thought to avail any, but thoſe that performed what was ſignified by it, any more then the circumciſion of a Jew, without the inward purity. According to this it is, that as *Tertullian* calls Baptiſme, *ſponſio ſalutis*, *an undertaking of ſalvation*, that is, of the way laid down by God to it, l. *de Bapt.* and l. *de Reſurr. Carnis*, *Anima non lavatione ſed reſponſione* (I ſuppoſe again it ſhould be read *ſponſione*) *ſancitur*, *the ſoul receives its ſanction, not by waſhing, but by undertaking* (for that is the meaning of *ſponſio*, and accordingly *ſponſores* and *ſuſceptores* are all one;) ſo *Cyprian* expreſsly calls it *interrogatio Baptiſmi*, *Ep.* 76, and 80. the *asking*, or *inquiring of Baptiſme*. And this is indeed the peculiar nature of Baptiſme, the ceremony of the Chriſtians Proſelytiſme (his initiation and admiſſion into *Chriſts* family) which is (according to the nature of the word προσήλυτος) his *coming unto God as a diſciple*, and accordingly it is μαθητεύσατε βαπτίζοντες, *Mat.* 28. 19. *make diſciples baptizing*: Baptiſme is the ceremony of their entrance on diſcipleſhip.

Ἐπερώτημα τὸ εἰς τὸν Θεὸν

l. 3. c. 15.

p. 782. A.

Ibid. C.

CHAP. XI.

Paraphraſe.

1. I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite of the ſeed of Abraham, *of* the tribe of Benjamin.]

1. Here it will be objected again, that by this it ſeems to be concluded, that then God hath utterly caſt off the Jewes his antient people, having caſt them off from the preaching of the Goſpel. To this I anſwer that the objection is utterly cauſleſſe and groundleſſe, for that the Jewes are not utterly caſt off,

I my self am a visible example, who had not only the Gospel revealed to me from heaven by Christ, but am employed as an Apostle to preach to others, who yet am an Israelite, as lineally descended from Abraham by Benjamin, as any can be supposed to be.

2. God hath according to his threats, Deut. 29. 28. cast off the rebellious Israelites; but those whom he did foresee to be such, whom he might according to the rules which in the Gospel he hath prescribed, approve and love, his honest faithfull servants that have any kind of probity in them, those sheep that hear his voice he hath not now cast off, or pass'd any decree against them: Of which kind, though they seem but few, yet are there not so few. In like manner as in the story of Elias, 1 Kin. 19. 10. when he comes to God and complains of the wickedness of that people, their murthering God's prophets, and throwing down his altars (then built by pious men of the ten Tribes to serve God with, when they were not permitted to go to Jerusalem, in which case the prohibition of building private altars is by the learned Jews said to have ceased,) and doing it in so universal a style, as if he were the one only pious man left in the land, and that that was the reason that they now plotted and attempted to kill him also.

a. 2. God hath not cast away his people, which he foreknew. Wot yet not what the Scripture saith of Elias? how he a * maketh intercession to God against Israel, saying,

3. Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life.]

* brings a charge.

4. To this complaint he receives answer by the voice from heaven, 1 Kin. 19. 12. in these words, I have reserved, or left for my self out of that deluge of sin, wherein the ten Tribes are involved, or, (as the Hebrew may be rendred) I will reserve a remnant of seven thousand men, which have not, or shall not bow the knee to Baal, (as there were some that observed the Law, and so were exempt from the destruction wrought on the Jews by Nebuchadnezzar, Ezek. 9. 4.)

4. But what saith the answer of God unto him? I have reserved to my self seven thousand men, who have not bowed the knee to *the image of* Baal.]

5. So at this season some, though a few in proportion, have been preserved, such as, according to the rules of the Gospel, God hath determined to receive, humble obedient servants of his, which have readily received the faith of Christ (answerable to those v. 4. that bowed not the knee to Baal) and from their former sins did now, on Christs call, turn to him, and so were capable of that justification brought in by Christ, which consisting in pardon of sins to all penitent believers, and not in rewarding of works, belongs to those which thus return to him. See note on 1 Pet. 2. 6.

5. Even so then at this present time also there * is a remnant according to the election of grace.]

* hath been γέγονε

6. And if this means of reserving of them, and of their escaping out of that deluge, were by the mercies of God in Christ and their embracing the Gospel, the only condition required on their part to make them capable of it, then sure is it not by adhering to the Mosaical performances, nor by speciall merit of their own, imputable to themselves, for then the Gospel were not the Gospel.

6. And if by grace, then *it is* no more of works; otherwise grace is no more grace:] * But if *it be* of works, then it is no more grace; otherwise work is no more work.

* the King's MS. omits these words to the end of the verse, and so doth the ancient Lat. Translation, & Origen, Chrysostome and Ambrose.

7, 8. The short then is, that the generality of that people have not attained that justification that God will crown, but the election, the remnant (see note on Lu. 13. b. and 1 Pet. 2. c.) that being called by Christ did not neglect to make use of it, these have attained it; but all the rest, that made not use of that grace (resisted Christ when he was preached to them) these have grown obstinately blind, and in them is performed what Isaiah ch. 29. 10. spoke of those who had first hardned their hearts against God, God gave them up to absolute obduration, and blindness, and deafness, and so they continue unto this day.

b. 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.

8. According as it is written, God hath given them the spirit * of b slumber; eyes that they should not see, and eares that they should not hear untill this day.]

* of senselessness, eyes not to see, ὀφθαλμοὺς τοῦ μὴ βλέπειν

9, 10. And so what David said prophetically of some in his time, Psal. 69. 22. (by way of retribution to their sins) that the things that were for their good, their very necessary food and refreshment, should turn to their mischief; so doth the preaching of the Gospel now to their obduration. As he said that they should be blinded and go stooping, not able to look up to heaven; the like is now fallen on the Jews, the preaching of the Gospel hath been their obduration, they are the worse, not the better for it, they are blinded, and able to see nothing of heavenly things.

9. And David saith, Let their table be made a snare, and a † trap, and a stumbling-block, and a recompense unto them.

10. Let their eyes be darkned that they may not see, and * bow down their back alway.]

† gin and trap, θήραν καὶ ἄγραν

* bow thou down σὺ κάμψον

11. But here 'tis again objected, that this doctrine of ours concludes us to think that the Jews are utterly cast off, by this their not receiving the Gospel, and that now they are past all hope of recovering. To this I answer again that this is not our doctrine, or duely concluded from it, but this only, that, as by their obstinacy the Gentiles have received an huge advantage, the Gospel preach'd to them by us, when we were driven away by the Jews; so the Gentiles receiving the Gospel hath been made use of by the infinite wisdome of God, to make the Jews jealous and emulous, and troubled to see themselves so out-strip'd by those whom they so contemned, so to make that emulation an instrument to bring them in to Christ also.

c. 11. * I say then, Have they stumbled that they should c fall? God forbid. But *rather* through their fall salvation *is come* to the Gentiles, for to provoke them to jealousie.]

* Do I say then, Have they not stumbled that they might fall? Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν

12. And if by thus punishing of their unbelief and obduration, so much advantage have accrued to the Gentiles, and so the multitude of the Jewish unbelievers hath been the means of converting many heathens; how much more shall the addition of the multitude of Jewish believers, if they shall yet repent and come in, be matter of confirmation of the faith to the Gentiles, and a means to bring them all to receive it, to convert the Gentiles over all the world?

d. 12. Now if the fall of them *be* the riches of the world, and * the diminishing of them the riches of the Gentiles; how much more their d fullness?]

* their poverty ἥττημα

13. This of the multitude of the converted Gentiles I speak with some reflection on my self, and therein I proclaim the success I have had in preaching to the Gentiles, (many of whom have been converted by me.)

13. For I speak to the Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,]

14. To this end, that I may work some emulation or jealousie in my brethren the Jews, and bring some of them to repentance and belief in Christ.

14. If by any means I might provoke to emulation *them which are* my flesh, and might save some of them.]

15. For if the casting off the contumacious Jews be a means of sending and spreading the Gospel to the Gentiles, and so of bringing them into the Church, and obtaining pardon for them upon their repentance, what a miracle of mercy will it be for these Jews now to repent, and to be actually reassumed into God's favour, and to receive the faith of Christ? Even as great a miracle, as fit to work upon the Gentiles (both to make them all believe on Christ, when his crucifiers doe so, and rejoyce at this happy turn) as if they should see them raised from the dead again.

15. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be* but life from the dead?]

16. † For

† And if ei ſi

16. † For if the firſt fruits *be* holy, the lump *is* alſo *holy*: and if the root *be* holy, ſo *are* the branches. |

16. And ſure they are not yet ſo totally rejected, the whole nation of them, but that God hath ſtill ſome reſpect unto them, if more of them will believe, and come in to Chriſt alſo, as ſome have done; for as when the cake of the firſt of the dough is offered up for a heave-offering, Num. 15. 20. the whole lump or maſs of dough is by that means hallowed, ſo if the Patriarchs, Abraham &c. were perſons ſo favourably look'd on by God, then there is no doubt of it, but that the reſt of the whole nation, that ſprang from them, are ſo look'd on alſo, if they be believers, and ſo capable of God's mercy, as Abraham was, or if now they ſhall returne, and repent, and come in to Chriſt: And therefore in the mean time they ought not to look on themſelves with deſperation, nor to be look'd on with deſpiſing and cenſure by the Gentiles.

* wild-olive branch, ἀγριέλαιος

17. But if ſome of the branches be broken off, and thou, being * a wilde-olive-tree, art graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive tree,]

17. But on the contrary if God, in his juſt judgments on the Jewes, have broken off ſome of them, as branches from a tree, and ingraffed thee (the Gentiles) as a Cien is wont to be, in that place where the branch was cut off, and ſo made thee partaker of the juice of the root, and the fatneſs of the good Olive-tree, that is of Abraham, made thee partaker of the promiſes to his ſeed, remiſſion of ſins, and juſtification (ſee v. 24.)

18. Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.]

18. Do not thou triumph over them, and for thoſe of them that have received the faith, but ſtand zealouſly for their ceremonies of the Moſaicall Law, do not thou deſpiſe or reject them for that; or, if thou be apt to doe ſo, then for thy humiliation, remember that Abraham, being the root from which the Jews naturally ſpring, and the Gentiles only graffed in, you being now but branches at moſt, and not the naturall ſeed of Abraham, muſt not think higher of your ſelves then of Abraham, and that naturall ſeed of his, all Chriſtian Jews, that lineally deſcend from him, and by being believers partake of his faith alſo as well as of his fleſh. See c. 14. 1.

19. Thou wilt ſay then, The branches were taken off, that I might be graffed in.]

19. Or if thou that art a Gentile ſhalt, for the magnifying thy ſelf, and deſpiſing the Jew, think fit to pretend that the Jews were rejected on purpoſe that the Gentiles might be taken in in their ſtead;

† haſt ſtood ἕστηκας

20. Well, becauſe of unbelief they were broken off, and thou † ſtandeſt by faith. Be not high-minded, but fear.]

20. The anſwer to ſuch is ready, that if this be true, yet there is little matter of ſecurity or boaſting for them, for 'twas their pride, and contumacy, and infidelity, that provoked God (v. 21.) to break them off, and 'tis thy faith, by which thou wert received, and ſtill continueſt in; and if thou become guilty of the ſame ſins, thou art to expect the like fate with them, and therefore art not to boaſt of thy condition, (which is quite contrary to the nature of juſtification by faith, for that is not founded in any merit of thine, but only upon the promiſe of God through Chriſt to accept thee upon thy repentance and ſincere reformation, and practice of Chriſtian virtues, of which humility and charity are the chief, and thoſe moſt contrary to boaſting over, and deſpiſing of other men) but with all humility to work out thine own ſalvation.

21. For if God ſpared not the naturall branches, *take heed* leſt he alſo ſpare not thee.]

21. For if God proceeded with ſo much ſeverity againſt his owne people the Jews, ye are in reaſon to expect no leſſe ſeverity to you Gentiles, if ye do not obey the Goſpell, and live regularly, according to the dictates of Chriſt.

22. Behold therefore the goodneſſe and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſſe, if thou continue in *his* goodneſſe: otherwiſe thou ſhalt alſo be cut off.]

22. Two things then there are in this matter moſt viſible and remarkable, the abundant kindneſſe of God, and withall his ſeverity; ſeverity on the Jews that ſtand out contumaciouſly againſt the faith of Chriſt, but infinite mercy on the Gentiles, if they make that uſe of his mercy afforded them, which is fit, if having received they obey the Goſpell, and walk worthy of it, for otherwiſe they muſt expect ſeverity alſo.

23. And they alſo, if they abide not ſtill in unbelief, ſhall be graffed in: for God is able to graffe them in again.]

23 And ſo likewiſe nothing can keep the Jewes in this ſtate of rejection or exciſion, but their wilfull continuing in unbelief, which when they break off, God can, and certainly will, receive them in again.

* cut off from the wilde Olive, tree which was natural to thee, ἐκ τῆς φύσεως ἐξεκκεντρισθὲν, † beſide nature παρὰ φύσιν

24. For if thou wert * cut out of the Olive tree, which is wild by nature, and wert graffed † contrary to nature, into a good Olive tree; how much more ſhall * theſe, which be the naturall *branches*, be graffed into their own Olive tree?]

24. For if ye Gentiles, which were a kinde of wild Olive branch, were taken off from the wildneſs naturall to you, and ingraffed into the ſtock of Abraham, received into the Church, graffed into the ſtock of a good Olive tree, from which the Jews were cut off, which is not only againſt the cuſtome (ſee note on 1 Cor. 11. f.) of the Jews, grounded on Lev. 19. 19. who uſe not to graffe one tree upon another of another kind, but more generally againſt what could be expected in reaſon, and againſt all laws of graffing (for, Firſt, the good Olive being the fatteſt of trees admitts no ingraffing, graffs will not proſper in any fat tree or ſtock, no Olive graffe proſpers, unleſs it be in an hungry ſtock; Secondly, no graffe converts into the nature or quality of the ſtock, but ſtill reteines its own; and therefore, Thirdly, men alwaies graff a good fruit into a wild, an apple into a crab, &c. they never graffe a wild fruit into a good one,) how much more ſhall the Jews, which are branches of this ſtock, and of the ſame kinde, branches of that very tree into which you Gentiles are now ingraffed, be now, if they ſhall yet believe, graffed in alſo, according to that cuſtome of graffing moſt ordinary among the Jews, to graffe one tree upon another of the ſame kinde?

* theſe which are according to nature, τοὺς κατὰ φύσιν

† obduration is in part befallen, πώρωσις ἀπὸ μέρους γέγονεν * ſo long till the fullneſs of the Gentiles doe come in, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν * eſcape ουκ ἔστιν

25. For I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits) that † blindneſſe in part is hapned to Iſrael, * untill the fulneſſe of the Gentiles be come in.]

25. For I ſhall declare this myſtery to you, this great ſecret of God's providence, (which may keep the Gentiles from being proud, v. 18. 20.) viz. that a great part of the people of the Jews are now at this preſent become blinde, and that that is made uſe of by God, that, by occaſion of that, the Goſpell may (by departing a while from them) be preached to and received by the generality of the Gentiles, and they compacted into Chriſtian Churches (and this in very mercy to thoſe Jews, that they by ſeeing the Gentiles believe might at length be provoked to do ſo too, by way of emulation, v. 11, and 31.)

26. And ſo all Iſrael ſhall * be ſaved, as it is written, There ſhall come out of Sion the deliverer, and ſhall c turn away ungodlineſſe from Jacob.]

26. And ſo all the true children of Abraham, Jews and heathens both, but particularly the remnant of the Jews, ſhall come in, and repent, and believe in Chriſt: and this agreeably to that prophecy, Iſa. 59. 20. There ſhall come to Sion a redeemer, ſome powerfull means ſhall be uſed, to bring the Jews to repentance, and reformation of their impieties; or a deliverer to them that turn from iniquities in Jacob, who ſhall reſcue all the penitent believing Jews from the approaching evills.

c.

* And καὶ

27. * For this *is* my covenant unto them, when I ſhall take away their ſins.]

27. And ſo by this means God's covenant ſhall be made good to them, in bringing them to reformation and amendment, and then accepting and pardoning as many as ſhall come in, after all this.

28. As concerning the Goſpell, *they are* enemies for your ſakes; but as touching the election, *they are* beloved for the fathers ſakes.]

28. 'Tis true indeed, and obſervable to you Gentiles, that in reſpect of the preſent preaching of the Goſpell, they are now laid aſide as perſons utterly rejected, on purpoſe that ye may receive the benefit of it. The Apoſtles having preach'd throughout all their cities, and ſucceeded ſo ill among them, are now departed to you Gentiles, and have given them over; but yet for as many of them as any means will bring in, in reſpect of the

promiſes made to that people for Abraham's ſake (ſee note on 1 Pet. 2.b.) and the ſpeciall favour of God to them, they are ſtill ſo farre loved by God, that if they will come in, and be capable, they ſhall be received by him, and to that end this diſpenſation of mercy and providence, the calling and converting the Gentiles, is now made uſe of, as the laſt and onely probable means to work on the Jewes, v. 11, 14.

29. For God's ſpeciall favours allowed to this people, and his promiſes made to their fathers are ſuch, as that he will never change, or repent of them, v. 1. and conſequently will ſtill make them good to them upon their repentance, and to that end doth, in his providence, uſe a moſt excellent way to bring the obdurate Jewes to repentance, by ſhewing them the iſſue of the Goſpell among the Gentiles, that that may provoke them by way of emulation, not to fall ſhort of ſuch heathens whom they have ſo long deſpiſed.

29. **For the gifts and calling of God *are* without repentance.**]

30. For as ye Gentiles having gone on in a long courſe of Idolatry, have now, upon the Jewes rejecting the Goſpell, had the Goſpell preach'd to you;

30. **For as ye * in times paſt have not believed God, yet have now obtained mercy through their unbelief;**]

* Formerly were diſobedient to it.

31. So the Jewes of this age having been contumacious, and from whoſe diſobedience it is that this mercy hath come to the Gentiles, ſhall by this very means (this mercy upon you in ſuffering the Goſpell to be preach'd to you) reap ſome conſiderable benefit alſo; viz. be ſtirr'd by emulation to look after the Goſpell, thus believed on by the Gentiles, and count it a ſhame to them, a people ſo favoured by God, if they be not as wiſe or pious as the Gentiles, which from their Idolatry they now behold to come in, and believe on God.

31. **Even ſo have theſe alſo now not believed, † that through your mercy they alſo might attain mercy.**]

† Shewn to the ſhewing mercy upon you, that they alſo τὸ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ

32. All this ſerves to illuſtrate the grace and mercy of God both to Jewes and Gentiles, that both may attain ſalvation by his grace, without which neither of them can be ſaved. For God hath permitted the Gentiles firſt, and now the Jewes, and all ſorts of men, to wallow in diſobedience and contumacy, that by that means he might reduce both. The Gentiles being Idolaters had Chriſt preached to them, which was occaſion'd by the Jewes rejecting of him, for thereupon the Apoſtles left them, and preached to the Gentiles: The Jewes thus contumacious ſee the Gentiles believe in Chriſt, and receive the Holy Ghoſt, Act. 10. and are in any reaſon by that means to be ſtirr'd up to emulation, not to be behinde them in piety; that ſo, many of them may come in, and believe on Chriſt: and ſo (by this means thus wiſely diſpoſed by God) God hath fulfill'd his great counſell of goodneſſe toward all, in ſhewing undeſerved mercy upon each of them, Jewes as well as Gentiles.

32. **For God hath concluded them all under unbelief, that he might have mercy upon all.**]

33. O the depth of the abundant goodneſſe of God (in bearing the contumacy of the Gentiles firſt, and then of the Jewes) and of his wiſedome, in making the deſertion of the Jewes a means of calling the Gentiles, and of his knowledg, in knowing how (probably) to work upon the moſt obſtinate Jewes, viz. by envy and emulation toward the Gentiles (as alſo by thoſe heavy calamities that according to Chriſts prediction fell upon them, ſee note e.) how unſearchable are his determinations, and how admirable his wayes of bringing them to paſſe!

33. **O the depth of the riches both of the wiſdome and knowledge of God! how unſearchable *are* his judgments, and his wayes * paſt finding out!**]

* not to be traced ἀνεξιχνίαστοι

34. According to that of Iſa. 40. 13. that his ways are in wiſdom ſo much above ours, that no thoughts of ours are fit in any degree to be taken into counſell with him. It is impoſſible all the men upon the earth could have foreſeen theſe methods, or ever have thought to have adviſed them.

34. **For who hath known the mind of the Lord, or who hath been his counſellor?**]

35. And the juſtice is ſuch alſo, that no man can ſpeak any thing againſt the equality of his proceedings herein: for firſt, 'tis a matter of meer bounty and goodneſſe, and every man may with his own doe what he liſts, no man can claim any thing that hath not been allow'd him, and therefore there can be nothing of injuſtice objected to him, if others have been more bountifully treated; and yet farther ſecondly, the Jewes themſelves thus deſerted of God, have their wayes of mercy alſo, if they doe obſerve it.

35. **Or who hath firſt given to him, and it ſhall be recompenſed to him again?**]

36. For the whole diſpenſation of grace, calling, and ſalvation both of Jewes and Gentiles, is to be imputed to God's free undeſerved merey, the mercy of the call is from him, all good is received by him, and the honour of all belongs unto him; and therefore to him be aſcribed all the glory of this and all other things for ever and ever. Amen.

36. **For of him and through him and to him *are* all things: to whom *be* glory for ever. Amen.**]

The ſumme then of this Chapter being the ſetting forth the great mercy and wiſdome of God toward Jewes and Gentiles, but particularly toward the Jewes, (who though for their crucifying of Chriſt, and contumacy againſt the Spirit in the preaching of the Apoſtles, they were ſo farre forſaken, as that, leaving them the Apoſtles departed to the Gentiles, yet were by way of rebound benefitted by this preaching to the Gentiles provoked to emulation by the multitude of the converted Gentiles, and ſo themſelves brought to believe alſo, great multitudes of them) is ſaid to be a great myſtery v. 25. and ſo intimated again v. 33. &c. and ſeems to be the very doctrine to which S. Peter refers 2 Pet. 3. 15. concerning God's longanimity, deferring and delaying his execution on his enemies (foretold Mat. 24.) on purpoſe, that as many Jewes as poſſibly might, ſhould before that be brought in to believe, and ſo eſcape their parts in that judgment. This is the plain meaning of what S. Peter expreſſes by [account the long-ſuffering of our Lord, deliverance:] to which he ſaith that Paul had written parallel in many places, and withall tells us that what he had written on that ſubject, was much miſtaken, and wreſted to very diſtant doctrines in thoſe firſt times, and ſo hath been ever ſince, as to that of the Millenaries of both ſorts, and ſome other matters.

Annotations on Chap. XI.

a. Ἐντυγχάνειν κατά

Ver. 2. *Maketh interceſſion*] Ἐντυγχάνειν κατά τινος is *to commence an accuſation againſt any man*, 1 *Mac.* 8. 32. and chap. 10. 61, 63. and chap. 11. 31.

b. Κατάνυξις

V. 8. *Slumber*] The Hebrew רדם ſignifies *to nod*, as that is an effect either of ſleepineſſe, or of old age, or again of ſtupor, lethargie, ſenſleſneſs, and is accordingly rendred κατάνυξις *deep ſleep*, *Iſa.* 29. 10. (from whence this place is cited) ſo *Pſ.* 60. 3. οἶνος κατανύξεως is *the ſtupifying wine* uſed to be given to them that were to be put to death. And ſo in *Marcus Eremita* ψυχωφ. p. 948. A. ſpeaking of ὀινοποσία *drinking of wine*, he addes, πόνον ἐ κατανύξεως ἐξ αὐτῆς, *the paine of ſtupidity*, or *intoxication*, *from it*: but otherwhere it ſignifies not only *a deep ſleep* (deeper then that which is noted by שנה) and from thence alſo, *ſtupor*, *lethargie*, among the *Rabbines*, but alſo *aſtoniſhment*, and is by the *Septuagint* rendred ὕπνος φόβου 1 *Sam.* 26, 12. (where yet it ſhould be *a deep ſleep*, and ſo the *Targum* reads שנא תקיפא *a ſtrong ſleep*)

and

and again *a trance* or *extaſie*, and ſo *Gen.* 2. 21. 'tis rendred ἔκστασις *extaſie*, and ſo *Act.* 10. 10. ἔκστασις *extaſie* is ſet for a deep ſleep or trance, wherein viſions are received; *Aquila* renders it in *Iſaiah* καλαφορὰ *tranſportation*, *Theodotion extaſie*, ἔκστασις, *Pſal* 68. 29. the *Septuagint* have θάμβος *amazement*. By all which it appears, that the word in its latitude ſignifies ſuch a ſupine habit of mind as is uſuall in the ſtate of lethargie or ſtupidity, a ſtate of ſenſleſneſs, *a ſpirit of ſtupidity* ſaith the Syriack, however acquired, whether from a ſleepy lethargick humour (and ſo it follows here, *Eyes that ſee not*, &c.) or elſe from a trance. Of which ſecond notion ſee Note on *Act.* 10. d. The word, ſaith *Theophylact*, properly ſignifies ἐμπήγνυσθαι καὶ προσηλῶσθαι, *being nailed and faſten'd to* any thing, and ſo denotes ἄγλωτον καὶ ἀμετάθετον, *an incurableneſs and immutableneſs of mind*. But this referres to the Attical notion of the word as 'tis rendred *compunction*, which is not it which the *Helleniſts* underſtood, or uſed it in.

Ἔκστασις

V. 11. *Fall*] The Hebrew נָפַל, which is rendred by πίπτω *to fall*, often ſignifies *to lie along in the poſture of one that is fallen*, and accordingly *Exod.* 21. 18. is rendred καταπλίνειν *to lie along*; and ſo Verbs are often taken in a ſenſe noting continuance or duration, as *to be born of God*, is to live a regenerate or new life. And ſo the Context here inclines it, where it cannot be denied that they did fall, and that that was the effect (he ſpeaks not of the intention or deſigne) of their ſtumbling. All that can be denied therefore is, that this fall of theirs is to continue forever, and accordingly he adds, that this their ſtumbling and falling was, if made uſe of, a very proper means as yet to recover them; for the Gentiles being preached to by this means, might very fitly move the Jewes to emulation, and ſo recover them from their fall: and this God foreſaw, and had that, among other reaſons, in his wiſdome, why he did permit them to deny *Chriſt*, and reject the Goſpel.

Co Pittes

d. Πλήρωμα

V. 12. *Fulneſs*] The word πλήρωμα *fulneſs* is a known famous word, uſed by the antients for the whole body of the congregation or Church compacted together, in oppoſition to Schiſmes and breaches in it. So in * *Meletius*, ἄρχοντες καὶ ἱερεῖς σὺν τῷ Χειροτονήμῳ πληρώματι, *the Governors and prieſts with all the fulneſs*, that is, Church, *that bears the name of Christ*. So in * *Dionyſius Alexandrinus*, πᾶν τὸ πλήρωμα τῆς συναγωγῆς, *all the fulneſs of the congregation of Iſrael*, from *Exod.* 12. where the *Septuagint* read πλῆθος *multitude*. So in S. *Baſils Liturgy*, p. 43. d. τὸ πλήρωμα τῆς ἐκκλησίας φύλαξον, *preſerve the fulneſs of the Church*. And accordingly being *admitted into the Church* is by S. *Baſil*, *Ep.* 197. *ad Diodor.* and the fathers expreſs'd by εἰς ἐκκλησιαστικὸν πλήρωμα διαδέχεσθαι *to be receiv'd into the Eccleſiaſtick fulneſs*; either according to the Hebrew idiome, which uſes מלא (from מלא *to be filled*) for *collecting* and *congregating*, or perhaps according as *Mat.* 9. 16. πλήρωμα is the piece that being put into the garment, the garment, which was before torn, is made whole again. In this ſenſe, I conceive, the word is here to be taken, for the Jewes being added to the Church, their coming in, or being *gathered*, and laying hold on the faith (being provoked thereto by ſeeing the Gentiles believe) and ſo filling up the vacuity, as it were, which was formerly in the Church, by their ſtanding out impenitently. That this ſhould now ſtill belong to any (yet future) return of the Jewes in a viſible remarkable manner, is no way neceſſary, the circumſtances of the Context applying it to thoſe firſt times, wherein the Epiſtle was written: and therefore *Origen* againſt *Celſus*, ſpeaking of the Jewes, ſaith diſtinctly, Σαφῶς δ' ἐροῦμεν, ὅτι οὐδὲ ἀπολελοίπασιν, *We affirm confidently that they ſhall not be reſtored*. And S. *Chryſoſtome*, in his diſcourſe againſt the Jewes, denies that they ſhall ever be returned to their country; and cites *Joſephus* for that opinion, that their ἐρήμωσις or *deſolation* ſhall be perpetuall. And ſo *Cæſarius*, *Gregory Nazianz'n's* brother, being asked of the ἀνάκλησις *revocation of the Jewes about the end of the world*, anſwers reſolutely, * οὐδέποτε πεισθήσομαι Ἰουδαίους ἀναπλασθῆναι, &c. *I will never be perſwaded that the Jewes ſhall be recalled, nor indeed doth the Apoſtle teach any ſuch thing in the words that are well and truely delivered by him, but not rightly underſtood or applyed by others*. And all this ſeems to have foundation in the expreſs words of *Daniel*, *ch.* 9. 27 *he ſhall make it deſolate even to the conſummation*. And the Jewiſh writing called *Seder-Olam* affirms the ſame, viz. that *after their ſecond ejection out of Canaan, the Jewes ſhall never return thither again*. Others indeed have been of another opinion, that there ſhall be a viſible calling of the Jewes, and ſome of the antients have joyned thereto the *thouſand years reign of Chriſt upon the earth*, and pretended Apoſtolical tradition for it, but have not by the Church of God been judged to have any juſt plea to it, undoubtedly cannot deduce it from this place, any farther then this, that if they ſhall repent and believe in *Chriſt*, they ſhall yet be received into mercy. And as πλήρωμα Ἰουδαίων *the Jewes fulneſſe* is their coming in to the faith, or the Church of *Chriſt*, ſo likewiſe πλήρωμα τῶν ἐθνῶν *the fulneſſe of the Gentiles*, v. 25. is the Gentiles coming in to the Church, receiving the faith, they then becoming one part of the body of the viſible Church, as the Jewes another. See Note on *Lu.* 21. c. And ſo *Eph.* 1. 23. *the Church*, as *the body of Chriſt*, is called τὸ πλήρωμα *his fulneſs* in the ſame kind as ἴδιον μέγεθος or ἴδιον σωμάτιον, the *Churches greatneſſe* and *body*, is uſed by *Ignatius* in *Epiſt. ad Smyrnenſes*, of the reſtoring the aſſemblies of the Church, by a calme, which had befaln the Chriſtians in *Syria*.

* Ἐξ. ἀδυ. Paul. Samoſ. p. 293. C.

* Dial 4. ἀνάκλ. 195.

V. 26. *Turne away ungodlineſſe*] The Hebrew, *Iſa.* 59. 20. read לְשָׁבֵי, that is, *and to them that turn*, or *even to them*, the ו being often Expletive, or noting Appoſition. In ſtead of this the *Septuagint* read, it ſeems, וְשִׁיב, and ſo render it καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακὼβ, *and ſhall turn iniquities from Jacob*; and S. *Paul*, as his manner is, cites the words of their tranſlation, wherein they have a ſenſe very commodious, and moſt agreeable to the Context here, that many of the Jewes ſhall by Gods grace, and wiſe methods uſed toward them, be reformed and converted. But beſide this, it will be moſt reaſonable to enlarge them alſo, and interpret them according to the original notation of the Hebrew, that God will take care for the delivering of them that thus return and repent. As for the truth of that which is here concluded from this citation, that as yet many more Jewes ſhould repent, and receive the Goſpel, that hath been demonſtrated by the event, 1. when the Jewes ſaw *Chriſts* predictions *Mat.* 24. manifeſtly fulfilled in the Roman armies ſitting down before the city; for then many turned Chriſtians, and went out of the city, and were delivered from the following evils: and 2dly, after that, when the Temple and the city were deſtroyed, and they brought in ſubjection by the Romans, then many were humbled and turned Chriſtians: and 3dly, after that alſo, in *Juſtin Martyr's* daies, γινόσκον ὅτι καθ' ἡμέραν τινὲς μαθητευόμενοι εἰς τὸ ὄνομα τοῦ Χριστοῦ, *Every day there were ſome that came in to be Chriſts diſciples*, which is the cauſe of the ſealing ſo many of every tribe, *Revel.* 7. 4. (ſee Notes on that Chap. c. d. e.) anſwerable to *Ezech.* 9. 4. and is the meaning of their *eſcaping* here.

Ἀποστρέψει ἀσεβείας

Paraphrase. CHAP. XII.

1. Seeing then the Gospel, without any addition of legal performances, is the only way to salvation (which is the thing on the proving of which all the former part of the Epistle was spent) and that the Gospel is the spiritualizing and perfecting of the Law, (which he shewes by going ethically through the severall parts of it, the ritual or ceremonial in this chapter, the judicial chap. 13. 1. the moral v. 8. &c.) I doe therefore exhort you, brethren, by the bowels or exceeding great mercies of God, that (in stead of the impure Gnostick practices that are so rife among you, and which pretend to be grounded on their mystical understanding of the Law and scriptures of the old Testament,) you preserve your selves in all purity and holiness, and so offer up unto God (as a kind of heave-offering) your bodies (the work-houses and shops of action and practice) a living sacrifice (in opposition to their dead ones under the Law) an holy pure one (in opposition to those external, carnal, legal ones, which had no kind of intrinsecal goodnesse in them, but only as they were commanded them for a time by God) acceptable to God (whereas the other were not so, whensoever they were not joyned with holy life, nor are now any longer so, having been abolished by Christ) your rational worship of him, (in opposition to that wherein the irrational creatures, the cattel, &c. were offered up to God in his worship.)

1. I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your [a] reasonable service.]

[*] I exhort you- by the compassion, Παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρμῶν

[a] reasonable

2. And suffer not your selves to be ensnared with the filthy sensual practices of the Gnosticks of this age, that by joyning with the Jews against the orthodox Christians, avoid persecution themselves, and bring it upon others, and by that means seduce many; but by undertaking the Christian faith, and that renovation of mind and actions, wherein repentance (required of you at your baptisme) consists, let your Christianity appear in the new form and shape of your lives, that ye may be able to discern and approve and practise (see note on ch. 2. f.) what 'tis that God now commands us Christians, even those Evangelical commands of his, which are good (as all the Judaical law cannot be said to be, there being many things permitted for the hardnesse of their hearts, which must not be permitted now) and well pleasing (as now their ceremonial performances, sacrifice, &c. are not, nor ever were, but when joyned with good lives) and perfect (as even the moral part, as it was understood by the Jewes, was not, till it was enlarged, or at least interpreted by Christ Mat. 5. and as the practices of the Gnosticks certainly are not, which yet pretend to the highest perfection.)

2. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, that acceptable and perfect will of God.]

3. For I, in respect of that Apostolical authority which, by the favour and commission of Christ, is given unto me, take upon me to admonish every person among you, that he doe not exalt himself above that which belongs to him, (as the Gnosticks doe, who pretend to such heights of knowledge and perfection, as to despise the Governors of the Church (see Jude 8. d.) and consequently run into such extravagances) but every man in sobriety to possesse the graces which God hath given him, to the benefit of the Church, and not the despising of others, especially those that are placed over him by Christ.

3. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.]

4. For as in the body of man, where there are many members, they have not all offices or places of the same esteem or dignity, which some have;

4. For as we have many members in one body, and all members have not the same office;]

5. So all we Christians make up one body, of which Christ is the head, and are fellow-members in respect of one another, but yet have severall functions and offices in his Church.

5. So we being many, are one body in Christ, and every one members one of another.]

6. And having such peculiar functions to which we are designed, differing one from another, according to our severall designations, let us exercise them to the edification of one another: If a man be designed to the office of expounding the Scripture, let him take care that he doe it according to that form of faith, or wholsome doctrine, by which every man, which is sent out to preach the Gospel, is appointed to regulate his preaching, according to those heads and principles of faith and good life, which are known among you:

6. Having then gifts differing according to the grace that is given to us, whether prophesie, *let us prophesie* according to the proportion of faith:]

7. If to the office of a Deacon, one designed to doe some inferiour services in the Church, let him set himself to the discharge of that: the Doctor, or he that teacheth the doctrine of the Gospel where it is already planted, let him busie himself about that:

7. Or ministery, *let us wait* on *our* ministering: or he that teacheth, on teaching:]

8. He that, when the doctrine of the Gospel is taught and planted, is appointed to preach to them the practical use of it, and exhort them to live accordingly, let him employ himself thus: he that distributes his goods, or perhaps the goods of the Church, to the poor, let him doe it liberally: he that is to govern in the Church, let him be very carefull and diligent in government: he that gives almes (which is the duty of every private Christian that is able) let him doe it merrily, not fearing or doubting that he shall impoverish himself or his posterity by that means.

8. Or he that exhorteth, on exhortation: he that giveth, *let him doe it* with [*] simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulnesse.]

[*] liberality ἐν ἁπλότητι see Mat. 6. 1.

9. Let your love of God appear to be sincere, and such as will abide the triall, Ephes. 1. 4. Lu. 1. 6. and so also your love to one another let it be unfeigned, detesting and flying from every impious practice, such as are observable among the Gnosticks, and for the true Christian course both toward God and men, cleave fast and zealously to it.

9. *Let* love *be* without dissimulation. Abhorre that which is evil, cleave to that which is good.]

10. Made up of nothing but perfect kindnesse to one another, contrary to the envying, &c. ch. 1. 29. in the Gnosticks; humble, contrary to their fastidiousnesse and pride, ch. 1. 30.

10. *Be* kindly affectioned one to another in brotherly love, in honour preferring one another.]

b. 11. Industrious and nimble to doe any thing that belongs to your calling, and having that earnest affection to God's service that shall inflame and set you most ardently about it, and accordingly doing those things that in respect of the circumstances of time and place, wherein now you are, may most tend to the honour of God, and building up of the Church.

11. † Not slothfull in businesse; fervent in spirit; [*] b serving the Lord;]

† in respect of diligence: not slothfull: τῇ σπουδῇ μὴ ὀκνηροί

[*] or, serving the season, so other copies read καιρῷ δουλεύοντες

12. In the midst of those afflictions that now fall upon you, rejoicing in respect of that blisse which we hope for in another world, and consequently never renouncing the faith (as the Gnosticks professe to doe) in time of persecution, but persevering constant to the end, and in order to that observing your set times of prayer with all zeal and importunity.

12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;]

13. Shewing liberality to all that want, as earnest in it as in any thing that brings in most advantage to your selves, or in stead of pursuing others v. 14. doing them as much kindnesse as you can.

13. Distributing to the necessity of saints; † given to hospitality.]

† pursuing διωκόμενοι

14. Blesse

14. Blesse them which persecute you; blesse, and curse not.] 14. Repay nothing to contumelies, but friendly and kind usage.

15. c Rejoice with them that doe rejoice, and weep with them that weep.] 15. Comply with the condition and state of other men, affected with all the good and evil that belongs to them. c.

16. *Be* of the same mind one towards another. Mind not high things, but *condescend to men of low estate. Be not wise in your own conceits.] 16. Very affectionate and compassionate in your kindnesse one to another, pretending not to mysterious knowledge, as the Gnosticks doe, but behaving your selves as the modestest sort of Christians doe, not perswading or conceiting your selves that you are wiser then the rest of your brethren.

* following along with the lowly τοῖς ταπεινοῖς συναπαγόμενοι

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.] 17. Never acting any revenges upon them which you think have done you injuries; taking care before-hand that whatsoever you doe, it be that which is fit for you to doe before the heathens, and which may not disgrace the Christian profession before them, or aliene them from it, by seeing your lives and actions vile.

18. If it be possible, as much as lieth in you, live peaceably with all men.] 18. And particularly (as farre as lyeth in you, and is possible for you by all actions of meeknesse and charity to procure) living peaceably among them.

19. Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, Vengeance *is* mine, I will repay, saith the Lord.] 19. To that end (as ver. 17. so again) not taking the matter of avenging the injuries done to you into your own hands, but referring it to the punishment of God, or the magistrate under him, to whom, as he himselfe saith Deut. 32. 25. it belongs to punish offences.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head.] 20. It being the Christian's duty, and his only prudent method of overcoming enemies, to doe them all acts of kindnesse and charity, whereby thou shalt melt them at length, be they never so hard-hearted (as when an artificer that deals in metals cannot melt any metall by putting fire under it, he pours live coals on the top of it, and by that means melts any thing that is hardest to melt. This figure must be made use of to interpret this place, which if it were literally understood, might seem to command that foule crime of wishing mischief, saith S. *Augustine de Doct. Christ. l.* 3. *c.* 6)

21. Be not overcome of evil, but overcome evil with good.] 21. Let not another man's injustice to thee bring thee to that vilenesse of doing the like to him, for then hath he conquered the most divine precious part of thee, enslaved thy soul to so vile a sinne; but let thy way be (that which of all others is most likely to thrive) by doing good to him, by fair words and deeds to overcome him.

Annotations on Chap. XII.

8. Λογικὴ λατρεία

V. 1. *Reasonable service*] What notion of λογικὴ λατρεία, which we have rendred *rational service*, is here to be fastned on, is not easie to determine. It may possibly be such as will be agreeable to the notion of ὁ λόγος *the word*, as it signifies *Christ*, and then 'tis the Christian service. It may be as λόγος signifies the *word* or *scripture*, and then 'twill be that worship which is prescribed us in the Scripture; and so the Syriack seems to understand it, setting down for λογικὴ לפי דבר *secundùm os verbi, according to the mouth of the word*, that is, such as the word prescribes. It may be also as λόγος *word* is opposed to νόμος *law*, and then 'twill be the Evangelical worship. And once more, it may note such a worship of God as is most agreeable to reason, and such as a rational man will resolve to be most agreeable to so excellent and pure a Deity. But the circumstances of the place, and opposition to the sacrifices of the Law, the beasts that were offered there, seem to restrain it to the vulgar and ordinary notion of λογικὴ *rational*, in opposition to the irrational sacrifices under the Law, as ζῶσα *living*, before, to the dead bodies among them. Thus is the Table of *Christ* called by *Theodoret* λογικὴ τράπεζα *rationalis mensa*, *Serm.* 6. *de Provid.* that is, *the table*, or *altar*, *where we offer up our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God*, in stead of those tables or altars on which the beasts were offered. Thus in *Hermes* in *Pœmandro*, in the Hymne or ὑμνόλογον which closes the book, this prayer is to be found, Δέξαι λογικὰς θυσίας, *receive these rational sacrifices*. Thus, I conceive, may λογικὸν γάλα *rational milk* 1. *Pet.* 2. 2. be rendred also, not that milk of cattl, which mens bodies are wont to be fed with, but this rationall milk by which mens souls are improved, to wit instruction, or Christian doctrine. And thus the ancient Latine translation hath rendred it in both places.

b. Καιρῷ δουλεύοντες

V. 11. *Serving the Lord*] The authority of those copies is great which read καιρῷ δουλεύοντες in this place, *serving the time*, or *the season*, which being written short thus, κῳ, might easily be mistaken for κυρίῳ. One argument that it is here to be retain'd is *Ignatius*'s *Epistle* to *Polycarp*, where he joynes two precepts together, Πλέον σπουδαίος γίνου ἢ εἶ, τοὺς καιροὺς καταμάνθανε, *Become more diligent then thou art, observe*, or *consider, the seasons*, or *times*: that is, the times being times of great corruption first, and then of persecution also (both mention'd in the former part of the period, ἐπεσθίασαι γὰρ οἱ ἑτεροδιδάσκαλοι μή σε καταπλανήσωσιν, *let not the heterodox*, or *false teachers*, *move thee*, or *terrifie thee*, σὺ δὲ ἑδραῖος, *stand firm*, and μᾶλλον δὲ ἔνεκεν τοῦ πάντα ὑπομένειν ὑμᾶς δεῖ, *we must beyond all persevere and endure all for Gods sake*) he must not be slothfull, but very diligent to defend his flock against all false infusions, and sustain them constant in sufferings. And this is exactly agreeable and parallel to this exhortation here thus set, and may well seem an imitation of it. *In respect of diligence, not slothfull; zealous in spirit, serving the time*, or *season*, which was in like manner a season of great corruption from the *Gnosticks*, and of persecution also from the Jewes, with whom these *Gnosticks* comply'd, and stirr'd them up against the Orthodox Christians. See Note on *Eph.* 5. d.

V. 15. *Rejoyce with them that doe*——] This verse seems to referre to the two gates of the Temple, one called *the gate of the Bridegrooms*, and the other, *of the mourners*, into which two sorts of men all kindes of persons are divided: under the first are contained all those that continue unblemish'd members of the Church, under no kind of censure; under the other are the excommunicate of any the lowest kind, those under *Nidui*, which though they might come into the Temple, yet were to come in at that dore of mourners, with some difference upon them, & discrimination from other men; that they that saw them might pray for them in this form, *Qui inhabitat domum hanc consoletur te, inditque animo tuo ut obtemperes*, *He that dwels in this house comfort thee, and give thee a heart to obey*. See 1 *Cor.* 5. 2. Note c. and 7. 30. and 2 *Cor.* 2. 1. and 7. 8. and 12. 21. And accordingly the exhortation is to have affections Christianly disposed toward all men; c. χαίρειν μετὰ χαιρόντων

to be very much afflicted, which 2 *Cor.* 12. 21. is called μενθεῖν *mourning*, or *bewailing* ſuch as are (for their faults) juſtly fallen under the cenſures of the Church, and to doe the utmoſt we can toward their recovery; and on the other ſide to rejoyce at the ſpirituall good and proficiency of all others.

Paraphraſe.

CHAP. XIII.

a. 1. Then for the judiciall lawes, that great ſupreme one ought to be taken into ſpeciall care of all Chriſtians, that of obedience to the ſupreme powers rightly eſtabliſhed and conſtituted, although they be not Jewes but Romans. Nothing in Chriſtianity ought to be pretended or made uſe of, to give any man immunity from obedience, which from all ſubjects, of what quality ſoever; Apoſtles, teachers, &c. is due to thoſe to whom allegiance belongs, (contrary to the Gnoſticks doctrine and practice Jude 8.) but on the contrary, every perſon under government, of what rank ſoever he be, is to yield ſubjection to the ſupreme governour legally placed in that kingdome, as to him which hath commiſſion from God, as every ſupreme magiſtrate muſt be reſolved to have, though he be an heathen.

1. Let every ſoul be ſubject unto the * a higher powers: for there is no power but † of God. The powers that be are ordained * of God.]

* ſupreme † from God * by God

b. 2. From which divine commiſſion it is directly conſequent, that he that makes any violent reſiſtance or oppoſition to the ſupreme magiſtrate, oppoſes that violence to God's commiſſion, and ſhall accordingly receive that puniſhment which belongs to ſo ſacrilegious a contumacy, the wrath and judgement of God belongs to him.

2. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt, ſhall receive to themſelves [b] damnation.]

3. And certainly if thou haſt not ſome wicked purpoſes in thine heart, thou wilt never be tempted to doe this, for they that do not deſign any ill, have little reaſon to be afraid of magiſtrates; or conſequently to deſire to prevent their ill uſage of them by taking up armes againſt them. For though it be poſſible Governors may be tyrants, yet this poſſible fear is not in any reaſon to move any to certain ſin; but on the other ſide every one is to look on the magiſtrate as God's officer, and to truſt himſelf in God's protection, and count that Princes doe not uſe to puniſh men for doing well, but for doing ill, for ſeditions, conſpiracies, &c. and therefore if thou wouldſt make a prudent proviſion for thy ſelf, if thou doſt deſire to be ſecure from being puniſhed by the magiſtrate, doe not offend againſt his lawes, and thou ſhalt, in all probability, receive nothing but reward for it from him.

3. For rulers are not a terror to good works, but to the evill. Wilt thou then not be afraid of the power? doe that which is good, and thou ſhalt have praiſe † of the ſame.]

† from it ἐξ αὐτῆς

4. For that is as conſiderable a part of the magiſtrate's office (to which he is deſigned by God, and for which thou art to count thy ſelf happy in him, to aſſiſt, and not reſiſt him) that God hath ſet him over thee, to ſecure and defend thee, and help thee to a peaceable poſſeſſion of all God's other benefits, which are all worth nothing to thee, if thou maiſt not enjoy them peaceably. And that is a reaſonable conſideration to move thee to adventure the hazard of being injured by magiſtrates, and not to caſt off their yoke on every remoter fear of it, but to take the poſſible dangers and certain benefits together, and from thence to conclude, that 'tis for the ſubjects good, that Princes are ſo over them. And generally 'tis our own fault if there be any thing formidable in them. In that caſe indeed the Magiſtrate hath a ſword put in his hands by God, and 'tis his office to be God's executioner of puniſhment on malefactors, and he is obliged to doe ſo by conſcience toward God, whoſe officer and commiſſioner he is.

4. For he is the miniſter of God to thee for good: but if thou doe that which is evill, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger * to *execute* wrath on him that doth evill.]

* for wrath εἰς ὀργὴν

5. And conſequently our obedience is due to him, not onely for fear of puniſhment from the magiſtrate, for 'tis poſſible a cunning or a proſperous offender or rebell may avoid that, but in obedience to the conſtitution of God, whoſe officer he is, and to the command of honouring and paying ſubjection, &c. to him.

5. Wherefore *ye* † muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake.]

† ought to be ὀφείλετε

6. For this is the diſtinct reaſon why tributes and cuſtomes are paid to Kings, viz. becauſe they are commiſſioners ſent from God; who having full power over all we have, as the free donor of all, may aſſign his commiſſioners what proportion he pleaſe, and that a liberall one, as he did the double portion to the elder brother; and this but very reaſonable, ſeeing, in the diſcharge of their office, they ſpend themſelves with an unwearied patience and conſtancy, attending on it, as the hardeſt and heavieſt task that any man in a kingdom undergoes, and is therefore in proportion the moſt richly to be rewarded of any.

6. For, for this cauſe pay you tribute alſo: for they are God's miniſters attending continually upon this very thing.]

7. This therefore layes all obligation on you to render to Princes (as a debt due from ſubjects) all extraordinary or ordinary payments, as alſo that reverence and honour which by the Law of God belongs to them, as well as obedience and diligent ſubjection, v. 1.

7. Render therefore to all their dues: tribute, to whom tribute *is due*; cuſtome, to whom cuſtome; fear, to whom fear; honour, to whom honour.]

8. For ye Chriſtians muſt not think that your Chriſtian liberty will free or diſoblige you from the diſcharge of any debt or duty to any man, inferior or ſuperior, that is, either of juſtice to ordinary men, or ſubjection to thoſe whom God hath ſet over you: One debt onely ye muſt owe all (and yet pay that too, as oft as occaſions are preſented) that of charity, which muſt be ſo paid that it be alwayes owing; and if this be diſcharged as Chriſt requires, not onely to friends, but to all, even thoſe that have behaved themſelves as enemies to us, the perſecuting heathen Emperors, &c. this is that perfection of the Law which Chriſt requires, Mat. 9. 48.

8. Owe no man any thing, but to love one another: for he that loveth another hath * fulfilled the Law.]

* filled up πεπλήρωκε

9. For all the ſix commandements of the ſecond table, the five here named, and the ſixth that hath all this while been inſiſted on, that of Honour thy parents, Kings, &c. v. 1. all theſe, I ſay, are but parts of that great duty of charity, or loving thy neighbour, &c. ſo ſtrictly now commanded by Chriſt, and ſo farre from being now evacuated or abrogated, that it is rather heightened in each branch, and improved by the Goſpell, and conſequently every of thoſe ſix, and particularly that of duty to Kings, is ſtill required under Chriſtianity, let the Gnoſticks advocates, and patrons of liberty (or rather licentiouſneſſe) under that pretence teach what they pleaſe to the contrary.

9. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſſe, Thou ſhalt not covet; and if *there be* any other commandement, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.]

10. That charity that is required of us Chriſtians, is ſo farre from depriving any other of his right, that it gives rules of all abundance of mercy and goodneſſe to all, for in that conſiſts that perfection of the Law which Chriſt requires, Mat. 5. ſee note on Mat. 12. e.

10. Love worketh no ill to his neighbour, therefore love *is* the † fulfilling of the Law.]

† filling up πλήρωμα

11. And

*this, knowing the ſeaſon, ὅτι, οἴδατε τὸν καιρὸν

11. And * that knowing the time, that now *it is* high time to awake out of ſleep: for now *is* our † ᵉ ſalvation neerer then when we believed.]

11. And that exhortation to keep cloſe to all Chriſt's precepts, to diſcharge to all men that duty which Chriſt requires by preſcribing us charity v. 18. is now the rather to be preſs'd, becauſe of the particularity of time, which ſhould make us watchfull to the performance of all duties, the time of our deliverance, or eſcaping, by Chriſt promiſed, and by us ſo long expected (ſee note on Mat. 10. 9. and 24. 13. 1 Pet. 1. 5. and 2 Pet. 1. 3.) being now nigher at hand (which may encourage us to be diligent and perſevere to the end) then it was when we firſt received the faith. c.

† deliverance.

* paſt μεμιξεν.

12. The night is * far ſpent, ᵈ the day is at hand: let us therefore caſt off the works of darkneſſe, and let us put on the armour of light.]

12. The preſent dark ſtate of perſecution of the pure Chriſtians by the unbelieving Jews and the Gnoſticks among you, is now well over, and the more joyfull lightſome ſtate of quiet and calm is now, as the day, approaching, (ſee 2 Pet. 1. 19. 1 Joh. 2. 8.) which is a mighty obligation to us to perform the deeds of the day, all actions of Chriſtian purity, caſting off the doctrines and practices of the Gnoſticks, and all the corruptions crept in among you. d.

† modeſtly, ἐυσχημόνως

* uncleanneſſes and filthineſſes κοίταις (note on c. 9. e.) ἀσελγείαις

13. Let us walk † honeſtly as in the day; not in ᵉ rioting and drunkenneſſe, not in * chambering and wantonneſſe, not in ſtrife and envying.]

13. And particularly let chaſtity and all manner of purity, contrary to the night-works or deeds of darkneſſe and ſecrecy, be moſt carefully preſerved in all kinds; and think it not tolerable to go on (as they would have you, and tell you it may lawfully be done by you) either in revellings and purſuits of luſts, or in ſins of luxury and exceſſe, apt to hinder your watchfulneſſe (ſee Lu. 21. 34.) or in venery, men with women in unlawfull embraces, or in laſciviouſneſſe againſt the laws and differences of ſexes (ſee note on 1 Pet. 4. d.) or any of thoſe other ſins ſo familiar among the Gnoſticks, or finally in factions, diviſions, contentions, hating and perſecuting your fellow Chriſtians, as the Gnoſticks and Judaizers doe. e.

† of the fleſh for luſts, τῆς σαρκὸς εἰς ἐπιθυμίας

14. But put ye on the Lord Jeſus Chriſt, and make no proviſion † for the fleſh, to *fulfill* the luſts *thereof*.]

14. But ſet your ſelves to the practice of all Chriſtian purity, and do not entertain your ſelves with carnall, ſenſuall deſignes, ſuch as the divinity of the Gnoſticks is too full of, which tends to the advancing of luſts of all kinds, and nothing elſe.

Annotations on Chap. XIII.

a. ἐξουσία

V. 1. *Higher powers*] What ἐξουσία *power* here ſignifies will appear ſufficiently by the ὑπὸ ἀρχοντας, *for the Rulers*, &c. v. 3. for the ὑπὸ *for* being a rationall or cauſall particle, applies the ſpeech to that which had gone before, and ſo expreſſes the ἐξουσίαι *powers* v. 1. to be the ἄρχοντες *rulers*, v. 3. and ſo again the annexing of ἐξουσίαν *power* v. 3. doth confirm the ſame. Nor indeed can the power, abſtracted from the perſon of the magiſtrate, be able to doe what is here ſaid of ἐξουσία, viz. *commend*, or *encourage* v. 3. *avenge* and *puniſh* v. 4. And the matter is clear, for v. 3. φοβεραὶ ἐξουσίαι, *the powers being feared*, is all one with ἄρχοντες εἰσὶ φόβος *the rulers are a fear*, or *terror*, in the beginning of the verſe, and v. 4. immediately upon the mention of *the power*, and *the praiſe* which they that *doe well* ſhall have ἐξ αὐτῆς v. 3. *from the power*, it is added, Θεοῦ γὰρ διάκονός ἐστί σοι, *For he* (that muſt needs be the perſon of the magiſtrate) *is a miniſter of God to thee for good*; and, *He bears not the ſword in vain*, or, *for no end, for he is the miniſter of God, an avenger of wrath*, &c. Thus is ἐξουσίαι and ἀρχαὶ uſed *Lu.* 12. 11. when the diſciples are ſaid to be *brought before principalities and powers*, that is, without queſtion, princes and men in authority, and ſo are κυριότητες *dominions* 2 *Pet.* 2. 10. all that are in authority; and ſo in this *Epiſt.* c. 8. 38. ἀρχαὶ and ἐξουσίαι *principalities* and *powers*, are certainly perſons (heathen magiſtrates) who perſecute Chriſtians; and ſo *Epheſ.* 3. 11. ἀρχαὶ and ἐξουσίαι are perſons to whom ſomewhat was to be made known. And ſo *Col.* 1. 16, & 2. 15, 22. where ἐξουσίαι and δυνάμεις are joyned with Angels, and all ſaid to be made *ſubject to Chriſt*. And that it may not ſeem ſtrange that the word ἐξουσία *power* ſhould be ſet to note a perſon, it will be worth obſerving, not only that the Latine, *magiſtratus*, which ſignifies *magiſtracy*, ſignifies the perſon of the magiſtrate alſo, and is moſt commonly ſo uſed, not for the power, but for the perſon inveſted with that power; but which is punctually for the point in hand, that the Latine *Poteſtas*, which is directly anſwerable to the Greek ἐξουσία, ſignifies *a ruler* or *Governour* in good and ancient authors, as in *Juvenal Sat.* 10. ſpeaking of the unfortunate end of *Sejanus*, after all his greatneſſe, he asks,

Hujus, qui trahitur, prætextam ſumere mavis,
An Fidenorum Gabiorúmque eſſe Poteſtas?

which had you rather thoſe? to ſucceed Sejanus, that was thus uſed, that is, have that great preferment and dignity of his (aſſumed by the Emperor of *Rome* into the participation of his ſupremacy) and pay ſo dear for it, *or elſe to be* quietly and peaceably *the power*, that is, ruler or governour, *of* thoſe mean people, *the Fideni or Gabii?* Then for the word which is here added to ἐξουσίαι, ὑπερέχουσαι, that that is to be rendred, ὑπερέχουσαι *the ſupreme* (not *the higher*) *powers*, will appear, not onely by comparing it with 1 *Pet.* 2. 13. where the βασιλεῖ *King*, or *Emperour*, is the ὑπερέχων *ſupreme*, and all others ſaid to be ſent by him, he having his commiſſion from God (as here alſo 'tis ſaid in the end of this v. 1.) and all others are not from God immediately, but from him; but alſo by the nature and uſe of the word; the nature of it confining it to thoſe that are over, and not under others: and ſo in *Simplicius* upon *Epictetus* p. 2. 14. αἴτια πρῶτα καὶ ὑπερέχοντα, *the firſt cauſes and* ὑπερέχοντα, which muſt therefore be rendred *ſupreme*, are joyned together, and ſaid to be all one with ἐξῃρημένα αἴτια, the *exempt, abſolute, independent principles*, viz. *the gods*, ſaith he, or, in his ſtile, the κρείττονες, to whom worſhip is due; and ſo in proportion ſpeaking here of men, it muſt belong to the ſupreme in any kingdome, who, as he is πρῶτος *firſt*, ſo is he ἐξῃρημένος *exempt*, and ἀνεπίσπευστος *not accountable* to any man or men upon earth: and for the uſe of it, beſide that which hath already been ſaid, it may be obſerved, that *Gen.* 49. 3. in the deſcription of that condition which had belonged to *Reuben*, (if he had not forfeited it) by his primogeniture, viz. that he ſhould have been the King (as, upon his ſin, *Judah* was,) it is ſaid of him, that he was יתר שאת ויתר עז *the excellence of principality, and the excellence of power*, that is, the excellent principality and excellent power; which ſeems to me to be the very phraſe here uſed, of ὑπέχουσα ἐξουσία, and is there ſpoken perſonally of that elder brother.

b. κρῖμα

V. 2. *Damnation*] The word κρῖμα, according to its literal importance, ſignifies *judgment*, and no more, and is applied to humane judgments ſometimes, either *going to law, contentiones in foro*, 1 *Cor.* 6. 7. or elſe *ſentences* of temporal puniſhments on *malefactors*. So *Lu.* 23. 40. where one thief ſaith to the other, οὐδὲ φοβῇ σὺ ὅτι ἐν τῷ αὐτῷ κρίματι εἶ, *thou art in the ſame judgment*, or *ſentence* of death, capital puniſhment, called κρῖμα θανάτου c. 24. 20. *judgment of death* temporal. Otherwhere it as clearly ſignifies divine, and that *eternal puniſhment*; as *Act.* 24. 25. τοῦ κρίματος τοῦ μέλλοντος τοῦδε, *judgment to come*, that is, certainly at the end of the world, at the day of doom; and ſo *Rom.* 2. 2. κρῖμα τοῦ Θεοῦ

Θεῦ *the judgment of God*, and ſo again v. 3. which v. 5. is explained to be *wrath*, or *puniſhment, againſt the day of wrath*; ſo *Heb.* 6. 2. αἰώνιον κεῖμα *eternal judgment* joyned with *the reſurrection of the dead*. So *Mat.* 23. 14. and *Mar.* 12. 40. *Lu.* 20. 47. περισσότερον κρῖμα *more abundant judgment*, which they ſhould receive in another world (when this world affords none) for their Hypocriſies; and *Rom.* 3. 8. ὧν τὸ κρῖμα ἔνδικόν ἐστιν, *whoſe judgment* (or *puniſhment* eternal) *is juſt*; and 2 *Pet.* 2. 3. οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, *whoſe judgment*, that is, *deſtruction*, (temporal here by the hand of God, preparatory and procœmial to) *eternal lingreth not*, as appears by the next words, *whoſe deſtruction ſleepeth not*. So 1 *Tim.* 3. 6. κρῖμα διαβόλου *the condemnation of the devil*, that ſentence that befell *Lucifer* for his pride preſently after his creation, and ſo may befall the novice lifted up with pride there. And therefore *Heſychius*, from the more general uſage, renders it, ἀνταπόδοσις Θεῦ, *God's retribution*, or *payment*, or *rendring according to works*, which is ſure his eternal puniſhment. Three places there are, which belong certainly to this ſenſe, which yet have been queſtion'd by ſome men, and denied to doe ſo. Firſt this in this place, *They that reſiſt*, that is, by force or violence oppoſe *the* ſupreme *power*, ἑαυτοῖς κρῖμα λήψονται, *ſhall receive judgment to themſelves*. That this ſignifies temporal puniſhment, which the magiſtrate may inflict, and no more, they think appears by the following words, *for rulers are a terror to evil works*. But if that argument were of force, it would conclude alſo, that no more but temporal puniſhment belonged to any other crime which was puniſhable by the magiſtrate; for of him it is ſaid, that he is Θεῦ διάκονος ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι, *the miniſter*, or *officer, of God*, his executioner for *wrath*, that is, puniſhment temporal, *to him* indefinitly *that doth evil*, that is, every viſible malefactor. And ſo if this would conclude for the reſiſter or rebell, it would alſo be priviledge or protection to all other ſins, which the magiſtrate is wont to puniſh, the thief, the murtherer, &c. he that were hanged ſhould not for that be damned, whatever his crime were. And 2dly, if that reſiſter ſhould eſcape the hand of juſtice here, by flight, &c. or if he ſhould proſper in his rebellion, ſo that the magiſtrate ſhould not be able to puniſh him, or yet farther, ſo as to get into the throne, what judgment or puniſhment is that man likely to receive, if the κρῖμα or *judgment* here ſignifie none but the magiſtrates wrath or puniſhment? 3dly, 'Tis here v. 5. concluded from hence, *Wherefore ye muſt be ſubject, not only for wrath, but alſo for conſcience ſake*: where *wrath* ſignifying temporal puniſhment v. 4. if that were all that were meant by κρῖμα, then could it not be true, much leſſe concluded from hence, that men *muſt be ſubject not onely for wrath*. Certainly he that reſiſts is not ſubject (ἀντεῖναι is all one with ἀντιτάσσεσθαι, and both directly contrary to ὑποτάσσεσθαι, *being ſubject*, v. 3, 5.) and therefore if we *muſt be ſubject, not onely for wrath*, as that ſignifies temporal puniſhment, then *he that reſiſts ſhall receive* more then *wrath*, as that ſignifies temporal puniſhment, viz. κρῖμα *eternal judgment*, or *condemnation*, which muſt be the importance of ἀλλὰ καὶ διὰ συνείδησιν, *but alſo for conſcience ſake*, viz. that if he doe it not, it will be ſinne to him, wound his conſcience, and ſo binde over to that puniſhment that belongs to an accuſing conſcience, or the breach of that divine law (which is the rule of conſcience) the command of obedience v. 1. to a damning ſinne, if it be not timely repented of. The ſecond place thus doubted of is 1 *Cor.* 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh* κρῖμα *judgement to himſelf*. That it doth not there ſignifie *damnation* is attempted to be proved by 3. arguments: 1. by that which followes v. 30. *For this cauſe many are weak and ſickly among you, and many ſleep*; which belonging only to temporal puniſhment, is conceived to be the *periphraſis* of κρῖμα *judgment* precedent, and conſequently that that is ſo alſo. 2dly, Becauſe the Apoſtle ſpeaks there of any one ſingle act of this ſinne, which being not an habit or cuſtome, the objectors conceive not to be actually damning under the ſecond covenant. 3dly, Becauſe v. 32. 'tis ſaid, *When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned*, &c. To the firſt of theſe the anſwer is clear, 1. that ſickneſſe and death, though they be temporal puniſhments, are yet divine, inflicted by the hand of God, not of the magiſtrate, and 'tis acknowledged that it doth ſeldome ſignifie eternal puniſhment, excluſively to God's temporal puniſhments, but eternal, and ſometimes temporal too (as was ſaid of 2 *Pet.* 2. 3.) or eternal if he repent not, and perhaps temporal if he doe, or to bring him to repentance: 2dly, that theſe temporal doe not exclude eternal puniſhments; they may be ſick, and die, and be damn'd alſo, or elſe ſome being reformed by theſe temporal chaſtiſements, others may be damn'd alſo that doe not reform; and that this is juſt with God, and the meaning of κεῖμα there appears v. 27. which is parallel to v. 29. *whoſoever ſhall eat or drink unworthily, ſhall be guilty of the body and blood of the Lord*, that is, ſhall be thought guilty of the greateſt violation of *Chriſt*, to profane and tread under feet his body and blood. To the ſecond, it need not here be diſputed whether one act of mortal or wilfull ſin bring damnation, it being as much to the preſent purpoſe, that cuſtomary or frequent ſinning doth; for whatever mercy may belong to him that commits only one act, yet, if he that cuſtomarily or frequently doth it, incurre damnation, this will be the Apoſtles meaning by κεῖμα there, who ſpeaks indefinitely of the ſinne (as when he ſaith, *the drunkard* or *adulterer ſhall not inherit the kingdome of God*,) and deſcends not to that minuter conſideration, what 'tis that contracts the guilt of that ſin. As for the third objection, 'tis an evident confirmation of this rendring; for if thoſe that were ſick, &c. were *chaſtned of the Lord, that they ſhould not be condemned*, then ſure if they had not been ſo chaſtned, or not reformed by that chaſtning, they ſhould have been condemned with the world, which is no argument that eternal judgments are not due to them on their impenitence, but an evident intimation that they are. The third place thus doubted of (and brought to countenance the former interpretations of theſe two) is 1 *Pet.* 4. 17. Ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρῖμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ, *It is the ſeaſon of judgments beginning from the houſe of God*, where that that befalls *the houſe of God* cannot be condemnation. To which I anſwer by granting the objection, and conſequently that κρῖμα in its latitude muſt not there be applied to *the houſe of God*, but only one part of it. For of κρῖμα in that verſe there are ſpecified two parts, τὸ μέσον and τὸ τέλος, *the firſt part*, and *the end* or *laſt part of it*. The firſt part of God's revenge on ſin may be in this life, and befall the godly, who hath ſin to be puniſhed alſo, and ſo μόλις σώζεται *hardly eſcapes* v. 18. or (as that phraſe is in the original *Prov.* 11. 31.) *is recompenſed on the earth*; but the ſecond ſadder part is τῶν ἀπειθούντων of the *contumacious*, that *obey not the Goſpel of Chriſt*, and it ſeizeth on them here, and ſweeps them away, and then continues to them eternally: and ſo ſtill κρῖμα is ἀνταπόδοσις Θεῦ, *God's puniſhment* and *retribution to ſinne*, whereever it is, both here and in another world.

V. 7. *Salvation*] What σωτηρία *ſalvation* or *deliverance* here ſignifies (ſomewhat different from the notion of it ch. 10. a.) may be gueſſed by what hath been oft mention'd of the word σωζόμενοι and σῴζεσθαι in the Goſpels, *Mat.* 10. h. *Lu.* 13. b. &c. the deliverance of the believing Jews or Chriſtians out of perſecutions, c. σωτηρία

which

which (after the example of *Christ*) befell them in the first age, and from which they were delivered partly by the great act of vengeance from *Christ* upon the Jewes the crucifiers of him, and persecuters of his followers (see *Lu.* 21. 28.) and partly by their departing generally out of *Judæa*, before that destruction befell the Jewes (see *Rev.* 7. d. e.) and partly by the Halcyonian daies, which under *Vespasian* were allowed the Christians after this time in all places. The approaching of this is every where used, as an antidote or cordiall consideration, to arme them in time of affliction; and so here the considering that this is now nearer then when they first embraced the faith, and that therefore now 'twere unreasonable to fall off, and lose all their past faith and sufferings, when now a little while more will land them safe at their expected haven, the deliverance so promised. This probably is the meaning of the phrase, 1 *Pet.* 1. 5. σωτηρία ἑτοίμη ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *deliverance ready to be revealed in the last time*, and perhaps σωτηρία ψυχῶν v. 9. *the saving of their lives*, (antecedent to that of their soules) the delivering them from those imminent dangers that the Christians were under from the Jewes, till that their destruction, (for that that is the meaning of σῴζειν ψυχὴν *Mat.* 16. 15. *Mar.* 8. 35. *Luk.* 9. 24. *saving*, or *finding*, *his life*; see those places, and Note on 2 *Pet.* 1. e.) That 'tis there to be thus understood may be probable by v. 10. where, saith he, *the prophets enquired concerning this* σωτηρία *salvation*, or *deliverance*, *what time* it was likely to come v. 11. which seems to confine it to some eminent event or passage in this world, and that, it seems, now ready to fall out in that present age, v. 12. So. 2 *Pet.* 3. 15. where he bids them *count the longanimity of God* (that is, his sparing or deferring the punishment of the Jewes so long) σωτηρίαν *deliverance*, viz. that the Jewes might come in to the faith, and all the believing Jewes might have time to goe out of *Hierusalem* (see Note on *Mat.* 24. g.) and so be rescued out of that common destruction. To this, I conceive, belong these words in the Epistle of *Barnabas* p. 227. ἐν τῇ βασιλείᾳ αὐτοῦ ἡμέραι ἔσονται πονηραὶ καὶ ῥυπαραί, ἐν αἷς ἡμεῖς σωθησόμεθα, *In his* (that is, *Christ's*) *kingdome there shall be evil and foule daies, in which we shall be saved, or escape*; and that which follows, γλυκύπικρα ἡμῖν ὅτι φανεῖ, ἐκείνοις δὲ σκολιὰ, *to us there shall be light some, but to them dark, black events.* This is set down most plainly 2 *Pet.* 2. 6, 7, 9. by the example of *Sodom* and *Lot*; *Sodom* destroyed, and *Lot* and his family preserved: and so also of *the old world*, v. 5. when *Noah* and seven more were preserved, where ῥύεσθαι is all one with σῴζεσθαι. And 'tis observable that this very word σῴζω is used in this story in *Genesis*, when the Angel bids *Lot* escape and flie for his life, or save and deliver his life, σῴζειν ψυχήν. And because this is the prime matter of S. *Jude's Epistle*, as well as of that of S. *Peter's* to the dispersed Jewes, that also may probably be the meaning of κοινὴ σωτηρία, *common salvation*, or *deliverance*, *Jude* 3. that deliverance that the believers should generally meet with. This use of this word, how agreeable it is to the Scripture-style, may yet farther appear by the notion of a *Saviour* in the Old Testament, for a deliverer, such as *Joshua* was said to be, of whom there is a notable place to this purpose, *Ecclesiasticus* 40. 1. *Jesus*, &c. *according to his name, was made great* εἰς σωτηρίαν ἐκλεκτῶν, *for the saving*, or *delivering*, *the elect of God*, and *taking vengeance on the enemies*, &c. And so *Obad.* 21. *the Saviours shall come to judge the mount of Esau, the kingdome*, &c and so all those others, of whom 'tis said in general, *Thou hast sent us Saviours*, that is, the Judges which were sent or raised up by God to fight the battels of God's people against their enemies; in which two respects, first of avenging them on their enemies, secondly, of delivering them, those two titles of *Judges* and *Saviours* are bestowed on them. And agreeable to this, this act of *Christs* so remarkable on the Jewes is called both *the kingdome of God*, and σωτηρία *deliverance*, or *salvation*: *kingdome* in both respects, as a *King* is an avenger and protector both; and *deliverance* in the second only. Other like words we find to the same sense. See Note on *Act.* 3. b.

V. 12. *The day is at hand*] Ἡ ἡμέρα ἤγγικεν *the day draweth nigh* is all one with ἐγγίζουσα ἡ ἡμέρα *the day approaching Heb.* 10. 25. and shall there be explain'd, which that it may belong to the destruction of the Jewes, and whatever inseparable attendants of that, may appear *Ezech.* 7. 10. *Behold the day, behold it is come, the morning is gone forth*; which is clearly the approaching of this day (and so other of the phrases, used in the New Testament for that destruction, are to be met with in that chapter, *An end, the end*, &c. v. 2, 3, 6.) and yet more perfectly v. 12. *The time is come, the day draweth neer*, and these spoken clearly (as that whole Chap.) of the final destruction of that whole people. The approach of which being here mention'd, as a motive to encourage the Christian Jewes to hold out, and not to fall off to the Gnosticks impure courses (who, by helping them to escape persecutions, corrupted and inveigled many) this phrase is here by way of accommodation applied to that time, as a time of light, unfit for the works of darkness. See *Heb.* 10. a. and *Lu.* 21. 34. d. ἡ ἡμέρα ἤγγικεν

V. 13. *Rioting*] What κῶμος signifies, is not so commonly observed. *Theophylact* defines it, τὰ μετὰ μέθης καὶ ὕβρεως ᾄσματα, *songs with drunkenness and contumely*. In which definition, as the word ὕβρεις *contumely* is oft used in an impure sense, to denote *unlawfull loves* and *pursuits*, so in all probability doth it there, for the *night-amorous revels* are they that are peculiarly signified by κῶμοι. So *Wisd.* 14. 23. where speaking of the Heathens κρύφια μυστήρια *secret mysteries*, he joynes with them ἐμμανεῖς κῶμοι *mad revels*, and as the effects thereof addes, οὔτε βίους, οὔτε γάμους καθαρεύειν φυλάσσουσι, *they keep neither lives nor marriages pure.* 3 *Mac.* 6. 4. when he saith *the Temple was filled* ἀσωτίας καὶ κώμων, he addes ῥαδυμούντων μετ' ἑταίρων, *dallying with harlots*, γυναιξὶ πλησιαζόντων —— And he that doth this, is in *Theocritus* κωμαστής. So say the *Scholiasts* on that Poet, κωμάζειν λέγεται διὰ τὸ κατὰ νύκτα εἰς ἐρωμένας ἀπερχομένων, *the word is used for those that go by night to their sweethearts.* This they used to do with torches and fiddles, singing amorous ballads at the dores of their beloved, (from thence called κρουσίθυρα, and θυροκοπικὰ) a pattern of which is set down in *Plautus Curcul. Act.* 1. *Scen.* 2. e. κῶμος

Quid si adeam ad fores, atque occentem?
Pessuli, heus pessuli, vos saluto lubens. ——

To this belongs that of *Aristophanes* in *Pluto*,

Ἔοικα δ' ὅτι κῶμον βαδίζειν,
Στέφανόν γέ τοι καὶ δᾷδ' ἔχων πορεύεται,

He lookes as if he were going to a revel, having his crown and his torch; and more fully in the right reading of the verse in * *Plautus*,

Tute tibi prælis lotis, luces cereum.

You go before your self with the fiddle, you are your own torch-bearer: some body else it seems they were wont to have, to performe these offices for them; so saith the *Commentator* of *Hermogenes*, Πυθαγόρας μέσῃ νύκτων ἀστρονομούμενος νεανίσκον τινὰ σὺν αὐλητῇ κωμάζοντα μετὰ λαμπάδος καὶ αὐλητρίδος —— *Pythagoras studying the stars at midnight, saw a young man with a fidler revelling with a torch* —— Agreeably the word is here to be interpreted, *the night-revels*, or *pursuits of* their *unclean designes*; and so it is, *Gal.* 5. 21. and 1 *Pet.* 4. 3. *Comissationes*, which some have mistaken for *Comessationes*, as if it were from *comedo*, and so render it *surfetings*, whereas the Latine word is but a light derivation from the Greek κῶμος, and κωμάζειν. * *Curcul. Act.* 1. *Scen.* 1.

Chap.

Paraphraſe.

CHAP. XIV.

a. 1. And for the preſerving of that Chriſtian charity among all, mention'd ſolemnly c. 13. 8, 9, 10. I ſhall enlarge to give theſe rules. Great diſſenſions and diviſions are already gotten into the Church of Jewiſh believers (not only againſt the Gentiles, but) among themſelves, ſome Jewiſh converts diſcerning their Chriſtian liberty and freedome from the Judaical yoke, others conceiving themſelves ſtill to be under that obligation. The latter of theſe is zealous for the Moſaical Law, and obſervances of circumciſion and meats, &c. and condemnes all others as breakers of Gods Law, that do not obſerve all theſe. On the other ſide they that are inſtructed in the knowledge of their Chriſtian liberty, ſeeing others ſtand on ſuch things as theſe, that had never any reall goodneſs or vertue in them, and now are abrogated by Chriſt, are apt to deſpiſe and contemn them that continue under that yoke, and reſolving to maintain that liberty which they have purchaſed by Chriſt, freedome from ſuch obligations, are apt to ſeparate from the Judaizers, ch. 2. 18. and ſo betwixt one and the other, the communion is likely to be broken. To both theſe therefore I apply my ſelf at this time. Thoſe of you that do not think your ſelves obliged to keep the Law, do not ye reject the ſcrupulous or erroneous Judaizer, that thinks himſelf bound to obſerve thoſe Lawes, of abſtaining from many meats, &c. but receive him to your Communion: yet not ſo, that he thereby think himſelf encouraged or authorized to quarrel with other mens reſolutions for the directing their own lives, what is lawfull or unlawfull for them, and to condemn others that doe not think themſelves ſo obliged.

1. HIM that is weak in the faith, * receive ye; *but* not † to doubtfull [a] diſputations.]

* receive to you, προσλαμβάνεσθε † to the judging of thoughts

2. He that is ſufficiently inſtructed in his liberty, makes no ſcruple of eating any thing, thinks not himſelf obliged to be circumciſed, &c. makes uſe of his Chriſtian liberty to that purpoſe: but the Judaizer being not ſufficiently inſtructed in the nature of the liberty allow'd him by Chriſt, and remaining in that error concerning the obligingneſſe of the Moſaical Law, abſtaineth from all fleſh perhaps, (for ſo ſome did, ſaith Theophylact, that they might not be taken notice of to abſtain peculiarly from ſwines fleſh) or elſe from ſome ſorts of meats, as unclean and forbidden.

2. For one believeth that he may eat all things; another who is weak, eateth herbs.]

3. Now to begin with the latter firſt (ſee note on Mat. 7. b.) The Jewiſh believer, that diſcernes his liberty and eateth all meats indifferently, muſt not deſpiſe the ſcrupulous erroneous, which is alſo a Jewiſh believer: And on the other ſide the ſcrupulous Judaizer muſt not reject and caſt out of his communion that other, who being inſtructed in the nature of his Chriſtian liberty doth not think himſelf obliged to abſtain from all thoſe meats, from which a Jew under Moſes religiouſly and Judaically abſtains; for God hath admitted him into the Church, (without laying that yoke upon him,) as a ſervant into his family, and he is not to be excluded by the Judaizer for ſuch things as theſe.

3. Let not him that eateth, * deſpiſe him that eateth not: and let not him which eateth not judge him that eateth; for God hath received him.]

* ſet at nought ἐξουθενείτω

4. What commiſſion haſt thou, O Jewiſh Chriſtian, to judge God's ſervant, received and owned by him, v. 3. to exclude him out of the Church? (ſee ch. 2. 1. and note a.) To his own Lord he ſtands or falls, that is, he, by his (not thy) ſentence or judgment, is either cleared (judged to have done nothing amiſſe) or condemn'd. But he certainly ſhall be cleared, for God is able to clear him, if he pleaſe, and he certainly will, having, by receiving him into his family, given him this liberty.

4. Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth: yea, he ſhall be holden up, for God is able to make him ſtand.]

b. 5. The Judaizing Chriſtian obſerveth ſome ſpecial daies appointed by Moſes his Law, the ſabbath or other Jewiſh feſtivals; but the other which is no Judaizer, but knowes his own liberty, makes not that difference of daies that Moſes requires: and in ſuch things every man muſt act by his own, not by another man's judgment or conſcience (ſee note on Lu. 1. a.) what he is verily perſwaded he ought to doe, (and therefore unity and charity ought not to be broken by you for ſuch things.)

5. One man † [b] eſteemeth one day above another: another eſteemeth every day *alike*. Let every man be fully perſwaded * in his own mind.]

† preferreth one day before another; another approveth every day * by, for the King's MS. reads πάσῃ without ἐν

6, 7. He that makes a difference betwixt daies, thinks it is God's will he ſhould doe ſo; and he that doth not make that difference, thinks it God's pleaſure now under Chriſt that he ſhould not make any difference. He that makes no difference of meats, thinks it acceptable to God that he ſhould do ſo, and in teſtimony that he thinks ſo, conſtantly bleſſeth God, when he eats, for giving him that food, to the eating of which he conceives God hath alſo given him liberty; and the Jewiſh Chriſtian thinks it obligation of conſcience to abſtain, and for that command of reſtraint, and for the grace of doing ſuch an act of ſelf-deniall, he giveth God thanks alſo. And this ſure is well done on both ſides; for no man of us is to doe what he himſelf likes beſt, but what he thinks is moſt acceptable to God.

6. He that regardeth a day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7. For none of us liveth to himſelf, and no man dieth to himſelf.]

8. For our life and death are very unconſiderable, but as by them we may ſerve God; and therefore much more all other things.

8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.]

9. And all the fruit of Chriſts death, and ſuffering, and reſurrection, which accrues to him, is onely this, that he may have power and dominion over us all, to command or give what liberty he pleaſeth.

9. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.]

10. But why doſt thou that obſerveſt the Law, condemn thy fellow Chriſtian? or exclude him from thy communion, becauſe he uſes his Chriſtian liberty, &c. or thou that uſeſt thy liberty, why doſt thou think it a piece of ſenſleſſe ſtupidity in the Jew to abſtain, and thereupon deſpiſe v. 3. and vilifie him, which is alſo a kind of judging him? whereas indeed neither of you is to be the judge of the other, but Chriſt of you both, (ſee note a. on Jam. 3.) being by his Father ſent and commiſſionated to that office.

10. But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? we ſhall all † ſtand before the judgement-ſeat of Chriſt.]

† be ſet with παραστησόμεθα

11, 12. According to that of the Prophet, Iſa. 45. 23. I have ſworn by my ſelf that unto me every knee ſhall bow; which being a Prediction of ſomewhat then future, was to have a completion in Chriſt incarnate (ſee Phil. 2. 9, 10, 11.) who is now conſtituted the one ſupreme judge of all, to whoſe judicature every one muſt ſubmit and give account for his own actions, and conſequently 'tis moſt unreaſonable that any man, but he to whom Chriſt this ſupreme judge hath delegated and committed that power, the Apoſtles and Governours of the Church, endowed with the power of the Keyes and Cenſures, ſhould thus cenſure, and reject others from their communion.

11. For it is written, *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſſe to God.

12. So then every one of us ſhall give account of himſelf to God.]

13. Let

13. Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block, or * an occaſion to fall, in *his* brothers way.]

13. And therefore let this fault be mended by you, doe not any longer cenſure and ſeparate from one another's communion, for ſuch things as theſe; onely be carefull that you do not ſcandalize any Chriſtian brother, that is, put in his way a ſtumbling-block to hinder his coming to Chriſtianity, or a gall-trap in his progreſs to wound him and make him go back, as the Judaizer is in danger to do, when he ſees thoſe liberties uſed among Chriſtians which he deems utterly unlawfull.

* a ſcandal σκάνδαλον

14. I know and am perſwaded † by the Lord Jeſus, that *there is* nothing unclean of it ſelf; but to him that eſteemeth any thing unclean, to him *it is* unclean.]

14. I am confident, and make no queſtion, but that Chriſt hath ſo removed that yoke of the Moſaical law, that to a Chriſtian Jew no kind of meat is unlawfull to be eaten; but yet for all that, it is unlawfull to him that eſteems it to be ſtill prohibited: the perſwaſion of its being forbidden him is, as long as he is ſo perſwaded, ſufficient to make it to him unlawfull to uſe that liberty, which otherwiſe were lawfull.

† in it

15. * But if thy brother be [c] grieved with *thy* meat, now walkeſt thou not charitably: deſtroy not him with thy meat for whom Chriſt died.]

15. But if for a matter of this nature, his not daring to eat what thou eateſt, thou deſpiſe and caſt off thy fellow Chriſtian that knowes not his liberty, and by ſo doing diſcourage or aliene him from going on in Chriſtianity, v. 13. ſure this is contrary to the rule of Chriſtian charity, of drawing all to piety, and driving none away, Mat. 18. 6. and it will be a great fault in thee, for ſo light a thing as meat is, to drive from Chriſtianity, and conſequently to deſtroy him for the ſaving of whom Chriſt was content to lay down his life, ſee v. 20.

* But if becauſe of meat εἰ διὰ βρῶμα

16. Let not your good be evil ſpoken of.]

16. Ye may uſe your Chriſtian liberty, but ſhall not doe well ſo to uſe it, as that it may tend to others hurt, for that will be the defaming of that which is in it ſelf indifferent or innocent.

17. For the kingdome of God is not meat and drink, but righteouſneſſe, and peace, and [d] joy in the holy Ghoſt.]

17. For Chriſtianity conſiſts not in ſuch external matters, eating or not eating ſuch or ſuch meats, but in the practice of Chriſtian virtues; ſuch are mercifulneſſe and peaceableneſſe and delight to doe good one to another, to build up and advance one another in piety, not dividing and hating, and excommunicating one another, v. 19. or delight to do good, or that joy which reſults from unanimity, ſaith Theophylact.

d.

18. For he that in theſe things ſerveth Chriſt, *is* acceptable to God, and approved of men.]

18. Theſe indeed are acts of obedience to Chriſt, that are ſure to be accepted by God (without Judaical performances) and to be of good report among all men.

19. Let us therefore follow after the things that make for peace, and things wherewith one may edifie another.]

19. And therefore let us moſt zealouſly attend to thoſe things which may thus preſerve peace between all ſorts of Chriſtians though of different perſwaſions, Judaizers or thoſe that are inſtructed in their liberty, and which tend to the drawing men to Chriſtianity, not aliening them from it.

20. For meat * deſtroy not the work of God: all things indeed *are* pure; † but *it is* evil for that man who eateth with offence.]

20. Doe not thou for ſo unconſiderable a matter as eating is, or becauſe another will not, or dares not make uſe of that Chriſtian liberty which thou doſt moſt innocently uſe, diſturb that peace, that unity, which God hath wrought among believers of different perſwaſions about indifferent things. 'Tis true a man may eat any thing ſimply conſidered; but if by eating he aliene others from the Goſpel, by deſpiſing and avoiding them v. 3. that dare not doe ſo, this is a ſinne in him.

* diſſolve καταλυε † but the evil is to κακὸν τῷ

21. *It is* good neither to eat fleſh, nor to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is * offended, or is made weak.]

21. 'Tis not charitable to make uſe of any part of Chriſtian liberty, when by thy ſo doing any other man is kept from receiving the faith, and ſo falls by ſome occaſion of thine, or is gall'd, and diſcouraged, and driven from the profeſſion, (as the Jewiſh believer is by ſeeing others caſt off the Moſaical yoke, whom they think obliged by it) or any way wounded, or hurt, that is, brought to any kind of ſinne (ſee note on 1 Cor. 8. b.)

* ſcandalized, or is ſick, σκανδαλίζεται ἢ ἀσθενεῖ

22. Haſt thou faith? Have it † to thy ſelf before God. Happy *is* he that * condemneth not himſelf in that thing which he alloweth.]

22. If thou haſt a clear underſtanding of thy Chriſtian liberty, it is well for thee, and thou mayſt uſe it betwixt God and thy ſelf, but not alwaies before men, as when it may be in danger to hurt them, and when 'tis not neceſſary to reveal thy practice in ſuch matters. He is an happy man that, when he knows a thing lawfull, doth ſo manage the practice of it, the uſe of his liberty, that he hath therein no reaſon to accuſe or condemn himſelf: ſee note on c. 2. f.

† by thy ſelf κατὰ σεαυτὸν * judgeth not himſelf in that which he approves, μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει

23. And he that doubteth is damned if he eat, becauſe † *he eateth* not of faith: for whatſoever *is* not of faith, [e] is ſinne.]

23. And indeed for the ſcrupulous Judaizer there is little reaſon he ſhould be ſo ill uſed for his not daring to eat, when he thinks himſelf otherwiſe obliged; for it were a damning ſinne, for which his own conſcience already condemns him, ſhould he eat, or doe any indifferent thing, as long as he thinks in conſcience that it is not ſo, becauſe it is contrary to perſwaſion or aſſurance of the lawfulneſſe of his action: and whoſoever doth any thing without that perſwaſion (call'd faith here, and knowledge 1 Cor. 8 7.) ſo farre at leaſt as to judge that which he doth lawfull for him, he certainly ſinnes in ſo doing.

† it is not of faith, ἐκ πίστεως

e.

Annotations on Chap. XIV.

1. διαλογισμῶν

V. 1. *Diſputations*] Διαλογισμὸς here ſeems to ſignifie *the arguings*, or *reaſonings*, and conſequently *reſolutions* of men concerning themſelves, to the managing their whole courſe of life, what is lawfull or unlawfull for them, and particularly here (as the Context inforceth it) the *reaſonings* and *reſolutions* of thoſe, that from the liberty of diſuſing the Moſaical Law given by *Chriſt*, conclude the lawfulneſs of eating any thing, v. 2. A fuller inſtance or example of this notion of the word I have not met with, then in *Epicurus*'s his *Epiſtle* to *Idomeneus*, ſpeaking of the torments he was then under ready to die, as great as were imaginable, Ἀντιπαρετάξετο ὑπὲρ πᾶσι τούτοις τὸ κατ' ψυχὴν χαῖρον ὅτι τῇ θεωρουμένων ἡμῖν διαλογισμῶν μνήμῃ, *The joy that he had in his mind, upon the remembrance of the reaſonings which he had in his life-time, ſtood in battel array againſt all thoſe torments of the ſtrangury*, &c. what thoſe διαλογισμοὶ or *reaſonings* of *Epicurus* were, appears in his *Epiſtle* to *Menaceus* in *Diog. Laert.* wherein, as in an apologie for himſelf, and a declaration of the truth of his opinions, he confeſſes 'tis not eating or drinking, or any other of the ſenſualities of the world put together that beget a pleaſant life, ἀλλὰ νήφων λογισμὸς, ὁ τὰς αἰτίας ἐξερευνῶν πάσης αἱρέσεως καὶ φυγῆς, καὶ τὰς δόξας ἐξελαύνων, ἀφ' ὧν πλεῖστα τὰς ψυχὰς καταλαμβάνει θόρυβος, *but a ſober diſcourſe*, or *reaſoning, and ſuch as ſearches out the cauſes of all choice or averſation, and drives away thoſe falſe opinions, from which the greateſt perturbations*

that ſeizeth on our mind, doth proceed. This νήφων λογισμὸς, &c. this *ſober reaſoning what are the true cauſes of choice and averſation*, that is, what is to be choſen or rejected upon true rational grounds, done or not done, was *Epicurus's* διαλογισμὸς, the remembrance of which brought him ſo much inward pleaſure in the midſt of his torments. This * S. *Ambroſe* (reciting part of that *Epiſtle* of his) renders *ſobria diſputatio, a ſober diſputing*, & by and by repeating the ſame again, *continens vita, a continent life*, and in * another place, *ſobrietas mentis, ſobriety of mind.* And *Cicero Tuſc. Quæſt.* l. 5. mentioning his cheerfulneſs at his death, tranſlates this διαλογισμῶν μνήμη, *Inventorum ſuorum memoria & recordatio, the remembrance of the moral rules which he invented.* So that the λογισμὸς and διαλογισμὸς ſignifies there, (and ſo moſt probably here alſo) that *reaſoning* of mens hearts by which they reſolve and determine what they may and may not doe, and accordingly regulate the actions of their lives; that ſpecial act of their *judicium practicum*, which hath the governing of their practice, and conſequently διάκρισις διαλογισμῶν is, *the judging*, or *condemning*, *of other mens courſes.* Which practice was not to be approved of, or encouraged in the Judaizer on one ſide, as on the other ſide he that made uſe of his Chriſtian liberty was not to reject, but receive him to his communion, though he were erroneouſly and unneceſſarily ſcrupulous in point of the Moſaical obſervances. And ſo this firſt verſe is the breviate of the whole chapter, which is all on theſe two heads, that the Jewiſh Chriſtian that underſtood his own liberty muſt not deſpiſe and reject the Judaizing ſcrupulous believer, and that the Judaizer muſt not judge or condemn the other. See v. 3. &c. and c. 2. 1. Note a.

*1.3.Ep.35. *1. 1. de Abr. c. 1. 2.

Διάκρισις διαλογισμῶν

b. V. 5. *Eſteemeth*] What κρίνειν here ſignifies, muſt be reſolved by the ſpecial, not vulgar uſe of the word among authors. It is uſed ſometimes for *approving*, *giving the ſuffrage* in a competition; ſo * S. *Chryſoſtome* uſeth together ταύτῃ τίθεται τὰς ψήφους καὶ τὰς κρίσεις, *he gives his ſuffrage, and his ſentence*, or *judgement, to this.* So in *Xenophon*, Κύρ. παιδ. l. 8. τοὺς μὴ ἑαυτὸν κρίνοντας ἐμίσει, *he hated them that did not adjudge the victory to him.* So *Ariſtotle* l. 1. *de An.* c. 11. πάντα τὰ στοιχεῖα κρίνει πλὴν ἡ γῆς, *every of the elements but the earth, had ſome Philoſopher or other that gave his ſuffrage to it, that it was the ſoul, or principal of all things.* So *Plato* in *Philebo*, ἃ τινα περὶ αὐτῆς ἄλλων κρίνομεν, *if we prefer any before it.* So when of *Epicurus* 'tis ſaid, κρίνει ἡδονὴν he defends, or *gives his vote to, pleaſure* that it is the *ſummum bonum.* And in the *Epigram*,

Κοίνει

* Tom 4. p. 435. l. 27.

Οὐδὲ γὰρ ἡ ψυχὴ τὸ φαγεῖν κρίνασα γένηται,

For the ſoul rejoyceth not as preferring eating before all things. And ſo here, ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, *one preferres one day before another, but another approves every day*, that is, preferres not any before any.

c. V. 15. *Grieved*] Λυπεῖται here ſignifies *to be grieved*, as that notes being wounded or galled in his courſe, and by that means driven off from the profeſſion of Chriſtianity. That it ſignifies ſo, appears by the Context, comparing this verſe with v. 13. where the *brothers* having *a ſcandal*, that is, gall-trap (ſee Note on *Mat.* 11. c.) *put in his way*, is all one with the λυπεῖται *being grieved* here, anſwerable to both which together is, σκανδαλίζεται ἢ ἀσθενεῖ, *is ſcandalized* (or *galled*) *and made weak*, or *ſick*, or *faint*, or *wounded*, v. 21. For it is to be obſerved that λύπη *grief* or *ſorrow* is oft taken for the cauſe of ſorrow, diſeaſe, or wound, or gall, as ὀδύνη ψυχῆς, *Eccluſ.* 30. 12. is one that cauſeth grief to the ſoul; and as πένθος *mourning* is by *Heſychius* rended συμφορὰ *calamity*, which is the cauſe of mourning; and as φόβος *fear* ſignifies (the cauſe of fear) *danger*; according to an Hebraiſme obſervable in theſe writers, where for want of the conjugation *Hiphil* which in Hebrew ſignifies to *cauſe to doe* any thing, the Greek language is faine to uſe the Active *to doe.* So the Hebrew חלה, which ſignifies *infirm* or *ſick*, *Lam.* 1. 22. is by the Greek rendred λυπῆ, where we read, *is faint*, as *Iſa.* 1. 15. πᾶσα καρδία πρὸς λύπην *the whole heart is faint*, that is, very ſick, which is the cauſe of grief; and therefore the ſame word is in other places rendred ὀδύνη and νόσος, *Deut.* 7. 15. *pain* or *diſeaſe.* So אבר, which ſignifies *deſtruction*, and is frequently rendred ἀπώλεια, is *Prov.* 31 6. rendred λύπη, οἱ ἐν λύπαις *men in ſorrow*, for which our Engliſh have, *ready to periſh*, agreeably to which S. *Paul* here joynes (as the interpretation of *grieving* the *brother*) *deſtroying* him. This is farre diſtant from that notion which is ordinarily had of this phraſe, as if it ſignified *ſorrow* or *trouble* or *grief* for the other man, or rather *anger* or *diſpleaſure* againſt him; which being (in this matter) without cauſe (for 'tis ſaid ver. 14. that that which the brother eats is *not unclean in its ſelf*, and therefore he may lawfully eat it in that reſpect) is wholly to be charged on him that is ſo cauſleſly diſpleaſed or angry, and would not devolve that guilt of ſcandal on him that eats, that here lies on him by the *brothers* being *grieved* or *wounded.*

d. V. 17. *Joy*] That χαρὰ *joy*, *Gal.* 5. 22. ſignifies not the natural paſſion, but the Chriſtian virtue, and that again moſt probably that which is exerciſed toward our brethren, appears by the ἀγάπη *charity* before and εἰρήνη *peace* &c. after it, and therefore it muſt be underſtood in that notion which ſhall be agreeable thereto, either to ſignifie the rejoicing at any good that befalls another, but eſpecially at the virtuous actions performed by him (which 1 *Cor.* 13. 6. is *rejoicing in the truth*, that is, integrity and ſincerity of another, oppoſite to his ἀδικία *doing amiſſe* precedent) or elſe the deſire or delight of doing good to others, which as a thing very pleaſant to him that hath it, and as the cauſe of joy to them that receive benefit from it, may perhaps be called *joy.* And though the former of theſe notions is the more eaſie and prompt, yet that this latter is the more proper to that place may appear probable, by comparing it with the like phraſe here, χαρὰ ἐν πνεύματι ἁγίῳ, *joy in the holy Ghoſt*, which is here alſo joyned with *righteouſneſs* and *peace*, (and all of them, by the matter in hand, the care of *not offending the weak brother*, appear to be branches of duty to the neighbour) and ſeems contrary to the *grieving* and *wounding the brother*, v. 15. that is, the betraying him to any ſinne; and is expounded v. 19. by τὰ τῆς οἰκοδομῆς τὰ εἰς ἀλλήλους διώκειν, *purſuing thoſe things that belong to edification toward one another*, that is, building up in piety, bettering one another, which is here joyned with *purſuing* τὰ τῆς εἰρήνης *the things that belong to peace* (as there the *joy* is with *peace* it ſelf) and ch. 15. 2. by τὸ πλησίον ἀρέσκειν εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν, *pleaſing the neighbour to his good for edification*, that is, gratifying or cauſing joy and pleaſure to him in improving his ſpiritual weale, and ſo 1 *Cor.* 10. the *not giving ſcandal* to others, v. 32. is exemplified by his *pleaſing of all men in all things, not ſeeking his own profit, but the profit of many*, v. 33. and ſo *not to ſeek his own but that which is anothers*, v. 24. as it is ſaid of *charity* that it *ſeeketh not her own*, 1 *Cor.* 13. 5. that is, takes care of others ſafety, not onely of her own, doth nothing that may ſcandalize another, and rather then doe ſo, abſtains from that which the man himſelf approves of. By all which it ſeems probable that χαρὰ *joy*, and *joy in the holy Ghoſt*, that grace of the Chriſtian, flowing from the ſanctifying Spirit of God, or which is according to the will of God, a holy Chriſtian joy (as *rejoicing in the Lord, Phil.* 4. is rejoicing in thoſe things (afflictions there) which God would have us rejoice in) is the ſeeking and advancing the ſpiritual weale and good of others, as the *grieving* of them is the contrary,

χαρὰ

χαρὰ ἐν πνεύματι ἁγίῳ

πρὸς τὸ

the

the wounding of their conſciences, and occaſioning their ſinne. 'Tis true, the *joy of the holy Ghoſt* 1 *Theſſ.* 1. 6. is the rejoicing in afflictions, contrary to *the joy of the world*, and ſo *rejoicing in hope*, *Rom.* 12. 12. but that hinders not but theſe phraſes, being otherwiſe inclined by the Context, may ſignifie otherwiſe.

V. 23. *Is ſin*] In this place, 'tis certain the ancient Copyes generally added that *Benediction* which we now find, *ch.* 16. 25. Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου, &c. *Now to him that is able to ſtabliſh you according to my Goſpel*, and ſo on to the end. Thus we find it in S. *Chryſoſtome* and *Theophylact*, &c. And from thence the *Poſthumous notes* under *Grotius*'s name inferre that *the Apoſtle firſt deſigned to end his Epiſtle there.* But there is no ground for ſuch conjectural inference. 'Tis certain, *Doxologies* may be ſeaſonable in other places, and not onely by way of concluſion; and ſo we find in the like ſtyle, Τῷ δὲ δυναμένῳ, *Now to him that is able*, &c. *Eph.* 3. 20, 21. in the middle of the Epiſtle; and ſo incidently Ὧ ἡ δόξα, *to whom be glory*, *Gal.* 1. 5. and more ſolemnly, Τῷ δὲ βασιλεῖ τῶν αἰώνων ἀφθάρτῳ, *Now to the incorruptible King of Ages*, &c. 1 *Tim.* 1. 17. almoſt in the beginning. And it is S. *Chryſoſtomes* Note, Ἔθος ἀεὶ τῷ Παύλῳ εἰς εὐχὰς καὶ δοξολογίας καταλήγειν ἀπὸ παρρησίας, *It is cuſtomary with S. Paul to conclude an exhortation with prayers and praiſes.* And *Theophylact*, μετὰ παράκλησιν εἴωθεν ἀεὶ εὔχεσθαι, *After an exhortation he alwaies uſeth to pray.* The petitory part of this *Doxology* is contained in the δυναμένῳ ὑμᾶς στηρίξαι, which is a praying that God *who alone is able, will ſtabliſh them*; and this ſo proper to the whole buſineſs of the precedent chapter, that it cannot without great injuſtice be taken from it: and therefore without examining the reaſon of its removall (for which we have onely probable conjecture) it is all reaſon that it ſhould be fetch'd back from *ch.* 16. 25. and placed here, as it ought to be.

CHAP. XV.

Paraphraſe.

1. WE then that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe our ſelves.]

1. They that know the nature and extent of Chriſtian liberty, ought to help and relieve thoſe that doe not underſtand it, to be watchfull to keep them from falling into ſinne, and not pleaſe themſelves too much in reflexion on their own ſtrength and knowledge, and neglect or deſpiſe others that have not ſo much.

2. Let every one of us pleaſe *his* neighbour for *his* good to edification.

3. For even Chriſt pleaſed not himſelf, but as it is written, The reproaches of them that reproached thee fell on me.]

2, 3. Let us rather doe what good we can to the edification of other men, after Chriſt's example, who did not conſider the pleaſing of himſelf, but had the ſame common concernments, with the Father, that whatſoever befell God, fell on him, was as tender of Gods honour, as if it were done to himſelf. Pſal. 69. 9. ſee Joh. 2. 17.

4. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope.]

4. And if ye think or pretend that thoſe words ſpoken by the Pſalmiſt belong not to you, ye muſt know, that generally ſuch ſayings in the old Teſtament were meant to be our inſtructions and documents; and one principall uſe of them is, that by the examples which we find there of the patience of pious men, and of God's relieving and comforting thoſe that want relief, we might be confident that God will relieve us alſo in due time.

5. Now the God of patience and conſolation grant you to * be like-minded one towards another, according to Chriſt Jeſus,]

* mind the ſame thing among one another, τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις

5. And that God, for whom we ought to ſuffer, and who will give you that relief, give you alſo the grace of unity and charity, ſuch as Chriſt commaanded and expects from you,

6. That ye may with one mind *and* one mouth glorifie † God, even the Father of our Lord Jeſus Chriſt.]

† the God and father

6. That ye may joyne unanimouſly, Jewes and Gentiles, into one, and aſſembling together worſhip and ſerve the Lord, who is both the God and Father of our Lord Jeſus Chriſt, (Eph. 1. 3, 17.) in all unity of affections and form of words.

7. Wherefore receive ye one another, as Chriſt alſo received us to the glory of God.]

7. Wherefore in all humility of condeſcenſion and kindneſſe, embrace and ſuccour one another, help them up when they are fallen, in ſtead of deſpiſing and driving them from your communion, after the example of Chriſt's uſage toward men, who came from heaven, and laid down his life to relieve us, and there is nothing by which God is more glorified then this.

8. Now I ſay that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes *made* unto the fathers:]

8. And that ye may not think fit to deſpiſe the Jewiſh believers, let me tell you, that Chriſt came to them, was by God conſtituted a means or inſtrument of good to the Jewes in preaching to them the truth of God, calling them to repentance, and ſo exhibiting and making good to them the promiſes made of old to that people beyond all others.

9. And that the Gentiles might glorifie God for *his* mercy, as it is written, For this cauſe I will confeſſe to thee among the Gentiles, and ſing unto thy name.]

9. And on the other ſide, that the Jew may not condemn and reject the Gentile Chriſtian, or him that makes uſe of his lawfull liberty, let him know, that God hath been moſt wonderfully mercifull to the Gentiles, and made Chriſt alſo an inſtrument of this mercy to them, after that the Jewes had rejected him, and ſo hath given them occaſion to magnifie his name, according to that of Pſal. 18. 49. I will praiſe thee, and ſing unto thee among the Gentiles, ſignifying thereby, that the Gentiles have cauſe to give thanks and praiſe him.

10. And again he ſaith, Rejoice ye Gentiles, with his people.]

10. And ſo Deut. 32. 43. the Gentiles are bid to joyn with the Jewes in rejoicing and praiſing God.

11. And again, Praiſe the Lord all ye Gentiles, and laud him all ye people.]

11. And ſo Pſal. 117. 1. all the nations and all the people of the world are called upon to praiſe God.

12. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to a reigne over the Gentiles, in him ſhall the Gentiles truſt.]

12. And Iſaiah propheſying of Chriſt, ch. 11. 10. that ſhould come from David's family (under the type of Hezekiah a king of Judah lineally deſcending from David) ſaith that he ſhall be for a ſtandard to the Gentiles, to whom they may and ſhall come, and truſt and relie on him.

13. Now that God, in whom all our truſt is repoſed, and from whom all good things are to be received, beſtow on you that cheerfull quiet (in ſtead of the contentions that have been among you) and that union and concord in the Chriſtian faith, (or without any receding from it) that thereby ye may have that hope, (which the Goſpel beſtowes on you on condition of charity, &c.) encreaſed unto you into all abundance, through the working of the holy Ghoſt in you.

13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghoſt.]

14. And though I doubt not but ye, that are full of virtue and charity, and perfectly know what your Chriſtian duty is, are alſo without my help able to adviſe one another to doe what I now ſay, that is, to abſtain from contemning and condemning one another.

14. And I my ſelf alſo am perſwaded of you, my brethren, that ye alſo are full of goodneſſe, filled with all knowledge, able alſo to admoniſh one another.]

15. Yet I have thought good to write freely to you, to ſtirre you up to the practice of that which you know already, this being a branch of my office and authority Apoſtolical, as wel as that of making known the Goſpel;

15. Neverthleſſe, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God,]

16. That office, I ſay, to which I was ſent by Chriſt Act. 9. 15. to preach the Goſpel to the Gentiles as well as the Jewes, that the Gentiles might be preſented and offered up unto God as a ſacrifice moſt acceptable unto him, ſanctified, not as other ſacrifices, by any prieſt on earth, but even by the holy Ghoſt, that is, that they might be brought to obey the Goſpel.

16. That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtring the Goſpel of God, *that the offering up of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.]

17. And for my ſucceſſe herein I have ground or matter of great rejoicing, not in my ſelf, but in order to God the author of this ſucceſſe.

17. I have therefore * whereof I may glory through Jeſus Chriſt in thoſe things which pertain to God.]

18. And herein I ſhall not need to be ſo vain as to mention any thing that can be queſtionable, wherein, as an inſtrument in Chriſt's hands, I have wrought, and had this ſucceſſe to my work, in bringing the Gentiles to receive and obey the Goſpel; A work which hath been done by miracles, and preaching,

18. For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, † to make the Gentiles obedient by word and deed,]

19. Proving and manifeſting my commiſſion, and the truth of what I ſhould ſay by greater evidences then any prophet of old, by doing all kinds of miracles, as alſo by ſpeaking of ſtrange languages, 1 Cor. 14. 18. and receiving and making known revelations from heaven 2 Cor. 12. 3. And after this manner beginning at Jeruſalem, and taking a circuit through Phœnice, and Syria, and Arabia, Act. 19. 20. &c. I have diſcharged this my office, and preach'd the Goſpel to the Macedonians which joyn upon Illyricum.

19. * Through mighty ſignes and wonders by the power of the Spirit of God, ſo that from Jeruſalem, and round about unto Illyricum, I have † fully preached the Goſpel of Chriſt.]

20. By which courſe it appears that I have not only been carefull not to preach where ſome other had been before me, upon which it might be ſaid that I did only ſuperſtruct where others had laid the foundation, but I had a kind of ambition in it to make known the Goſpel to them that had never heard of Chriſt,

20. *Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation;]

21. To fulfil that glorious prophecie Iſ. 52. 15. that they ſhould be brought home to God, that were never preached to before, as the events of Jeremies prophecies ſhould be made good to them to whom the prophecies had not come.

21. But as it is written, To whom he was not ſpoken of, they ſhall ſee; and they that have not heard, ſhall underſtand.]

22. By this means of preaching to ſome new people or other, I have been hindred unexpectedly from coming to you, when I have ſeverall times deſigned it.

22. For which cauſe alſo I have been much hindred from coming to you.]

23. But now having no more occaſion to detain me in theſe parts, that I yet foreſee, and having for many years had an earneſt deſire to viſit you,

23. But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you,]

24. In my journey to Spain I am reſolved to doe it, taking you in my paſſage, and expecting that you will accompany me ſome part of my way thither, after I have ſtayed a while, and ſatisfied my ſelf with the pleaſure of being among you.

24. Whenſoever I take my journey into Spain, I will come to you, for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, † if firſt I be ſomewhat filled with your *company*.]

25. But now I am a going to Judæa to diſtribute to the poor Chriſtians there the collection that hath been made for them

25. But now I goe unto Jeruſalem, to miniſter unto the ſaints.]

26. By the Chriſtians of Macedonia and Achaia.

26. For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the * poor ſaints which are at Jeruſalem.]

27. This they have done, and 'twas but due from them: for conſidering that theſe Gentile provinces have been beholden in an higher reſpect to the Jewes, have received the Goſpel from them, as indeed from Judæa it was that 'twas firſt preached to Macedonia and Achaia, 'tis but reaſonable they ſhould make them thoſe poor returns, contribution to their wants.

27. It hath pleaſed them *verily* and their debtors they are: for if the Gentiles have been made partakers of their ſpirituall things, their duty is alſo to miniſter unto them in carnal things.]

28. When therefore this buſineſſe is diſpatch'd, and I have delivered to them ſafely this fruit of the Gentiles liberality, I intend then to begin my journey to Spain, and take you in my way thither.

28. When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.]

29. And I am confident, when I come, I ſhall give you ſuch evidences of the great mercy and glorious diſpenſations of God, and the good ſucceſſes which I have had, that you will be much confirmed in the Chriſtian faith by my coming and telling you what I have been able to doe, and conſequently that I ſhall bring as much bleſſednеſſe to you, and be cauſe of as much Chriſtian joy as is poſſible.

29. And I am ſure that when I come unto you, I ſhall come in the fulneſſe of the † bleſſing of the Goſpel of Chriſt]

30. Now

* that there might be an offering of the Gentiles accept. ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος.

* glorying in jeſus Chriſt as he, longing to God, καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν

† towards the obedience of the Gentiles, εἰς ὑπακοὴν ἐθνῶν

* By the power of ſignes ἐν δυνάμει σημείων

† fulfilliel πεπληρωκέναι

* And ſuch an ambition have I had to οὕτως φιλοτιμούμενον τὸ εὐαγγελίσασθαι

† if I may firſt in ſome meaſure have my fill of you, ἐὰν ὑμῶν πρῶτον κὰι μέρους ἐμπλησθῶ

* poor of the ſaints πτωχοὺς τῶν ἁγίων

† for bleſſing of Chriſt, for the Ks MS. reads εὐλογίᾳ Χριστοῦ, and ſo Origen, and Ambroſe and the Latine.

30. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in *your* prayers to God for me,] 30. And now I beſeech you for our Lord Chriſt Jeſus ſake, and upon that obligation of Chriſtian love, which he requires, and his Spirit works in your hearts, that you will with great earneſtneſſe and intention joyn your prayers with mine to beſeech God,

32. That I may be delivered from them that doe not believe in Judæa, and that my ſervice which *I have* for Jeruſalem, may be accepted of the ſaints,] 31. That I may be deliver'd from that danger which I foreſee in Judæa, from ſome refractary men, that though they have received the faith, are violently bent againſt me, as an oppoſer of the Moſaical Law, and that the relief which I bring to the poor Chriſtians at Hieruſalem and Judæa, may be taken by them in good part, though it come from thoſe Gentile provinces.

32. That I may come unto you with joy by the will of God, and may with you be refreſhed.] 32. This would be a means to make me come cheerfully to you, if it pleaſe God to grant it to our prayers, and to have a cheerfull being with you.

33. Now the God of peace *be* with you all. Amen.] 33. And the God of all unity and concord bleſſe you, and preſerve unity among you all. Amen.

Annotations on Chap. XV.

1. ἀρχηγὸν V. 12. *Reigne over the Gentiles*] That which is out of the Hebrew rightly rendred, *for an enſigne*, is by the *Greek tranſlators* rendred ἄρχειν *to bear rule*, or *dominion*; becauſe it being the office of the King to defend, and by armes to protect the people, and the power of warre being, as the power of the ſword, a branch of imperial authority, and that no way competible to any, but either to the ſupreme ἐξουσία or ἄρχων ch. 13. 1, 2. *power* or *prince*, or to him that is *ſent by him*, that is, hath commiſſion from him, this *being for an enſigne* is all one in effect with ruling, and one is but a phraſe to expreſſe the other, and the Apoſtle according to his manner, maketh uſe of the *Greek tranſlation*, not of the Original.

CHAP. XVI. *Paraphraſe.*

*one that miniſters to Diaconus ſum 1. I Commend unto you Phœbe our ſiſter, which is * a a ſervant of the Church which is at Cenchrea,] 1. I pray take ſpeciall notice of the bearer hereof, a
Phœbe, a pious perſon, who relieveth thoſe Chriſtians which be in want at Cenchrea,

2. That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſſe ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of my ſelf alſo.] 2. And entertain her Chriſtianly, as ſhe is wont to doe others, and give her your beſt aſſiſtance in the diſpatching the buſineſſe which ſhe hath at Rome, for ſhe hath been very liberal to divers Chriſtians, and particularly hath aſſiſted me in an eminent manner.

†fellow-labourers συνεργοὺς 3. Greet Priſcilla and Aquila my † helpers in Chriſt Jeſus,] 3. Mention my love to Priſcilla, who though a woman, hath joyned with Aquila a man, to promote the Goſpel of Chriſt, and done their beſt to bring many to the faith,

4. (Who have for my life laid down their own necks, unto whom not onely I give thanks, but alſo all the Churches of the Gentiles.)] 4. (And have ventured their lives to ſave mine, for which cauſe I am not onely bound to thank them, but all the Churches of the Gentiles, who were obliged by them.)

5. Likewiſe *greet* the Church which is in their houſe. Salute my well beloved Epænetus, who is the firſt fruits of Achaia unto Chriſt.] 5. And all the Chriſtians that belong to their family (ſee note on 1 Cor. 16. c.) My love to Epænetus, the firſt convert I had in all Achaia.

6. Greet Mary, who [beſtowed much labour] on us. 6. See note a.

*Junias Iuniam 7. Salute Andronicus and * Junia my kinſmen, and my fellow-priſoners, [who are of note among the b Apoſtles,] who alſo were in Chriſt before me. 7. who are, either known men, of great eſtimation with other Apoſtles, as well as me; or elſe themſelves Apoſtolical men. b

8. Greet Amplias my beloved in the Lord.

†fellow-labourer συνεργὸν 9. Salute Urban our † helper in Chriſt, and Stachys my beloved.

10. Salute Apelles [approved in Chriſt.] Salute them which are of Ariſtobulus *houſhold*. 10. who hath ſhew'd himſelf a faithfull ſincere Chriſtian,

11. Salute Herodion my kinſman. Greet them that be of the *houſhold* of Narciſſus, [that are in the Lord.] 11. that have received the faith.

12. Salute Tryphæna and Tryphoſa, who [labour in the Lord.] Salute the beloved Perſis, which laboured much in the Lord. 12. doe good offices in the Church, ſee note a.

the elect ἐκλεκτὸν, ſee note on 1 Pet. 2. c. 13. Salute Rufus [choſen in the Lord, and his mother and mine.] 13. a choice perſon, a ſincere Chriſtian, and his mother, which is to me as a mother alſo.

14. Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the [brethren] which are with them. 14. Chriſtians

15. Salute Philologus and Julia, Nereus, and his ſiſter, & Olympias, and all the [ſaints] which are with them. 15. Chriſtians

16. Salute one another [with an c holy kiſſe.] The Churches of Chriſt ſalute you. 16. with that Apoſtolical form of benediction 2 Theſſ. 3. 17, 18. of which a kiſſe was wont to be the ceremony. c

†exhort παρακαλῶ *scandals σκάνδαλα †b. side παρὰ *turn aside from ἐκκλίνατε 17. Now I † beſeech you, brethren, mark them which cauſe diviſions and * offences, † contrary to the doctrine which ye have learned, and * avoid them.] 17. Now of this I warn you, brethren, to watch diligently, and (as out of a watch-tower men are wont to obſerve the enemy approaching, ſo) to obſerve and take notice of them which teach new doctrines, either contrary or different from what we have taught you, and ſo break the peace of the Church, and diſcourage or drive away others from the faith; from ſuch hereticall teachers ye are to ſeparate, that others may not be deceived by taking them for men as orthodox as any. See note on 1. Cor. 5. 5.

18. Such are the Gnoſticks, who in ſtead of ſerving of Chriſt, ſerve their own luſts and intereſts, and by plauſible pretences and undertakings, corrupt and ſeduce thoſe who are of a temper ready to follow and obey, and ſo become eaſie and ſeducible, contrary to wiſe, ver. 19.

18. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.]

19. As for you, your purity of faith is generally taken notice of; and therefore I doe not ſpeak to you as to thoſe that are thus corrupt already, but rejoicing that as yet you are immaculate, I exhort you to be watchfull, and not ſo ſimple as to be cheated into hereſies, but onely ſo as to keep your ſelves innocent.

19. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wiſe unto that which is good, and ſimple concerning evil.]

20. And to encourage you to continue your watch, let me tell you, that it is not now many years to that coming of Chriſt ſo oft ſpoken of in the Scripture, that ſpiritual, not corporal or perſonal, coming of his, 2 Theſſ. 2. 1, 2, 3. wherein he ſhall not onely work his revenge on his crucifiers, and your perſecutors the Jewes, (after which time there ſhall be an eminent diſcernible tranquillity for the Chriſtians for ſome ſpace, ſee Mat. 24. 13. and Rom. 13. 11.) but wherein he ſhall alſo caſt out the oracles of the Gentiles, and make their deluſions appear, and plant the Goſpel, and root out Idolatry over the whole Gentile world, Phil. 2. 11. The abundant goodneſſe and mercy of Jeſus Chriſt continue with you. Amen.

20. And the God of peace ſhall bruiſe Satan under your feet * ſhortly. The grace of our Lord Jeſus Chriſt *be* with you. Amen.] * ſuddenly ἐν τάχει

21. Timotheus my work-fellow, and Lucius and Jaſon and Soſipater my kinſmen, ſalute you.

22. I Tertius, who wrote *this* Epiſtle, ſalute you in the Lord.

23. one that hath uſed great liberality to me and all the Chriſtians.

23. Gaius [mine hoſt, and of the whole Church] ſaluteth you. Eraſtus the † chamberlain of the city ſaluteth you, and Quartus a brother. † ſteward οἰκονόμος

24. The grace of our Lord Jeſus Chriſt be with you all. Amen.

25, 26. Now to him that is able to keep you from falling into any noxious error, and to eſtabliſh you in the conſtant practice of all that I have preached to you, the ſame that was the preaching or doctrine of Jeſus Chriſt himſelf, when he was here on earth, according to that which we now ſee revealed, and diſcern to be that which was foretold in the old Teſtament, but not till now taken notice of by men, viz. that the Gentiles ſhould have the Goſpel preach'd to them, which ſecret, and all other Chriſtian truths, which have been in the purpoſe of God from all eternity, are now made known or revealed to the Gentiles, that they might believe the Goſpel;

25. Now to him that is of power to eſtabliſh you according to my Goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſtery which was kept ſecret ſince the world began,

26. But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandement of the everlaſting God, made known to all nations for the obedience of faith,]

27. To him, I ſay, who is the onely wiſe diſpoſer of all this, and who hath managed all by his ſon Jeſus Chriſt's aſſuming of our nature, &c. be all honour and praiſe through the ſame Jeſus Chriſt our Lord. Amen.

27. To God onely wiſe *be* glory through Jeſus Chriſt for ever. Amen.]

Written to the Romans from Corinthus, *and ſent* by Phœbe, ſervant of the Church at Cenchrea.

Annotations on Chap. XVI.

a. Διάκονον

V. 1. *Servant of the Church*] What διακονῶν, *to miniſter*, ſignifies in the New Teſtament, hath formerly been noted at large (ſee *Lu.* 8. a.) viz. to relieve the poor, either out of the ſtock of the Church, as adminiſtrators and diſpenſers of others liberality and almes, or, as hoſpitable charitable perſons, out of their own ſubſtance. So the women that adminiſtred to *Chriſt* ἐξ ὑπαρχόντων αὐτῶν *out of their own eſtates*, and ſo *Phœbe* here, who is therefore called προστάτις πολλῶν, *a reliever*, or *patroneſs*, *of many*, ſee *Lu.* 8. a. and of *Paul* himſelf, ver. 2. and in all probability is the γυνὴ ἀδελφὴ 1 *Cor.* 9. 5. *the ſiſter*, or believing Chriſtian woman, which either did, or, if *Paul* would have accepted it, would have helped him and *Barnabas to eat and drink*, ver. 4. without labouring with their hands v. 6. Such as ſhe accompanying the Apoſtles in their journies to preach the Goſpel (as of her it appears by S. *Paul*'s ſending this *Epiſtle* from *Corinth* to *Rome* by her, as 'tis in the ſubſcription) and furniſhing them with all things which they wanted, from whence they are ſaid κοπᾶν ἐν κυρίῳ *to labour in the Lord* v. 6, and 12. whereupon ſaith the *Scholiaſt*, that the Apoſtles carried about with them ſome matrons of good report εἰς τὰς ἀναγκαίας αὐτῶν χρείας χορηγούσας, *that made proviſion for their neceſſary uſes*, ὡς ἄνευ τοῦ λοιπὸν ὕλας περὶ τούτου ἀμεριμνους, μόνῳ τῷ κηρύγματι ἀπασχολεῖσθαι, *that the Apoſtles being free from thoſe cares might be at leiſure for preaching only*; and *Theophylact*, αἱ εὐποροι γυναῖκες ἠκολούθουν τοῖς ἀποστόλοις χορηγοῦσαι αὐτοῖς τὰ ἀναγκαῖα, ἀπὸ πάσης ἀπειρίας ὄντες τόπις θεσπεσίοις, *rich women followed the Apoſtles, and provided them neceſſaries, and eaſed them of all that care*, &c. See note on 1 *Tim.* 5. a.

Προστάτις πολλῶν

Γυνὴ ἀδελφὴ

Κοπιᾶν ἐν Κυρίῳ

V. 7. *Apoſtles*] Ἀπόστολος *Apoſtle* ſignifies primarily that office whereunto the Twelve were ſet apart by *Chriſt* immediately, and ſo that of S. *Paul* and *Barnabas*, ſent immediately by appointment of the holy Ghoſt, *Act.* 13. 2. Secondarily it belongs to ſome others after, that received the like Commiſſion from the Twelve, or from S. *Paul*; thus is *James* the Biſhop of *Hieruſalem* often called *an Apoſtle*. And ſo ſaith *Theodoret* of thoſe firſt times, that thoſe which were after called *Biſhops*, were then called *Apoſtles*. So, ſaith he, *Epaphroditus is called Apoſtle of the Philippians, Phil.* 2. 5. *becauſe he was their Biſhop*. So *Clemens Romanus* is by *Clemens Alexandrinus, Strom.* l. 4. called Ἀποστολος Κλήμης, *Clemens the Apoſtle*. So *Ignatius* is by S. *Chryſoſtome* called ἀπόστολος καὶ ἐπίσκοπος *Apoſtle and Biſhop*. So of *Timothy*, ὁ ἀπόστολος Τιμόθεος *the Apoſtle Timotheus was made Biſhop of Epheſus*, ſaith an *anonymous writer in* * *Photius*. So that *Thaddæus*, that was ſent by *Thomas* to the King of *Edeſſa*, is ſtyled in *Euſebius* l. 1. c. ιβ'. ἀπόστολος Θαδδαῖος, *the Apoſtle Thaddæus*. So *Mark* in *Epiphanius, Hær.* 51. and in *Euſebius* l. 2. c. κδ'. So *Luke* alſo by *Epiphanius Hær.* 51. And if it be he which is mention'd 2 *Cor.* 8. 18. in the ſtyle of *who is praiſed for the Goſpel*, or for preaching through all the Churches (as *Ignatius* affirms, *Ep.* to the *Epheſ.* and though *Baronius* affirm it to be *Silas*, and * *Theodoret*, *Barnabas*, yet *Titus Boſtrenſis* on *Luke* 1. p. 763. C. and S. *Jerom* on 2 *Cor.* 8. and from him others have generally

b. Ἀπόστολος

* *Bibliot. num.* 254.

* *An. Ch.* 51. n. 64.

ly conceived to be he, being a conſtant companion of S. *Paul* in all his travails, as farre as the book of the *Acts* teaches, and therefore is ſaid by * *Euſebius* to have *written the Goſpel from other mens teſtimonies, but the Acts* αὐτόπτης *from his own ſight*) and not onely ſo, but, as it followes v. 19. *ordained by the Churches* συνέκδημος ἡμῶν *Paul's fellow-travailer*; then there will be little queſtion, but that title might belong to him, & that he was one of thoſe which are called there v. 23. Ἀπόστολοι ἐκκλησιῶν, *Apoſtles of the Churches.* Whether this ſenſe doe belong to the word in this place, it will be yet uncertain, becauſe though it be granted that in thoſe other places the ſecondary Apoſtles were certainly meant (and beſide this there is no other unnamed, but thoſe which confeſſedly belong to the twelve Apoſtles, &c.) yet 'tis poſſible that theſe here, *Andronicus* and *Junias*, may not be called *Apoſtles*, but onely ἐπίσημοι *noted, known* men ἐν Ἀποστόλοις *among the Apoſtles*, that is, among the twelve Apoſtles, as well they might be, having been Chriſtians more anciently then S. *Paul*, and ſo converted either by the Apoſtles probably, or by *Chriſt* himſelf. 'Tis true after all this, that in the *Conſtitutions* of the *Emperours* we find *Apoſtoli Synagogarum*, *Apoſtles of the Synagogues*, whoſe office it was among the Jewes to gather up the dues of the Patriarch that lived in *Paleſtine*. And proportionably to thoſe the word *Apoſtles* might ſignifie no more then meſſengers of the Churches, ſent about Eccleſiaſtick affairs, ſuch as are in *Ignatius* his *Epiſtles* called θεοδρόμοι or θεοπρεσβῦται *ſacred* or *divine officers* or *meſſengers*. But it appears not, that in any place of the New Teſtament the word is uſed in this ſenſe. See Note on *Luke* 6. c. and on *Joh.* 20. 21.

* πρὸ πάντων τῶν συγγραφέων πλεῖστα ἐν ἱστορίαις ἐπιμνησθεὶς ἃ συνέγραψε τὰς πράξεις αὐτὸς μὲν οὐδὲ ἑνὸς μέμνηται, ἀφ' ἑτέρων δὲ παρειλήφθαι συνετάξατο. l. 3. c. 24.

V. 16. *Holy Kiſſe*] The cloſe of all the Chriſtians prayers was wont to be in form of Benediction, and that Benediction the wiſhing all charity and unity among them (after the example of the love of God toward them) in the known form, *The grace*, or *charity, of our Lord Jeſus Chriſt, and the love of God, and the communication*, or *bounty, of the holy Ghoſt, be with*, or *among you, always*, that is, be continued among you, as it is from every perſon of the Trinity toward you. And this being the form of diſmiſſing the aſſembly, it was ceremoniouſly obſerved among them to part with the kiſſing one another. So ſaith *Juſtin Martyr Apol.* 2. deſcribing the Church-meetings, ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῆς εὐχῆς, *when we make an end of prayers, we ſalute one another with a kiſſe*, which is therefore called *the kiſſe of peace*: and *Tertullian de Orat. Oſculum pacis eſt ſignaculum orationis, the kiſſe of peace is the ſeal of prayer.* This therefore is here called *the holy kiſſe*, and S. *Paul's* bidding them *ſalute one another* with it, is in effect all one as his pronouncing that Benediction which was wont to be attended with it. c. Φίλημα ἅγιον

THE FIRST EPISTLE OF *PAUL THE APOSTLE* TO THE a CORINTHIANS.

2. Κορίνθιοι

OF the *Epiſtles* to the *Corinthians* theſe few things may be fit to be premiſed.

1. That this city being in its ſelf an eminent city, grown rich and populous by trade and merchandiſe, and luxurious and libidinous to a proverb, was the place where the *Proconſul* of *Achaia* fix'd his ſeat, and after its converſion to the faith, the *Metropolis* or *mother city* of all *Achaia* or *Greece*, and ſo is not, in the inſcription of this *Epiſtle*, to be look'd on as the Church in that one city, but as containing under it all the Chriſtians of all *Achaia*, which having been firſt converted by S. *Paul*, this *Epiſtle* is now addres'd to them all, under their Governours, or Biſhops through that whole region. This is diſtinctly ſet down 2 *Cor.* 1. 1. where *to the Church of God which is at Corinth* is added, *and to all the Saints which are in all Achaia*; and that probably is the importance of the phraſe, 1 *Cor.* 1. 2. *to all that have the name of Chriſt called on them* (that is, to all Chriſtians) ἐν παντὶ τόπῳ *in every place*, that is, in all that region, and not only in that one city, but ἐν πᾶσι κλίμασι τῆς Ἀχαΐας *in all the coaſts of Achaia*. Accordingly what S. *Paul* ſaith to them of *Apollos*, that he *water'd them* 1 *Cor.* 3. 6. is in the ſtory affirm'd of all *Achaia*, as well as of that city, *Act.* 18. 27. *when he was willing to paſſe into Achaia, the brethren wrote to the diſciples* (through all *Achaia*, not only at *Corinth*) *that they ſhould receive him*, and *when he came* (that is, whither he purpoſed to paſſe, *into Achaia*) *he contributed much* aſſiſtance to the believers there. So when he ſpeaks of *the forwardneſſe of their* (that is, the *Corinthians*) *liberality* 2 *Cor.* 9. 2. *Achaia*, ſaith he, *was ready a year agoe*; and ſo *Rom.* 15. 26. *Macedonia and Achaia thought good to make a collection*, &c. and ſo it appears again by another paſſage 2 *Cor.* 11. 9, 10. And hence it is that *Rom.* 16. 16. he tells them that the *Churches of Chriſt* (in the Plural) ſalute them, and v. 1. mentions the Church in *Cenchrea* a maritime city in *Achaia*, from whence S. *Paul* took ſhipping *Act.* 18. 18. when he departed from thence to *Syria*.

ἀχρι οὗ ἦν ἐν Ἀχαΐᾳ

ἐν παντὶ τόπῳ

2dly, For the time and manner of planting Chriſtianity among theſe *Corinthians*, and the reſt of *Achaia* or *Greece*, the ſtory in the *Acts* may be conſulted, ch. 18. 1. where about the fiftieth year of *Chriſt*, *Paul* comes from *Athens* to *Corinth*, and meets *Aquila* and *Priſcilla* there, ſoon after *Claudius* his baniſhing the Jewes from *Rome*; with them *Paul* wrought in his trade of tent-making, and at the ſame time he preach'd the Goſpel to them through that Region, to which he oft referres in theſe *Epiſtles*, telling them how freely (without making gain of them, or putting them to any charge) he had preach'd the Goſpel to them. Soon after *Silvanus* and *Timotheus* came to him out of *Macedonia*, and for the ſpace of eighteen months he abode in thoſe parts, *wrought many miracles*, 2 *Cor.* 12. 12. and converted many, though, as it appears, he was oppoſed by the incredulous Jewes, and brought before *Gallio*, *Proconſul* of *Achaia*, and accuſed by them, *Act.* 18. When *Paul* went from thence, he left *Priſcilla* and *Aquila* by the way at *Epheſus Act.* 18. 19. and they meeting with *Apollos* there, and *inſtructing him more perfectly* in the doctrine of the Goſpel, fitted him for his journey to *Achaia*, whither he ſoon went, and confirm'd them in the faith, which *Paul* had planted among them, being much too hard for the Jewes, who were his chief oppoſers there, *Act.* 18. 28.

3dly, For the time of writing this *firſt Epiſtle* two circumſtances will aſſiſt us to diſcern it. Firſt c. 15. 32. there is a touch or intimation of his danger at *Epheſus*, *fighting with the beaſts* there, which will appear (ſee Note on ch. 15. c.) to be that which was occaſion'd by *Demetrius*, *Act.* 19. This therefore was now paſt at the writing of this *Epiſtle*; and though the next thing which in the *Acts* is mention'd after that, is his departing to *Macedonia*, *Act.* 20. 1. yet by the date of it from *Epheſus*, which we find in many copies of the ſubſcription of the *Epiſtle*, we have reaſon to believe, that his remove was not ſo ſuddain, but that this *Epiſtle* was written firſt, and ſent from thence. And accordingly we may interpret his words, ch. 16. 8. (which contain a ſecond circumſtance) that he *will tarry at Epheſus till Pentecoſt*, that is, till the time of his going up to *Jeruſalem*, which he had determined to doe that year at *Pentecoſt*. For that after this he ſhould come again to *Epheſus*, or to any other part of *Aſia*, and write from thence, (as by the ſalutations of the *Aſiaticks* 'tis apparent he did, ch. 16. 18.) before his going to *Jeruſalem*, is not reconcileable with the paſſages in the *Acts*, ſet down ch. 20. where in his journey from *Epheſus* v. 1. we find him at *Eaſter* at *Philippi*, and after that at *Troas*, and though he paſſe through *Aſia*, yet his haſt was ſo great, to reach *Jeruſalem* before *Pentecoſt*, that he could not put in at *Epheſus* v. 16. but was fain to tranſact that buſineſſe at *Miletus*, that would have call'd him to *Epheſus*, ver. 17. If this be thus rightly concluded for the place of writing this *Epiſtle*, then the time will be concluded alſo, at the end of his three years ſtay in *Aſia*, *Act.* 20. 31. that is, *An. Chr.* 54. Before which time, through the *Gnoſticks* and *Judaizers*, great ſchiſmes and diviſions had broken out at *Corinth*, and in other cities of that Province, and many other foul corruptions had crept in (by falſe, heretical teachers, and even the denying of the reſurrection by ſome of the Chriſtians there) which cauſed the writing of this *Epiſtle*. And upon the ſame occaſions and ſubjects was *Clement's Epiſtle*, ſome years after, written unto them, which as it uſes all arguments to reproach the unreaſonableneſs of their ſchiſme and commotion againſt their preſent Governours, ſo it inſiſts at large on the proving the Reſurrection.

CHAP.

CHAP. I.

Paraphrase.

1. PAul [* called *to be* an Apostle] of Jesus Christ, through the will of God, and Sosthenes † *our* brother,

1. See Rom. 1. 1. and note on Mat. 20. c.

2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, * called *to be* saints, with all that in every place † a call upon the name of Jesus Christ our Lord, *both theirs and ours,]

2. To the Church of God at Corinth, to those that through the faith of Christ have been sanctified, to the speciall saints (Rom. 1. 7.) of Achaia, both Jewes and a.

that are in that city, together with all other Christians in every place within the regions Gentiles,

3. Grace *be* to you and peace from God our father, and *from* the Lord Jesus Christ.

4 I thank my God alwaies on your behalf, [for the grace of God which is given you † by Jesus Christ,]

4. for the great mercy afforded you in the preaching the Gospel to you, and all the graces so visible among you, consequent to that.

5. * That in every thing † ye are inriched by him, in all *[b] utterance, and *in* all [c] knowledge.

6. Even as the testimony of Christ † was [d] confirmed in you.

7. So that ye come behind in no gift, waiting for * the coming of our Lord Jesus Christ;]

5, 6, 7. For in all things belonging to Christ ye have been very plentifully furnish'd, either in all ability of instructing others, and in understanding of mysteries, or else in having the Gospel first preached, and then farther explained to you; the one at the first planting of the faith among you by me, the other by the watering of Apollos; so that now there is no need of any addition to be made, but onely that you persevere in what you have, expecting this coming of Christ to the deliverance of the faithfull, and remarkable destruction of all other, his enemies and crucifiers; b. c. d.

8. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.]

8. Which Christ will, I doubt not, give you grace to hold out till this time comes, and to be found sincere Christians at that time, when all others shall be destroyed.

9. God *is* faithfull, by whom we were called unto the † fellowship of his son Jesus Christ our Lord.]

9. For of this be confident, that God will make good his promise, and having called you to the knowledge of the Gospel, and participation of the graces reach'd out to you therein, will never faile you in any thing else that is needfull for you, if you doe not faile your selves.

10. Now I * beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be † no division among you: but *that* ye be perfectly joyned together in the same mind, and in the same judgment.]

10. That therefore which I first exhort you to, and that with all earnestnesse possible, (as the prime addition to those gifts and graces that are among you) is this, that ye all teach the same doctrine, and nourish charity and unity, that there be no divisions in your Churches, but that ye be compacted and united, as members of the same body, in the same belief and affections.

11. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.]

11. This exhortation, I suppose, ye have need of, having had information by those of Chloe's family, (see ch. 16. 17.) that there are schismes among you.

12. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.]

12. My meaning is, that some pretend their doctrine was taught them peculiarly by Paul, and differs from what others teach; others that they have theirs from Apollos, or from Peter, or from Christ himself.

13. Is Christ divided? was Paul crucified for you? or were ye baptized *in the name of Paul?]

13. Now ye must know that the doctrine of Christ must not differ from it self, and therefore if Paul preach any thing contrary to what Christ taught, Paul must not be heeded in comparison with Christ, the foundation of your faith being, not Paul, but Christ.

14. I thank God that I baptized none of you, but Crispus and Gaius,

15. Lest any should say † that I had baptized in mine own name.

16. And I baptized also the houshold of Stephanas; besides I know not whether I baptized any other.]

14, 15, 16. For my part, I am so farre from pretending any such matter, from having baptized you into the faith of Paul, that I never did baptize above two of you, Crispus and Gaius, and the houshold of Stephanas, as I remember.

17. For Christ sent me not to baptize, but to preach the Gospel: not with wisdome of words, lest the crosse of Christ should be made of none effect.]

17. For Christ did not principally send me to baptize, which others may doe as well, but to publish the Gospel to them that never heard it; yet not this, that I am more eloquent then others, and so fitter for the work, for this is not my way of publishing it, to attract men to the faith by any perswasion of humane eloquence, but onely by doing as Christ hath done before me, by venturing my life in doing it. This was the great means by which Christ meant to obtain belief, sealing his doctrine with his blood, and if I should let eloquence endeavour to supply that place, I should disparage Christs way.

18. For the † preaching of the crosse is to them that perish foolishnesse: but unto us which are saved it is the power of God.]

18. For the preaching a crucified Saviour, requiring belief to him, obedience to him who was shamefully put to death, and believing on whom may probably bring the same on us, may seem a ridiculous thing to impenitent unbelievers: but to us which have come in to Christ by repentance and faith, 'tis the most glorious evidence of the power of God.

19. For it is written, I will destroy the [e] wisdome of the wise, and will bring to nothing the understanding of the prudent.]

19. And thereby is fulfilled that saying of Isaiah ch. 29. 14. that God will dispose of things quite contrary to what the wise men of the world would expect. e.

20. Where *is* the wise? where *is* the scribe? where *is* the [f] * disputer of this world? Hath not God made foolish the wisdome of this world?]

20. Let all the Philosophers and learned or searching men, the Jewish interpreters of Scripture, shew me so many men brought to reformation and virtuous living by their precepts, as we have done by this ridiculous way, as 'tis believed, of preaching the crucified Saviour, or the doctrine of that Christ f.

which

* a called Apostle ἀπόστολος
† the brother ὁ ἀδελφὸς
* the called saints κλητοῖς ἁγίοις
† are called by the name
* both of them and of ἀμφοτέρων τε
† in
* For Or
† ye have been inriched, ἐπλουτίσθητε
* word
† hath been stablished among you
* revelation ἀποκάλυψιν
† communication or participation, κοινωνίαν, see Act. 2. c.
* exhort παρακαλῶ
† not schismes, μὴ σχίσματα
* into τὸ
† or, that ye were baptized (for the King's MS. reads ἐβαπτίσθητε) into my name εἰς τὸ ἐμὸν ὄνομα
† word λόγος
* searches!

which was put to death by the Jewes. Doth it not appear, that all the deep wisdome of the world is become absolute folly in comparison with it?

21. For when the heathen world with all their study of philosophy, which is the consideration of God's infinite wisdome in the creation and government of the world, did not come to the true knowledge of God, and when the Jewish world, depending on their knowledge of the Mosaical Law, did not discern or acknowledge God in the miracles and sufferings and doctrines of Christ, God was then pleased to send us Apostles to preach (without any flourish of rhetorick) this Gospel of Christ, so scorned by the wise men of the world, and by that means to reduce and rescue out of the waies of the wicked, all those that will believe and embrace it.

21. † For after that, in the wisdome of God, the world by wisdome knew not God, it pleased God by the foolishnesse of preaching to save them that believe.] † For when or, seeing that, Ἐπειδὴ γὰρ

22. For as the Jewes require some signe or prodigie from heaven to be shewed them, to perswade them the truth of the Gospel, so the Greeks look for profound philosophy in the Gospel, and scorn it because they think they find not that there.

22. For the Jewes require a signe, and the Greeks seek after wisedome.]

23. And yet are not we discouraged from going on in our course, professing him, in whom we believe, to have been crucified, and knowing that that is a mighty determent and discouragement to the Jewes, who looked for a victorious Messias, that should rescue them out of their enemies power, and to the Gentiles a ridiculous thing, who are gratified with nothing but eloquence, or profound knowledge:

23. But we preach Christ crucified, unto the Jewes a * stumbling-block, and unto the † Greeks foolishnesse:] * scandal Σκάνδαλον † or Gentiles, for the King's MS. reads ἔθνεσι

24. But to the believers (see note on Mat. 20. c.) both Jewes and Gentiles, matter of greatest admiration, there being more divine power and wisdome expres'd in this ordering of things so, that the Messias should be crucified, then in any thing that the Jewes or Gentiles could have thought on.

24. But * unto them which are called, both Jewes and Greeks, Christ the power of God, and the wisdome of God] * to them the called αὐτοῖς τοῖς κλητοῖς

25. For of the actions and dispositions of God's counsels, that which in man's opinion hath least wisdome in it, is infinitely to be preferred before all that men deem wisest; and that which men think hath nothing of strength or virtue, hath much more of power in it then any thing else, it being much a more glorious act of power to raise Christ from the dead, then not to have permitted him to die, as it was a more likely way to bring any piously disposed person to receive the doctrine of Christ, when he laid down his life for it, then if he had been the most prosperous in this world.

25. † Because the foolishnesse of God is wiser then men; and the * weakenesse of God is stronger then men.] † For the foolish part, Ὅτι τὸ μωρὸν * weak part, τὸ ἀσθενὲς

26. Accordingly ye may observe who the men are among you that are wrought on, or converted by the Gospel, not principally the learned polititians, the great or noble families.

26. For † ye see your calling, brethen, how that not many wise men after the flesh, nor many mighty, nor many noble *are called.*] † look upon Βλέπετε

27. But the course which God hath chosen to take now in Christ is that that the world will count foolish, and this on purpose, that by the successe of that, the wise men of the world may be put to shame; 'tis that which the world counts weak, that it may appear how much more power there is in that which the world counts weakest in God, then in all their own strength.

27. But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty.]

28. And those methods and courses hath God pitch'd on, which are by the nobles and the potentates look'd on as most despicable, and empty, and abject, that it may appear how empty are all those things that are most valued in the world, when these which they so much despise shall appear more effectuall then they.

28. And base things of the world, and things which are despised, hath God chosen, *yea* and things which are not, to bring to nought things that are.]

29. That no man may have any reason to boast of his wisdome, &c. in God's presence.

29. That no flesh should glory in his presence.]

30. But of God's special bountry it is that ye believe, and thereby are ingraffed into Christ, who is made by God to us the author of all true knowledge, the cause of our justification, our sanctification, and will be also of deliverance and rescue from all calamities that this life is subject to, yea and from death it self by raising us again; see Rom. 8. note l.

30. But of him are ye in Christ Jesus, who of God is made unto us wisdome, and righteousnesse, and sanctification, and redemption:]

31. That all our good may be acknowledg'd to come from God and none else.

31. That, according as it is written, He that glorieth, let him glory in the Lord.]

Annotations on Chap. I.

a. Ἐπικλῆδες ἀνομα Ἰησοῦ

V. 2. *Call upon the name of Jesus Christ*] Ἐπικλῆδες signifies *to be surnamed, Mat.* 10. 3. *Lu.* 22. 3. *Act.* 1. 23. and 4. 36. and 7. 59. and in many other places, and so in a passive not active signification. Agreeable to this ἐπικλῆδες ὄνομα Ἰησοῦ Χριστοῦ is *to be called by the name of Jesus Christ*, as an *agnomen* or *supernomination*, which notes the special relation we have to him; as the spouse of that husband, whose name is *called upon her, Isa.* 4. 1. (which is the direct literal notation of ἐπικαλεῖς here) or as the servant to that master, by whose name he is called also; and so ἐπικαλούμενοι ὄνομα Χριστοῦ is but a *periphrasis* of Christians, and no more. In this sense will it be most proper to interpret the like phrase *Act.* 2. 21. and 9. 14, 21. *Rom.* 10. 12, 13, 14. and generally in the New Testament, but when it signifies *to appeale to*, or the like.

b. Λόγῳ

V. 5. *Utterance*] The notion of λόγῳ in this place is somewhat uncertain, both because it, and the *knowledge* following, may either be the matter wherein the *Corinthians* are said to be enriched, or else somewhat in the Apostles, the means by which they were enriched in *Christ*. If it be taken the first way, then it will denote *speech* or *utterance*, ability in instructing others, and must be applied only to them that had such gifts in the Church, and not to the whole Church of *Corinth*; and thus it seems to be used 2 *Cor.* 8. 7. *As ye abound in every thing, in faith, and word, and knowledge:* Where as *faith*, so the other two are gifts and graces in them, such are σπουδὴ and ἀγάπη, *diligence* and *love*, that are after mention'd. And the other parts of that verse ἐν παντὶ περισσεύετε *ye abound in every thing*, agreeing so well with ἐν παντὶ ἐπλουτίσθητε here, *ye were enricked in all*, 'tis most reasonable to determine, that this same is the meaning of ἐν λόγῳ *in word* or *speech* here also. But because there is some difference betwixt *abounding* and being *made rich*, and the latter of them referres peculiarly to the gaining of the riches, and so to the means of acquiring them, it is therefore possible,

possible, that it may there be that which, as a gift, was inherent in them, and so be agreeable to the rest of the graces mention'd there, and yet here be the means by which they were enriched; and if so, then it will signifie the preaching of the word, the doctrine of the Gospel as it is first preach'd and made known to men that had not before received it, as when we read of preaching the word, that notes the doctrine of *Christ*, as it was taught by him, or the articles that were to be believed of him, his death and resurrection, &c. This is wont to be set opposite to διδασκαλία *doctrine* (see 1 *Tim.* 5. 17.) which is the farther instructing of them that have formerly received the faith, and accordingly it may be so taken here, where 'tis set opposite to γνῶσις *knowledge*, which is the explication and unfolding of the mysteries of religion, and may well be here *the watering of Apollos*, which was superadded to *the planting of Paul*, and both of them together make up that which followes ver. 6. *the testimony of Christ confirmed in you, the testimony of Christ* being the Gospel. c. 2. 1. as 'tis first preached, (so *Joh.* 21. 24. where 'tis distinguished from the very *writing* of it, and so 1 *Joh.* 1. 2. but especially *Rev.* 1. 2.) and the *confirming* of it, is the farther declaring, and proving, and explaining of it; the first being prerequired to the baptizing of any, the second usefull for the fitting them for that imposition of hands which we ordinarily call *Confirmation.*

c. Γνῶσις

Ib. *Knowledge*] That the word γνῶσις here signifies the farther explication of the Christian doctrine, may appear, not only by the use of it in other places (see Note on 2 *Pet.* 1. c.) λόγῳ γνώσως, *the word of knowledge*, c. 12. 8. that is, being able to explain mysteries (as λόγῳ σοφίας *the word of wisdome* there, is being able to speak parables, or to use other such waies of veiling wise conceptions,) but especially by the circumstances of the Context here, the Gospels being *confirmed* in them, v. 6. And this of γνῶσις being here set down as a χάεισμα *a special gift*, and the being *made rich in every thing* (particularly *in word and knowledge*,) being all one with *coming behind*, or *being wanting* (ὑστερεῖσθαι) *in no gift*, ver. 7. this is again according to what we see ch. 12. 8. where γνῶσις is one of the gifts of the Spirit. Thus 2 *Cor.* 11. 6. where *Paul's* γνῶσις is preferred above his speech, 'tis his skill in explaining the mysteries of the Scripture, which is shewn in his writings in a greater height, then in his speech (when he was present with them) was observable. Thus *Ephes.* 1. 17. πνεῦμα ἀποκαλύψεως, *the Spirit of revelation*, ἐν ἐπιγνώσει αὐτοῦ, *in discerning* and *acknowledging of Christ*, the understanding of Prophecies, and discerning *Christ* in them, is there joyned with the *Spirit of wisdome*, as 1 *Cor.* 12. 5. γνῶσις had been, and 1 *Tim.* 4. 13. ἀνάγνωσις, part of *Bishop Timothy's* task, seems to be *expounding*, not simply *reading* of Scriptures, to which is joyned *exhortation* and *doctrine*. Thus is γνῶσις used in this Epistle c. 8. 1. where this gift of explaining mysteries is look'd on as apt to *puffe men up*, and so indeed some Hereticks of that time were so exalted and puff'd up with it, that taking upon them εἰδέναι τί v. 2. *to know somewhat*, that is, some extraordinary matter above other men (as he that *thinks himself to be something*, that is, some extraordinary person, all one with πνὰ μέγαν *some great one*, *Act.* 8. 9.) they call'd themselves γνωστικοὶ, from γνῶσις, *knowing* men, from this sort of sublime knowledge and explication of difficulties (as also πνευματικοὶ *the spiritual*, from this extraordinary gift) and so are referred to in that chapter, under the word γνῶσις, ver. 10, 11. and ψευδώνυμος γνῶσις, *knowledge so called, but not truly* so, from a false, not true Spirit, 1 *Tim.* 6. 20.

Ἐν Ἐπιγνώσει αὐτοῦ

Ἀνάγνωσις

Εἰδέναι

Τινὰ γνῶσιν

Πνευματικοὶ

Ψευδώνυμος γνῶσις

d. Βεβαιῶν

V. 6. *Confirmed*] The word βεβαιῶν *to establish* applied here to μαρτύριον *testimony*, may perhaps literally referre to the forinsick customes among the Jewes, where there being three parts of their Judicial proceesse, first מובה ריב, *the entring of the cause*, secondly, מכונה ריב, *stabilitio litis, the establishment of the matter in dispute*, thirdly, חקר ריב, *Job* 29. 16. *the searching into the cause*, the second of these may be here literally rendred βεβαίωσις, *confirmation* or *establishment*. For that second consisted in the interposing of an oath on one side, which is therefore called ἀντιλογίας πέρας *Heb.* 6. 16. *the end of contradiction*, that is, of that affirming and denying, which was formerly lawfull betwixt the actors, till the oath on one side had given the Judge some reason to incline that way, and that is said to be εἰς βεβαίωσιν in that place, *for the setling*, or *establishing the cause*, in that sense wherein the Romane law saith, Ὅρκῳ διαφερόμενοι ἀμφισβήτησιν τίμνει, (*Pseilus συνοψ. νομ.* v. 1243.) *an oath takes off* the Judge *from* that *dubiousnesse* that before he was in, one affirming and the other denying the same thing. By analogie to this, the preaching of the Gospel by the Apostles being called μαρτύριον *a testimony* or *witnesse*, viz. that which the Apostles gave in to the testifying the truth of the Gospel (being eye-witnesses thereof) this testimony may be said to be *established* or *confirmed*, when beside the first preaching of it, more light, and knowledge, and evidences have been afforded to the removing of all ignorance or doubt from mens minds. And so the meaning of the phrase here μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη will be clearly this, that the Gospel which we first preach'd, the testimony which we gave of *Christ*, hath since by sufficient probation been made good among you, to incline you to consent to the truth of it.

Ἀντιλογίας τέλος πέρας

V. 19. *Wisdome*] The word σύνεσις signifies three things in these books: sometimes *the mind* or *intellectual faculty*, *Mar.* 12. 33. where *God is to be loved with all thy mind*, (see Note on *Rom.* 1. l.) secondly, *an habit of science*, or *prudence*, as here; thirdly, *perspicacity*, *Ephes.* 3. 4. 2 *Tim.* 2. 7.

e. Σύνεσις

V. 20. *Disputer*] What is the meaning of ζητητὴς in this place is not easie to determine, because, as the word it self, so the adjunct αἰῶνος τούτου is very capable of a double notion: for if αἰῶνος τούτου be rendred, *of this world*, then it will seem to signifie the Heathen world, and so σοφὸς, and γραμματεὺς, and ζητητὴς all be interpreted accordingly, σοφὸς *the wise moralist*, as *the seven wise men of Greece* and *Socrates* after, who for the moral learning was by the Oracle proclaimed the wisest man in the world, and γραμματεὺς *the learned philologer, literator*, as *Tertullian* renders it, and ζητητὴς, *the searcher*, or *indagator, into the nature of things*, which the Hebrews call העולם הזה *this world*, *the philosopher*, or *natural magician*. And so the next words would encline one to understand the place, *the wisdome of the world* ver. 20. and *the world which by wisdom knew not God* ver. 21. looking most directly upon the heathen Philosophers, who are by *Baruch* described in these words ch. 3. 23. οἱ ἐκζητοῦντες τὴν σύνεσιν ἐπὶ τῆς γῆς, *they that seek out*, or *search, wisdom on the earth*. But then if αἰῶνος τούτου be rendred, *of this age*, then it may more probably referre to the Jewes; as ἄρχοντες τοῦ αἰῶνος τούτου chap. 2. 6. must signifie *the chief* of the Jewes *of that age*, which *crucified Christ*, ver. 8. that is, caused him to be crucified, and there is mention of those, v. 22, and 23. and then σοφὸς may belong to the Jew, and denote their חכמי המחקר, *naturallists*, that undertook to know every work of the creation; and so likewise γραμματεὺς will belong to the Jew, and signifie him that is skill'd in their laws, and which interpreted them to the people according to the literal sense, their Doctors; and then συζητητὴς will have a peculiar notion among them also: For it was the custome of the Jewes, for many of the learned among them to sit in the

f. Συζητητὴς

Αἰῶνος τούτου

Σοφὸς

Γραμματεὺς

Γερόντες δύο ἢ τρεῖς λαλείτωσαν

the Synagogue, and to speak all of them by way of discussion, or debate to the same matter, (as to find out the true sense of a piece of Scripture) and to that custome 1 *Cor.* 14. 29. seems to referre, *Let the prophets speak, two or three*, &c. whence it is that this Synagogue, where they did this, is called בית המדרש *the house of searching*, or *inquisition*; and to that custome perhaps referres that which is said of *Christ*, *Luk.* 2. 46. that *in the midst of the Doctors he heard and asked questions.* So he that interprets the Scripture mystically and allegorically is called בעל המדרש *the master of inquirie*, or *mystical disquisition*, and absolutely הדרשן *a searcher*, or *inquirer*, that is literally Ζυζητητὴς, and that mystical or allegorical sense דרך דרש, *the way of inquiry*, and מדרש, Ζυζήτησις, and so מדרש תהלים, *inquisitio Psalmorum, the searching of the Psalmes*; see *Elias Levita* in the word מדרש. And then the Ζυζητηταὶ αἰῶνος τούτου will be the Jewish doctors which among themselves inquired into the truth of Scriptures (which *Christ* seems to call but found not *Christ* there, as they might have done, believed him not. Thus is the word used *Act.* 6. 9. where several men are said to rise up Ζυζητοῦντες τῷ Στεφάνῳ, *talking with Stephen*, as the Jewish doctors use to doe one with another about the sense of Scripture, and *Act.* 9. 29. 'tis said of *Paul*, that ἐλάλει καὶ Ζυνεζήτει πρὸς τοὺς Ἑλληνιστάς, *he talked and debated with them* about the sense of Scriptures concerning the *Messias*. This custome of the Jews seems to be referred to by this word, but yet whether the other circumstances of the place, which referre it rather to the Heathens, may not so farre prevail, as that it may be fit to pitch upon a middle interpretation of the word, and to apply this custome of the Jews to secular inquiries in the heathen schools, I shall leave it to be considered. and onely add, that the making of this place to agree with that of the Prophet *Isa.* 33. 18. seems to be a matter of some difficulty, the Text there looking another way, viz. by way of admiration, how the taxes, that were exacted in the time of the siege, were so suddenly ceased. For that is the meaning of, *Where is the* γραμματεύς; that is, *he that* even now *kept the book of taxes*; for so γραμματεὺς was the name of them that set down the publick acts, as also the customes, and taxes, and revenues of the Kings: and so, *Where is the* שׁחר *the weigher?* that is, the receiver of money; for so they received it by weight: and lastly, *where is the numberer of towers?* he that reckons and assesses the several houses of the city, every one according to their bigness, which was in order again to the exacting of taxes. From this matter that of this text is distant enough, and yet may that be so farre here accommodated, as to expresse an admiration here, as it was there, at a strange sudden change wrought among them, although the matter of the change was very different. And yet for the words also they thus farre agree, that as there was, *Where is the scribe?* so here, though in another sense, *where is the scribe?* that is, doctor or learned man; there the Scribe to register the taxes, the notary, here the learned man or doctor of the Law; as there שׁקל *the weigher*, so here, with the change but of a letter, without any of the sound, שׁחר *the intelligent*, or *wise*; and lastly, as there *the numberer of towers*, so here *the enquirer, disquisitor of this world*, that speaks his sense among others by way of debate or discussion to find out the truth, as there in the making an assessment they debated the rate or value of every house, to proportion it accordingly. And such applications as these by way of accommodating places to very distant senses (especially when the words in the Greek translation will bear them, though the Hebrew will not so well) is no extraordinary or strange thing in the New Testament; that of *Christ*'s going with his parents to *Nazareth, that the saying might be fulfilled, He shall be called a Nazarite*, that is, the title of נצר *a branch* belongs to him, will appear to any as strange and farre off as this.

Ἀκοῦσαι καὶ ἐπερωτῆσαι

Ἐρευνᾶν τὰς γραφάς

Ζυζητοῦντες τῷ Στεφάνῳ

Paraphrase.

CHAP. II.

1. I said I preach'd not the Gospel to you in any eloquent words c. 1. 17. (from whence to this place all hath been brought in, on that occasion, by way of parenthesis) and now I resume it again, because it is a thing laid to my charge by some of you, that I am too plain and mean in preaching the Gospel to you. An accusation, or charge, which I am most ready to confesse.

1. AND I, brethren, when I came to you, came not * with excellency of speech, or of wisdome, declaring unto you the † testimony of God.]

* according to height κατ' ὑπερ-οχὴν

† or mystery, for the King's Ms. reads μυστ-ηριον.

2. For I thought it not any way proper for me to goe about to mind God's method, and when he had determined the sum of our doctrine to be the doctrine of Christ, which he taught in his life time, together with the confirmation of it by his death (through which also we have many precious advantages, as pardon of sins through his satisfaction &c.) not excluding also, but taking in, in an eminent manner, his resurrection, it had been unreasonable to think of preaching any thing to you but this doctrine thus confirm'd: see chap. 1. 17.

2. For I * determined not to know any thing among you, save Jesus Christ, and him crucified.]

* thought it not fit, ἔκρινα

3. And accordingly when I was among you, I was (in the like manner as Christ when he was here on earth) very ill used, (see note on Rom. 8. m. & Gal. 4. a.) persecuted for my preaching, and in continual fear of the utmost dangers, Act. 18. and this was the method fittest for me to use to assure you of the truth of what I preached.

3. And I was with you in weakness, and † in fear, and in much trembling.]

† in much fear and trembling ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ

4. And as for powerfull speaking, that which I used did not consist in rhetorical proofs or probable arguments of the truth of what I said, such as humane writings are content with, but in plain demonstration from the prophecies of the old Bible, or the voice of the Spirit since, and the miracles done by Christ under the Gospel.

4. And my * speech and my preaching *was* not with † enticing words of mans wisdome, but in [a] demonstration of the Spirit and of power,]

* word λόγος

† probable discourses πιθοῖς λόγοις

5. That the ground of your faith may not be humane eloquence &c. but the arguments of perswasion, which God hath thought fit to make use of.

5. That your faith * should not stand in the wisdome of men, but in the power of God.]

* may not be, μὴ ᾖ

6. Mean while the things which we teach, are (to those men which are arrived to the highest pitch of wisdome) divine and perfect wisdome, not that which this age boasts of, or depends on, or in which the rulers of the Jewes v. 8. doe excell, for all these are now a perishing, their learning and they ready to come to nought.

6. Howbeit we speak wisdome among them that are perfect: yet not the wisdome of this † world, nor of the princes of this world, that * come to nought.]

† age, nor the rulers of this age, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου

* perish, are abolished, καταργουμένων

7. But that wise dispensation of God's in giving us his Son, which was hidden under the Jewish types, and only darkly spoken of by the Prophets, but by God determined from the beginning to be now revealed to us, to the very great honour of us to whom it is so revealed.

7. But we speak the wisdome of God in a mystery, † *even* the hidden *wisdome* which God ordained before the world unto our glory.]

† that which hath been hidden, τὴν ἀπο-κεκρυμμένην

8. Which

*rulers of this age v. 6.

8. Which none of the * princes of this world knew; for had they known it, they would not have crucified the Lord of glory.]

8. A thing which is not to be imagined, that the chief men among the Jewes (v. 6. see note on ch. 1. c.) understood any thing of, for if they had, they would sure never have put him to death, appearing by the voice from heaven, and his miracles (as well as by their own prophecies) to be God himself, come down from heaven.

† what eye. these things ἃ ἡτοίμασεν

9. But as it is written, † Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.]

9. To this belongs that of Isaiah c. 64. 4. at least it may fitly be accommodated to this purpose, that God prepares for them that depend on him, all faithfull pious men, such things as they never imagine, or hope for, such is the revelation of his mercifull designes toward us in the Gospel.

* depths βάθη

10. But God hath revealed *them* to us by his Spirit; for the Spirit searcheth all things, yea, the * deep things of God.]

10. And these hath God made known to us, not by any fallible deceivable way, but by sending down his Spirit upon the Apostles, which leading them into all truth, teaching them all things, reveals even these deep mysteries unto us, which be they never so secret in God, must needs be known by his Spirit, which knowes all the secrets of God as perfectly as our own spirit knowes our secrets.

† none οὐδείς

11. For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth † no man, but the Spirit of God.]

11. For, as among men, the thoughts, and great concernments, and designes of a man, though none else knoweth them, yet his own spirit doth; so these divine matters, though none else can reveal them to us, yet his Spirit can.

* vouchsafed us by God ἐσμὲν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν

12. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are * freely given to us of God.]

12. And this is that Spirit which we have received, the very Spirit of God, (not the Spirit which suggests worldly things to us, that instructs us in those) to the end that we may reveal to you the infinite mercies of God toward you, which being bestowed on you, should not in any reason be concealed from you.

* accommodating spiritual words to spiritual things, πνευματικοῖς πνευματικὰ συγκρίνοντες

13. Which things also we speak, not in the words which man's wisdome teacheth, but which the holy Ghost teacheth, * comparing spirituall things with spirituall.]

13. And as the matter of our preaching is divine, and such as was kept secret in God, till his Spirit revealed it to us; so we proportionably preach it to you not in an humane, but divine manner, not by using ordinary humane means of perswasion, but by such arguments as the Spirit of God in the prophecies of the old Bible, and in his descent upon Christ Mat. 3. and by coming down upon his Apostles hath directed, adapting spirituall divine arguments to the proving of divine matters.

14. But the naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him: neither can he know *them*, because they are spiritually discerned.]

14. But such things as these, they that are led onely by the light of humane reason, the learned Philosophers, &c. doe absolutely despise, and so hearken not after the doctrine of the Gospel (see note on 1 Tim. 1. c.) for it seems folly to them c. 1. 23. nor can they by any study of their own come to the knowledge of them, for they are onely to be had by understanding the prophecies of scripture, and other such means which depend on divine revelation, the voice from heaven, descent of the holy Ghost, miracles, &c.

† discerneth ἀνακρίνει * discerned by none, οὐδὲν ἀνακρίνεται

15. But he that is spirituall † judgeth all things, yet he himself is * judged of no man.]

15. But he that hath made use of all these afforded him by the Spirit of God, viz. prophecies and voices from heaven, and such other evidences of divine revelation v. 13. he will be able to understand all these secrets perfectly, and being not himself perswaded by any other arguments, but onely by those that he hath thus received from the Spirit of God, he cannot reasonably be refuted by any other sort of arguments taken from humane reason, or worldly wisdome.

† which shall instruct him

16. [b] For who hath known the mind of the Lord, † that he may instruct him? But we have the mind of Christ.]

16. For who can be imagined to know more of God's mind then he doth who is informed by the Spirit, that so he should teach him God's mind? Certainly no body. And consequently no body can teach you more of the truth of God then we (to whom Christ hath revealed his whole will as farre as concerns any man to know) have, or are able to doe.

b.

Annotations on Chap. II.

a. Πνεύματος δύναμις

V. 4. *Demonstration of the Spirit and power*] That πνεῦμα καὶ δύναμις *spirit and power* may here signifie the same thing (as 'tis ordinary for two words or phrases to be conjoyn'd, the one onely to explain the other) may seem probable from the next verse, where one onely of them is mention'd, δύναμις θεοῦ *the power of God*. But there is no necessity that we should so interpret it, because *the power of God* in the fifth verse being set opposite to *the wisdome of men* (that is, the humane waies of perswasion or eloquence) must signifie Gods powerfull waies of perswading the belief of the Gospel, and signifying so, will contain under it the Spirit and power with the severall notions that may well belong to them; as first taking *the spirit* for the prophecies of the old Bible inspired by the Spirit of God, and *Power* for the miracles done by *Christ*. Thus hath *Origen* expres'd the meaning of them, *the demonstration of the Spirit*,]that is, saith he, τὰς προφητείας ἱκανὰς πιστοῦσθαι ἢ ἐπιγχάνοντα εἰς τὰ θεῖα χρεισῶν, *the prophecies which were sufficient to give the reader assurance of the truth of the things that belong to Christ: And of power*,]that is, τερατείας δυνάμεως, ὧν ἴχνη ἔτι σώζεται. *the miraculous stupendious actions, of which the footsteps yet remain, Cont. Cels.* p. 5. But beside this notion of *the Spirit* some others it is very capable of: as 1. that it signifie the descent of the Spirit of God on *Christ*, joyned with that voice from heaven, *Mat.* 3. *This is my beloved son in whom I am well pleased*, and after, *This is my beloved son, hear him.* This may here fitly be called ἀπόδειξις πνεύματος, *the demonstration of the Spirit*, an evidence afforded by God immediatly from heaven of the truth of the Gospel, which being joyned with the power of *Christ*, both in respect of his doctrine and his miracles, were two heads most fit to be insisted on by S. *Paul*, for the confirming the truth of the Gospel. But it may yet farther be applied not to *Christ* personally, but to the Apostles after him, and then *the Spirit* will be the descent of the Spirit upon them, and by their imposition of hands, the holy Ghosts coming down upon others also, *Act.* 8. 18. and this together with their power of doing miracles may well be their ἀπόδειξις or *demonstration* of the truth of the Gospel, and be the thing that is meant here. Ἀπόδειξις πνεύματος.

V. 16. *For who hath known the*——] That this is a citation from *Isa.* 40. 13. there is no question, as also that the first words, Τίς γὰρ ἔγνω νοῦν Κυρίου; *for who hath known the mind of the Lord?* are set down, after this Apostles manner, out of the *Septuagint*. Now the same b. Τίς ἔγνω νοῦν Κυρίου

A postle citeth that place again, *Rom.* 11.34. and there in the latter part also sets down the *Septuagints* words, καὶ τίς αὐτῦ σύμβυλος ἐγένετο; *and who hath been his counsellour?* which words being not here read, but to τίς γὰρ ἔγνω τὸν νῦν τῦ Κυρίυ, these other immediately subjoyned, ὃς συμβιβάσει αὐτόν; *who shall instruct him?* there will be no reason to think these latter words to be another rendring of that second part of the verse in *Isaiah*. For when the *Septuagint* had translated it truly out of the Hebrew, why should the Apostle, who constantly useth the *Septuagints* translation, and that sometimes when that varies from the Hebrew, here use a new rendring of his own, and for καὶ τίς αὐτῦ σύμβυλος ἐγένετο; *who hath been his counsellour?* set onely ὃς συμβιβάσει αὐτόν; *who shall instruct him?* For this there is no probable reason to be given, and therefore it must be resolved, that no more then the first words are taken out of that place of *Isaiah*, and that the latter words are the Apostles own, to bring them to his present purpose, *Who hath known the mind of the Lord, which shall instruct him?* that is, who doth know the Lords mind so well as to be fit to inform and instruct the spiritual man? v. 15. for that αὐτὸν *him* should signifie the Lord (as they conclude, that make these words all one with the latter part of the verse in *Isaiah*) would be very strange, not only because it would be farre different from v. 15. of which it is brought for a proof, but also because *knowing the mind of God*, although it be a fit preparative to instructing of others, yet is not so for the instructing of God himself.

ἢ Συμβιβάσει αὐτόν

Paraphrase.

CHAP. III.

1. And I, brethren, although I was furnish'd with all manner of spiritual gifts, and was able to have revealed to you the highest mysteries, yet when I was among you, I could not think fit to treat so with you, the greatest part of you being then but very slender proficients in the Gospel, so farre from spirituall men (as some of you, the Gnosticks, are wont to style themselves) from men instructed by the Spirit of Christ, that you were gotten no higher then the imperfections and passions and sins of men, meer beginners in Christianity.

1. AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.]

2. This was the reason that I gave you such tender food, proceeded not to reveal the mysteries of Christianity to you, for you were not fit for any higher diet, nor indeed yet are ye.

2. I have fed you with milk, and not with meat, for * hitherto ye were not able *to bear it*, **neither yet now are ye able.]**

* ye were not then able, ἐτε ἐδύνασθε

3. For ye are not yet raised to any pitch of spirituall or Christian temper, as may appear by the schismes and factions that are among you, which being so contrary to the commands of Christ, which are all for peace and charity, as long as they are among you, ye are advanced but little above the pitch of meer men, those which have nothing of Spirit in them.

3. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not † carnal, and walk * as men?]

† or men, for the Ks MS. reads ἀνθρωποι * according to man, κατὰ ἄνθρωπον

4. And herein your carnality consists: one pretends to follow the doctrine of Paul, another of Apollos, in opposition to all other Christians, and they that hold with one, hold against the other. And what is this uncharitableness but carnality?

4. For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?]

5. Where first it ought to be considered, that Paul or Apollos are not the authors of our faith, but onely instruments of conveying the doctrine of Christ to us (and consequently must not be conceived to teach diverse doctrine) according to the different commissions given them by the holy Ghost.

5. Who then is Paul? and who *is* Apollos? but ministers by whom ye believed, even as the Lord gave to every man.]

6. And so though I have taught you the doctrine of Christianity, and made you believers of heathens, and † Apollos baptized you, when you had been thus brought to the faith by me (I being sent by Christ, not to baptize, but to preach the Gospel, ch. 1. 14, 17.) yet the successe of all the whole work, in making either my preaching or his baptizing effectual, was from God, not from us.

6. I have planted, Apollos watered; but God gave the increase.]

† Ego de Plagem catechumenum feci, Apollo catechumenum lavacro. Opt.

7. And therefore there is no great matter imputable either to one or other, as that either of us should be deemed the author of your faith, but God onely who hath made our endeavours so effectuall to you.

7. So then, neither is he that planteth any thing, neither is he that watereth; but God that giveth the increase.]

8. But then, secondly, the doctrine of both of us is but one, both of us have had the same designe and purpose of setling men in the doctrine of Christ, though, according to the labour that either of us have taken in the work, we may have different degrees of reward. And consequently, though one labourer may deserve more honour then another, yet ought not this to be an occasion of division or schisme among you, because our designe and doctrine being the same, your faith ought to be the same also.

8. Now he that planteth and he that watereth are one: * and every man shall receive his own reward according to his own labour.]

* but

9. We indeed that preach, and they that baptize, are both servants or officers of God, and cooperate one with another in that great work of dressing and building up of soules, which when 'tis wrought, must not yet be attributed to us the instruments, but onely to God, the author and perfecter of all.

9. For we are † labourers together with God; ye are God's husbandry, *ye are* God's building.]

† fellow-labourers of God, συνεργοὶ Θεῦ

10. God gave me abilities and commission to plant and preach the Gospel, to doe as the master-workman doth, to lay the foundation; and accordingly I have done, preached the faith, laid the foundation, Jesus Christ and him crucified, c. 2. 2. and some others that came after me to this Church which I had planted v. 6. (I mean not Apollos, for he onely watered what I had planted, baptized and farther instructed whom I had converted, c. 1. 5, 6, 7. but) some others, I say, which I hear have come in, have superstructed on my foundation somewhat which I never designed. But let them take heed what they doe; for if they have superstructed any other, but that one pure precious doctrine of Christ crucified, and constant confession of him in time of persecution, if from the Gnosticks they receive any infusions contrary to these, let them look to it.

10. According to the grace of God which is given unto me, as a wise * master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.]

* Architect ἀρχιτέκτων

11. For the faith of Christ being the foundation which I have laid, and that indeed the onely one which can possibly be laid,

11. For other foundation can no man lay then that is laid, which is Jesus Christ.]

12. Now

12. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble,

† for it is revealed, ὅτι ἀποκαλύπτεται

13. Every man's work shall be made manifest: for the day shall declare it, † because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

* it shall receive, λήψεται

14. If any man's work abide, which he hath built thereupon, * he shall receive a reward.]

12, 13, 14. That which is regularly to be built thereon, is constant confession of Christ, in despight of afflictions, which like gold and silver, &c. is but refined and purified, but not consumed in the fire. But for any doctrine of worldly wisdome ver. 18. (see note a.) of prudential compliances with the persecutors, Jewes or Gentiles, if any such earthy material be brought in stead of it, it shall be brought suddenly to the triall; for that judgment of Christ which shall shortly passe upon them, for the destroying all corrupt believers on one side, and delivering and owning all true believers (see Rom. 13. d. and Heb. 10. a.) on the other, shall deale with them, as fire doth with that which is put in it to be tried, (preserving and refining what is true and good metall, and making it more illustrious, but burning up all that is combustible) burn up and consume all this worldly wisdome, and burnish the constancy of others like gold in the fire, (see Rev. 3. 18.) and preserve such, whilst all others are involved in their own subtilties, v. 19. And so all that adhere sincerely to Christ, they shall be sure not to misse their reward, preservation here in this world, besides that other that expects them eternally.

15. If any man's work shall be burnt, [a] he shall suffer losse, but he himself shall * be [b] saved: yet so as by fire.]

15. But if it prove combustible matter, if the doctrine or practice shall upon examination prove false and unchristian, and so will not bear that triall (such are the Gnosticks doctrines of denying Christ, when persecuted) it shall then be so farre from helping him to any advantage, as the Gnostick complier hopes it will, that it shall bring the greatest danger upon him: and if upon timely repentance, or by his not having actually denied Christ (for all his superstructing of some erroneous doctrines) he be more mercifully dealt with by Christ, and freed from having his portion with unbelievers, yet it shall goe hard with him, as with one that is involved in a common fire, and hardly escapes out of it. a. b.

* escape; but so as through fire

16. Know ye not that ye are the Temple of God, and *that* the Spirit of God dwelleth † in you?]

16. By this that I say, you cannot but discern what care you are obliged to take to beware of these false seducing teachers that creep in among you: You are a Church of God's plantation, built as the Temple among the Jews, God's direction given for every part of it; ye have had the Spirit of God to teach you all true doctrine and pure practices, by your Apostolical plantation, and so to dwell and continue among you, and oblige you to all purity.

† among you, ἐν ὑμῖν

17. If any man * defile the Temple of God, him shall God destroy: for the Temple of God is holy, † which *temple* ye are.]

17. And therefore, if any false teacher shall bring in any unclean heretical doctrine into such a Church of God's planting, a place of God's residence, and so pollute or defile God's dwelling-place, (as when Nadab and Abihu offered strange fire on God's altar) then, as they were devoured by fire from heaven, so he must expect severe punishment. For all ye that are Christians make up this one temple of God's, and that being a consecrated society, must not be profaned or polluted with such impure doctrines as the Gnosticks every where infuse.

* corrupt φθείρει † as many of you as there are, οἵτινές ἐσμεν ὑμεῖς

18. Let no man deceive himself: if any man among you seemeth to be wise in this * world, let him become a fool, that he may be wise.]

18. And for that other conceit of theirs, by which they get so many proselytes, that of the lawfulnesse of denying Christ in time of persecution, by which they promise themselves security from all the present evils, let no man cheat himself with this perswasion; any man that thus thinks to be more provident then other men, and by this means to secure himself, let him know that this will not thrive with him, he will find himself deceived at last (see v. 15. and Rev. 3. 18.) there is no such prudent way for him to secure himself, as to lay aside this worldly wisdome, and constantly and cheerfully to adhere to Christ, when in the eye of the world it seems most foolish to doe so.

* age αἰῶνι

19. For the wisdome of this world is foolishnesse with God; for it is written, He taketh the wise in their own craftinesse.]

19. For God is wont to take off, and preserve the plain simple person that avowedly adheres to him, and to outwit the subtile designer; and it will soon befall those pretenders, according to that of Job 5. 13. they that think to be wiser then other men, are by so much verier fools then others, and so are discerned to be.

† machinations διαλογισμοὺς

20. And again, The Lord knoweth the † thoughts of the wise, that they are vaine,]

20. And to the same purpose is that of Psal. 94. 11. that all the subtile contrivances of crafty worldly-minded men prove vain and improsperous.

* all are πάντα ὑμῶν ἐστιν

21. Therefore let no man glory in men, for * all things are yours.]

21. Let no man therefore factiously or schismatically divide from the unity of the Church, following such or such a master or instructer, and so quarelling or contending with others, v. 4. For all the gifts that are in the Church were given for your use, and whatsoever any man can boast of, it is not peculiar to him, but belongs as well to every other person in the Church.

† instant ἐνεστῶτα, see Rom. 8. 38.

22. Wherefore Paul, or Apollos, or Cephas, or the world, or life, or death, or things † present, or things to come, all are yours,]

22. He that planted the faith among you, and he that baptized you, and he that superstructed upon this foundation, are all subservient to your uses, and not to be masters of your faith, much lesse any of them to be set up against the other, to make divisions and rents among you; and so is likewise all humane wisdome, or knowledge of naturall things, so is God's mercy to us in keeping us alive, securing some of us from the malice of our enemies, and delivering up others of us to death, for the testimony of Jesus Christ, the condition now instantly approaching, pressures for the name of Christ, or that which is not quite so neer, the yet future coming of Christ (called the day v. 13.) for the destroying of the false, and rewarding the constant Christians; all these are by God designed in common to you all, as instrumental for your good.

23. And ye *are* Christs, and Christ *is* Gods.]

23. And the conclusion from hence is this, that you give not up your faith to any but to Christ, that you resolve firmly to obey him and adhere to him uniformly, as he resigned himself up to the will of God, to doe and to suffer whatsoever he appointed him, in the great office of being our mediator and redeemer.

Annotations on Chap. III.

a. ζημιωθήσεται

V. 15. *He shall suffer losse*] Of the word ζημιωθήσεται here it may first be enquired, whether it belong to the man, or to his work, both immediatly precedent, εἴ τινος τὸ ἔργον, *if any mans work*. That which inclines it to signifie the work, is the ἀυτὸς ὃ that follows, *but himself shall be saved*, which seems to oppose *himself* to *his work*, that the one shall be lost, but the other saved. But this is well enough avoided by setting the opposition betwixt the *saving* of *him*, and the *burning* of *his work*, precedent to the ζημιωθήσεται and then the consideration of that as it answers the former probability, so it inclines more strongly to render it the other way,

that the man, not the work, ζημιωθήσεται *shall be mulcted.* For that this word signifies not *to be lost*, but *to suffer losse*, hath been said Note on *Mat.* 16.m. Which cannot be here said of the work, of which it had before been said, *it shall be burnt*: For what is so, doth not suffer a mulct, or fine, or losse, (which according to all lawes must be *salvo contenemento without utter ruine*) but is lost, and utterly destroyed. It remains then that it be spoken of the man, whether false teacher, or any follower of such, that takes up any such false doctrine from him, and so upon the doctrine of *Christ*, (profes- ἐποικοδομεῖ sing still, or not denying of *Christ*) ἐποικοδομεῖ, *superstructs* some false doctrines, and erroneous practices. And of him it is here said, that *he shall suffer losse*, so as the metall that goes into the fire with drosse or embasement mix'd with it, is separated from all that mixture, and comes out a great deal lesse then it went in, loseth all that drosse in that triall of fire. Now how this is to be particularly understood of this superstructure of *hay* or *stubble* here, must be collected from Ηιλεκ the consideration of *the day* which is here mention'd ver 13. *that it shall declare*, or *reveal.* That the word *Day* in all languages signifies judgment, and that *the day* Emphatically, or *the day of Christ the day of the Lord*, signified an approaching season of judgment then expected on unbelievers and misbelievers, Jewes and *Gnosticks*, all the world over, in the Christian plantations, see *Rom.* 13. Note d. and *Heb.* 10 Note a. And that this is *the day* or Judgment that is here referred to, may appear 1st, by the exclusion of all other daies: The only two senses that can come in competition are either 1. that it signifie the finall day of judgment; or 2. the audience, and judicature, and sentence of the Apostle, when he comes to examine this doctrine. For the first, that cannot be understood here δηλοῦν because the office of *the day* here is δηλῶσαι *to make manifest*, and ἀποκαλυφθῆναι, *to reveale*, v. 13. And therefore supposing there were such a day of conflagration, which they that maintain look on as a purging fire to burn up all the ill works of the Christian, and fit him for heaven, yet the circumstances of the text here doe not belong to that, but to another quality of the fire, the trying, revealing, and discriminating one from another, as appears by all the phrases here used, *Every mans work shall be made manifest, the day shall declare, it shall be revealed by the fire, the fire shall try what kind of work every mans is, and if any mans work remain*, that is, abides the triall, *he shall be rewarded.* As for that of the Apostles coming to judge and censure, it is not probably here meant, because these hereticks and their followers did not acknowledge the Apostles power, but resisted and rejected them, as appears in divers other places (and oft layes a necessity on the Apostles to vindicate their authority.) And 2dly, there is no reason to conceive that the Apostle should call his own sentence by the name of the *Fire*, or speak of giving men rewards v. 14. which are to be expected from God. But then 2dly, that it be applied to this of the punishment of God now approaching the *Gnosticks*, will appear not only by the mention of the *wood, hay, stubble, built on the foundation*, which evidently denotes hereticall superstructures, (and it is known that these were the great hereticks of those times) and such as will be sure to perish when fire comes, but also by the consequents here to the end of the Chapter, which make up the known character of the *Gnosticks*. For that consisted specially of two things, 1. their doctrines of Uncleanesse, 2dly, their arts of worldly wisdome to secure themselves from persecutions by complying with the persecutors. And both these are here noted, that of Ναὸν Θεοῦ φθείρει *Uncleanesse* v. 16, 17. by the *defiling the Temple of God*, that is, themselves, who as Christians are obliged to be holy, but by the *Gnostick* infusions were in danger of all pollutions; and those that were immers'd in them, the Apostle tells that they shall be destroyed by this day, *him shall God destroy* v. 17. And so that φθερεῖ τοῦτον ὁ Θεός of worldly wisdome, v. 18. *If any man among you seemeth to be wise in this world*, that is, prudent for the Δοκεῖ τις σοφὸς εἶναι ἐν τῷ αἰῶνι τούτῳ saving or securing himself from persecutions and dangers here. And of this the Apostle gives warning, that this wisdome is the greatest folly, and that the contrary thereto is the onely wisdome even for this life, the constant adhering to *Christ*, the surest means to deliver him from the dangers which here he fears, whereas these wise and prudential worldlings are likely to be *taken in their own craft*, v. 19. by their arts of secu- Δρασσόμενος τῇ πανουργίᾳ αὐτῶν ring. to destroy themselves, and so will appear vain and ridiculous in all their wise contrivances ver. 20. according to that of *Christ*, *Mat.* 16.25. *he that will save his life shall lose it.* And therefore the form of advise here used is, *Let no man deceive himself.* This practice of the *Gnosticks* in order to the securing themselves was a great mistake, the way to bring all destruction upon them, when *the day of the Lord*, the vengeance of *Christ* upon the crucifyers and persecutors of Christians, should come suddenly upon them, and sweep away the *Gnosticks* among them. And so, the whole passage belonging clearly to these, the full importance of the ζημιωθήσεται will be, that they which being not so high in that heresie as to deny *the foundation*, the faith of *Christ*, (which many did, and are elsewhere call'd *Apostates* and *Antichrists*, and they that *denied Christ to be come in the flesh*) and yet had received some of these *Gnostick* infusions, that particularly of worldly prudence and compliance with the Jewes, should (contrary to their expectation of gaining by this means) *suffer losse*, be in great hazard to be destroyed among them, and if they escaped, it should be very narrowly, the constant, faithfull, Orthodox Christian being the only one that should be perfectly safe when that fiery day came, when the unfaithfull and the cowardly should either utterly perish, or run an horrible hazard in that day. And to this purpose is it that the doctrines of these *Gnosticks* are expres'd by *wood, hay, stubble*, earthy materialls (and so notes of false doctrines, unfit to be built on this divine foundation) and those (of all things) the most combustible and sure to be destroyed, when a fiery triall comes, and that in two respects; first, that when persecution for *Christ* comes, such a kind of Christianity as this is sure to be burnt up, the *Gnosticks* will not then hold out, and confess *Christ*; and secondly, in respect of *Christs* coming *to visit* and *judge*, to reward the constant and destroy the unfaithfull, then these prudential waies of theirs will be sure to stand them in no stead, but bring them into greater danger, as he that means to secure himself against fire by *wood, hay, stub-* Ξύλα, χόρτος *ble*, shall be sure to have all burnt, and to encrease, not lessen the flame; whereas the truly wise way (and that which *Christ* counsels the Church of *Laodicea* to, in opposition to these *Gnosticks*, *Rev.* 3. 8.) is to build *gold, silver*, &c. which having been tried in the fire Χρυσὸς, ἄργυρος, &c. (and so denoting constancy in persecutions) are sure to hold out, and endure the test, whatsoever the day of visitation be, be the fire never so scorching, these will be the likelielt to be preserved in it.

Ib. *Saved, yet so as by fire*] That σώζεσθαι signifies b. *to escape* hath been often noted, but what σώζεσθαι διὰ τινος *escape by* here signifies, is the onely difficulty, and that will be best explained by comparing it with other places of the same kind. Thus 1 *Pet.* 3. 20. διεσώθησαν δι' ὕδατος *they were saved out of*, or *through, the water*, the præposition διὰ perhaps (as other præpositions oft are in the New Testament) being taken loosely for ἐκ or ἀπὸ, *out* or *from*, or else as the necessity of the matter imports, an *escaping through water*, implying consequently an escaping out of it also; and so the sense will be, that though there were a great flood ready to drown

drown all the earth, yet for all this, by the help of the Arke they did escape that danger. And so here σωθήσεται ὡς διὰ πυρὸς *he shall escape as one escapes out of the fire*, that is, as * *Chrysostome* expresses it, as one that, when in the midnight his house is set on fire, wakes and leaps out of the bed, and runs naked out of dores, ἁδὲν τ ἔνδον λαβὼν, *taking nothing that is within* along with him, taking care onely (as he addes) ὅπως τὸ σῶμα τὸ ἑαυτῦ προεξαρπάζῃ τ φλογὸς, *that he may snatch his own body out of the flame.* And it is a common * observation that ὡς διὰ πυρὸς σώζεσθαι is a proverbial speech for those that get hardly out of a great danger; so ὡς δαλὸς ἐξηρπασμένος ἐκ πυρὸς, *as a brand snatch'd out of the fire*, Amos 4. 11. and so *Jude* 23. ἐν φόβῳ σώζετε, ἐκ τῦ πυρὸς ἁρπάζοντες, *save them by snatching them out of the fire in time of danger*, for so ἐν φόβῳ signifies, ἐν κινδύνῳ in presence of any thing that men are afraid of. By this means that of 1 *Pet.* 4. 18. will be explained also, for this will be the meaning of μόλις σώζεται (for which the Hebrew, *Prov.* 11. 31. reads שׁלם, *shall be recompensed*) he shall not escape without many losses and afflictions in that πύρωσις or *combustion*. So as in * *Julian* ἡ νὺξ ὀλίγως ἀνέσωσε μόλις, *the night did hardly* or *with great difficulty, rescue a few*; and in * *Agathias*, who having spoken of some that πυρπολεῖσθαι ἔμελλον, *were ready to be fired* and *burnt*, addes, μόλις ἐνθένδε διακπσόντες κατᾳφύγωσι, *they hardly escape out of it.*

ὡς διὰ πυρὸς σώζεται

* t. 5. p. 467. lin. 28.

* see Rigaltius ad Arnobiu. Oper. p. 43.

* Orat. 2. p. 67.

* Hist. tom. 2. p. 38.

CHAP. IV. *Paraphrase.*

1. LET a man so account of us, as of the * ministers of Christ, and stewards of the mysteries of God.]

* officers ὑπηρέτας

1. And though, I say, we are subservient to your uses, and are appointed so to be, ch. 3. 22. yet it will become you to look on us, though not as masters of your faith, yet as ministers of Christ, and that in the most honorable office of the family, that of the steward, or ruler of the house, to whom among other things it belongs to dispense out every man his proportion of food, &c. and so 'tis our part to dispense the Gospel to you in that measure, and by those degrees that we see fit.

2. Moreover it is required in stewards, that a man be found faithfull.]

2. And above all things fidelity and honest discharging of trust is required of stewards, and if I should faile in that, I should be very worthy of blame.

3. But with me it is a very small thing, that I should be judged of you, or of man's judgment; yea, I judge not mine own self.]

3. But for this I am not to be judged by you, by men, nay by my self.

4. For I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the Lord.]

4. For though I can accuse my self of no fault in the execution of my Apostolical office, yet is not this the clearing of me, onely God that searcheth and seeth all must doe this.

† season καιρὸς

* who will also enlighten, &c. ὃς καὶ

5. Therefore judge nothing before the † time, untill the Lord come, * who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.]

5. Therefore be not you too forward in your censures of me, but leave it to God, and I make no doubt but in time he will display the seducers, and discover every mans intentions and purposes, and then, as they that deserve shall have blame, so every man that hath done well shall by God be justified and commended.

† thus darkly set down of my self, μεμετασχημάτικα εἰς ἐμαυτὸν

6. And these things, brethren, I have † in a figure transferred to my self, and to Apollos for your sakes, * that ye might learn in us, ‖ not [a] to think *of men* above that which † is written, that no one of you be puffed up for one against another.]

6. This of not following or admiring the persons of men, I have thus said (see note on Rom. 7. d.) in the persons of my self and Apollos, under that figure to give you a general rule how to demean your selves to any other dispensers of the Gospel, viz. that in following of us ye go no farther then the directions v. 1. that is, think of us not as masters of your faith, but as officers, stewards of Christ, to distribute that to you which he hath entrusted to us, and accordingly not to make it matter of pride to your selves, or contemning of others, that ye are the disciples of such or such, in plain termes to beware that you do not break out into factions, one to the despising of another, boasting, one that he hath received the faith from Paul, and not from Apollos, another that he is a follower of Apollos, and not of Paul, &c.

* that in respect of us ye may learn, ἵνα ἐν ἡμῖν μάθητε

‖ not to opinionate above

† hath been written γεγραπται

7. For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? Now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?]

7. For this can be no matter of boasting to any of you, for by it is no man dignifi'd before another, for by whomsoever you received the faith, it is clear that you received it; 'tis no acquisition of your own wit or parts, but meerly a mercy of Gods, that sent us to preach to you, and therefore cannot in any reason be matter of boasting to you.

* ye are already full to satiety; Ἤδη κεκορεσμένοι ἐστὲ

† already grown rich, ἐπλουτήσατε

8. * Now ye are full, † now ye are rich, ye have reigned as kings without us, and I would to God ye did reigne, that we also might reign with you.

9. For I think that God hath set forth us the Apostles last, as it were men appointed to death: for we are made a spectacle unto the world, and to Angels, and to men.]

8,9. You forsooth are so full and rich, so furnish'd with all kind of knowledge & wisdome, (such the Gnosticks bragg'd of) that you despise your Apostles and spiritual fathers that first converted you to the faith; Since we parted from you, you have in your own conceits been in great tranquillity and security, had happy Halcyonian daies, (see note on Rev. 1. 6.) And I wish it were so with you as you phansie it to be, that the tranquillity which the Gnosticks (with their compliances with the persecutors, whether Jewes or heathens) promise you, were a true Christian tranquillity, that we which are so sharply persecuted, might come to you as to a refuge, and enjoy some part of that great privilege with you; for certainly we have need of it: For we are so farre from any security, that we are exposed to all the miseries and persecutions and dangers in the world, we Apostles being as it were the forlorn party, sent out last, without any reserve behind to relieve us, and so given up unto certain slaughter, or as the gladiators upon a stage, those that come out first fighting in jest, as it were, but they that come last never giving over, till one lay down the other dead upon the place. For we are become as those that being condemn'd to death have wild beasts let loose on them upon the theatre, which certainly rend them to pieces, ch. 15. 32. And like those combatants on the theatre, we are set forth for a spectacle to the heathen world, to angels, to men to look upon.

* in splendour, we in disgrace, ἐνδόξοι, ἡμεῖς δὲ ἄτιμοι

10. We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* * honourable, but we *are* despised.]

10. We are vile and despised for the doing our duty, the exercise of our Apostolical office, but you forsooth are very wise men, deeply learned in the doctrine of Christ; we weak contemptible mean persons, but you strong and gallant.

11. As I was when I was with you (ſee ch. 2. 3.) ſo I am ſtill, in a condition of continual want and perſecution, and tranſitory mutable eſtate,

11. Even unto this preſent houre we both hunger, and thirſt, and are naked, and are buffeted, and † have no certain dwelling place,]

† are in no certain condition, ἀστατοῦμεν

12. Taking exceſſive pains that I may preach the Goſpel, and get mine own living by my labour, that I might not put you to any charges, (ſee Act. 18. 3.) and when, in ſtead of thanks, I meet with nothing but reviling for all this, I have no return to make them, but that of my prayers for them, nay when perſecuted, I entertain no thought of revenge toward them.

12. And * labour, working with our own hands: being reviled, we bleſſe: being perſecuted, we † ſuffer it:]

* are tired, κοπιῶμεν
† forbear, ἀνεχόμεθα

b. 13. When calumniated and falſly accuſed, I pray to God for them by whom it is done, and this is no newes to me: for we Apoſtles of Chriſt are look'd on and uſed as the unworthieſt creatures of the world, and ſo continue untill this time.

13. Being defamed, we intreat; we are made as * the [b] filth of the world, *and are* the † off-ſcouring of all things unto this day.]

* the vileſt
† refuſe of all, πάντων περίψημα

14. And though I have thus been uſed by ſome of you, I write not theſe things to ſhame you, but as my beloved ſons I warn you, ſince theſe ſchiſmes have come in among you, yet I ſay it not to reproach or bring ſhame upon you for ſo doing, but out of the affections of a father, I adviſe and admoniſh you to behave your ſelves more like children, then ye have yet done.

14. I write not theſe things to ſhame you, but as my beloved ſons I warn *you.*]

15. For though others may have taught you ſince, yet 'tis only I that planted the Goſpel firſt among you, and therefore there can be no occaſion of ſchiſmes and diviſions among you, (by one's making one Apoſtle the maſter of his faith, another another,) any more then that children of the ſame father ſhould contend and divide about their life, or coming into the world, one profeſſing to owe it to one, another to another.

15. For * though you have ten thouſand inſtructers in Chriſt, yet *have ye* not many fathers; for in Chriſt Jeſus I have begotten you through the Goſpel.]

* if ἐὰν

16. And therefore, I beſeech you, let the form of doctrine which I left you be retained among you, without any new inſertions by any other.

16. Wherefore, I beſeech you, be ye followers of me.]

17. For this purpoſe I have ſent unto you Timothie, whom I converted to the faith, and one that hath long aſſociated with me, and done faithfull ſervice to me in the propagating of the Goſpel, who therefore exactly knowing my whole courſe of Chriſtian doctrine, may be your remembrancer, and tell you what my doctrine and practice is in every Church, where I come to confirm them.

17. For this cauſe have I ſent unto you Timotheus, who is my beloved ſon and faithfull in the Lord, who ſhall bring you into remembrance of my waies which be in Chriſt, as I teach every where in every Church.]

18. And ſince by my not coming to you my ſelf perſonally, ſome among you have taken occaſion to deſpiſe me that am abſent,

18. Now ſome † are puffed up, * as though I would not come to you.]

† have been puffed up, ἐφυσιώθησαν
* because I come not, ὡς μὴ ἐρχομένου

19. I am therefore reſolved by God's help my ſelf to come among you ſpeedily, and to examine what grounds they have for what they doe, and not much heeding the ſpeech or talk of them, to ſee whether this be any ſolid knowledge in them, upon ſtrength of which they ſhould deſpiſe others.

19. But I will come to you † ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.]

† ſpeedily, ταχέως
* ſpeech λόγῳ

20. For Chriſtianity conſiſts not in ſpeaking, but in doing, (according to a proverbial ſpeech of the Jewes, Speech is not a foundation, but work. Pirke Avoth p. 15.) and ſo all other perfections of men muſt be judged of, not by their boaſts of themſelves, but by the reality of their performances.

20. For the kingdome of God *is* not in * word, but in power.]

c. 21. And now I talk of coming to you, I pray conſider, which will you chuſe? As you behave your ſelves, ſo at my coming will I exerciſe either my power of inflicting puniſhments, or the milder way of kindneſſe toward you; and therefore according as ye like beſt, ſo prepare your ſelves for my coming.

21. What will ye? ſhall I come unto you with [c] a rod, or in love, and *in* the ſpirit of meekneſſe?]

Annotations on Chap. IV.

a. Φρονεῖν

V. 6. *To think.*] What φρονεῖν ſignifies in this place will beſt be gheſt by φυσιοῦσθε *puft up*, which followes on purpoſe to explain it. That ſignifying *elation of mind to the deſpiſing of others*, φρονῶν muſt in all reaſon do ſo alſo. Thus the *Scholiaſt* on *Thucydides*, l. 1. ſaith of καταφρονῶν that it is τὸ ἄγαν φρονεῖν, καὶ ὅτον ὑπερφρονεῖν, where φρονεῖν muſt be a degree of pride, as the other a great or high degree of it. So in S. *Chryſoſtome Tom.* 3. p. 177. l. 4. τίνος ἕνεκεν δυσχεραίνεις καὶ παροξύνῃ καὶ εἰς μωρίαν ὑπεκχεῖσθαι τῇ φρονήσει; *why art thou diſturbed and abuſeſt thy opinion of thy ſelf, thy pride to folly?* and l. 6. διὰ φρονήσεως γινόμεθα μωροὶ is *by elation of mind, by pride, to become a fool*, contrary to ὑπὸ φύσεως γινόμεθα μωροὶ, *naturall folly*. So *Rom.* 12. 3. it moſt literally ſignifies (not *to be wiſe*, but) *to opinionate, to think great matters of himſelf*. So in *Demoſthenes*, φρονῶν ἐφ' ἑαυτῷ πλεῖον ἢ ἄξιον εἰκὸς, *one that thinkes as high of himſelf as is fit*. Onely here the notion of the word ſeems a little to be reſtrained by the ὡς ἐν τῷ ἐνδεῖ, *for one* in the latter part of the verſe, and ſo to denote not ſo much pride of their own gifts, as *Rom.* 12. as pride and high opinion of their teachers, boaſting of them to the diſparagement of others.

b. Περικαθάρματα *in the word* Κάθαρμα

V. 13. *Filth.*] Περικαθάρματα ſignifies thoſe things that are uſed in the luſtrating of a city among the Gentiles. *Suidas* hath deſcribed the cuſtome in theſe words, Τὴν καθαρμὸν πόλεως ἀνήγειν ἐπολωμένου τινὰ ὃν ἐπάλυν κάθαρμα, *For the purging and luſtrating of a city they cloathed a man* (in foule and filthy garments, ſay others) *and put him to death, and he was called a luſtration* or *expiation*: thus, ſaith *Euſtathius*, κάθαρμα *is a luſtration* for, which the vileſt perſons were wont to be uſed, οἱ ῥυπαροὶ καὶ ὑπόβλητοι, *ſordid, refuſe people*. For thus it was, when the city was under any plague or other great calamity, they choſe out one of the naſtieſt perſons in the city, and brought him to a certain place, with cheeſe, and drie figs, and a cake in his hand, and then beat him with rods about the ſecret parts, and then burnt him and the rods together in a ditch, and caſt the aſhes into the ſea (τῷ Ποσειδῶνι θυσίαν ὑποτίννυντες *paying a ſacrifice to Neptune*, ſaith *Suidas*) with theſe words, γένου περίψημα, γένου κάθαρμα, *Be thou a luſtration* for us. This perſon was called κάθαρμα and περίψημα, and by *Lycophron*, and before him by *Hipponax*, φάρμακον *a medicament*, and by *Philoſtratus* (ſaith *Sardus de ritib.* l. 3. c. 19.) ἀποτροπαῖον *a cure*, or *averter of judgment* from the city. (But this is a miſtake in *Sardus*; all that *Philoſtratus* ſaith being onely this, that in the Theatre τὸ τῆς ἀποτροπαίας ἰσχύος, that is, *the ſtatue of the deity that averteth judgment, plagues*, &c. *was ſet up.*) By this it appears alſo, what is meant by περίψημα πάντων, *the refuſe of all* in the next words, to wit, the very ſame thing in another expreſſion, the vileſt, refuſe creature in a city, ſuch as

Περίψημα

uſed

used to be the expiation in a publick calamity. So saith *Suidas*, Περίψημα, κάθαρμα, which, I conceive, is a corruption from κάθαρμα, which differs but little from it; and *Hesychius*, Περίψημα, ἀποκαθάρμαγμα (for ἀποκάθαρμα I conceive) ἀντίλυτρα, ἀντίψυχα, ἢ ὑπὲρ τὰ ἴχνη πάντων, the two words are of the same signification, and denote *those that are pai'd for others ransomes*, or *put to death in others stead*, or else any thing that is most vile, *trodden under feet by all men*. Thus *Tob.* 5. 24. we have this phrase, περίψημα ἢ παιδίσκη γένοιτο, for, *Let it be despised, a refuse*, in respect of, or comparison to my *son*, this heathen custome, whence all this comes, being in a manner but a transcript of the *Azazel* among the Jewes, *the scape-goat*, that was sent into the wilderneſſe with all the sinnes of the people upon him, which was therefore called ἀποπομπαῖος, *rejectaneus*, or *refuse*.

V. 21. *A Rod*] The ῥάβδος or *rod* here is the power of inflicting punishments in the Apostles, of death it self, as on *Ananias*, of diseases, as on *Elymas*, and so the Hebrew word שֵׁבֶט for ῥάβδος is rendred πληγὴ *a stripe Isa.* 10. 24. and is all one with μάστιξ *scourge Mar.* 3. 10. and contrary to this is *the spirit of meekneſſe* that follows here, mercifulneſſe in not inflicting that sharpneſſe on them, upon sight of their speedy reformation, which by threatning here he desires and hopes to produce, before his coming to them personally. c. ῥάβδος

CHAP. V. *Paraphrase.*

1. * IT is reported commonly, *that there is* [a] fornication among you, and such fornication, as † is [b] not so much as named among the Gentiles, that one should have his father's wife.]

1. It is a great shame and reproach that lyes upon you, that sins of unnaturall uncleanneſſe, and marriages within prohibited degrees are so frequently to be found among you, and those of such a pitch in one offender, as civil nations, (though not Christian) and even the unconverted Corinthians would abhor to be guilty of, a sonne to take in marriage (or otherwise to live in that sinne with) his father's wife. a. b.

* Fornication is generally reported among you, † or, is not among; for ὀνομαζέσθω named, is left out by the Kings MS.

2. And ye are [c] puffed up, and have not rather mourned, that he that hath done this deed may be taken away from among you.]

2. And this so freely that ye doe not look on it as a crime fit to be censured in him, ye are not at all humbled with it, nor mourn for it (see 2 Cor. 12. 21.) either out of an opinion of the person that hath done it, (who is one of the Doctors of your Church, say Chrysostome and Theodoret) or out of an opinion infused now by some hæreticall teachers into you (which your former condition of life makes you apt enough to believe) that fornication is an indifferent thing (see c. 6. 13.) whereas in any reason you ought to have mourned over him, as over a great sinner, and expressed your sorrow in complaining of him, and using meanes that he might be excommunicated, see c. 12. 21. c.

* or, being absent, for the Kings MS. leaves out ὡς as † him that hath so, τοιοῦτον

3. For I verily * as absent in body, but present in spirit, have [d] judged already, as though I were present, † *concerning* him that hath so done this deed:]

3. For I, though I am not present among you, yet have already passed sentence on him that hath thus offended, d.

4. In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5. To [e] deliver such an one unto Satan for the [f] destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.]

4, 5. That in a publick assembly gathered in the name of our Lord Jesus Christ, in which you are to suppose me virtually present among you, by the authority of Christ committed to me and you, ye proceed to excommunicate and deliver him up into the power of Satan, who may inflict some disease upon him, that may be a means to bring him to a sight of his sinne and reformation, and so to salvation also. e. f.

6. Your glorying *is* not good: know ye not that a little leaven leaveneth the whole lump?]

6. Such a teacher as this is not fit for you to follow or favour, for as a little sowre dough gives a tast to all the bread, so will such a sinne as this, permitted in the Church, have an influence on you all, both by discrediting that Church where this is permitted, and by corrupting the company by the example.

* for as much as you are, καθώς ἐστε

7. Purge out therefore the old leaven, that ye may be a new lump, * as ye are unleavened: for even Christ our passeover is sacrificed for us.]

7. As therefore it was the manner of the Jewes on the day of the Passeover (that being the day of preparation, or the Eve to the feast of unleavened bread) most diligently and sollicitously to inquire if there were any crumme of leavened bread left in their houses, and to remove it all (see note on Mar. 14. c.) so doe ye at this time deale with that heathen or Gnostick perswasion (among you) of the lawfulneſſe of fornication, most contrary to the Lawes of Christianity that you have undertaken, and whereby ye have obliged your selves to have none of that sowre unchristian doctrine among you, but on the contrary to fit your selves to celebrate a Christian Passeover, which (as the Judaicall was a signe of their deliverance out of Ægypt) must be kept with our departure out of sinne.

† naughtineſſe κακίας

* purity εἰλικρινείας.

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of † malice and wickedneſſe: but with the unleavened *bread* of * sincerity and truth.]

8. Doe ye therefore consecrate your selves to the service of Christ, by reforming all your former sinfull courses, particularly that of uncleanneſſe and villany (see v. 13.) and by the practice of all Christian purity, and holding fast the truth which hath been delivered to you.

* I have written to you by Epistle, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ

9. * I wrote unto you in an Epistle, not to [g] company with fornicators.

10. † Yet not altogether with the fornicators of this world, or with the * covetous, † or [h] extortioners, or with [i] idolaters: for then must ye needs goe out of the world.]

9, 10. What in this Epistle v. 2. I have written of not communicating with fornicators, and not converſing familiarly with them, I mean not of the heathens among you, which have not given up their names unto Christ, nor in like manner of those heathens that are guilty of those other sinnes of unnaturall lusts (see note on Rom. 1. i.) and violence, or those filthineſſes which are ordinary among Idolaters, and are used as parts and rites of their religion; for these are so ordinary among them, that if ye abstain from the company of all those heathens that are so guilty, ye must depart out of their cities. g. h. i.

† Not, for in the Kings MS. ἢ is wanting

* inordinate lusters πλεονέκταις

† the violent, or forcers

* one of inordinate lusts, v. 10.

11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or * covetous, or an idolater, or a † [k] railer, or a drunkard, or * an extortioner, with such an one no not to eate.]

11. But the purpose of my writing is onely to interdict you that free encouraging converſe with Christian professors, that are guilty of retaining any of these sensuall heathen sinnes, used by Idolaters, and to command that with such an one you doe not enter any friendly commerce, so much as to eat with him, (see note g.) much lesse to admit him to the Sacrament, or the feast that attends that, untill he doe reform. k.

† contumelious person * violent, or forcer, see note h.

1. 12, 13. (What have mine or the Churches censures to do with them that are not members of the Church? Ye know 'tis the practice among you to inflict censures on Church-members onely, leaving all others to Gods tribunal) And by doing thus ye shall remove the accursed thing from among you, free your selves from those punishments, that the neglect of your duty, permitting such offenders to go unpunished and unreformed may bring upon you.

12. For what have I to do to judge them also that are without? do not ye judge them that are within?

13. But them that are without God judgeth. * Therefore put away from among you that wicked person.]

* And ye shall put away the evil from among you, for it is, not this, and the antients read ἐξαιρεῖτε τὸ πονηρὸν.

Annotations on Chap. V.

a. Πορνεία

V. 1. *Fornication*] Πορνεία *fornication* in this place is a generall word to comprehend all unlawfull desires of the flesh, acts of whatsoever prohibited carnality, under it. For it is observable that the precept given by Gods positive command to the sonnes of *Adam* and *Noah*, and so to all mankinde, which is styled by the Jewes עֲרָיוֹת גִּלּוּי *of discloſing nakednesses*, under which style all the marriages within prohibited degrees *Lev.* 18. and all the unnaturall sinnes are contain'd, is *Act.* 15. exprels'd by *abstaining* ἀπὸ πορνείας *from fornication.* And that by the infusions of the *Gnosticks*, and remainders of their heathen customes, there was an Epidemical guilt of this sin of many sorts among them, is the meaning of ὅλως ἀκούεται ἐν ὑμῖν πορνεία, *fornication is universally heard*, that is, found, *among you*: for the word ὅλως seemes to be all one with καθόλε *in universum*, and so perhaps it is to be rendred c. 6. 7. ὅλως ἥττημα ἐν ὑμῖν ὅτι *there is a defect generally among you*, and being here joyned with ἀκούεται ἐν ὑμῖν *is heard among you* may signifie that 'tis an universall guilt of theirs; or else being joyned with πορνεία it will sound thus, *fornication altogether*, or *fornication in groſse*, (containing the severall branches of it) *is heard*, that is, found or met with, *among you*, and of the many sorts thereof, one that had not been practised, or indured to be thought or spoke of among civill heathens, or the unconverted Corinthians at that time, that of *having the fathers wife.* This, saith *Chrysostome*, was done by *a Doctor*, that is, I suppose, a Bishop in some Church *of Achaia*; ὁ μόνον θείων μυστηρίων ἠξίωτο, ἀλλὰ καὶ διδασκαλικῆ ἐπιστεύχει χαείσματος, *He was*, saith he, *not onely vouchsafed the divine mysteries*, partaker of them, *but had obtained the dignity of a Doctor.* And so *Theodoret* also.

Ὅλως ἀκούεται.

b. ὡς Ονομάζεται ἐν τοῖς ἔθνεσιν.

1b. *Not so much as named among the Gentiles*] What is here said *not* to be *named among the Gentiles* is not so to be understood, that no nation ever used it, but that civill (though not Christian) nations have counted it abominable and nefarious, no way lawfull or tolerable, or that at this time the unconverted Corinthians were not guilty of it. Among the ancient Arabians it was used, and the custome so described by *Al Mostratraf, Ebnol Arbir*, &c. that when a woman was left a widow, or put away by the husband, the eldest sonne should take her by inheritance, and cast his garment over her, as a signe of it; or if he would not, then the next heir: and so the son, they say, succeeded to the fathers bed, as well as wealth, by inheritance. This being formerly in use was by the *Alcoran* forbidden, *O vos qui creditis, non permissum est vobis fœminas hæreditatis jure accipere. Believers* (that is, they that receive *Mahomets* law) *must not take the fathers wives by right of inheritance.* So *Al Sharestanius, Turpissimum eorum quæ faciebant (Arabes tempore ignorantiæ) erat hoc, quòd vir duas sorores duceret, & patris sui uxorem velut successor assumeret, quod qui faceret appellatur Al Daizan, quo nomine insectatus est Aus Ebn Haiar quosdam è tribu Banikaïc, quorum tres ex ordine patris sui uxorem duxerant. Mos autem erat apud Arabes, ut cùm ab uxore, morte aut repudio, separaretur aliquis, filiorum ipsius natu maximus, si eâ opus haberet, vestem suam ei injiceret; quòd si ille opus eâ non haberet, duceret ipsam è fratribus aliquis dotis novæ inter-ventu. The fouleſt thing that the old Arabs did in time of ignorance was this, that a man married two sisters, and took his fathers wife as his successor, which he that did was called Al Daizan, and such there were of the tribe of Banikais, who three of them one after another had married the father's wife. Now it was a custome among the Arabians, that when any man was separated from his wife by death or divorce, his eldest son, if he wanted her, cast his garment upon her*, that is, took her to wife; *or if he wanted her not, one of his brothers married her.*

V. 2. *Puffed up, and not rather mourned*] The word πενθεῖν here *to mourn, lament, wail*, referres to the customary solemnity of putting on mourning habits, and wailing over them that were to be Excommunicate, as over them that were dead, ὡς νεκρὸς πενθοῦσι, saith *Origen Cont. Cels.* l. 3. just as *Pythagoras*, when any forsook his schoool had a κενοτάφιον or *empty hearse* carried about, and mourned for him. Μετὰ λύπης καὶ πένθους ἀνιάτως ἔχοντα τῆς ἐκκλησίας ἀποτίμητε, *him that is incurable*, or not otherwise like to be cured, *turn out of the Church with grief and mourning*, saith *Clem. Constit.* 2. And so *Origen* l. 3. *Cont. Cels.* See Note on *Rom.* 12. c. And accordingly here followes ἐξαρθῆτε ἐκ μέσου, *let him be taken from amongst you*, noting the censure of Excommunication; and so 2 *Cor.* 12. 21. καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων, where *bewailing of impenitent sinners* is censuring them. And thus the word λύπη seems to signifie (being all one with πενθεῖν) 2 *Cor.* 2. 1. ἐλθεῖν ἐν λύπῃ *to come* with intention *to censure* and *punish*, the very same as (ch. 12. 21. before the *bewailing* them) is expressed by μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, where *God's humbling him towards them* is giving him occasion to exercise his censures or Church-discipline on them, at his coming among them (contrary to the φυσιοῦσθε 1 *Cor.* 5. 2.) as appears by ch. 13. 2. *when I come again I will not spare*, and v. 10. ἵνα μὴ ἀποτόμως χρήσωμαι *that* when I come *I may not use severity*; so 2 *Cor.* 2. 3. λύπην ἔχω signifies to be constrain'd to use severity of censures, to which this mourning or sorrow belongs, and λυπεῖσθαι v. 4. *to be under those censures*, and v. 5. λυπεῖ, *to offend* and *commit* that which S. *Paul* was constrain'd to punish with the censures of the Church; so ch. 7. 8. εἰ καὶ ἐλύπησα ὑμᾶς is, *if I inflicted the censures of the Church upon you*, and in the end of the verse, *I see that that Epistle, though written for that season*, ἐλύπησεν ὑμᾶς, *brought the censures of the Church upon you*, ver. 9. and οὐχ ὅτι ἐλυπήθητε, *not that you were put under the censures*, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν, *but those censures produced that effectual change in you*, ἐλυπήθητε κατὰ Θεὸν *for ye were dealt with according to the discipline ordained by God*, or *Christ*, in the Church: and so in all probability that is λύπη κατὰ Θεὸν v. 10. which brings μετάνοιαν, *a change* or *newnesse of life*, as the censures and punishments of the world bring death. And so κατὰ Θεὸν λυπηθῶσι ὑμᾶς *to be mourned* or *sorrowed* v. 11. that is, *censured, according to Gods appointment.*

c. Πενθεῖν

Λύπη

Τὸ παιδεῦσαι Θεὸς

Λυπεῖν

Λύπη κατὰ Θεὸν

V. 3. *Judged*] Κέκρικα in this place is *the pronouncing*, or *giving sentence* against the offender: so 'tis used v. 12. *What have I to do* τοὺς ἔξω κρίνειν, *to judge them*, inflict

d. Κρίνειν

inflict censures on them *that are without?* heathens, that were not in the Church, or *Gnosticks*, that divided from it, those he leaves to God's censures and punishments, as not belonging to his Apostolical judicature; so ver. 13. ἐκεῖ πῶν ὅτω ὑμεῖς κείνετε; *Doe ye not judge them that are within?* that is, all that live within your Church, and yet fall into any such carnal sinnes, ye, the Governours of each Church of *Achaia*, ought to endeavour to reduce, by inflicting the censures of the Church on them; and accordingly followes there, what here precedes, ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν *Remove the wicked person* (perhaps τὸν πόρνον *the fornicator* or *incestuous* v. 1.) *from among you.* And agreeably so it must be here, κέκεικα τὸν οὕτω τοῦτο κατεργασάμενον, *I have judged, sentenc'd, him that hath thus done this*; and what the sentence is appears by the 4th and 5th verses, the 4th containing the solemnity wherewith it was to be inflicted, in the publick assembly of the Church, to have power of the keyes exercised on him, according to his Apostolical office, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ, *to deliver up such an one to Satan*, v. 5. that is, to excommunicate him. See Note e.

Ἐξαρεῖτε τὸν πονηρὸν

e. Παραδοῦναι τῷ Σατανᾷ

V. 5. *Deliver such an one unto Satan*] παραδοῦναι τῷ Σατανᾷ *to deliver to Satan* here, and 1 *Tim.* 1. 20. is answerable to חרם among the Jewes, called in Greek ἀνάθεμα *execration*, the second species of Excommunication among them, and in which, for the greater solemnity of it, there were curses out of the Law of *Moses*, and such like execrations added to it (an essay of which we have *Act.* 8. 20. *thy money be to thee to destruction*, &c.) This was inflicted on him who had first been under the first species, that of the נדוי ἀφορισμὸς, *remotion* or *separation*, first for thirty daies, and then being allow'd thirty daies more (which they called the doubling of the נדוי) still continued in that contumacy; for then, say the Jewes, מחרימין אותו *they anathematize him* without defining any limited time, as in *niddui* they did. This in the Christian Church is called *delivering to Satan*, for two reasons. 1. Because it was the depriving the offender of those daily means which are in Christianity afforded, and ordinarily usefull to eject Satan, and the power of his kingdome out of the heart, such are 1. the prayers of the Church, 2dly, the publick use of the word or doctrine of Christianity (for he that is under *Cherem*, *nec docet*, *nec docetur*, *neither teaches*, *nor is taught*, say the Jews; and in the ancient Christian Church, they that were upon repentance received in again, were first among the ἀκροώμενοι *hearers* in the porch, θείων ἀκούειν γεγραφῶν *to heare the holy Scriptures*, saith *Zonaras*, which argues that they were before excluded from it,) 3dly, the sacrament of the Lord's supper, in which respect scandalous sinners συνδειπνοῦντες *feasting with them* are by S. *Jude* ver. 12. called σπιλάδες *spots in their feasts* or *agapæ* (which being annex'd to the Lord's supper denoted the whole action) that is, unfit, as blemish'd sacrifices, to be received there. And the use of all these means being in the œconomy of the Gospel designed to so much advantage to the soul, for the casting Satan out of it, the depriving men of the use of those means is properly stiled the *delivering to Satan*, as the Catechist, that instructed men and made them fit for Baptisme, or entrance into the Church, was wont to be called ἐξορκιστὴς *the exorcist* that cast Satan out. But then 2dly, in the Apostles times there was a sad consequent of this Excommunication, proportionable to the execrations in the Jewish *Cherem* (which, say they, seldome wanted their effect) viz. corporal power and possession, and inflictions of Satan on those who were delivered up to him, in like manner as we read befell *Saul*, after his defection from God, when the *evil spirit came upon him*, 1 *Sam.* 16. 14. For about *Christ*'s time, and a little after, 'twas ordinary with the Devil to tyrannize over the bodies of men, laying all kinds of diseases upon them (as appears in the Gospel) which is called *Satan's buffeting.* κολαφίζειν 2 *Cor.* 12. 7. βασανίζειν *tormenting*, *Mat.* 8. 6. ποικίλοις νόσοις καὶ βασάνοις συνέχειν *taking* or *holding* them *with divers diseases and torments*. *Mat.* 4. 24. δῆσαι *binding Lu.* 11. 16. (the word that is used for Excommunication) and so here the *delivering to Satan* is εἰς ὄλεθρον σαρκὸς, *to the destruction of the flesh*, to the inflicting bodily diseases on him. This *Ignatius* in his *Epistle* to the *Romans* calls κόλασις διαβόλου, *the punishment of the devil*, for he wishes there that it were on himself, μόνον ἵνα Ἰησοῦ Χριστοῦ ὄπτυχῶ *only that by that means he may come to enjoy Jesus Christ*, which cannot be said of the punishments in hell, for those would not be reconcileable with that end (see *Rom.* 9 Note b.) And so as among the *Esseni* of the Jewes saith *Josephus*, τοὺς ἐπ' ἀξιοχρέοις ἁμαρτήμασιν ἀλόγοις ἐκβάλλουσιν ἐκ τοῦ τάγματος, ὁ δὲ ἐκκεκριμένος ὀικτίστῳ πολλάκις μόρῳ διαφθείρεται, *those that are found in any considerable sinne they cast out from their congregation, and they that are cast out commonly come to miserable deaths*; and as *Heliodorus* 2 *Mac.* 3. in his sacrilegious enterprize was scourged by two Angels in the shape of young men, v. 26. and hardly came off with life; so the Apostolical Excommunication or *anathema* was attended with diseases and torments on the body, to lay a necessity on them of reforming. And this is the ῥάβδος *rod*; see Note on c. 4. b. Now for the word παραδοῦναι *delivering*, that seems to have an elegant notation in it, for it is a relative to asking or demanding, and implies that truth which otherwise appears from Scripture, thus; Satan is our adversary before God (and therefore called שטן ἐχθρὸς *enemy*, ἀντικείμενος *set against us*) this he expresses by accusing (to which *Rev.* 12. 11. referres) or impleading and thence he is called ἀντίδικος *an adversary in suit in court of judicature*, 1 *Pet.* 5. 8. This he doth falsly sometimes, as in the case of *Job*, c. 1. 9, 11. (in which respect he is called διάβολος *a calumniator*, by which the *Septuagint* oft render שטן) but sometimes truly, upon the real commission of some sinne, to which purpose he is said, as an explorator or searcher for faults, to *go up and down to and fro upon the earth*, *Job* 1. 7. when he hath any such accusation against any ἀδελφὸς, *brother*, Christian professor, or pious person, then, as perhaps it was in the case of *Peter* (see *Lu.* 22. 31.) he is said ἐξαιτήσασθαι *to require him* of God, demands to have him delivered up to him, as to a *lictor* or *executioner*, σινιάσαι *to sift* and *shake* him terribly; and that perhaps is the meaning of his ζητῶν τινα καταπιεῖν, *seeking whom he may devour*, 1 *Pet.* 5. 8. and if God think fit to answer this request of his, then God is said *to deliver up to Satan*: and from that course of God's is that discipline of the Apostles transcribed and copied out in the censures of the Church, which therefore are thus expres'd.

Παραδοῦναι τῷ Σατανᾷ

Ἀπόλεσαι εἰς ἀπώλειαν

Ῥάβδος

Παραδοῦναι

Ἐχθρὸς

Ἀντίδικος

Ἐξαιτήσασθαι

Ζητῶν τινα καταπιεῖν

Ib. *Destruction of the flesh*] That Satan had (when he was permitted by God for sin) power to inflict diseases on mens bodies, appeareth by what hath been said Note e. and by most of *Christ*'s cures of men possessed with devils, those possessions being generally accompanied with some ordinary disease, discernible by the symptomes there mentioned, the *Epilepsie*, and the like. And to this purpose 'tis observable what we find in the *Hierusalem Targum* on *Gen.* 2. 14. supposed to be said to the serpent by God, *Cùm filii mulieris præcepta legis deseruerint, nec mandata observaverint, tu* (that is, the serpent) *firmus eris, & percutiens eos in calcaneo eorum ægritudine afficies*, *When the children of the woman shall forsake the commandements of the law, thou shalt be strong, and shalt strike them on the heel, and inflict sickness upon them.*

f. Ὀλεθρος σαρκὸς

V. 9. *Company with fornicators*] What is the meaning of μὴ συναναμίγνυσθαι, whether only interdicting

g. μὴ συναναμίγνυσθαι

Ecclesiastical

Ecclesiastical assemblies or farther excluding from civil commerce, is a matter of some question. In favour of the former of these, we may here observe one thing in the Context, that 'tis somewhat which the Apostle had before these words written to them about, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, &c. *I wrote to you in an Epistle*; where there is no enforcing reason to conclude that the Apostle referrs to some former Epistle of his (not now extant, nor anciently mentioned by any) the words being very capable of this other rendring, that *in this Epistle* he had *so written to them*, and so he did v. 2. of this Chap. Just as *Gal.* 1. 9. *As we have before said, even now again I say*, the word προειρήκαμεν, *before said*, looking no farther off then to the eighth verse immediately precedent, where that was said that v. 9. is repeated by him. Νυνὶ δὲ ἔγραψα *but now I have written* v. 11. which may seem to oppose this to some former Epistle, there is no force in that. For the νυνὶ *now* is not alwaies a note of time, but, as 'tis ordinary amongst us, of transition, thus; When *I wrote to you not to converse with fornicators*, I meant not the heathen fornicators, *but I wrote to you* onely in reference to the Christian professors guilty of those sinnes. But whether this be so or no, yet 'tis apparent that v. 11. which referres undoubtedly to this Epistle, the same phrase is used, μὴ συναναμίγνυσθαι *not to converse with them*, which will therefore make it reasonable to explain this phrase by that which is mention'd v. 2. ἐξαρθείη ἐκ μέσου, *removing* the *offender from among them*, which is the ordinary phrase for Excommunication (see Note c.) and the brief of the sentence set down v. 3, 4, 5. *I have judged*, &c. and then there will be no necessity of extending it any farther, then to not joyning with such an one in sacred meetings, excommunicating, *delivering up to Satan*; and so 2 *Thess.* 3. 14. μὴ συναναμίγνυσθε, ἵνα ἐντραπῇ, *have no fellowship with him, that he may be ashamed*, may referre to these censures of the Church inflicted on the ἐχθρικῶν, *disobedient*, or refractary there. But then a second circumstance in the Context will be observable, that v. 11. where the μὴ συναναμίγνυσθαι is repeated again, there is added to it, τούτῳ μηδὲ συνεσθίειν, *not to eat with such an one*. This is indeed more likely to belong to the interdicting all familiarity of civil commerce, and the rather, because the Jewes thought it unlawfull to eat with the Samaritans, Publicans, and sinners (μὴ συγχρῶνται, *they will have nothing to doe with such*, and, *Why eateth your Master with such?* say they to *Christ*'s disciples) and a special example we have of it, 3 *Macc.* where speaking of the ἀποχωρήσαντες ἐξ ἀυτῶν, *desertors, apostates* from their Law by any notorious breach, 'tis said, ἐβδελύσσοντο, καὶ ὡς πολεμίους τὸ ἔθνος ἐκείνου, καὶ κοινῆς ἀπηλλοτρίουν καὶ συγχρήσεως ἐτίμων, *they expressed a detestation of them, judged them as enemies of the nation, and denied them the civility of common commerce and good usage*; and the same is called afterward in that place χωρισμὸς *a separating* from them, ἀποστροφὴ (though it be corruptly and without sense read κάλας στροφὴ) *aversation*, and expressed by ἀπεχθῶς ἐφάνησαν, *they appeared enemies* to them. And 'tis certain that the Jewish נדוי or first degree of Excommunication, being a separation or remotion *ad quatuor passus*, not suffering any man to come within four paces of him that was under that censure, was an interdiction of civil familiar converse, or of eating with him. And for this there is one farther argument from ver. 10. For if he had meant only Church-assemblies, the caution he there interposeth of not extending it to Heathens had been superfluous, since they who never were within their communion could not be ejected out of it. And so again the reason he gives for their converse with them, *for* else *they must needs goe out of the world*, seems to denote a civil commerce, which is here interdicted. It is true indeed that the not-eating with the Fornicator may be also applied no farther then to sacred converse (and accordingly the words may be thus read, μὴ συναναμίγνυσθε τούτῳ, μηδὲ συνεσθίειν, including what is between in a *parenthesis*, *not to joyn, nor eat with such a man*) for in those they eat together, συνευωχούμενοι, saith S. *Jude*, v. 12. *feasting together* in their *agapæ*, the common suppers that accompanied the Sacrament in this *Epistle* chap. 11. 20. and when *fornicators*, &c. were received or admitted there, S. *Jude* calls them σπιλάδες *spots in their feasts*, unfit to be present there, as blemished sacrifices to be offered to God. And if there be any more then this meant by the μηδὲ συνεσθίειν *not eating with them*, it must probably relate to the particular case of the Church of *Corinth* at that time, as being then torne asunder with schismes ch. 3. 4. & ch. 11. 1, 8. in which case the censures of the Church being neglected (ch. 11. 31. and so here v. 2.) the Apostle might think fit to prescribe to private Christians this method of shewing their dislikes, by avoiding all civill commerce or familiarity with notorious offenders, and that the rather, in respect of the scandal of such sinnes, that being not practised by the Gentiles there, but detested by them, v. 1. could not be committed by Christians among them, without bringing great reproach on Christianity: And that would not be removed by exclusion from sacred meetings which could not be visible to the Infidels, and therefore might fitly be provided for by this separation from familiar converse or society, an expression of a clear detestation of so foul facts. And so 'tis possible the Apostle might designe his exhortation *Rom.* 16. 17. to *mark such as cause divisions*, &c. *among them, and avoid them*, and 2 *Thess.* 3. 14. to *note him that obeys not* S. *Paul*'s orders by *Epistle, and have no company with him*, as a direction not onely for the publick censures in a quiet Church, where they may be seasonably exercised, but also what private Christians were to doe for the discountenancing of offenders in case of schisme, and of either the neglect or unefficaciousnesse of the censures of the Church. And to that also may be applied that of *Christ*, *Mat.* 18. 17. *Let him be to thee an heathen, and a publican*; it being in this case reasonable for private Christians to restrain themselves towards those who resist all fraternal methods of charity and by outward behaviour to shew a dislike of their contumacy and obduration, especially when an Apostle at a distance shall passe that judgment on any particular man, and the present state of the Church leave no place for expectation of formal censures, the law of *Charondas* being not unreasonable in this case, Ἀδίκῳ ἀνδρὶ ἢ γυναικὶ μὴ ὁμιλεῖν μηδένα, ἢ ὀνειδίζεσθαι, ὡς ὅμοιον ὄντα, *That no man converse with a wicked man or woman, or bring a reproach on himself, as if he were like him.* But this is not to be thought necessary, but when it is by the Governour of the Church, as 'twas here by S. *Paul*, prescribed; nor prudent, but when by so doing we may hope to bring offenders to some sense of their faults. And whensoever it is done, it ought onely to be designed to charitable ends, and not to gratifie a man's own pride or wrath, to expresse animosities or revenges on any.

V. 10. *Extortioners*] What ἅρπαγες signifies here is somewhat uncertain. That which the other sinnes with which 'tis mention'd encline it to, is, that it denote *violence* or *rapes*, *forcing* or *ravishing to uncleanesse*, the ἅλωσις 2 *Pet.* 2. 13. *preying* like vultures on all that come near them. The literal notation of the word from ἁρπάζω *rapio*, by which, as by ἁλόω, the Hebrew טרף is rendred. This was the sin of *Sodome*, forcing of strangers, and even of the Angels when they came into the city to destroy it. And this is it which seems to be meant by the *earth's* being *full of violence*, *Gen.* 6. 11. joyned with the *corruptnesse* of it *before God*; for which two there joyned together

φθορὰ gether (as 2 *Pet.* 2. 12. ἅλωσις and φθορὰ *taking* and *corrupting*) the word *corrupt* is used alone ver. 12. which, we know, in the New Testament signifies those pollutions, (see Note on 2 *Pet.* 1. b. and 2. b.) which probably were the sinne of the old world, a consequent of the *sons of God seeing and marrying with the daughters of men*, v. 1. (the like as happen'd after on the like occasion, *Num.* 25. 1.) and they are therefore joyned with *Sodome* in this matter, 2 *Pet.* 2. 5, 6. For to that of Uncleanness it is that this whole Chapter belongs, on occasion of πορνεία *unlawfull lusts* and *incest*, at the beginning. And to that of *violence* or *ravishing*, or *using to unnatural sinnes*, ἁρπάζειν and ἅρπαγες ordinarily belongs. Thus in *Harmenopulus* ἐξάβιβ. 5. τιτ. ζ'. (where τὰ τῶ ἁρπαγ& εἰς δημόσιον εἰσκομίσουσι), *the goods of the ravisher shall be carried and forfeit to the Exchequer*,) the word is used in this sense. So in the second book of the *Sibylline Oracles* (written, I suppose, by some ancient Christian) with

*p. 172. *Αἰδοίλω πεφιλημένοι, ἀναιδείλω ποθέοντες,

those that had put off all shame are joyned ἁρπασιάοι, *forcers, violaters of chastity*, and p. 216. with λεκτεγκλόποι, εἰδωλολάτραι, and

Οἷς κακὸς ἐν στέρνοισιν ἔνι μεμαγμένος& οἷος&

(which is in effect all one with πλεονέκται and εἰδωλολάτραι here, *inordinate lusters* and *idolaters*) there is joyned

——ἁρπάζοντες, ἀναίδεια θυμὸν ἔχοντες,

violent forcers, and *persons of impudent lusts*, and στέρξυσι κρυφίως *secret loves* and *adulteries*, to which the *brimstone*, the portion of *Sodome*, should be allotted,

——θείῳ ἀποβάσιν) ὀδυρμῷ.

Ἀκρατὲς ἢ ἀκρασία And thus, I conceive, it is that ἁρπαγὴ and ἀκρασία, *violence* and *incontinence*, are joyned together, *Mat.* 23. 25. and opposed both to καθαρὸν and καθαίζειν, *pure* and *cleansing*, v. 26. where S. *Luke*, c. 11. 36. in

Πονηρία stead of ἀκρασία *incontinence*, hath πονηρία *villany* or *wickedness*, as that is used here v. 13. and in *Genesis* c. 6. 5. in this sense for *abominable lusts*. The full description

p. 333. of this will be best fetch'd from *Strabo*, l. 10. setting down the customes, and among them the amours of the *Cretans*, altogether after this manner, of force and rape, ὑ παιδοῖ καταγράζονται τοὺ ἐρωμένους, ἀλλ' ἁρπαγῇ, *they doe not get their beloved youths by perswasion, but by force. The lover*, saith he, *some three dayes before tells the friends, that he means* ἁρπαγὼ ποιεῖσθαι, *to commit the rape, and they must not hide the youth or divert him from walking his wonted way; for to doe so is to confesse that he is not worthy of such a lover.* The whole manner of it is there set down, not worthy to be here transcribed, by which 'tis plain that this of ἁρπαγὴ *rape* was among them the ceremony of their *Masculа Venus*, and very creditable and customary among them, and τοῖς καλοῖς τὼ ἰδέαι, ἢ γενναίων ὀπφαῶν, ἐραστῶν μὴ τυχεῖν αἰσχρὸν νομίζεται, *'twas a shame to any handsome youth of good parentage not to have some such lover*, that should take him by violence; which being the heathen custome of this Island of *Crete*, may well be thought to have given occasion to that direction of S. *Paul Tit.* 1. 6. that he that were chosen to be Bishop should be such an one who had faithfull children, μὴ ἐν κατηγορίᾳ ἀσωτίας *not accused of riot*, not guilty of having suffered any such villany as this.

1. Εἰδωλολάτραι Ib. *Idolaters*] That εἰδωλολάτραι here is not to be restrained to the particular sinne of *worshipping pictures* or *images*, will be probable by the rest of the sinnes which are joyned with it, for which a Christian professor is to be excommunicated v. 11. It seems rather to referre either to the joyning in the Idol-feasts, of which the *Gnostick* hereticks were guilty, or else to those filthy practices so frequent and customary in their mysteries, as prime rites of the heathen false worships, and taken up in a most vile manner by the *Gnosticks* also. That the word should thus be used, will appear most reasonabe, 1. because of the words used in the Old Testament to signifie an idol; גלול is one which signifies *pollution*, or *filth*, by which any man is contaminated, and which is sometimes rendred βδέλυγμα *abomination*, and the false God or idol meant sometimes when βδέλυγμα *abomination* is used, as *Wisd.* 12. 23. referring to those abominable sinnes which those idol-worships were commonly guilty of; and to the same purpose is it that the Hebrew שקץ, *abomination* or *filthinesse*, commonly rendred βδέλυγμα or μίασμα, *abomination* or *pollution*, is sometimes εἴδωλον *idol* also. And so saith *Lyra* on *Gen.* 21. of the word עזק that it signifies *idololatrantem*, and *coeuntem* or *lascivientem, idolatry, and any act of uncleanesse* or *lasciviousnesse*. 2dly, Because their heathen worships were so full of these foul sinnes. Thus *Wisd.* 14. after an enumeration of many other wickednesses in their τελεταὶ and κρύφια μυστήρια, *sacrifices* and *secret mysteries*. v. 23. (that *Cereris arcanum, the secret of Ceres* in *Horace*, *secreta Ceres* in *Seneca*, *Hercul. Fur.* and *Cadmæis orgia condita cistis*, in *OEteus*) he concludes with μιασμὸς, γενέσεως ἐναλλαγὴ, γάμων ἀταξία, μοιχεία καὶ ἀσέλγεια, *pollution, inversion of nature, confusion of marriages, adultery and shamelesse uncleaneneſſe*, v. 26. and concludes that *the worship of nameleſſe idols*, or *idols not to be named, is the beginning and cause and end of all evil*, v. 27. So *Jer.* 44. 19. when they that dwelt in *Ægypt* justifie themselves to *Jeremy*, that they did no harm in their sacrifices to the Queen of heaven, because they did it not secretly, without the privity of their husbands, 'tis clear that there were such night sacrifices used by women, and suspected and disliked by their husbands. Thus 1 *Kin.* 14. 24. after the mention of idols and groves, it followes that *there were Sodomites in the land, doing according to the abomination of the heathens which the Lord had cast out before the children of Israel*; which withall notes the particularity of the sinne of the *Amorites* and other nations, for which they were rooted out, set down more fully *Lev.* 18. 24, 25, 27, 28. and an expresse threat from heaven v. 29. that *Whosoever shall commit any of these abominations shall be cut off from among their people.* To which purpose no doubt it was, that the signe of God's covenant with his people was that of *Circumcision*, σύμβολον ἡδονῶν ἐκλυμῆς, *a signe of the excision of pleasures*, saith *Philo*, noting the *casting off* that περιουσία κακίας *superfluity of naughtinesse*, which had been practised among those nations; and the same is more then intimated in our Baptisme, the outward part of which is ἀπόθεσις ῥύπε σαρκὸς, *the washing away the filth of the flesh*, and signifies the forsaking of all the sinfull lusts thereof. So 1 *Kin.* 15. 12. the *Idols* and the *Sodomites* are mention'd together, and 2 *Kin.* 23. 7. *the houses of the Sodomites are cast down.* Where there is also mention of the *groves* for those dark purposes, by which, under the name of *Asheroth*, *Astarte* seems to be designed. So when the *Babylonians* made *Succoth Benoth*, that signifies *the tents of Venus*, in which the Virgins were solemnly prostituted to the honor of that false Goddesse, under the title of *Mylitta*; and so the prostitution of their daughters for the honour of their Gods, which is mentioned not onely by *Herodotus* l. 1. and *Strabo* l. 16. but in the *Epistle* of *Jeremie* ver. 43. where as the θυμῶσαι πίτυρα (from the Hebrew פתרה *apertura*) hath an unclean notation in it; so the *cords* there mention'd are the signes of their foule vowes and obligation to pay their sacrifices before they went. So *Isa.* 57. 5. *You that inflame your selves with Idols under every green tree*, noting that prostitution of men and women in the groves about their Idol-Temples, in honour of their false gods. So 1 *Mac.* 5. 43. the Temple that was at *Carnaim* is expres'd 2 *Mac.* 12. 26.

Περιουσία κακίας

Ἀπόθεσις ῥύπε σαρκὸς

to

to be the Temple of *Venus*, for so Ἀπεργατῖον signifies, אדרעתא or ἀπάργατις being with the addition but of an א all one with דרעתא or Δερκετὼ, and with אדרה *Athara*, or ἡ ἀστέρκτα, the expression of, and title for *Venus*. And 2 *Mac.* 6. 4. when the Heathens profaned the Temple of God and transformed it into the Gentile worships, the first things that is mention'd is their ἀσωτία and κῶμοι, *luxury* and *unclean night-meetings* (so the *Scholiast* on *Theocritus* explains κωμάζειν ὅτι τὴν νύκτα εἰς τὰς ἑορτὰς ἀφιγμένας ἀφορμῶν) ῥᾳθυμούντων μεθ' ἑταίρων, καὶ ἐν ἱεροῖς ἀσελγέσι βεβόλοις γυναιξὶ πλησιαζόντων, &c. *committing all filthinesse in the precincts of the Temple.* And so there is more then a trope or figure in it, that Idolatry in the scriptures of the old Testament is so oft expressed by *fornication*, having so much of the reality of that vice in it, *Philo* calling the πάθη τῆ ἡδονῆς, *sensual inordinate pleasures*, εἴδωλα *idols*, & the heathen idols generally leading into those heathen sinnes also. Thus in the *Sibylline Oracles* speaking of the Romane lustrations, l. 3. p. 231. we find all the unnatural villanies mention'd, the same that *Rom.* 1. 26, &c.

Ἄρσην δ' ἄρσενι πλησάσει, σήσουσί τε παῖδας
Αἰσχεσὶν ἐν τέκνοι, &c. And therefore in those *Oracles* p. 264. speaking of the Christians giving over Idolatry (ὧδ' ἔργ' ἀνθρώπων χρύσια &c.) 'tis added

κ' ὧδε πρὸς ἀρσενικὰς παῖδας μίγνυνθ' ἁγάγως,
Ὅσσά τε Φοίνικές τ', &c. naming all the nations of the heathen world that were guilty of it; and p. 279. exhorting against *Idolatry*,

Φεύγετε λαβρείας ἀδίκους τῷ ζῶντι λάτρευε,
Μοιχείαν πφύλαξο, καὶ ἄκριτον ἄρσενος εὐνάν.

Avoid unlawfull worships, and serve the living God, keep from adultery and unnaturall mixtures; and l. 4. p. 287. the true piety is set in opposition, as to the Idol-worship, so to

Ἀλλοβίης κοίτης πόθος ἀισχέος,

and

Ἄρσενος ὕβεις ἀπηχθὴς συγερή τε,

all unlawfull and abominable lust; and p. 216. the heathens title is--Λεκτροκλόποι εἰδωλολάτραι, *Idolaters that use stollen venery*; and so p. 296. and 315.

Μοιχεῖαι παρὰ Ζοὶ, καὶ παίδων μίξις ἄθεσμος,

all to the same purpose, concerning the Romanes practice. And infinitely more in other Authors, of the *Eleusinia sacra*, *Cybele's mysteries*, *Venus's* and *Flora's* feasts among the *Gracians*. By this may appear the notion of εἰδωλολάτρης *Idolater* and *Idolatry* in this place for all those foule sinnes so practised by the worshippers of false Gods, and from them taken up and improved by the *Gnosticks*. So *Col.* 3. 5. *fornication*, *uncleanness*, πάθος, *evill concupiscence* and *inordinate desire*, ἥτις ἐστὶν εἰδωλολατρία, *which is Idolatry*, where Saint *Cyprian*, *Ep.* 51. will have ἥτις referre to all the foregoing sins, *for which the wrath of God comes*, &c. So *Eph.* 5. 5. *Every fornicator, and unclean person, and* πλεονέκτης *inordinate luster, who is an idolater.* To this may be referr'd that of *Maimonides*, *More Neboch.* l. 3. c. 37. speaking of the unnaturall sins of the Gentiles, and instancing in one of them, *Propter hoc*, saith he, *prohibitæ sunt commixtiones, scilicet insitio arboris in aliam speciem, ut elongemur à causis Idolatriæ & fornicationum*, making Fornication, in that notion of *sins against nature*, to be all one with Idolatry, or that which Idolaters freely practised. This may be also the notation of Idolaters, when the *Apostle* saith, 1 *Cor.* 10. 6. *Be not ye idolaters, as were some of them, as it is written, they sate down to eat and drinke, and rose to play*, for the Greek παίζειν there rendred *to play*, may referre in that place to those sins of uncleanness; see Note on that place. But no question, this is the meaning of ἀδίμητοι εἰδωλολατρεῖαι *abominable, nefarious idolatries*, 1 *Pet.* 4. 3. as appeares by the ἀσέλγειαι just before, that is, the τὰ παρὰ φύσιν *unnaturall sins of uncleanesse*, in *Phavorinus*, and the ἀνέκνυτος ἀσωτίας v. 4. *confusion of sexes*, and all kindes of villany not to be named, as those words denote; see Note on that place. And so most manifestly in this *Epistle* c. 6. 9. where *fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankinde*, &c. *are joyned together in the same matter.* And *Gal.* 5. 20. where among *the workes of the flesh* are in the front, *adultery, fornication, uncleanesse, lasciviousnesse, idolatry*, &c. all clearly of a making, if this notion of *idolatry* be accepted. And *Rev.* 21. 8. where among the severalls, to which fire and brimstone belong, (the portion of *Sodome*) we have ἐβδελυγμένοι *abominable* (in the sense that c. 17. 4, and 7. βδελύγματα and ἀκάθαρτα τῆς πορνείας *abominations and uncleanesse of fornication*, are put together) *fornicators, idolaters*, &c. and c. 22. 15. *fornicators, idolaters*, &c. And this sure was it that Saint *John* referr'd to in his first *Epistle* c. 5. 21. when he perswades his *little children*, his new converts, to *keep themselves from idols*, that is, from those *Gnostick* practices, which had overrun all *Asia*, as appeares by the *Epistles* to the *Churches* there, *Rev.* 2. and 3. Thus in *Polycarp's Epistle*, *He that abstaines not from unnatural lusts* (under the name of πλεονεξία, which is there mistranslated *covetousnesse*; see Note on *Rom.* 1. h.) *ab Idololatria coinquinabitur, & tanquam inter Gentes judicabitur, shall be infected by Idolatry, and judged as among the Gentiles.* And so when *Bede* on *Mat.* 5. 32. saith of *fornication*, that by that word is not onely understood *Adultery*, but *omnis concupiscentia vel avaritia* (for πλεονεξία again) *vel Idololatria, every concupiscence, inordinate lust or idolatry.* And all these uses of the word *Idolatry* in the New Testament, distinctly referring to the *Gnosticks* practices, who, as they were content to be present at the idol-sacrifices, making it an indifferent thing (rather then be persecuted by the heathens) so they practised all these heathen villanies in the highest manner imaginable. I shall adde but one testimony more to this purpose, that of the *Illiberitane Councell*, *Can.* 2. *Flamines, qui post fidem lavacri & regenerationis sacrificaverunt, eo quòd geminaverint scelera, accedente homicidio, vel triplicaverint facinus, cohærente mœchiâ, placuit*, &c. *The priests that, after the receiving the faith, and being baptized, have sacrificed, in respect that they have doubled their sins by the accession of homicide* (the bloodshed in the Gladiators prizes, which were ordinarily joyned with their heathen sacrifices) *or trebled them by the adherence of adultery*, or *sinnes of uncleanness*, 'tis decreed, &c. where, it seemes, these followers of the *Gnosticks*, that, after the receiving of the Christian faith, sacrificed as heathen priests, undertook the office of their *Flamens*, lay under a treble guilt, worship of false Gods, bloodshed, and uncleanesse also.

V. 11. *Railer*] That λοίδορος signifies *a railer* or *opprobrious, contumelious speaker*, there is no doubt; but that it signifies reproachfull actions, as well as words, there is as little question, and therefore *Hesychius* that renders it κακολογῶν in reference to words, renders it ὑβριστὴς *a contumelious person*, it may be, in respect of actions also. And then it may be here another notation of the heathen *Gnosticks* sins of uncleanesse, which in all languages have been civilly expres'd by words that note *contumely* or *reproach.* So in the *Sibylline Oracles*,

Ἄρσενος ὕβεις ἀπηχθὴς τε συγερή τε,

the contumelious using of mankinde, abominable and base. So when the Apostle calls them ἄτιμα πάθη; *infamous, dishonourable.* So to *abuse* or *defame*, in *English*, is ordinarily taken for these sins of uncleanesse committed on any, and in the Hebrew dialect, to *mock* (and παίζειν and ἐμπαίζειν, see Note on 1 *Cor.* 10. c.) as of *Joseph*, *He hath brought in an Hebrew to mock us*, *Gen.*

k. Λοίδορος

Ἀτιμα πάθη

Gen. 39. 14. and so saith *Lyra* of צחק *to mock* (mention'd Note h.) that it notes *ludentem & coeuntem, mocking and defiling.* And thus sure it may signifie in this place; and so all that are mention'd here will be reducible to the same head, of sins of Uncleanesse or Incontinence, save only that of Drunkennesse, which, as another heathen rite, and sensuall sin, is fitly joyned with them. But if this be not it, it may then, according to the ordinary use of the word for *reproachfull speeches*, refer to the uncharitableness of the *Gnosticks* in accusing the Christians, and so stirring up persecutions against them.

l. V. 12. *For what have I to doe*——] Some doubt there is of the reading and rendring the words from this place, to the end of the chapter. *Theophylact* tells us of some that set the point after ἐχὶ, and then began a new sense without an interrogation. And then the reading must be, *what have I to do to judge those that are without? No, Judge ye those that are within*, adding as in a *parenthesis*, *(but those that are without God judgeth) and ye shall take away the evil from among you*, which best agrees to the ϗ (*and*, not *therefore*) in the Greek, and to the reading of *Chrysostome* and *Theophylact*, who read ἐξαρεῖτε τὸ πονηρὸν, *ye shall remove the evil thing*, (not ἐξαιρεῖτε ὁ πονηρὸν *remove the evil* or *wicked person*) *from among you*, referring, * say they, to the passage in the Old Testament, *Deut.* 13. 5. and 22. 21. And accordingly *Theodoret* and the *vulgar* read τὸ πονηρὸν *the evil.* For this later part, that this reading and rendring is to be adhered to, there will be little doubt to any that considers how evidently these last words ϗ ἐξαρεῖτε—— *and ye shall remove the evil from among you*, refer to the phrase in the Old Testament, *Deut.* 22. 21. (though there the *Rome Edition* reads corruptly ὁ πονηρὸν) all the question is of the former part, which depends on the pointing of the ἐχὶ, of which *Theophylact* addes, τινὲς δὲ συναπτῶς, ϗ ἐρωτηματικῶς, *some read it conjoyned with what followes, and by way of interrogation*, as we do, and all the Copyes that now we meet with. And that I preferre this reading, beside the consent of Copyes, these are my reasons. 1. Because the Context agrees very well to it, the thing that the Apostle now hath in hand, being to disclaime meddling with heathens, in the beginning of the verse, upon which that which is here added, ἐχὶ τοὺ ἔσω ὑμεῖς κρίνετε, τοὺς δὲ ἔξω θεὸς κρίνει; if it be read all in one interrogation, *Do not ye judg those that are within, but those that are without God judgeth?* will follow, & cohere very commodiously; for thus it will ly. *I have nothing to do to judge those that are without*, but as ye, that is, the Church, use to censure those that are within, who belong to your cognizance, so for all others they must be referred and left to Gods tribunal: (many speeches of this kind are taken notice of, Note on *Matt.* 9. d.) 2dly, Because in the former reading, ἐχὶ is made an answer to τί, which I believe to be without example, the question by τί being so strong and familiar a negative, that generally there is not any negation added to it, and if there were, οὐδὲν would be it most regularly. 3dly, Because ἐχὶ is very frequently an interrogative forme, and οὐκ and μὴ, οὐδαμῶς and μηδαμῶς, the formes of answering the question, and that argues the necessity of retaining the second reading. The onely difficulty remaining is how ϗ ἐξαρεῖτε, *and ye shall take away the evil from among you*, shall fitly connect with this sense. For that ϗ should be rendred *therefore* is not very reasonable, and that also which supposeth the right reading to be ἐξαρεῖτε ὁ πονηρὸν, *take away the evil person*, not ἐξαρεῖτε τὸ πονηρὸν, *ye shall take away the evil thing*, which we have already with great reason pitch'd on for the true. The probablest way to salve this difficulty is, either to affixe these last words of the Chapter, and of this matter, as a testimony out of the Old Testament, to conclude, and to belong to the whole business of this Chapter, that by their obeying his directions in it, they should thus *put away the evil from among them*, and secure themselves from the punishments which else might fall on them, among whom notorious sinners were thus permitted to live *impunè* as it had oft fallen out among the Jewes: Or else to put the whole 12th verse, and the beginning of the 13th, in a *parenthesis* (and not the beginning of the 13th onely) and then to read it in sense thus, from *v.* 11. *But now I have written to you not to accompany, or so much as to eat or use any familiar converse with any unclean or drunken professor, and by so doing ye shall put away the evil from among you: secure your selves from the judgements, which else you have reason to fear will come upon you*, then adding the *parenthesis* in its due place, to give an account of his restraining these censures to professors or Christians onely. And this seemes the fairest way of composing all difficulty.

CHAP. VI.

Paraphrase.

1. DAre any of you, having * a matter against another, goe to Law before the unjust, and not before the Saints?]

1. When there is any matter of controversie betwixt you, about your worldly goods, I heare that you implead one another, (see Rom. 3. note b.) before the heathen tribunals, and use not that method prescribed by Christ to Christians Mat. 18. 15. How dareth any Christian doe thus?

2. Doe ye not know that the Saints shall judge the world? and if the world shall be judged by you, are ye unworthy † [a] to judge the smallest matters?]

2. You cannot but know, that in the great final judgement of all the world, the Saints of God shall bear God company in judging the wicked: and if Christians shall then by God be vouchsafed that honour, to have any thing to doe in matters of so much higher importance, is there any reason they should be deemed unworthy to be intrusted with the judging of worldly differences, which are much inferior to those of adjudging of men's eternall being?

3. Know ye not that we shall judge angels? * how much more things that pertain to this life?]

3. 'Tis certain that God's children, when crowned by him, shall pronounce sentence against the evill spirits; and shall they not be thought fit to decide a controversie about an ordinary trespasse among men?

4. † If then ye have judgement of things pertaining to this life, * set them to judge who are least esteemed in the Church.]

4. If therefore there fall out betwixt you any matters of controversie concerning the matters of common life, which are to be brought to Judicatures, or will not otherwise be composed, and if ye doe despise the Governours of your Churches (which, since these dissensions are come in, are quite out of esteem among you) so farre, that ye doe not think fit to stand to their sentences or decisions, yet sure ye have all reason to referre it to the simplest and meanest Christians, or even to set them in the tribunal, rather then carry your controversie before the Gentile Courts.

5. I speak this to your shame; † Is it so that there is not a wise man amongst you? no not one that shall be able to judge between his brethren?]

5. My mentioning the meanest and most despicable among you, is to make you ashamed of your unreasonablenesse in supposing (as by going to heathen courts, ye must be interpreted

† Is there so never a wise man, ὅτι οὐκ ἔστι σοφὸς

preted to doe) that there is no one Chriſtian fit for this employment, that is, that there is not one man of them that hath underſtanding enough to arbitrate an ordinary buſineſſe between fellow-Chriſtians, whoſe inclinableneſs to peace is to be preſumed of, and then that muſt needs work ſomewhat toward the pacification.

6. But one Chriſtian imleads his fellow Chriſtian, and that before Gentiles.

6. But brother goeth to law with brother, and that before the unbelievers.]

P

b. 7. It is not ſo well, that you goe to law at all; it were the part of a more excellent magnanimous Chriſtian ſpirit, to be content to loſe ſomewhat that were his own, to bear ſome injuries, rather then to goe to law upon every treſpaſſe.

7. Now therefore, there is utterly * [b] a fault among you, † becauſe ye goe to law one with another: Why doe ye not take wrong? * why do ye not rather ſuffer your ſelves to be defrauded?]

* a defect
† that, ὅτι
* Why are ye not rather defrauded? Διατί οὐχὶ μᾶλλον ἀποστερεῖσθε;

8. But ſome of you are ſo farre from this excellent Chriſtian temper, that you are ready to injure others, even your fellow-Chriſtians, and, ſo ye may gain to your ſelves, care not how you deprive others.

8. Nay, you doe wrong, and defraud, and that *your* brethren.]

9. This is abſolutely inconſiſtent with the Chriſtians duty or reward; Never doe you flatter your ſelves with a beliefe of the contrary, nor permit the falſe teachers that are crept in among you, to give you any hope of it: And as for matters of injuſtice, ſo for all your other Gnoſtick practices of uncleanneſſe (ſee notes on c. 5. a, h, i.) and unnaturall luſt.

9. Know ye not that the unrighteous ſhall not inherit the kingdom of God? be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankinde,]

10. Neither they that are guilty of them, nor of any other injuſtice, ſhall, without reformation, ever be capable of inheriting the crown which is by Chriſt promiſed to Chriſtians.

10. Nor theeves, nor † covetous, nor drunkards, nor * revilers, nor † extortioners ſhall inherit the kingdome of God.]

† men of inordinate luſts, πλεονέκται
* contumelious perſons, ſee note on c. 5. k,
† the violent, ſee note on c. 5. h.

11. And ſuch ſins as theſe were ordinary among you in time of your heathen ſtate: but now you have given up your names to Chriſtianity, which denounceth judgement againſt all theſe; your baptiſm is a renouncing of them all, your ſanctification by the Spirit directly contrary to it, your juſtification by what Chriſt hath ſuffered and done for you (ſee note on Mat. 7. b.) utterly incompatible with ſuch impurities and injuſtices, ſpoken of either in the laſt or this chapter.

11. And ſuch were ſome of you: but * ye are waſhed, but ye are ſanctified, but ye are juſtified † in the name of our Lord Jeſus, and by the ſpirit of our God.]

* ye have been waſhed ἀπελούσασθε
† through ἐν
* for me, μοι

12. And whereas your teachers, to allure you to ſenſuall practices, tell you firſt that all meat is freely to be eaten, and ſo ſooth you up in luxury, and then proceed and perſwade you that uſe of venery is as neceſſary for your bodies, and ſo as lawfull, as eating of meat is; I ſhall tell you firſt, that ſuppoſing them lawfull, yet it will befit a Chriſtian to abſtain from many things that are not utterly unlawfull; and ſecondly, that if indifferent things begin to get a dominion over any, if men, upon conceit that meats are lawfull, come to be enſlaved to their bellies (as of the Gnoſticks 'tis affirmed, that they ſerve their bellies, and that they are lovers of pleaſures more then of God) this is then abſolutely unlawfull.

12. All things are lawfull * unto me, but all things are not expedient: all things are lawfull for me, but I will not be brought under the power of any.]

* But the πάντα μοι

13. 'Tis true that meats are by God and nature appointed for the uſe of men, and that the body of man here in this life hath abſolute neceſſity of them: And yet to take off our hearts from them, we may alſo conſider that in the next life, which is a ſpirituall life, this eating and deſiring of meat ſhall be taken away, and therefore even here we ſhould keep the fleſh in ſuch a ſubordination to the ſpirit, that we may be able to deny our ſelves even lawfull pleaſures ſometimes, eſpecially when any occaſion makes it more expedient, v. 12. But then for fornication (whatſoever your former heathen principles, or preſent falſe teachers, the Gnoſticks, teach you) that is no ſuch lawfull or indifferent thing, your bodies are to be conſecrated to God either in lawfull wedlock, or in chaſte ſingle life, and by being kept pure here, muſt be made capable of riſing to everlaſting life with Chriſt hereafter. v. 14.

13. Meats for the belly, and the belly for meats; but God ſhall † deſtroy both it and them. Now the body *is* not for fornication, but for the Lord, and the Lord for the body.]

† take away, καταργήσει

14. And then God, that raiſed up Chriſt's pure ſinleſſe body out of the grave, and hath made it a ſpirituall body, ſhall alſo doe the ſame for us, though we lye down in the grave alſo.

14. And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.]

15. And this one conſideration may have force on you. Your bodies expect to riſe with Chriſt, as members with the head: ye muſt not then in any reaſon pollute a member of Chriſt, a devoted conſecrated perſon, by ſuch unclean embraces.

15. Know ye not that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.]

16. That which was ſaid at the inſtitution of marriage in paradiſe, that the man and the wife become one body, concludes, that the fornicator makes himſelf one body with a whore.

16. What, know ye not that he which † is joyned to an harlot, is one body? for * two (ſaith he) ſhall be one fleſh.]

† cleaveth κολλώμενος,
* they two, οἱ δύο

17. As on the other ſide, he that keeps cloſe to Chriſt's commandements, and ſo cleaves to him, Deut. 10. 20. hath a ſpirituall union with him, minds the ſame things that he minds, and ſo is very farre from theſe carnall baſe joyes, in which all the Gnoſticks religion conſiſts.

17. But he that † is joyned unto the Lord, is one ſpirit.]

† cleaveth, v. 16.

18. Be ſure therefore that ye keep your ſelves farre removed from that ſinne. Moſt other ſins are committed againſt God, or the neighbour; but ſinnes of uncleanneſſe are againſt one's ſelfe, a defiling of his fleſh, a polluting of that which by chaſtity and ſingle life is ſet apart to be a temple of God, a place of ſanctity and purity. v. 29.

18. Flee fornication. Every ſin that a man doth, is without the body: but he that committeth fornication ſinneth againſt his own body.]

19. Your bodies are, by your being Chriſtians, conſecrated to the ſervice of his Spirit, (and the Governours of the Church, of which ſort the inceſtuous perſon is thought to be, (ſee c. 5. 2.) ſet apart in all purity to diſcharge that function, to which they are conſecrated by receiving the holy Ghoſt.) This benefit of the Spirit ye have received from God, and it is an engagement to you to think your own bodies are not now at your own diſpoſall, to uſe them as you pleaſe (as in your ſtate of Gentiliſme, or without that engagement ye might be tempted to imagine.)

19. What, know ye not that your body is the Temple of the Holy Ghoſt *which is* * in you, which ye have † of God, and ye are not your own?]

* among you, ἐν ὑμῖν
† from θεοῦ

20. For God hath pai'd dear for the purchaſe of you, hath given his ſonne out of his boſome, and his very Spirit, to this purpoſe, to purchaſe unto himſelf a peculiar people, zealous of good works, by this price making purchaſe of our bodies as well as our ſoules, and ſo engaging us to ſerve and glorifie him in both, and not leaving either of them at liberty for us to diſpoſe of as we pleaſe.

20. For ye are bought with a price, therefore glorifie God in your body, and in your ſpirit, which are God's.]

Anno-

a. κριτήρια

V. 2. *To judge*] That the word κριτήρια signifies not *matters*, but *places of judicature*, appears by *Hesychius* (Κριτήριον, δικαστήριον) and authors and Glossaryes generally; and so in the sacred style, *Susan.* 49. where we read, *the place of judgement*. So *Judg.* 5. 10. *sit in judgement*, and *Dan.* 7. 10. *the Judgement was set*, that is, the Court of Judges. And *Jam.* 2. 6. κριτήρια are distinctly and necessarily rendred *Judgement-seats*. And so here the *Arabick interpreter* renders it by words which are thus in Latine, *Subsellia Judicii ad mundum pertinentis, seates of judgement belonging to the world.*

b. ἥττημα

V. 7. *A fault*] The word ἥττημα is used *Rom.* 11. 12. and is opposed to πλήρωμα *fulnesse*, noting there the great paucity of the Jewish converts to Christianity. Accordingly, though it be here applyed to another matter, yet in the same notion it is a going lesse, or an inferiour degree, which in respect of that which is to be expected of the higher proficients in Christianity, is a defect or failing, a low pitch for any Christian, but not such as can absolutely and universally be counted a sin, as not being against any precept. *Contending*, or *going to law*, for light inconsiderable matters, is forbidden by *Christ*, *Mat.* 5. 40. but not absolutely, all contending for the recovering or defending ones own, when the matter is of weight or importance. Onely they that have gotten a superiority and contempt of the world, they will goe higher then that strict precept, and rather endure considerable losses, then engage themselves in such disquiets of minde and turmoiles, as such contentions use to bring with them: and to this is to be applyed that which here followes in this place, *why doe ye not rather suffer injury and defraudation?* that is, it is more Christian and excellent to doe so. And in this respect, or comparatively to this higher vertue, the *going to law at all* though it be not a sin, ἁμάρτημα or πταίσμα, yet it is ἥττημα *a diminution*, a lesse degree of Christian perfection; and that is all that is meant in this place. As for the word ὅλως although that be left out in the Kings *MS.* which reads ἥττημα ὑμῖν ἐστι *it is a diminution for you*, yet it may be well retained, and note, that this defect was universall among them. See Note on c. 5. a.

CHAP. VII.

Paraphrase.

1. NOw concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.]

1. Now in answer to that particular in your letter, which (on occasion of the Gnostick doctrine of marriage being from the devill, &c.) seems with some reason to preferre single life before marriage, I thus far acknowledge, that, for them that can live chaste and pure without marrying, it is better or more commendable that they doe so.

† but for fornication, ἀλλὰ διὰ τὰς πορνείας

2. † Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.]

2. But for the avoiding of all kindes of uncleannesse or pollution, it is generally most safe and fit, that men and women should betake themselves to the conjugall state.

* the kindnesse which is due

3. Let the husband render unto the wife * a [due benevolence,] and likewise also the wife unto the husband.

3. All acts of conjugal love, a.

4. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

† by compact, ἐκ συνθήκης

5. Defraud you not one the other, except *it be* † with consent for a time, that ye may * give your selves to fasting and prayer, and come together again, that Satan tempt you not † [b] for your incontinency.]

5. By mutuall consent for some time, particularly, that ye may have a vacancy for duties of devotion, fasting, &c. wherein it was usual to abstain from those things which are lawfully enjoyed at other times (see note on Mat. 6. h.) which being past, ye may then take care to prevent those dangers that may attend long abstinencies, for want of strength to resist those temptations that Satan may take advantage to present to you, or cast in your way. b.

* be at leasure for, σχολάσητε † by reason of your not being able to contain

6. But I speak this † by [c] permission, *and* not of commandment.]

6. What I thus say, v. 2, 3, 4, 5. I say onely by way of counsel, what appears to me to be best for men, generally speaking, all being not able to contain, but herein I am farre from laying any precept on any to marry. c.

† by way of advice, not by way of precept,

7. For I would that all men were even as I my self: but every man hath his proper gift of God, one after this manner, and another after that.]

7. For I would rather desire or advise all men to continue unmarried as I doe; but that will not, I suppose, be best for every one, because every one is not fitly qualified with the gift of continence, to undertake that more honorable pitch, and such a man may have some other speciall excellence, whereby to glorifie God.

8. I say therefore to the unmarried and widows, It is good for them if they abide even as I.]

8. It is more worthy their designe and endeavour, either to live unmarried, or when the wife is dead, to abstain from second marriages, for which ye have me for your example.

* have not power over themselves, see note b. † to be on fire πυροῦσθαι

9. But if they * cannot contain, let them marry; for it is better to marry then † to burn.]

9. But if they have not that experience of their own strength and ability to abstain, and preserve chastity, which may encourage them to this, let them marry in God's name: It is infinitely better to doe so, and preserve conjugall chastity, then by rejecting the use of that remedy to be enflamed with burning vehement desires, perhaps to break out into unnaturall practices (see Rom. 1. 27. Jude 11.)

* I give warning, παραγγέλλω † be separated, χωρισθῆναι * be separated χωρισθῇ

10. And unto the married * I command, *yet* not I, but the Lord: Let not the wife † depart from *her* husband:]

10. But to them that are married, 'tis not my caution or commandement, but Christ's, that the woman be not separated from her husband.

11. But and if she * depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.]

11. Or, if upon just cause, that is, in case of fornication, she be put away from her husband, let her either remain single, or use means to gain the pardon and affection of her husband again; and for the husband, let not him in any case, but that wherein Christ allowes it, the case of fornication, put away his wife.

† For the rest, τοῖς λοιποῖς

12. † But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.]

12. But in answer to the other parts of your letter, ver. 1, 6, 8, 10. or, For other things

things I give mine own judgment, not any precept of Chriſt's. 'Tis certain, and by the precept of Chriſt (which commands not to put away a wife, but for cauſe of fornication) to be reſolved neceſſary, that if any Chriſtian husband have an heathen wife, and ſhe have a mind to live with him, he ſhould not put her away, unbelief being no ſufficient cauſe of divorce.

13. And ſo in like manner for the Chriſtian wife that is married to an Infidel, if he be willing to live with her, let her by no means ſeparate from him.

13. And the woman which hath an husband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.]

d. 14. And beſide the prohibition of Chriſt, which obliges to this, other advantages there are worth conſidering; For it ſometimes hath come to paſſe, and there is great reaſon to hope it, that the heathen husband may be converted by the Chriſtian wife living with him, and ſo the wife by the husband: and this one conſideration is the reaſon why the young children of Chriſtians are admitted to baptiſme before they come to knowledge, becauſe by their living in the family with Chriſtian parents, theſe children may be brought up in the faith, and kept from heathen pollutions (and the Church requiring and receiving promiſe from the parents, doth conſequently preſume they will) and by the ſame reaſon it is that the children of the heathen are not ſo admitted.

14. For the unbelieving husband * is ſanctified by the wife, and the unbelieving wife † is ſanctified by the husband; d elſe were your children unclean, but now are they holy.]

* hath been ſanctified, ἡγίασται
† hath been ſanctified

15. But now the thing not ſtated or medled with by Chriſt, and therefore now promiſed to be defined by me ver. 12. is this, that in caſe the infidel will not live with the believer unleſſe ſhe will forſake her religion, ſhe is not then ſo enſlaved or ſubjected ſo farre, that ſhe may doe acts prejudicial to her religion, and to the betraying thereof, for that end that ſhe may continue with her husband, but ſhe remains blameleſſe, if ſhe remain ſeparate from him, upon ſuch his deſertion. But yet above all things, that which is moſt to be obſerved is, that the believing party doe the utmoſt that is poſſible to keep peace and agreement with the other, not to fall out at all, or if they doe, to repaire the breach and be reconciled again; nay farther, not to marry again, as long as there remains any hope of returning or reconciliation.

15. But if the unbelieving depart, let him depart. A brother or a ſiſter is not * under bondage in ſuch *caſes:* but God hath called us to peace.]

* inſlaved, δεδούλωται

16. For 'tis poſſible that the Chriſtian wife may uſe ſome means to work upon the infidel husband, or the Chriſtian husband on the wife, ſo as to bring him or her to repentance and the faith of Chriſt, and in intuition and hope of this any difficulties would be undergone: but when this poſſibility ceaſeth, as in caſe that the heathen party deſert, or will not live with the Chriſtian unleſſe he or ſhe deſert the faith of Chriſt, then 'tis evident that this hope ceaſeth, and in this caſe the Chriſtian party is free from thoſe obſervances, v. 15.

16. For what knoweſt thou, O wife, whether thou ſhalt ſave *thy* husband? or how knoweſt thou, † O man, whether thou ſhalt ſave *thy* wife?]

† O huſband, ἄνερ

e. 17. Onely according to the lot that any man hath befaln him, if it be with an infidel wife or the like, let him be content with it, and doe as much good in it as he can, and not think himſelf privileged by his being a Chriſtian to throw it off. And this every where is my doctrine, and I deſire it be univerſally reſolved on in all Chriſtian Churches.

17. * e But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk, and ſo ordain I in all Churches.]

*Onely εἰ μὴ

f. 18. If one which hath been circumciſed be converted to Chriſtianity, let him contentedly continue in it, let him never trouble himſelf to get off that mark from his fleſh (as ſome did:) as on the other ſide, he that is not circumciſed when he is converted, need not receive circumciſion (as ſome required of them, Act. 15. 1.)

18. Is any man called being circumciſed? let him not † f become uncircumciſed: is any man called in uncircumciſion? let him not be circumciſed.]

† uſe means to become

19. For ſuch outward things as theſe on either part, are no part of Chriſtianity, but the obſervation of the precepts of Chriſt is all in all: ſee Gal. 5. 6. and 6. 15.

19. Circumciſion is nothing, and uncircumciſion is nothing; but the keeping of the commandements of God.]

20, 21. In what condition of life ſoever a man is, when he is converted to Chriſtianity, let him contentedly continue in it, and not think that Chriſtian religion frees a man from any obligation that lay upon him before, for that is to make Chriſtian liberty a pretence for covetouſneſſe, or luſts, or ſecular advantages (ſee 1 Tim. 6. 5.) if either the being a Chriſtian might manumit a ſervant, or free an husband or wife from former obligations. Heretherefore that being a bond-man is converted to Chriſtianity, muſt not think it any diſparagement to his Chriſtianity, that he continues a ſervant ſtill, nor be ſolicitous of changing his condition. Yet this is not ſo to be underſtood, but that if, by any fair regular means, he can obtain his freedome, he may then make uſe of them, and preferre liberty before ſervitude; for ſo he might have done if he had never been Chriſtian.

20. Let every man abide in the ſame calling, wherein he was called.

21. Art thou called *being* a ſervant? * care not for it: † but if thou mayeſt be made free, uſe *it* rather.]

* take no care, μὴ σοι μελέτω
† but yet alſo if, ἀλλ' εἰ καί

22. For he that being in the condition of a ſervant is converted to Chriſtianity, doth by his converſion become a freeman in reſpect of Chriſt; not that he ceaſeth to be a ſervant to his former maſter, or reaps any ſecular advantage thereby, but his advantages are ſpiritual, to wit, that by being a Chriſtian he is now delivered from many ſervitudes, that of ſinne, &c. that lie upon all others, and to live in Chriſt's family, as one of his freemen, though in reſpect of the world he continue as a ſervant; and ſo on the other ſide, he that is a freeman and turns Chriſtian, becomes thereby a ſervant of Chriſt, undertaking obedience to his commands, though he loſe not his liberty in the world by that means. (By which 'tis clear that Chriſt meddles not with the ſecular government of the world, nor changes any man's outward condition by his becoming Chriſtian.)

22. * For he that is called in the Lord, *being* a ſervant, is the Lord's freeman: likewiſe alſo he that is called *being* free, is Chriſt's ſervant.]

* For the ſervant which is called in the Lord, Ὁ γὰρ ἐν κυρίῳ κλη θεὶς δοῦλος

g. 23. On the other ſide they that have bought out their liberty, and obtained manumiſſion, having been formerly ſervants to heathens, let them not ſell themſelves again, or revert voluntarily into that condition of ſlavery, but preferre liberty rather, ver. 21.

23. || Ye are g bought with a price, † be not ye the ſervants of men.]

|| Are ye bought or redeemed
† be not ye made μὴ γίνεσθε

24. And ſo ſtill, as he was when he was converted, ſo ſet him ſtill abide; let not his being a Chriſtian move him out of his ſtate, or make him leſſe, but rather more contented with it.

24. Brethren, let every man wherein he is called, therein abide with God.]

25. For your other queſtion concerning virgins marrying at ſuch a time as this, or of thoſe that are betrothed, whether they ſhould be bound to conſummate their marriage or no, I muſt ſay again, that I have no command of Chriſt to build my anſwer upon; yet I ſhall again give you my opinion in it, as an honeſt faithfull man, with all uprightneſſe.

25. Now concerning virgins, I have no commandment of the Lord: yet I give my * judgment, as one that hath obtained mercy of the Lord to be faithfull.]

* opinion γνώμην

26. Firſt then my opinion is, that 'tis beſt in reſpect of the diſtreſſes that are daily to be look'd for on Chriſtians, I ſay that 'tis beſt for men and women (ſuppoſing them not contracted) to continue unmarried.

26. † I ſuppoſe therefore that this is good for the preſent diſtreſſe, *I ſay* that *it is* good for a man ſo to be.]

† I think this then to be good, becauſe of the neceſſity approaching, to wit good, Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν

27. But if thou art engaged or betrothed to a woman, this is no excuſe for thee to ſeek to get looſe again (for that cannot be done ſo as to be free to marry another, as long as ſhe lives.) All that I ſay is, that it is not now the prudenteſt way to think of marrying, if thou art not already engaged.

27. Art thou bound to a * wife? ſeek not to be looſed: art thou † looſed from a wife? ſeek not a wife.]

* woman γυναικὶ † free from a woman λέλυσαι ἀπὸ γυναικός

ἀνάγκην, ὅτι καλὸν, ſee note on Mat. 7. d.

28. But

28. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless such shall have trouble in the flesh: but I spare you.]

28. Yet not so, that if thou dost, 'tis a sin to marry, or that the virgin that now marries commits any sinne; onely (in such times as these) the married state is likely to be fullest of trouble, and therefore my kindness to you makes me perswade you not to marry.

29. But this I say, brethren, * the time is short; it remaineth that both they that have wives, be as † though they had none;]

*29. But by the way let me tell you, that within a short time now 'twill come to passe, that they that have wives shall be as they that have none, all in great and equall dangers;

30. And they that weep, as * though they wept not; and they that rejoice, as † though they rejoiced not; and they that buy, as * though they possessed not;

31. And they that use this world, as † not abusing it, for the fashion of this world passeth away.]

30, 31. And they that weep for the losse of husband or wife, as those that have lost neither, and those that rejoice for being newly married, as those that are not married at all; and rich men and purchasers, as those that keep nothing at all for themselves; those that deal in the world, as those that are wholly taken off from it: for as a scene which is turned and shewes a new face, so doth now the fashion of this world begin to appear, the times are turning into very troublesome.

32. But I would have you * without carefulnesse: he that is unmarried careth for the things that belong to the Lord, how he may please the Lord.]

32. All the advantage therefore I wish you, is to be as uncompounded as may be, that you may have the lesse perplexity before-hand, and be able to attend the service of God, more then you would be if you were married. He that is unmarried hath but one obligation of care, how he may serve God most acceptably.

33. But he that is married careth for the things of the world, how he may please *his* wife. †]

33. But the married man hath another obligation of care lying on him, viz. the pleasing of his wife, and by this means he is divided and distracted.

34. h There is difference also between a wife and a virgin: † the unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but she that is married careth for the things of the world, how she may please *her* husband.]

34. The widow and virgin being both unmarried, have no diversion; nothing else to doe but to serve God, and to take care to render themselves acceptable to him; whereas domesticall affairs are part of the married womans care, and it is part of her calling to be very carefull to please her husband.

35. And this I speak for your own profit, not that I may * cast a snare upon you, but † for that which is comely, and ‡ that you may attend upon the Lord without distraction.]

35. But all this while I speak onely of that which is expedient for you in respect of worldly convenience, not as if marriage were in any kinde unlawfull, but that if you can contain from marriage, and if no such unfitnesse be in it, as is mention'd v. 36. you may have the advantage of the lesse distractions in attending the service of God.

36. But if any man think that he behaveth himself uncomely toward his virgin, if she * passe the flower of *her* age, and need so requite, let him doe what he will, he sinneth not; let them marry.]

36. As for the last part of your question, that of being betrothed, that, I confesse, is a circumstance which will much alter the case; For in case a man be betrothed, but not married (see note on Mat. 1. f.) to a virgin, and she begin to grow in yeares, so that if (in respect of the present condition of the times approaching) marriage be deserr'd, 'tis necessary that she must passe her prime, in this case I lay no restraint upon him, so much as in prudence, let him doe what he likes best, let them marry.

37. Nevertheless he that † standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath * so decreed in his heart, that he will keep his virgin, doth well.]

37. But he that hath made a firm resolution to stay a while, and finds himself able to doe so, and neither from any necessity arising from himself, nor from the condition of the virgin to whom he is betrothed, is any way obliged to present marriage, but hath free power in all respects to doe what he will, and hereupon judges it fit and determins to keep his virgin, that is, not yet to marry her for a time, but at last in a better season to doe so, this is a very commendable resolution.

38. †So then he that giveth *her* in marriage doth well: but he that giveth *her* not in marriage doth better.]

38. So that the conclusion is, that he that marries, even at this time, doth that which is absolutely lawfull, and in the case mention'd v. 36. expedient also: and again he that in the case set v. 37. doth deferre, and for a time abstain from marriage, makes a more prudent choise in the respects forementionn'd v. 35. of attending the better on the service of God, and for avoiding of distraction.

39. The wife is bound by the law, as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, onely in the Lord.]

39. As for her that is once married, she is by that obliged to her husband as long as he lives, but if he dye, 'tis absolutely lawfull for her to marry another, so that in the doing of it there be no other circumstance that make it unlawfull, or so that considerations of piety be taken in in the doing of it, and not onely carnall desires gratified thereby.

40. But she is happier if she so abide in my judgement: and I think also that I have the spirit of God.]

40. But 'tis more for her earthly advantages to continue unmarried, and more convenient toward the serving of God without distraction v. 35. according to my judgement, and I think the spirit of God guides me in making this judgement, though I have no expresse precept for it.

* that the time is now short, or henceforth short, that ὁ καιρὸς συνεσταλμένος ἐστὶ τὸ λοιπὸν ἵνα

† they that have none, ὡς μὴ ἔχοντες

* those that doe not weep, see note on Rom. 12. b.

† those that rejoice not, μὴ χαίροντες

* those that possesse not, μὴ κατέχοντες

† those that use it not, μὴ καταχρώμενοι

* to be without care, or solicitude, ἀμέριμνος εἶναι

† and is distracted † the unmarried woman and the virgin takes care for

* lay a snare in your way, βρόχον ὑμῖν ἐπιβάλω

† that you may decently waite

* be above age, and that this must be, let him do that which he likes, ὑπέρακμος ᾖ (the King's Ms. read) εἰς (not ἐν) ὥραν γένηται, ὃ θέλει ποιείτω

† hath stood ἔστηκεν

* determined this, to keep κάλλιον ποιήσει

† so that both he that marries doth well, & he that marries not doth better. ὥστε καὶ ὁ γαμίζων καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων

Annotations on Chap. VII.

2. Ἴδιον

V. 3. *Due benevolence*] What εὔνοια here signifies will be best conjectured by the use of the Hebrew עֹנָה *Exod.* 21. 10. (mentioned after food and clothing) that must not be denied the wife. The *Septuagint* render it ὁμιλίαν αὐτῆς, *accompanying with her*; the Hebrew word also signifies εὔνοια *benevolence*, which is therefore here used as a moderater word, in stead of the other; the Syriack reades *the love which he owes*, and some other Greek copies read ὀφειλομένην τιμὴν *due honour* or *worship*, which perhaps is the ground of the use of the word *worship* retained by our Church, in the form of marriage, meaning that kindnesse which is here said to be due unto her: but the Kings *MS.* hath ὀφειλὴ onely, all that by vow of marriage is due unto her.

b. Ακρασία

V. 5. *For your incontinency*] What ἀκρασία signifies here will be best gues'd by the Context, where the reason of the advice, συνέρχεσθε, for the man and the wife *to accompany together*, being this, *that the devill tempt them not* διὰ τὴν ἀκρασίαν, ἀκρασία being the occasion or advantage that the Devill takes hold of to tempt, must signifie their want of ability to contain: Not that it signifie *incontinence*, for that is a sin against the marriage vow, and will not agree with the Context, which suppoſes no ſuch ſin; but, I ſay, *a want of ability to contain or abſtain* any longer from the lawful pleaſures of marriage, as ἐγκρατὴς is he that ἑαυτὸν ὑπὸ κράτει ἔχει *hath himſelf in his power*, his own command, and ſo οὐκ ἐγκρατεύονται v. 9. *they that have not the command of themſelves*, ſo as to live chaſtly without marriage, and ſo ἀκρατὴς, and thence ἀκρασία the contrary *inability to contain*; which inability or weakneſſe is an occaſion of temptation, and will be an advantage alſo to the tempter, by which, when he tempts, he may be moſt probably able to overcome.

c. Συγγνώμη

V. 6. *Permiſſion*] That Συγγνώμη may ſignifie *advice* or *counſell*, will be gathered from the Grammarians, *Heſychius* and *Phavorinus*; Συγγενώσομαι, ſay they (it ſhould be συγγνώσομαι) συμβουλεύσω, *giving counſell*, and Συγγινωσκόμενοι, πειθόμενοι *they that are perſwaded by advice* or *counſell*. And then the plain importance of this verſe is, that in reſpect of the contrary dangers of fornication, &c. v. 2, 5. he generally gives his advice, that men ſhould marry, &c. v. 2, 3. Yet for this he is far from giving any command, or laying obligation on any. For if upon experience, and long tryall, there be no fear of thoſe dangers, then his advice is to live unmarried. For ſo he had ſaid, v. 1 that *it is good for a man not to touch a woman*; and again he ſubjoyns it, ver. 8. that it was *good for them to continue as he* was *himſelf*, that is, in ſingle life. And ſo each of theſe, marrying, and not marrying, is according to ſeverall circumſtances, matter of counſell, but neither abſolutely of precept. If there be danger of fornication, then it is his advice, that for the avoiding of that, marriage be choſen, v. 2. and to the ſame purpoſe, *rather let them marry then burn*, v. 9. And becauſe every man hath not the gift of Continence, and it is not preſently diſcerned who hath, therefore in generall ſpeaking, and as farre as belongs to thoſe who doe not diſcern that they have this gift, the contrary danger is ſo ſtrictly to be avoided, that the Apoſtles advice (though not command) is, that ἕκαστος, and ἑκάστη, men and women generally v. 1. betake themſelves to that ſafer courſe. But this ſtill far from any univerſall precept, for in caſe ſecurity from that danger of fornication be otherwiſe to be had, then the Apoſtle's counſell and advice is to follow his example v. 7, and 8. and either in *Virginity*, or *Widowhood*, to remain unmarried. That is the meaning of Θέλω γὰρ *for I will*, or *would*, not that he commands or preſcribes that, but that, in caſe a man hath the gift of containing, he preferres the ſingle life. For the Hebrewes for want of a word in their language to denote Comparative degrees, uſe Poſitives in ſtead of Comparatives, and accordingly θέλω *to will* ſignifies here *to wiſh rather*, or *to be more willing*, *to preferre*, or *recommend*, as better. And that is the meaning of καλόν ἐστι *it is good*, both v. 1, and 8, and 26. that is, κρεῖσσον *better* or *more eligible*, if that circumſtance of the contrary danger doe not hinder it, or outweigh on the other ſide. Of this ſpeech of the Apoſtles concerning Marriage it is *Tertullian*'s ſaying *lib. De monogam. Dixit hoc Apoſtolus indulgens, non præcipiens. What the Apoſtle here ſaid, he ſpake by way of indulgence, not by way of command*, rendring συγγνώμη *indulgence*, according to that other notion of the word, whereby it ſignifies *pardon* or *forgiveneſſe of a fault*; and ſo ſaith *Heſychius*, Συγγνώμων, ἐλεήμων, it denotes *pity* or *mercy*. Thus it is poſſible *Tertullian* might interpret the place, being by the *Montaniſts* infuſions ſomewhat unkind to marriage. But againſt this the Apoſtle's words are plain, (even when he adviſes ſingle life as beſt at that preſent) *If thou marrieſt thou haſt not ſinned*, v. 28. And in this place the Context is no way favourable to that notion. For the ἕκας & ἐχέτω *let every man have his own wife*, &c. ver. 2. and the γαμησάτωσαν *let them marry* ver. 9. (in caſe of the forementioned danger, διὰτὰς πορνείας *becauſe of fornications*, and εἰ οὐκ ἐγκρατεύονται) *if they have not command over themſelves*; ſee Note b.) is certainly more then this, even a free conceſſion of marriage to all, and in caſe of that danger, an advice and counſell alſo. To which purpoſe it is obſervable, that as here συγγνώμη is oppoſed to ἐπιταγὴ *command*, ſo is γνώμη alſo, ver. 25. where that γνώμη ſignifies *advice* or *counſell*, and not onely *permiſſion*, or *indulgence*, appears by the conſequents. Νομίζω οὖν τοῦτο καλὸν——v. 26. *I think this is good* (that is, as was ſaid, *better*) *for the approaching inſtant diſtreſſes*, and again ὅτι καλὸν *that it is good*, or *better*, *for a man to be ſo*. From whence as it followes evidently that γνώμη ſignifies *counſell*, as that looks on that which is better, and as counſell is generally oppoſed to precept, and as many things which are not under precept are yet under counſell; ſo in all reaſon the συγγνώμη differing ſo little from γνώμη will by the oppoſition to ἐπιταγὴ *precept* (common to both of them) be determined alſo to this ſignification of *advice* and *counſell*. And ſo there is no queſtion of it, that for all thoſe who have not that command over themſelves, which may give them ſome degree of ſecurity againſt the danger of fornication, it is κρεῖσσον γαμῆσαι v. 9. *better to marry*, and ſo matter not only of permiſſion, or indulgence, but of counſell to them.

Νομίζω οὖν τοῦτο καλὸν

Γνώμη

Κρεῖσσον γαμῆσαι

d. ἐκ ἀκαθαρσίας ἀλλὰ ἁγίας

V. 14. *Elſe were your children uncleane, but*——] The meaning of οὐκ ἀκάθαρτα, ἀλλὰ ἅγια, *not unclean, but holy*, in this place, appeares by the Context to be clearly this, that the children of Chriſtians are not refuſed, or rejected from baptiſme, are ſuffered to come to the font, when others are not ſuffered: in the ſame ſenſe that ἀκάθαρσία is uſed, when *Peter* refuſes to preach to the Gentiles, becauſe they are κοινὰ καὶ ἀκάθαρτα, *profane and unclean*; where God, reforming his error, bids him *Call no man common, which God hath cleanſed* or *ſanctified*, that is, reputed fit to be made partaker (there) of the privilege of preaching, (here of *Baptiſme.*) For the ground of this ſaying here, that *Elſe were your* (that is, the Chriſtians) *children unclean, but now are they holy*, is only this in the beginning of the ver. *For the unbelieving husband hath been ſanctified by the believing wife*, &c. that is, 'tis of common experience, and from thence preſumed very probable, that a Chriſtian living with an unbeliever will inſtill Chriſtianity into him or her, and therefore they ſhould live together. This he farther proves by the practice of the Church about children, thus, Were it not for the great probability that the Chriſtian living with the heathen, ſhould infuſe Chriſtianity into him, there could no reaſon be rendred of the practice of the Church, why the Chriſtians childe, which is no more a Chriſtian then the childe of an heathen (Chriſtianity being no natural gift, born with them) ſhould yet be capable of Baptiſme, and thought fit to receive that Sacrament, when the heathen's childe is not wont to be ſo admitted; and this, it ſeems, by the generall judgment and practice of the Church, with whom 'tis thought reaſonable thus to preſume, that the Chriſtians childe ſhall be educated in Chriſtian knowledge, which of the heathen's childe they cannot preſume, unleſſe he be taken out of the hand of the parents. This conſideration thus propoſed by the Apoſtle here by the way, is of great authority to prove the Apoſtolical uſe and practice of baptizing the infants of Chriſtian parents, viz. upon preſumption that thoſe parents will ſee them educated and inſtructed in the knowledge of their undertaking, and vow of Baptiſme; and when any other Chriſtian will undertake the ſame for the children

Καὶ ἡ ἀκάθαρτα

Ἁγίαται

children of heathens, there is little doubt but they may be admitted to Baptisme also, *paritate rationis by analogie of the reason.* And thus it was the custome of the Jewes before *Christ*, in their receiving and baptizing of *proselytes* (from whence that the Christian baptisme was deduced, see Note on *Mat.* 3.a.) For, say they, this Baptisme belonged not onely to those which being of years came over from heathenisme to the Jewish religion, but also to their infant children, if their parents, and the *consessus* under which they were, did desire it in behalf of the children, promising to let them know and understand when they came to age, what was required of them by their proselytisme, and on condition that they should not then renounce the Jewish religion; which is since the office of the *sponsores* or *susceptores*, *the godfathers* in the Church, who doe it in the name of the *consessus*, the *Church* or *congregation.* This practice of the Church seems clearly deducible from this place, where by the Context is concluded, that it is strongly probable (and being by the parents and *sponsores* undertaken and promised, it is by the Church presumed) that the Christians childe will be catechized, and consequently that such an one may be allowed Baptisme on that presumption, and that is was then in the Apostles time the custome of the Church to baptize them; which is here expressed by νῦν δὲ ἅγιά ἐστι, *but now they are holy*, the word קדש, which is vulgarly *to sanctifie*, signifying among the Jewes, *to wash*, as when the High-Priests washing his hands and feet ten times on the day of Expiation is called עשרה קדושין *the ten sanctifications*, *Joma* c.3.§.3. which being the word that notes *the washing of* some *part of the body*, and distinguished in use from the word טבילה which is *the immersion of the whole body* (see Note on *Joh.*13.b.) may perhaps be an intimation, that the primitive Baptismes were not alwaies a dipping or immersion of the whole body, but that the washing or sprinkling of some part might be sufficient, for that was the meaning of the קדושין. As for any privilege which the parents faith hath to save the childe, or infuse saving grace into it, it is not concludible from hence, nor any thing, save onely this, that Christians children, 'tis presumed, will be catechized and instructed in the Christian faith, and so may, and frequently used to be baptized, but the children of heathens brought up with them, will not probably be so instructed, and therefore are not to be thus admitted to *Baptisme.* That this should be the notion of ἅγια and ἀκάθαρτα will farther also appear by remembring the nature of legal uncleannesses or pollutions. They made the man to be separated from the congregation; They that were so unclean, might not enjoy the privileges of the Temple, till they were washed or sanctified; and that is just proportionable to the notion here given of it. And accordingly ἁγιάζειν *to be sanctified* in *Gregory Nazianzen* and the antients signifies *to be baptized.*

e. εἰμὴ ἐκάστῳ

V. 17. *But as God hath* —] In this place some antient copies give us another reading thus, τί οἶδας ἄνερ εἰ τὴν γυναῖκα σώσεις, ἢ μή; ἑκάστῳ —— *What knowest thou, o man, whether thou shalt save thy wife, or no? As God hath distributed to every man* —— This we learn from *Theophylact* upon the place: τινὲς, saith he, οὕτω ἀνέγνωσαν, *some have read thus.* And then this will take away all debate, what should be the proper notation of εἰ μὴ in the beginning of the verse, reading it εἰ μὴ ἑκάστῳ —— For though, if it were certaine that that were the true reading, some probable account might be given of it, as that εἰ μὴ might signifie *Onely*, or the like; yet when other copies have read it in a forme thus perspicuous and free from all question, it will be more reasonable therein to acquiesce, especially considering that if it should be as our copies have it, εἰ μὴ not ἢ μὴ, yet joyning that to the end of v. 16. and not transferring it to the beginning of v. 17. (as 'tis certain the antient copies were not divided into verses, or so pointed as ours now are) then still there will be as little difficulty in it; for so the words will be very current, τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις, εἰ μή; *What knowest thou, o man, if thou shalt save thy wife, if not?* that is, whether thou shalt or whether thou shalt not.

V. 18. *Become uncircumcised*] Ἐπισπασμὸς signifies *attraction*, and particularly belongs to a practice of some Jewes, who under the Ægyptian tyranny first, then under *Antiochus*, and lastly under the Romans, being oppress'd for being Jewes, of which their Circumcision was an evidence, used means by some medicinal applications to get a new *præputium*: And these were called by the *Talmudists* משוכים, that is, ἐπισπαστικοὶ *attractores.* And that it is possible to be done is affirmed by *Cor. Celsus* the famous Physician, but easier, saith he, in a boy then a man. So saith *R. Aleai* of *Achan*, that he made himself a *præputium*, in *Excerp. Gemar. Sanhedr.* c. 6. §. 2. This the author of the books of the *Maccabees* affirms 1 *Mac.* 1.15. ἐποίησε ἑαυτῷς ἀκροβυστίας, *they made themselves foreskins.* So under the tyranny of the Romans there were many who therefore were circumcised again by *Bar-chuziba*, when he took upon him to be the *Messias*, and got power among the Jewes two years and an half, and was at last slain under *Ælius Adrianus.* This also *Epiphanius* observes of the Jewes when they turned Samaritanes, and of the Samaritanes when they turned Jewes; for in both those cases there was use of the ἐπισπασμὸς *attraction*, that they might be capable of being initiated by Circumcision, of which number *Symmachus* is said to be one, (the *Greek Translator* of the Old Testament) when being hated by the Samaritanes he betook himself to the Jewes in the reigne of *Severus* the Emperor. Now that this practice is here forbidden the *Corinthians* by the Apostle, may seem to be from hence, because some that were converted to Christianity from Judaisme, did so zealously renounce all their Judaical rites, that they used means to attract the *præputia* again, which was an act of too much superstition and curiosity, and so is censured here. f. Ἐπισπασμὸς

V. 23. *Bought with*——] In this place the whole Context perswades to read Τιμῆς ἠγοράσθητε; interrogatively; for so will it best answer Δοῦλος ἐκλήθης; *Art thou called being a servant?* or *is thy calling that of a servant?* Thus ver. 18. both parts of the speech are delivered interrogatively, Περιτετμημένος τις ἐκλήθη; *Is any man called being circumcised?* and presently, ἐν ἀκροβυστίᾳ τις ἐκλήθη; *Is any man called in uncircumcision?* For the confirming of this reading, 'tis to be observed, first, That as before and after those two questions, ver. 18. the rule is given, that *every man walk in*, or *abide in, that calling*, or *condition, wherein God hath placed him*, contentedly without making advantage of Christianity for his pretence of a change; so 'tis here likewise, before, v. 21. (where the interrogation is varied, *Art thou called being a servant?*) and after this verse, which assures us of the continuing the same manner of speaking, and so that this latter is by way of interrogation also. Secondly, That after the first question, and the short answer to it, *Art thou called being a servant? care not for it*, all that followes, as far as to this, v. 23. is but as in a *parenthesis* (*but if thou mayest be free, use it rather, For he*, &c.) and so what here followes, v. 23. answers to that, by way of parallel, Τιμῆς ἠγοράσθητε, &c. Which yet will not be a parallel, or answerable to the former question, unless, as before uncircumcision was opposed to circumcision, and the mention of the latter was interrogative as well as of the former, so here the *being bought with the price* be opposed to being *called a servant*, (which it cannot be, unless it signifie manumission from service) and the forme of delivering it interrogative also. Lastly, 'tis apparent that the designe of the whole place is to assure g.

Christians that they are not to expect secular immunityes or privileges by being Christians, that their being spiritually redeemed by *Christ* doth not make them free men that before were servants, and this 23. verse, is a *medium* to infer that, and the conclusion repeated immediately upon it, v. 24. *Let every one*, &c. Yet such a *medium* it would not be (but the contrary) if speaking still to the person, or persons, last spoken to, v. 21. that is, to servants, he should here tell them, they were *bought*, or *redeemed, by Christ* (as the same phrase evidently signifies, ch. 6. 20.) and therefore must not be *the servants of men*. And that he speakes to any other, *viz.* to free men, it can no way be collected from any words unless from these v. 23. nor yet can it from these unless τιμῆς ἠγοράσθητε signifie being bought out from humane servitude by some summe of money, &c. as we know it was ordinary to buy freedome from heathen Masters. Therefore in all probability that is it which is here meant, and then that is best expres'd by forme of interrogation.

h. Μεμέρισται

V. 34. *There is difference*——] For the right understanding of the word μεμέρισται, it will first be necessary to set down out of the Kings MS. a various reading of this whole place, which differs much from that which is vulgarly received, and seems very probably to be the truer: It is thus, ver. 33. Ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικὶ, καὶ μεμέρισται, v. 34. Καὶ ἡ γυνὴ ἡ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ἁγία τῷ σώματι καὶ τῷ πνεύματι, &c. *He that is married careth for the things of the world, how he may please his wife, and is divided*, or *distracted. And the unmarried woman* (that is, the widow) *and the unmarried virgin careth for the things of the Lord, that she may be holy both in body and spirit.* Here μεμέρισται signifies being *divided between two*, the service of God, which lies upon him as a Christian, and the *pleasing his wife*, which lies upon him as an husband; and contrary to this is the ἀπερισπάστως *without distraction* v. 35. which belongs to the unmarried. Thus the Hebrew חלק, to which μερίζω is punctually answerable; signifies ordinarily *to divide an inheritance*, but among the *Rabbines, in partes distractum esse, to be distracted several waies*, and when 'tis rendred *dividi to be divided*, it is yet oft to be taken in that notion of distraction. Hence it is that the *Hierusalem Targum*, *Gen.* 22. 14. describing *Abraham's* faith and ready obedience, without any doubting or anxiety or distraction what to chuse, describeth it thus, *Tibi perspicuum est, nullam fuisse in corde meo divisionem, quo tempore jussisti me offerre Isaacum*, &c. *Thou seest, O Lord, that I had no division*, or *distraction, in my heart when thou badst me offer Isaac*; and *Gen.* 25. 26. speaking of *Jacob's* not believing the newes of *Joseph's* being alive, in stead of *non credidit, he believed not*, the *Targum* reads, *& divisit cor ejus, and he divided his heart.* The word in all other places in the New Testament signifies simply *to be divided into two parts*, *Mat.* 12. 25. *Lu.* 12. 13. 1 *Cor.* 1. 13. and so doth μερισμὸς *Heb.* 4. 12. and μερισὸς *Lu.* 12. 14. And there is no appearance of reason, that it should doe otherwise here. Now for the vulgar reading of the words, μεμέρισται in the front of verse 34. (which indeed is very antient among the Latines, as appeares by *Tertullian's* using it *De. veland. Virgin.* c. 4. *Divisa*, inquit, *est mulier & virgo, quare? quoniam innupta i. e. virgo cogitat ea quæ sunt Domini*——) that cannot well be imagined in the notion of *differing*. For though the Hebrew חלוק signifies with the *Rabbines, divisio Arithmetica, division in numbring*, and thence *differentia* and *discrimen, difference* of one from another, yet first that importance of the Noun is not observed to belong to the Verb among them, and 2dly, the Verb in the singular cannot be applied to the two Nounes, ἡ γυνὴ and ἡ παρθένος, *the woman* and *the virgin* in conjunction, (*mulier & virgo differt* would not be true Latine, nor would it be better Greek) and therefore if that should be the reading, the words must be rendred severally, *the woman is divided*, that is, distracted, *and likewise the virgin.* But there would be no great sense in that, the Context speaking onely of the distractions of the married, whereas in the other reading, to which we adhere, the whole Context is very current, and the meaning perspicuous, as we have expressed it. But the not understanding of this notion of μεμέρισται for *distraction*, seems first to have been the occasion of taking away the καὶ, and then the μεμέρισται which is in the end of ver. 33. was of necessity to be put in the front of v. 34. and from thence all the perplexednesse of the place, which is clearly taken away by the other reading.

Μεριστὸς Μερισὸς

V. 35. *That you may attend*——] This rendring of πρὸς τὸ εὐσχήμων καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως, *that you may decently wait upon the Lord without distraction*, is avowed by the Syriack, and the figure of ἓν διὰ δυοῖν expressing *one thing by two* words, in the εὐσχήμων καὶ εὐπρόσεδρον, will bear it very well.

i. Εὐσχήμων καὶ εὐπρόσεδρον

Paraphrase.

CHAP. VIII.

1. Now for that other part of your letter, which enquires of the lawfulnesse of eating things offered to idols (on occasion again of the Gnosticks infusions) and accordingly speaks of the knowledge that you have (from whence the word Gnostick comes, see note on c. 1. c. and 2 Pet. 1. b. and Rev. 2. 6. that is, knowing men) that an Idol is nothing, and so that that which hath been offered to Idols may as freely and indifferently be offered to Idols as any thing else, I shall now tell you, first, that we orthodox Christians have knowledge too, to wit that knowledge of our Christian liberty, and therefore need not be despised by those among you, who separate your selves from us, in the pride of your hearts calling your selves Gnosticks, which supposes all others ignorant but your selves; but our care is to joyne charity or the love of God with our knowledge, and that will encline us to suffer any thing for Christ's sake, and so we shall not need to goe to their idol-feasts, to save us from persecution, as the Gnosticks doe: and a little of this courage and love of Christ is much better, tends more to our profit, then all that pretended deep knowledge of their liberty which the Gnosticks pretend to, and by that chuse to goe to the Idol-feasts, rather then confesse and suffer for Christ. (see note on Rev. 2. b.)

1. **Now as touching things offered unto Idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.]**

2. And therefore if any man please himself with an opinion of his knowledge, from such subtilities as these, and so come to despise other men, and not to consider what tends to their good and edification, this man (let him call himself Gnostick, or what he will) is farre enough from the true Christian knowledge, or from directing his knowledge to the right end, for that is charity, or the edification of his brethren.

2. **And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.]**

3. If any man love God sincerely, and so adhere to him in time of danger, or temptation, he truly knowes God, and consequently is known and acknowledged by God.

3. **But if any man love God, the same is known of him.]**

4. As

4. As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that [a] an idol *is* nothing in the world, and that *there is* none other God but one.]

4. Having premised thus much concerning the name and sect of the Gnosticks, who a.

are such assertors of their liberty to doe all things, and particularly in this matter think they have argued so subtilely for liberty to eat of the idol-feasts, to make that an indifferent thing, because forsooth an idol is nothing, I come now to the thing it self, by confessing their objection, that an idol indeed, according to the notation of the Hebrew word, is nothing, there being but one God, and all the heathen idol-gods being but fictions of theirs, so farre from being gods, that they are but the works of mens hands.

5. For though there be that are called gods, whether in heaven or in earth (as there be Gods many, and Lords many)]

5. For though there be many called by that title,

whether the celestiall and supreme deities, so esteemed among the heathen, or inferiour, of a second order, called Baalim, or Lords, agents and mediators between the gods and men, or whether the Sunne and Stars of Heaven, or men of the Earth deified. Theophylact.

6. * But to us *there is but* one God, the Father, of whom *are* all things, and we † in him, and one Lord Jesus Christ, by whom *are* all things, and we by him.]

* Yet ΑΛΛ

† to or for him εἰς αὐτὸν

6. Yet we Christians know and are assured that there is

but one true God, the Creator of all things, to whom all mens prayers must be addressed, as to the supreme, from whom as we had our being, so we are to think our selves obliged to be his servants, and to make all our applications to him; and so likewise but one mediator, but one Lord, by whom all things were created, and by whom, as the only mediator betwixt God and us, all our prayers are addressed to heaven, viz. Jesus Christ.

7. Howbeit, *there is* not in every man that knowledge: for some * with conscience of the idol unto this houre, eat it as a thing offered to an idol, and their conscience being [b] weak is defiled.]

* or, with the custome or common usage of the idol, until this time, for the Kings MS. reads φὶ συνηθείᾳ ἕως ἄρτι

7. But all men doe not know or think this, that these idols or heathen gods b.

are nothing, (for sure they that are accustomed to worship them think they are something) nay 'tis clear that some men that are of opinion that idols are something, and who fear them as able to hurt, (and so that must confesse, that the eating of those feasts pollutes those that have cast off the worship of them) and that continue their custome and former heathen course to this very time, though they have received Christianity, doe still goe to idol-feasts as such, even now that they have received the faith of Christ; and their sick, that is, wounded, sinfull consciences, see note b. (that is, they that goe on still in this old heathen practice, not yet laid down) are defiled or polluted by doing so. This is certainly a sinne in them.

8. But meat commendeth us not to God: for * neither if we eat, are we the better; neither if we eat not, are we the worse.

* or, neither if we eat not, doe we any great matter, nor if we eat, do we come short, for the King's MS. reads εἰ μὲν ἐσθίομεν οὐδὲν περισσεύομεν, εἰ μὴ ἐσθίομεν οὐδὲν ὑστερούμεθα

8, 9. Now this being supposed, it will follow that he that goes to the idol-Temple with these, though he be not of their perswasion, may yet

9. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.]

be a means of confirming them in their error, it being certaine that they will think he comes as they come, that is, with an opinion of that deity, and of the benefit he shall reap by eating of (that is, partaking in) the sacrifice, which inconvenience being counted of, there is no so great benefit to be reaped by going and eating there, as that it should be fit to incurre that danger. For though neither eating nor abstaining be in its self in the sight of God of any moment, yet this care will befit every Christian, that he so use his own liberty, that he be not an occasion of sinning (or continuing in sinne) to those that are already in that erroneous sinfull course, by confirming them in it.

10. For if any man see thee, which hast knowledge, sit at meat in the idols temple, shall not the conscience of him † which is weak be * emboldened to eat those things which are offered to idols?]

† being weak ἀσθενὴς ὤν

* confirm'd, οἰκοδομηθήσεται

10. For if any man that, through an erroneous conscience, goes to those Idol-feasts,

shall see a Gnostick (who within himself knowes an idol to be nothing, and therefore eats this but as ordinary meat) be at an Idol-feast and partake of it, will not he by this means be confirmed to goe on in his erroneous course?

11. † And through thy knowledge shall the weak brother perish, for whom Christ dyed.]

† for, Thy brother therefore for whom Christ died, growing sick through thy knowledg, is destroyed, for the King's MS. reads ἀπόλλυται ὁ ἀδελφὸς ἐν τῇ γνώσει σου ὁ ἀσθενὴς δι'

11. And that Christian of an erroneous conscience (see note b.) shall be confirmed in his error and sinne, and consequent ruine, by occasion of this practice of thine, all which, through confidence of thine owne knowledge, without care of thy brothers heathenish errors remaining in him, thou hast been guilty of, which is a sinne in thee, not onely of uncharitableness to him, but of injury or robbery against Christ, in betraying a soul to ruine, for the saving of which Christ dyed.

12. But when ye sin so against the brethren, and [c] wound their weak conscience, ye sin against Christ.]

* scandalize my brother, σκανδαλίζω

12. And though it should be granted that your presence at idol-feasts were no impiety against God, yet sure this uncharitableness against thy brother, bringing him to a confirmation in his sinfull practice, who through error is already in it, must be looked upon as an impiety and sin against God himself, who is concern'd in him. c.

13. Wherefore if meat * make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.]

13. If therefore this my eating in an idol-Temple of

that feast, (or any use of my liberty in the same kinde) be an occasion of confirming any Christian in an erroneous sinfull practice, or bringing him to doe any thing which is unlawfull, I will sure deny my self the use of that liberty, be it supposed to be such as by the Laws of Christ truly belongs to me, when it shall prove of so dangerous consequence to my fellow-Christans.

Annotations on Chap. VIII.

a. Εἴδωλον οὐδέν

V. 4. *An Idol is nothing*] The meaning of this assertion of the *Gnosticks*, and concession of S. *Paul*, that εἴδωλον οὐδὲν ἐν κόσμῳ, *an idol is nothing in the world*, must be fetch'd from the notation of the Hebrew word אלילים, from אל that signifies *nothing*, that which hath no existence, *Job* 13. 4. *Jer.* 14. 14. *Zach.* 11. 17. and from thence comes אלילים *idols*, that is, so many nothings, so farre from being Gods that they are οὐδὲν ἐν κόσμῳ, *nothing in the world*, no parts of God's first creation, onely inventions and phancies of men, creatures of mens own creating, πονηροὶ πονηρῶν δαιμόνων καὶ πλάσται καὶ μυσταγωγοί, saith *Greg. Nazianzene*, *wicked men are the formers first, and then the worshippers of their wicked deities.*

b. Ἀσθενὴς

V. 7. *Weake*] That ἀσθενεῖν signifies *being sick*, in the New Testament, hath been formerly made clear, Note on *Rom.* 8. m. And being applied to the soul or conscience, as here, it must needs signifie the disease or wound or sickness of the soul or conscience, which is sinne or error. Thus in the Greek of the Old Testament, *Nahum* 2. 5. where we read out of the Hebrew, *they shall stumble in their walk*, there 'tis, ἀσθενήσουσιν ἐν ταῖς πορείαις *they shall be weak*. And so generally the Hebrew כשל *impingere*, and *cespitare*, *to stumble*, or *fall on gal-traps*, or any other mischief by the way, is rendred by the LXXII ἀσθενῶν *being weak*, because they are wounded and galled by these means, and so made unable to goe forward. So *Rom.* 14. 21. we have together in the same sense σκανδαλίζεται and ἀσθενεῖ, *being offended* (or *galled*) and *being made weak*. So *Rom.* 5. 6. Ἡμῶν ἀσθενῶν *when we were weak* signifies when we were in a wounded, mortally wounded state, noted by *when we were enemies* in other places, and there by ἁμαρτωλῶν ὄντων ἡμῶν v. 8. *when we were sinners*,

sinners, and by ἀσεβῶν v. 6. *impious* or *ungodly*. So [e] in Ro. 5. 6. saith *Theophylact*, Ἀδυνῶν, τυτέστιν ἁμαρτωλῶν, ἀδύνατα γὰρ ἡ ἁμαρτία, ὥσπερ ἡ δικαιοσύνη ὑγίεια, *weak, that is sinners, for weakness is sinne, as righteousnesse is health.* And thus, 'tis clear, it signifies in this place, the discourse being of those who take the idol-gods to be true Gods, and consequently that the eating or partaking of their sacrifices, which is a part of the *worship* of those idols, will stand them in stead, prove beneficial to them, and therefore goe on purpose to those feasts and eat the idol-sacrifice, ὡς εἰδωλόθυτον, *as*, or *because* (or under that very notion, or upon that reason that) it is so; which certainly is an erroneous, and so an idolatrous, sinfull conscience, though it be in one that hath embraced Christianity. So v. 9. it is used again for these same men of those erroneous consciences, leading them into that heathen sin, to whom a Christian's going to (or being present at, and eating of) their idol-feasts, though he eat it but as ordinary meat, will yet be a means of scandal, that is, an occasion of confirming them in their sinne. Thus again v. 10, 11. where they are called *brethren*, which notes that this heathen error was *yet*, ἕως ἄρτι, v. 7. continued among some Christians at *Corinth*, not the *Gnosticks* (for they pretended to know that an idol was nothing, and so professs'd not to eat of those feasts as idol-feasts, but onely as of ordinary meat, who therefore are here warned to take heed that they doe not confirm these others in their sinne) but some more rude, ignorant, heathen Christians, that through the customarinesse of their former practice συνηθείᾳ τοῦ εἰδώλου ἕως ἄρτι, *the custome of the idol untill now*, and secondly through their νηπιότης c. 3. 1. their *infancy* or rawnesse in Christianity (which made S. *Paul* look upon them not *as spiritual*, but *as carnal* men, not as Christians, but Heathens still) and thirdly through the infusions of corrupt false teachers (mention'd in the following chapter, the *wood*, and the *hay*, and the *stubble*, v. 12. that must be fired out of the Church) and fourthly through fear of losing all that they had by the heathen persecutors (which seemes to be mention'd c. 10. 13. and which occasion'd many to offer sacrifice in after-times, when Christianity had taken deeper root then it had yet at *Corinth*) were still in these dreggs and lees of Heathenisme, after their embracing of Christianity; which will be no wonder to any that observes in this very Epistle, that they thought all kindes of Fornication, and even Incest, no sinnes, c. 5. & c. 6. 15. *suing one another at heathen tribunals*, no sinne, c. 6. yea and believed not the Resurrection, c. 15. And the villanies that were under pretense of Christian liberty practised by the *Gnosticks*, who took themselves to be persons of farre deeper knowledge, at the beginning of this Chapter, were yet as grosse and as heathenish and abominable as could be imagined, setting Christians at liberty from all their former obligations toward Husband, Master, Prince, and engulfing themselves in all the filthinesse in the world, 1 *Tim.* 6. *Jude* 8. From this explication of ἀσθενῶ will appeare also the notion of it *Rom.* 14. 21. where being placed also with προσκόπτειν *stumbling*, and σκανδαλίζεται *being scandalized*, it must needs signifie *to sinne* also.

V. 12. *Wound*] Τύπτειν signifying *to strike*, or *give any blow*, and being here applied to the *weak* or *sick*, c. 8. 12. that is erroneous, sinfull conscience, and being parallel to σκανδαλίζειν *scandalize*, v. 13. must be understood in a notion which will be common to that other. Thus he that layes a stumbling-block in any man's way, at which he falls or breaks his shins, or otherwise hurts himself, is said τύπτειν *to strike*, or *hurt*, or *wound* him; and so it best agrees with this place, noting the confirming that man in sinne, betraying him to all his after-commissions, whose conscience was before erroneous, and his practices sinfull, which is as if in stead of curing a sick man, which sure stands in need of that charity, I should wound and hurt him more.

Paraphrase.

CHAP. IX.

1. And that you may not think that what I say c. 8. 13. of abstaining from many things that are lawfull, is magnificently and speciously, rather then with exactnesse of truth, spoken by me, I shall now mention my practices of this kind in other instances. And this the rather, because of another part of your letter, which mentions the deep knowledge of the teachers you have now among you, and intimates how I am despised by them, and that particularly for labouring in the works of my calling, making of tents, and so getting mine own living among you (see ver. 3. 4.) Now hereto I make this reply, that without the vanity of comparing with them, I may surely say four things of my self, 1. that I am an Apostle of Christ, called from heaven immediately to that office; 2. that I had no obligation to doe what I have done among you (see v. 4, and 19.) that is, to preach on free-cost to you, as I have, that I discern my Christian liberty so well, that I know I might have done otherwise; 3. that though I was none of Christ's followers here on earth, yet I have been equalled to them by seeing, and being spoken to by Christ out of heaven; and 4. that I am certainly he that converted you to the faith, that planted the Gospel at Corinth, and so surely am not unworthy to be considered by you.

1. AM I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord?

2. For the first of these, mine Apostleship, Whatever I am to others, I am sure I am an Apostle in respect of you. Your conversion to the faith is as great a confirmation of my Apostleship, as a seale is to an indenture or instrument, or particularly to the letters dimissory, by which messengers were wont to be sent to the Churches.

2. If I be not an Apostle to others, yet doubtlesse I am to you: for the seale of mine Apostleship are ye in the Lord.]

3. For the second, that of my getting my living by my labour, the account which I give unto them that backbite me for this (as if I knew not the nature of Christian liberty, and so out of niceneſſe of conscience, or scrupulosity durst not receive any reward from them to whom I preach) is this,

3. * Mine answer to them that doe examine me, is this,]

*My apologie to them Ἡμὴ ἀπολογία.

4, 5, 6. That we know sufficiently that 'tis lawfull for us to take along with us in our travailes for the Gospel, a believing woman such as Phœbe, (see note on Rom. 16. 2.) as freely as others of the Apostles generally have done, to provide for us in our preaching, that so we may be able to eat and drink, and yet not be forced to work with our own hands to get our maintenance (see Act. 18. 3. and 1 Cor. 4. 12.) I doe not believe that any greater burthen lies upon Barnabas and me, any greater necessity of getting our living by our trades, then lies upon others that have left their trades, and so I know my Christian liberty well enough.

4. Have we not power to eat and drink?

5. Have we not power † to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?

6. * Or I only and Barnabas, have not we power to forbear working?]

† to carry about a sister woman ἀδελφὴν γυναῖκα περιάγειν

* or have I onely and Barnabas no power, Ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν

7. For my Apostleship being a kind of warfare in the scripture phrase, a planting a vineyard, a feeding a flock, in all reason, in all these respects, I may expect a sufficient maintenance from them to whom I have these many relations,

7. Who goeth to warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?]

8. Say

† according to man κατ' ἄνθρωπον

8. Say I these things † as a man? saith not the Law the same also?]
8. Nay this is not onely rational discourse, but 'tis the doctrine of the Law.

9. For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corn: doth God take care for oxen?
9, 10. For when 'tis there commanded that the oxe that treadeth out the corn, should, all the while he doth so, have liberty to eat of the corn before him; that precept that

10. Or saith he it altogether for our sakes? for our sakes no doubt *this is* written; that he that plougheth, should plough in hope, and he that threshеth * in hope, should be partaker of his hope.]

* or in hope of partaking, for the King's MS. reads ἐν ἐλπίδι τῷ μέλλοντι

seems to respect the oxe, belongs certainly to men, and signifies that men are obliged to reward all those that take pains for them, as the ploughman would never labour, were it not in hope of reward, and he that is at the pains of threshing, must in any reason have the encouragement of eating of the corn that he thresheth out.

11. If we have sown unto you spiritual things, *is it* a great thing, if we shall reap your carnal things?]
11. And then much more we that have laboured spiritually for your good, planted the Gospel among you, may think it but just and proportionable, that we receive some part of your wealth from you.

12. If others be partakers of *this* power over you, *are* not we rather? nevertheless, we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ.]
12. This I know, The false Apostles that come among you make use of this power, and receive the fruits of it, and then may not I have great confidence to doe it? By what hath been said, 'tis clear we might require a maintenance from you, and that we know this our liberty, v. 1. but yet we have abstained from making use of it, and have rather chosen to take any paines our selves, Act. 18. 3. 1 Cor. 4. 12. yea and to suffer hunger many times (that you may not think we abstain from receiving from you, because we have no need of it) and so make no use of this claime of ours, as we might lawfully doe, (see note on c. 13. e.) rather then be thus burthensome to our auditors, on purpose designing this, that we may not hinder the course of the Gospel, or keep men from being alacrious and cheerfull in it, by making it chargeable to them.

† eat of that which is holy, or, feed by the temple ἐκ τοῦ ἱεροῦ ἐσθίειν,

13. Doe ye not know that they which minister about holy things, * live *of the things* of the Temple? and they which wait at the altar, are partakers with the altar?]
13. In sacrifices 'tis clear that the priests (see note on Joh. 6. b.) eat part of the consecrated offering, and all is not burnt upon the altar, the altar devours not all, but the priest divides with it, and eats or carries home some portions of the sacrifices.

14. Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.]
14. And accordingly God, that hath the free disposall of all mens estates, hath given an assignement to those that preach the Gospel, of so much out of their auditors substance, that they may be maintained by preaching it.

† yet have I not written ἐν ἐμοὶ

15. But I have used none of these things: † neither have I written these things, that it should be so done unto me; for *it were* better for me to dye, then that any man should make my glorying void.]
15. But I have made no use of this privilege of an Apostle, but have preaeh'd to you on free-cost: And I doe not now speak of it, as if I would desire to receive any thing from you, for I am much better pleased to doe it thus, yea and I would rather choose to famish by doing so, then be deprived of this way of advancing the Gospel, v. 12. I am so farre from murmuring or complaining of this, that I would not for all the world lose this comfort and joy, that I have preach'd to you without receiving any thing from you, it being farre a more blessed thing to give, then to receive.

† ἵνα μὴ

16. For * though I preach the Gospell, I have nothing to glory of; for necessity is laid upon me, yea, woe is unto me, if I preach not the Gospell.]
16. For I am commanded to preach the Gospell, and consequently by doing so I can expect no extraordinary reward from God; I doe no more then strict duty, (see note a.) I am sent by God with Commission to doe so, and that layes an obligation upon me, and 'twere a damning sin, if I did it not.

† voluntary * I have been intrusted with a stewardship ἑκὼν μισθὸν ἔχω οἰκονομίαν πεπίστευμαι

17. For if I doe this thing [a] † willingly, I have a reward: but if against my will, * a dispensation *of the Gospell* is committed unto me.]
17. If I did indeed preach voluntarily without a command, then even for my preaching the Gospell, as well as for my doing it without any reward, I might have some reason to expect some reward from God, as for an act of free-will offering: But seeing I doe it not so, now all that can be said of me, in respect of the preaching it self, is onely this, that I had a stewardship entrusted to me, and I discharged it, which if I had not discharged, I ought to be punished, and having discharged it, I can expect no future reward for doing that which I was bound to doe. a.

† What then is reward to me? Τίς οὖν μού ἐστιν ὁ μισθός; * use not μὴ χρησάμενος

18. † What is my reward then? Verily, that when I preach the Gospell, I may make the Gospell of Christ without charge, that I * abuse not my power in the Gospell.]
18. What is it then that shall bring me in a reward? whence shall my reward come? why, if I preach freely, and make no use of that liberty or power which I know I have, v. 12, 15, 17. (see 2 Cor. 11. 9, 10.) then this will be rewardable in me.

19. For though I be free from all men, yet have I made my self [b] servant unto all, that I might gain the more.]
19. For being obliged to no man, I have freely served all, preached to them without any wages, that I might be more likely to bring them to Christ. b.

20. And unto the Jewes I became as a Jew, that I might gain the Jewes: to them that are under the Law, as under the Law, that I might gain them that are under the Law:]
20. In like manner I have denyed my self the use of my Christian liberty in many other things also, observed many ceremonies of the Jewish Law, which I needed not to have done, but onely to gain the Jewes.

* obedient to the law of Christ, ἔννομος Χριστοῦ

21. To them that are without Law, as without Law, (being not without Law to God, but * under the Law to Christ) that I might gain them that are without Law.]
21. To those that observe not the Law of Moses, I behave my self in like manner (not as if I were irregular, but ruling my actions according to the Law of Christ and Christian liberty) that I may work on those that are not observers of Moses's Law.

22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.]
22. To those which were not sufficiently instructed in the nature of their Christian liberty, I restrained my self of the use of mine, that I might attract those the more probably; and so I dealt with all other sorts of men, doing that which I thought most probable to win them to Christ.

† copartner of it, συγκοινωνὸς αὐτοῦ

23. All this I doe for the Gospel's sake, that I might be a † partaker thereof with *you*.]
23. And all this for the propagating the Christian faith, that I may convert the more, that by so doing my reward in another world may be the greater.

24. [c] Know ye not that they which [d] run in a [e] race, run all, but [f] one receiveth the prize? [g] so run, that ye may obtain.]
24. You Corinthians have the Græcian games in one part of your country, and therefore cannot be ignorant of the customs of those, particularly how in that of running in a c. d. e. f. g.

race

race, though many runne, yet onely one comes formoſt to the goale, and conſequently onely one receives that reward, which by the lawes of the game belongs to him that comes firſt. Doe you therefore ſo run, and ſo it becomes us all to doe, that we may come foremoſt, and ſo receive the prize.

h. i. 25. Now every man that undertakes any of thoſe combats or ſtrifes, binds himſelf to ſtrict lawes of abſtaining from all ſuch things as are hurtfull for him, doth nothing but what is in order to his deſigne. Theſe indeed in thoſe heathen games, meerly to get a crown of leaves, or boughs, which preſently fade or wither; but we Chriſtians, that we may obtain an unfading, durable crown.

25. And every man that * ſtriveth for the maſtery, h † is temperate in all things: now they *doe it* to obtain a i × corruptible crown, but we an † incorruptible.]

* is a combatant, ἀγωνιζόμενος
† obſerves a ſtrict abſtinence
* fading
† unfading

k. l. m. 26. My running therefore is not as if I knew not my way, or my reward, if I run well at, or miſſes him when he ſtrikes.

26. I therefore ſo run *, not as k uncertainly; ſo l fight I, not as one that m beateth the aire:]

* as not at uncertainties; I ſo cuffe as not beating

n. o. p. q. 27. But (as in one of the exerciſes, mixed of cuffing and wreſtling, they give blew eyes and falls to the adverſary, ſo) I macerate my ſelf, and bring my ſelf under by denying my ſelf thoſe indifferent liberties, which I might enjoy, leſt having preſcribed to others the way of ſtriving, and getting the victory, and the crown, I my ſelf ſhould miſcarry, and miſſe of it.

27. But † I n keep under my body, and o bring it into ſubjection: leſt that by any means, p when I have preached to others, I my ſelf ſhould be q a caſtaway.]

† I ſtrike my body, and get it under me, leſt having been a herald to others, my ſelf ſhould become a reprobate

Annotations on Chap. IX.

a. Ἑκὼν πρᾶσσω

V. 17. *Willingly*] What is the meaning of ἑκὼν πράσσω *to doe* any thing *voluntary*, or, as *a voluntier*, appears by ſeverall parts of the Context, 1. by the oppoſition to ἄκων *involuntary*, as that is explain'd by *a neceſſity is laid upon me, and woe is to me, if I preach not*, &c. v. 16. and *I am intruſted*, or *a truſt is repoſed in me*, v. 7. For that notes the involuntary action to be that which is by law required, and cannot be omitted without ſinne. and ſo becometh neceſſary So ſaith *Theophylact*, Εἰ δὲ ἐνεχειρίσθην, πρόδηλον ὅτι οὐκ ἀπ' ἐμαυτοῦ τοῦτο ποιῶ, ἀλλὰ δεσποτικὴν ὑπολυθεὶς πληρῶ, τοῦτο γάρ ἐστι τὸ ἄκων, by theſe words, *If I am intruſted, 'tis manifeſt he means that I doe it not of my ſelf, but perform the Lords command, for this is to doe it involuntary.* And therefore to doe it ἑκὼν *voluntary* is to doe it of ones ſelf, without any command or obligation on him to doe it. So *Theophylact* interprets it, εἰ μὲν οὐκ ἐνεχειρίσθην τὸ κήρυγμα, ἀπ' ἐμαυτοῦ δὲ τοῦτο ἐποίουν, it ſignifies, *if this were not committed to me as a truſt, but I did it of my ſelf.*

Καύχημα 2dly, By the mention of καύχημα *boaſting* v. 16. and 2 *Cor.* 11. 9, 10. for that implies what is done, to be done without obligation, and above that which was neceſſary by engagement of any precept. And ſo 3ly, by

Μισθὸν ἔχω μισθὸν ἔχω *I have reward* here, and v. 18. for *reward* ſignifies a return or retribution to ſomewhat, which a man was not bound to doe. So the phraſe is uſed among the Jewes, and *Maimonides* hath a rule, *Mor. Neb.* l. 3. c. 17. *Ei datur præmium, qui injuſſus aliquid facit, to him a reward is given, who doth any thing unbidden.* And therefore the whole phraſe here, εἰ δὲ ἑκὼν τοῦτο πράσσω muſt thus be rendred moſt clearly, not *if I doe*, or *ſhall doe, this voluntary*, as ſuppoſing that poſſible that he may (for ſpeaking of *preaching the word*, he had before ſaid, that *neceſſity was laid upon him*, and therefore he cannot be free, or at liberty to doe or not doe it) but, as *ſuppoſitio non ponit, a ſuppoſition doth not affirm*, ſo the εἰ is to be rendred, *if*, that is, *on ſuppoſition that I did this voluntarily, a reward would then belong to me*, εἰ δὲ ἄκων, *but* ſeeing 'tis not ſo, ſeeing I doe it not of my own inſtinct, but by appointment from God, &c. διὰ τοῦτο ἡ φιλοτιμία τὸ πρᾶγμα, *therefore there is nothing heroical*, or *matter of holy emulation*, or *ambition in it.* And accordingly it followes that the matter of preaching being to him diſtinctly under precept, there was but one thing which could bring him any reward, viz. the ἀδάπανον ὑμᾶς *making it coſtleſs* to the auditors, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου, v. 18. *in not making uſe of that power which he had*, that is, the power of receiving maintenance from others, v. 5. which he might moſt lawfully have done, v. 7, 12, 14. and which *Cephas* and others freely did, v. 5. and the *not uſing* it would therefore be thankworthy with God, and yield him ſome reward from him. To this purpoſe clearly S. *Chryſoſtome*, τὸ μὲν ἐστιν ἐπίταγμα, τὸ δὲ ἑκὼν ἐμῆς προαιρέσεως κατόρθωμα, *one was a precept, the other a virtuous action of his choice*, ἃ μὲ γὰρ ὑπὲρ τὴν ἐντολὴν γίνεται, πολὺν ἔχει τὸν μισθὸν καὶ τοῦτο, *for what is done above the command, hath proportionably a great reward.* And again of the word Ἀνάγκη *neceſſity*, that Ἀνάγκη it referres to the command, πρὸς ἀντιδιαστολὴν τῆς ἐλευθερίας τῆς ἐν τῷ λαμβάνειν, *in oppoſition to the freedome*, or *liberty of receiving* v. 12. So again *Theophylact*, τὸ εὐαγγελίσασθαι ἐπίταγμά ἐστι, καὶ χρέος, καὶ ἐὰν πληρῶ τοῦτο, οὐδὲν κατόρθωμα, &c. *Preaching the Goſpel is a command, and ſo a debt, and if I doe it, there is no great matter of virtue in it*, τὸ δὲ ἀδαπάνως κηρύσσειν προαιρέσεως φιλοτιμία, καὶ διὰ τοῦτο καύχημά ἐστι, *but to preach without charging them, is the ambition of my free will*, or *choice, and in that reſpect there is* place of *boaſting*, or I may boaſt. And ſo S. *Auguſtine*, *Potuit beatus Paulus ex Evangelio ſibi victum quærere, quòd maluit operari, amplius erogabat; Bleſſed Paul might get his food by preaching the Goſpel; but in that he choſe to labour* with his hands, *he erogated the more*, did more in Gods ſervice, then by any particular precept was required of him.

b. Δοῦλος V. 19. *Servant to all*] *Servants* or δοῦλοι, *bondmen* or *ſlaves* were wholly in the power of their maſters, they had power of life and death over them, much more of their bodies for labour, without giving them any wages or reward. To doe all that they are commanded is but the due debt to their maſters, which if they perform, they are not praiſed, but puniſhed if they doe it not; whereas they that are free, if they doe any office for any, they may in reaſon expect to be paid for it. So here S. *Paul* being a free man, no ſlave to the *Corinthians*, that is, under no obligation to preach without maintenance v. 1. might in reaſon expect from them reward for all his ſervice, his preaching, &c. but he did all this for nothing, and that he calls ἐδούλωσα Ἐδούλωσα ἐμαυτὸν πᾶσιν, his *ſerving them as a ſervant doth*, without any wages, or as though he were their ſervant.

c. Οὐκ οἴδατε V. 24. *Know ye not* —] The diſcourſe that here begins, and goes on to the end of the Chapter, is all perfectly Agoniſtical, no way to be explained but by obſervation of the cuſtomes in the Grecian games or ἀγῶνες. Of theſe there were four moſt famous in *Greece*,

Τέσσαρές εἰσιν ἀγῶνες ἀν' Ἑλλάδα, τέσσαρες ἱεροί,

in the *Anthologie*, l. 1. the *Olympick*, *Pythian*, *Nemean*, *Iſthmian*, differing one from the other onely in the places of the πανηγύρεις or *celebrations*. The laſt of them, the *Iſthmian*, were kept among the *Corinthians*, and that occaſions his ſpeech in this place, οὐκ οἴδατε; *doe you not know?* as preſuming their particular knowledge of

h. Ἐγκρατεύεται

of all those customes which he is about to mention or referr to.

d. Ib. *Runne*] In every of these four ἀγῶνες, there were five exercises, as was said Note on *Rom.* 9. l. *Wrestling*, *Cuffing*, *Running*, *Leaping*, *Quoiting*, πάλη, πυγμὴ, δρόμος, ἅλμα, δίσκος, which the *Anthologie* sets downe with some little change,

Ἅλμα, ποδωκίλω, δίσκον, ἄκοντα, πάλλω.

putting ἄκοντα for πυγμὴν not very fitly. Beside these five single ones, there was another kind made up and compounded of the two foremost together, Cuffing and Wrestling both, and because to the performing of that all kind of strength and agility was required, it was therefore called παγκράτιον from κράτος *strength*, not from κραίω *to overcome*. Now the particulars that are here referred to are onely two of these, that of δρόμος or ποδωκεῖν *running*, the third of the five, and this of παγκράτιον, the one compounded of the other two; the former of these in this and the two next verses, the latter in the last verse of the Chapter.

e. Ib. *A race*] Στάδιον was *the space wherein they run*, ὁ τόπος ἐν ᾧ ἔδρεχον, ὧν ἦν πηχέων τετρακοσίων διάστημα &c. saith the *Scholiast* on *Pindarus*, *it was three hundred cubits long*.

f. Ib. *One receiveth*] This race is open to all to run in, that is, to all that aspire to the crown or prize, who come from all coasts to that end, and from thence the *agones* were called πανηγύρεις or *frequentia*, *places of meeting* or *assembly*. But when never so many ran, there was no possibility for above one to overcome, to wit, he that came foremost to the goale, for to him onely the reward or prize belonged, which was called in their idiome, βραβεῖον *bravium*, or ἆθλον, which two words differ no more then δῶρον and λῆμμα, the first in respect of the βραβευτὴς that adjudges, the second in respect of the ἀθλητὴς that receives it. This he was said λαμβάνειν, or καταλαμβάνειν, or ἀπολαμβάνειν (see note on *Rom.* 9. l. *Phil.* 3. c.) which we render by *receiving*, or *obtaining*, that is, catching of the prize or βραβεῖον from the top of the goale, the βραβευταὶ, or *judges*, having passed their sentence that he hath overcome & it belongs to him.

Ib. *So run*] The οὕτω here referres to the lawes or g. rules of the *agones*, the observing of which was as necessary toward the obtaining the victory or prize, as the swiftnesse was. For in the race, there was not only the two termes, from whence, and to which they ran; the first called βατὴρ and τέρμα, the latter ἐσκαμμένα, βαλβὶς, τέλος, σκοπὸς, but also κανὼν, the *rule*, a white line marking out the path, within which they were to run, τὸ μεταξὺ τοῦ βατῆρος καὶ τῶν σκαμμάτων, *the middle space betwixt the two termes*, *from which*, *and to which they ran*, or *leaped*, saith *Jul. Pollux*: and if they transgress'd or ran over it, they did not νομίμως ἀθλῆσαι 2 *Tim.* 2. 6. *run regularly*, and consequently they lost the prize; so saith S. *Chrysostome*, ἂν μὴ πάντα ἁπλῶς διέλθωσι τὰ τοῖς ἀθλήταις προσήκοντα ὑδέποτε στεφανοῦσθε, *if they doe not absolutely passe through*, *and perform all things that befit the combatants*, *they are never to be crowned*. Nay, if others observe aright (that they were bounded with swords on one side, and the river *Alpheus* on the other) the danger was greater then that of losing the prize, if they transgressed, they not onely lost, but fell into the river, or on the swords point; which is very applicable to our Christian race. Beside these many other νόμοι ἀθλήσεως *lawes*, or *rules*, *of combating* there were, all which were to be observed in order to obtaining the crown, and that is the meaning of the οὕτω τρέχειν here, *so run*.

h. V. 25. *Is temperate*] What is here meant by ἐγκρατεύεται πάντα will be best collected by recounting the manner of the *Athletæ* in preparing themselves for the games; first Negatively, that it was not by λεπτὴ δίαιτα *temperate* or *thin diet*, but directly the contrary, many times ἀναγωφαγία *cramming*, *forcing themselves to eat*, that by that means they might become παχεῖς and πολύσαρκοι, *fleshly* and *corpulent*. So saith * *Lucian* of *Damosias* the *Athleta*, whom *Charon* durst not take into his boat, τοσαύτας σάρκας περιβεβλημένον, *having such a weight of flesh about him*. To this agrees the phrase among Physicians ἀθλητικὴ ἕξις, and *athletice* and *pancratice valere*, for *a full habit of body*. So *Julian* of *Constantius*, that he did not think agreeable to an Emperor ἃ τοῖς παλαίουσι καλεπληρότων σῶν λαμπρῶν ἐνεξίαν, *that famous full habit of the combatants*, or *palæstritæ*, and therefore that he used ὄψῳ ὑ πολλῷ, οὐδὲ πάνυ ὑ πολλῷ, οὔτε κατὰ ποιότητα πάντως διειμένης, *neither much meat*, *nor prescribed either for quantity or quality*, ἀλλ' ὁπότυχόσης *but any that came next to hand*. By which it appears, that the farther he was from the diet of the *Athletæ*, the more temperate he was esteemed, but yet withall that the diet of the *Athletæ* was a prescribed, set diet, both for quality and quantity, prescribing so much, and of those kinds which were fittest for the turn, to give them a full habit of body, and requiring them to force it upon themselves. And *Andronicus Rhodius* gives the reason of this, Ἡ δὲ ἰσχὺς γίνεται ἐκ τῆς πολλῆς ὄψεως λαμβάνειν, *strength is acquired by receiving much nourishment*. It will not then be proper to render ἐγκράτεια here by *temperance*, especially when *Suidas* labours a whole page together to prove that it differs ἀπὸ σωφροσύνης *from temperance*: But one of these three notions will be agreeable enough to it, and will by the way set down the manner of preparing them to their games. 1. It may be rendred *continence*; so the word signifies in the matter of *Felix Act.* 24. 25. and I conceive, *Gal.* 5. 22. and 2 *Pet.* 1. 6. where the addition of it to γνῶσις *knowledge*, seems to referre to the *Gnosticks* of that time, which pretended to great knowledge of their Christian liberty, and by that fell into all uncleanesse and incontinence. So *Tit.* 1. 8. it signifies, being annexed to ὅσιος *clean* or *pure*, and differing from σώφρων *temperate*, which went before. And then the meaning of this phrase here will be, that whosoever fits himself for these *agones*, either wholly abstains from women, or for the time containeth, according to that of *Horace*, *De Art. Poet.*

Qui cupit optatam cursu contingere metam,
Abstinuit Venere, &c. And so saith *Eustathius* on *Homer* Ἰλ. ω'. Ἀθληταὶ ἃ τῇ ἀθλῆν πάντα χρεὼν ἦν ἀφίστατο πλησιάζειν γυναιξὶ, *The combatants*, *all the time of their combating*, *were not permitted to come neer women*. So *Ælian* of the *Tarentinus Luctator*, ἀθλήσεως χρόνον διατελέσαι Ἀφροδίτης ἀμοιρῆσαι, *he knew nothing of venery all the time of his combating*. So *Clem. Alexand.* speaking of the *Athletæ*, saith they did δι' ἄσκησιν σωματικὴν ἐγκρατεύεσθαι καὶ ἀφροδισίων ἀπέχειν, *contain in respect of their bodily exercise*, *and abstain from venery*. And so in *Ignatius*'s *Epistle* to the *Philippians*, εἴτις ἁγνεύει καὶ ἐγκρατεύεται, *if any be pure and continent*, &c. And after this example it was, that the ancient Christians that contained strictly, and lived a virgine chast life, were call'd ἀσκηταὶ *exercisers*, and thence *Hesychius* renders ἐγκράτεια *continence*, by ἄσκησις *exercise*. A second possible notion of ἐγκρατεύεται may be to signifie a constancy of mind in abstaining from all things that are hurtfull; so doth *Suidas* render it ἡ ἀπὸ κακῶν ἀποχὴ, *abstaining from evil*, and in *Hesychius*, ἐγκρατῆσαι is καρτερῆσαι, and so saith S. *Chrysostome* of *Jobs* great constancy in avoiding the occasions or beginnings of sinne, that he did πάντα σίδηρον καὶ ἀδάμαντα τὴν ἀψυχῆς ἐγκρατείᾳ παρελθεῖν, *goe beyond iron or adamant in constancy of mind*: and agreeable to this saith the *Italian* note here, *S' astiene da tutte le cose che possino esserli in qual si voglia modo d' impedimento*, *He abstains from all things that can in any manner be hindrance to him*. So* *Antiochus Hom.* 6. Ἐγκράτειαν δὲ φαμὲν οὐ τὴν βρωμάτων μόνον, ἀλλὰ καὶ πᾶσαν ἀπέχειαν, τοῦτέστι τὴν ἀπὸ πάντων ἀπαγορευομένων, *We mean abstinence* 1035. C.

* t. 1. p. 266.

Or. 1. p. 19.

par. in Eth. l. 2. c. 2.

Var. Hist. l. 11. c. 3.

* Bibl. Pat. Gr. to 1. p. 1035. C.

not onely from meats, but that which is comprehensive, that is, abstinence from all things that are forbidden; and so it may be applied to the matter in hand of abstaining from the use of Christian liberty, when that abstaining may tend to the edifying of the brethren, or be profitable to his ministery. Lastly it may signifie his *having all things in his power*, πάντα ἐν κράτει ἔχων (see Note on c. 7. b.) and then the meaning of the place will be, that the combatant keeps a mastery over himself, suffers not himself to be brought under the power of any thing, but is superior to all carnal desires, first conquers himself, then attempts victory over others also; first subjugates one desire, denieth himself the use of one liberty, then of another, and so πάντα ἐγκρατεύεται *gets all into his power.*

i. φθαρτὸς στέφανος

Ib. *Corruptible Crowne*] The ground of this phrase φθαρτὸς στέφανος *a corruptible fading crown* hath been mentioned, Note on *Rom.* 9. l. For in all those famous games of *Greece*, that were so honourable in respect of their institution, their authors, and the celebrity and concourse of people to them, there was yet no reward proposed or obtainable by any of them, but the leaves of some plant, or boughs of some tree, which therefore *Lucian* calls τὸ φυλλινὸν στέφανον, *a leafy crown*, and in the person of *Anacharsis* sufficiently derides, περὶ γυμνασ. p. 727. to which is opposed not onely the στέφανος ἄφθαρτος here, but more clearly the ἀμάραντος 1 *Pet.* 1. 4. *the not-fading crown, the not-withering inheritance*; to which perhaps may be applied also that of *Heb.* 12. 11. where having made mention τῶν γεγυμνασμένων *of them that are exercised*, he saith there is laid up for them καρπὸς εἰρηνικὸς *a peaceable fruit*, which, saith *Peter Faber*, denotes the crown made of the Olive tree, the embleme and token of peace.

περὶ τῶν ὀρχησ. p. 321.

Ἀμάραντος

k. οὐκ ἀδήλως

V. 26. *As uncerteinly*] The phrase οὐκ ἀδήλως referres to the form or manner of the *stadia* or *courses* among the *Grecians*, wherein every racer had his course chalk'd out to him, both the place where he set out, the goale whither he went, and the way that he pass'd, so that unlesse a man winked he could not but see perfectly, and know (for ἀδηλία and ἄγνοια *uncertainty* and *ignorance* are all one in *Hesychius*) which way he must goe, and whither aspire. To this may be farther added the δηλότης *certainty* of the victory, and the assurance that he shall have the crown, if he doe regularly perform the race and overcome. So in *Lucian* saith περὶ γυμνασ. *Anacharsis*, εἶτ' ὄδη τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τὴν νίκην ποσεῖσι πονεῖσι, *If they labour so, when the victory is uncertain and doubtfull*, &c.

l. Πυκτεύω

Ib. *Fight*] Here is the allusion changed from that of Running, to the other of Cuffing (for that is the particular notation of πυκτεύω and πυγμὴ) or rather to that of παγκράτιον, compounded of Cuffing and Wrestling, and so of which πυγμὴ was a part, for so saith S. *Chrysostome* here, καὶ γὰρ δεῖ καὶ παγκράτιον, &c. the Apostle speaks of two exercises, *racing and* that called *pancratium*, (see Note d. and o.)

m. Αἴρω δέρω

Ib. *Beat the aire*] Ἀέρα δέρειν or δαίειν, *beating*, or *striking*, *the aire* belongs to that of Cuffing, a *præludium* or *preparative* to which was σκιομαχία *fighting with*, or *beating*, *the aire*, which *Virgil* describes by

——— *Alternáque jactat*
Brachia protendens, & verberat ictibus auras.

He thrusts out his armes one after another, and beats the aire with his blowes; and * *Lucian*, Ἢν τινα ἀδηλητῶν ἴδῃς ἀσκέμβιον πρὸ τῶ ἀγῶνος, λακτίζοντα εἰς τὸν ἀέρα, καὶ πυξ κενὸν πληγὴν τινα καταφέροντα, *If you see a combatant exercising before the combate, kicking into the aire, and with his fists giving it an empty blow.* This was onely a brandishing before the fighting, of which saith *Budæus* on the *Pandects* p. 74. that there is nothing more ordinary then that they that excell in skill and dexterity at this, (so that they can before they meet with their adversary, shew their readinesse to take all advantages of striking and wounding the enemy) yet when they come to fight in earnest, and proceed *à prolusione ad cruentum discrimen, from the prolusion to the bloody combat, conciderint statim animo, nec artis suæ præceptorum meminerint, miscarry and fall presently in spirit, and forget all the precepts of their art.* Where the opposition between this *beating of the aire*, and *bloodinesse of the combate*, coming to sharps, as we call it, may give us the understanding of that phrase, *Heb.* 12. 4. *Ye have not yet resisted unto blood, striving against sinne*, all that they had yet suffered being but a περιπυγμὴ or σκιομαχία as it were, they were not yet come to the real blowes, had but been in some skirmishes as yet. Another notion there may be of this phrase, to signifie the missing of the adversary, and hitting the aire onely. So saith *Eustath.* on Ἰλιαδ. ε'. οἱ πυγμάχοι πολλάκις ἐκ εὐστοχοῦντες μάτην κινοῦσι τὰς χεῖρας, *they that contend by cuffing doe many times misse, and move their hands* (that is, strike) *to no purpose.* And thus will it here agree with the former phrase οὐκ ἀδήλως· for as those that cuffe in the darke, though they strike never such καλὰς πληγὰς saith *Aristotle*, *luckie blowes*, yet many times misse their aime, wound nothing but the aire; so here, should the Apostle not be perfectly skill'd in the ἀγὼν or *combate* he was about, he might often lose his blowes, but being perfectly instructed in his race, and what will bring him first to the goale, and being entred into the lists with his adversary, and set knowingly about his businesse, as it follows, ὑπωπιάζω· καὶ δουλαγωγῶ, he plaies the *pancratiasta* notably.

n. ὑπωπιάζειν Τυπτω

V. 27. *Keep under*] What is the notion of ὑπωπιάζειν hath been formerly touch'd on, *Luk.* 18. 5. and though there it signifie by a secundary borrowed signification *to reproach*, or *put to shame*, yet here 'tis certainly in a primary notion, *to strike under the eye*, or *in the face*, as the πύκται were wont to doe. This being here joyned to τὸ σῶμά μου, and applied to the matter in hand, of denying himself the use of his Christian liberty, must be rendred (according to the notion of עצמי which is Hebrew for σῶμά μου *my body*, before mentioned, Note on *Rom.* 6. a. and is no more then ἐμαυτὸν *my selfe*) *I doe give my self blew eyes*, as in Cuffing the combatant doth the adversary, *pugnis ductis cæstibúsque impactis lividum reddere*, I use great severity upon my self.

o. Δουλαγωγῶ

Io. *Bring it into subjection*] Δουλαγωγεῖν *to bring under*, belongs to Wrestlers, who strive to throw the fellow-combatant, to get him under them, that so he may not be able to resist or strike. And this being adjoyned to the former is the character of παγκράτιον, according to the plain words of *Aristotle*, *Rhetor.* l. 1. c. 5. Διωάμφω δὲ βλάβην, &c. παλαιστικὸς, ὁ ἢ ὅσα τῇ πληγῇ, πυκτικὸς, ὁ ἢ ἀμφοτέρως τύπτειν, παγκρατιαστὴς λέγεται, *He that can oppresse and get down his adversary, is called good at wrestling; he that can strike him down with the fist, an able cuffer; but he that is for both these is the pancratiasta.* And so the plain sense of the place applied to the matter in hand will be this, That the Apostle is so farre from making use of all his Christian liberty, that, saith he, *I subdue and bring my self down*, I bind my self to abstain from many things, which I might very lawfully enjoy, to labour with my hands, and suffer many hardships, which I need not; and all this to acquire the crown, which belongs not to the idle person, or to him that doth no more then he is bound to, but to him that enters the lists, and overcomes there, and in order to that

Multa tulit fecitque ——— *sudavit & alsit,*

Abstinuit, &c. Thus is fasting expressed by the Arabians, that 'tis *sui domatio & depressio, & subjugatio concupiscentiæ*, (see *Greg. Abul Farai De Arabum moribus* p. 29.) *the taming and depressing of himself, and subjugating of concupiscence.* And so *Philo Judæus* speaking

* *in Hermot.* p. 219.

ſpeaking of immoderate faſting (*lib. Pejorem inſidiari meliori*) ſaith, they doe λιμῷ καὶ δίψει καὶ νηστείαις ψυχὴν καὶ σῶμα ἐκπαλαίζειν, *by faſting and ill uſages ſubdue their body and mind, as wreſtlers doe their adverſaries*; and accordingly this of faſting, &c. is ordinarily ſtyled ἄσκησις and γυμνασία, *exerciſe*, relating to theſe *agones*.

p. κηρύσσω

Ib. *When I have preached*] Κῆρυξ in the *Olympick* or *Iſthmian* games is the *præco* or *Herald*, (the word by its origination ſeeming to come from the Hebr. קרא *clamavit & proclamavit*, *to crie* and *proclaim*, and from thence κράζω and κηρύσσω by an eaſie change) whoſe office it was from a ſcaffold or eminent place to proclaim the combate that was to be entred, to call the *Agoniſtæ*, to name the prizes, to admoniſh the *Athletæ*, to animate them, to ſet them the lawes of the *agones*, to ſubject all to the examination of the judges, and as they ſhall determine, to pronounce the conqueror. So in *Iſidor. Peluſ. Epiſt.* l. 3. ὁ κῆρυξ τῶν ἔξωθεν ἀγώνων τοὺς νικῶντας ἀναγορεύει, ἀγῶνα τοῖς ἄλλοις διαλύσας, *he propoſes the combate, and proclaims the conqueror and conquered.* Such are the Apoſtles under *Chriſt*, at once κήρυκες and στεφανῖται, *heralds* and *crowners*, ſaith *Iſidore*, *pronouncing, proclaiming, citing, admoniſhing, binding, looſing, pronouncing ſome conquerors*, and ἀποκηρύττοντες *rejecting* others are unworthy.

Ib. *A Caſtaway*] What ἀδόκιμος ſignifies, hath been ſaid in Note on *Rom.* 1. h. to miſcarry, and loſe the reward that he is contending for. Thus in good Authors ἀδόκιμον χωρὸς and ἀποκηρυχθῶναι are all one, and are oppoſed to στεφανῦσθαι *being crowned* or *rewarded*. And ſo that will be the importance of this cloſe of the Apoſtle, that he denies himſelf many things which he might enjoy, as combatants are wont to doe, puts himſelf to many hardſhips alſo, that (whilſt he is an Apoſtle to others, directing them to that courſe that will bring them to their crown, to wit that of ſelf-denial and the croſs, by which *Chriſt* our captain attained it before us) he may not himſelf miſcarry, or be found unworthy to receive it.

q. ἀδόκιμος.

CHAP. X.

Paraphraſe.

a but I would not have you ignorant: Θέλω ὑμᾶς ἀγνοεῖν † that our fathers were all under the cloud, and all paſſed through the ſea

1.* Moreover, brethren, I would not that ye ſhould be ignorant, † how that all our fathers were [a] under the cloud, and all paſſed through the ſea,]

1. Now, my brethren, for thoſe of you that count your ſelves ſo acceptable to God, a. ſuch eminent, and, as you think, ſpiritual perſons, that have attained to an high pitch of excellence and perfection, and ſo call your ſelves Gnoſticks, ſee ch. 3. 1. I deſire that you ſhould remember that the antient Iſraelites had many high dignations from God, many miraculous works afforded toward them, and yet were not all very acceptable in Gods eyes; and ſo it may well be with you alſo: As for example, not onely Caleb and Joſhua, that came to Canaan, but even all the reſt of the Jewes (all which periſhed in the wilderneſſe beſide them two) had the favour of the cloud to overſhadow them, (as you Gnoſticks ſay you have, whatſoever you doe) and ſo alſo paſſed through the Red ſea, and were miraculouſly preſerved by God (and yet after periſhed in the wilderneſſe.)

2. And were all baptized unto Moſes in the cloud, and in the ſea,]

2. And that cloud and that paſſage through the Red ſea, which were uſed as means to confirm the miniſtery of Moſes, to aſſure them that he was ſent to them by God, and ſo were a kind of baptizing them into the belief of the doctrine of Moſes, and were a type of our baptiſme, were allowed to them all.

3. And did all eat the ſame ſpiritual meat,]

3. So the Manna alſo that came down from heaven, and in that was a type of Chriſt, (and which was indued by God with a ſpeciall excellency, ſuch various reliſhes, to agree with every ones taſt, noting the various gifts of the Spirit among us Chriſtians) was rained down among them all, and gathered by all, and ſo all, as it were, partakers of ſpirituality, fed from heaven miraculouſly.

4. And did all drink the ſame ſpiritual drink: (for they drank of [b] that ſpiritual rock that followed them, and that rock was Chriſt.)]

4. And they all (thoſe that periſh'd, as well as others) drank the water which came out of Horeb, which flowed miraculouſly, & copiouſly, & as the Jewes now affirm, followed them for their uſe a great while, & that rock ſignified Chriſt; ſo that in effect all the wicked which periſhed, as well as others, had myſtically taſted of Chriſt, and ſo were partakers of this ſpiritualneſſe as well as others. b.

* the moſt part, † ſtrawed, or deſtroyed

5. But with * many of them God was not well pleaſed; for they were † overthrown in the wilderneſſe.]

5. And though they had ſo many degrees of miracles afforded them by God, ſo many degrees of ſpiritualneſſe, yet were they not finally in the favour of God, but were deſtroyed, and their carcaſſes ſcattered in the wilderneſſe, all of them, except onely two, after all this.

* theſe were types of us

6. Now * theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.]

6. And theſe paſſages of ſtory are very obſervable and exemplary to us, that you that count your ſelves ſpiritual, and pretend to ſuch high perfections and privileges, ſhould keep your ſelves pure from baſe ſenſual luſtings, leſt you periſh after their examples.

† to be wanton

7. Neither be ye idolaters, as *were* ſome of them, as it is written, The people ſate down to eat and drink, and roſe up † [c] to play.]

7. And that you ſhould not fall into the ſnares of idolaters, ſome of you going ſtill to the idol-ſacrifices, as ye were wont to doe before your converſion to the faith, (ſee ch. 8. 7.) others, as the Gnoſticks, being preſent at thoſe feaſts out of a confidence, that they knowing the idol to be nothing, are not polluted by going thither (ch. 8. 10.) and imitating the idol-worſhippers in their filthy unnatural beſtial ſinnes (for ſo the Gnoſticks did) and ſo follow the example of thoſe Iſraelites of whom 'tis ſaid, that from their idolatrous feaſts they fell into filthy beſtial ſinnes, the rites of thoſe heathen feſtivities. c.

8. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.]

8. Neither let us Chriſtians fall into thoſe ſins of fornication and other villany, as the Iſraelites did at Shittim, Num. 25. 1. after their idol-feaſts v. 2, 3. and were deſtroyed 23000 of them. A judgment that might deſerve to be conſidered by the Gnoſticks of this age in the Church of Corinth.

9. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.]

9. Nor let us loath and be weary of the Goſpel, as the Iſraelites did Manna, Num. 21. 5. and for it were deſtroyed by ſerpents, v. 6. and yet ſo doe many of you by the Gnoſticks infuſions among you, which are quite weary of that heavenly Chriſtian temper of purity, and chaſtity, and ſufferings, which Chriſt commended to his diſciples Mat. 5. you muſt have ſecurity from perſecutions, and withall the fleſh-pots of Ægypt, the carnal heathen ſins, which were allowed in their worſhips: And for theſe two cauſes it is that you goe to their idol-feaſts, to avoid perſecution, and to gratifie your luſts.

10. Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the [d] deſtroyer.]

10. Nor be you guilty of that ſinne of murmuring at d.

Gods diſpenſations under the Goſpel, the nature of thoſe precepts which there he hath given us, as if the heaven promiſed were a good heaven, but the way thither, the duties to be performed, rough and unpaſſable (unleſſe you may have your carnal joyes afforded you.) For this were juſt after the manner of the Iſraelites, who brought up an evil report upon the land of Canaan, Num. 13. 32. and from thence fell a murmuring c. 14. 2. and were ſwept away by the deſtroying Angel, that is, the plague, v. 36. and c. 16. 41.

11. All theſe ſinnes and judgements on thoſe Iſraelites, who were vouchſafed ſuch wonderfull mercies by God, which were his people under his immediate conduct, had ſo much of his Spirit among them, and yet ſinn'd ſo foully, and were deſtroyed ſo miſerably, are all emblemes of our eſtate, if we doe not beware of their ſins, and they are ſet down in the old Teſtament, as warnings for us Chriſtians.

11. Now all theſe things happened unto them for enſamples; and they are written for our admonition, upon whom the ends of the * world are come.] * ages

12. And therefore let him which is the moſt ſpiritual among you, that ſeems to himſelf to ſtand the firmeſt, take care that he fall not into theſe carnal ſins, which bring ſuch ruine along with them.

12. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.]

13. And though ſome motives there are now among you that may tempt you to joyne with the heathen in their idolatries, to wit, the perſecution of the heathens, among which you live, yet ought not this to work much upon you, to drive you out of your religion: For firſt, theſe are but ordinary, and to be look'd for, (ſee note on Rom. 6. b.) and beſides, God that hath promiſed not to ſuffer his ſervants to be afflicted, that is, tempted (ſee note on Gal. 4. a.) above their ſtrength, will be ſure to make good his promiſe, and will give you a way of eſcaping their terrors, if you continue faithfull and conſtant, that you ſhall be able to bear whatſoever befalls you.

13. There hath no temptation taken you, but † ſuch as is common to man: but God *is* faithfull, who will not ſuffer you to be tempted above that you are able; but will with the temptation alſo make a * way to eſcape, that ye may be able to bear *it*.] † humane * paſſage out, eſcape

14. To conclude therefore, let no temptation bring you to yield to theſe ſins that are in their idol-feaſts, (ſee note on ch. 5. 1.) nor at all to be brought to ſacrifice with them.

14. Wherefore my dearly beloved, flee from idolatry.]

15. I need not ſpeak more plainly to you, what I mean by idolatry, you are wiſe enough to know: ſee note c.

15. I ſpeak as to wiſe men: judge ye what I ſay.]

c. 16. The Chriſtian feaſt of bread and wine in the Lord's ſupper, is the exhibiting to us (ſee note on Mat. 26. 26.) the making us partakers of the body and blood of Chriſt (ſee note on Act. 2. c.) and is by us all acknowledged to be ſo; and therefore ſure the joyning in an idol-feaſt is a participating of the idol-God.

16. The c cup of bleſſing which we bleſſe, is it not the † communion of the blood of Chriſt? The bread which we break, is it not the * communion of the body of Chriſt?] † communication * communication

17. And all we that do partake of that one feaſt, are by that ſuppoſed to be one body, of the ſame kind one with another; and ſo in like manner if ye joyn with heathens, and partake of their idol-feaſts with them, ye are to be ſuppoſed of the ſame lump and mould with thoſe heathens.

17. For we being many are one † bread, and one body; for we are all partakers * of that one † bread.] † loaf idol of the one † loaf in the Syr.

18. In the Jewiſh ſacrifices 'tis a known thing, that not onely they that ſacrifice (the prieſts) but all they alſo that eat of any part of the ſacrifice (the people) are ſaid to perform ſervice to God, to eat, as it were, and drink with God at the altar, and to partake of all the benefits that come from God upon the ſacrificers.

18. Behold Iſrael after the fleſh: are not they which eat * of the ſacrifices, partakers of the altar?] * the ſacrifices ראי

19. I need not then affirm (that which the objection c. 8. 4. denyed, viz.) that an idol is any thing, or that that which is offered to a falſe God is in it ſelf at all different from any ordinary meat, from the contrary of which the Gnoſticks concluded, that there is no unlawfulneſſe to joyn in eating at an idol-feaſt.

19. What ſay I then? that the idol is any thing? or that which is offered in ſacrifice to idols is any thing?]

20. No, I need not come to examin that nicety, 'tis ſufficient to ſay in plain words, that thoſe ſacrifices of the heathens are ſacrifices to devils, and that whoſoever eats of the feaſts joyned to thoſe ſacrifices, doth communicate and joyn, and doe ſervice to devils, and I would not have Chriſtians guilty of that.

20. † But *I ſay*, the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould * have fellowſhip with devils.] † No, but that and ſo * be partakers, κοινωνους γινεσθαι

21. The Sacrament of the body and blood of Chriſt, wherein we communicate with, and partake of the benefits of the death of Chriſt, will not well agree with communicating of, and joyning with devills, ſee Rev. 13. note a.

21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and the table of devils.

22. Doe we joyn devils in competition or rivality with God? doe we think that we ſhall dare to give our ſelves up to all idolatry and heathen ſin, and yet that God will not puniſh us? when in the ſecond commandement he hath expreſs'd his jealouſie againſt thoſe that take in any other rivall into their worſhip, and threatned to viſit and puniſh for it.

22. Doe we provoke the Lord to jealouſie? are we ſtronger then he?]

23. Many things there are, (ſee c. 13. note i.) which I might lawfully doe, but that they are hurtfull and diſadvantageous to others, tend not to their edification, but to the ſcandalizing of them, either bringing them to, or confirming them in ſome ſinne.

23. All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.]

24. And 'tis not fit that any ſhould be ſo intent on what is lawfull for him in reſpect of himſelf, or what is for his own advantage, as to neglect the benefit and advantage and edification of others.

24. Let no man ſeek his own, but every one † anothers wealth.] † that which is anothers τὸ τοῦ ἑτέρου

25, 26. And whereas you object that ſome portions of the heathen ſacrifices are ſold in the markets among other meat, and that therefore, if it be not lawfull to eat what is offered to idols, ye muſt not eat what ye buy in the ſhambles, becauſe that may be ſuch, and then this is a great retrenchment of your Chriſtian liberty, by which ye may lawfully enjoy any of God's creatures; I anſwer, that in that caſe I may lawfully eat whatſoever is there ſold, and not think my ſelf bound in conſcience to enquire and examine, whether what I meet with there were a portion of an heathen ſacrifice or no: For if no man be preſent to ſee and know that that which I eat is ſuch a portion, or if I know it not my ſelf, then ſure I am guilty of nothing my ſelf, nor can any other come to any hurt by this means.

25. Whatſoever is ſold in the ſhambles, that eat, * asking no queſtion for conſcience ſake.
26. For the earth *is* the Lords, and the fulneſſe thereof.] * making no iniquity μηδὲν ἀνακρίνοντες

27. Nay farther, if it be at an heathens own table, where 'tis more probable that ſuch

27. † If any of them that believe not bid you *to a feaſt*, and ye be diſpoſed to goe, whatſoever is ſet before you, eat, asking no queſtion for conſcience ſake.] † But if ſo

portions

portions of their sacrifices are to be met with, then 'twas in the shambles, yet there also ye may eat freely of all, and never think your selves bound in conscience to enquire whether there be any of those portions of their sacrifices there.

† the King's MS. reads ἱερόθυτον instead of εἰδωλόθυτον

28. But if any man say unto you, This is offered † in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake.] ‡ The earth *is* the Lord's, and the fulnesse thereof.]

28. But in case any man take notice that that which is before you was a portion of an idol sacrifice, and punctually tell you of it, then you are not to eat of that, lest you confirm that man in (or betray him to) the sinne of idolatry by your example not understood by him aright, and so offend against a conscience. ‡.

29. Conscience, I say, not thine own, but of the others: for why is my liberty judged of another man's * conscience?]

* or, conscience, if I with thanksgiving partake. for the Kings MS. reads συνειδήσεως, εἰ ἐγὼ χάριτι μετέχω, κ.τ.λ.

29. When I say a conscience, I mean not thine own but that other man's conscience; That is, that thou art in this case to abstain for the sake of that other man's conscience, lest he be betrai'd to sinne by that meanes, v. 28. and not for thy own; for there is no reason in the world that that other man's conscience should make that simply unlawfull to me, which I receive as a gift of God, and acknowledge it from him, that is, render it altogether unlawfull, abstracting from the scandall annex'd, which were otherwise (by the liberty which Christ hath given) perfectly lawfull to me.

30. For if I by grace am a partaker, why am I evill spoken of for that for which I give thanks?]

30. And certainly, abstract it from that case of scandall, and there will be no reason to find fault with, or accuse me for eating of that before which I say grace, blesse God for it, and eat it meerly as a blessing of his, without any respect unto any idol-god whatsoever.

31. Whether therefore ye eat or drinke, or whatsoever ye doe, doe all to the glory of God.]

31. The onely thing then considerable in this matter is the scandall, which tends to the dishonour of God, and betraying men to, or confirming them in sinne, and that must be provided against, and care be taken, that in every bit I eat, or action I doe, I may not dishonour God, or doe hurt to my brother.

32. Give none offence neither to the Jewes, nor to the Gentiles, nor to the Church of God.]

32. Let nothing you doe be apt to betray any man to sin, whether it be Jew or heathen on one side, or Christian on the other.

33. Even as I please all men in all things, not seeking my own profit, but the *profit* of many, that they may be saved.]

33. Even as in my ministery, I conform my self to all men, so as may be most for their advantage, not for my own, (see note on Rom. 14. c.) that by some means or other I may bring them to embrace the Gospel, ch. 9. 20, &c.

Annotations on Chap. X.

1. Vide Nissenum

V. 1. *Under the cloud*] The Jewes have a known saying, (see Note on *Lu.* 13. c.) that *he that enters into Gods Covenant, is gathered under the wings of the majestatick presence.* See *Maimonides Tit. Isuri bia. cap.* 13. *Whensoever*, saith he, *a Gentile will enter into covenant* ולהסתופף תחת כנפי השכינה, *and be gathered under the wings of Gods presence*, or *glory*, or *majesty*, &c. The foundation of this speech is to be taken from that plain truth, that God obliges himself to take care of, and protect all those that undertake obedience to him; but the peculiarity of the expression referres to the manner of Gods exhibiting himself in the holy of holies, viz. by the *Cherubims* wings overshadowing the covering of the *Arke*, to represent to us, that as the bird covers and defends the yong ones with her wings spread over them (to which our Saviour referres *Mat.* 23. 37.) so doth God, that is every where present, peculiarly exhibit himself to those that keep his covenant, and think upon his commandements to doe them. And what was thus represented in the Tabernacle and the Temple, was before more really exhibited in the departure of *Israel* out of *Ægypt*; For there we find mention of the *cloud* and the *fire*, *Exod.* 13. 21. *in*, or *by which*, (*the cloud by day*, and *the fire by night*) *God went before*, or *conducted*, them. Where first it must be remembred, that this *going before* doth not necessarily denote any distance of space from them, so as a guide goes before the rider, when he is onely to teach, or direct him the way, and he followes after, but (as was more agreeable to their condition at that time, who were to be shielded and protected, as well as led, and that protection noted by *Gods going before them*, the same God going behind them too, *The Lord shall goe before thee, and the holy one of Israel shall be thy reward*) an encompassing them on every side. So in

* in Pirki c. 44. f. 50. * *Rabbi Eleezer* עמוד הענן סובבו׳ את מחנה ישראל כעיר מוקפת חומה׃ *the pillar of cloud encompass'd the camps of Israel as a wall invirons a city*; and therefore when it is said *Exod.* 14. 19. that *the pillar of the cloud went from before their face, and stood behind them*, I suppose it must be interpreted by v. 20. that the inner part of the cloud that was next the Israelites, being a lightsome part, and the external *superficies* of it not so, (now, when the Ægyptians pursued the Israelites) the cloud was so disposed, as to be behind, as well as before them, shining round about them, and yet so to be (in respect of the luminous part of it) confined to them, as to give light onely to the Israelites, but none to the Ægyptians that followed them. And secondly, that the word *pillar* applied to it is not to be looked on as a solid body, standing, and fastned on the ground, and so still passing before them, but as pillars were antiently built hollow, as a kind of house, or dwelling-place, (and accordingly *Simeon* the *Anchorete* is call'd στυλίτης, because he dwelt alwaies in a pillar) a concave body over their heads, and so coming down to the ground, like wings incloling and encompassing them on every side; and accordingly 'tis here said that they were ὑπὸ τὴν νεφέλην *under the cloud*, (and so the cloud over them, not placed or fix'd before them) which is all one with what is expres's'd in other places by the *clouds overshadowing them* that it comes upon, hovering over them, as a dove before it lights on any thing; to which the *Psalmist* referres, when he saith, *under the shadow of thy wings I will rejoice*, and *thou shalt hide me under thy wings*, &c. 3dly, That this *pillar of cloud*, and *of fire*, were all one, viz. a bright, shining cloud, such as is described *Mat.* 17. 5. φωτὶνὴ νεφέλη ἐπισκιάζουσα *a lightsome cloud overshadowing*. For that the same word in Hebrew signifies both *light* and *fire*, hath been formerly observed (see *Lu.* 22. 56.) and that a *fiery* or *lightsome cloud*, though in the day time, when the Sun shines, it shineth not, doth yet shine in the night, and give light, as fire, 'tis evident. And this may yet be farther demonstrated by a passage of *Pindarus* in his description of *Ætna*,

——— ποταμοὶ
Α' ἀμέργασι μὲν πεδίχουσι βόον καπνῷ
Αἰθων', ἀλλ' ὀν ὀφθαῖσι πίτνας
Φοίνισσα κυλινδομένα φλὸξ ἐς βαθεῖαν
Φέρει πόντου πλάκα σὺν πατάγῳ.

Which is, in his poetick expression, this plain historical truth, that *it was ordinarily seen in Ætna, that it sent out smoke in the day time, and flames of fire in the night*, 10.

* *Usu venire bat vesuvium interdiu fumare Ætnam, noctu flammigerare A. Gell. Noct. Att. l. 17. c.*

night: and though that Poeme which *Virgil* left imperfect, hath confounded the times, and not taken notice (in his imitation of *Pindar*) of the diſtinctions of ſeaſons, noted by him in the words ἀμέρσισι and ὀρφναῖσι, yet hath he alſo mentioned both the ſmoke & the flames, the firſt in the ſtyle of *a black cloud*,

——*atram prorumpit ad æthera nubem*
Turbine fumantem piceo——

the latter by great *Globes of fire* going up to heaven,

Attollítque globos flammarum, & ſidera lambit.

Juſt as here *a darke ſmoky cloud in the day* time, when the Sun outſhone it, and made the light of it uſeleſs and indiſcernible; and *a fiery flaming ſhining cloud in the night*, when they needed ſuch a conduct. And that I ſuppoſe is the reaſon why here is mention onely of the *cloud*, not of the *fire*, though in *Moſes* there is mention of both. All this being thus premiſed, it appears firſt, how fitly it is here ſaid by the Apoſtle, that *our fathers*, that is, thoſe Iſraelites that then went out of *Ægypt*, *were under the cloud*, *and paſs'd through the ſea*, theſe two being varied phraſes of the ſame importance. For it muſt firſt be remembred that the Iſraelites paſs'd not ſo through the Red-ſea, as to goe over it, entring on one ſide, and going out at the other, but came out again on the ſame ſide that they went in, as appears *Num.* 33. 6. (where before their paſſing through the ſea, *they pitched in Etham, in the edge of the wilderneſſe*) compared with v. 8. where after their *paſſing through the ſea* they *goe three daies journey in the wilderneſſe of Etham.* And therefore ſecondly, this *paſſing through the ſea* muſt be their entring into the channel, ſo as the ſea firſt gave way to them, and then returned up to the ſhore again, drie ground being left to them in the midſt of the channel, and the ſea incompaſſing on every ſide of them, before them, behind them, on the right hand, and the left, and ſo as the cloud environ'd them, in like manner the ſea environ'd them alſo, and as they were protected and ſecured by the one, ſo they were by the other. And therefore 2dly, from hence it alſo appears, why it is here ſaid of them, that they were *baptized in the cloud, and in the ſea*, and why by both *baptized into Moſes.* For Baptiſme being among the Jewes (as well as Chriſtians) the ceremony of initiation of all that entered into the Covenant, by the ſame reaſon that ſuch are ſaid to be *received under the wings of the divine preſence*, they may alſo be ſaid to be *baptized in*, or *with, the cloud, and ſea*, that covering them with the cloud, and inviroing them with the ſea, being on God's part the receiving them under his protection to bring them ſafe to *Canaan*, and ſo to perform to them his part of the Covenant, and on their part, an obligation to be for ever obedient to God, under the conduct of *Moſes*; the aſſuming of which, is *being baptized into Moſes.* And this may ſerve for the literal explication of the verſe, as it belongs to the *fathers.* Now for the application of it to the matter in hand, to which it is accommodated by the Apoſtle, it ſeemeth to lie thus. The *Gnoſticks* were great pretenders to liberty, by reaſon of their being ſpirituall and perfect; and among the branches of their hereſie, Saint *Irenæus* inſiſting at large on *Marcus*'s followers, obſerves of them, among other things, their pretence that they were φύσει πνευματικοὶ, *naturally ſpirituall*, by which meanes, ſaid they, no ſinne was able to defile them, any more then gold was defiled by being in a ſinke, or the ſun-beams by ſhining on a dunghill; then that they had a ſhield, or cloud, or covering, which whatſoever they did made them ἀοράτους τῇ κρίτῃ *inviſible to the Judge*, and that this belong'd to all that had their ἀπολύτρωσις, *redemption*, as they ſtyled their Baptiſm. That theſe Scholars of *Marcus* were after the Apoſtles time, there is no doubt, but yet being branches of the *Valentinians*, it is to be thought that they did, as the ſame *Irenæus* ſaith of them, take the old doctrines of the *Gnoſticks*, and εἰς ἴδιον χαρακτῆρα μεταρμόζειν *accommodate them to their own manner of ſpeaking*; and ſo we may, from what we finde in theſe latter, diſcern the deceits of thoſe former hereticks, that unclean ſink of the *Gnoſticks*, that pretended to that perfection of knowledge, called themſelves *the ſpirituall*, and *Simon* their leader pretending that he was that God the Father that appeared in Mount *Sinai*, they were thoſe Iſraelites, ſhielded by him with the cloud, carryed ſafe through the Red-ſea, and had a ſpeciall kinde of Baptiſm, or ἀπολύτρωσις, which they, by their γνῶσις, that is, myſtical interpretations of *Moſes* writing, made proportionable and parallel to the ſeverall things here named of the Iſraelites, v. 2, 3, 4. And this ſeems to occaſion the Apoſtles diſcourſe in this place, where following their language of themſelves, and ſuppoſing, but not granting them parallel to thoſe Iſraelites that were ſo miraculouſly led and fed, he ſhewes by their example, that if they goe on in their ſins, they muſt expect that uſage that the Iſraelites then had, viz. to dye in the wilderneſſe, and not come to *Canaan.*

V. 4. *That ſpirituall rock that followed them*] The Jewes have now a relation, whether by way of ſtory, or of parable, that the water that came out of the rock in *Horeb*, *Exod.* 17. 6. or *the ſtreams* that *flowed*, or *overflowed*, *Pſal.* 78. 20. did follow the Iſraelites through their journeying in the wilderneſſe: and that it did ſo may appear probable, becauſe in that dry wilderneſſe we hear no more of their wanting water, till *Cadeſh*, which was ſome 36. years after this, when they had taken a contrary way in their journeying, by which means (as alſo by God's making this new tryall of them, and to that purpoſe ordering the change of their journey) that water might now ceaſe to follow them, which before, as long as the miraculous flowing laſted, might naturally, without any new miracle, follow them all their voyage. This ſaying of theirs S. *Paul* makes uſe of in a myſticall ſenſe, making *Chriſt* indeed to be the rock in a ſpirituall ſenſe, and that *Chriſt*, following (coming really, ſo long after, into the world) but even then (ſo long agoe) ſpiritually, and in power preſent among them.

V. 7. *To play*] That the word παίζειν here is to be taken in an unclean ſenſe, may appear probable by the uſe of the word *mocking* among the Jewes. This will be diſcerned by the *Hieruſalem Targum* on *Gen.* 21. 9. on that of *Iſmael's mocking*; In ſtead of theſe words in the Hebrew, *Sarah ſaw the ſonne of Hagar mocking*, they read by way of paraphraſe, *Et vidit Sara filium Ægyptiæ facientem opera mala, quæ fieri non oportuit, illudentem, & cultum peregrinum exercentem, And Sarah ſaw the ſon of the Ægyptian doing evill works which ought not to be done, mocking, and exerciſing ſtrange worſhip.* Where the *opera mala quæ fieri non oportuit, the evil works that ought not to be done*, are the ἄθεσμα 2 *Pet.* 2. 7. and ἀθέμιτα 1 *Pet.* 4. 3. that is, thoſe unnaturall filthy ſins which were ſo ordinary among the heathens, uſed as part of their Gentile-worſhip, and thoſe, it ſeemes, noted by the phraſe of *illudere* or *mocking*, which there and here, and in other places (according to the civility of the ſacred ſtyle) is made uſe of, rather then others which ſignifie more groſly thoſe acts of unnaturall filthineſſe. So *Rabbi Solomon* mentions an interpretation, that *Iſmael* had *committed uncleanneſſe*, and that that is the meaning of the Hebrew צחק *to mock*, *Gen.* 39. 17. And *Lyra* on that of *Gen.* 21. ſaith that the Hebrew word is equivocall, and ſignifies *ludentem, idololatrantem, occidentem, & coeuntem, vel laſcivientem, mocking, committing Idolatry, killing, commiting uncleanneſſe* and *wantonneſſe.* And then there will be little doubt but the words of the ſame *Targum* on *Exod.* 32. 6. (the place from which

δια τῆς Θαλάσσης

Βαπτιζεσθαι εν νεφέλη &c.

b. Ακολουθοῦσα πέτρα

c. Παίζειν

d. Ἄθεσμα ἀθέμιτα

which the words in this place are taken) *& surrexerunt sibi ludentes cultu peregrino, and they arose mocking themselves after the strange*, or *heathen, worship*, may belong to that also. To which purpose 'tis farther observable that ἐμπαίζειν (which may well be resolved Synonymous to παίζειν, but cannot so well be mistaken for *playing* as the other may, but distinctly signifies *illudere to mock*) is the rendring of צחק (which is the word in *Exodus* whence these words are cited) *Gen.* 39. 14, and 17. in that story of *Potiphar's* wife and *Joseph*, and certainly signifies *uncleanesse* there. Thus *Tobit* 3. 18. where *Anna* to shew her self free from all uncleanesse, ἀπὸ πάσης ἁμαρτίας ἀνδρὸς *from all sin of*, or *with man*, v. 17. addes in Saint *Jeromes* translation, *nunquam cum ludentibus miscui me, I never associated my self with them that mock'd*; where no doubt Uncleannesses are meant, and 'tis probable that the Greek, which he translates *ludentibus* was παιζόντων, though our Greek copies wholly leave out that part of the period. And if the comparing of the story, *Act.* 7. 41. where 'tis said in this matter ἐφέροντο *they rejoyced in the works of their hands*, be apt to incline to the other interpretation, as supposing that παίζειν *to play* is all one with εὐφραίνεσθ *to rejoyce*, and consequently that both denote their dancing before the idol, it will be easily answered, that εὐφραίνεσθ *rejoycing* there signifies most properly the rejoycing at a feast, *Lu.* 12. 19. and 15. 23, 24, 29, 32. and 16. 19. and so following the offering of sacrifice to their Idols, shall note the sacrificall feast, and be all one with *eating and drinking* here, but not with παίζειν, whether *playing*, or *mocking*, that attends it; and so still παίζειν may fitly thus be interpreted, especially when in this place it followes immediately after ὀπισυμπαὶ κακῶν *lusters after evill thing* (in the notion that κακῶς ζῶ *to live ill* is used by *Phavorinus* in the word ἀσελγῶ *wanton*, that is, for this very sin, and so κακία *ilnesse Rom.* 1. 29.) and is attended with μηδὲ πορνεύωμεν *neither let us commit fornication*, &c. referring to that other act of the like sin, *Num.* 25. 2, 3. and thence, I suppose, it is, that to his exhortation of *flying from Idolatry* ver. 14. he subjoyns v. 15. *I speak to wise men, judge ye what I say*, not willing to speak more plainly, or to adde more words on that subject. (see Note on *Eph.* 5. f.)

V. 10. *Destroyer*] That which is here called ἐξολοθρευτὴς *destroyer* is in the *Hierusalem Targum Exod.* 4. 26. called *perdens*, and there explained by *Angelus mortis, a messenger* of *the Lords* ver. 24. *that came to kill him.* This is otherwhere called *the destroying Angel*; for what is here said, they *were destroyed by the destroyer*, is in the story from whence 'tis taken, *Num* 14. 37. *they died by the plague before the Lord.* So the Angels that came to *Lot's* house are sent to destroy the city, *Gen.* 19. 13. In all which and many more places where plagues are said to be inflicted of God by Angels, it doth not appear that the Angels used as instruments of those plagues, are the fall'n Angels or devils, but those heavenly that wait on God to execute his wrath, as well as conveigh mercies. Thus *God's coming with his Angels* is an expression of destructions, and yet those are μυριάδες ἁγίαι *holy myriads*, *Jude* 14. or multitudes of heavenly Angels (see Note on *Jude* d.)

V. 16. *Cup of blessing*] The Jewes used to conclude the feast wherein the Paschal lamb was eaten with a cup of wine. This they, called כוס הלל ποτήριον ὑμνήσεως *the cup of praising*, because they sang an hymne at that time, see *Mat.* 26. 30. and εὐλογίας *of blessing*; and from thence the receiving the wine in the *Sacrament* being by *Christ* instituted after his paschal supper, is here called by that title. Of the word εὐλογεῖν *to blesse*, see Note on *Mat.* 14. c.

V. 28. *The earth is the*——] If these words be to be read in this place, the meaning of them will be, that in a matter of this nature of eating, they have little temptation to sin against conscience, when they consider the great store of other food, even all the plenty of the world, which they may lawfully enjoy, and let the idol-sacrifices alone. But the Kings *MS.* which leaves them out, seems to be in the right (and 'tis easie to imagine how the transcribers might here insert them on occasion of διὰ συνείδησιν here, the same words after which v. 25. these words had followed) and then the 29th ver. will immediately adhere to the end of v. 28. *because of conscience*; *Conscience, I say*, &c. which connexion will be otherwise disturbed.

CHAP. XI.

Paraphrase.

1. BE ye followers of me, even as I also am of Christ.] 1. And doe ye in like manner, as oft as there is occasion for the good of others, deny your selves the use of your Christian liberty.

2. Now I praise you, brethren, that you remember me in all things, and keep the * ordinances as I delivered *them* to you.] 2. Now for you that have written this letter to me, and asked my advice in all these particulars, I cannot but commend you, that ye have been so mindfull of my doctrine, that ye have adhered so close to it, that ye have not been seducible by any false teachers in any of these particulars, but have appealed to me, for my opinion of them.

3. But I would have you know that the head of every man is Christ; and the head of the woman *is* the man, and the head of Christ *is* God.] 3. To proceed then to your next quære, in order to matters of decency in the Church, it is fit for you to consider the subordination of persons in the Church, viz. that as Christ in respect of his office of mediator is under God, but above all men, so the man being under Christ is above all women, and consequently that their garb in the Church must be proportionable to this.

4. Every man praying or prophecying, having *his* head covered, † dishonoureth his head.] 4. Every man that doth any office in the Church, that either praies, or expounds the word of God, or sings Psalms, &c. (see note on Luk. 1. m.) if he doe it with his head and face covered, this is indecent, against the liberty and dignity of his sex, it being a signe of shame and infamy in a man to have his head and face covered.

5. But every woman that prayeth or propheseth with *her* head uncovered, * dishonoureth her head: for it is even all one as if she were shaven.] 5. But every woman that doth any office in the Church, that is imployed as a member of a congregation, joyning with the Minister, whether Pastor, Prophet, in discharging of any Christian duty, such as is prayer, or expounding, or singing Psalmes, &c. (see note on Luk. 1. n.) and hath her head or face uncovered, this is contrary to decency in her, against the modesty and meeknesse of her sex, as much as it is for her to cut her haire, and weare it as men doe.

6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.] 6. The use that is made of the not cutting a woman's haire, of letting it be worn at the length, is that it may be a kind of veile or covering to her, ver. 15. which is an argument that as 'tis uncomely or unfashionable for her to have her haire cut after the manner of men, so it is uncomely to have her

head uncovered after the manner of men, the diſtinction of ſexes being to be maintained in the one as well as in the other.

b. 7. For the man indeed is to be uncovered, that being a ſigne of power and majeſty, and man (being the image of God, and a beam and irradiation, as it were, of God) is an image of his power and majeſty, and therefore ought ſo to appear; but the woman ſhe is but the beam of the man, having no power but from him, and ſo her ſubjection to the husband being her duty, ſhe therefore is to be covered, which is a ſigne of that ſubjection.

7. For the man indeed ought not to cover *his* head, for as much as he is the image and [b] glory of God: but the woman is the glory of the man.]

8. As you know in the forming of man and woman, the woman was made of the rib of the man, and ſo is to be reſolved inferior to him.

8. For the man is not of the woman, but the woman of the man.]

9. And the creation of the woman was, that ſhe might be the helper, miniſterial and uſefull to the man, not ſo the man to the woman; which is another proof of her being inferiour to him, and that a reaſon ſtill, why ſhe ſhould wear a covering on her head, eſpecially in the time of divine ſervice, where her behaviour ought to be moſt decent, and agreeable to her condition.

9. Neither was the man created for the woman, but the woman for the man.]

c. d. e. 10. And eſpecially when the Angels are generally believed to be preſent in the places of God's publick worſhip, this piece of decency in the woman, her being covered, ought moſt ſtrictly to be obſerved, as we will be moſt carefull of doing no indecent thing in the preſence of ſuch pure divine ſpirits.

10. For this cauſe ought the woman to have † [c] power [d] on *her* head, [e] becauſe of the Angels.] † a covering

11. But this inferiority of the wife to the husband muſt not ſo be urged, that the man being independent from her, ſhould be thought to have no reſpect unto her, (which may be ſeaſonable to tell the Gnoſticks, who were great deſpiſers of marriage) any more then the woman ſhould be from the man.

11. Nevertheleſſe, neither is the man without the woman, neither the woman without the man in the Lord.]

12. For as the woman was formed out of Adam's rib, ſo all the ſons of Adam were born and conceived and propagated by women, and man and woman united by God, from whom all things are.

12. For as the woman * *is* of the man, even ſo is the man alſo by the woman; but all things are of God.] * was out of ix

13. But for that of women's behaviour in the place of publick ſervice, judge you by what is decent among you, is this decent for her to have her head uncovered in time of divine ſervice?

13. Judge in your ſelves, is it comely that a woman pray unto God uncovered?]

f. 14. Doth not the univerſal cuſtome of all nations make this diſtinction between ſexes, that men wear their haire cut, and that is decent in them?

14. Doth not even [f] nature it ſelf teach you, that if a man † have long haire it is a ſhame unto him?] † weare his haire at length, 'tis reproach, κομᾷ ἀτιμία ἐστί

15. And women do not, but weare it at length, and that is decent in them: and to what purpoſe is this, but that their haire may be a kind of vaile or covering to them?

15. But if a woman * have long haire, it is a glory to her: for her haire is given her for a covering.] * weare her haire at length, note f.

16. And if after all this, any man will farther contend in this matter, all that I ſhall adde is, the conſtant cuſtome of all the Apoſtolicall Churches, that women in the Churches ſhould conſtantly be veiled, and that may be of ſufficient authority with you.

16. But if any man ſeem to be contentious, we have no ſuch cuſtome, neither the Churches of God.]

17. Now one thing there is wherein you are much to be blamed, that your aſſemblies are not ſo Chriſtian as they ought.

17. Now † in this that I declare *unto you*, I praiſe *you* not, that you come together not for the better, but for the worſe.] † This I warn you of, and commend you not, for the King's MS. reads παραγ-γέλλω ὑμῖν οὐκ ἐπαινῶν

18. For firſt I am told, and I have ſome reaſon to believe it, that there are diviſions and factions among you, which expreſſe themſelves in your aſſemblies.

18. For firſt of all, when ye come together in the Church, I heare that there be diviſions among you, and I partly believe it.] * diviſions σχίσματα † the ſincere ὄντως

19. And indeed there is ſome good uſe to be made of diviſions among Chriſtians, that ſo the honeſt and orthodox may be more taken notice of.

19. For there muſt be alſo * hereſies among you, that † they which are approved may be made manifeſt among you.] * it is not, or 'tis not poſſible, οὐκ ἐστ

20. That which I am to blame in you is, that your publick common meetings, which ſhould be as at the table of the Lord, to eat a Church-meal, a common Chriſtian feaſt, are indeed much otherwiſe, none of that communicativeneſſe and charity among you, as is required in ſuch, ſee Note on Act. 1. f.

20. When ye come together therefore into one place, *this* is not to eat the Lord's ſupper.]

21. For at your feaſts of charity accompanying the Lord's ſupper, which were intended for the relief of the poor, and wherein all the gueſts are to be equal, no man to take place, or eat before another, no man to pretend any right to what he brought, but every man to contribute to the common table, and to eat in common with all others, this cuſtome is utterly broken among you; he that brings a great deale, falls to that, as if it were in his own houſe, at his own meal, and ſo feeds to the full, whereas another, which was not able to bring ſo much, is faine to goe hungry home; and ſo your meetings are more to feed your ſelves, then to practiſe a piece of Chriſtian charity, to which thoſe ſacramental aſſemblies were inſtituted.

21. For in eating every one † taketh before *other* his own ſupper; and one is hungry, and another is drunken.] † takes his own ſupper, for the Ks MS. reads προσλαμβάνει

22. This certainly is to doe as you were wont at home, and you may as well ſtay there and doe thus; this is quite contrary to the inſtitution of Church-meetings, and the not onely ſending away hungry, but even reproaching and putting to ſhame thoſe that are in want, and are not able to bring any great offering along with them. This ſure is a great fault among you.

22. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God? and * ſhame them that have not? what ſhall I ſay to you? ſhall I praiſe † you in this? I praiſe *you* not.] * put them to ſhame that have nothing καταισχύνετε τοὺς μὴ ἔχοντας † you? In this I praiſe you not. ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ

23, 24. For from Chriſt it was that I received (though I were not preſent there) what I delivered in my preaching among you, that Chriſt, when he inſtituted his laſt ſupper, took, and bleſſed the bread, and then eat it not all himſelf, nor preferred any one before another by a more liberal portion, but gave it in an equall diſtribution to every one at the table, and that as an expreſſion and token of his life for all of them, without preferring one before another, and then appointed all diſciples to imitate this action of his, to meet and eat as at a common table, not one to engroſſe all or deprive others, and ſo to commemorate the death of Chriſt, and the unconfined mercy of that, by this ſignificative typicall charity of theirs.

23. For I have received of the Lord that which I alſo delivered unto you, that the Lord Jeſus, the *ſame* night in which he was betrayed, took bread,

24. And when he had given thanks, he brake *it*, and ſaid, Take, eat, this is my body which is broken for you; this doe in remembrance of me.]

25. After

25. After the same manner also *he took* the cup when he had supped, saying, This cup is the New * Testament in my blood; this doe ye, as oft as ye drink *it*, in remembrance of me.]

25. And when supper was ended, he took also the grace-cup (see note on c. 10. e.) and delivered it about, telling them, that this action of his was an emblem of that covenant of grace and bounty, which he would seale in his blood to all, without respect of persons, and commanding them to imitate and commemorate this impartiall charity of his, whensoever they met together at the holy table.

* Covenant διαθήκη

26. For as often as ye eat this bread, and drink this cup, * ye doe shew the Lord's death till he come.]

26. And doe ye, saith he, in all your sacred festivals thus shew forth to God and man, this gracious act of my bounty in giving my life for my people, and continue this ceremony till I come again at the end of the world.

* declare ye καταγγέλλετε

27. †Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.]

27. So that to offend in this kinde against this institution of this feast, by doing contrary to the universal charity designed therein, is to sin against the body and blood of Christ, to take off from the universality of Christ's goodnesse and mercy in that death of his.

† So that ὥστε

28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.]

28. It is therefore fit that every man examine himself throughly, whether he be rightly grounded in the faith of Christ, of which this Sacrament is an emblem, and accordingly when upon examination he hath also approved himself (see note on Rom. 2. f.) when he is fitly prepared, let him come to that table, and partake of it in a Christian manner.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not ‖ discerning the Lord's body.]

29. And he that doth come without that preparation, and so understands not the truth of Christ's universall mercy in his death, signified by this institution of the Lord's supper, or consequently receives it not in an holy manner, incurres damnation, in stead of receiving benefit by such eating and drinking of it. g.

* Some ἱκανοὶ

30. For this cause many *are* weak and sickly among you, and * many sleep.]

30. And the want of this due preparation to, and performance of this duty, the factions and divisions that are among you, have brought many punishments upon some of you, afflictions, (see Gal. 4. a.) diseases and death it self, as was threatned upon those who at the feast of the Passeover put not all leaven out of their houses, Exod. 12. 19.

† Examin διακρίνωμεν

31. For if we would † judge our selves we should not be judged.]

31. Which had never fallen upon you, if you had not by such faults needed admonition and discipline, God never punishing them that doe not stand in some need of being awaked thus, and stirr'd up by his punishments.

32. But when we are judged we are chastened of the Lord, that we should not be condemned with the world.]

32. And when we are punished, 'tis for our good, that being reformed by stripes, we may be freed from those punishments which fall on the unreformed to all eternity.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another.]

33. To conclude then, when ye meet at one of these Christian festivals, have that care and charity to all others as well as your selves, that all eat together by equality, as having a common right to a feast of charity, that so ye may celebrate it as ye ought to doe.

* As for the other things I will when I come give appointment for them, τὰ δὲ λοιπὰ, ὅταν ἔλθω διατάξομαι

34. And if any man hunger, let him eat at home, that ye come not together to condemnation. * And the rest will I set in order when I come.]

34. And he that cannot do thus, let him stay at home, and eat there, for he may there dispose of himself as he please, which here he must not doe: and his making no difference betwixt a meale at home, and this Christian festival in the assembly, is a great sin in him, and may expect punishment accordingly. For the other particulars mention'd by you, I will deferre the ordering of them, till I come my self unto you.

Annotations on Chap. XI.

a. V. 4. *Dishonoureth his head*] It was a part of the punishment of malefactors among severall nations, to have a covering put over their faces; and therefore in the Roman form of giving sentence this was part, *Caput obnubito, Cover his head*, and that belong'd to the whole head, the face also. So among the Persians in the story of *Hester*, c. 7. 8. *the word went out of the Kings mouth, and they covered Hamans face.* And this seems to be the literall notation of κατὰ κεφαλῆς ἔχων, *having over the head*, which is here used, *so having upon the head, as comes down upon the face also*, as that differs from ἐπὶ κεφαλῆς ἔχων, *having* the veile *upon the head onely.* This therefore, which was the fashion of condemned persons, is justly said καταισχύνειν τὸν κεφαλὸν αὐτῦ, *to reproach*, or *shame his head.*

Καταισχύνει τὸν κεφαλὸν

b. V. 7. *Glory*] The Hebrew כבוד signifies both *glory* and *beam* (the beams of the Sunne being so glorious, that all glory is described by them) and is rendred both by δόξα and ἀπαύγασμα, and one of them may be here taken for the other, δόξα *glory* for ἀπαύγασμα *beam* or *irradiation*, such a beam which flowing from another, derived from another, implyes that from whence it flowes to be more honourable. Or else the word may signifie *similitude*, *likenesse*, in both places of this verse; for so it is used by the *Septuagint*, *Num.* 12. 8. δόξα κυρίου, *the similitude of the Lord*, and *Psal.* 17. 15. δόξα σου *thy likenesse*, where the Hebrew hath תמונה in both places. And so here it will agree with εἰκὼν, *the man is the image* and *similitude of God, and the woman of the man.*

δόξα

V. 10. *Power*] What the word ἐξουσία signifies here will be best conjectur'd, not by hearkning to the criticall emendation of *Jacobus Gothofredus*, who would read ἐξυβίαν the Latine *exuviam* in stead of it, but by looking on the Hebrew word which signifies *the woman's hood*, or *veile*, and that is רדיד, whose theme רדד signifies *dominion* or *power* over any thing or person, according to which notion of the theme, the word ἐξουσία must needs be answerable to the Hebrew רדיד and consequently, though it signifie *power* primarily, is yet fitly set here to signifie *a veile* (and by the Vulgar translation in some copies rendred *velamen*) by the same proportion as רדיד, deduced from the root signifying *power*, is put for *a woman's veile*, *Cant.* 5. 7. and *Isa.* 3. 23. and so *Gen.* 24. 65. and 38. 14. and explain'd by the *Targum* by צעיף *a veile*, *peplus*, *theristrum*, such as *Rebecca* and *Tamar* used. And this more fitly in respect of the discourse, or rationall importance of this place, which v. 8. proves that the woman should weare a covering in token of her husband's power over her. So when *Eustathius* a Bishop of *Sebastia* in *Constantine's* time, among other things τὰς γυναῖκας κείρεσθαι παρεσκεύαζεν, *caused women to be polled*, against him the Councell of *Gangra* made a * *Canon* in these words, Εἴ τις γυναικῶν διὰ νομιζομένην ἄσκησιν ἀποκείροιτο τὰς κόμας, ἃς ἔθηκεν ὁ Θεὸς εἰς ὑποταγὴν τῆς ὑποταγῆς,

c. Ἐξουσία de *Dom. Mens.* c. 3.

Socrates Hist. l. 3. c. 16.

* *Can.* 17.

ὑποταγῆς, ὡς ἀναλύσα τεῖγμα τῆς ὑποταγῆς, ἀνάθημα ἔσω, *if any woman for some exercise of pretended pity shall poll her haire, which God gave for a remembrance of subjection, let her be excommunicate, as one that dissolves the ordinance of obedience*, or *subordination*, of the woman to the man. So *Photius Epist.* 210. *The women ought to be subject to the man,* καὶ τῆς ὑποταγῆς σύμβολα τὸ διὰ τῆς κεφαλῆς κάλυμμα φέρειν, *and bear the signe of her subjection, a covering on her head*, which he there sets as the meaning of this place. As for that on which this whole interpretation is founded, the custome of using one Greek word for another, when the Hebrew signifies both, it hath been formerly observed, Note on *Mar.* 14. f. and need not now seem strange, or be repeated again.

d. Κεφαλὴ

Ib. *On her head*] The woman's *head* signifies her head and face both, which were customarily covered with a veile, and 'twas counted immodest to be without it, according to that saying of *Rabbi Abraham* in the *Talmud, tract. Sota*, that *the bare uncovering of the head is immodest for the daughters of Israel.* See *Schickard De jure Regio* p. 134. Thus among other writers also. *Plutarch* in *Problem. Rom* Συνηθίσθησαν τὰς μὲν γυναῖκας ἐγκαλύμμασι, τοὺς δὲ ἀνδρεῖον ἀκαλύπτοις εἶναι τὸ δημόσιον περιπατεῖν, *It is the custom* (and consequently decent) *for women to come into the publick covered, and for men uncovered.* And *Clemens Alex. Pædag.* l. 2. c. 10. Ἐγκαλύφθαι δὲ τὴν κεφαλὴν, καὶ τὸ πρόσωπον ὑποχαίτῃ περιθέμενον, ἐγὼ ὅσιον εἶναι διηγητέον ἀνθρώπων τὸ κάλλος τοῦ σώματος, 'Twas appointed *that the heads and faces of women should be covered and shaded, and that the beauty of the body should not be a snare to catch men.* So saith *Dicæarchus* of the Thebanes, ἱματίων ὑπὸ τῆς κεφαλῆς κάλυμμα τοιοῦτό ἐστιν, ὥστε πρόσωπον ὅλον καὶ πᾶν τὸ πρόσωπον καλυπτῆφθαι, εἰ μὴ ὀφθαλμοὶ διαφαίνοιντο μόνον, τὰ δὲ λοιπὰ μέρη τοῦ προσώπου πάντα καλύπτεται τοῖς ἱματίοις, *Their heads and faces were all covered as with a mask, and nothing but their eyes to be seen.* And so of the city of *Tarsus* (Saint *Paul's* countrey) saith *Dio Chrysostom*, that *the women came so attired into publick*, ὡς μηδὲν αὐτῶν μέρος ἰδεῖν πᾶσι, μήτε τοῦ προσώπου, μήτε λοιποῦ σώματος, *that no part, either of their face, or the rest of their body, might be seen.* And for those that have not used, or retained that custome of wearing veiles or coverings, yet the universal custome of women among all people, is to wear their haire at length, and that is usefull to cover their faces, and necks, and shoulders, and that is the reason of the mentioning their *long haire*, that *nature teaches* them, v. 15. and that it is as fit for her to be shaven as uncovered, v. 6.

p. 58.

Or. 1. *Tarf.*

e. Διὰ τοὺς ἀγγέλους

Ib. *Because of the Angels*] The presence of God in any one place more then in another is not easily conceivable by any. And therefore that any place should be called his *house*, or *place of residence*, his *temple wherein he dwels*, 2 *Cor.* 6. 19. must needs be in some other respect, and what that is, is sufficiently explicated by *Jacob*, who upon the vision of Angels at *Luz awakes, and says*, that the place was venerable, and that *God was in it*, and that it was *the house of God*; which concludes that the appearance or presence of Angels is that from which God is said to be peculiarly present any where, and which fits that place to be God's house; and thus *Eccles.* 5. 5. when we read, from the Hebrew, *before the Angel*, the *Septuagint* interpret it ἐνώπιον τοῦ προσώπου τοῦ Θεοῦ *before the face of God*, making *the Angel* and *God's presence* all one. Thus *Psal.* 68. the *Myriads of Angels* are said to be *God's Chariots*, places to receive God, as he is said to *sit on the Cherubims*, and to *flye on the wings of the wind*, or Angelicall spirits, *Psal.* 18. Agreeable to this was it, that God was said to be in the Arke between the *Cherubims*, and that the Arke was therefore called *the glory, the Schechinah* or *inhabitation of God*, and many things of this nature in the Old Testament (see Note on *Mat.* 3. k.) And proportionably, both under the Old and New Testament, the Angels have been thought to be present in the places of God's publick service. Thus *Phil.* περὶ ἀγάπ. p. 541. speaking of the hymnes of *Moses*, saith *they were composed* διὰ παντὸς ἁρμονίας καὶ συμφωνίας εἴδους ᾧ κατακύουσιν ἄνθρωποί τε καὶ ἄγγελοι λειτουργοὶ, *with all kinde of harmony and symphony, that men and angels, which attend, doe hear*, making the Angels, as well as men, auditors of the hymnes in the Temple, and, as it followes, ἔφοροι διασάμενοι μή τι τῆς ᾠδῆς ἐκλείπῃ, *overseers to look that all be done as it ought.* So *Tertullian De Orat. Angelo adhuc orationis adstante, the Angel of prayer standing by.* So *Chrysostome* speaking of the disorderlinesse of some in the Church, οὐκ οἶδας ὅτι μετ' ἀγγέλων ἕστηκας; saith he, *knowest thou not that thou standest with the Angels?* μετ' ἐκείνων ᾄδεις, μετ' ἐκείνων ὑμνεῖς, καὶ ἕστηκας γελᾶν; *thou singest with them, praisest God with them* (referring questionlesse to the antient form in the *Liturgy, with Angels and Archangels, &c. we laud and magnifie. &c.*) *and standest thou laughing?* Agreeable to which is that of the *Psalmist* in the *Septuagint translation*, *Psal.* 138. 1. ἐναντίον ἀγγέλων ψαλῶ σοι, *In the presence of the Angels I will sing unto thee*; which that it belongs to the Temple, appears by that which followes v. 2. προσκυνήσω πρὸς ναὸν ἅγιόν σου, *I will worship toward thy holy temple*, that is, the Sanctuary, they standing *in atrio, in the court*, not in ναῷ *in the Sanctuary*, when they worshipp'd. So in S. *Basil's Liturgy* we have this form, Δέσποτα κύριε ὁ Θεὸς ἡμῶν ὁ καταστήσας ἐν οὐρανοῖς τὰ τάγματα καὶ στρατιὰς ἀγγέλων, &c. εἰς λειτουργίαν τῆς σῆς δόξης, ποίησον σὺν τῇ εἰσόδῳ ἡμῶν εἴσοδον ἁγίων ἀγγέλων γίνεσθαι συλλειτουργοῦντων ἡμῖν, καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα, *O Lord our God that constitutest the orders and hosts of Angels in heaven for the ministery of thy glory, make thy holy Angels enter with us, that we may officiate and praise thy goodnesse together.* Thus saith * *Procopius* of God, that *he doth by the Angels* οἰκείαν ποιεῖν ἐπιφάνειαν ἐν ναῷ, *exhibit himself*, or *appear* peculiarly *in the Temple.* And so in the very heathen *Plutarch* (περὶ ἐκλελ. χρησ.) speaking of the δαίμονες, which differ little in their notion from that of Angels among Christians, he saith of them, that they are ἐπίσκοποι θείων ἱερῶν, καὶ μυστηρίων ὀργιασταὶ, *overseers of their divine offices, and priests of their mysteries*; and *Iamblichus* to the same purpose, that *every Temple hath its keepers.* Which being supposed and taken for granted, the account will be clear, why the woman must *be covered because of the Angels*, that is, that she ought to doe that which was most decent, in that place where the Angels were present to behold them, and that yet more particularly, when she hath those Angels (which use to be present in such places) for her example also, who by covering their faces use to testifie their subjection toward God; for so we read of the *Seraphim, Isa.* 6. 2. *with two wings they covered their face.* To which *Photius* addes *Epist.* 210. that *the Angels are* ἐπόπται καὶ μάρτυρες τῆς ὅλης ἀνδρὸς φύσεως αὐτῆς καὶ γενέσεως, *lookers on, and witnesses of the womans production out of the man.*

* on 1 *Kings* 1. 8.

f. Φύσις

V. 14. *Nature*] What is meant by φύσις here, which is said to teach that men are to cut, women not to cut their haire, may be guess'd, first by the practice and vow of the *Nazarites*, of never cutting their haire, which yet was allowed and commended by God in some men, which it would not have been, if the practice had been against the law of Nature, or if that were the notion of φύσις here; secondly, by the words precedent v. 13. πρέπον ἐστὶ, &c. *is it decent?* which though it belong to the womans *praying uncovered*, yet when *being uncovered* and *cutting her haire* are made unfit upon the same principle, v. 6. the τὸ πρέπον or *decency* will be an interpretation of the φύσις *nature*, as

v. 6.

v. 6. ἀσχεμ῀ν *uncomely* is applied to both the being *shaven*, and *uncovered*; thirdly, by the notion of φύσις in other Authors for *custome*, so ὕδη ὀϊκτιπτι φύσει *customes are acquired natures* in *Galen*, and in *Aristotle Rhet.* l. 1. c. 11. καὶ γὰρ τὸ εἰθισμένον ὥσπερ πεφυκὸς ἤδη γίνεται. ὅμοιον γὰρ τὸ ἔθει τῇ φύσει, ἐγγὺς γὰρ τὸ πολλάκις τῷ ἀεὶ ὄντι· δέδι δὲ ἢ μὴ φύσις τὸ ἀεὶ, τὸ γ' ἔθει τὸ πολλάκις, *Custome and nature are neer and like one another, and that which is frequently done is next that which is alwaies done.* And therefore when in *Lucian*, in the person of *Demosthenes*, we have συγγίνωσκέ μοι μὴ πεφυκὼς κακῶς γίνεσθαι, *pardon me, that am not born to be ill*, or *naturally ill*, *Phil. Melanchthon* renders it *ignoscas mihi, qui non consuevi inconstans esse, pardon me that am not wont to be so*, that being an ordinary notion of πεφυκέναι among Authors; and so 'tis ordinary for that to be called the law of Nature which was but the law of Nations, ὥσπερ ἔθος ἐν, ἢ ἔθνη χρῶνταί τινα, *which one nation, or some nations use* in *Harmenopulus*, ἐξαβ. l. 1. *tit* 1. And so in the *Digests* (*de stat. Hom.* l. *lex naturæ*,) that which was but the law of many nations, *ut qui nascitur sine legitimo matrimonio matrem sequatur* (which, though it held among the Grecians and Romans, did not among other nations) is called *lex Naturæ*, *the law of Nature*; as on the other side, *Dio Chrys.* ἀεὶ ἔθος, *of custome*, comprehends the law of Nature under that style. Fourthly, by the use of the word φύσις in the New Testament, as *Ephes.* 2. 3. τέκνα φύσει ὀργῆς, *children of wrath by nature*, applied to the national universal custome of idolatry among the Gentiles, as appears v. 2. *in which you* (Ephesian Gentiles) *sometimes walk'd*, and ver 3. *among whom we all* (we Romans, from whom he wrote) ἀνεστράφημέν ποτε, *sometime conversed*, ὡς καὶ οἱ λοιποὶ *as the rest also* of the heathen would. Just as the same Idolaters *Wisd.* 13. 1. are called φύσει μάταιοι, *vain*, that is idolatrous, by that general custome among them. To this matter the testimony of *Suidas* is most clear on the word φύσις, where having enlarged on the signification of it in Philosophy, he adds, ὅταν δὲ ὁ Ἀπόστολος λέγῃ, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ λοιποὶ, ἐκ τοῦτο τὸ σημαινόμενον τῆς φύσεως λέγει, ἐπεὶ τὸ ποιήσαντος ἂν ἦν τὸ ἔγκλημα, ἀλλὰ τῶν ἐμμόνων καὶ κακίστων διαθέσιν καὶ κεγνιὰν καὶ πονηρὰν συνήθειαν, *but when the Apostle hath those words, which were by nature, &c. he takes not the word, Nature, in this notion, but for an evil, durable disposition, or chronical custome.* So when the Apostle saith of the Gentiles, that παρὰ φύσιν *beside nature* they *were graffed into a good olive tree* being but *a wild olive* themselves, *Rom.* 11. 24. he sure means by *Nature* the custome of the Jewes, which by analogie with *Levit.* 19. 19. was extended to a prohibition of grafting one fruit-tree into another kind, or else he referres to the constant custome and rules of gardening, never to graffe an ill fruit upon a good stock. And so sure 'tis in this place, either the universal custome of all nations, or the fashion of the place, or of the generality of people, for men and women to distinguish their sexes by cutting or not cutting of the haire.

Παρὰ φύσιν

V. 29. *Discerning*] The Hebrew קדש signifies two things, *to sanctifie*, and *to discriminate*, and is accordingly sometimes rendred by ἁγιάζειν, and once by διακρίνειν *Jos.* 20. 7. From hence it seems to be that διακρίνων here, being the literal rendring of one notion of the Hebrew קדש, is taken for the other of *hallowing* or *sanctifying the Lord's body*, that is, eating the Lord's supper (in a different manner from that of eating our ordinary meale, or ἴδιον δεῖπνον *our own supper*, viz.) as the institution of *Christ*, to represent his death for the world, and the diffusive mercy of that, by our Christian liberality, and furnishing a common table, where the poor aswell as rich may feast, and not the rich eat all to themselves; which is the profaning of that feast of the body of *Christ*.

g. διακρίνειν

CHAP. XII.

Paraphrase.

* the spiritual mysteries

1. NOW concerning *[a] spiritual *gifts*, brethren, I would not have you ignorant.]

1. Now to that other part of your letter, concerning those that are moved and acted by the Spirit, whether good or ill, (see c. 14. 37. and note on Lu. 9. d.) and foretell &c. by that means, I desire to admonish and direct you, brethren, and to give you some characters to discriminate one from the other, when they come into your assemblies, as sometimes some with evil spirits did (Euseb. Hist. l. 4. 16.) and as Simon the Magician is said to have contended with S. Peter.

a.

2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.]

2. When ye were heathens, ye know the oracles pretended to foretell things to come, and by your desire to know such things, ye were seduced to idols; which were so farre from being able to prefage, that they were not able to speak, and the answers that were given you there, were neither given you by the idols, nor their priests, but by the devil in them.

† anathema ἀνάθεμα

* the Lord Jesus κύριον Ἰησοῦν

3. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus † accursed: and *that* no man can say, * that Jesus is the Lord, but by the holy Ghost.]

3. The way therefore to discriminate them is this, that no man who pretends spiritual gifts in the Church, who is led or speaks by the Spirit of God, will ever speak evil of Jesus; and no such man again hath any of those extraordinary powers of miracles, &c. and doth them in the name of Christ, but he is acted by the holy Spirit, the doctrine and commands of Christ being so contrary to, and destructive of the evil spirits, and their designes among men, that the devil will never assist men with his power to set up that.

4. Now there are diversities of gifts, but the same Spirit.]

4. But of the gifts that come from the Spirit of God there are differences, and though all men doe not the same things, yet in them all the Spirit is the same: and therefore they that have not these extraordinary gifts in so high a degree as others, should not be sadned for that, as long as they have sufficient to demonstrate that they have the Spirit.

5. And there are differences of administrations, but the same Lord.]

5. And there are diversities of offices and ministeries, but all performed to the one true God.

† them all in all men πάντα ἐν πᾶσιν

6. And there are diversities of operations, but it is the same God which worketh † all in all.]

6. And there are diversities of afflations or inspirations, but the God that worketh all these in all men is the same.

* for that which is profitable πρὸς τὸ συμφέρον

7. But the manifestation of the Spirit is given to every man * to profit withall.]

7. But the exercise of these spiritual gifts, whereby the Spirit manifests it self to be in any man, is designed still for some benefit or advantage of the Church; and therefore those powers that tend to no use or advantage in the Church, are to be suspected not to come from the Spirit of God.

8. For to one is given by the Spirit the word of wisdome, to another the word of knowledge by the same Spirit,]

8. The gift that one man hath from the Spirit is the special ability of speaking parables, and veiling wise conceptions: Another hath the understanding and interpreting the mysteries of Scripture, (see note on ch. 1. c. and note on 2 Pet. 1. c.)

9. To

9. Another hath a miraculous faith, or by which he works all kinds of miracles;

9. To another faith by the ſame Spirit, to another the gifts of healing by the ſame Spirit,] another hath from the ſame Spirit a peculiar power of curing diſeaſes without the help of phyſick.

10. Another hath ſtrange formidable powers of inflicting diſeaſes, nay death it ſelf, on malefactors (ſee note d.)

10. To another † the working of miracles, to another prophecie, to another diſcerning of ſpirits, to another *diverſe* kinds of tongues, to another the interpretation of tongues.] Another the faculty of interpreting ſcripture. Another of knowing men's hearts, whether they be ſincere or no, (in order to Eccleſiaſtical diſcipline in cenſures and diſeaſes.) Another to ſpeak ſome languages which he was never taught (ſee note g.) which ſerved both as a miraculous act to confirm the Goſpel, and as a help to reveal it to men of all countries. Another the power of interpreting ſtrange languages to ſuch in the congregation, who had not underſtood the language in which the Apoſtles had ſpoken, ver. 30.

† the operations of powers ἐνεργήματα δυνάμεων

11. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

12. ſo in like manner is Chriſt and his Church many members in one body, ſee Gal. 3. note d.

12. For as the body is one, and hath many members, and all the members of that one body being many are one body: [ſo alſo *is* Chriſt.]

13. For in baptiſme being made partakers of the ſame Spirit we are entred into one body to be fellow-members with all Chriſtians, of what quality or ſort ſoever we are: And the cup of charity or thankſgiving, appointed by Chriſt in his laſt ſupper to be uſed in his Church, is a token and band of the ſame unity among Chriſtians, and ſignifies the animating of all by the ſame Spirit.

13. For by one Spirit are we all baptized into one body, whether *we be* Jewes or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.]

14, 15, 16, 17. For as the body is made up of ſeverall members for ſeverall uſes, ſo is the Church of Chriſt, each of them profitable for ſome end; and therefore though one be inferiour to ſome others, yet hath that no reaſon to envy them.

14. For the body is not one member, but many.

15. If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the eare ſhall ſay, Becauſe I am not the eye, I am not of the body; is it therefore not of the body?

17. If the whole body *were* an eye, where were the hearing? If the whole *were* hearing, where *were* the ſmelling?]

18. It hath therefore ſeemed beſt to God to give ſeverall men ſeverall offices in the Church, which they are to be content with, not repining that they are not more honourably employed.

18. But now hath God ſet the members every one of them in the body, as it hath pleaſed him.]

19. For if every member were equall to all others, there could not be a ſubordination, and aſſignation to ſeverall offices, as in a body there muſt be.

19. And if they were all one member, where *were* the body?]

20. And therefore God hath ſo ordered it, that each ſhould have his peculiar office, and all together be united into one body.

20. But now *are they* many members, yet but one body.]

21, 22. Every one having need and uſe of every other; and generally thoſe which we more deſpiſe, and are aſhamed of, being moſt neceſſary.

21. And the eye cannot ſay to the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22. * Nay much more thoſe members of the body which ſeem to be feeble, are neceſſary.]

* But the members of the body that ſeem to be more weak are much more neceſſary, ἀλλὰ πολὺ μᾶλλον, τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι

23. we cloth and cover moſt diligently,

23. And thoſe *members* of the body which we think to be † leſſe honourable, [* upon theſe we beſtow more abundant honour,] and our uncomely *parts* have more abundant comelineſſe.

† more diſhonourable or ſhameful ἀτιμότερα

* about theſe we put περιτίθεμεν

† made glorious δοξάζομεν

* ſeverally ἐκ μέρους

24. but God hath ſo diſpoſed of the ſeverall parts of the body, that ſome ſhall have beauty,

24. For our comely *parts* have no need: [but God hath tempered the body together, having given more abundant honour to that part which lacked,] a naturall beauty, others that want that, ſhall be ſupplied by clothes, which are an artificiall

25. That there may be no ſeparation of intereſts or deſires in the body, and ſo likewiſe in the Church, but that the ſeveral members may be as ſolicitous every one for another member, as for its ſelf.

25. That there ſhould be no ſchiſme in the body, but *that* the members ſhould have the ſame care one for another.]

26. From whence it followes, that as in the body, every member hath a fellow-feeling with each other, ſo all true members of the Church have the ſame common intereſts and concernments, whether of ſuffering or of rejoicing.

26. And whether one member ſuffer, all the members ſuffer with it; or one member be † honoured, all the members rejoice with it.]

27. And this muſt be by you applied to your ſelves, who are, being conſidered all together, the Church, though not the Church Univerſal, yet a ſpecial part thereof, the Church of Corinth (ſee Chryſoſtome) and ſo the myſtical body of Chriſt, and the ſeverall perſons of you, members of that body, that particular church.

27. Now ye are the body of Chriſt, and members * in particular.]

b. c. d. e. f. g. h.

28. And the chief officers conſtituted by God in the Church, are 1. Apoſtles ſent to plant the faith, and having done ſo, either to govern being preſent, or ſuperintend being abſent, in all Churches. 2. Prophets, who having many ſpiritual gifts, teach where the Apoſtles have planted, and confirm believers, and impoſe hands (ſee note on Act. 15. c.) 3. Doctors or teachers of Churches already conſtituted, and ſo all one with Biſhops, differing from prophets onely in this, that they taught out of the inſtructions which they had themſelves received, without any ſpecial revelation. Then as endowments of theſe and parts of their function, were theſe five things, 1. Powers of inflicting diſeaſes and death it ſelf upon the diſobedient. 2. Gifts of healing them that received the faith. 3. The care of the poor. 4. The power of governing the Churches where they were planted. And, laſtly, ſome ſorts of languages neceſſary to their preaching to the Gentiles (though not the gift of all tongues, which came down on the Apoſtles.)

28. And God hath ſet ſome in the Church, firſt [b] Apoſtles, ſecondarily [c] prophets, thirdly [d] teachers, after that [e] miracles, then gifts of healings, [f] helps, [g] governments, [h] † diverſities of tongues.]

† kinds

29, 30. Thus do the ſeverall offices and gifts in the Church belong to ſeveral perſons, and not all to one, and each is to be content with his lot, and uſe it to the benefit of the Church.

29. *Are* all Apoſtles? *are* all prophets? *are* all teachers? * *are* all workers of miracles?

* have all powers

30. Have all the gifts of healing? doe all ſpeak with tongues? doe all interpret?]

31. But

31. But covet earnestly the best gifts: And yet shew I unto you † a more excellent way.]

† a farre more excellent, καθ' ὑπερβολὴν

31. I conceive then that you doe well every one to seek (and contend in prayer) earnestly for those gifts which are most usefull and profitable to the Church, wherein you ministers: But therein deceive not your selves (as they doe that make useof these to faction and division, scorning and vilifying of those that are not so well gifted as they) but know from me, that none of those external abilities are to be compared with that one grace of charity, the love of our brethren, and the performance of those duties toward them which God requires of us, chap. 13. 4, &c. the severals of which as they are despised by you, so they are much more excellent then those offices and gifts that tend most to the edifying of the Church, and I shall proceed to shew you that.

Annotations on Chap. XII.

a. Πνευματικῶν

V. 1. *Spiritual gifts*] That Πνευματικῶν may here be used in the Masculine, not Neuter Gender, is most evident; and if it be so, then it must signifie *spiritual persons*, not *things*. So the word is certainly used ch. 14. 37. *If any seem to be a Prophet* or *spiritual*, such as have any divine afflation. Thus in *Palladius, Lausiac. Hist.* c. 43. * Ἔγνων ἀκριβῶς πνευματικὸν αὐτὸν ὄντα, καὶ προγινώσκειν πάντα, *I knew exactly that he was a spiritual person, and foreknew all things.*

* p. 963. D.

b. Ἀπόστολοι

V. 28. *Apostles*] The word Ἀπόστολοι *Apostles* is known to signifie here, not *messengers* of a *common* nature, but *commissioners* from *Christ*, sent with the same power which he had from his father, *Joh.* 20. 21. to *plant* and govern the Church, and to that end, to part the world between them into so many μερίδες, and κλῆροι, and ἴδιοι τόποι, *portions*, and *lots*, and *proper places*, and *provinces*, *Act.* 1. 25. over which they were set. And so though, when *Christ* was here on earth, these were Disciples and followers of his, yet after his departure, and the descent of the Holy Ghost, they are instated in the supreme authority in the Church. See Note on *Joh.* 20. b.

c. Προφήτας

Ib. *Prophets*] Next after the Apostles are Prophets placed in the Church, both here, and *Ephes.* 3. 5. and 4. 11. Their office was to preach more fully the Gospel of *Christ* to those who had formerly received it, and to that end they were inspired by God with that special gift of interpreting the prophecies, &c. of the Old Testament, thereby to confirm the Jewes in the faith, and beside many other spiritual gifts, they had that of foretelling things to come, as appears by *Agabus*, and those that went down from *Jerusalem* to *Antioch*, *Act.* 11. 27. These differed from Apostles on one side, were inferior to them, οὐκ εἶχον τὴν Ἀποστολὴν, *had not that higher commission*, saith *Theophylact*, and being joyned with *Doctors Act.* 13. 1. did yet in this differ from them, say the *Scholiasts*, that *the Prophets did speak all from the Spirit*, πάντα ἀπὸ πνεύματος φθεγγόμενοι, οἱ δὲ διδάσκαλοι οἰκοθεν, *but the doctors from themselves*. Such were *Judas* and *Silas Act.* 15. (see note e.) who being Bishops of *Judæa* were farther furnish'd with this gift of prophecie, and προφῆται ὄντες *being prophets* v. 32. διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν, *exhorted and confirmed the brethren*, or Christians, as other the like did *lay on hands on Paul* and *Barnabas* by revelation from the Holy Ghost, *Act.* 13. 3. their revelation being an evidence of their gift of prophecy, their *laying on of hands* an exercise of their Episcopal power. And such were the *two witnesses Rev.* 11. 3. who are there said to *prophesie in sackcloth*, that is, after the manner of Prophets in the Old Testament, to preach the will of God, and foretell things to come, who that they were the Bishops of *Jerusalem*, see Note on that place.

d. διδάσκαλοι

Ib. *Teachers*] Διδάσκαλοι *Doctors* are here set down in the third place, differing, as hath been said, from Prophets onely in this, that they spake οἰκοθεν *from themselves*, and had not the gift of foretelling things to come. But for the office of teaching and confirming those which had already received the Gospel, and for the governing of the Churches as Bishops, in that they agreed with them; and accordingly *Act.* 13. 1. the same persons are there call'd *Prophets* and *Teachers*. And therefore 'tis to be observed, that *Ephes.* 4. 11. *Teachers* are set as all one with ποιμένες *Pastors* (the *Bishops* title, saith * *Chrysostome*, and so say the *Scholiasts*, τοὺς τὰς ἐκκλησίας ἐγκεχειρισμένους, &c. *those that govern the Churches*, the Bishops, *he calls Pastors*, such was *Timothy*, *Titus*, and the like) So in *Bede Eccl. hist.* l. 2. c. 2. *Episcopos sive Doctores, Bishops or Doctors.* So * S. *Chrysostome*, *Epist.* β'. speaking of the incestuous Corinthian, πολλοί φασιν ὅτι καὶ διδασκάλου τάξιν ἐπέσχε, *many say he had the place of a Doctor*, streight addes, τὰ πρωτεῖα ἔχειν τῆς ἐκκλησίας, *he had the presidency of the Church*: τοῦ δὲ ποιμένας καὶ διδασκάλους *some pastors and teachers*, not distinguishing them, as *Apostles*, and *Prophets*, and *Evangelists*, with a τοῦ δὲ *some* to each, but only connecting them with the καὶ, ἐξηγητικὸν, the particle *and*, *by way of explication*, and so noting them to be two names for one thing, and accordingly ποιμένες *Pastors* is not mentioned here. The particular notation of the word διδάσκαλοι must be first taken from the difference observable betwixt κηρύσσειν and εὐαγγελίζεσθαι, *preaching*, on one side, and διδάσκειν, *teaching*, on the other, so as the *word* and *doctrine* differ, 1 *Tim.* 5. 17. the first belonging to the *planting*, the second to the *watering*, that is, instruction and exhortation and confirmation superadded to the preaching or planting the faith any where. This office of instructing and confirming certainly belonged primarily to the Bishop in every Church, *Act.* 13. 1. and was not competible to any but him, or whom the Bishop appointed to it, (as the Apostles sent the Evangelists to preach for them, where they could not come themselves) by neglect of which wholesome practice, all heresies and seeds of new doctrines have gotten into the Church. Thus in *Justine Martyr Apol.* 2. when the *Anagnostes* or *Reader* hath read the portion of Scripture out of the Apostles or Prophets, he holds his peace, and the προεστὼς *Prafect* or *Bishop* τὴν νουθεσίαν ποιεῖται *makes the exhortation*, after the manner that we see practised by *Paul*, *Act.* 13. 15, 16. And agreeable to that it is that the Bishop should be styled Διδάσκαλος *Teacher*. So *Chrysostome*, and *Theophylact* on 1 *Tim.* 4. 14. Τὸ δὲ διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὄν, &c. *the dignity of Teacher or Priest being great*, &c. by both noting the ἱερωσύνη or *Priesthood*, to which ὁ Τιμόθεος ἤρθη, *Timothy was* there *chosen*, that is, his Episcopal power. (Of this see more Note on *Jam.* 3. a.)

* on *Ephes.* 4. 11.

* To. 7. p. 57. l. 4.

Κηρύσσειν διδάσκειν

e.

Ib. *Miracles*] Having set down the three prime sorts of dignities in the Church, *Apostles*, *Prophets*, *Teachers*, with the distinctive termes of πρῶτον, δεύτερον, τρίτον, *first*, *secondly*, *thirdly*, the Apostle addes now in another style, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, *after powers*, *then gifts of healings*. Of which two it must first be observed, that they doe not denote severall persons distinct from the former, (for 'tis evident the Apostles had both, the *powers*, and the *gifts*) but onely several χαρίσματα, or extraordinary *gifts*, with which the Apostles and Prophets and Teachers were all endowed. And consequently these cannot be imagined to constitute new orders in the Church, nor those that follow in this place, *helps*, &c. Secondly, for the meaning of δυνάμεις *powers*, it is most probable that by it is denoted the same thing that by the ἐνεργήματα

δυνάμεις

ματα δυνάμεων v. 10. *operations of powers* (which are there also joyned with *gifts of healing*) and those may denote those operations or exercises of powers which we find exemplified in S. *Peter* on *Ananias* and *Sapphira*, in *Paul* on *Barjesus*, (either inflicting immediate death, or diseases upon them, or pronouncing that they should come, and accordingly it followed) and in those first times, in the Governours of the Church, by their censures delivering men up to Satan, εἰς ὄλεθρον σαρκὸς, *to the destruction of the flesh*, to inflict diseases on them. And this may very probably be the meaning of δυνάμεις *powers* here also; and so 'tis acknowledged by *Theophylact*. And these seem to be the τέρατα *prodigies* wrought by the Apostles, *Act.* 2. 43. upon which 'tis said that *fear was on every soule*, in like manner as it was said upon the death of *Ananias* ch. 5. 10. in respect of these powers of the Apostles.

Τέρατα

f. Ib. *Helps*] That ἀντιλαμβάνεσθαι signifies *to succour relieve* any in distresse, hath been said, Note on *Lu.* 10. b. and there is no doubt but ἀντιλήψεις here is to be taken in that sense, relieving and providing for the poor out of the stock of the Church; and this here set down as a special part (as the κυβερνήσεις is another) of the office of those men which were set down in the beginning of the verse, the *powers* and the *gifts of healing* referring to the virtues and assistances by which they were back'd in the discharge of their office, and so, in an inferior degree, the γένη γλωσσῶν, *sorts of tongues*, in the close of the verse, skill in some languages, which was usefull to their preaching to the nations; but these two, *helps* and *governments*, denoting two special parts of their office, under which all was indeed contained, which had not been before intimated in their names. For as to the former of these, the relieving of the poor, that alwaies belonged to the Apostles and Bishops; and though the Deacons were employed in one inferiour part of it, the *serving tables*, *Act.* 6. the distributing of the several portions daily to the poor widowes, &c. as διάκονοι under the οἰκονόμος, *servants* under the *steward*, yet the supreme trust and charge was reserved to the Apostles and Bishops of the Church. So *Act.* 20. 35. S. *Paul* appoints the Bishops, ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, *to relieve*, or *succour*, *those that were weak*, or *sick*, which by the Context, (the mention of *Christs* words, *It is better to give than to receive*) is applyed to acts of charity, supply of corporal wants. And so in the 41. *Can.* of the *Apostles*, Δεῖ τὸν ἐπίσκοπον, &c. *A Bishop must have the care of the monies, so that by his power all be dispensed to the poor by the Presbyters and Deacons, and we command that he have in his power the goods of the Church.* So *Justin Martyr Apol.* 2. Συλλεγόμενον παρὰ τῶν εὐπορούντων ἀπολιδῷ, καὶ αὐτὸς ὑπερεῖ ὀρφανοῖς τε καὶ χήραις, *that which is gathered is deposited with the Prefect*, or *Bishop*, *and he helps, relieves the orphans and widowes*, καὶ ἁπλῶς πᾶσιν ὁ χρείαν ἔσχι, κηδεμὼν γίνεται, *and becomes the curator*, or *guardian, to all absolutely that are in want.* So *Ignatius* in his *Epistle* to *Polycarp* the Bishop of *Smyrna*, μὴ τὸ κύριον σου χηρῶν φροντιστὴς ἔσο, *After the Lord thou shalt be the curator of the widowes.* And accordingly *Polycarp* himself speaking of the Elders or Bishops, among the parts of their office reckons ἐπισκεπτόμενοι πάντας ἀσθενεῖς *they visit and take care of all that are sick*, μὴ ἀμελοῦντες χήρας ἢ ὀρφανοῦ ἢ πένητος, *not neglecting the widow, or orphane, or the poor*, and therefore, saith he, *must be farre from the love of money*, as S. *Paul* appoints in the qualification of the Bishop. And therefore as the bounty of the first believers, *Act.* 2. was brought to the Apostles feet, and they by that means were made the dispensers of it; so the contribution that *Paul* and *Barnabas* brought in time of famine to the poor brethren in *Judaea* was by them delivered into the hands of the Elders or Bishops of the Churches of *Judaea*, *Act.* 11. 30. as to the stewards which had the supreme power on earth of ordering this family of *Christ*. And so *Epaphroditus* that was sent with the liberality of the Church to *Paul*, *Phil.* 4. 18. and is therefore called λειτουργὸς τῆς χρείας μου, *he that ministred to his wants*, *Phil.* 2. 25. is by *Theodoret* and others affirmed to be the Bishop of the *Philippians* at that time. By all which the account and reason appears why the ancients doe explain ἀντιλήψεις by προστασίας, *helps* here, by *praefectures*, this office of providing for and looking to the poor being a special part of the Bishops power, which he had over the goods of the Church in the forecited *Canon Apostolical.*

Λειτουργὸς τῆς χρείας μου

Ib. *Governments*] The word κυβερνήσεις is all one with the Latine *gubernationes*, and so denotes the power and office of ruling and governing particular Churches already planted by the Apostles, and by them committed to the care of the Bishops, set down here under the style of διδάσκαλοι *teachers*, who, as they farther instructed the congregations which had received the faith, so did they rule and order and administer them, (κυβερνᾷ, διοικεῖ, saith *Hesychius.*) Hence I suppose it is, that as ποιμὴν *pastor*, and ποιμαίνειν *to discharge the office of a pastor*, denotes this power of ruling, and is the description of an ἡγούμενος *a ruler*, *Mat.* 26. ὅστις ποιμανεῖ τὸν λαὸν, *who shall rule the people*, and is applied first to *Christ*, *Mat.* 26. 31. *Joh.* 10. 11, 14. *Heb.* 13. 20. 1 *Pet.* 5. 4. (and joyn'd with *Bishop* 1 *Pet.* 2. 25.) then to S. *Peter*, *Joh.* 21. 16. then to the Bishops of *Asia*, *Act.* 20. 28. then to the Bishops of the Jewes in their several dispersions, 1 *Pet.* 5. 1. so 'tis joyned with διδάσκαλος *teacher Ephes.* 4. 11. and not as a several office from that (as *Apostles*, *Prophets*, and *Evangelists* had been) but as two parts of the same persons office, τοὺς ποιμένας καὶ διδασκάλους *some Pastors and Teachers*, noting these governours of the several Churches to have been the teachers also: And so here the διδάσκαλοι being named in the former part of the verse, κυβερνήσεις is added in the latter, to denote the *ruling powers* that belong'd to those teachers: διδάσκαλοι with the addition of ἀντιλήψεις and κυβερνήσεις here, being all one in effect with the Pastor & Teacher in one person, *Eph.* 4.

g. Κυβερνήσεις

Ib. *Diversities of tongues*] What γλῶσσα here signifies, will be best discerned by * *Eustathius*, who expresseth it by ξενωμένην διάλεκτον, *a strange language*, and by † *Clemens*, who calls them ἀδιδάκτους τὰς βαρβάρων φωνὰς, *the voices of barbarians which have not been learn'd.* And though this equally belongs to all strange languages, yet it must be observed that γένη γλωσσῶν *kinds*, or *sorts*, *of tongues* in this place, and v. 10. signifies with some restraint, not all the languages of the world, as was in the effusion of the Spirit on the Apostles *Act.* 2. but some sorts of languages which they had never learn'd, in order to their preaching to those people which used those languages. For it must be observ'd, that though the power of miracles, indefinitely *all miracles*, even to the *raising the dead*, *removing mountains*, &c. were bestowed on the Apostles by *Christ*, and so in like manner power of speaking all languages of the world; yet these in this full latitude were not thought fit to be bestowed on other persons after them, but with some limitations, to one this, to another that, which was usefull toward the building up of the Church, now that the foundation was already laid by *Christ* and the Apostles. Hence is it that some are peculiarly endowed with gifts of healing, not having those other powers, called δυνάμεις or ἐνεργήματα δυνάμεων here and ver. 9. nor the πίστις *faith*, v. 9. that which extended to all miracles, even to *removing of mountains*, ch. 13. 2. And so in like manner, some had some certain languages (as a χάρισμα or *gift*) by inspiration; yet not all, because that was not in order to their businesse. And as the power of speaking with all tongues is called indefinitely λαλεῖν ἑτέραις γλώσσαις *Act.* 2. 4. *speaking with other*

h. Γλῶσσα
* *In Iliad.* 1.
† *Strom.* 1.

Διαλέκτοις ἑτέραις γλώσσαις

other tongues, and here ch. 13. 1. γλώσσαις ἀνθρώπων λαλῶν καὶ ἀγγέλων, *speaking with the tongues of men and of Angels*, that is, all kind of languages imaginable (proportionable to the πᾶσα πίστις *all faith* v. 2.) so this more limited gift is expressed by γένη γλωσσῶν, *sorts, or kinds, of languages*, and γλώσσῃ λαλεῖν, ch. 14. 2. *speaking with a tongue*, that is, some one tongue or more; for of him it is said ver. 13. *Let him pray that he may interpret*, which it seems he is not yet able to doe, and so not to *speak with all tongues*. For if he could, then understanding himself well enough (as he is supposed to doe v. 4, 14.) it must needs follow, that he would also be able to interpret himself, and not need another qualified to that purpose v. 27. In like manner as here v. 30. tongues and interpreting belong not both to the same persons, nay c. 14 28. when *two or three speak* in *unknown tongues*, 'tis supposed possible that neither of them may be able to interpret or declare intelligibly to the people what hath been said, in which case the Apostle bids them that speak *strange languages, hold their peace in the Church*, that is, in the presence of believers, for to them the strange language is wholly useless. Thus though S. *Paul thank God that* he doth γλώσσαις λαλεῖν μᾶλλον πάντων ὑμῶν, c. 14. 18. *speak with tongues more then all*, in the Church of *Corinth*; yet his very saying so is an intimation that he had not the gift of all tongues, as being not one of those Twelve on whom that gift descended, *Act.* 2. yet furnish'd abundantly for his office with the languages of all those to whom he was to preach.

Γλώσσῃ λαλεῖν

CHAP. XIII.

Paraphrase.

1. THough I speak with the tongues of men and of Angels, and have not charity, I am become *as [a] sounding brasse, or a tinckling cymbal.]

*a resounding brasse, or a loud-sounding cymbal

1. If I have never so perfect a degree of the gift of languages, and doe not withall study and endevour the good and edifying of the Church, I am no better then a trumpet or cymbal that sounds a triumph, for vanity or boasting, but not at all for profit or benefit of the Church. a.

2. And though I have *the gift of* prophecy and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.]

2. And though I can expound scripture, and know all the most mysterious and subtile parts of it, as the Gnostick hereticks pretend to have (see note on 2 Pet. 1. c.) and if I have the highest degree of that faith by which miracles are wrought, so as to be able to remove mountains, and doe not employ my gifts to the good of others, I am not to be compared with those that have that most excellent gift, c. 12. 13. and make use of it accordingly, to the benefit of (and preserving unity in) the Church.

*distribute all my goods and ψωμίσω πάντα τὰ ἐμὰ χορτάσματα

3. And though I *bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.]

3. If I have the liberality to give away all my goods, and even the care and solicitude to distribute them to those that stand in need of them, and do not this out of any principle of charity and compassion, to contribute to the good of others, but either to please men, or acquire glory; and so in like manner, if I proceed to part with my very life, adventuring the most cruel death, even to be burnt alive, and have no charity, or sincerity of love to others, live and dy without that most Christian necessary virtue, I am in comparison never the better for it.

†courteous

4. Charity [b] suffereth long, *and* [c] is † kind, charity envieth not, charity [d] vaunteth not it self, is not puffed up,]

4. It is the property and commendation of this virtue of charity, to be so far from wronging others, that it teacheth forbearance, makes a man perfectly patient, and not revengefull of injuries, very kind, tender and compassionate, as sensible and zealous of other mens good as of his own, makes a man farre from envying, very well pleased at all other mens happinesses, abates all foolish elation of minde, ambition and ostentation, as also all pride and insolence in overvaluing himself, and despising others, so very observable in the present Hereticks, and disturbers of the Church, the Gnosticks, b. c. d.

*highly provoked or exasperated †doth not impute the evill,

5. Doth not [e] behave it self unseemly, seeketh not her own, is not * easily provoked, [f] † thinketh no evill,]

5. Keeps men from using others unseemly either in words or gestures, or from disorderly behaviour in the Church, enclines them to take care of others good and profit, and not onely of their own praise, &c. (see note on Rom. 14. d.) permits not a man to fall into immoderate, violent distempers of anger upon what ever provocation (see note b.) imputes and reckons all the good, but none of the evill that is done by any, e. f.

*congratulates with the truth, συγχαίρει τῇ ἀληθείᾳ

6. [g] Rejoyceth not in iniquity, but * rejoyceth in the truth.]

6. Is farre from rejoycing at any others sins, his doing amisse, nay is passionately affected with sorrow for it; but when others live and act as faithfull Christians ought to doe, he is very much concerned in that, rejoyceth at it, g.

†covereth

7. † [h] Beareth [i] all things, believeth all things, hopeth all things, endureth all things.]

7. Inclineth a man to hide or conceal all the evill of another that he knowes, so farre as is for his good, and is not contrary to the greater good of others, to believe without prejudice all the good that he hears, or can have any ground in charity to believe of him, to hope that which he believes not, and never so far to despaire of his repentance, as to give over the using all probable means which may reclaim him, and to endure much pain and trouble and losse to procure a greater good for others, then the evill we suffer herein is to our selves. h. i.

*prophecies, they shall be done away, προφητεῖαι καταργηθήσονται †Knowledge, that shall be done away, γνῶσις καταργηθήσεται

8. Charity never faileth: but whether * *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether † *there be* knowledge, it shall vanish away.]

8. And for this charity, the love of God and our brethren, as it hath many branches of excellent virtue in it, so hath it privileges above all others graces or gifts of the Spirit, particularly this, that it shall be usefull to us, and be exercised by us in another world, it shall never be outdated, but last even in heaven, when our imperfect gifts of prophecy, languages, explication of mysteries, shall be swallowed up in that abysse of perfections.

9. For we know in part, and prophesie in part.

10. But when that which is perfect is come, then that which is in part shall be done away.]

9, 10. For our knowledge and prophecie, & other graces and gifts being now imperfect, must give way to the perfect state, and become absolutely useless then.

*was affected, ἐφρόνουν †reasoned, ἐλογιζόμην

11. When I was a childe, I spake as a child, I * understood as a child, I † thought as a child; but when I became a man, I put away childish things.]

11. As it fares in the change of ages in a man, our words, our affections, our inclinations, and our reasonings are quite changed; in the compasse of a few years, we neither say, nor desire, nor understand any thing, as some years before we did: so much more is it betwixt this and another life.

*we see yet βλέπομεν ἄρτι †I yet know, ἄρτι γινώσκω

12. For * now we see through a glasse darkly, but then face to face: † now I know in part, but then shall I know even as also I am known.]

12. For now our vision is very dark and imperfect, looking at things as when they are shewed us through a glasse, on purpose to give us but a glimpse of them; but when we come to heaven, we shall then see as perfectly as if we look'd close to it, know God as truely as we have hitherto been known by him.

13. So that it is evident, that as faith, hope, and charity, are farre to be preferred before all other gifts of the Spirit, which are given men for the benefit of others v. 2. ſo of thoſe three graces or divine virtues charity is the moſt excellent, whether conſidered in it ſelf, or in the duration of it. In it ſelf it is the moſt neceſſary grace here, v. 1. &c. and all the other whether graces or virtues are but means for the working of this, our Faith teacheth it, and our Hope excites it, and Charity is the end of the Commandement, and Faith muſt be perfected by it, and without it all the gifts mentioned v. 1, 2. are nothing worth, and are given men for the working of that in others: and ſo likewiſe in reſpect of the duration, the gifts were ſoon to vaniſh (and are now vaniſhed long ſince, the gift of miracles, of languages, &c.) and Faith and Hope will vaniſh with this life; for Faith is of things not ſeen, and therefore ceaſeth when viſion cometh, and ſo Hope if it be ſeen, is not Hope, but Charity ſhall never be outdated, but laſt and flouriſh when we come to heaven, and be then a ſpeciall ingredient in our happineſſe, which indeed conſiſts in loving God, and having common deſires with him, and loving all whom he loves, (not the damned, who are veſſels of his wrath) and that eternally.

13. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.]

Annotations on Chap. XIII.

a. Κύμβαλον

V. 1. *Sounding braſſe*] That κύμβαλον *cymbal* here is an inſtrument of loud muſick may appear, not onely by the Epithets which are given it *Pſal.* 150.5. *the loud cymbals*, and *the high-ſounding cymbals*, but alſo by the reſt of the conſort there mention'd, *the ſound of the trumpet* in the firſt, and (after *the pſaltery and harp, timbrel and pipe, ſtringed inſtruments and organs*) this of the *Cymbal* in the laſt and higheſt place, and that no doubt a πνευματικὸν *a wind inſtrument* of braſs, as appears by *Heſychius*, who renders χαλκίσματα *inſtruments with braſen mouths*, by χάλκεα κύμβαλα *braſen cymbals*. So improbable is it that this ſhould be that tinckling inſtrument of ſo ſlight and low a ſound, that now we call by that name. This more appears by the Epither here added to it, ἠλαλάζον, which certainly ſignifies a loud noiſe or crie, a ſhout either of mariners and the like, when they ſet all uniformly to ſome work of difficulty, to hoyſe the main ſayle, to which they all muſt joyne, and ſummon one another to it by that ſhout, or elſe of Conquerors in a field, Ἀλαλάζει δηνικίως ἠχεῖ, the word notes *ſhouting for victory*, ſaith *Heſychius*, and Ἀλαλαγμὸς, δηνικῷ ὕμνῳ, ἢ ἐυφημῷ βοῇ, 'tis *a ſong of victory, or ſhout of acclamation*. And that ſignifies this inſtrument to be ſuch as was then uſed (as the trumpet, meant, I ſuppoſe, by the χαλκὸς ἠχῶν *reſounding braſs*, is now) for thoſe ſolemn military Ovations and triumphs; and in that reſpect it ſeems moſt applicable to the gift of tongues in the Church, as that is oppoſed to Charity. Charity is all for the edification, the benefiting and profiting of others; but the gift of tongue, being onely uſefull, as a miracle, to convince unbelievers, and to ſpeak intelligibly to them which are of another nation, and not at all uſefull to believers of their own nation that underſtood not a ſtrange tongue, may, in reſpect of them, fitly be compared to a Cymbal, or trumpet, ſounding a triumph for oſtentation, but not for edification, as is inſiſted on at large in the fourteenth Chapter.

Ἀλαλάζον

b. Μακροθυμεῖν

V. 4. *Suffereth long*] The notion of μακροθυμεῖν for *ſlowneſs to wrath*, or *revenge*, in oppoſition to quick reſentment of injuries, is ſufficiently known, *Rom.* 9.22. and ſo it is to be taken here, as a firſt and principal act of Charity, on which χρηστεύεται, *is kind*, or *good*, or *gentle*, or *gracious*, fitly attends. This differs from the ἀ Παροξύνεται, *is not exaſperated*, or *highly provoked to anger*, v. 5. eſpecially in two things. 1. Παροξυσμὸς notes the height or pitch to which it advanceth, as the paroxyſme is the ſharp fit of the feaver; and ſo that part of the character of Charity is, that where that is planted, it moderateth anger, and ſuffers it not to boyle to that height, but this of μακροθυμία is the *deferring* and *putting it off*; the charitable man is ſo farre from raſh anger, or ſuddain revenges, that he can bear and forbear long. 2. Παροξυσμὸς is reſtrained to *the paſſionate, ſharper part of anger*, which is called ὀργὴ, as the former to the rational and heavier part of it, θυμὸς, which relates to revenge, or inflicting of puniſhment. This is otherwhere expreſſed by βραδὺς εἰς ὀργὴν *ſlow to wrath*, *Jam.* 1. 19. by ἀνεξικακῶ 2 *Tim.* 2. 24. *bearing with evil*, not apt or forward to puniſh thoſe that doe amiſſe; to which is annexed ἐν πραΰτητι παιδεύων, *in meekneſs inſtructing oppoſers*. Contrary to this are the ἀνήμεροι *fierce* 2 *Tim.* 3. 3.

Παροξύνεται

Ib. *Is kind*] Χρηστότης ſignifies εὐσπλαγχνίαν, ἢ πρὸς τὸν πέλας σωδιάθεσιν, τὰ αὐτῷ ὡς οἰκεῖα διοπτευμένην, ſaith *Phavorinus*, *tenderneſs of compaſſion, kindneſs toward the neighbour, making all things that belong to him as if they were his own*; and ſo it ſeems to ſignifie here, that it is the property of Charity, where it is planted, to infuſe a benignity into their nature, making them conſider others as they doe themſelves, and ſo extend the ſame liberality and kindneſs to them that ſtand in need of it, that in the like caſe they would wiſh to themſelves; a God-like quality, attributed to God himſelf, ὅτι Κύριος χρηστὸς, *the Lord is gracious*, 1 *Pet.* 2. 3. c. Χρηστότης

Ib. *Vaunteth not*] What the word περπερεύεται ſignifies, or of what origination it is, whether Greek or Latine, is ſomewhat difficult. Among the antient Greeks it is not met with, but among the moſt antient Latines it is; *Perperi* in *Accius*, and *perperitudo*, and *perperàm facere* very ordinarily. Which makes it reaſonable to reſolve it a Latine, not a Greek word originally. Then for the meaning of it, in the Latine it ſignifies generally *to doe amiſſe*, *perperàm* oppoſed to *rectè*, but in the Greek, the *Gloſſaries*, and the antient Fathers doe differ, and yet prettily well agree. Περπερεύεται, καυχᾶται, ſaith *Heſychius*, *is elated*, ſets himſelf out at the greateſt advantage; and Πέρπερος μετὰ ἀλαζονείας ἐπαιρόμενος, *lifted up, and fooliſh*, (and therefore when in *Phavorinus* we read Περιπερία, ἡ κολακεία, it ſhould doubtleſſe be read ἡ βλακεία *fooliſhneſſe*, and ſo preſently to the ſame word he hath ἢ ἡ βλακεία.) And *Phavorinus* hath pointed to this place, ἀ περπερεύεται, ὁ Ἀπόστολός φησι, τυτέστιν, ἀ περπατεῖ, (for which S. *Chryſoſtome* reads, ἀ περπατεύεται, and what that is will be beſt judged from *Antiochus*, * λογ. ὁ'. μὴ ὑπεραιρόμενον μήποτε περπατεύμενον, *not lifted up above meaſure, not exalted with an opinion of himſelf*, as appears by the oppoſites there, ταπινόφρων *lowly-minded*, κατηγμένον τῇ καρδίᾳ, *depreſs'd in heart*, λογιζόμενον ἑαυτὸν ἀχρεῖον δοῦλον εἶναι, *accounting himſelf to be an unprofitable ſervant*) when the Apoſtle ſaith, ἀ περπερεύεται, *the meaning is*, that he runs not headlong, *præcipitous*, as giddy proud fools are wont to doe. Περπατὴς, ſaith *Heſychius*, περπίπτων περὶ τὸ λογισμῶ, *that falls upon any action before conſideration*, or *deliberation*, *raſh*, *unadviſed*: ſo * *Antiochus* λογ. ιε'. ſpeaking of longanimity and lenity of mind, ſaith, that he that hath it, is (among other things) ἀπέρπερος, *not guilty of* that *præcipitous* raſhneſs that wrathful men are ſubject to (and therefore when *Heſychius* hath Περπερᾷ, πρόσκοπτει, it will be reaſonable to correct, and read it, περπατεῖ.) * *Clemens Alexandrinus* renders περπερεία καλλωπισμὸς, *adorning and dreſſing* ones ſelf *gayly*; and † S. *Baſil*, Τί ὅτι περπερεύεις; πᾶν ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται *What doth it ſignifie? All that is put on not for uſe, but ornament*. So in * *Cicero ad Attic.* *Ego autem ipſe*,

d. Περπερεύεται

* Tab. Par. Gr. tom. 1. p. 1133. C.

* p. 1204. B.

* Pædag. l. 3. c. 1.

† in Diſſuaſ.

* l. 11. Ep. 13.

ipse, Dii boni, quomodo ἐπεπερπερευόμην novo auditori Pompeio? that is, *πῶς ἐκαλλωπιζόμην, how did I set my self out, play the Orator*, decking or adorning my speech with borrowed beauty? where, it seemes, it notes an *ostentation of eloquence*, as of any thing else. From these severals put together the result may seem to be this, that περπερεύεσθαι signifies that ambitious ostentation, setting himself out, which proceeds from a foolish, giddy pride and elation of mind; and puts a man forward upon all headlong, precipitous actions in pursuit of his own glory or to satisfie his own intemperate humour. Thus in *Accius*, *ductabilitas nimia*, and *perperitudo*, are put together, *an easinesse to be led*, and *an hasty rash precipitous behaviour*. And then the excellence of Charity (as in other things) appears in this, that, where it is truly planted, it keeps a man from this foolish, giddy elation of mind, which breaks out precipitously into all ambitious, ostentatious actions, and renders him ridiculous by an undue unconsiderate pursuit of his own glory, or praise; whereas the true Christian love of others, so contrary to self-love, the source of all this, is busied in the advancement of the reall concernments of others, and sets considerately about that, and runs not headlong after such improper waies of getting in any aerial empty good unto themselves.

c. ἀσχημονεῖ

V. 5. *Behave it selfe unseemly*] What ἀσχημονεῖ here signifies, is a matter of some question. That which seems most commodious to some circumstances of the place is, that it is one effect of the grace and duty of Charity to our Brethren, that he that hath it, doth never use others unseemly in words or gestures, but especially not reproachfully. Thus will it fitly be joyned to οὐ φυσιοῦται *is not puffed up*, contumelious behaviour being a natural concomitant of pride and arrogance. And accordingly as *Hesychius* renders Ἀσχημονεῖ (for so it should be read, not as the copie corruptly hath it, Ἀσχῶς) ἀκοσμεῖ *doth uncomely* in general, so he explains Ἀσχήμων θάνατος *an uncomely death*, by ὀνειδιστικὸς *reproachfull, contumelious*, to which it will be consequent, that the Verb may also signifie *to deal reproachfully* and to doe so is very contrary to Charity, of which therefore it is here denied. The notion which *Erasmus* hath of it for *being ashamed of nothing*, doing any the meanest offices, though it might be agreeable to the Context, as an act of high Charity, doth not yet any way agree with the nature of the word. And the other notions of *doing no dishonest thing*, &c. affix'd by others, will not agree with the Context, which belongs all to duties of charity to other men, whereas this is terminated in our selves. Onely it may be worthy of consideration, whether (this chapter of the markes and effects of charity being founded in the discourse of gifts in the Church, c. 12. and both compared with and set before them, here, *v.* 1, 2, 8. and also set opposite to the factions and divisions incident to the irregular use of them, and so particularly pursued c. 14.) this, and many other parts of the character of charity, be not so to be interpreted, as may most immediately refer to that matter. Thus the three immediate precedents here, οὐ ζηλοῖ, οὐ περπερεύεται, οὐ φυσιοῦται, *envieth not, vaunteth not, is not puff'd up*, seem peculiarly to mark out the malice and pride and ostentation of the *Gnosticks*, and then, proportionably, so may οὐκ ἀσχημονεῖ *behaves not it self disorderly*; that is, where true Christian charity is, (opposed to γνῶσις *knowledge*, c. 8. 1.) it hath this effect, it keeps men from irregular disorderly behaviour in the Church, such as are mentioned, *c.* 14. throughout, but especially *v.* 23, 35. and in respect of which it is prescribed in the end of the chapter, *that all things be done* (in the Church certainly) εὐσχημόνως *orderly*, which may very reasonably be thought to interpret the contrary here, οὐκ ἀσχημονεῖ, and therefore I have not omitted this interpretation in the paraphrase.

f. λογίζεται τὸ κακὸν

Ib. *Thinketh no evill*] What λογίζεται τὸ κακὸν signifies must be doubtfull, because both λογίζεσθαι and κακὸν are capable of two interpretations: λογίζεσθαι may signifie *to think*, as that signifies to design; Λογισάμενοι, διαλογιζόμενοι, ἐνθυμούμενοι; saith *Hesychius*; and κακὸν *evil* may be hurt or mischief: and then λογίζεσθαι τὸ κακὸν will be *to imagine mischief, designe in the mind, contrive hurt* to any, and so *thinking evil* signifies *Gen.* 50. 20. and διαλογισμοὶ πονηροὶ, *evil thoughts*, are wicked machinations, (see Note on *Mat.* 15. e.) On the other side λογίζεσθαι is *to reckon, to account*, and τὸ κακὸν *evil* is also wickedness in any man, as well as mischief to him. And then λογίζεσθαι τὸ κακὸν is *to impute*, or *account, sinne* to any man. Thus λογίζεσθαι ἁμαρτίαν *Rom.* 4. 8. is rendred truly, *imputing of sinne*, that is, accounting sinne to any, reckoning it, charging it on him. To this purpose S. *Chrysostome*, οὐδὲν πονηρὸν ὑποπτεύει καὶ τὰ φιλούμενα, *he suspects no ill of him whom he loves*, and μηδὲ ὑπόνοιαν πονηρὰν δέχεσθαι ἀνεχομένη, *charity endures not to receive any ill suspicion of any*. And this latter is more probably the meaning of the phrase here. For this may fitly be reckon'd among the excellent effects of Charity, that it keeps a man, in whom it is, from *reckoning* or *imputing of evil* to any man; whatsoever good another doth, it makes one impute that to him, commend him, reward him for that, as it was God's charity to *Abraham* (and to all sincere believers) that he did λογίζεσθαι δικαιοσύνην, *impute righteousnesse* unto him, though he performed not exact obedience, or such to which the reward was due. But τὸ κακὸν *the evil*, that which is amiss, (all one with ἁμαρτίαν *the sin*) οὐ λογίζεται, it will not suffer him to impute that any way to his disadvantage. This a man will be otherwise apt enough to doe, if Charity doe not restrain him; and a most commendable virtuous act it is, a special ingredient in raising that great elogie of Charity premised in the first verses of the Chapter, that it *accounts, reckons, imputes the good*, but *not the evil*, whereas the designing of mischief is it self so vile a thing, so contrary to the lawes of common humanity, that an heathen virtuous man, without the advantage of Christian charity, will not think fit to doe so: And meerly to restrain one from that diabolical, malicious humour, is not so commendable, or so excellent a thing. To this rendring of it agree the severall *glosses* in *Hesychius*, Λογισμοῖς, ψήσοις, and Λογιώμοσι, ἀπειλημμένοις, and Λογίζεται, φημίζεται: 'tis certainly a false print for ψηφίζει, for it follows Λογίζομαι, τῇ χειρὶ ψηφίζω· and Λογίζομαι, ἐνθυμοῦμαι, φημίζω, it should certainly be again ἐνθυμοῦμαι, ψηφίζω. All tending to this, that it signifies *to reckon*, (see Note on *Rom.* 3. b) as generally it doth in the New Testament. Another notion yet there is which is affix'd to this phrase, that λογίζεσθαι τὸ κακὸν is *to suspect evil*, but that is expres's'd by another phrase ἐνθυμεῖσθαι πονηρὰ *Mat.* 9. 4. and that Charity permits not a man to doe that, is in effect said, v. 8. in πάντα πιστεύει *it believes all things*, believes alwaies the best of every man; for that is all one with *suspecteth not evil*.

B. ἐνθυμεῖσθαι πονηρὰ

g. Ἀδικία Ἀλήθεια

V. 6. *Rejoyceth not in iniquity* —] For the explaining this verse, it must first be resolved what is meant by ἀδικία *iniquity*, and ἀλήθεια *truth*. Ἀδικία may signifie, (in opposition to the peculiar notion of truth,) *deceit* or *falsenesse*, as when it is said of *Christ*, ἔστιν ἀληθὴς ὅδε, *this is true*, and οὐκ ἔστιν ἀδικία ἐν αὐτῷ *Joh.* 7. 18. *there is no unrighteousnesse in him*, that is, no deceitfulnesse, (see Note on *Lu.* 16. a.) And then the meaning will be, that true Charity infuses such a value of truth, and dislike of deceit and cousenage, that it permits not any man to be pleased with any such act either in himself or others. But as ἀδικία is oft used in a wider sense for all wickednesse, and peculiarly for the villanies of the *Gnosticks*, *Rom.* 1. 18. so is ἀλήθεια taken for purity and sincerity of goodness 1 *Cor.* 5. 8.

and so 3. *Joh.* 3. and often in other places; and then as ὁ χαίρει, *rejoiceth not*, denotes the taking no pleasure, but on the contrary being very sad, extremely grieved (as *Isa.* 66. 4. *that in which I delighted not* is *their abominations* v. 3.) so the full meaning of the verse will be, that Charity will make a man truly mourn and grieve at any sin committed by other (so farre is it from the practice of the *Gnosticks*, which delight in debauching men to unchristian sins,) and most heartily rejoice to see men discharge their Christian duty, live in all manner of sincerity. And thus saith S. *John* 3 *Joh.* 4. that he *hath no greater joy, then to hear that his children walk in the truth.*

h. Στέγω

V. 7. *Beareth*] That στέγω signifies *to cover*, and is, within a very little, the Latine *tego*, and from thence στέγος *tectum*, is sufficiently known; and therefore by *Hesychius* 'tis first expressed by κρύπτει, ζωσέχει, *to cover, to contain*, and then by βαστάζει, ὑπομένει, *to carry, to endure*. And that this notion of *covering* belongs principally to concealing, in opposition to speaking out or reporting, may appear by *Hesychius* also, who in the word στέγανον explains it by τὸ διαμένον σέγειν τοὺς λόγους, καὶ μὴ ἐξαγγέλλειν, *to cover words, and not report them*, and Σεγανώτερον, σιωπηλότερον, *referring to silence*, or *holding the peace*. And this is the most probable notion of the word here, where speaking of Charity, that it *rejoiceth not in iniquity* (that is, is so farre from joying to see another offend, that it produceth great sorrow and compassion for it) *but*, on the other side, *rejoiceth together in the truth*, is very glad to see men doe as they should doe, live in all Christian sincerity, he addes πάντα στέγει, as a farther evidence of that temper, *conceals all* the ill of another, unless when 'tis greater charity to reveal it, (as *Pro.* 10. 12. it is said of love, that it *covers all sins*) and then goes on, πιστεύει πάντα, *believeth all things*, that is, all things that are said for the excuse or mitigation of a fault, (which is the quality of the supernal wisdome, *Jam.* 3. 17. that 'tis εὐπειθὴς *easie to be perswaded* of that which tends to mitigate the fault) and when nothing is said in defence, or excuse, yet ἐλπίζει πάντα *hopeth* the best that the matter is capable of: And then followes πάντα ὑπομένει *endureth all things*, whatsoever of injury comes to him by anothers fact, he is most ready to bear, and never meditate revenge. Which is the very thing that must be meant by this phrase πάντα στέγει, if it were rendred, *beareth all things*; as in *Hesychius* 'tis manifest that στέγω in that notion of *bearing* is ὑπομένω *to endure*. And that is one farther evidence that στέγω is here in the other notion; for else there would be no avoiding a tautologie. It is true that ch. 9. 12. it may bear another sense (for the word certainly signifies *to endure*, as well as *to conceale*) and yet that with somewhat of this notion in it; for the sense lies thus, we might use our liberty or authority, claim the privilege of labourers, that is, to be provided for by those for whom we labour, but we have not done so, but πάντα στέγομεν, make no such claims, but endure hardship, rather then hinder the propagating of the Gospel by insisting on this right. πάντα στέγει

i. Πάντα

Ib. *All things*] The word Πάντα *all things* though it be an universal, is not to be taken in the utmost extent, but according to the use of the like phrases in all languages, wherein the universal signe affix'd either to persons, or times, or places, or things, signifies onely a greater number, but not all without exception. So when *Psal.* 14. 4. it is said of the children of men, that *they are all gone out of the way, all become abominable*, it is manifest that it is not spoken of all men without exception; for v. 8. there is mention of *Gods people*, and v. 9. of *the righteous*. So for things *Joh.* 14. 26. *the holy Ghost shall teach you all things, and bring all things to your memory*; not absolutely all, but all that were usefull to their office. So 1 *Cor.* 10. 23. *All things are lawfull to me*, that is, many of those things which are unexpedient, or all indifferent things. So *Phil.* 4. 13. *I can doe all things* is determined there to the things there spoken of, *to want*, and *to abound*, &c. and so here *the covering*, and *believing*, and *hoping*, and *enduring all things*, is the concealing and burying in forgetfulnesse many considerable injuries and evils of other men, believing, and hoping, and enduring very many things, which they which have not this excellent divine grace of Charity will never doe.

Πιστεύει πάντα

Ἐλπίζει πάντα Τυπικὴ κρίσις

Paraphrase.

CHAP. XIV.

1. Let the prime supreme care be to do good to others, and in order to that, of all spirituall gifts which you are to desire zealously, that of interpreting Scripture is the most usefull, see note on Lu. 1. n.

1. Follow after charity, and desire spirituall *gifts*, but rather that ye may prophesy.] * pursue διώκετε

2. For he that by the gift of God speaketh any unknown languages, onely to shew what he can doe, must be supposed to speak to the understanding of none but of God, and then he speaks indeed by that gift or afflation, mysteries or hidden things, but no body receives benefit by him.

2. For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God; for no man understandeth *him*, † howbeit in the Spirit he speaketh mysteries.] † though he by the spirit, πνεύματι δὲ

3. But he that declareth to others what himself understands of holy things, speaks to men's profit and instruction, admonisheth and exhorteth them to all Christian practice, and comforteth them from the promises of Christ.

3. But he that propheſyeth speaketh unto men † to edification, and exhortation, and comfort.] † edification οἰκοδομὴν

4. He that speaks a strange language, can benefit no body but himself; but he that interprets Scripture, doth that which much tendeth to the confirming and benefiting the congregation, improving them in spirituall knowledge.

4. He that speaketh in an *unknown* tongue edifieth himself, but he that propheſieth, edifieth the Church.]

5. I had much rather that ye had the gift of propheſying then of strange tongues, for expounding of Scriptures is infinitely more usefull to the Church then the gift of tongues, unless he that useth that gift doth after tell them in plain words what he meant, for unless he doe so, the Church can receive no advantage by him.

5. I would that ye all spake with tongues, but rather that ye propheſied; for greater *is* he that propheſieth then he that speaketh with tongues, except he interpret, that the Church may receive edifying.]

6. For strange tongues are not at all profitable for them that are already Christians; that which is profitable is either 1. expounding sacred figures, or 2. communicating ones knowledge in great mysteries (see note on 2 Pet. 1. c.) or 3. interpreting of difficulties of Scripture, or 4. morall catechisticall institution, teaching you what men ought to doe and believe.

6. Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?]

7. And

7. And even things without life giving ſound, whether pipe or harpe, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?]

7. This you may diſcern by an ordinary ſimilitude, for when ſounds are made by instruments, unleſſe thoſe ſounds are ſet to ſome tune, no man can tell what to make of it.

8. For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battail?]

8. And particularly the trumpet, which is uſed to ſound alarmes, doth ſo by a particular diſtinct ſound; and if that be not ſounded, no man that hears a trumpet will think himſelf bound to make ready.

*intelligible ſpeech, *ευσημον λογον*

9 So likewiſe you, except ye utter by the tongue * words eaſie to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the aire.]

9. So if you, that have the gift of ſtrange languages, doe not by that means ſpeak that which the Auditors may underſtand (for to that end ſure were thoſe languages given, that you might ſpeak to every one in his own language, Act. 2. 6.) how ſhall any man be the better for your languages? your words ſhall be poured out into the aire unprofitably.

† languages ...and none of them is without ſome language, *ουδεν αφωνον* (but the Ks. MS. leaves out *ουδεν*) *εστιν*

10. There are, it may be, ſo many kindes of † voices in the world, and none of them are without ſignification.]

10. There are, for example, ſeventy languages, and every nation ſpeaks ſome or other, and underſtands that, but ordinarily no other.

11. Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a Barbarian and he that ſpeaketh *ſhall be* a Barbarian unto me.]

11. And therefore if he that hath all theſe languages ſpeak to me in any but that which I underſtand, he ſpeaks to no more purpoſe to me, and I receive no more advantage from him, then if a couple of men of ſeverall countreys ſhould talk one to another, and neither underſtand a word of the other.

12. Even ſo ye, for aſmuch as ye are zealous of ſpirituall *gifts*, ſeek that ye may excell to the edifying of the Church.]

12. So ye alſo, ſeeing ye would fain have ſome of thoſe extraordinary gifts of the Spirit (ſee note on Lu. 9. e) ſeek thoſe gifts eſpecially by which the Church may receive edification and advantage, that ſo you may doe ſomewhat more then ordinary, and of that ſort is propheſying.

13. Wherefore let him that ſpeaketh in an *unknown* tongue pray that he may interpret.]

13. And inſtead of amazing people with ſtrange languages which they underſtand not, let him pray to God for the gift of expounding ſtrange languages, that he may help others to underſtand them that ſpeak thus.

14. For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitfull.]

14. For if by that gift of tongues I pray in an unknown language, my gift, or the gift of tongues which is given me, prayes, but my underſtanding lies idle (ſee note on Lu. 9. c.) does no body elſe any good; I make uſe of my gift of tongues, which I my ſelf underſtand, but I make no uſe of that underſtanding of mine to make others doe ſo too.

† by the ſpirit *εν πνευματι* * by the underſtanding, *τω νοι* † by *εν*

15. What is it then? I will pray † with the ſpirit, and I will pray * with the underſtanding alſo; I will ſing † with the ſpirit, and I will ſing * with the underſtanding alſo.]

15. What then is it that is moſt deſirable? Why, that if in praying I make uſe of the gift of tongues, which is intelligible to my ſelf, I pray alſo by my underſtanding, ſo as he that hath not the gift of tongues is wont to pray, that ſo my underſtanding may be uſefull to others, and help them to underſtand alſo; and ſo likewiſe that I may make uſe of the gift of tongues in ſinging Pſalms, and ſing alſo by my underſtanding, ſo as he that hath not thoſe extraordinary gifts is wont to ſing, that is, ſo as ſhall be intelligible to others.

†vulgar perſon, *ιδιωτου*

16. Elſe, when thou ſhalt bleſſe with the ſpirit, how ſhall he that occupyeth the room of the † unlearned ſay a Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?]

16. For if thou adminiſter the Sacrament in an unknown tongue, how ſhall they underſtand thee not? a.

17. For thou verily giveſt thanks well; but the other is not edified.]

17. And in that caſe how well ſoever that be done which thou doſt, yet 'tis clear 'tis not for the advantage of others, or benefit of the Church.

18. I thank my God, [I ſpeak with tongues more then you all.]

18. I have the gift of tongues more then any of you hath it.

* by † I may inſtruct *κατηχησω*

19. Yet in the Church I had rather ſpeak five words * with my underſtanding, that † *by my voice I* might teach others alſo, then ten thouſand words in an *unknown* tongue.]

19. But for the benefit of others 'twere much better that I ſpake, though never ſo little, from my own underſtanding, ſo as he that hath not the gift of tongues is wont to ſpeak, ſo that others may underſtand, and be inſtructed by me, then never ſo much by the gift of tongues, when no man knows what I ſay.

* in your affections, *ταις φρεσιν*, † wickedneſſe *τη κακια* * affections be ye perfect, *τελειοι γινεσθε* † or, by the lips of others, or ſtrangers, for the Kings MS. reads *χειλεσιν ετεροις*

20. Brethren, be not children * in underſtanding: howbeit, in † malice be ye children, but in * underſtanding be men.]

20. Brethren, 'tis a piteous thing to be thus childiſhly affected (ſee note on Lu. 1. 5.) to brag or boaſt of uſeleſſe, gainleſſe things, ſuch as is ſpeaking what no man underſtands: In reſpect of ſin, be as like children, that is, as innocent as you will, but be more mature and manly in your affections.

21. It in the Law it is written, With *men of* other tongues and † other lips will I ſpeak unto this people: and yet for all that will they not hear me, ſaith the Lord.]

21. In the old Teſtament in the prophecy of Iſaiah c. 28. 11. 'tis mention'd as a miracle ſhewed to the people, that God would ſend prophets to them in languages which they underſtood not, and yet that this ſo great a miracle ſhould not work on them.

22. Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe.]

22. By which it appears that the uſe of the gift of tongues is principally as a miracle, and that for the converting of unbelievers; but interpreting of Scriptures, and teaching Chriſtian doctrines, is that that is moſt proper for believers.

*vulgar perſons v. 16.

23. If therefore the whole Church be come together into ſome place, and all ſpeak with tongues, and there come in thoſe that are * unlearned or unbelievers, will they not ſay that ye are mad?]

23. If therefore in a ſociety of Chriſtians and none elſe, all that ſpeak ſhall ſpeak ſtrange languages, what will an ordinary man, or an unbeliever think or ſay? would he not think them all mad, if he ſhould caſually come among them?

† diſcovered *ελεγχεται*

24. But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is † convinced of all, he is judged of all.]

24. But if that which they are about be the interpreting of Scripture, promulgating the doctrine of Chriſt, this may probably work upon them that hear, though they came in unbelievers.

25. And coming to a ſight of their ſins they will be forced to doe reverence, and confeſſe that God is in ſuch a congregation as that.

25. And thus are the ſecrets of his heart made manifeſt, and ſo falling down on *his* face he will worſhip God, * and report that God is in you of a truth.] * proclaiming that God is really among you απαγγελλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι

26. If then ye demand, how ye ſhall behave your ſelves in Church-meetings; I take care eſpecially that, whatever ye doe, whether by the afflation of the Spirit ye compoſe Pſalms (ſee note on Eph. 5. g.) for the praiſing of God, as was uſed eſpecially in the Euchariſt v. 15, 16. or whether ye make uſe of your gift of languages (note on c. 12. h.) or whether ye explain the figures of the old Teſtament (ſee note b.) or whether ye interpret what others have ſpoken in an unknown tongue, all be done ſo as may be moſt to the benefit and advantage of others.

26. How is it then, brethren? when ye come together, every one of you hath a Pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: let all things be done unto edifying.]

27. And whenſoever any uſe the gift of tongues, let not above two or three doe it at one time, and they one by one, and let one of them interpret all that the reſt have ſpoken.

27. If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and that † by courſe, and let one interpret.] † ἀνὰ μέρος

28. And if none preſent be able to doe that, let not him that hath the gift of languages ſpeak in the Church, the place of believers (but reſerve his tongues for the converting of ſtrangers) and in the mean time keep his languages to himſelf, to be uſed at his own home betwixt God and him in private.

28. But if there be no interpreter, let him keep ſilence in the Church, and let him ſpeak to himſelf and to God.]

29. And as for the gift of tongues, ſo next for propheſying, let that be done by thoſe who are endowed with that gift, two or three in a day, the reſt of thoſe who have the like gift of prophecy, paſſing judgement on that which is done by them.

29. Let the prophets ſpeak, two or three, and let the other judge.]

b. 30. And if, while one that hath that gift is reading or expounding any part of Scripture, another that ſitteth by and hath the like gift be able to give any expoſition of a ſacred figure or other emergent difficulty, let it be free for him to doe ſo, and in the mean while let the other, that was ſpeaking, give way to him,

30. If *any thing* be [b] revealed to another that ſitteth by, let the firſt hold his peace.]

31. For ye all that have the gift of prophecy may give your ſenſe of Scripture one after another, and if ye doe ſo, that will be the beſt way to inſtruct and exhort all others.

31. For ye may all propheſy one by one, that all may learn, and all may be † comforted.] † exhorted παρακαλεῖται

32. And it cannot be objected againſt this, that they that are thus inſpired, cannot thus ſtop themſelves; for the afflations or inſpirations of ſuch prophets as are here ſpoken of, may be ruled by the prophets, that is, by them that have them; the Chriſtian gifts of expounding, &c. being not like the afflations of evill ſpirits which put them into extaſies, God's gifts to the Church are (as even Prophecy it ſelf appeared to be in Jonah) ſuch, as it is in their power to reſtrain, and conſequently they may propheſy one after another, v. 31.

32. And the ſpirits of the prophets are ſubject to the prophets.]

33. For the Spirit of God is not a violent, extatical, impetuous, but a quiet, ſoft ſpirit, as appears by the effects in all well-tempered, conſtituted Churches.

33. For God is not *the* * *author* of confuſion, but of peace, as in all Churches of the ſaints.] * God of diſturbance ἀκαταστασίας ὁ Θεὸς

34. As for your women, let them be ſo farre from teaching, that they doe not ſo much as ſpeak, by way of asking queſtions, in the Church, but acquieſce in the judgments of their ſuperiours, particularly their husbands, as the law of God commands Gen. 3. 16.

34. Let your women keep ſilence in the Churches: for it is not permitted unto them to ſpeak, but † *they are commanded* to be under obedience, as alſo ſaith the Law.] † or, let them be ſubject to their husbands, for the Kings MS. reads ὑποτασσέσθωσαν αὐταῖς ἀνδράσιν

35. What therefore they deſire to be inſtructed in, they muſt ſeek it by their husbands, by whom it may be conveighed to them (if not from their own skill, yet from thoſe that are able to inſtruct, the officers of the Church) much more decently then by their ſpeaking or asking queſtions in the Church, the doing of which is uncomely in a woman, as arguing ſome pride in her, or weakneſſe in her husband.

35. And if they will learn any thing, let them ask * their husbands at home: for it is a ſhame for women to ſpeak in the Church.] * their own τοὺς ἰδίους

36. As for you that take upon you to order otherwiſe, are you the planters of the Goſpel? or did the Apoſtles, that planted, give none but you directions, that you muſt doe contrary to all other Churches, particularly to Jeruſalem, and ſuffer women to ſpeak in your Churches?

36. What? came the word of God out from you? or came it unto you † onely? † alone μόνους

37. If any man be a prophet, or have any other ſpiritual gift, or afflation, let him receive theſe directions as the commands of the Lord, or not pretend to be a true prophet. For the Apoſtles (and ſuch am I) being the men intruſted by Chriſt to conveigh the Goſpel to the world, and to preſerve order in the Church, are to be obeyed by the Prophets themſelves; and in matters of difference the reſolution is to be made by the Apoſtles, as the Governours of the Church, not by the prophets or the ſpiritual.

37. If any man think himſelf to be a Prophet, or ſpiritual, let him acknowledg that the things I write unto you are the commandments of the Lord.]

38. But if any man doubt of it, reſiſt the directions, let him continue to doe ſo, his will be the danger of it.

38. But if any man be ignorant, let him be ignorant.]

39. To conclude therefore, propheſying, teaching, exhorting is the thing by which the Church is moſt profited, and for the gift of tongues, 'tis that that they which have may be allowed to uſe, if they doe it according as I have directed.

39. Wherefore, brethren, covet to propheſie, and forbid not to ſpeak with tongues.]

40. Let all things therefore be done according to the cuſtome of the Church, (which is the rule of decency) and according to the orders and directions which now, and at other times, have or ſhall be given you by me. And this is all I ſhall now adde on this ſubject.

40. Let all things be done decently, and * in order.] * according to appointment, κατὰ τάξιν

Annotations on Chap. XIV.

a. ἀμὴν

V. 16. *Amen*] The word *Amen* is an expreſſion ordinarily uſed by the people, by way of aſſent to the prayer made by another before them, being an Hebrew Adverb of *affirming*, and ſo rendred by *Symmachus* πιστωμένως *faithfully*. For, as *Maimonides* ſaith, 'twas a cuſtome of the Jewes in their daily prayers, that he that had not skill or ability to pray himſelf, ſhould ſay *Amen*, but he that had ability, ſhould pray himſelf. The former of theſe was he that is here called ἰδιώτης *the private* or *vulgar perſon*, νεώτερος 1 Pet. 5. 5. *the younger*, as * *Lucian* defines ἰδιώτης, Πολὺς ὄμιλος, οὓς ἰδιώτας καλεῖσιν οἱ σοφοί, *the multitude* or *congregation*, *which the wiſe men call Idiots*. This cuſtome is clearly deduced from *Deut.* 27. where all the people of *Iſrael* joyne in this; and ſo in the *Pſalmiſt* particularly on this occaſion of εὐλογία *bleſſing of God*, *Bleſſed* ἰδιώτης * περὶ πεν. p. 788.

Blessed be the Lord God of Israel from everlasting and world without end, and let all the people say, Amen. So *Neh.* 8. 7. *All the people answered, Amen,* λαὸς, *the laity* peculiarly, (as that differs from the Priests) who therefore in all reason are here meant by ἰδιῶται. The *Talmudists* have a threefold *Amen*: 1. *Amen pupillum,*
† Ioc. N. T. c. 5. faith †*Caninius*, when one prayes, and another that understands not what he saith, gives answer to him, parallel to this of *the idiote* in this place; 2ly. *Amen Surreptitium, a stollen Amen,* when 'tis before the end of the prayer; and 3ly. *Sectile,* when he cuts it into two parts, *A-men*, as he that yawnes, or is a doing or minding something else. Now the use of this *Amen* ἐπὶ τῇ
Ἐπὶ τῇ εὐχαριστίᾳ εὐχαριστίᾳ *at thy giving thanks*, seems here to referre to the custome of the ancient, and it seems Apostolical, Primitive Church, which was at the consecrating of the Lord's Supper, for to that the giving of thanks seems to belong, according to the use of the word εὐχαριστία or εὐλογία c. 10. 16. At the ending of which, saith *Justine Martyr Apol.* 2. there was a solemne ἐπιφωνημα, Ἀμὴν, *acclamation of Amen* by the people.

30. *Revealed*] That ἀποκάλυψις doth not alwaies
b. Ἀποκάλυψις signifie *a vision*, or passively, *a receiving a revelation, by extasie*, or *dream from God*, but onely *a sense* or *notion, a meaning* or *interpretation* of a piece of Scripture, that through some figure (or the like) hath much difficulty in it, may appear by ver. 6. where in opposition to the *miraculous speaking of tongues*, those four waies of expounding in the Church are set down, and the first of them ἀποκάλυψις, *revelation*, or *expounding of sacred figures*, &c. So v. 26. ἀποκάλυψιν ἔχει *hath a revelation*, as *hath an interpretation*, is of him that can expound any such figure, as the other is he that can interpret a strange language; and so here in this verse, that which is here *hath a revelation* must be expounded by the *prophet's speaking* ver. 29. For thus it lies, *Let the prophets speak, two or three*, that is, so many in a meeting: *If another that sitteth by have any revelation*, that is, if whilst one is a speaking, another be, or conceive himself able to expound the difficulty, then *let the first*, that is, the prophet then a speaking, *hold his peace*, give way to him; where, as the *prophets speaking* is all one with *having a revelation*, so the thing thus delivered being to be judged of by others, whether it be right or no, (*let others judge*, ver. 29.) is concluded not to be any special revelation from God, for if 'twere supposed such, it ought not to be subject to others judging of it. And then what is here said will clearly be explained by that which we read in *Philo* (*lib. Omnem probum liberum esse*) where speaking of the Doctors of the Jewes, when they are set in the Synagogues, ὁ μὲν, saith he, τὰς βίβλους ἀναγινώσκει, *One reads the bible*, some part of it, ἕτερος δὲ τῶν ἐμπειροτάτων ὅσα μὴ γνώριμα παρελθὼν ἀναγινώσκει, *And another of the more skilful*, or *Doctors, passing through those that are not known*, that is, the more difficult passages, *expounds*. This was called among the Jewes דרש *preaching* or *expounding* in their *Synagogues*. See Note on ch. 1. c.

CHAP. XV.

Paraphrase.

1. MOreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye * stand,]
*have stood ἐστήκατε

1. As to that great heresie of some among you v. 12. that deny the resurrection, I shall now speake the very same which at my first preaching the Gospel among you I taught, and which ye then embraced, and for some time, till these Gnostick false teachers crept in among you, ye never made question of,

†you are escaped, or, Gods *after what manner I preach'd unto you if you keep in memorie εἰ κατέχετε, εἰ μνημονεύετε ὃν τρόπον εὐηγγελισάμην ὑμῖν, εἰ μὴ εἰκῇ ἐπιστεύσατε †unlesse, ἐκτὸς *among the principal things, ἐν πρώτοις

2. By which also † ye are saved, * if ye keep in memory what I preached unto you, unlesse ye have believed † in vain.]

2. By which also you were converted & fetch'd out from the midst of the Gentile world, after what manner, if your memory serve you, I delivered the story to you with all the circumstances and explication of difficulties, unlesse your believing and receiving the Gospel were light and rash and inconsiderate, or unlesse what you then received be now quite vanished.

3. For I delivered unto you * first of all that which I also received, how that Christ died for our sins according to the scriptures,]

3. For one of the principall things which I told you, and which I my self had learned at my first believing the Gospel, was this, that as Christ died for our sins,

4. And that he was buried, and that he rose again the third day according to the scriptures.]

4. And his body was laid in the grave, so on the third day, according to the prophecies of the scripture, he rose from the grave,

5. And that he was seen of Cephas, then of the twelve.]

5. And after his rising appeared to Peter, Lu. 24. 34. and then to the whole colledge of disciples, Lu. 24. 36. consisting formerly of twelve, and so soon after again, though now one of them was wanting.

6. After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.]

6. After that he was seen in Galilee Mat. 28. 7. by neer five hundred believers or Christians at one time, of whom a great part are now still alive ready to testifie it, but some of them are dead.

†then ἔπειτα

7. †After that he was seen of [a] James, then of all the Apostles.]

7. Besides all these, he was, a. presently after his resurrection, seen by James the Bishop of Jerusalem, then by all the twelve Apostles, Joh. 20. 25.

*an abortive ἐκτρώματι

8. And last of all he was seen of me also, as of * one [b] born out of due time.]

8. And after his ascension b. to heaven he spake from thence, and exhibited himself to be seen by me, who before had not seen him, being not a disciple of his then, but after his ascension converted by him, and received through his special favour into the number of his Apostles, though most unworthy of that dignity.

9. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.]

9. For I having first been a great persecutor of Christianity, though by Christ I was thus miraculously call'd to be an Apostle of his, am not yet worthy to be so esteemed, but being by Christ so constituted, am yet for that former life of mine, inferior to all the rest of the Apostles of Christ, who were never thus guilty.

*favour χάριτι †toward me εἰς ἐμὲ

10. But by the * grace of God I am what I am: and his grace which *was* † *bestowed* upon me was not in vain: but I laboured more abundantly then they all: yet not I, but the grace of God which was with me.]

10. Though being by his special favour so constituted, I have since laboured to walk worthy of it, and have been more industrious and laborious then all the rest that had been his disciples here: yet what I have thus done is not to be imputed to me in any manner, but to the grace and goodnesse of God that went along with me, and enabled me to doe what I have done.

11. Therefore, whether *it were* I or they, so we preach, and so ye believed.]

11. Well then, whether ye look upon me, or upon them to whom he appeared here on earth, and so were eye-witnesses of his resurrection, I am sure ye can have no grounds from either of doubting of this truth, for both they and I preached the same among you, and at our preaching you then received and believed it.

12. Now

12. Now upon this foundation thus laid, that you can have no reaſon to doubt it, it follows that the dead truly riſe, and then how comes it to paſſe that ſome of your Churchmen, that have received the faith by our preaching, begin now to deny all reſurrection?

12. Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you that there is no reſurrection of the dead?]

13. Theſe are preſently confuted, ſuppoſing it granted that Chriſt is riſen from the dead:

13. But if there be no reſurrection of the dead, then is Chriſt not riſen:]

14. Which if it be not true, then is that falſe which both we preached and ye believed v. 11. and in all probability whatever elſe we have built upon it.

14. And if Chriſt be not riſen, then *is* our preaching vain, and your faith *is* alſo vain.]

15. And ye muſt ſuppoſe of us who taught you Chriſtianity, that we taught you a meer forgery, for ſuch muſt the reſurrection of Chriſt be, if there be no reſurrection from the dead.

15. Yea, and we are are found falſe witneſſes of God, becauſe we teſtified of God that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not.]

16. For thus one may argue backward, If there be no poſſibility for a man by the power of God to be raiſed from death, then is not Chriſt raiſed.

16. For if the dead riſe not, then * is not Chriſt raiſed.]

* neither hath Chriſt been raiſed, οὐδὲ Χριστὸς ἐγήγερται

17. And if ſo, then all that we have preach'd to you, particularly remiſſion of ſins upon repentance, being bottom'd on the reſurrection of Chriſt, Act. 5. 31. is to be ſuppoſed falſe alſo.

17. And if Chriſt be not raiſed, your faith *is* vain, ye are yet in your ſins.]

18. And they that have loſt their lives for Chriſt's ſake, have had nothing to pay them for thoſe loſſes, have periſhed eternally, and ſo loſt very much by their fortitude, which muſt argue madneſſe in them, if they believed not a reſurrection, (for then they had better have kept the life they had, till a natural death had called it from them) and muſt argue a groſſe error in thoſe firſt Chriſtians, Stephen and James, &c. if they believed that which had not truth in it.

18. Then they alſo which are fallen aſleep in Chriſt are periſhed.]

19. And indeed, if Chriſt were not riſen, if all our hope in Chriſt had been terminated with this life of his on earth (or if all the advantages which we reap by Chriſt, are thoſe which we enjoy here, who are worſe uſed then any other men, perſecuted continually for our profeſſion of Chriſt) it would then follow, that (as once the Apoſtles deemed themſelves upon his death, not knowing he was to riſe again, ſo) we Chriſtians ſhould be the moſt unhappy perſons, the moſt proper objects of compaſſion that are in the world.

19. If in this life onely we † have hope in Chriſt, we are of all men moſt miſerable.]

† have hoped ἐλπικότες ἐσμὲν

20. Which now, bleſſed be God, is much otherwiſe, for Chriſt being riſen, he, by riſing himſelf, raiſeth all others with him (as in the conſecrating of the firſt-fruits, the whole harveſt is alſo conſecrated) and then we that are miſerable here, ſhall be rewarded there, (and ſo his reſurrection is a certain proof, that other men ſhall have a reſurrection alſo, which is the ſumme of the arguing from v. 12. till this place.)

20. But now is Chriſt riſen from the dead, *and* become the firſt-fruits of them that ſlept.]

21. For as one man brought death, ſo another brought reſurrection into the world.

21. For * ſince by man *came* death, by man *came* alſo the reſurrection of the dead.]

* ſeeing ἐπειδὴ

22. For as upon Adams ſin, all that are partakers of his nature, are concluded under the ſentence of death pronounced againſt him; ſo all regenerate believers, all that are like, that belong to Chriſt, v. 23. ſhall be raiſed to immortal life.

22. For as in Adam all die, ſo in Chriſt ſhall all be made alive.]

23. But this with ſome diſtance of time betwixt: Chriſt the firſt-fruits, ſome time before the reſt, then all regenerate Chriſtians at his laſt coming to judgment.

23. But every man in his own order; Chriſt the firſt-fruits, afterward they that are Chriſt's at his coming.]

24. Then I mean, when in the concluſion of this world, of this ſpiritual kingdome of Chriſt in the Church here below, he ſhall deliver up all his power exerciſed by himſelf and his commiſſioners, into the hand of God his Father, having firſt deſtroyed all earthly dominions, pronouncing ſentence on the great potentates, as well as the meaneſt men, or elſe having ſubdued all to his power, by converting ſome, and deſtroying all others.

24. Then *cometh* the end, when he † ſhall have delivered up the kingdome to God, * even the Father, when he ſhall † have put down all rule, and all authority and power.]

† ſhall deliver up παραδῷ

* and the Father τοῦ πατρὶ

† take away, or bring to nought, καταργήσῃ

25. For to this purpoſe was the promiſe made to Chriſt, Pſal. 110. that his ſpiritual kingdome on earth ſhould laſt ſo long, till God had brought all the world to be ſubject to him.

25. For he muſt reigne, * till he hath put all enemies under his feet.

* ſo long as till he put ἄχρις οὗ θῇ

26. And of the enemies to be ſubdued death is the laſt, which therefore muſt be ſubdued (and ſo men raiſed from death.)

26. The laſt enemy *that* † ſhall be deſtroyed, *is* death.]

† is deſtroyed, καταργεῖται

27. The evidence being clear, for all enemies, all things, no one excepted, that God will ſubdue them all under Chriſt; alwaies ſuppoſing that God himſelf is excepted, of whom 'tis affirmed that he will put all things under Chriſt.

27. For he hath put all things under his feet: but when he ſaith, All things are put under *him, it is* manifeſt that * he is excepted which did put all things under him.]

* this is with an exception of him δῆλον ὅτι ἐκτὸς

28. And when all is ſo ſubdued to Chriſt, then ſhall Chriſt lay down that office which till then he exerciſeth, and in which he is conſpicuous in his Church (which till then he is to adminiſter) and then ſhall God the Father, Son, and holy Ghoſt fill all the elect with glory and bliſſe eternally.

28. † And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.]

† But when ὅταν δὲ

c. 29. Now for them among you ver. 12. which ſay there is no reſurrection of the dead, and conſequently that the dead ſhall not be raiſed at the coming of Chriſt (which was the point in hand v. 23. and from that verſe to this all betwixt being to be read as in a parentheſis, ſetting down the ſtate of all things at and after that reſurrection) I ſhall onely make this demand, Why then have they in their baptiſme made profeſſion of their belief of it (ſee v. 14, 17.) it being certain that the dead, or the reſurrection of the dead (expreſſed here for brevity under that word [the dead]) is one of the articles, and that a prime and ſpecial one, to the belief of which they were baptized, and to which baptiſme (being the putting in and taking out of the water) doth referre, as a ſignificant emblem, firſt of Chriſt's then of our reſurrection from the grave? And therefore to what end did theſe men in their baptiſme profeſſe their belief of this article, if they believe it not? To be a baptized Chriſtian, and not to believe the reſurrection, is a ſtrange ridiculous thing, an hypocriſie which they will never be able to anſwer to God or men, and that which actually deprives them of all benefits of baptiſme; and yet ſuch are they if they make doubt of this.

29. * Elſe what ſhall they doe which are baptized c for the dead, if the dead riſe not at all? why are they † then baptized for the dead?]

* For Επεὶ

† alſo ἄρα

30. And why ſhould we Chriſtians ever adventure any danger that might poſſibly bring death upon us, if we were not aſſured that there were another life, wherein all our patience and valour for Chriſt ſhould be rewarded by him? v. 18.

30. And why * ſtand we in jeopardy every houre?]

* doe we in hazards κινδυνεύομεν

31. I

31. I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily.]

31. I for my part protest by that which I take most joy in of any thing in the world, my fidelity to Christ, that I daily run the hazard of death, which sure I should not doe, if I had not confidence of another life after this.

† according to man

32. If † [d] after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die.]

32. Certainly all the hazards which I ran at Ephesus Act. 19. being, as to man, to the eye of man, or as farre as mens purposes could goe, set to combate with wild beasts, that is, sentenced and condemned (2 Cor. 1. 9.) to that kind of bloody execution on their theatres (though by the providence of God I was delivered) can bring me no advantage, unlesse there be another life after this: And were it so, there were some place for that saying of some among you, Let us enjoy the good things of this world at present, for within a while death comes, and there's an end of all. d.

‖ dispositions

33. Be not deceived: evil communications corrupt [e] good ‖ manners.]

33. And 'twill concern you, that are not yet thus seduced, to take heed that such speeches and discourses as these, such atheisticall temptations to sensuality upon pretence of the no future state, no being after that of this life, doe not work upon you: The very conversing with such disputers as these may corrupt such easy seducible credulous people as it seems some of you are. e.

* truly, δι-καιως † I tell you it that you may be asham'd, πρὸς ἐντροπὴν ὑμῖν λέγω

34. Awake * to righteousnesse, and sin not; for some have not the knowledge of God: † I speak this to your shame.]

34. 'Tis all reason and more then time that you should truly (see note on Lu. 16. a.) or throughly rouze your selves out of that drousie condition of sinne, that you have gone on in, at least some of you, ver. 12. that by their behaviour and discourse shew themselves to be meer heathens still: Of whom I tell you, that it may work shame in you, that you have such men among you, rather then that you permit your selves to be tempted to imitate them.

* what kind of σπερμα

35. But some man will say, How are the dead raised up? and with * what body doe they come?]

35. But some object, that if men die, how can they live again? or what kind of body shall they have, that which they had being rotten in the grave? (see note on Act. 15. c.)

36. Thou fool, that which thou sowest is not quickned, except it die.]

36. But this is a foolish objection, for even in corn that is sowed, the rotting of the corn is necessary to the enlivening of it, or springing of it up again.

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*.]

37. And it is not the custome to sow that very thing which after comes up, the blade, and eare, and corn in it, but onely the corn without the rest, as the corn of wheat, or the like.

38. But God giveth it a body, as it hath pleased him, and to every seed his own body.]

38. And when such a single corn is sown without any ear or chaffe about it, God causeth it to come in this or that form, a root and blades, and eares of wheat, and proportionably from other seeds according to the property of each.

39. All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.]

39. And as it is among us, one sort of flesh differs very much from another, so much more a body of a man here on earth may differ in qualities from a glorified body in heaven.

† both καὶ

40. *There are* † also celestial bodies, and bodies terrestrial; but the glory of the celestial *is* one, and *the glory* of the terrestrial *is* another.

41. There is one glory of the sun, another of the moon, and another glory of the starres; for *one* starre differeth from *another* starre in glory.

42. So also *is* the resurrection of the dead: it is sown in corruption, it is raised in incorruption.]

40, 41, 42. Two things are observable in the resurrection: 1. the improvement of all mens estate, who have their part in the resurrection of the just, above that which here they enjoy: 2. the severall degrees of glory that they then shall have one above another. For as heavenly bodies are more glorious then earthly, and one heavenly then another, so is it in the resurrection. And for the first of these, which is the chief matter of present consideration, the bodies that rise differ from those that died, the state of the resurrection differs from that of this life; that which was here was a corruptible body, that which rises, an incorruptible.

43. It is sown in dishonour, it is raised in glory; it is sown in weaknesse, it is raised in power.]

43. The body here hath some dishonourable deformed parts c. 12. 3. others weak and feeble, subject to, or decayed by diseases and age; but the future body is quite contrary, glorious and strong.

* an animal ψυχικον † an animal

44. It is sown * a naturall body, it is raised a spirituall body. There is † a naturall body, and there is a spirituall body.]

44. The body here is sustained by meat and drink, but in the future state 'twill be a body immortall, that wants nothing to sustain it. Such bodies indeed there are of both these sorts.

* For so it hath been written

45. * And so it is written, The first man Adam was made a living soul, the last Adam *was made* a quickening Spirit.]

45. One such as Adam is mentioned to have had, Gen. 2. 7. and such as we had from Adam, who communicated life to his posterity; the other we shall receive from Christ, that restores them from the grave when they have been dead.

46. Howbeit, that *was* not first which is spirituall, but that which is naturall, and afterward that which is spirituall.]

46. The immortal body was not first formed, but that which needed sustenance, so as without that it was to perish, and after that the immortal body is to be returned to us in stead of that mortal.

† was

47. The first man † *is* of the earth, earthy; the second man *is* the Lord from heaven.]

47. The stock of the animal life was Adam, so called as an earthy man, made out of the earth; the stock of the immortal, Christ the Lord, that came down from heaven.

48. As *is* the earthy, such *are* they that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.]

48. Such a body as Adam himself had, such have all we mortal men; and such a body as Christ now hath, such shall we, that live like him, according to his example and precept, have at the resurrection.

49. And as we have born the image of the earthy, we shall also bear the image of the heavenly.]

49. And as we have first been made like the mortal Adam, so shall we be made like the immortal Christ, when we come to heaven.

50. Now this I say, brethren, that [f] flesh and blood cannot inherit the kingdome of God: neither doth corruption inherit incorruption.]

50. One thing only I shall adde, that 'tis not possible that these earthy, corruptible, weak, ignominious bodies of ours should come to heaven, unlesse they be first changed, purified, immortalized (see note on Mat. 16. 17. e.) f.

51. Behold

51. And therefore for thoſe that are found alive at the day of Doom, I ſhall tell you a ſecret not yet diſcovered to you, that though they doe not die at all, yet muſt they all be changed before they go to heaven, theſe bodies, thus qualified as now they are, cannot come thither, ver. 50.

51. Behold * I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed,]

* I tell you a ſecret, μυςήριον ὑμῖν λέγω

52. And this change ſhall be wrought in them in a minute, at the point of time when all the world are ſummoned to judgment; for God ſhall make the Angels ſound a trumpet, or make a noiſe like that of the trumpet, call the whole world of men, that ever was or ſhall be, to judgment, and at that inſtant all that were formerly dead ſhall ariſe in immortal bodies, and thoſe that are then alive ſhall from their mortall be changed into ſuch.

52. In a moment, in the twinkling of an eye, at the laſt trump (for † the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.)]

† he ſhall ſound the trumpet, σαλπίσει

53. For 'tis moſt certain and neceſſary v. 50. that our mortal bodies muſt be changed into immortal.

53. For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.]

54. And when this is done, then ſhall that ſaying of Hoſ. c. 13. 14. be made good, that death ſhall be deſtroyed for ever, never to recover ſtrength again over any thing, nothing from thenceforth ſhall ever die.

g.

54. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſſe the ſaying that is written, Death is ſwallowed up g in victory.]

55. In contemplation of which a Chriſtian may look on death as a hurtleſſe thing, the ſting or wounding power of which is taken away by Chriſt; and ſo on the ſtate of ſeparation of ſoul from body, that it is ſuch as ſhall not laſt for ever.

h.

55. O death, h where *is* thy ſting? O * grave, where *is* thy victory?

* hades, ᾅδη

56. The only thing that makes death like a ſerpent, able to doe us any hurt (without which it differs nothing from a calm ſleep) is ſin, as that hich gives ſin any ſtrength to miſchief us is the Law, which prohibits it, and conſequently brings guilt upon us.

56. The ſting of death *is* ſin, and the ſtrength of ſin *is* the Law.]

57. But thanks be to God, who by what Chriſt hath done for us hath given us victory over ſin and death, and by the conqueſt of ſin, getting out of the power of that, hath made death but an entrance to immortality.

57. But thanks *be* to God which giveth us the victory, through our Lord Jeſus Chriſt.]

58. Theſe are arguments ſufficient to teach any Chriſtian conſtancy and perſeverance in doing and ſuffering God's will, and to oblige him to the utmoſt induſtry and diligence in the ſervice of God, knowing that nothing that we thus undergoe ſhall fail of receiving a reward.

58. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, alwaies abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord.]

Annotations on Chap. XV.

a. Ἰακώβου εἶφθη

V. 7. *Seen of James*] What is here ſaid of *Chriſts* appearance unto *James*, is not mentioned in the Goſpels, yet is it by S. *Jerome* mentioned from the tradition of the Church, and that preſently after his reſurrection, before thoſe other appearances which are here mentioned before it; which if it be true, it is neceſſary that ἔπειτα be not rendred *afterward*, but either as an Ordinal of dignity, not of time, or as a form of numbring up ſeveral times, without exact obſervation of the order of them, *then*, *beſides*, or *in the next place*, as the word is uſed in this *Epiſtle* c. 12. 28. ἔπειτα δυνάμεις, where nothing of order is conſidered. Now what *James* this was, is affirmed by S. *Hierome* alſo, that *James*, the brother of our Lord, whom he * calls *the thirteenth Apoſtle*, ſtyled *James the Juſt*, ſaith *Euſebius* l. 2. c. κγ'. and, ſaith he, reckoned by S. *Paul* among the ſpecial witneſſes of the reſurrection, *James* the known Biſhop of *Jeruſalem*, whom therefore ſome of the antients affirm to have been conſtituted Biſhop there by *Chriſt* himſelf at this appearance of his unto him; ſee *Jerome* in *Catal.* and on *Gal.* c. 1. *Epiph. Hær.* 78. *Greg. Turonenſ.* l. 1. c. 17. *Chryſoſtome Hom.* 1. on the *Acts*, *Theophyl.* on 1 *Cor.* 15. 7. Ὤφθη Ἰακώβῳ τῷ ἀδελφῷ τῷ κυρίου τῷ ὑπ' αὐτοῦ καταξιωθέντι ἐπισκόπῳ πρώτῳ Ἱεροσολύμων, *He was ſeen by James the brother of the Lord, conſtituted by him the firſt Biſhop of Jeruſalem.* So *Photius* the Patriarch of *Conſtantinople*, *Epiſt.* ριζ. Ἰάκωβος ὁ πρῶτος ἀρχιερέων, καὶ Δικαιοσύνῃ χρισθεὶς τὸ ἱερὸν χρῖσμα, καὶ τὴν ἐφοδείαν Ἱεροσολύμων λαχών, *James the firſt of High-prieſts* (or *Biſhops*) *who by the Lords hand received the holy unction and Biſhoprick of Jeruſalem.* What is thus ſaid of his being conſtituted Biſhop by *Chriſt*, is by others ſaid to have been done by *Chriſt* and the Apoſtles (*Euſeb.* l. 17. c. ιθ'. Ἰάκωβος πρῶτος τὴν Ἱεροσολύμων ἐκκλησίας τὸν ἐπισκοπεῖν παρὰ αὐτοῦ Σωτῆρος καὶ τῶν Ἀποστόλων ἐπιδεξάμενος, *James the firſt Biſhop of Jeruſalem received it from Chriſt himſelf and the Apoſtles,*) by others from the Apoſtles immediately. So *Euſebius* from *Clem.* ὑποτυπωσ. l. ϛ'. Πέτρον, φησὶ, καὶ Ἰάκωβον, καὶ Ἰωάννην, μετὰ τὴν ἀνάληψιν τοῦ Σωτῆρος, οὐκ ἄν τις τοῦ κυρίου περιπεμπομένους, μὴ ὀφθαλμιάζειν δόξης, ἀλλὰ Ἰάκωβον τὸν Δίκαιον ἐπίσκοπον Ἱεροσολύμων ἐλέσθαι, *He ſaith that Peter, and James, and John, after the aſſumption of Chriſt, as being the men that were moſt favoured by Chriſt, did not contend for the honour, but choſe James the Juſt to be Biſhop of Jeruſalem.* So, before *Clemens*, *Hegeſippus* ὑπομν. ε'. in *Euſeb.* l. 2. c. κγ'. τὸν δὲ τρόπον διαδέχεται ἐκκλησίαν μετὰ (or, as others read, παρὰ) Ἀποστόλων ὁ ἀδελφὸς τοῦ κυρίου ὁ Ἰάκωβος, ὀνομασθεὶς ὑπὸ πάντων Δίκαιος, *After this manner did the brother of the Lord, James, called by all men the Juſt, receive the Church* (of *Jeruſalem*) *from the Apoſtles.* And that this was done the firſt year after the death of *Chriſt*, is the affirmation of *Euſebius* in *Chronico* p. 43. which makes it out of queſtion that this was the *James* that is mentioned *Act.* 12. 17. when *Peter* being delivered out of priſon commands word to be carried *to James and the brethren*, that is, the Biſhop and the believers there. And thence is it that he is called *an Apoſtle*, *Gal.* 1. 19. and *Act.* 15. 6, and 22. *the Apoſtles came together*, and *It ſeemed good to the Apoſtles*; ſo ſaith *Theodoret*, Τοὺς νῦν καλουμένους ἐπισκόπους Ἀποστόλους ὠνόμαζον, &c. *Thoſe whom they now call Biſhops, they called Apoſtles*, bringing this for a proof of his affirmation, ὥσπερ ἀπὸ τῶν Ἱεροσολύμων τοῖς ἐν Ἀντιοχείᾳ ἔγραψαν οἱ Ἀπόστολοι, *ſo the Apoſtles wrote from Jeruſalem to thoſe in Antioch.* And this is the reaſon that in this his Church of *Jeruſalem*, *James* is ſet before *Peter* and *John*, *Gal.* 2. 9. and is ſaid to *give the right hand of fellowſhip to Paul and Barnabas*, and accordingly *Paul* aſſoon as he comes to *Jeruſalem*, preſently goes in to *James Act.* 21. 18. And this is the *James* that wrote the *Epiſtle*, and is called *James the Apoſtle* in the Inſcription of the *Epiſtle*, though in the beginning of it he ſtyle himſelf *a ſervant of Jeſus Chriſt.* See Note b. on the Inſcription of that *Epiſtle*.

* *Comm.* in *Iſa.*

b. Ἐκτρώματι

V. 8. *Born out of due time*] The full importance of this phraſe ἐκτρώματι may beſt be taken from a pro-

proverbial form among the Romans, begun in *Augustus*'s time. It is, from *Suetonius*, taken notice of by *Baronius*, *An. Chr.* 44. n. 74. but somewhat misrepresented. The words of *Suetonius* lye thus, in the life of *Augustus*, c. 35. *Erant super mille (senatores) & quidam indignissimi, & post necem Cæsaris per gratiam & præmium allecti, quos Abortivos vulgus vocabat, There were at that time an enormous number of Senators, above a thousand, and some of them most unworthy of that dignity, having after the death of Cæsar by favour and bribery gotten to be elected. These the multitude proverbially styled Abortives.* To this proverbial style of reproach S. *Paul* in great humility seems here to refer, making his own election into the Apostleship parallel to the choice and admission of those supernumerary unworthy persons into the Senate, *viz.* that he, like them, was none of the regular number of the Twelve, none of those first taken in, in *Christs* life time, no way *worthy to be an Apostle*, as having *persecuted the Church* of *Christ*, v. 19. and yet by *Christs* grace and special favour, called and admitted to this dignity (*by the grace of God I am what I am*, v. 10.) and in these so many respects, fit to be look'd on, in his own opinion of himself, as they were reproachfully by the people, *viz.* as an ἔκβωμα *an untimely birth*, which consequently hath not those full dimensions, which those children are born with who have staid in the wombe their full time; to which most aptly agrees that which followes, *v.* 9. as the reason of this expression, *for I am the least of the Apostles*, as the *Abortive* is the least of children. And this is still but proportionable to what he every where, when he speaks of himself, is forward to say, calling himself *the greatest*, or *chief, of sinners, lesse than the least of all Saints*, and attributing all to the superabundant mercy and grace of God, that he so unworthy was thus vouchsafed and dignified by *Christ*.

c. V. 29. *For the dead*] 'Tis to little purpose to set down the several interpretations of this place (see *Justell.* in *Cod. Can. Eccl. Universæ* p. 173.) This which hath been set down in the paraphrase is most natural, rendring ὑπὲρ *for*, answerable to the Hebrew עַל. This Nazi For the νεκροὶ *the dead*, is but the title in brief of that grand Article of the *Creed*, that of *the resurrection of the dead*, just as among the Hebrewes עַל עֲבוֹדָה זָרָה *of*, or *for*, *strange worship*, denotes that precept of the sons of *Adam* and *Noah*, which prohibiteth the worship of any strange gods, or עַל בִּרְכַּת הַשֵּׁם *of*, or *for*, *the benediction of the name*, is the precept of worshipping and serving the one true God: and so generally titles of *Constitutions* and of *Articles* are abbreviates, in a word or two. To this purpose 'tis the observation *Elench. c. 9. of the Learned * *Jos. Scaliger*, that not onely the *Rabbins*, but generally other Doctors, *notissimas & vulgò tritissimas sententias dimidiatas solent citare, use to cite by abbreviature known and vulgar sentences*, instancing in ἅδην, *Mat.* 15. 5. So it appears by *Suidas*, using the Proverb ἀπὸ καταδυομένης, *from the sinking*, which is but the abbreviature of Ἀπὸ καταδυομένης ὅτι ἂν λάβῃς, κέρδος, *From a sinking ship whatsoever thou getteſt, must be counted gain.* Of this interpre- Ὑπὲρ τῶν νεκρῶν tation of ὑπὲρ νεκρῶν we have the testimony of *Harmenopulus De sect.* ια'. who refuting the *Marcionites* addes, ἀγνοοῦντες ὡς διὰ τὸ ἐπὶ ὁμολογίᾳ τῶν νεκρῶν ἀναστάσεως —— τοῦτ' εἴρηται, *not knowing that it is spoken of the confession of the resurrection of the dead.*— Of this also see *Chrysostome*, *Tom.* 3. p. 514. Of whose understanding of it, because I see some possibility of doubting, I shall more largely consider the words; Μετὰ τὴν ἀπαγγελίαν τῶν μυστικῶν ῥημάτων ἐκείνων καὶ φοβερῶν, καὶ τὰς φρικώδεις κανόνας ἡμῖν ἐκ τῶν ἀρρήτων κατενεχθέντων δογμάτων, καὶ τοῦτο πρὸς τέλει προσίθεσαν, ὅταν μέλλωμεν βαπτίζειν, καλεύοντες λέγειν ὅτι πιστεύω εἰς νεκρῶν ἀνάστασιν, καὶ ὅτι τῇ πίστει ταύτῃ βαπτιζόμεθα, *After recitation of the sacramental and dreadful word, and the venerable rules of the doctrines brought from heaven, this at the end we adde, when we are about to baptize, we command him to say, I believe in the resurrection of bodies, and we are baptized in*, or *on, this faith.* Μετὰ δὲ τὸ ὁμολογῆσαι τοῦτο μὲ τοῖς ἄλλων, τότε κατιέμεθα εἰς τοὺς πηγοὺς τῶν ἱερῶν ναμάτων ἐκείνων, *For after professing this with the other articles, we are put into the fountain of those sacred waters.* Τοῦτο πάνυ ἀναμιμνήσκων ὁ Παῦλος ἔλεγεν, εἰ μὴ ὅτι ἀνάστασις, τί καὶ βαπτίζῃ ὑπὲρ τῶν νεκρῶν, τουτέστι, τῶν σωμάτων; S. *Paul* therefore remembring them of this (*viz.* this custome of *professing before baptisme, with other articles*, this of the *resurrection* of the *dead*) said, *Why also art thou baptized for the dead*, that is, *the dead bodies?* καὶ διὰ τοῦτο βαπτίζῃ τοῦ νεκροῦ σώματος ἀνάστασιν πιστεύων, ὅτι οὐκέτι μένει νεκρὸν, καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάστασιν, *For on this thou art baptized, believing the resurrection of the dead body, that it abides no longer dead, and thou indeed by words believest the resurrection of the dead.* Here 'tis evident that the phrase ὑπὲρ τῶν νεκρῶν βαπτίζεσθαι, *being baptized for the dead*, is otherwise expreis'd by him, by ἐπὶ τούτῳ βαπτίζεσθαι, *being baptized in*, or *on this*, and that farther expres'd by τοῦ νεκροῦ σώματος ἀνάστασιν πιστεύειν —— *believing the resurrection of the dead body*, and διὰ τῶν ῥημάτων λέγειν νεκρῶν ἀνάστασιν, *by words reciting the resurrection of the dead.* Nothing then can be more manifest, then that this was his understanding of S. *Pauls* words, that *being baptized for the dead*, was being baptized in the faith and profession, as of other articles of the *Creed*, so of this particularly, and in the last place, of *the Resurrection of the body*. To this indeed he farther addes, Ὁ δὲ ἱερεὺς, ὥσπερ ἐν τινὶ εἰκόνι, ἅπερ ὁπτάζῃ, καὶ διὰ τῶν ῥημάτων ὁμολογῇς, δείκνυσί σοι καὶ διὰ τῶν πραγμάτων αὐτῶν, *Then the Priest, as in an image*, or *representation, demonstrates to thee, by what he doth, the things that thou hast believed, and professi'd by words*, ὅταν χωρὶς σημείου πιστεύῃς, τότε σοὶ καὶ τὸ σημεῖον παρέχει, *when thou believest without a signe, he allowes thee a signe* —— *viz.* in *putting in*, and *taking out of the water*, which is σύμβολον τῆς εἰς ᾅδου καταβάσεως καὶ τῆς ἐκεῖθεν ἀνόδου, *the signe of descending into the state of the dead, and ascending from thence.* Where though the action of the Priest, *putting in*, and *taking out of the water*, be a significative proof of the same thing, that *the baptized are baptized into the faith of the resurrection of the dead*, yet was the interpretation of the Apostles words fully accomplished in that former, *of being baptized into that article of the Resurrection*, of which this action of the Priest was the lively sign. And accordingly *Theophylact*, who ordinarily copies out S. *Chrysostomes* interpretations, doth content himself with the first onely, Οἱ μέλλοντες βαπτίζεσθαι πάντες ἀπαγγέλλεσι τὸ σύμβολον τῆς πίστεως, ἐν ᾧ μὴ τῶν ἄλλων καὶ τοῦτο προκειται, πιστεύω εἰς ἀνάστασιν νεκρῶν. *They that are to be baptized do all profess the Symbol of the faith* (that S. *Chrysostome* had called *the venerable rules of the doctrines that were brought from heaven*) *in which after others this is set down, I believe in the resurrection of bodies*: φησὶν ἕν, ὅτι οἱ πιστεύοντες ὅτι ὄντως ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ἐπὶ τοιαύταις ἐλπίσι, τί ποιήσουσιν ἀπαιδόντες; *The Apostle therefore saith, that they that believe there is a resurrection of the dead bodies* (there's *Chrysostomes* explication of *dead*, by *bodies*) *and have been baptized in*, or *on, these hopes* (there's his ἐπὶ τούτῳ *on this*) *if they be deceived* (that is, if there be no resurrection) *what shall they do?* Τί δὲ ὅλως καὶ βαπτίζονται ἄνθρωποι ὑπὲρ ἀναστάσεως, τουτέστιν ἐπὶ προσδοκίᾳ ἀναστάσεως, εἰ νεκροὶ οὐκ ἐγείρονται; *And indeed why are men at all baptized for the resurrection, that is, on the expectation of the resurrection* (still ὑπὲρ and ἐπὶ προσδοκίᾳ, *for*, and *on*, *the expectation of the resurrection*, are all one) *if the dead are not raised? Zonaras* also on *Can.* 18. of the *Coun-*

cil of *Carthage*, though with *Chrysostome* he take in the action of the Priest, in *putting in* and *taking out of the water*, (which is but the confirmation of this, and is not a new interpretation of S. *Paul's* words) yet he first insisteth on this, that *they that are baptized are instructed in the power of the sacrament, and so taught to hope for* (that sure comprehends to believe) μετὰ τῶν ἄλλων, *among others* (the articles wherein the *Catechumeni* are instructed) τὴν ἀνάστασιν νεκρῶν, *the resurrection also of the dead.* And *Balsamon* on that *Canon* is just to the same purpose. To this there is but one thing necessary to be added, which will remove all difficulty from it, viz. that τινὲς ἐξ ὑμῶν v. 12. is the Nominative case to βαπτίζονται, those of the *Corinthians*, that now doubted of the Resurrection, had in their Baptisme among other things made profession of the belief of it. Which makes the Apostles argument unanswerable, because they had not yet renounced their Baptisme, though they denied the Resurrection. The truth of the fact, that some of the Church of *Corinth* did deny the Resurrection, is the expresse affirmation of the Apostle v. 12. And that that may not be thought strange, it may be remembred what *Photius* relates of some of the Philosophers, that this was the last article of the Christian faith which they received, as thinking it most contrary to those Philosophical principles imbibed by them; and, by name, of *Synesius*, that he was made a Bishop before he believed the truth of that article; for which they that had made him being questioned, made this Apologie for so doing, that they found so many excellent graces in him, that they could not but think them useful to the Church of God, and confidently hope that God would not let them all perish, but would in time give him this grace also, which accordingly came to passe.

Βαπτίζονται

d. Θηριομαχεῖν ἐν Ἐφέσῳ

V. 32. *After the manner of men I have fought with beasts*] That S. *Paul* here referres to that which befell him at *Ephesus*, *Act.* 19. may appear 1 by 2 *Cor.* 1. 8. where he mentions his great persecution in *Asia* (of which *Ephesus* was the *Metropolis*) and pressure so heavy, *that*, saith he, *I despaired even of life, having the sentence of death* passed on him, as farre as he could guesse of himself, and so making his deliverance a wonderfull unexpected act of Gods, a kind of raising him from the dead; 2dly, by the mention of *fighting with beasts*, which was a punishment that malefactors were condemned to in those daies. And of that particularly in *Asia* we have an instance in those first times in the *Epistle* of the Church of *Smyrna* there, about the martyrdome of *Polycarpus*, where they call the *Asiarcha* to let loose a lyon upon *Polycarpe*: and by his answer there (that he might not, because πεπληρώκει τὰ κυνηγέσια *the agones were ended*) three things will be observable; 1. that at that time in *Asia* (where that was done) their festivities or solemnities kept in honour of their Gods, had these *fightings with beasts* on the Theatres annex'd to them, as a chief ceremony of them (see Note on *Act.* 19. f.) 2dly, that malefactors were wont to be punished at such their festivities (as among the Jewes at the Passeover; see *Act.* 12. 4) not onely to make their punishments more exemplary, but as a piece of sacrifice to their Gods; 3dly, that the *Asiarchæ*, *the governours of Asia*, that is, the chief officers among them, as they had the ordering of the *agones*, (see Note on *Act.* 19. e.) so they had the punishing of malefactors committed to them. Now that S. *Paul* was condemned, at least by the multitude designed, to this punishment at that time, *Act.* 19. may thus appear, 1. by the expresse words of 2 *Cor.* 1. 9. *we had the sentence of death in our selves*, that is, passed on us, *but*, as it follows, *God delivered* him out of it: 2dly, by the phrase κατ' ἄνθρωπον here (in the same sense as κριθῶμεν κατ' ἀνθρώπους 1 *Pet.* 4. 5. and τὸ κατ' ἐμὲ *as much as in me* is, nothing on my part wanting *Rom.* 1. 15.) that is, ὅσον τὸ εἰς ἀνθρώπους, saith *Theophylact*, *as much as* related *to*, or concerned *men*, (parallel to that of ἐν ἑαυτοῖς *in our selves*, in that place to the *Corinthians*) that is, men so designed me, though God took me out of their hands, ἐξήρπασε τοῦ κινδύνου *snatched me out of the dangers* (parallel to *Gods raising* him from *the dead* there, and *delivering* him *from so great a death* v. 10.) 3dly, by the story in the *Acts* c. 19. where v. 29. the city being in an uproar, they all with one consent run to the Theatre, the place where these bloody tragedies were acted, and haled *Gaius* and *Aristarchus*, two of *Pauls* companions, thither. And if *Paul* had come into sight, they would have done so to him also, but the Christians there would not permit him to come amongst them, ver. 30. And, v. 31. the *Asiarchæ* having some kindnesse to *Paul* (a great work of Gods providence that they should) sent and gave him warning that he should keep close, and μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον *not give himself to the theatre*, that is, not run the hazard, by coming out, to be carried thither, knowing the full purpose of the people to set him to the θηριομαχία *combating with wilde beasts*, if he did. Which farther appears by the Registers words (in his speech whereby he pacified the people) ver. 37. *Ye have brought these men, being neither robbers of your Temple, nor blasphemers of your Goddesse*; that is, ye have dealt with them as if they were some notorious malefactors, to be thus publickly punished on the Theatre, whereas they have done nothing worthy of such proceedings. This is a clear interpretation of these words, and gives a fair account of the κατ' ἄνθρωπον, so as to signifie *as farre as man's purpose concerning us* (who had condemn'd us to this death, though God delivered us) of which learned men have given so many, and so wide conjectures.

δηρίον εἰς τὸ θέατρον

Euseb. l. 4. c. 15.

κατ' ἄνθρωπον

e. χρηστὰ ἤθη

V. 33. *Good manners*] What χρηστὰ ἤθη here signifies may perhaps be best understood by *Hesychius* in the word Εὐήθης, which he there explaines by βλαξ, χρησθήθης, ἀνόητος: by which it appears that the phrase refers not to *goodnesse of manners*, as that signifies actions, and as *Hesychius* renders Ἤθια, σωφρονικοὶ τρόποι, (for which the ordinary print reads τόποι) and Κακοηθείαι, κακοτροπίαι, but to *simplicity* and *deceivableness* of mind, and accordingly it is most properly rendred *good dispositions*, or *good natures*, of which it is ordinarily observable, that they are subject to be seduced, and missled into error or false doctrine, as here the denying of the Resurrection. And accordingly it is introduced, and inforced with a μὴ πλανᾶσθε, *be not deceived*, noting what corruption was here to be taken heed of, that of error. The rendring the phrase *good manners*, refers it peculiarly to the sense of being debauch'd and corrupt in their lives, which is not commodiously applicable to this place, which treats onely of intellectual error, and therefore this other sense is with more reason to be here fastned on, That conversation and discourse (so ὁμιλία signifies) with Hereticks, or Philosophers, that disputed against the possibility of the bodyes returning to life, after it was once perfectly dead, might probably seduce and deceive εὐήθεις, χρησθήθεις, *easie, well-natured auditors*, who are not so circumspect as they should be: And thus hath *Theophylact* interpreted χρηστὰ ἤθη, τὰ εὐεξαπάτητα, the *good dispositions* denote *those that are easily deceived*, or *cheated.*

χρηστὰ ἤθη

Ὁμιλία

f. σὰρξ καὶ αἷμα

V. 50. *Flesh and blood*] That *flesh and blood* signifies that state of growing, feeding, corruptible bodies, such as these we carry about us, there is little doubt. How, or with what propriety it comes to doe so, may receive some light from that of *Homer* Ιλιαδ. ε'. There of the Gods he saith

——ἐ σῖτον ἔδοντ', ἐ πῖνον' ἀίθοπα οἶνον,
Τὔνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.

They eat no meat, nor drink no wine, therefore they have no blood, and are called immortal. Thus in the Gospel

Gospel 'tis said of the saints in heaven, which are clearly answerable to the sobereſt notion of their gods, that *they neither eat nor drink*, and from thence (agreeably to that which *Homer* concludes from thence) they are here said not to be *fleſh and blood*, nor, as it followes, *corruptible*, denoting the difference betwixt the natural body we have here, and the ſpiritual hereafter.

g. εἰς νῖκος — V. 54. *In victorie*] The Hebrew phraſe לנצח, which is ordinarily rendred εἰς νῖκος *Lam.* 5. 20. 2 *Sam.* 2. 26. *Job* 36. 7. *Jer.* 3. 5. *Amos* 1. 11. doth in all of them ſignifie *forever*, and is rendred εἰς τὸν αἰῶνα *Iſa.* 13. 20. and εἰς τέλος *to the end Pſal.* 13, 2. and ſo 'tis in this place, *Death ſhall be forever* (or, *perfectly*, or *finally*) *devoured.*

V. 55. *Where is thy ſting*] These words are taken out of *Hoſea*, c. 13. 14. where yet we read *I will be thy plague.* And ſome have conjectured, that in ſtead of the Hebrew אהי *I will be*, the Greek read איה *where?* But *R. Tanchum* and *Eón Jannahius*, ſaith *Mr. P.* affirme that the Hebrew אהי is all one with איה, and ſo ſignifies *where*, in that very chapter of *Hoſeah*, v. 10. אהי מלכך, *where is thy king?* and ſo then the *Septuagints* rendring will be literal, and the Apoſtles words lightly varied from it.

h. πῦ τὸ νῖκος τὸ σὸν

CHAP. XVI.

Paraphraſe.

1. NOw concerning the collection for the ſaints, as I have given order to the Churches of Galatia, even ſo doe ye.]

1. Now concerning the contribution for the ſupply of the wants of the poor Chriſtians in Judæa, exhauſted partly by their former Chriſtian liberality, Act. 2. 45. making ſale of their goods, and communicating their ſtock to the Chriſtians, and partly being ſpoiled of their goods by the perſecuting Jewes, 1. Theſ. 2. 14. the ſame order that I gave to the Churches of Galatia, I now give to you.

* treaſuring up whatſoever he gains, συναγείρων ἐν ἑαυτῷ

2. Upon the firſt *day* of the week let every one of you lay by him * in ſtore, as *God* hath proſpered him, that there be no gatherings when I come.]

2. On the day of the Chriſtian aſſembly it is not reaſonable for any to come to the Lord empty (ſee Exod. 23. 15. Deut. 16. 16.) and therefore at ſuch a time, upon ſuch a ſpecial occaſion as this, let every one lay aſide whatſoever by God's bleſſing comes in to him by way of increaſe, ſo that there may be a full collection made, without any more gatherings when I come among you.

† thoſe by letters will I ſend, for Theophylact, &c. ſever δι' ἐπιστολῶν from the preceding ἀποδεδεγμένους

3. And when I come, whomſoever you ſhall approve †by *your* letters, them will I ſend to bring your liberality to Jeruſalem.]

3. And then ye ſhall have the choice of the meſſengers who ſhall carry it, that ye may be confident of the due diſpoſing of it, according to your intentions; and whom ye chooſe, I will in my letters recommend them, and ſend them to Jeruſalem.

4. And if it be * meet that I goe alſo, they ſhall goe with me.]

4. And if the collection be ſuch an one as may make it fit for me to be the bearer of it, I will go my ſelf, and they along with me.

* worthy for me alſo to goe, ἄξιον καὶ ἐμοὶ πορευθῆναι

5. Now I will come unto you, when † I ſhall paſſe through Macedonia: for I doe paſſe through Macedonia.]

5. And my coming to you I deſigne as ſoon as I have ſpent ſome time in the ſeverall parts of Macedonia: for I ſhortly intend to remove from hence, and in my way to Jeruſalem, to paſſe through that region.

† I ſhall have paſt, διέλθω

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey * whitherſoever I goe.]

6. And perhaps when I come, I will ſtay the whole winter with you, which being done I will goe farther, and I ſuppoſe ſome of you will goe ſome part of my way with me.

* whither I go, ἐὰν πορεύωμαι

7. For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit.]

7. For I mean not now to come to you, becauſe if I did, I ſhould not be able to ſtay, or to doe any more then take you in paſſing, but my purpoſe is by God's leave to ſpend ſome time with you, when I next come:

8. But I will tarry at Epheſus untill Pentecoſt.]

8. At the preſent purpoſing to ſtay at Epheſus till it be fit for me to ſet forward toward Jeruſalem, where I mean to be at Pentecoſt.

9. For a great doore and effectual is opened unto me, and *there are* many adverſaries.]

9. And I have great reaſon to doe ſo; for as I have a great deal of hope that I may be able to doe much good, to propagate the Goſpell in thoſe parts, ſo there are many that oppoſe the truth, which makes it more neceſſary for me to ſtay there ſome time, for the quelling of them.

* ſecurely ἀφόβως

10. Now if Timotheus come, ſee that he may be with you * without fear: for he worketh the work of the Lord, as I alſo *doe.*]

10. When Timothy comes to you with this Epiſtle, be careſull that the ſchiſmaticks among you give him no diſturbance, and doe ye look upon him as ye would upon me.

11. Let no man therefore deſpiſe him, but [a] conduct him forth in peace, that he may come unto me; for I look for him with the brethren.]

11. Take heed to all he ſaith, let him have an authority among you, and when he returns bring him on his way, and provide him with neceſſaries when ye take your leave of him, that he may return to me, for I and the brethren expect him.

† exhorted παρεκάλεσα

12. As touching *our* brother Apollos, I greatly † deſired him to come unto you with the brethren: but his will was not at all to come unto you at this time, but he will come, when he ſhall have convenient time.

13. Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.]

13. Be careſull and vigilant, that ye be not ſeduced, continue conſtant in the truth, and whatſoever temptations ye have to ſollicit you, ſhew your ſelves courageous and well armed againſt all aſſaults.

14. Let all your things be done with charity.]

14. Away with all diviſions and ſchiſmes from among you.

* I exhort παρακαλῶ

15. * I beſeech you, brethren, (ye know the houſe of Stephanas, that [it is the firſt fruits of Achaia, and that they have addicted themſelves to the miniſtery of the ſaints)]

15. received the Goſpel at the firſt preaching of it in Achaia, and have ever ſince been very bountifull to all the poor Chriſtians, ſee Luk. 8. a.

† worketh with them συνεργοῦντι

16. That ye ſubmit your ſelves unto ſuch, and to every one that † helpeth with *us*, and laboureth.]

16. That you honour and reverence them and ſuch as they, and all that joyn with them in the propagation of the Goſpel and faith of Chriſt.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus; for that which was lacking on your part, they have ſupplied.]

17. I was very glad at the coming of Stephanas, &c.

(probably the ſons of Chloe,) who have told me of the ſchiſmes among you ch. 1. 11. and of all other matters of importance, and ſo ſupplied your place, done that which you ought to have done. See Mar. 12. b.

b. 18. For they came very much deſired, and very welcome to me, and will ſo, I preſume, to you at their return; ſuch men as they deſerve all reverence from you.

18. For they have * [b] refreſhed my ſpirit and yours, therefore acknowledge ye them that are ſuch.] * quieted

c. 19. all the Chriſtians in their family.

19. The Churches of Aſia ſalute you; Aquila and Priſcilla ſalute you much in the Lord, with [the [c] Church that is in their houſe.]

20. See note on Rom. 16. c.

20. All the brethren greet you: [greet ye one another with an holy kiſſe.]

21. The ſalutation of *me* Paul with mine own hand.

d. 22. If any man love not Chriſt ſo well as to confeſſe him, but renounceth him in time of temptation, as the Gnoſticks affirm it lawfull to doe, let him fall under the heavieſt cenſures of the Church.

22. If any man love not the Lord Jeſus Chriſt, let him be [d] Anathema Maranatha.]

23. The grace of our Lord Jeſus Chriſt *be* with you.

24. My love *be* with you all in Chriſt Jeſus. Amen.

The firſt *Epiſtle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Annotations on Chap. XVI.

a. Πεμψαι — V. 11. *Conduct*] Πεμπειν is *to accompany, to bring on the way*, v. 6. and *to ſet forth*, and, if need be, *to provide for the neceſſaries of his journey*. So *Tit.* 3. 13. where 'tis explained by ἵνα μηδὲν ἀυτοῖς λείπῃ *that they want nothing*. So *Act.* 15. 3. where they that were ſent by the Church of *Antioch*, in all reaſon are to be believed to have had the charge of their journey defrayed by them. As for the phraſe ἐν εἰρήνῃ *in peace* here added, it ſeems to refer to that notion of peace (as in, *Peace be with you*, &c.) which is a form of ſalutation, eſpecially at diſmiſſing the aſſembly (ſee Note on *Rom.* 16. c.) or at any other parting, or taking of leave, which was among the Chriſtians uſed by way of benediction, and then ἐν εἰρήνῃ *in*, or, *with peace*, will be no more then, when ye take leave, or part with them. Ἐν Εἰρήνῃ

b. Ἀνέπαυσαν πνεῦμα — V. 18. *Refreſhed my ſpirit*] This phraſe ἀνέπαυσε πνεῦμα *quieted the ſpirit*, is taken out of the *Greek tranſlation Zach.* 6. 8. in ſtead of which the *Chaldee* have עבידו יתרעתי *they have done my deſire*, that is, ſaith *Maimonides*, *they were acceptable and welcome to me*. See *Joh. Coch. Tit. Talmud.* p. 300.

c. Ἐκκλησία — V. 19. *Church that is in their houſe*] The word ἐκκλησία *the Church* doth not only ſignifie the place of aſſembling together, but the perſons of thoſe that uſe to doe ſo, that is, all the Chriſtians in any place. So in the beginning of this *Epiſtle* having named the *Church which is in Corinth*, he proceeds ἡγιασμένοις, κλητοῖς ἁγίοις, &c. *the ſanctified, the ſaints*, that is, all the Chriſtians in that place, which are meant by the word *Church* preceding. And ſo here *the Church* is all the members of the Church of *Chriſt*, the Chriſtians; and then οἶκος *houſe* ſignifying in like manner not the walls of the houſe, but the family, the perſons in it, (as when 'tis ſaid of *Cornelius* that he was *a proſelyte* σὺν παντὶ τῷ οἴκῳ ἀυτοῦ, *with all his houſe*, that is, he and all the perſons in his family,) it is evident what is meant by *the Church in their houſe*, that is, all the believers of their family. The ſame are called ἡ κατ' οἶκον ἀυτῶν ἐκκλησία *Rom.* 16. 4. *the Church*, or *Chriſtians, belonging to their family*: the prepoſitions ἐν and κατ being promiſcuouſly uſed in theſe writings. To this * *Theophylact* farther addes, that by this phraſe is intimated the great piety of the Maſters of theſe families, that had *made all their houſe Chriſtians*, (ὅτως ἤσαν εὐδόκιμοι, ὥστε ἡ ὅλον ἀυτῶν πάντα ποιῆσαι πιστὸς, τότως γὰρ ἐκκλησίαν ὠνόμασεν) and again their *great hoſpitality* to *ſtrangers*. For where, ſaith he, ſuch virtues are, ἐκκλησία ὁ οἶκος ἐκεῖνος, *that houſe is a Church*. Οἶκος — ἡ κατ' οἶκον ἐκκλησία — * on *Rom.* 16. 15.

d. V. 22. *Anathema Maranatha*] Of ἀνάθεμα, as it was the ſecond degree of Cenſures taken from the Jewes, and accommodated to the uſe of the Chriſtian Church, ſomewhat hath been ſaid, Note on c. 5. c. Now the addition of *Maranatha* μαρὰν ἀθὰ to it, ſignifies the third and higheſt degree of Excommunication, ſuperadded to that ſecond. For though ſome queſtion have been of late made of it by learned men, yet there is little reaſon to doubt, but there were among the Jewes thoſe three degrees of Excommunication, נדוי, חרם, and שמאתא: the firſt a *remotion* from familiar converſe, *ad quatuor paſſus, for four paces*; the ſecond more ſolemne, with execrations out of *Moſes* law added to it; the third leaving the offender to divine vengeance. This laſt is denoted, without doubt, by the origination of the word שמאתא whatſoever that be. For three derivations it is capable of, two mentioned in *Moed Katon*, in theſe words, *What is Schammatha? Rab anſwered* שם מיתה *there is death, and Samuel ſaid* שממא תהא *there ſhall be deſolation*. The third is from אתא שם *Dominus venit, the Lord comes*. That this third ſhould not be it, there is onely this pretenſe, that then there would be no reaſon for the *dageſh* or doubling of the *m* in *ſchammatha*. But conſidering that that is no great change, and that in either of the other two greater are admitted, in the firſt the ה in the end of מיתה turned into א, and much greater in the ſecond, the word μαρὰν ἀθὰ here will give us great reaſon to forſake the two former, and pitch upon that third derivation, it being clear that the word אתא *comes* is the ſame in both, and for the שם and מרן it is as clear, that they are directly the ſame. The word שם is *name*, but in ordinary ſpeech among the Jewes ſignifies *the name of God*, or *God* himſelf. And ſo doth *Maran* in the Eaſtern tongues ſignifie *Dominus Lord*, whence in *Etruria* the Kings were called *Marani*, ſaith *Servius* on *Æneid.* 12. and the *Syrians* are now called *Maronitæ*, becauſe they call *Chriſt* מראני *our Lord*. Agreeable to which it is that in *Epiphanius* God is by the *Gazari* called *Marnas*, and by the *Cretians* their virgins are ſtyled Μάρναι, that is, Κυρίαι *Ladies*. And thus both theſe words *Schammatha* and *Maranatha* will be directly all one with the denunciation of *Enoch*, *Jude* 14. ἦλθε Κύριος *the Lord cometh*, and that there explained by ποιῆσαι κρίσιν *doing judgement againſt wicked men*, that will not be reformed. According to this it is, that among the Spaniards, who have ſo much of the remainders of the Jewes among them, this form hath been uſed, *ſit Anathema maranatha, & excommunicatus*, or מחרמא מן רחא אל רב *let him be excommunicated from the hope of the Lord*. A paſſage there is in *Stephanus Byzant. m.* πόλ. which in all probability belongs to this word. Κεραυνωθείς τις ποιμὴν ἔλεγε Ῥαμανθας, τυτέστιν, ἀφ' ὕψους ὁ Θεός; *A ſhepheard being thunderſtruck*, ſaith he, *cried out, Ramanthas, that is, God from above*. Where though, out of *Philo* the Grammarian, he derive it from *Raman*, ſignifying *height*, Μαράνα ἀθά

height, and *Athus*, *God*, yet there is little doubt to be made but the word is a corruption in the vulgar, and so in the shepheards use of it for *Maranatha* here. The onely thing remaining of difficulty is, how, supposing this a form of Excommunication, it can here be applicable to the *not loving of Christ*, which, being a sin of the heart, seems not to be capable of any judges cognizance, nor consequently of their censure. But it must be observed that *the love of Christ* signifies that *perfect love* that *casts out fear*, and contains in it the confession of *Christ*, adhering and cleaving to him (as *to love a master*, *Mat.* 6. 24. is, to hold to him, in that verse) the *not loving of Christ*, is the denying of him in time of trouble, and signifies here him that was tainted with the error of the *Gnosticks*, and so would not confesse *Christ* in time of persecution (see Note on *Rev.* 2. b.) and then there is nothing more reasonable then that the Apostle, having written this whole *Epistle* against the schismes and vicious practices and heresies infused into the Church of *Corinth* by these men, should conclude with a denunciation of the highest degree of Excommunication against all those who shall thus renounce *Christ*, and fall off to these *damnable heresies*, *denying the Lord that bought them*, 2 *Pet.* 2. 1.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

THE occasion and time of writing this *Second Epistle* are the onely things which will here be necessary to be premised, and both of these may probably be discovered. At the end of his three years stay in *Asia*, when he was now hastening toward *Jerusalem*, 1 *Cor.* 16. 8. that is *An. Ch.* 54. he had before his departure from *Ephesus* (see Note a. on the title of 1 *Cor.*) written his *first Epistle* to them, for the checking of many enormities among them, which *Stephanas*, and *Fortunatus*, and *Achaicus* had brought him word of. And when the successe of that *Epistle* of his was soon declared unto him by *Titus*, how that the Censures inflicted on the offenders had reduced many, and that there was a very discernible reformation wrought amongst them by these means, he makes all hast (assoon as he had received this account) to send this *second*, milder *Epistle* unto them, to qualifie the seeming severities of the former, and to take off the Censures again from those that had thus seasonably been reform'd by them, c. 2. 7. and 10. This shewes that it was written within a short time after the former. And the same also appears by the solemn mention of the danger which he had pass'd at *Ephesus*, (which he had but intimated in the former *Epistle* c. 15. 32. but now enlargeth on it, at the beginning of this *Epistle* c. 1. 8. and c. 4. 7, &c.) viz. that caused by *Demetrius* and the silver-smiths, *Act.* 19. 24. in which he had like to have been brought to the Theatre, to combat with wild beasts, and escaped narrowly with life: which deliverance of his was, it seems, now fresh in his memory, and fit to be recounted by him again and again, and to be thankfully acknowledged by all that had any interest in him. a. ἀναίρων δὲ τὰ Κορινθίων.

As for the point of time wherein it was written, it may be thus probably collected. In this *Epistle* c. 2. 12. he mentions his being at *Troas* to preach the Gospel, and his good successe in converting many, which is the meaning of *the doore being opened him in the Lord*; from thence he saith he hastened to *Macedonia*, on purpose to meet *Titus*, and understand from him the successe of his *former Epistle* to these *Corinthians*, and there it seems he found him, and presently dispatch'd this *second Epistle* to them, which is accordingly in the Subscription of it dated from *Philippi in Macedonia, by Titus and Lucas.* That this was done in that journey set down *Act.* 20. in the beginning, there is no question, but in what verse of that chapter this his being at *Troas*, (mention'd here c. 2. 12.) is described, that is the only difficulty. That it is not to be referred to that mention of *Troas Act.* 20. 6. appears by this, that there they came from *Philippi* (that is, from *Macedonia*) to *Troas*, but at the point of time mention'd in this *Epistle*, 'tis evident they went from *Troas* to *Macedonia.* Again in that verse of the *Acts* they stayed at *Troas* but seven daies, and in those daies *the disciples came together to break bread*, on the Lords day, and *Paul διελέγετο αὐτοῖς discourſed to them* till midnight: All which supposeth them of *Troas* to have formerly received the Gospel, whereas at his being in *Troas*, which is mention'd in this *Epistle*, he seems to have first revealed the Gospel unto them, the doore which was then opened unto him being the first reception of the Gospel in that place. It is therefore most reasonable to suppose this his being at *Troas* to be contained *Act.* 20. 1. in his passing from *Ephesus*, the *Metropolis* of *Asia*, into *Macedonia.* That *Troas* was not so much out of the way betwixt these two, but that by it he might passe from one to the other, appears in the following verses; for in the return from *Macedonia* v. 3. into *Asia* v. 4. they are all found at *Troas* v. 5, and 6. and from thence it is as clear, that *Troas* might be taken in his way v. 1. as he went from *Ephesus* to *Macedonia.* But the brevity of S. *Lukes* narrations keeps this from being mention'd there, which yet may be supplied by this of S. *Pauls* own pen, c. 2. 12. And from thence it will be concluded that either at his being in *Macedonia* v. 1. (at which time he met with *Titus* there, 2 *Cor.* 2. 12.) or possibly at his return through *Macedonia* from *Greece* v. 2, 3. this *Epistle* was written by him, to follow the former, as soon as he discerned the successe of it, and to comfort them whom that had cast down. And that it was in the second point of time, that of his *return from Greece through Macedonia*, may appear by c. 1. 16. where mentioning two resolutions, which he had had to visit them, the former in his passage into *Macedonia*, the second at this his return from it, both of these must needs be pass'd before the writing hereof. In this *Epistle* he also excuseth his not coming to them, and addeth many other things occasionally; especially he is carefull to vindicate his Apostleship from some calumnies, that malicious seducers, crept into that Church, had cast upon him. And this is all that was usefull to be said before-hand on this *Epistle.*

CHAP.

CHAP. I.

Paraphrase.

1. PAUL an Apostle of Jesus Christ, by the will of God, and [Timothy **our* brother, unto the Church of God which is at Corinth, with all the saints that are in all Achaia,]

1. Timotheus that was with you by my appointment 1 Cor. 16. 10. to see my directions observed among you, to the Christian Church in the city of Corinth, and in all other cities and regions through all Achaia.

2. Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

†the God and Father ὁ Θεὸς καὶ Πατὴρ

3. Blessed *be* † God, even the father of our Lord Jesus Christ, the father of mercies, and the God of all comforts,]

3. I have all reason to blesse and magnifie the name of God, which purposely sent our Lord Jesus Christ into the world, and by that, and his many other gracious acts of his particular providence, hath shewed himself to be a most mercifull and gracious Father unto us;

4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.]

4. Who in all the preasures that have befallen me, hath eminently relieved and succoured me, and by those experiences hath enabled me to refresh and cheer up all those that are in any affliction.

*because διὰ †upon us abound εἰς ὑμᾶς περισσεύει

5. * For as the sufferings of Christ † abound in us, so our consolation also aboundeth by Christ.]

5. By this one consideration, of which I have had so frequent evidences, that according to the proportion of our suffering for Christ, Christ doth constantly afford us comforts and reliefs, the greater our afflictions are, the greater also our refreshments from Christ.

6. And whether we be afflicted, *it is* for your consolation and salvation, which is * effectuall in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.]

* wrought by ἐνεργουμένης

6. And so what afflictions soever befall us, there is no reason you should be startled or discouraged in your Christian course by that means: for sure 'tis for your advantage that we are so. Our afflictions are matter of comfort to you, viz. that you can fall under no persecutions your selves, but what ye see us endure before you, and those meerly for our doing you good, preaching the Gospel to you, endeavouring to bring you to repentance and to blisse, which is not ordinarily to be come to, but by suffering after my example. And then the refreshments and extraordinary reliefs that Christ afforded me in all my sufferings, those sure will be matter of comfort to you also, as a pledge of assurance that Christ will afford you the like refreshments here, and reward hereafter.

†for ὑπὲρ *you are

7. And our hope † of you *is* stedfast, knowing that as you are partakers of the sufferings, so * *shall ye be* also of the consolation.]

7. And of this I make no doubt, but that as you have your parts in the afflictions, so ye shall also of the reliefs and advantages by suffering.

8. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life.]

8. All this I say by way of preface to this advertisement which I desire to give you of the sharp persecutions that I lately met with at Ephesus, the chief metropolis of Asia, Act. 19. see note on 1 Cor. 15. d. where I had like to have been brought out to the theatre to be devoured by the wild beasts, and indeed had no humane means to avert, nor consequently to escape it.

†we our selves ἐσμὲν

9. But † we had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead;]

9. And this advantage I had of it, that the more I believed I should be put to death, the more I might be engaged by my deliverance, never to depend on any worldly trust, but only on God, who can rescue from the greatest extremity, even from the grave and death it self.

*also yet ἔτι

10. Who deliver'd us from so great a death, and doth deliver; in whom we trust that he will * yet deliver *us*:]

10. Even that God who hath actually delivered me out of that imminent danger, and so still continues to deliver me, and I verily believe will yet longer continue preservations to me.

†the favour conferr'd on us for the sakes of many, may by many be thankfully acknowledged, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ

11. You also helping together by prayer for us, that † for the gift *bestowed* upon us [a] by the means of many persons, thanks may be given by many on our behalf.]

11. To which purpose I suppose 'twill much conduce, that you will earnestly pray for me: for as the prayers of many are an effectual motive to God to doe what they pray for, when by that means the favour being granted to many at once, those many shall be all engaged to thank God, and magnifie his name; so the benefit afforded me in favour to many others, viz. to the believers who pray for me, and may receive profit by my life, may by those many be received with thanksgiving to God in my behalf.

12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.]

12. For of this I can say with joy and comfort, that my conscience gives me a cheerfull testimony in all my actions, that I have had no ends or designes of my own, but in a pious simplicity and sincerity of heart, not as worldly wisdome would direct, but according to the Gospel-rules (see note on Heb. 13. d.) we have behaved our selves toward all men, but toward you beyond all others.

*or, those things also ye acknowledge; for the Syriack leaves out ἢ

13. For we write none other things unto you, then what you read, * or acknowledge, and I † trust you shall acknowledge even to the end.]

13. For my writings to you are perfectly agreeable to the doctrine preach'd by me, and by you received, when I was among you: what in my Epistles you read, you cannot but acknowledge to be that which ye have been taught, and I hope you will never be drawn away from that acknowledgment.

†I hope that ye will *our ἡμῶν

14. As also you have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours, in the day of * the Lord Jesus.]

14. This I say, because though since these divisions came in among you, I have been rejected and vilified by some, yet some others of you have acknowledged your selves to take joy and comfort in me, as I professe to doe in you, and am confident I shall doe, when Christ comes to reward his faithfull servants.

†Grace χάριν

15. And in this confidence I was minded to come unto you before, that you might have a second † benefit,]

15. And with this affection of kindnesse to you, and persuasion of your kindnesse to me, I did designe to come to you, that thereby you might be confirmed in that faith, and grow in that knowledge which was first preach'd to you.

16. This I firſt meant to doe in my way to Macedonia, and being hindred from doing it then (and going another way, viz. by Troas, c. 2. 12.) I have had a ſecond reſolution of viſiting you, at my going from Macedonia into Greece, Act. 20. 16. 2. that ſo I might have been conducted by ſome of you toward Judæa, whither I am a going with contributions to the poor Chriſtians there.

16. And to paſſe by you into Macedonia, and * to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.]

* again from Macedonia to come to you πάλιν ἐκ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς

17. And though I did not come, yet have my calumniators nothing to lay to my charge for this, as if I did make reſolutions lightly, raſhly and inconſtantly, as men uſe ordinarily to doe.

b.

17. When I therefore was † thus minded, did I uſe lightneſſe? or the things that I purpoſe, doe I purpoſe according to the fleſh, that with me there ſhould be b yea, yea and nay, nay?]

† had this reſolution τοῦτο βουλόμενος, or, was thus willing; for the King's MS reads βουλόμενος

18. No, I aſſure you, as God is faithfull, there was no levity or inconſtancy in my reſolution.

18 But *as* God *is* true, our word toward you was not yea and nay.]

19. As little as there was in our preaching of Chriſt Jeſus the Son of God among you, which is alſo calumniated by ſome, as if it were light, uncertain, liable to inconſtancy, but that moſt unjuſtly, for what was preached by us there among you, was confirmed by Chriſt himſelf, that is, by miracles wrought by his power among you.

19. For the Son of God, Jeſus Chriſt, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but * in him was yea.]

* by i.

20. For as all the promiſes of God propoſed by him are undoubtedly true, ſo accordingly in this particular, he gave us power to confirm by miracles what we taught from him; and this I hope hath and will tend to the glory of God, by our miniſtery.

20. For all the promiſes of God † in him are *yea*, and * in him Amen, † unto the glory of God by us.]

† are in him yea, ἐν αὐτῷ τὸ ναί. * or, therfore through him are Amen; for the King's MS. reads διὰ τοῦτο δι' αὐτοῦ τὸ ἀμήν † to God for his glory εἰς δόξαν * into it † gives his

21. Now he that confirms both you and us in the truth acknowledged by us, and which hath given us ſuch teſtimony for the proof and confirmation of the Goſpel (ſee note on Act. 10. e.) is God:

21. Now he which ſtabliſheth us with you * in Chriſt, and hath anointed us, *is* God:]

* But ὁ δὲ

22. Who hath as it were ſet his ſeal or ſignature upon us, marked and ſecured us, ſealed us up for his own, and already given an aſſurance of his future dealing with us, by giving us his Spirit, the gifts and graces thereof, a pledge of the full promiſe which ſhall after be performed (ſee note on Epheſ. 4. i.)

22. Who hath alſo ſealed us, and † given the earneſt of the Spirit in our hearts.]

† gives δοὺς

23. As for that of my not performing my firſt reſolution of coming to you in my way to Macedonia v. 17. and according to my promiſe 1 Cor. 16. 5. I ſhall tell you the clear reaſon of it, (beſides or over and above that of the ſpirits diſpoſing me otherwiſe, contrary to my reſolution intimated v. 17. ſee Theophylact) I had heard of ſuch enormities among you, that if I had then come, I muſt have been forced to uſe a great deal of ſeverity among you, in caſe my former Epiſtle were not obeyed, of which I had not particular knowledge till I met with Titus, c. 2. 13. which was at my coming to Macedonia. And that was then the only reaſon of my forbearing, that I might not be forced to exerciſe that Apoſtolical ſharpneſſe againſt you. (As for the other, the reaſon of the change of his reſolution is plain, Act. 20. 3.)

23. × Moreover I call God for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth.]

× But ἐγὼ δὲ

24. That ſeverity of diſcipline I mean, that muſt not be look'd on as an act of dominion, of deſigning any advantage to our ſelves by you (ſee Mat. 20. 25. and note on 1 Pet. 5. a.) but that which Chriſt hath commanded and preſcribed us, by that means to reform and amend, to work faith, and hope, and rejoicing, and all good things in you. For by faith, that is, the doctrine of Chriſt, it is that you were firſt brought in to the ſervice of the true God, and wherein you continue ever ſince, and we deſire you ſhould doe ſo ſtill, not relying on any doctrine of ours as it differs from that.

24 Not † for that we have dominion over your faith, but are helpers of your joy; for by faith ye × ſtand.]

† that we exerciſe dominion. οὐχ ὡς κυριεύομεν. × have ſtood ἑστήκατε.

Annotations on Chap. I.

a. Πρόσωπον

V 11 *By the meanes of many perſons*] The Greek πρόσωπον is ordinarily parallel and proportionable to the Hebrew פָּנִים *facies*, which coming from פָּנָה *reſpexit*, ſignifies oftentimes *reſpectus*, and ſo מִפְּנֵי *de facie*, ſignifies *for*, or *in reſpect of*; and agreeable thereto, ἐκ πρόσωπον πολλῶν, *of*, or *from, many faces*, here ſignifies in reſpect of many, in relation to many, for the ſakes of many, or in any of thoſe formes of ſpeech by which מִפְּנֵי would be rendred.

b. Nai ναὶ ναί

V. 17. *Yea yea, and nay nay*] The meaning of *yea, and nay*, or of *yea yea, and nay nay*, is diſtinctly this, when we doe not agree, or are inconſtant to our ſelves, now *yea*, and anon *nay*, in our words or actions. Whence is that old word *naucus* for *a light* or *frivolous perſon*, from ναὶ ὄχι, as 'tis deduced by *Feſtus*. The difference of this from the ἤτω ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὒ, *Jam.* 5. 12. is cleared by the conſtruction, *Let your yea be yea, and your nay be nay*, that is, let your words and actions accord; ſo that the ſecond *yea* and the ſecond *nay* is not joyned with the firſt, as here, but as the prædicate affirmed of it, whereas here the two *yeas* being all one (and ſo indeed expreſs'd by a ſingle *yea* v. 18.) are the Subject of the ſpeech, and the two *nayes*, being all one again, the prædicate. To this agrees that proverb of the Jews, *The juſt mans yea is yea, and his nay, nay*. A third expreſſion there is, that of *Mat.* 5. which is in ſound very near this, and yet diſtant from it, *Let your communication be yea yea, and nay nay*, that is let there be no other language but this or the like, uſed by you, in oppoſition to the more licentious forms of oaths there mentioned.

§. 12. p. 1173.

Paraphraſe.

CHAP. II.

1. And now that in ſtead of coming I write again, I was reſolved to deferre it ſo long, till I ſhould hear of ſome reformation among you, that ſo this might not be, as formerly my letters were, to puniſh, to afflict, to cenſure you, ſee note on 1 Cor. 5. c.

1. BUT I determined this with my ſelf, that I would not come again to you in heavineſſe.]

2. For when you are check'd or cenſured by me, this is ſo farre from being pleaſant to me, that it is indeed at the ſame time matter of ſuch grief, that I cannot be comforted by any thing,

2. For if I make you ſorry, who is it then that maketh me glad, but he that *is* made ſorry by me?]

but

but by the same you, by seeing that the Censures have wrought some good on you, caused the reformation of that in you, for which I had meant them to you.

*this very thing did I write, ἔγραψα τοῦτο αὐτὸ

3. And * I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.]

3. And this severity of proceeding v. 1. which now I speak of, I did rather choose to send you in a letter, 1 Cor. 5. then to deferre it till my coming, in hope to find your faults amended, to have all the sorrowfull matter, that of censure, past before that time, that so I might have nothing to doe then, but to absolve and receive penitents, and so to rejoice among you, (not to inflict censures upon you) and that I was confident would also be most acceptable to you all.

†made sorry, λυπῆσῃ

4. For out of much affliction and anguish of heart I wrote unto you with many teares, not that ye should be † grieved, but that ye might know the love which I have more abundantly unto you.]

4. For that which I wrote with some sharpnesse and was matter of grief to you, was so much more to me at the very writing of it, was a most heavy pressure upon my heart, and fetch'd abundance of tears from me; by which you may know that what I did was not out of any pleasure that I take to censure or afflict you, but as an effect of the greatest love to you all, which could be imagin'd.

*but in part, that I may not lay weight upon him, all you †before the many

5. But if any have caused grief, [a] he hath not grieved me, * but in part; that I may not overcharge you all.

6. Sufficient to such a man is this [b] punishment, which *was* † *inflicted* of many.]

5, 6. But for the incestuous person, the author of all this sadnes and severity (sadnes not to me alone, but in some measure, that I say no worse, to all you) it is now sufficient which he hath suffered by the delivering him up to Satan, 1 Cor. 5. and the sad consequence thereof.

a. b.

7. So that contrariwise, *ye ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.]

7. And it is now more then time that he be absolv'd by the Church, and forgiven the offence committed against it, and by absolution be cheer'd up again, lest the continuance of such sharp punishments should not have a benigne, but noxious influence upon him.

*exhort, παρακαλῶ

8. Wherefore I * beseech you, that you would confirm your love towards him.]

8. And therefore my present counsel is, that by prayers for his release you expresse your reconciliation to him, and so absolve him from the Censures.

†have I written, ἔγραψα

9. For to this end also † did I write, that I might know the proof of you, whether ye be obedient in all things.]

9. And this I now write, that I may see whether you are as ready upon my appointment to restore penitents, as to inflict punishments upon offenders, which is another branch of your Christian charity.

‖have forgiven, κεχάρισμαι

10. To whom ye forgive any thing, I *forgive* also: for if I ‖ forgave any thing, to whom I forgave *it*, for your sakes *forgave I it*, in the person of Christ.]

10. Whom you are willing to have restor'd from excommunication (as being satisfied with his penance and expression of repentance) I appoint or give leave to doe it: (For if I have absolv'd any man, I have done it by the authority I have from Christ, but yet in respect unto you, or with consideration of what may be best for you, that is, for your whole Church.)

*that we be not overreach'd by Satan ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ

11. * Lest Satan should get an advantage of us, for we are not ignorant of his devises.]

11. That the too long continuance of the punishments upon the penitent offender may not be made use of by Satan to the hurt and ruine of the Church, either by swallowing him up by desperation, v. 7. or by heightning your zeal against sin into an unreconcileablenesse with the sinner, v. 9. for Satan hath many hidden secret arts to mischief souls, which we think not of.

†But ὁ

*for the Gospel of Christ εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ

12. † Furthermore, [when I came to Troas, * to *preach* Christs Gospel, and a dore was opened to me † of the Lord,]

12. when Act. 20. 1. (see note on the title of this Epistle) I came to Troas to preach the Gospel of Christ, and my preaching had a very happy reception there, and brought many to the faith,

†in it ἐν

13. I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went * from thence into Macedonia.]

13. I was much troubled in mind that I could hear no tidings of Titus, by him to be advertised of the successe of my Epistle among you, and in pursuit of him I left that city, and went into Macedonia, in hope that I might find him there.

*the knowledge of him τῆς γνώσεως αὐτοῦ

14. Now thanks *be* unto God, which alwaies causeth us to triumph in Christ, and maketh manifest the savour of * his knowledge by us in every place.]

14. And having met with him, he hath given me the good newes of the happy successe of my Epistle among you, and that obligeth me to blesse that God, who hath hitherto prospered us exceedingly (see Mark 14. f.) in the propagating of the Gospel, and by us hath made piety and Christianity famous, and well reputed of in every place.

†among them that are escaped, ἐν τοῖς σῳζομένοις

15. For we are unto God a sweet savour of Christ, † in them that are saved, and in them that perish.]

15. For by our preaching the Gospel, we perform a very acceptable service to God, and bring in glory to his name, offer up a sweet smelling sacrifice unto him, among all sort of people, both among the penitent believers, which receive the faith, and live according to it, and the impenitent unbelievers, that receive it not.

*or, from death to death; for the King's MS. reads ἐκ θανάτου, as after ἐκ ζωῆς

16. To the one *we are* the savour *of death unto death, and to the other the savour of life unto life: and who is sufficient for these things?]

16. For though this sweet perfume to the obstinate impenitent hath been the most perfect poison (as high perfumes sometimes are) they have grown the worse for the Gospels coming among them; yet to all that have forsaken their old courses of sin, and obeyed this call to a new life, it hath been the most comfortable vitall savour that ever came to them. This is a weighty imployment, and unlesse God did particularly enable us, we could never be fit for it.

†deale as huckslers with

17. For we are not as many, which † [c] corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ.]

17. This we are sure of, that we have not designed any secular advantage to our selves in preaching the Gospel, as the Gnostick heretical teachers are observed to do, 1 Tim. 6. 5. but have sincerely revealed to you what we have been taught by Christ, without any other aime, God knows, than that we may perform faithfull service to him. c.

Annotations on Chap. II.

2. Ἐκ γάρ μου πολλοὶ

V. 5. *He hath not grieved me*] The sense affix'd to these words in this paraphrase (very distant from that which the words, as they are ordinarily read and rendred, sound) is taken distinctly from the *Scholion* of *Theophylact*, who resolving it the Apostles meaning, in both these verses, to have his charity to the incestuous person expres'd, and to give order for his Absolution, thinks this way of rendering it most proper, that joyning

ing them with himself in the dislike and sorrow, and consequently infliction of censures for the sin, he might ingage them joyntly with himself in the absolving the transgressor; and *this*, saith he, *most wisely disposed by him, that they who had so lately been commanded by the Apostle to avoid him, as a detestable person, should not now upon his giving orders for his absolution be scandalized at him,* ὡς παλιμβόλῳ *as inconstant and mutable.* This, saith he, is the reason that he takes them in, as partakers with him of the sorrow and censures, that he might have them his willing partners in the absolution and joy of that. And so this, saith he, is the sense of the words, οὐχ ἐμὲ —— *For he hath not*, saith S. *Paul, grieved me alone, but all you in part*, that is, a little, or in some degree, *that I may not say, he hath altogether grieved you, lest I should lay overmuch weight upon him*; or in plain words, the truth is, *he hath grieved you* in like manner as me, but yet that I may not overburthen him that was guilty of that incest, or aggravate the matter against him, all that I say is, that *in part*, or *in some measure, ye were grieved* by him. This is a very commodious sense, and necessarily requires some small change of the punctation (though the printed text in *Theophylact* have not observed it) partly by including in a *parenthesis* the latter part of this 5. verse, from οὐκ ἐμὲ —— to the end of it, partly by putting a *comma* after ἐπιβαρῶ, that so πάντας ὑμᾶς may connect with ἀπὸ μέρους, thus, 5. *But if any have caused grief he hath not grieved me, but in part (that I may not aggravate, or lay weight, on him) you all. 6. Sufficient to such a man* —— And this is a plain sense, and agrees very well with all that followes of their joynt and chearfull proceeding to the Absolution of the incestuous.

Ἐκ μέρους

Μὴ ἐπιβαρῶ

b. Ἐπιτιμία ἡ ὑπὸ τῶν πλείονων

V. 6. *Punishment which was inflicted of many*] What is here meant by ἐπιμία ἡ ὑπὸ τ πλόνων, *the punishment which was inflicted under the many*, will appear by 1 *Cor.* 5. 4. where concerning the incestuous person, and such as he, order is distinctly given, that he shall be *delivered up to Satan for the destruction of the flesh*, or bringing corporall inflictions upon him, which is certainly the ἐπιτιμία *punishment* here mentioned, and that ζωαχθέντων ὑμῶν *you being gathered together*, that is, in the presence of the whole congregation, to adde the greater solemnity to it: And that is all one with the ὑπὸ πλειόνων here, *under*, or *in, the presence of the many*. Mean while as there the sentence was S. *Pauls*, κέκρικα v. 3. *I have judged as present*, and v. 4. *when ye are gathered together and my spirit, with the power of the Lord Jesus Christ* (bestow'd on the Apostle, and rulers of the Church) so here it must be supposed to be, though the solemnity was transacted with the company, and in the presence of the whole congregation.

c. V. 17. *Corrupt*] That λόγ☞ θ☞ *the word of God* signifies the Gospel here, as it was by S. *Paul* made known unto men, the Christian Religion preached by him, there can be no doubt. All the difficulty is, what is meant by καπηλεύον. not that there can be any question of the native proper signification of that word, for it certainly signifies doing as κάπηλοι do, and those are *little pedling merchants*, that buy and sell to get gain; but because it is possible it may referre to some practices which such Merchants are vulgarly guilty of, mixing, and dashing their commodities, and so deceiving others, that they may inrich themselves. But though the word may possibly by a figure signifie this, yet the genuine proper notion, being very agreeable to the Context, is in all reason to be preferred. *We are not*, saith S. *Paul*, ὡς οἱ πολλοὶ, *as the many*. This sure referres to the false teachers of his time, and those, we know, were the *Gnosticks*, who as they are said to *serve their belly*, to *love the world*, and to *love pleasures*, and so generally to designe themselves advantages by their profession, and of all things hated the Cross, renounced Christianity when it was persecuted, and brought any dangers or losses upon them; so they are particularly marked out 1 *Tim.* 6. 5. (that chapter where the *Gnosticks* are named, v. 20. and their character particularly set down) to be such as *deem godlyness gain*, think the Christian profession brings men secular advantages of liberty, &c. and so cannot be so single-hearted, so wholly bent to approve themselves to God, as S. *Paul* here professeth to be. To this interpretation of the place I am inclined by two passages in the *Epistles* of *Ignatius*, which though they are omitted in the *Laurentian Copy*, are yet constantly to be found in others, and if they were put in by any *interpolator*, they may yet be of good use to us in this matter, there being no reason to suspect the hand that inserted them of any ill designe, nor yet of ignorance either of the *Gnostick* heresie, or of the use of the word. The former place is in the *Epistle ad Magnesianos*, where speaking of the *Gnostick* Judaizers, *enemies of the cross, whose God is their belly, minding earthly things, lovers of pleasures, and not lovers of God, having a forme of godliness, but denying the power thereof*, he addes, οἱ χειρέμποροι, ἢ λόγον καπηλεύοντες, καὶ ἢ Ἰησοῦν πωλοῦντες *Merchants of Christ, huckstering the word, selling Jesus*, going on to other parts of the character of the *Gnosticks*, *corrupters of women, coveting what belongs to others*, χρηματολήπτας *greedy lovers of money*. The second place is agreeable *in Ep. ad Trall. There are*, saith he, *some vain speakers and impostors,* οὐ Χριστιανοὶ ἀλλὰ χρειέμποροι, ἀπάτῃ φερόμενοι τὸ ὄνομα τῦ Χριστῦ, καὶ καπηλεύοντες τὸν λόγον τῦ εὐαγγελίυ —— *not Christians, but Merchants of Christ, carrying the name of Christ for deceit, huckstering the word of the Gospel:* and who these are, he specifies in the process of that *Epistle*; *Simon the first-born of Satan, Menander, Basilides, the unclean Nicolaitans,* οὓς ψευδωνύμους, *those that are falsely named*, that is, the *Gnosticks*, &c.

Καπηλεύοντες

Paraphrase.

CHAP. III.

1. Why should I again be forced to mention the uprightnesse of my dealing toward you, the orthodoxnesse and purity of my doctrine after the manner that is usual in the Church, in commending from one Church to another those that are strangers to them? have I any need of commendations to you, or from you to other men?

a. 1. DOE we begin again to commend our selves? or need we, as some *others*, [a] epistles of commendation to you? or *letters* of commendation from you?]

2. The works of conversion that we have wrought among you, of which our own conscience gives us testimony, will serve us abundantly in stead of letters commendatory from you to all others, who cannot but have heard the fame of it.

2. Ye are our epistle written in our hearts, known and read of all men.]

3. And you (that is, your faith) are most conspicuously an epistle of Christ, [b] of the

3. [b] *For as much as ye are* manifestly declared to be the epistle of Christ ministred by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart.]

* being manifested that ye are, φανερούμενοι writing ἐγγ

Καπηλεύοντες

writing of which we have only been the inſtruments, the Spirit of God ſupplying the place of ink, and your hearts of the writing tables, and by this epiſtle, this teſtimony, Chriſt that great Biſhop of our ſouls doth recommend us to all men.

†confidence πεποιθησιν

4. And ſuch † truſt have we through Chriſt to God-ward.] 4. Thus confident am I by the ſtrength of Chriſt to ſpeak boldly, and in a manner to boaſt of my behaviour, and happy ſucceſſe in my Apoſtleſhip c. 2. 14, &c.

5. Not that we are ſufficient of our ſelves to think any thing as of our ſelves; but our ſufficiency *is* of God.] 5. Not that we are able to to doe, or ſo much as to think, or enter upon any thing of this nature, in order to the converſion of men, of our ſelves, as by our own ſtrength; but what ever we are able to doe, it is of God, whoſe title that is Iſa. 13. 6. to be Shaddai, almighty or ſufficient.

*fitted us, or enabled, ικανωσεν
†covenant διαθηκης
*writing γραμματος.

6. Who alſo hath * made us able miniſters of the new † Teſtament, not of the *letter, but of the ſpirit: for the letter killeth, but the Spirit giveth life.] 6. And that ſufficiency of his he hath expreſs'd in the powers and methods, with which he hath furniſh'd, and to which directed us the preachers and diſpenſers of the new Covenant (ſee note on the title of theſe books) that is, not of the law (ſee note on Mat. 5. g.) written and brought down in Tables by Moſes, but of the Goſpel, called by this title of the Spirit, firſt, becauſe it comes near to the ſoul, and requires purity there; ſecondly, becauſe the holy Ghoſt came down both on Chriſt and on the Diſciples to confirm this new way; thirdly, becauſe Grace is a gift of the Spirit, and now is joyned to the Goſpel, but was not to the Law; which adminiſtration of the Spirit, and annexation of it to the word under the Goſpel, gives men means to attain eternal life, when the law is the occaſion, and by accident the cauſe of death to them, in denouncing judgment againſt ſinners, and yet not giving ſtrength to obey.

†in the writings, being ingraven, εν γραμμασιν, εντετυπωμενη
*in glory εν δοξη
†which is done away την καταργουμενην
*in glory
†adminiſtration διακονια
*were

7. But if the miniſtration of death † written *and* ingraven in ſtones was * glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, † which *glory* was to be done away:] 7. And if the delivery of the Law which brought nothing but death with it, when it was written in tables of ſtone (ſee note on Mat. 5. g.) was with the appearance of Angels, and a bright ſhining which caſt ſuch a ſplendor on Moſes's face, that it would dazle any mans eyes to look on it, and yet now that glory, and that law ſo glorioufly delivered, is done away:

8. How ſhall not the miniſtration of the Spirit be rather * glorious?] 8. How much rather ſhall the preaching of the Goſpel be matter of reverence to all? (ſee Mat. 5. g.)

*in glory
†adminiſtration διακονια
*were

9. For if the † miniſtration of condemnation * *be* glory, much more doth the miniſtration of righteouſneſſe exceed in glory.] 9. For if the delivery of the Law, which could help men to condemnation, but could not abſolve any man, were in ſo much glory, God by his Angels appearing ſo dreadfull in the mount; then much more the Goſpel, which brings with it juſtification and pardon of ſin, is to be counted exceeding glorious, to be look'd on and received by us with all reverence.

†was not ſo much as glorious, ουδεδεδοξασται

10. For even that which was glorious † had no glory in this reſpect, by reaſon of the glory that excelleth.] 10. For the Law though otherwiſe glorious, yet being compared with the Goſpel, hath no glory at all in it (as the moon compared with the ſun is ſo utterly outſhined by it, that it appears not in the preſence thereof.)

*by glory δια δοξης
†in glory εν δοξη

11. For if that which is done away *was* * glorious, much more that which remaineth *is* † glorious.] 11. For if that which was it ſelf to be aboliſh'd, being but the cover that contain'd the true jewel under it, were yet deliver'd dreadfully and by a glorious appearance, then much more ſhall that which endureth for ever, that jewel it ſelf, the Goſpel or ſubſtance, contain'd under thoſe coverings or ſhadows, and ſo which is never like to be aboliſhed, and hath a durable fruit belonging to it (Grace, which the other had not) deſerve to be eſteemed glorious.

12. Seeing then that we have ſuch hope, we uſe great plaineſſe of ſpeech;] 12. Upon theſe grounds I ſay (mentioned from ver. 5. to this verſe) I cannot but ſpeak boldly and confidently to you in vindication of my Apoſtleſhip, ver. 4.

*put in εθηκεν
†his own εαυτου
*ſo that προς το
†looked not μη ατενισαι
*or, face; for the King's MS. reads το προσωπον

13. And not as Moſes, * *which* put a vaile over † his face, * that the children of Iſrael † could not ſtedfaſtly look to the * [b] end of that which is aboliſhed.] 13. Having no need to imitate Moſes who vailed his face, which was a type of the dark, not clear propoſing of the Goſpel (which is the end or principall part of the Law, and the jewel contain'd under that covering) to them of old. b.

14. But their minds were blinded: for untill this day remaineth the ſame vaile untaken away, in the reading of the Old Teſtament: which *vaile* is done away in Chriſt.] 14. And accordingly ſo it continues remarkable to this preſent, the Jewes ſee not Chriſt in the reading of the old Teſtament, and ſo the cover ſtill remains upon Moſes face, as it were, but by the Chriſtian clear doctrine, or by faith, is removed.)

15. But even unto this day, when Moſes is read, the vaile is upon their heart.] 15. And ſo though they have heard it over and over many times, yet ſtill they doe not underſtand the true ſenſe of the Law.

16. Nevertheleſſe, when it ſhall turn to the Lord, the vaile ſhall be taken away.] 16. But when Iſrael v. 13. or their heart v. 15. ſhall accept of the Goſpel of Chriſt, then they ſhall ſee and underſtand plainly, what now is ſo obſcure to them.

17. Now the Lord is that Spirit, and where the Spirit of the Lord *is*, there *is* liberty.] 17. Now Chriſt is beſides his humane nature, indued with a divine Spirit, and the Goſpel of Chriſt is called the Spirit v. 6. and where the Spirit of Chriſt, or the Goſpel is, there is freedome, and conſequently the vaile (a token of ſubjection alſo 1 Cor. 11. 10.) is taken away.

18. And we all with open face beholding as in a glaſſe the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.] 18. And ſo all we that believe in Chriſt, have that vail done away, and doe clearly, though not yet ſo perfectly, behold Chriſt, and by beholding him are changed to be like him; the doctrine of the Goſpel received into our hearts changeth us into other men, to ſuch a viſion of Chriſt here, in imitating his purity, &c. as ſhall be attended with eternal glory hereafter, the ſame Spirit of Chriſt which worketh the one in us, being certain to produce the other alſo.

Annotations on Chap. III.

a. Συστατικαι επιστολαι

V. 1. *Epiſtles of commendations*] Συστατικαὶ ἐπιστολαὶ, and γράμματα in this place are an intimation of an antient cuſtome in the Apoſtolical primitive Church, which ordinarily gave their teſtimonies to all Chriſtians, that travailed from one place to another, and recommended them to an hoſpitable reception. The original of this cuſtome ſeems to have been taken from the heathens, who had their *teſſeras hoſpitalitatis*, which

which from one friend to another, help'd them that brought them to kind entertainment, and *Tertullian* continues the phrase *contesseratio hospitalitatis*. Many mentions of this custome we find amongst antient writers. In *Synesius* τῇ φιλίᾳ τῇ ζῇ τὸν Θαυμάσιον ζωίσημι, *I commend Thaumasius to your friendship*, &c. And in *Phaverinus*, Σωίσημι τῇ φιλίᾳ καὶ τῇ ἀγαθότητι τῇ ζῇ τὸν Λαυρέντιον, ἐν πολλῷ μοι μαθητὴν ὄντα, *I commend to your friendship and kindnesse Laurentius, who of a long time hath been my scholar.* And again ζωίσησί τις τινὰ πρὸ μαρτύρων αὐτῷ χρησὰ, *one commends a man to another, when he gives a good testimony of him.* This was done among Christians, by testifying the piety and orthodoxalnesse of any, and the agreement with them from whom they come in the same faith. And therefore when *Fortunius* a Bishop of the *Donatists* affirmed and boasted that their Church was the Catholick Church, S. *Austin Ep.* 163. *ad Elusium*, convinceth him by asking him, whether a *Donatist* could by his *Literæ formatæ*, or *communicatoriæ*, gain a man entertainment or reception in any Church that he would name to him, being confident he could not doe it. Thus saith *Nazianzen* of *Julian*, * σπιτιν. α. that he imitated many of the Christian rites, τὴ εἰς τὸν δεομένους φιλανθρωπίαν, *all humanity, charity to them that wanted*, τήν τε ἄλλην καὶ τὴν ὅσην τοῖς ὁσπιτιμάσιν ζωιδήμασιν, οἷς ἡμεῖς ἐξ ἔθνους εἰς ἔθνος τὸν χρήζοντας παραπέμπομεν, *that way of it especially which consisted in sending letters and tokens, with which* (saith *Nazianzen*) *we use to furnish them that are in want from one nation to another.* The same, saith *Zozomen*, l. 5. c. 5. and *Nicephorus Callistus*, l. 10. c. 21. almost in the same words, Οὐχ ἥκιστα ζηλῶσαι λέγεται τὰ συνθήματα τῶν ὁσπιτοπιῶν γραμμάτων, οἷς ἔθος ἀναβαδὸν τοὺς ξένους ὁποιδήποτε διϊόντας καὶ παρ' οἷς ἀνάφικεν πάντως καταγεῖν καὶ θεραπείας ἀξιοῦν, σάλις γνωρίμους καὶ φιλοπόνους διὰ τὸ συμβόλων μαρτυρίαν, *He especially imitated the tokens* (or *tesseræ*) *of the Bishops letters, by which they are wont mutually to commend those that travell any whither, and by that testimony obtain for them all friendly entertainment, as for their most familiar acquaintance.* The same we may find in *Lucian*, in his *Peregrinus*. By which also will appear the antient notion of the κοινωνικὰ γράμματα, not to signifie (as *Baronius ad an.* 314. and out of him *Binius*, t. 1. *concil.* p. 271. and *Ferrarius De antiq. Eccles. Epist. genere*, l. 1. p. 45. would have them) *Epistles by which men were testified to be in communion with the Church of Rome*, (which they never did, but when they were written by the Bishop of that Church, and neither then any more then those that were written by the Bishop of any other particular Church signified that mans agreement in faith and communion with that particular Church) but only *Letters commendatory* from one place or Church to another, to recommend a person that should travell thither, and so obtain for him an hospitable reception, lodging, diet, and all things else that are contained in *Zozomen* under the word θεραπία *provision*, or *necessaries*, that they wanted; and this according to the notion of κοινωνέω formerly mention'd (see Note on *Act.* 2. c.) for *liberality* and *beneficence*; though there is no question but among other degrees of charitable reception, that of admitting them to their Churches and Sacraments was included also, proportionably to the forms of their testimonies, which, saith *Mat. Blastares*, were wont to mention the uprightnesse of the persons faith, unreprovableneſse of his life, and his degree in the Church, if he had any. See *Justell. in cod. Can. Eccl. Un.* p. 132.

V. 13. *End of that which is aboliſhed*] If the reading be τέλος, then must *Christ* (which is *the end of the law*) that is the Christian precepts and promises typified by the Mosaical rites and shadows, be meant by it; but if the reading be πρόσωπον, then will the ἀνταπόδοσις, or *second part of the resemblance*, be more perfectly answerable to the former, thus *Moses put a vaile over his own face, to signifie that the Israelites would not see the face* (that is, discern clearly the most eminent and principal part) *of the Law, which is now aboliſhed*, that is, of the Ceremonial law. For certainly the principall part of that was the inward purity and piety signified and adumbrated by those ceremonies, and now taught by *Christ* more distinctly and plainly, and so that *covering taken away*, ver. 14. only the *Jewes will not see it, but as yet their understandings are blinded*, in the beginning of the verse. b. Τέλος & καταργούμενον

Paraphrase.

CHAP. IV.

1. Being therefore intrusted by God with so honourable a charge, the preaching of this divine and glorious Gospel of Christ, c. 3. 4, and 18. we have been diligent in attendance on our work;

1. THerefore seeing we have this ministery, as we have received mercy, we * faint not;] * grow not sluggish, or cowardly, οὐκ ἐκκακοῦμεν

2. And have been farre from using any of those vile arts, which shame might make us disguise and conceal, but dealt simply and plainly, mixing nothing of our own with the word of Christ, but contenting our selves with so much of the approbation of men, as the making known the truth of God unto men sincerely and uprightly will help us to.

2. But have renounced the hidden things of † dishonesty, not walking in craftinesse, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.] † shame αἰσχύνης

3. Which we have done so plainly, that if the Gospel of Christ preached by us be yet obscure, it is so only among obdurate obstinate unbelievers, v. 4. see c. 2. 15.

3. But if our Gospel be hid, it is hid * to them that are lost.] * in οἷς

4. Such as have their eyes so blinded by Satan, or their own worldly advantages, that the Gospel of Christ most powerfully and plainly revealed by him, and shining forth in our preaching, since his departure from the earth, (and this most certainly the revelation of the immutable will of God, whom Christ represents to us, not as an ordinary picture doth the body, but as a reall substantial image of him) is not permitted to have any impression or influence on their hearts, they will not see, be it never so illustriously visible.

4. † In whom the God of this world hath blinded the minds of them which believe not, * lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.] † among in so that the illumination of the Gospel of the glory of Christ hath not shin'd to them, ἵνα μὴ αὐγάσαι αὐτοῖς ὁ φωτισμὸς τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ

5. Certainly nothing but this can obstruct mens minds against the Gospel, as it is delivered by us, being preach'd so, as not to designe any thing of honour to our selves, but only unto Christ, and for our selves, only to offer men our service, to doe them all the humblest offices of Christian charity imaginable.

5. For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.]

6. For it is not any worldly consideration that hath put us upon this imployment, but

a. 6. For God, who commanded the light to shine out of darkneſse, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.]

that

that God that by his word created the light, when there was nothing but darkneſſe in the world, hath in a like wonderfull manner impa ted this light to us, in ſending down his own Son to ſhine in our hearts, to reveal his will unto us, and this on purpoſe that we might reveal it to others, inſtruct them in the knowledge of thoſe glorious myſteries, (ſee note on 2 Pet. 1. c.) ſo illuſtrious in themſelves and advantageous to us, which God hath revealed to us by Chriſt.

†or in veſſels of ſhell

7. But we have this treaſure in [b] earthen † veſſels, that the excellency of the power may be of God, and not of us.] 7. But we that are intruſted with this great treaſure of the Goſpel, are not ſo fine and pretious our ſelves, we carry bodies about us ſubject to all manner of oppoſition, and preſſures, and afflictions, and this on purpoſe deſigned by God alſo, that all the good ſucceſſe we have in our Apoſtleſhip may be imputed to Chriſt, and not to us, as it would be, if we came with any ſecular power or grandeur to plant the Goſpel. b.

*griped †brought to extremities, ſtraitned, but not deſpairing *purſued, but not left behind

8. We *are* * [c] troubled on every ſide, yet †not diſtreſſed; *we are* perplexed, but not in deſpair;

9. * Perſecuted, but not forſaken; caſt down, but not deſtroyed:] 8, 9. The way which God rather ſaw fit to chuſe, was to permit us to wreſtle with all difficulties, and then to ſuſtain us by his own inviſible aſſiſtance, not by any ſecular humane means, and carry us through all, and give good ſucceſſe to our preaching by theſe very means:

10. Alwaies bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.] 10. Carrying about us the croſſe and ſufferings of Chriſt, daily ſuffering after him, that ſo the ſaving effects of his reſurrection, in turning men from their evil waies (converting Infidels by our preaching) might through our ſuffering in this imployment be more conſpicuous.

11. For we which live are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.] 11. For we Apoſtles, that are looked on by ſome with envy, are continually ready to be put to death for the Goſpel, that the vital power of Chriſt in raiſing up ſinners to a new life may through the dangers by us undergone in preaching the Goſpel, be ſhewed forth among our auditors, that receive the faith from us.

† that the death is wrought in us, but the life in you, ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν

12. So † then death worketh in us, but life in you.] 12. And ſo truly we are not any extraordinary gainers by our employment, as to the eye of the world; the death of Chriſt v. 10. is wrought, perfected in us, we fill up his ſufferings, Col. 1. 24. by ſuffering after him, but the reſurrection and vitall efficacy of Chriſt, v. 10, and 11. is ſhewed forth, and as it were perfected, in you, by our preaching and begetting faith, and confirming it in you by our afflictions, and by the example of our conſtancy, and of Gods deliverance afforded us, ch. 12. 9.

13. We having the ſame ſpirit of faith, according as it is written, I believed and therefore have I ſpoken, we alſo believe and therefore ſpeak.] 13. And having the ſame ſpirit of faith which is ſpoken of in that writing of Davids, Pſal. 116. 10. where he ſaith, I believed, and therefore I ſpake, I was ſore afflicted, &c. we doe accordingly by afflictions, and patience and conſtancy therein, confeſſe God, and expreſſe our faith in him.

14. Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.] 14. Believing ſtedfaſtly that he that raiſed Chriſt out of the loweſt condition, even from death it ſelf, will make our afflictions a means of raiſing us, and preſenting us glorious in his ſight, together with you, if you doe ſo too.

*benefit having abounded χάρις πλεονάσασα, †exceed περισσεύσῃ

15. For all things *are* for your ſakes, that the * abundant grace might through the thankſgiving of many † redound to the glory of God.] 15. For 'tis for your good that we preach and ſuffer all this, that your faith may be more confirmed, and that ſo the mercy of God extending to more perſons, may, by their bleſſing God for it, abound, and tend more to the glory of God, ch. 1. 11.

*are not ſlothfull οὐκ ἐκκακοῦμεν

16. For which cauſe we * faint not, but though our outward man periſh, yet the inward man is renewed day by day.] 16. Whereupon it is that we doe not give over upon theſe diſcouragements, but are by theſe outward preſſures more incited inwardly, and animated to the performance of our duties.

† moſt ſuperlative, καθ' ὑπερβολὴν εἰς ὑπερβολήν

17. For our light affliction, which is but for a moment, worketh for us a † farre more exceeding *and* eternall [d] weight of glory:] 17. For our tranſitory light ſuffering is ſo accepted by God, that it is alſo ſure to be rewarded by him with a moſt exceeding, eternal, weighty crown of bliſſe or glory. d.

*temporary πρόσκαιρα

18. While we look not at the things which are not ſeen; for the things which are ſeen *are* * temporall, but the things which are not ſeen *are* eternall.] 18. Which makes it moſt reaſonable for us to go courageouſly through all difficulties, as deſpiſing and not thinking of this world, and whatever loſſes or ſufferings of that, but of that reward which our faith preſents unto us, which is as farre beyond any thing that we can part with here, as eternity ſurpaſſes time.

Annotations on Chap. IV.

a. Πρόσωπον Ἰησοῦ

V. 6. *Face of Jeſus*] This phraſe πρόσωπον Ἰησοῦ *the face of Jeſus*, and this whole verſe, referres to the ſtory of *Moſes*, deſiring to ſee *the glory of God*, *Exod.* 33. For there God in his own glorious nature could not be ſeen v. 20. the luſtre was ſo great; but with that ſight that was afforded him, though but of an Angel ſuſtaining the perſon of God, *Moſes*'s face was enlightned, and ſhone, and became glorious, (to which the Apoſtle had before referred, c. 3. 7.) And ſo here *the glory of God*, that is, the revelation of his moſt divine counſels for the ſaving of men under the Goſpel, is by God communicated to *Chriſt*, and by that means he, as he is *the Son of man*, and executes this Prophetick office upon earth, is much more ſhining and glorious then *Moſes*'s face was; and then we to whom the Goſpel is now preached, look upon this face of his, though the Iſraelites could not on *Moſes*, and are illuminated thereby, receive the knowledge of theſe counſels of God, whenſoever we look on him.

b. Σκεῦος ὀστράκινον

V. 7. *Earthen veſſels*] Σκεῦος ſignifies any of the *utenſils* about an houſe *Mat.* 12. 29. *Mar.* 11. 6. (ſee Note on *Mat.* 21. b.) *a diſh, a cup*, &c. Of theſe ſome are *teſtacea, made of ſhells of fiſhes*, and they are here ὀστράκινα, as 2 *Tim.* 2. 20. (the only other place where the word is uſed in the New Teſtament) and this agrees very well with the matter in hand, it being ordinary to lay up thoſe things we value in ſhells, or boxes, or cabinets made of ſuch; and thoſe, in reſpect of the brittleneſſe, and of the nature of them, (as the ſhels are the outſides of fiſhes) very fit to reſemble our bodies, wherein our ſouls doe inhabit. And accordingly the *Platoniſts* making two bodies of a man, one that which carries the ſoul in it, ὄχημα ψυχῆς, *the chariot of the ſoul*, the other that which we touch, and ſee the groſſer carnal part, call that ſecond ὀστρακόδερμα, that which is the ſame to us which the ſhell is to the fiſh, which hath another finer body within it. The word Ὀστρακον *teſta* ſignifies not only *a ſhell* (from whence thoſe kinds of fiſhes are called ὀστρακόδερμα, the ſhell to them ſupplying the place of skin, and ſome others ἁπαλόστρακα *ſoft-ſhelled*, as κράβοι in * *Nemeſius*) but alſo πηλὸν ὀπτηθέντα *baked earth*, and veſſel of the potter, that hath

* Πε. φυσ. ἀνθρ.

pass'd the fire, and is taken out of the kiln, and so *Theophylact* interprets it here, and so it frequently signifies in authors. The difference of such σκεύη ὀστράκινα *earthen ware*, from σκεύη κεραμέως *the potters vessels*, or πήλινα *vessels of clay*, before they are burnt, whilest they remain in the potters hand in moulding, is set down exactly by * S. *Chrysostome* in his κατηχ. πρὸ πολ. καὶ μελ. φωτίζ. that the *former* if they be broken, ἃ λάβοι διόρθωσιν, *are not capable of recovery*, διὰ τὸ ἐν τῷ πυρὶ ἐγγινομένῳ αὐτοῖς ἄπαξ ἀντιτυπίαν, *because of the hardness onee gotten by the fire*, whereas the other, that are but of clay unbaked, and unhardened, if they be spoiled once, ῥᾳδίως πρὸς τὸ δόξαν ὑπαγόμενα χῆμα, *they may easily by the skill of the potter be returned to some second form*. Whence, saith he, it is that *Jer.* 19 1. when the prophet was to describe an irreparable destruction, he is bid to *figure* it by σκεῦος ὀστράκινον, *such a vessell*, or *bottle of earth, broken to pieces*, v. 10. But when he would put them in some hope of restauration, then God shewes σκεῦος πήλινον ἐν ταῖς χερσὶ κεραμέως γενόμενον, διαπίπτον. *an earthen vessel fallen, when it is in the hands of the artificer*, c. 18. 2, 3. which he takes up, and moulds anew, the matter being yet capable of it. And this sense and notion of ὀστράκινον also the place will bear, and therefore I have now set them both down, and left the Reader to chuse which he shall think most probable.

* Tom. 6. p. 855. l. 10.

c. V. 8. *Troubled on every side*——] These two verses in every word referre to the antient heathen customes in the *agones*, of which somewhat hath been said, Note on 1 *Cor.* 9. 24. S. *Chrysostome* explains them so in common (ἀλγοῦμεν καὶ ἀπορούμεθα, ἀλλ' οὐκ ἄπορα, ὥστε ἐκπεσεῖν τῶν προκειμένων, οἷς γυμνασίαν, οὐκ οἷς ἥτταν, *We are cold*, &c. as *Horace* of the racer, *sudavit & alsit, he sweats and friezes*,) but he applies them not severally to the particular exercises. This, I suppose, may fitly be done, by accommodating three of the paires to the customes of Wrestling; one to that of Running in the race, θλίβεσθαι belongs clearly to πάλη, *wrestling*, so saith *Aristotle Rhet.* l. 1. c. 5. (see the *anonymous Scholiast* on that place) ὁ μὲ δυνάμενος θλίβειν καὶ καλέχειν, παλαιστὴς, *He that can gripe his adversary, and take him up, is good at wrestling*, there being two dexterities in that exercise, *comprimere antagonistam, & substernere, to gripe, and throw down*, which *Hesychius* also calls ὠθεῖν, and κεραΐζειν· the first of these is here mentioned, and exprest'd by θλίβεσθαι *pressure*, to which is here opposed, as in a higher degree, στενοχωρεῖσθαι, *ad angustias redigi, to be brought to distresse*, as when we can neither get out of his hands, nor make any resistance against him, so *Isa.* 28. 20. στενοχωρούμενοι ὑπὸ δυνάμεως μάχης, *being brought to such extremities we can fight no longer*. So again ἀπορεῖσθαι *perplexity*, is fit for the wrestler, who being shrewdly put to it, knows not what to doe; so saith *Theophylact*, though we fall εἰς ἀμηχανίας to such a condition that *we know not what to doe*; so in *Hesychius*, Ἀπορῆσαι, ἀμηχανῆσαι· *they that are not able to doe*, or *attempt, any thing*, yet are not ἐξαπορούμενοι, *miscarry* not finally, ὀρθοὶ ἑστῶτες, *stand after all upright*, οὐκ ὑπομένοντες, καὶ ἡττώμενοι, *despair not, nor are they overcome*, but find an happy issue out of all, νικῶντες, *conquerors* at last, saith *Theophylact*. Then for διωκόμενοι *pursued*, that is peculiar to δρόμος *racing*, as hath been formerly said (Note on 1 *Cor.* 9. 25.) when one being formost in the race, others pursue, and get up close after him, being ready to outstrip, or get before him, but doe not so: and that is the meaning of οὐκ ἐγκαταλειπόμενοι, *not outstrip'd*, or *cast behind*, the word ἐγκαταλείπειν signifying *to be out-gone*, *relinqui* literally, in *Horace's* notion,

——*mihi turpe relinqui est.*

So in *Plutarch*, τοὺς ὑπολειφθέντας οὐ στεφανοῦσι, *they doe not crown them that are lag*, or *left behind*, and 1 *Cor.* 9. *all run, but one receives the prize*. So *Eustathius* on *Homer*, Il. Ψ'. Τὸν γὰρ ἀτλῶς ἡττηθέντα λέγουσι φάμεν, *He that is overcome we say is left*; and in *Hesychius*, Λείπλο, ἥλα ἀπετυγχάνετο, corruptly for Λείπετο (that is, ἐλείπετο) ἄθλα ἀπετυγχάνετο *to be left*, is *to misse the reward*: and therefore *Jam.* 1. 4. those that are perfect and consummate, crowned, or fit to receive the crown, are said to be οὐ μηδενὶ λειπόμενοι, *left behind in nothing*, victorious still. 'Tis true indeed that the vulgar notion of *forsaken* is applicable to the word among good authors. As in *Aristotle*, Rhet. l. 1. c. 10. τοὺς συγκινδυνεύοντας ἐγκαταλιμπάνουσι διὰ τὸν φόβον, *cowards for fear forsake, desert, those that are in the same danger with them*. But the contexture, and consort of so many other *agonistical* words, and the *examples* of this use of it joyned thereto, do rather incline it to the *former*. Then for καταβαλλόμενοι, that belongs again to πάλη, *wrestling*, where he that throws the other first is conquerour; whereupon *Hesychius*, Καταβαλεῖ, νικήσει, βίψει, *to cast down*, is *to overcome, to throw*. The same is exprest'd by ὑποσκελίζειν, περονίζειν, *supplanting, tripping up the heels*, whence is that *scholion* of *Theophylact*, καταβαλλόμενοι ὑφ' ἃ ἀντιπαλαίουσιν, *thrown by them that wrestle with us*; and then the οὐκ ὀλλύμενοι, *not destroyed*, may either signifie literally so *not killed*, that is, lying upon the ground, but not like carcasses there, or else rising up again after the fall, and not, as the Elephant, irrecoverably down. All which belongs to the afflictions that befell the Apostles, their hardship in these ἀγῶνες and *combats* of theirs.

Ἐκπεσεῖν Ἀπορεῖσθαι Θλίβεσθαι Στενοχωρεῖσθαι Ἀπορεῖσθαι Καταβαλλόμενοι Ἀπόλλυσθαι

d. V. 17. *Weight of glorie*] The Hebrew כבד signifies primarily two things, *weight*, and *plenty*, and from thence two things more, either *glory* or *riches*. From hence it comes, that βαρὺ is in the Greek of the Old Testament taken for *multitude*, or *greatnesse*, that is applied to a train, or host, 1 *Kin.* 10. 2. and 2 *Kin.* 6. 14. and 18. 17. and 2 *Chron.* 9. 1. δύναμις βαρεῖα, *a great numerous troop of attendants*, or *army*, and 1 *Mac.* 1. 17. ὄχλῳ βαρὺ *a very great multitude*, and 3 *Mac.* συμπόσιον βαρὺ, *a great magnificent feast*. Accordingly βάρος δόξης here, will be, *riches, plenty, and abundance of glory*, the word βάρος being the rather here used in opposition to the lightnesse of the afflictions precedent, but not to denote the *heavinesse*, but *abundance*, or *riches* of this, as *Gen.* 13. 2. *Abraham* is said to be כבד *heavy*, that is, plentifull, *in cattell* &c. the LXXII. read πλούσιος *rich*, and so c. 1. כבוד signifies *riches*. Βάρος δόξης

Paraphrase.

CHAP. V.

1. For of this we are confident, that if our bodies wherein we dwell as in a moveable tent, or tabernacle, be destroyed by the present pressures that lie upon us, if our dangers should end in death it self, this were a matter of no terror to us, having so much a better abiding place provided for us by God, so much an happier condition then any this world is capable of, and out of reach of all sublunary dangers, sure to be continued to us for ever.

1. FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the heavens.]

* to put on over it ἐπεν-δύσασθαι

2. For in this we groan earneſtly, deſiring to be * clothed upon with our houſe, which is from heaven.]

2. For while we are in this inferiour ſtate of bodies, we are for ever unſatisfied, and impatient, deſiring to have thoſe ſpiritual bodies, 1 Cor. 15. 44. that purer ſtate of bliſſe and immortality, as an upper garment to adorn and hide the blemiſhes and imperfections, and keep off the cold and preſſures that this body of ours is ſubject to.

† we be found clothed, not naked, εἰ καὶ ἐνδυσάμενοι, & γυμνοὶ οὐκ εὑρεθησόμεθα

3. If ſo be † that being clothed we ſhall not be found naked.]

3. This I ſay upon ſuppoſition that we ſhould never die, that we were in the number of thoſe mentioned 1 Cor. 15. 53. and 1 Theſſ. 4. 15. 17. that are found alive at the laſt trump, at the day of doom, as ſome ſhall certainly be, and yet even thoſe very heartily glad to be changed, to have theſe natural bodies ſpiritualized.

* that which is mortal τὸ θνητὸν

4. For we that are in *this* tabernacle doe groan, being burdened, not for that we would be unclothed, but clothed upon, that * mortality might be ſwallowed up of life.]

4. For while we are in theſe bodies of clay, we are ſubject to weights and preſſures, and thoſe give us a great impatience and wearineſſe, and this hath a very obſervable meaning in it; for 'tis certain we doe not deſire to put off theſe bodies, to part with them finally, how weary ſoever we are: This therefore is the ſignification of it, that there is another ſort of bodies, and another ſort of life, infinitely more deſirable then theſe which we now enjoy, an eternal, immutable life of theſe our bodies, in ſtead of that mortall (ſubject to afflictions, and death it ſelf) which we now live, and that we are naturally a deſiring, a panting, a groaning after.

* fram'd κατεργασάμενος

† this very thing αὐτὸ τοῦτο

5. Now he that hath * wrought us for † the ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.]

5. And the ſame God that hath created and framed us after this manner, with bodies ſubject to ſuch preſſures, that we perpetually deſire to change them for impaſſible, hath by Chriſt promiſed us, that he will make this proviſion for us, raiſe us to immortal lives; and as a pledge and pawn to aſſure us that he will perform this promiſe, he hath by the preaching of the Goſpel, ſent to cleanſe and purifie us here in ſome meaſure, which is a kind of ſpiritualizing of our bodies, and a pawn and earneſt of our future immortality, to which that Spirit ſhall raiſe us which raiſed Chriſt from the dead.

6. Therefore *we are* alwaies confident, knowing that whilſt we are at home in the body, we are abſent from the Lord.]

6. By theſe conſiderations therefore being enabled to look cheerfully on death, as that which only brings us home to God, from which theſe earthy bodies keep us ſtrangers,

7. (For we walk by faith, not by ſight.)]

7. (And which gives us that really to be enjoyed, which we have here in this life only by faith)

* travail out ἐκδημοῦντες in † at home ἐνδημοῦντες

8. We are confident, *I ſay*, and willing rather to * be abſent from the body, and to be † preſent with the Lord.]

8. We make choice rather, and are infinitely better pleaſed, to leave this body behind us here, to goe out, to die, that by this means w may come to our home, our bliſſe in heaven; and ſo the fear or expectation of death is farre from being painfull to us.

* we are ambitious φιλοτιμούμεθα † we be at home or abroad ἐνδημοῦντες εἶναι ἢ ἐκδημοῦντες

9. Wherefore * we labour that, whether † preſent or abſent, we may be acceptable of him.]

9. All our ambition and deſigne being but this, that whether we continue in this earthy body of ours, or go out of it, whether living or dying, we may be acceptable to God.

* be made manifeſt φανερωθῆναι † things by the body, or the proper things of the body,

10. For we muſt all * appear before the Judgment ſeat of Chriſt, that every one may [a] receive the † things *done* in his body, according to that he hath done, whether *it be* good or evil.]

10. For there will certainly come a day, when every perſon that ever lived ſhall be judged by God, ſet as it were in an eminent conſpicuous place, as men that are impleaded are wont to be, and every action of his life taken into conſideration, that accordingly every man may be puniſh'd, or rewarded, body and ſoul together, according to his actions, of what ſort ſoever they be, whether good or bad, which in his life-time he hath committed in his body and ſoul together. a.

11. Knowing therefore the terror of the Lord, we [b] perſwade men; but we are manifeſt unto God, and, I truſt alſo, are made manifeſt in your conſciences.]

11. Conſidering therefore the dreadfulneſſe of this appearance of God, as on one ſide we labour to perſwade men to embrace the truth, and live as thoſe that are thus to be judged, ſo we deſire to approve our ſelves to God, as our Judge alſo, who, I am confident, doth approve of our ſincerity herein, and I hope you are as well ſatisfied alſo of our uprightneſſe toward you. b.

12. For we commend not our ſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat to *anſwer* them which glory in appearance, and not in heart.]

12. What I ſay, is not as if I wanted again commending to you, but that I may arm you againſt thoſe falſe Apoſtles that come among you, and glory much of outward things, but know in their conſciences that they have little cauſe to doe ſo, againſt whom you may fortifie your ſelves, and make anſwer to them by glorying of my patience, and perſeverance, and performances in the Goſpel, and to this end only it is, that I ſay this unto you.

* tranſported (ſee note on Mar. the 3, c.)

13. For whether we be * beſides our ſelves, *it is* to God: or whether we be ſober, *it is* for your cauſe.]

13. And what we doe herein, is meant for good, my ſpeaking thus largely of my ſelf is for the glory of God, whoſe grace it is that enables me to doe any thing, and any more moderate language or actions are deſigned by me to your advantage alſo: Or both together, whether one or other, they are meant to the glory of God, and your good.

† judging this κρίναντας τοῦτο * he died ἀπέθανεν

14. For the love of Chriſt conſtraineth us, † becauſe we thus judge, that if one died for all, then were all dead:

15. And * *that* he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.]

14, 15. For our love to Chriſt, founded on his to us, hath us in its power, to make us doe whatſoever it will have us, making this argument from this certain acknowledged truth of Chriſts having died for all men, that then certainly all men are ſinners, laps'd in a loſt eſtate, and ſo hopeleſſe, unleſſe they uſe ſome means to get out of that eſtate; which that he might help us to doe, was the deſigne of Chriſts dying for all, that we might (having received by his death grace to live a new life) live no longer after our own luſts and deſires, but in obedience to his commands that died and roſe again to that end, (to bleſſe us in turning every man, &c. Act. 3. 26.)

† acknown γινώσκομεν * we know him ſo no longer οὐκ ἔτι γινώσκομεν

16. Wherefore henceforth know we no man after the fleſh: yea though we † have known Chriſt after the fleſh, yet now * henceforth know we *him* no more.]

16. Wherefore now we eſteem or value no man according to the outer advantages of this world, wiſdome, riches, learning, &c. which are wont to ſet men out in the eyes of the world; and although it were true that we had familiarly convers'd with Chriſt here, as ſome among you ſay they have, (they that ſay I am of Chriſt 1 Cor. 1. 12.) and preferre themſelves before others for that, and expect their doctrine ſhould be received before the doctrine of others, yet now we know that he is gone from this earth, and no man can now pretend to know Chriſts will (otherwiſe then as it was revealed at his being here) above, or any more then another, upon this bare ſcore, becauſe he once convers'd familiarly with Chriſt here: All that now we have to doe with Chriſt, is to look on him, not under any ſuch notion, as a Chriſt talking familiarly with us on earth, but as an heavenly King, offering and deſigning us a ſpiritual kingdome upon our obedience and fidelity, not any temporal advantage, or matter of boaſting, upon our acquaintance with him here.

17. If any man profeſſe to have any peculiar claim to Chriſt, this muſt be the way of judging of the ſincerity of his pretenſions, if he think himſelf obliged to live a new life. The ſtate of the Goſpel is a change of every thing from what it was before, more grace, promiſe of pardon on repentance, and ſincerity for the future, more explicite promiſes of heaven, and precepts of greater perfection: and what is all this, but an obligation, in all reaſon, to a new and a Chriſtian life?

17. Therefore if any man be in Chriſt, he is a new creature: old things are paſt away, behold all things are become new.]

18. Now all theſe things depend on God, as the author of them, who hath uſed this means of making up that breach between him and us, and hath given us power and commiſſion to give men reconciliation, peace, or pardon, or abſolution, upon renewing of their lives.

18. * And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the † miniſtery of reconciliation.]

* But all theſe things τὰ δὲ πάντα
† adminiſtration διακονίαν

19. And the tenure of our commiſſion runs thus, That God hath uſed Chriſt as a means to make peace between him and the greater and worſer part of the world, the Gentiles at this time, as well as the Jews, (not by pardoning of their ſins, while they remain in them, but by admitting them to repentance, by not ſhutting up waies of mercy, and moreover calling them, uſing admirable methods of mercy in revealing himſelf to them) and hath put in our hands the word of reconciliation, the preaching of this Goſpel, and making known the means of grace, and adviſing and perſwading all men to make uſe of it.

19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath * committed to us the word of reconciliation.]

* placed or depoſited in us, θέμενος ἐν ἡμῖν

c. 20. This therefore is the nature of our preſent imployment, to be (as our title of Apoſtles imports) proxies and negotiators for Chriſt, we ſupplying the place of Chriſt on earth, and ſo treating with men, after the manner that Chriſt did when he was here, calling ſinners to repentance, and that with all the affectionate importunity imaginable, as ſent from God on purpoſe to entreat men to it: and accordingly now we doe, in Chriſts ſtead, we beſeech you to reform your lives, and make your ſelves capable of the return of Gods favour to you, (ſee note on Mat. 5. m.)

20. Now then we c are Ambaſſadors for Chriſt, as though God did beſeech *you* by us; we pray *you* in Chriſts ſtead, be ye reconciled to God.]

d. 21. For Chriſt, an innocent, pure, ſinleſſe perſon, hath God ſent to be a ſacrifice for our ſins, that we might imitate his purity, and thereby be, through the benefits of his death, accepted and juſtified by God.

21. For he hath made him *to be* d ſin for us, who knew no ſin, that we might be made the righteouſneſſe of God in him.]

Annotations on Chap. V.

a. Κομίζεσθαι τὰ διὰ σώματος

V. 10. *Receive the things done in his body*] Κομίζεσθαι ſignifies *to receive*, by way of reward, a crown, or prize, *to carry it away*, as ἁρπάζειν and λαμβάνειν *to ſnatch*, and *take off* the crown ſtanding over the goale. Then τὰ διὰ σώματος *the things by the body*, muſt be relative, and anſwerable to πρὸς ἃ ἔπραξεν that follows, τὰ without mentioning what, only πρὸς ἃ ἔπραξεν, *to what he hath done*, noting this agreement and proportion betwixt that which he receives, and what he hath done, which is the clear ſenſe of thoſe other places, wherein *God* is ſaid *to render to every man according to his works*. Some *MSS.* and printed copies, the *Complutenſe Edition*, read in ſtead of τὰ διὰ τοῦ σώματος, with the change of one letter, τὰ ἴδια τοῦ σώματος, *the proper*, or *peculiar*, *things of his body*, and that will be very agreeable alſo, *Every man ſhall receive that which is proper to him*; either as the body is the ſhop of action, wherein, and whereby, as by the inſtrument, every thing is done, or as τὸ σῶμα ſignifies *himſelf*, by an Hebraiſme formerly mention'd, according to, or by way of, retribution to what he hath done, &c.

b. Πείθομεν ἀνθρώπους

V. 11. *Perſwade men*] What πείθειν *to perſwade*, and peculiarly πείθειν ἀνθρώπους *to perſwade men*, ſignifies in theſe books, will be ſet down at large, Note on *Gal.* 1. 6. (ſee alſo Note on 1 *Joh.* 3. e.) *viz. to pacifie, to propitiate, to gain in upon men*, and obtain their approbation either of the cauſe they plead, or of themſelves, whom they deſire to approve to them. And though it be a very obvious and commodious ſenſe of theſe words, *knowing the terrors of the Lord we perſwade men*, that the conſideration of the judgment to come is a very proper, forcible ſuaſorie to amendment of life, &c. yet the circumſtances of the Context rather incline it to the other notion of πείθειν, knowing the judgment to come to be ſo exact that it deſcends to every action that is done, whether good or bad, we Apoſtles, who have a weighty task of duty lying on us to win ſouls to *Chriſt*, are obliged to purſue this work, *to gain in upon men* as much as we can, to approve our ſelves to them in all things, that they may not be ſcandalized by any thing done by us, but chearfully led on with a good opinion of our preaching and our perſons, this being very uſefull toward the Apoſtolical deſigne of working good upon men. Agreeably to which it followes in this ſame verſe, *we are made manifeſt to God, and I hope alſo to be manifeſted in*, or *to*, *your conſciences*: where *to be manifeſted to their*, or *in their, conſciences*, is all one with this notion of *perſwading them*, that is, approving himſelf to them. And to this matter that which followes, v. 12. pertains alſo, and therefore *Theophylact* interprets, πείθομεν ἀνθρώπους, *we perſwade men*, by πάντα περίποιοῦμεν ὅπως μὴ σκανδαλίζωμεν τοὺς ἀνθρώπους, *we do all things that we may not ſcandalize men*; and again by σκάνδαλα θεραπεύομεν, *we cure*, or *provide againſt*, *ſcandals*, ſuch as may hinder men in their proficiency in the Goſpel.

πειθομεν

c. Πρεσβεύομεν

V. 20. *Are Ambaſſadors*] The Hebrew שלוחים *Apoſtles*, ſignifies *Legates*, *Nuntios* alſo, ſo as in the antient *formulæ*, *Miſſi* ſignifies *Embaſſadours*; ſee *Marculphi form.* and *Bignonius*'s notes on *lib.* 1. *c.* 40. And ſo here πρεσβεύομεν is the Apoſtolical office, and that from God to men, offering pardon on his part, and requiring on their part reformation for the future. So as in *Philoſtratus de vita Apoll.* l. 4. c. 5. 'tis ſaid that he was ſent of an embaſſy from *Hercules* to the *Theſſali*, ὁ ᾗ γῆς ἐπρεσβείας ἰὼν, μὴ ἀπολέσθαι αὐτοὺς, &c. *the ſumme of the embaſſie*, ſaith he, *was*, *that they would not be deſtroyed*, but that having omitted ſacrifice, they ſhould now perform them again.

d. Ἁμαρτία

V. 21. *Sin for us*] What is meant here by the word ἁμαρτία *ſin* will beſt appear by the notion of it in the Old Teſtament ſometimes, and by the oppoſition to δικαιοσύνη *righteouſneſſe* here. In the Old Teſtament 'tis taken for *a ſacrifice for ſin*, *Lev.* 4. 3, 29. and 5. 6. and *Pſal.* 40. 7. and ſo *piaculum* in Latine is both *a ſin* and *a ſacrifice of expiation*, or *the perſon that is* ſo *ſanctified*. And there is nothing more ordinary in the *Septuagint*, then for ἁμαρτία to ſignifie *a ſacrifice for ſinne*, and ſo in the *Chaldee paraphraſe* alſo, *Exod.* 29. 14. where the Hebrew reads *ſin*, they read, *a ſacrifice for ſin*: for indeed the Hebrew חטא ſignifies primarily two things, *ſin* and *legal uncleanneſſe*, and ſecondarily two things more, *a ſacrifice of propitiation for ſin*, and *of purification for uncleanneſſe*; and conſequently being rendred ſometimes, ἁμαρτία, both in the notion

notion of *sin*, and also of *uncleanneſſe*, *Lev.* 12. 6. *Num.* 6. 2. ſometimes ἱλασμὸς and ἐξιλασμὸς *propitiation*, *Ezek.* 44. 27. 45. 19. and ſometimes ἁγισμα *purifying*, *Num.* 19. 19. ἁγισμὸς *purification*, *Num.* 8. 7. from hence comes, that this one Greek word ἁμαρτία, as if it were of the ſame latitude with the Hebrew חטא, is made uſe of to ſignifie all theſe ſeverals. For that of *ſin* I need not inſtance: for that of *legal uncleanneſſe*, ſee *Num.* 6. 2. ἥμαρτε περὶ ἑ ψυχῆς, *he was unclean by the touch of a dead body*. For that of *ſacrifice of expiation*, among many others, ſee *Lev.* 4. 25. the blood of the ἁμαρτία, *ſin*, that is, *ſin-offering*: And in the laſt for *purification*, either of a leaper, or a woman after child-birth, or after the touching of a dead body, the word generally uſed is περὶ ἁμαρτίας, *for ſin*: ſo in the New Teſtament *Rom.* 8. 3. περὶ ἁμαρτίας, *for ſin*, is the ſacrifice of propitiation; and ſo *Heb.* 10. 6. and 13. 11. and ſo here ἁμαρτία *ſin*, without περὶ, moſt diſtinctly. Then for the oppoſition wherein ἁμαρτία *ſin* is here ſet to δικαιοσύνη *righteouſneſſe*, *Chriſt* made ἁμαρτία *ſin*, *that we might be made* δικαιοσύνη *righteouſneſſe*, that is an argument, that as our being δικαιοσύνη *righteouſneſſe* ſignifies our being ſanctified firſt, and then accepted by God, juſtified; ſo his being ἁμαρτία ſignifies his being condemned, that is, conſecrated as a ſacrifice is wont to be devoted for the ſins of the people.

CHAP. VI.

Paraphraſe.

1. WE then * *as* workers together *with him*, beſeech *you* alſo, that ye receive not the grace of God in vain:] 1. And we whoſe office it is to labour for that for which Chriſt hath laid down his life, c. 5. 21. doe exhort you not to fruſtrate all theſe gracious methods of God, not to permit the Goſpel (ſee note Heb. 13. d.) to be caſt away upon you.

* that work συνεργοῦντες

2. (For he ſaith, I have heard thee in a time accepted, and in the day of † ſalvation have I ſuccoured thee: behold now *is* the accepted time, behold now *is* the day of ſalvation.)] 2. For the Prophet ſaith in the perſon of God, Iſa. 49. 8. In a ſeaſon which I had choſen, I have hearkened to thee, and in the fitteſt time for deliverance to come, I have interpoſed my help. It ſeems God hath his times and ſeaſons to give deliverances, and ſuch is this wherein I now ſpeak, a point of time wherein God hath reſolved to deliver all his perſevering, faithfull ſervants out of their perſecutions. And this in all reaſon ought to be laid hold of by us, to eſcape out of the ſins of the world, and ſo out of the wrath that belongs to them that remain therein. a.

† deliverance

3. Giving no * offence in any thing, that the miniſtry be not blamed.] 3. And one eſpecial part of our labour and care is, to abſtain ſtrictly from all things that may avert any man from the faith, indeavouring to approve our ſelves to all, that all men may look on our behaviour in the Goſpel with reverence, and not with cenſure, and ſo be attracted to Chriſtian life, not deterred by us.

* occaſion of falling σκοπτὴν

4. But in all things approving our ſelves as the miniſters of God, in much patience, in affliction, in neceſſities, in diſtreſſes,] 4. Approving our fidelity in the diſcharge of our office, by all proper means; firſt by the conſtant, patient enduring of all ſort of afflictions, viz. preſſures, wants, exigencies,

5. In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,] 5. Scourgings, impriſonments, ſeditions, by pains taking, denying our ſelves our ordinary ſleep and food,

6. By pureneſſe, by knowledge, by long-ſuffering, by kindneſſe, by the holy Ghoſt, by love unfained,] 6. By continence, by the ſtudy of the divine Law in the more ſecret ſenſe (ſee note on 2 Pet. 1. c.) by long-ſuffering, by bounty, by the extraordinary gifts of the Spirit, (propheſying, languages, &c.) by ſincere charity, and zeal to the good of ſouls,

7. By the word of truth, by the power of God, by the armour of righteouſneſſe, † on the right hand, and on the left,] 7. By preaching the pure Goſpel of Chriſt, by the power of God in doing miracles, &c. by weapons evangelical of all ſorts for the temptations of a proſperous and an adverſe condition, the ſpears in time of proſperity to repell the temptations of the world, reſolution againſt all the aſſaults of carnality, and the ſhield in order to dangers, and approach of evil, patience, conſtancy and perſeverance, to defend us from them;

† For

8. By honour and diſhonour, by evil report and good report, as deceivers, and *yet* true;] 8. Through the various fates of being contumelioufly uſed by ſome, as well as reverently by others; vilified, as well as commended; counted as deceivers, when yet we are moſt faithfull diſpenſers of the truth of God:

9. As unknown, and *yet* * well known; as dying, and behold we live; as chaſtned, and not killed;] 9. Eſteemed and look'd on by ſome as if they knew us not, by others own'd and valued; ſome judging us as loſt men, that by our needleſſe zeal had brought deſtruction on us, whereas by Gods help we are ſtill alive, permitted by God to be afflicted and chaſten'd, but not yet to be put to death, though of ſome of us 'twere verily purpoſed that we ſhould, 1 Cor. 15. 32. and 2 Cor. 1. 8.

* acknowledged ἐπιγινωσκόμενοι

10. As ſorrowfull, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* poſſeſſing all things.] 10. Our lives pitied and look'd on, as made up of nothing but ſadneſſe, whilſt yet we are alwaies cheerfull, and rejoicing in the teſtimony of a good conſcience; as poor our ſelves, and yet enriching whole multitudes of men with that which is the moſt valuable true riches: and though we are deem'd, and that truly, to have nothing, yet are we ſo provided for by Gods good providence, as to want nothing that is neceſſary or uſefull for us.

11. O ye Corinthians, our mouth is opened to you, our heart is enlarged.] 11. I have ſpoken clearly and freely to you, O Corinthians, and my heart as well as my mouth hath been enlarged to you alſo, ſo great is my kindneſſe and affection to you.

12. Ye are not ſtraitned in us, but ye are ſtraitned in your bowels.] 12. Ye are not pent up in us, as in a narrow room; my whole ſoul is open to you, and at your ſervice, you have no ſmall place in my affections: but you doe not retribute as ye ought, ye are ſomewhat ſtraitned in your affections toward me.

† But by way of this very recompenſe εἰς τὴν αὐτὴν ἀντιμισθίαν

13. † Now for a recompenſe in the ſame, (I ſpeak as unto *my* children) be ye alſo inlarged.] 13. And truly it were but a juſt return, as from children to your parent, if ye would be, back again, as kind and affectionate to me, as I have been to you.

14. Is there any reaſon you ſhould be more inclinable, more favourably affected to them that are not Chriſtians, to falſe prophets or teachers, then to us? Is it poſſible for you Chriſtians to receive any benefit from ſuch? doth impiety advantage juſtice? or darkneſſe contribute any thing to light?

14. * Be ye not [b] unequally yoked together with unbelievers: for what † fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what communion hath light with darkneſſe?]

15. What agreement of deſires can Chriſt or a Chriſtian have with Satan, or a lawleſſe man? what accord a believer with an unbeliever? and ſuch are many of thoſe Gnoſtick hereticks that are ſo followed by you.

15. And what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel?]

16. Or how can ye reconcile Gods temple and the Idol temples? Now ye are the temple of God, among whom he dwels, and walks, and owns you for his people, as he hath promiſed to doe to the Jewes upon condition of their obedience to him.

16. And what agreement hath the Temple of God with idols? for ye are the temple of the living God, as God hath ſaid, I will dwell * in *them* and walk † in them, and I will be their God, and they ſhall be my people.]

17, 18. This laies an obligation upon you to get out of ſo wicked company and unclean converſation, not to comply with the Heathen Idolaters by going to their temples and feaſts with them 1 Cor. 8. 7. but to abſtain ſtrictly from ſuch ſociety; for upon doing thus depend all the promiſes of the Goſpel, of Gods receiving us, owning and acknowledging us for his children.

17. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord and touch not the unclean thing, and I will receive you,]

18. And will be a * father unto you, and ye ſhall be † my ſons and daughters, ſaith the Lord almighty.]

* Doe not ye become more inclinable to † participation is there betwixt righteouſneſſe and wickedneſſe? what communication betwixt light and darkneſſe? μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; τίς ὁ κοινωνία φωτὶ πρὸς σκότος

* among it † among

* for a father εἰς πατέρα

† to me for ſons μοι εἰς υἱοὺς

Annotations on Chap. VI.

2. Σωτηρία

V. 2. *Salvation*] What σωτηρία ſignifies, hath been often ſaid, (ſee *Rom.* 13. c.) Gods reſcuing his faithfull perſevering ſervants out of their diſtreſſes; thus it clearly ſignifies here, proportionably to what it had done in the prophecie here cited, *Iſa.* 49. 8. *In an acceptable time have I heard thee*, that is, in a time that God choſe, and ſaw fit for the turn, *in the day of ſalvation have I help'd thee, and I will preſerve thee, and give thee for a Covenant to this people* (a kind of rainbow to the drown'd world, a ſign of a covenant that God will drown them no more in ſuch afflictions) *to eſtabliſh, or raiſe up the earth, to cauſe to inherit the deſolate heritages.* And therefore when he ſaith, *now is the accepted time*, the ſeaſon that God hath pitch'd on, *now is the day of ſalvation*, the meaning will be, that now the time is approaching, that the true pure Chriſtian profeſſion, thus long perſecured by the Jews and *Gnoſticks* ſo ſharply, (by which means it comes to paſſe, that many daily fall off to ſave themſelves) ſhall ſuddainly have reſpite by the deſtruction of the enemies every where. And ſo this is a ſeaſonable conſideration, to back the exhortation ver. 1. which the Apoſtle in all his *Epiſtles* did at that time ſo earneſtly preſſe, that they that had received the Goſpel, and gone on ſo long, ſhould not at laſt, by falling off, loſe all in the laſt act, (ſee *Heb.* 10. 36, 37, 38,) that is, receive it in vain, loſe all the benefit that attended it. To which purpoſe the Apoſtle proceeds v. 3. &c. to mention himſelf and his fellow-labourers, as examples to them of thoſe things which were moſt directly contrary to the *Gnoſticks*: firſt, Inoffenſive living; ſecondly Conſtancy and perſeverance under perſecutions: Firſt, blameleſneſſe of converſation v. 3. (For this falling off of the Chriſtians to the *Gnoſticks* was the greateſt offence and ſcandal imaginable to Chriſtianity, having ſo much impurity, &c. among them) then v. 4, 5. *patience* and *conſtancy in* all kind of *preſſures* upon which again he ſubjoins, v. 6. ἀγνότης, *pureneſſe*, and γνῶσις, *knowledge*, μακροθυμία, *long-ſuffering*, *patience*, and *perſeverance*, in oppoſition to the compliances and apoſtaſies of the *Gnoſticks*; *pureneſſe*, in oppoſition to their luſts and uncleanneſſe, *knowledge*, in oppoſition to their pretended knowledge of the ſecret meanings of Scripture, (juſt as 2 *Pet.* 1. 5. we find *virtue*, (or *courage*) *knowledg*, ἐγκράτεια *continence*, and *patience* put together) and at length πνεῦμα ἅγιον *the holy Spirit*, in oppoſition to their pretences of being *the ſpiritual* 1 *Cor.* 12. 1. And after many verſes ſpent on that ſubject, he looks on thoſe apoſtate hereticks as ἄπιστοι *unfaithfull* deſertors v. 14. and conjures them μὴ ἑτεροζυγεῖν *not to encline to them*, being an heatheniſh diabolicall ſort of people, v. 15. with whom being intangled, they muſt abſolutely forſake, and *come out of them* as from *Sodom* v. 17. which is again noted by the *filthineſſe of the fleſh and ſpirit*, *foul luſts* and *factions*, &c. c. 7. 1.

Αγνότης Γνῶσις

b. Ἑτεροζυγεῖν

V. 14. *Unequally yoked*] The word ἑτεροζυγεῖν the *Vulgar* renders *jugum ducere*, which ſeems to have given occaſion to *Budæus*, and *H. Stephanus* out of him, to affirm that ἑτεροζυγεῖν here in this Apoſtle is uſed for ὁμοζυγεῖν *to be in the yoak with another*. But this is a miſtake without any grounds, ſave only the equivocalneſs of the word ζυγὸς, which ſignifies *a yoak* to draw in, as well as *a ballance* to weigh in. The word ἑτεροζυγεῖν is doubtleſſe to be rendred here as in Greek authors it ſignifies, among whom a pair of ſcales or ballance, whoſe beam inclines or propends toward one part, is called ζυγὸς ἑτερόζυγος, (in oppoſition to ἰσόζυγος, *equally inclined* both waies, or *whoſe beam ſtands even*) *trutina alteri-jugis*, ἑτερορρόπης, *non* ἰσορρόπης, *a ſcale that weighs down one way, ſtands not in the equilibration.* So in *Phocylides*,

Σταθμὸν μὴ κρέμειν ἑτερόζυγον, ἀλλ' ἴσον ἕλκειν,

Let the ballance ſtand even, not inclined more to one ſide. And ſo the ſenſe of the place will be, Be not more propenſe and inclined toward the propoſals of theſe Apoſtatizing *Gnoſticks*, that hereſie to which your preſent leaders would ſeduce you, then you are to us the Apoſtles of *Chriſt*, who love you ſo paſſionately: Which is the argument almoſt of the whole Chapter. Thus in *Clements Epiſtle* to the ſame *Corinthians*, we find a phraſe directly parallel to this, ἑτεροκλινεῖς ἀπ' ἡμῶν, *inclining the other way from us*, that is, diſaffected to us.

CHAP. VII.

Paraphraſe.

1. Wherefore having ſo rich promiſes made you by God, promiſes of being reci-

1. HAving therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all * filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the fear of God.]

* defilement μολυσμοῦ

veſ

ved by Christ, as children into his family, but those promises conditional promises, made upon condition that you forsake all impurity, &c. c. 6. 17, 18. my earnest exhortation to you is, that you purifie your selves from the sins (of all kinds) that are now crept in among you, particularly from the pollutions of the flesh that your idol-feasts are apt to betray you to, and of the spirit, as pride, faction, schisme, &c. preferring false teachers before us, which planted Christ among you; practising to the end all manner of piety with all diligence (see note on Phil. 2. c.)

2. Receive us; we have wronged no man, we have corrupted no man, we have †defrauded no man.]

2. The false teachers that you receive so willingly, injure you, defile you, and either defraud or perhaps seduce you into abominable sins. See Ephes. 4. 22. and 2 Pet. 1. b. But we have been far from doing any of these, and therefore are fitter to be embraced by you, c. 6. 14. See Rom. note i.

3. I speak not this to condemne *you*, for I have said before, that you are in our hearts to dye and live with *you*.]

3. I speak not this to bring any evill report upon you, for I love you most passionately, as I said before.

4. Great *is* my *boldnesse of speech toward you, great *is* my glorying of you, I am filled with comfort, I †am exceeding joyfull in all our tribulation.]

4. My freedom (see note on Jo. 7. a.) in mentioning your faults is great indeed, but withall I am as free in boasting of your obedience; and though I have had much grief and fear v. 5. through the sins that were among you, yet the joy which I take in your repentance is extreamly more abundant then the sorrow was.

5. For *when we were come into Macedonia, our flesh had no rest, but we were †troubled on every side, without *were* fightings, within *were* fears.]

5. For the truth is, all our journey long from Ephesus to Macedonia, Act. 20. 1. we had a sad time of it; for as we met with many oppositions from others, so the many fears we had concerning you were very troublesome to us.

6. Nevertheless, God that comforteth *those that are cast down, comforted us by the coming of Titus.]

6. But through the mercy of God, who relieves those that are in greatest want of relief, Titus's coming freed us from all.

7. And not by his coming only, but by the consolation wherewith he was comforted †in you, *when he told us your earnest desire, your †mourning, your *fervent mind towards me, so that I rejoyced the more.]

7. And it was not the bare presence of Titus that was such solace to me, but the news that he brought me, and with which he himself was so much comforted, to wit, the news of your panting after me, lamenting most sadly the sins that I had in my former Epistle laid to your charge, and your earnestnesse for me against those that traduced me.

8. †For though I made you sorry with a Letter, I doe not repent, though I did repent; for I perceive that *the same Epistle hath made you sorry, though *it were* but [a] for a season.]

8. So that now though those directions of mine in my first Epistle brought the censures of the Church upon some of you, (for so I find they did, though but for a time, with place for speedy remission, upon reformation) I have no reason to be sorry for what I did, though the truth is, I was a while sorry for it, and wish'd I had not been so severe.

9. Now, I rejoice, not that ye were †made sorry, but that ye *sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.]

9. But now that I hear what successe it hath found among you, what reformation hath been wrought by it, I professe my self to rejoyce, not that you had the censures inflicted on you, but that those censures produced that effectuall reformation and change, for you were dealt with according to the custome of Evangelicall Discipline; And so 'tis clear enough that you have not been damnified by me in this matter, but much advantaged thereby.

10. For †godly sorrow worketh repentance to salvation *not to be repented of, but the sorrow of the world worketh death.]

10. For that Discipline which Christ hath now ordained in his Church (see 1 Cor. 5. note c.) is very proper to work such change of mind as shall advance to a constant persevering, durable forsaking all known sinnes, (see note on Rom. 10. a.) whereas the punishments which are usuall in the world ordinarily end in the taking away of mens lives, or somewhat analogicall to them in a lower degree.

11. For behold, this self same thing †that ye sorrowed after a godly sort, *what carefulnes it wrought in you, yea, †*what* clearing of your selves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge: in all things you have approved your selves to be clear in this matter.]

11. And an evidence thereof I have in you, whose having the censures of the Church inflicted on some of you, hath wrought a vehement care to make all right again, a clearing of the guiltlesse, a displeasure and disdain against the guilty, fear of my displeasure, desire to give me satisfaction, earnestnesse to reform, yea, to deny your selves lawfull liberties by way of penance for the former inordinacies. And so you have done all that is possible toward the acquitting your selves in this businesse.

12. Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that had suffered wrong, but that our *care for you in the sight of God might appear unto you.]

12. When therefore I wrote so sharply to you, the interpretation which you are to make of it is this, that it was not out of any disposition of severity against them that had committed those crimes, the fornicators and incestuous person, 1 Cor. 5. 1. the man that sued his brother c. 6. 1. nor out of any partiality of kindnesse to them that had been sufferers by those crimes, him that was defrauded, 1 Cor. 6. 8. or disturbed with law-suits before the heathen judicatures v. 1. but onely to expresse my care of you, that by my writing to you in that manner you might discern how diligent I am to doe you any good.

13. *Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we, for the joy of Titus, because his spirit was refreshed by you all.]

13. And by this means I have received much matter of joy, hearing what good effects the censures had wrought upon you; and this joy was very much increased, to see how Titus was joyed, and inwardly inlivened by you.

14. For if I have boasted any thing to him of you, I †am not ashamed; but as we spake all things to you in truth, even so our boasting which *I made* before Titus is found a truth.]

14. For what ever good I told him of you, what ever I have boasted of your kindnesse to me, you have made it all good; and as I never said any false thing to you, so whatsoever I said to Titus about you, he hath by experience found to be perfectly true also.

15. And his inward affection is more abundant toward you, *whilst he remembred the obedience of you all, how with fear and trembling you received him.]

15. And he hath huge kindnesse toward you, considering what readinesse of obedience you express'd to my directions, and what chearfull reception you gave him that was thus sent from me unto you (see note on Phil. 2. c.)

16. I rejoice therefore that †I have confidence in you in all things.]

16. This therefore is matter of all joy to me, that I can thus confidently promise my self of your obedience, &c. and never fear to find my self deceived in my confidence.

† coveted
» greedinesse
† have a superabundance of joy over-
* as we went
† griped
* the lowly
† about to
* telling
† sad lamentation
* zeal for or concerning
† Wherefore though I grieved you by that Epistle,
* that Epistle, though for a short time, hath grieved you.
* were grieved, sorrowed, bewailed
† grief according to God
* not repented of,
† your being grieved according to God
* how great diligence
† how great apologizing
* diligence for or toward you might be made manifest before, or in the presence of God—
* For this cause we have been comforted with—
† have not been put to shame,
* when he remembers

† in every thing I have a confidence among you

a. πρὸς καιρ.

V. 8. *For a ſeaſon*] The word ὥρα ſignifies *a ſeaſon*, and any part of time indefinitely, but yet both in Greek and Latine is oft uſed for *a ſmall*, or *ſhort, ſpace*; ſo *Philem.* 15. πρὸς ὥραν, *for a ſhort ſpace*, and 1 *Theſſ.* 2. 17. πρὸς καιρὸν ὥρας *for the ſpace of an houre*, that is, for a ſhort ſpace. And ſo here εἰ καὶ πρὸς ὥραν, *though but for an hour*, that is, for a ſhort ſpace; which being joyned with ἐλύπησεν ὑμᾶς, *hath grieved you*, in the notion of that phraſe for inflicting the cenſures (ſee Note on 1 *Cor.* 5. c.) it denotes the infliction of ſome penance, a ſentence of abſtention for a while, for a ſhort ſpace, (for the bringing forth fruits of repentance) after which it is to be remitted again. This the *Nicene* fathers expreſſe by this ſtyle, ἐφ' ὃν ὁ χρόνος ὥρισται καὶ καιρὸς τέτακται, *for whoſe cenſures the time is determined, and ſeaſon ſet*; *Zonaras* by καιροὶ ὡρισμένοι τῇ μετανοίᾳ τῶν πταιόντων, *the times ſet for the penance of the lapſed*. And this is anſwerable to the *Nidui* among the Jewes, a remotion for thirty daies. Another ſort of cenſures there was, *ſine præfinito tempore, without determining of the time, irrevocabile anathema*, in *Alcimus, perennis excommunicatio, a laſting, irrevocable excommunication, Concil. Turon.* 2. c. 20. and *Concil. Pariſ.* 3. *can.* 5. but this not abſolutely ſo, but *uſque ad reformationem, for ever if they reform not*. Hereby it appears that 'twas not only the inceſtuous perſon 1 *Cor.* 5. 1. which is here referred to, for he was *delivered up to Satan for the deſtruction of the fleſh*, and that is parallel to the *perennis excommunicatio, the durable excommunication*, or that which was to continue untill reformation; but others, it ſeems, which had been found fault with in that *Epiſtle*, (as he that went to law c. 6. and the like) fell under the cenſures, though only πρὸς ὥραν, *for a definite time*, that they might bring forth fruits of repentance: and accordingly they did v. 11.

Paraphraſe.

CHAP. VIII.

1. Now I thought good to mention to you the liberall collection for the poor which hath been made (ſee Act. 2. 47. and 4. 34. note on 1 Pet. 3. d.) at Philippi and Theſſalonica, and other Churches in Macedonia,

1. MOreover brethren, we * doe you to wit of the grace of God beſtowed on the Churches of Macedonia,]

* make known unto you the grace of God which hath been beſtowed in the—Γνωρίζομεν τὴν χάριν τὴν δεδομένην ἐν Θε. τὴν δεδομένην ἐν ταῖς

2. That being under an heavy affliction themſelves, they were very chearfull in their liberality, being themſelves in the depth of poverty, they expreſs'd a very great bounty to others.

2. How that in a great triall of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.]

3. For having no obligation upon them to doe ſo, as being poor v. 2. and not being ſollicited by me, they did voluntarily contribute what they were able, nay I may truly ſay more then they could well ſpare,

3. For to *their* power (I bear record) yea, and beyond their power, *they were* willing of themſelves,]

4. Inſtead of being intreated by me, earneſtly beſeeching me to receive their charity and collection (ſee note on Act. 2. e.) and convey it from them for the relief of the poor Chriſtians in Judæa.

4. Praying us with much intreaty, that we would receive the † gift, and *take upon us* the fellowſhip of miniſtring to the ſaints.]

† charity & contribution, or liberality of adminiſtration toward the ſaints. χάριν καὶ κοινωνίαν τῆς διακονίας τὴν εἰς τοὺς ἁγίους

5. And not only this, but as they had firſt given themſelves up to the ſervice of God, ſo they offered me their ſervice alſo, (God ſo moving them) that is, not only their bounty, but their pains, not onely to ſend or give their goods, but to goe themſelves, ſome of their company, to Corinth,

5. * And *this they did*, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us, by the will of God.]

* And not as we hoped, οὐ καθὼς ἠλπίσαμεν

6. On a meſſage from me, to deſire Titus, who had before done ſomewhat among you concerning this contribution to the poor Chriſtians in Judæa, that he would now perfect it among you.

6. † Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh * in you the ſame grace alſo.]

† That we might intreat, εἰς τὸ παρακαλέσαι ἡμᾶς

* among you this charity alſo εἰς ὑμᾶς καὶ τὴν χάριν ταύτην

7. And that as ye have been richly furniſhed with faith in believing your ſelves, all that hath been revealed to you, with ability of inſtructing others, with knowledge of myſteries (ſee note on 1 Cor. 1. b. c.) with all care and induſtry to doe what ever you could to bring forth fruits of faith, and with extreme kindneſſe towards me, ſo ye would exceed in this liberality and contribution toward the poor Chriſtians alſo.

7. || Therefore (as ye abound in every thing, in faith, and * utterance, and knowledge, and in all diligence, and in your love to us) † *ſee* that ye abound in this grace alſo.]

|| But, or And that. ἀλλ.

* word λόγῳ

† ye abound περισσεύητε

8. This I ſay not by way of precept, or command, laying any obligation upon you, ſee v. 10. but only by mentioning how forward others have been, the Macedonians by name, when they were themſelves in diſtreſſe, v. 2. to tell you that this will be a tryall of your charity, how ſincere it is, by comparing it with others, who were not ſo rich as you, and therefore if yours be as hearty as theirs, 'twill probably expreſſe it ſelf on ſuch an opportunity as this.

8. * I ſpeak not by commandement, but by occaſion of the forwardneſſe of others, and to prove the ſincerity of your love.]

* I ſpeak not by way of injunction, but by the forwardneſs of others making triall of the ſincerity of your love

9. For to ſuch performances as theſe ye can want no motives, when ye conſider the example of Chriſt in his dealings toward us, his liberality and bounty, in exhauſting himſelf for us, ſubmitting himſelf to ſo mean a condition, and even to death it ſelf, that thereby ye, and all that will make uſe of his bounty, may be ſpiritually enriched.

9. For ye know the † grace of the Lord Jeſus Chriſt, that * though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

† charity

* being rich

10. And herein though for the degree of your liberality no precept doth oblige you, Chriſts command of relieving the poor leaving to you the liberty to determine the proportion, yet I ſhall give you my opinion, that as you have formerly expreſs'd ſome forwardneſſe, not onely to doe ſomewhat for that preſent, but to reſolve to doe more, if you had been, or when you ſhould be able, ſo 'twill not now be for your credit, or the reputation of your bounty, to fall ſhort of that purpoſe.

2.

10. And herein I give *my* advice: for this is expedient for you † who have begun before, not only to doe, but alſo a to be forward a year ago.]

11. And therefore now you may do well to perfect what

11. *Now therefore perform the doing of it; that as *there was* a † readineſſe to will, ſo *there may be* a performance alſo out of that which ye have.]

πρωτοι οὐ † as many of you as formerly began from a year agoe, not onely to doe, but alſo to reſolve, ἔτους γὰρ τὸ πρότερον, ἀλλὰ καὶ τὸ θέλειν προενήξασθε ἀπὸ πέρυσι. * And now conſummate the work, or doing alſo, Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε † forwardneſſe to reſolve προθυμία τοῦ θέλειν

ye then began, that as then at a distance ye were forward to make the resolution, so you may now perform according to your present ability.

12. For if * there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.]
able, that resolution of his if it be perform'd, that is, if he do according to his ability, shall be well accepted and rewarded by God, and that which he is not able to doe, shall never be expected of him.

12. For supposing a man chearfully to do what he is

13. † For *I mean* not that other men be eased, and you burdened.

14. But by an equality, * *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality :]
your shoulders, that they should be made up by your liberality, and you distress'd by giving them, but that there may be an equality, you relieving them now in this time of famine in Jewry, out of your plenty, and when you want (see Mar. 12. 6.) as they now doe, they, when the famine is over, should relieve you again out of their plenty :

13, 14. And this collection that I speak of is not so design'd, that other men should be releas'd of their burthen by having it laid on

15. As it is written, † He that *had gathered* much, had nothing over, and he that *had gathered* little, had no lack.]
had the more or the lesse for gathering more or lesse; so it might be among fellow-Christians, they that had for the present lesse possessions, should yet by supply from others have sufficient, and they that had greater possessions, by relieving others, have no more left to them then they had need of.

15. That as it was in the gathering of Manna, no man

16. But thanks *be* to God, which put the same earnest care into the heart of Titus for you.]
way of care of (and advice to) you, it seems Titus hath had in his mind already, out of the same care of you, God be thanked who put it into his heart.

16. And what I write to you for your advantage by

17. For indeed he accepted the exhortation, * but being more forward of his own accord he went unto you:]
prevented my exhortation, and before he was spoken to, of his own free choice he went to you about it.

17. For he was very willing at the first word, nay,

18. And we have sent with him the brother, † whose praise *is* in the Gospell throughout all the Churches.]
Luke, see note on Rom. 16. 6.) whose diligence in preaching the Gospell through all Churches is so much commended,

18. And with him we sent the Evangelist, (probably S.

19. And not *that* only, but who was also * chosen of the Churches to travell with us, with this † grace, which is administred by us to the glory of the * same Lord, and *declaration* of your ready mind,]
ney, and was not by my self chosen to it, (see 1 Cor. 16. 3.) to carry this collection (wherein I had done nothing, but as a servant and officer made use of by the Macedonians) to the honour of God (whose servants they were that were thus reliev'd, and whose grace it was that the Macedonians were so liberall) and to the stirring up your alacrity and forwardnesse by their example.

19. And whom the Bishops in Synod ordain'd to goe along with me this jour-

20. † Avoiding this, that no man should blame us in this abundance * which is administred by us,]
particular account, as being very carefull, that I might not be under suspicion or censure in managing or disposing that great sum of money collected, or received by me.

20. This I then did, and of this I now give this so

21. † Providing for honest things, not onely in the sight of the Lord, but in the sight of men.]

21. Providing for a good reputation before men, as well as for a good conscience before God.

22. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence * which *I have* in you.]
third, of whose industry and diligence we have often had experience, but in this businesse found him much more willing to be industrious, upon the speciall confidence he hath of your goodnesse and expected liberality.

22. And with Titus and Luke, I have by consent of the Churches v. 19. sent a

23. Whether † *any do enquire* of Titus, *he is* my partner and fellow * helper concerning you : † or our brethren *be enquired of, they are* the * messengers of the Churches, *and* the glory of Christ.]
trusted, Titus that accompanied me, and help'd to convert you ; the other brethren, Luke, &c. men of eminence and rule in the Churches of Christ (see note on Rom. 16. 6.) and such as have been used as instruments to advance the Gospel.

23. In brief, the persons that are intrusted in this businesse are such as may be

24. Wherefore shew ye to them, and before the Churches, the proof of your love, and of our boasting on your behalf.]
viour in this matter to demonstrate your own Christian charity, and to let them see, that what I have boasted of you hath not been without reason.

24. And therefore it will concern you by your beha-

* the forwardnesse precede a προθυμία ante-cedens † Not that other men might have release, but you pressure, Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλῖψις * at this season your abundance to their want, ἐν τῷ ὑμῶν περισσεύ-ματι εἰς τὸ ἐκείνων ὑστέρημα † he that had much ὁ τὸ πολὺ * may being more diligent he went out to you of his own accord, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς † who is praised for the Gospel, ἔπαινος ἐν τῷ εὐαγγελίῳ * ordained by the Churches our fellow-traveller συνέκδημος ἡμῶν † charity dispensed χάριτι διακονουμένη * the Lord himself, and your forwardnesse of mind or encouragement, αὐτὸν τὸν Κύριον, καὶ προθυμίαν ὑμῶν † Taking care of this, Στελλόμενοι τοῦτο * dispensed τῇ διακονου-μένῃ † Forecasting what will be honest, προνοούμενοι καλὰ

* he hath toward you τὴν εἰς ὑμᾶς † for Titus ὑπὲρ Τίτου * labourer συνεργὸς † whether our brethren εἴτε ἀδελφοὶ ἡμῶν, * Apostles ἀπόστολοι.

Annotations on Chap. VIII.

2. Θέλειν

V. 10. *To be forward*] What θέλειν *to will* signifies in this place will appear by the ποιῆσαι *to doe* precedent: For when *to will* goes before *doing*, as *Phil.* 2. 13. it doth, then it must be conceived to denote the resolving of that which is after done ; but when it is subsequent to doing, as here, then it cannot belong to that, but to some farther action still future, either of the same kind with that formerly done, or of any other which is specified. That here it referres to some farther degree of liberality to be superadded to what they had already done, appears by the ensuing exhortation to consummate the work, v. 11. and by the mention of the προθυμία τοῦ θέλειν, the *forwardnesse to will*, that is, to resolve to doe more, *as they should be able*. In which respect it is that c. 9. 2. *Paul* saith he hath *boasted* of them, that they had (ἀπὸ πέρυσι, as here, *from a year* ἀπὸ πέρυσι *agoe*) *made a preparation* for this new supply, for so παρεσκεύασται *hath been prepared* signifies, as passives are Παρασκεύασε often used for Reciprocalls. As for the τοῦτο ὑμῖν συμφέρει Διαφέρ *this is profitable for you* in the former part of this verse, though it may fitly be applied to severall waies of profit, that their liberality would probably bring in unto them, yet it seems by what follows ch. 9. 3, 4. to referre peculiarly to the reputation of their liberality that *Paul* had so proclaimed, which would render it a reproachfull thing to them, if they should not make it good, according to their purpose and his boasting of them.

CHAP.

Paraphrase.

CHAP. IX.

1. Now concerning this contribution to the poor Christians of Judæa, I suppose it utterly superfluous for me to use any arguments to exhort you to it.

1. * FOR as touching the ministery to the saints, it is superfluous for me to write to you.]

* Now concerning the contribution περὶ μὲν γὰρ τῆς διακονίας

2. For of your forwardnesse therein I am so farre from doubting, that I have made boast of it to others, that the Christians of all Achaia (of which Corinth was the chief city) have for a twelve-month made a preparation to send a new supply, beyond that which they then did (see ch. 8.10. and note a.) and the emulation to your example, or the opinion of your forwardnesse hath stirred up, hath wrought much in Macedonia, made them very liberall.

2. For I know the forwardnesse of your mind, for which I boast of you to them of Macedonia, that Achaia † was ready a year agoe: and * your zeale hath provoked very many.]

† hath been prepared] from a year agoe, παρεσκεύασται ἀπὸ πέρυσι

* the emulation which came from you ἐξ ὑμῶν ζῆλος

3. And that what I have thus boasted of your preparation, may be found true, and that you may be indeed prepared before-hand, and not surprized at my coming, I have sent these bearers to you to give you warning,

3. † Yet I have sent the brethren, lest our boasting of you should be in vain in this behalf, that, as I said, ye may be ready,]

† But, or Now,

4. Lest if the Macedonians, to whom I have boasted of your forwardnesse v. 2. come along with me to you, and find that you have not your supplies ready, it be matter of great shame to me, as it must be also to you (see c. 8. 10. note a.) that I have had the confidence (see note on Heb. 11. a.) and vanity to boast thus of you without cause.

4. Lest happily if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be * ashamed in this same confident boasting.]

* put to shame in this confidence of boasting, καταισχυνθῶμεν ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως

5. This is the reason for which these come now to you by my direction, that they may prepare and get together, and so complete and perfect that collection of yours which I have talk'd of, that it may be ready as an act of beneficence and liberality in you, before I come, and not as a collection gratingly extorted from you at my coming.

5. Therefore I thought it necessary to exhort the brethren, that they would goe before unto you, and make up before-hand your bounty, † whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousnesse.]

† before declared προκατηγγελμένην

6. And for your encouragement, this ye must know, that the more liberality ye shew herein, the greater the advantages will be to you from God, that rewardeth such charities, and that in proportion to the severall degrees of it.

6. But this *I say*, He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap bountifully]

7. Whatsoever then ye have determined to give, let it be given chearfully, not with any trouble to part with it, not as if it were extorted from you, for if it be not done chearfully, 'twill never be accepted, much lesse rewarded by God.

7. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity; for God loveth a chearfull giver.]

8. And to this end I shall adde one argument more, which will satisfie your only fear (that such liberality may bring your selves to straits or want) by telling you that God is the fountain of all plenty, and only dispenser of it, and is therefore able (and having oft promised it, is sure to make it good) to make you the richer, not the poorer, by your liberality, to make every almes you give, like the oyle in the cruise, to multiply (see v. 10.) as you poure it out, and so to give you continually a sufficient portion of wealth, that you still be able out of your abundance to supply others, and have enough for every object of charity that can be offered to you.

8. And God *is* able to [a] make * grace abound towards you, that ye alwaies having all sufficiency in all things, may † abound to every good work:]

* charity χάριν

† have plenty for περισσεύητε εἰς

9. (According to that which the Psalmist saith Psal. 112. where there are signall promises of wealth and riches in the house of a good man or righteous (that is, of the liberal almes-giver) v. 3, and 9. and of blessing or abundance to his posterity, v. 2. and of exaltation and honour unto him, v. 9. so that all wicked and covetous men shall look on him with envy and gnashing of teeth v. 10. which Psalme being made up not only of affirmations what God is able to doe, but of promises what he will certainly perform, and being here by the Apostle applied to this matter of encouraging men to liberal almes-giving, is in effect the assuring of the truth of that Old Testament-promise [of plenty to the Almes-giver] to belong also unto, and stand firm under the New Testament, and so consequently, that all manner of temporal felicities are the portion of this righteous man now still under the Gospel, which consequently is the summe of the Apostles prayer ver. 10.)

9. (As it is written, He hath dispersed abroad, he hath given to the poor, his righteousnesse remaineth for ever.)]

10. Now that God that furnisheth the liberal man (which giveth away that which he hath) with so much more, provide all necessaries for you, and make you the richer for your liberality, and encrease unto you those fruits which are naturally the issue of liberality, a greater plenty for the future: (see note a.)

10. Now he that ministreth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousnesse,]

11. Having enough to be very liberal at all times, which is a most desirable condition, and that which brings in thanksgiving and glory to God.

11. Being enriched in every thing to all bountifulnesse, which causeth through us thanksgiving to God.]

12. This charitable and serviceable ministring to, and supplying of other mens wants, being not only a means to relieve those Christians that are in necessity (see note on Mar. 12. b.) and so a charity to our brethren, but also an invitation and obligation of many mens gratitude unto God, and so an occasion, if not a speciall act, of piety also,

12. For the * administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God,]

* distribution of this oblation, (see note on Lu. 1. h)

13. Whilst men that see and observe this charity and distribution of yours to the distressed Christians in Judæa, blesse and magnifie the name of God, first, that ye are so ready to believe and obey the Gospel of Christ, to confesse Christ by doing what he commands, and secondly, that by your liberality these poor saints, and all others in their sympathy with them, doe receive so much benefit from you;

13. While by the experiment of this ministration, they glorifie God for † your professed subjection unto the Gospel of Christ, and for your * liberall distribution unto them, and unto all men,]

† the subjection of your confession ὑποταγῇ τῆς ὁμολογίας

* liberality of communicating (see note on Act. 2. d)

14. And lastly they are hereby raised up to pray for

14. And by their prayer for you, which long after you, for the exceeding grace of God † in you,]

† toward, to

you,

you, out of that paſſionate love and affection toward you, which the ſight of the abundant virtues and graces of God in you doe work in them.

15. Thanks *be* unto God for his unſpeakable gift.] 15. For all this goodneſſe of God to you, and by you to others, his name be ever praiſed.

Annotations on Chap. IX.

2. Figuratione χαρᾶ

V. 8. *Make all grace abound*] There is no way of rendring Θεὸς δυνατὸς πᾶσαν χάριν but by putting περισσεῦσαι in an *Active* ſenſe *to make abound*, and that hath been formerly noted to be ordinary in the New Teſtament, (ſee Note on *Mar* 14. f.) The Greek wanting the Hebrew conjugation *Hiphil*, which denotes *making to doe* a thing, and having no way to ſupply it, but by uſing the *Active* voice in that ſenſe, ſo as περισσεύειν ſhall not only ſignifie Neutrally *to abound*, but alſo to make any man or thing to abound: Of which kind there be innumerable examples. And ſo the making their *charity to abound toward them* here, that is, Gods bleſſing their liberality, ſo that it ſhall enrich, in ſtead of impoveriſhing them, will be all one with the *encreaſing the fruits of their righteouſneſſe* v. 10. *their righteouſneſſe* there ſignifying *their charity*, (as hath been oft ſhewn) and the plenty conſequent to their exerciſes of that virtue, being proportionable to the fruit that comes by ſowing (the *hundred-fold* encreaſe which *Chriſt* promiſes even *in this life* to thoſe that *forſake* or *part with*, any thing *for his ſake*) and accordingly 'tis there joyn'd with *multiplying their ſeed*, where their acts of charity are figuratively call'd *their ſeed*, and the bleſſings conſequent thereto *the fruits* of it.

CHAP. X.

Paraphraſe.

a the ſame Paul ἐγὼ Παῦλος † exhort παρακαλῶ when I am in preſon among you, am lowly ταπεινὸς μὲν ἐν ὑμῖν in you † am confident θαρρῶ εἰς

1. NOw I * Paul my ſelf † beſeech you by the meekneſſe and [a] gentleneſſe of Chriſt, who * in preſence *am* baſe among you, but being abſent, † am bold toward you:] 1. Now I, that Paul that am ſo calumniated by ſome among you, and ſaid by way of reproach to be mild and contemptible, when I am perſonally preſent with you, but, when I am abſent, ſevere and confident toward you, I exhort you by the meekneſſe and gentleneſſe of Chriſt, which was ſo remarkable in him, and which I ſhall not be aſhamed to imitate, be I never ſo vilified for it: And as I exhort you, ſo

2. But I beſeech you that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome, which think of us as if we walked according to the fleſh.] 2. I beſeech God (or you) that at my coming, I may not have occaſion to exerciſe that ſeverity which I think my ſelf obliged to exerciſe againſt ſome who accuſe me for a weak behaviour in my Apoſtleſhip, as either fearing or flattering of men, too mild, on one of thoſe grounds.

3. For though we walk in the fleſh, we doe not warre after the fleſh.] 3. For though I am an infirm perſon, obnoxious my ſelf to many afflictions and diſtreſſes, for which you are apt to deſpiſe me, yet doe I not exerciſe my Apoſtleſhip in a weak manner, or by weak weapons.

b to God τῷ θεῷ

4. (For the [b] weapons of our warfare *are* not carnall, but mighty * through God, to the pulling down of ſtrong holds,)] 4. (For the inſtruments of our Apoſtleſhip, the cenſures of the Church, are not weak, or contemptible, but ſuch as have a divine force upon the conſcience, for the beating down all the fortifications which are raiſed in us, againſt the power of the Goſpel, or ſubduing the moſt refractary offenders.)

5. Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt,] 5. But I uſe the cenſures of the Church to bring down all the diſputings and reaſonings of mens underſtandings againſt the Chriſtian doctrine, all notions and conceits of vain hereticall men, to the acknowledgment and practice of the truth.

ſhall have been fulfilled πληρωθῇ

6. And having in a readineſſe to revenge all diſobedience, when your obedience † is fulfilled.] 6. And truly thus I am reſolved, when you have made good your obedience, reduced your ſelves to good order, and demonſtrated that, to puniſh thoſe that remain refractary with ſeverity enough. For when the whole Church lies in diſobedience, thoſe acts of ſeverity are not ſo fit to be uſed; but when the reformation of the greater part is ſo conſpicuous, that it may be prudent to proceed againſt the refractary, then I ſhall not fail in my duty, but inflict theſe cenſures as ſhall be fit.

conclude λογιζέσθω

7. Doe ye look on things after the outward appearance? if any man truſt to himſelf that he is Chriſts, let him of himſelf * think this again, that as he *is* Chriſts, even ſo *are* we Chriſts.] 7. Doe you judge ſo ſlightly, and, as the weakeſt and moſt paſſionate men are wont, only according to outward appearances? If any man out of confidence that he is a ſpeciall favourite of Chriſts, think fit to deſpiſe me, let him conſider, and by all thoſe arguments, by which he will be able to conclude that he is the Diſciple or Apoſtle of Chriſt, he will be able to conclude it of me alſo.

8. For though I ſhould boaſt ſomewhat more of our authority (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed:] 8. Nay if I ſhould pretend to ſome more authority from Chriſt, then hath been given to others (all for the advantage, not the hurt or deſtruction of any) I ſhould be able to make it good.

† as it were ὡσεὶ ἂν

9. That I may not ſeem † to terrifie you by letters.] 9. But that my Epiſtles may not be taken for ſuch bug-beares, as ſome affirm them to be,

heavy βαρεῖαι

10. For *his* letters (ſay they) *are* * weighty and powerfull, but *his* bodily preſence *is* weak, and *his* ſpeech contemptible.] 10. Saying that his letters are ſevere and authoritative, but his perſonal preſence weak, and his ſpeech contemptible, (this verſe is to be read as in a parentheſis.)

† conclude, ver. 7. exalt, advance our ſelves, or compare with any of thoſe that— ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶν τῶν

11. Let ſuch an one † think this, that ſuch as we are in word by letters when we are abſent, ſuch *will we be* alſo in deed when we are preſent.] 11. Let him that thus calumniates me, believe aſſuredly that as my abſent words are, ſo ſhall my preſent performances be, when I come among you.

c

12. For we dare not * [c] make our ſelves of the number, or compare our ſelves with ſome that commend themſelves: for they meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe.] 12. For I ſhall not think fit to aſſume any thing to my ſelf, plead any worth of mine, or ſeek praiſe by making compariſons with thoſe that take ſo much upon them, ver. 7. but only I think fit to mind them that they

they, by judging of their gifts and virtues by their own fancies, and so flattering themselves, fall into great and pitifull folly by that means.

d. 13. Neither will we take upon us to have authority over those who are not within our province, but only goe as farre as God hath given us commission to goe, as farre as God hath determined our province, which is certainly as farre as to you.

13. † But we will not boast of things without *our* d *measure*, but according to the measure of the * rule † which God hath distributed unto us, a measure to reach even unto you.]

† Nay neither will we — Ημεις δε ου — * line κανονος — † by which God hath divided — εμερισεν — esse — * For we do not over-extend our selves, as they which come not to you. Ου γαρ ως μη ικανοι — μεχρις εις υμας — εφθασαμεν — † came forth as farre as you in the Gospel of Christ — * in respect of our line — κατα το κανονημων — † over those regions that are ready — εις τα ετοιμα

e. 14. For by extending my self to you, I doe not over extend, or goe beyond my line, as they which meddle with other mens labours, where they were never before; for indeed I have in my travels been among you, I have advanced as farre as to you in the preaching of the Gospel, and that before any other was with you, I planted the faith among you.

14. * For we stretch not our selves beyond our measure, as though we reached not unto you, for we † are e come as farre as to you also, in *preaching* the Gospel of Christ;]

15. I doe not pretend any title to those whom others have brought up in the Gospel, but yet entertain my self with an hope, that as your Church encreaseth in the faith, so my province will become the larger in length or extent, I shall have more proselytes to Christ by your merchandizing and traffick with other countreys,

15. Not boasting of things without our measure, *that is*, of other mens labours, but having hope, when your faith is increased, that we shall be inlarged by you * according to our rule abundantly,]

f. 16. And so preach the Gospel farre beyond Achaia, without invading any other mans possession or province, without entring upon those parts where the Gospel had been formerly preach'd by others.

16. To preach the Gospel in the *regions* beyond you, *and* not to boast in f another mans line † of things made ready to our hand.]

17. For it is a most ridiculous thing for any man to rejoice or glory in any thing, but in having done that which is acceptable to God, in discharge of *his* duty.

17. But he that glorieth, let him glory in the Lord.]

18. For 'tis not our own good opinion of our selves, which qualifies us for reward or acceptation, but the sincerity of our actions before God, which may render us acceptable in his sight.

18. For, not he that commendeth himself is approved, but whom the Lord commendeth.]

Annotations on Chap. X.

a. Επιεικεια

V. 1. *Gentlenesse*] Επιεικεια is the ordinary word of the philosopher, taken from him by the Lawyers to signifie *mitigation of* exact or strict *justice*, when that is not so agreeable to rules of charity, and so it notes in generall the fit, proper temper, which is to be observed in all things. Επιεικὲς, saith *Hesychius*, καδηκον, πρεπον, σεμνοπρεπον, ικανὸν, that which is *fit, decent, due*, &c. And according to the diversity of matter about which it is conversant, so it hath severall notions in the New Testament. In this place being spoken of *Christ*, and joyn'd with that meeknesse which was so imitable in him, *Mat.* 11. 29. it signifies *gentlenesse*, or *clemency*, as that is opposed to severity in punishing, which is here exprest'd by θαῤῥῆσαι, and πλημῦσαι, and πεποίθησις, *daring, boldnesse*, and *confidence*. But *Phil.* 4. 5. τὸ ἐπιεικὲς seems to belong to another sort of gentlenesse, that of the lambe, which before or under the shearer is dumb, *and opens not the mouth*, viz. a chearfull endurance of all the persecutions that were upon the Christians at that time. To this the Context there inclines, which ushered it in with a repeated exhortation *to rejoice in the Lord alwaies*, in adversity as well as prosperity (and so 1 *Thess.* 5. 16.) which being contrary to the joy of the *world*, most fitly denotes that χαρὰ καὶ ἀγαλλίασις *Mat.* 5. 12. *(rejoicing and being exceeding glad, rejoicing and leaping for joy, and thinking it all joy, Jam.* 1. 2.) which is upon their being persecuted for *Christ*, and so likewise enforced with a reason agreeable to this matter, for *the Lord is at hand, the time of your redemption* from your pressures *draws neer*, *Heb.* 10. 37 And accordingly 'tis attended, (as *Christs* instructions to the Apostles are in this case, *Mat.* 10. 19.) with μὴ μεριμνᾶτε, a prohibition of all sollicitous thoughts, referring the whole matter *to prayer, and supplication to God* ver. 6. This word is again used *Jam.* 3. 17. *the wisdome from above* is ἐπιεικὴς *gentle*, which following *peaceable*, and being attended with other words of that nature, must be rendred in order to that, so as to signifie *a receding from his own strict right, in order to peace*. as ἐυπειθὴς that follows immediately, notes *an easinesse to be perswaded of that which belongs to the excuse of another*, or mitigating of his fault, as 'tis said of *charity*, that it *believes all things* 1 *Cor.* 13. 7. and accordingly these qualities of *the wisdome from above* are shut up ver. 18. under the title of *peace to them that love or make peace*. So 1 *Tim.* 3. 3. and *Tit.* 3. 2. ἐπιεικῆς are joyn'd with ἄμαχοι in both places, and so note the contrary to μάχαι, all kind of *contentions*, and are attended in the latter place with *shewing all meeknesse* to all men.

Ευπειθὴς

b. Οπλα τῆς στρατειας

V. 4 *Weapons of our warfare*] That the ὅπλα τῆς στρατείας ἡμῶν, *weapons of our warfare*, which are here said *not to be weak, but mighty to God*, signifie the censures of the Church, may thus appear probable, first, by the Context, where the Apostle speaks of proceeding against offenders, which he calls θαῤῥῆσαι εἰς ὑμᾶς, *being bold toward them*, v. 1, 2. and ἐκδικῆσαι παρακολὼ *to avenge disobedience*, v. 6. and this according to the ἐξουσία or *authority*, which *the Lord had given for edification* (building them up farther in the faith and all Christian virtue) *and not for destruction*; and then he adds a caution to remove a calumny or prejudice that some had against him, that *his Letters were severe*, and so he, when absent; but farre from all severity when he came among them, καὶ πρόσωπον ταπεινὸς ἐν ὑμῖν, *vile*, or *tame*, or unconsiderable, *when he was among them*: that is, that in his absence he threatned censures, but when he came, would not inflict them, which he calls ἐκφοβεῖν δι' ἐπιστολῶν, *terrifying by Letters*, ver. 9. and ἐπιστολαὶ βαρεῖαι and ἰσχυραὶ, *weighty and powerfull letters*, ver. 10. that is, severe, and terrifying, which yet he threatens shall be equall'd by his actions, when he comes among them ver. 11. And so all along, the businesse is of the censures of the Church, and so in all reason in this verse also. Secondly, this will appear by the words themselves: for as στρατεία ἡμῶν signifies confess'dly the Apostles ministery (see Note on 1 *Tim.* 1. f.) according to the importance of the Hebrew צבא, which is sometimes rendred στρατεία *warfare*, sometimes λειτουργία *ministery*; so ὅπλα τῆς στρατείας, *weapons of warfare*, are the means to discharge their duty in the ministery. Of which nature though there be more, Prayer, Preaching, Catechizing, administration of Sacraments, Confirmation, &c. yet the antecedents and consequents here, belonging to

Οπλα τῆς στρατειας — Εκφοβεῖν δι' ἐπιστολῶν — Επιστολαὶ βαρεῖαι — Στρατεία

to the businesse of censures, must needs incline it to that notion peculiarly. Then that these are not *Carnall*, signifies that they are not weak, for so σὰρξ *flesh* frequently signifies, as here v. 3. *though we walk in the flesh*, that is, are weak, as men, and have no power over you, yet as Officers of *Christ* we are not, our ministry is with power, and therefore follows ἀλλὰ δυνατὰ τῷ Θεῷ, but *mighty*, or *powerfull*, *through* or *to God*, or perhaps *exceeding powerfull*, and that εἰς καθαίρεσιν τῶν ὀχυρωμάτων *to the pulling down of strong holds*, that is, either the pulling down all fortresses that maintain or secure a man in sin, or more critically, as καθαίρεσις signifies *excommunication* it self, v. 8. and c. 13. 10. and generally in the *Canons of the Councels*; and then ὀχυρώματα *strong holds* will signifie all impenitent, obdurate, impregnable sinners, called v. 15. *every high thing that exalts it self against the knowledge of God*, that is, against piety and Christianity. And so the plain meaning of the verse will be, that the Apostles censures were exceeding powerfull, and that power exercised in excommunicating, and *delivering up to Satan*, ἵνα παιδευθῶσι, *that they may be disciplined*, 1 *Tim.* 1. 20. and thereby subduing contumacious offenders. According to that of the *writer* of the *Answers ad Orthodoxos*, Ὅτε διὰ τὴν μακροθυμίαν τῶν ὑβριζομένων ἡ γίνεται διόρθωσις, τότε ἡ ἀποτομία τῆς μακροθυμίας τοῖς διορθώτοις ἔστι χρησιμωτέρα, *when by clemency offenders are not reformed, then excision to the incorrigible is more usefull then clemency.* Agreeable to which is that of *Pletho* in his *scholia* on *Zoroaster*, Αἱ ποιναὶ, ἤτοι αἱ κολαστικαὶ δαίμονες· ἀγκλῆσαι τῶν ἀνθρώπων εἰσὶ, ἤτοι ζωτικὴν τὴν ἀπάγειν τῆς κακίας αὐτοὺς, τῇ ἀρετῇ ἐγκαθεῖσαι, *The revengefull furies, or devils, or punishments doe gripe men to bring them off from sin, and set them on vertue.*

c. Ἐγκεῖναι

V. 12. *Make our selves of the number*] What ἐγκεῖναι signifies properly is set down by *Budæus*, ἐνταῦθα, ἐγκαταλέγειν, *to chuse*, or *admit any into* any *order*, as in *Aristides* τοὺς ἐπήλυδας θεοὺς μετὰ τῶν ἄλλων ἐκείνων, *they admitted the forrain Gods with the others*; and in *Demosthenes*, εἰς γερουσίαν ἐγκρίνεσθαι *to be chosen*, or *admitted*, *into the Senate*. Thus ἐγκρίνειν and ἀποκρίνειν are used, as in *Plato de leg.* 12. ἀποκρίνοντας νεότητι, τοὺς δὲ ἄλλως ἐγκεκριμένους *rejecting some, and chusing others.* Hence *Hesychius*, Ἔγκριθὲν, ἐκλελεγμένον, ἐξειλεγμένος, the participle signifies *select*, or *chosen*, and so here ἐγκρῖναι ἑαυτὸν *to give suffrage to himself*, to take upon him to be some eminent person.

V. 13. *Our measure*] Of the *agones* among the Grecians, particularly among the *Corinthians*, and of δρόμος *racing*, one of them, we have formerly spoken (Notes on 1 *Cor.* 9. c. d. e.) and so again distinctly of κανὼν (Note g) *the white line*, which bounded or marked out the path, or race. To this the Apostle here referres, making his Apostleship or preaching of the Gospel to be his spirituall exercise, or running as it were in a race, his ἐν τῷ δρόμῳ, and then the province or diocese to which he is by God design'd, and sent to preach, is his μέτρον τοῦ κανόνος ἐμέτρησεν αὐτῷ ὁ Θεὸς, *the compasse*, or *stage of ground*, *which by that white line* in the race, as 'twere, *God hath mark'd out to him*, to run in, and contend, and obtain his prize. Beyond or out of which line he that runs, or pretends to have to doe, he doth καυχήσεται εἰς τὰ ἄμετρα, *boast without his measure*, and ὑπερεκτείνεται *overextend himself*, v. 14.

d. Μέτρον τοῦ κανόνος

Καυχήσεται εἰς τὰ ἄμετρα

V. 14. *Come as farre*] That the word φθάνειν is Agonistycall also, see Note on *Rom.* 9. l. and so constantly it signifies *coming foremost to the goale*, or *being foremost in the running toward it*; and so it signifies here, preaching the Gospel among the *Corinthians*, before any body else had been there, for as it is said, 1 *Cor.* 3. 6. *Paul planted*, that is, first brought the Gospel among them.

e. Φθάνειν

V. 16. *Another mans line*] The ἀλλότριος κανὼν is that province which some body else hath undertaken; the κανὼν, as before, denoting *the line* by which his race was terminated, and the ἀλλότριος referring to the custome in the *stadia* forementioned, that each of the racers had his path, where he was to run, chalk'd out to him, and if one did step over into the others path, he did ὑπερεκτείνεσθαι, *extend himself* (or *run*) *over his line*. In reference to this the Apostle here saith, that he had some hope that he might μεγαλυνθῆς εἰς περισσείαν, *enlarge his course in length*, as it were, by running farther then the goale that was first set him, that is, goe farther in preaching the Gospel, and yet not goe *over his line*, that is, not run over into the others mans path or race, but κατὰ κανόνα ἡμῶν, *keep within his own white*, or *line*, which divided his province from other mens on the other side of him.

f. Ἀλλότριος κανὼν

Ὑπερεκτείνεσθαι

Μεγαλυνθῆς εἰς περισσείαν

Κατὰ κανόνα ἡμῶν

CHAP. XI.

Paraphrase.

[a] I would you would pardon me a little piece of folly, Ὀφελον ἀνείχεσθέ μου μικρόν τι τῆς ἀφροσύνης

1. [a] WOuld to God you could bear with me a little in *my* folly, and indeed bear with me:] tempts me to doe that which you will be apt to count boasting, and think me to be a fool for doing so, viz. to praise my self, and magnifie the pains that I have taken among you: This piece of folly you may doe well to pardon in me:

1. The fear that I have that you should be seduced,

[b] † prepared you to present a pure virgine to one man, to Christ

2. For I am jealous over you with godly jealousie; for I have †[a] espoused you to one husband, that I may present *you as* a chast virgin to Christ.] you, my zeal to your good, and jealousie that other men may get away your love and esteem from me; which is a jealousie not so much for my self, as for God, that he should lose a Church beloved by him. For I have been to you as that officer among the Grecians was to their virgins, I have taken upon me the educating and forming of you, the cultivating and fitting of you, the taking care and watching over you, that so I might present you a fit and a pure spouse to Christ.

2. For 'tis caused by nothing but my kindnesse to [b]

* toward sic

3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is * in Christ.] Church, Simon Magus and his followers, using sorcery to beguile, and infuse his falsities, I have reason to fear that you may be corrupted from that purity and integrity which ought to be in Christians.

3. But there being such deceivers entred into the

† doe well to pardon me, καλῶς ποιήσετε

4. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit which ye have not received, or another Gospel which ye have not accepted, ye might † well bear with *him*.] shake the whole foundation of your religion, promise you more extraordinary, miraculous, spirituall gifts, then those which from us you have received, and in summe preach another Gospel to you, then you may give me leave (it being more then time) to magnifie my self, and expostulate with you whether they come to you (or any one of them) with such authority as I come, or whether there be any appearance or shew of reason why you should preferre them before me.

4. For if some other teachers that are come among you preach another Christ,

* that I have no way come short of those which are the most eminent Apostles, οὐδὲν ὑστέρηκα τῶν ὑπὲρ λίαν Ἀποστόλων. † but in every thing we are made manifest among all men toward you, ἐν παντὶ φανερωθέντες εἰς ὑμᾶς

5. For I suppose, * I was not a whit behind the very chiefest Apostles.] self with the deceivers, I may justly compare with the most eminent of the true Apostles, Peter and James and John.

5. For not to compare my

6. But though *I be* rude in speech, yet not in knowledge; † but we have been throughly made manifest among you in all things.]

6. And if it be objected to me, and perhaps truly, that

my language hath nothing extraordinary in it, yet ſure nothing can be objected againſt my skill, my explaining the myſteries of the Goſpel (ſee note on 1 Cor. 1. c.) but in our preaching and behaviour toward you, we are acknowledged by all men not to come ſhort of any other Apoſtle in any piece of knowledge or revelation uſefull for you.

7. Sure it ought not to be eſteemed a fault in me (and yet I have been guilty of no other that might make me vile in your eyes) that I have ſo much tendred your advantages, and ſo little mine own, that all my preaching among you hath put you to no kind of charge.

7. Have I committed an offence in abaſing my ſelf that you might be exalted, becauſe I have preached to you the Goſpel of God freely?]

8, 9. Nay I have been beholden to other Churches, receiving proviſion from them, that I might preach freely to you: And when I fell ſhort at my being with you, and had not wherewithall to ſupply my wants, yet I made not my wants known, I troubled none of you to make it up, but as ſometimes I laboured with my hands, & earned my living, 1 Cor. 4.12. and 9.6. ſo at other times I received ſupply from the Philippians, Phil. 4. 15, 16. as they came from Macedonia, and ſo have neither yet put you to any charge, nor mean I ever to doe ſo.

8. I robbed other Churches, taking wages *of them*, to doe you ſervice.

9. And when I was preſent with you, and wanted, b I || was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia ſupplied: and in all things I have kept my ſelf from being burdenſome to you, and *ſo* will keep *my ſelf*.]

b. || asked, importuned no man

10. As I am an Apoſtle of Chriſt, and as there is any ſincerity in me, I will not be deprived of this matter of boaſting through all Achaia, I will receive nothing for my pains or reliefe in all thoſe regions.

10. As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.]

11. And doe not think 'tis any want of love, that I make this reſolution; God knows that is not the reaſon.

11. Wherefore? becauſe I love you not? God knoweth.]

12. But the only cauſe of my reſolution, which I will keep ſtedfaſtly, is this, that they that would fain find ſome fault with me, and magnifie themſelves before me, may not find any ground of doing ſo, but rather find me before them, and have ſomewhat to imitate in me, in that very particular wherein they think they exceed me.

12. But what I doe, that I will doe, that I may cut off * occaſion from them which deſire occaſion, that wherein they glory, they may be found even as we.]

* advantage ἀφορμὴν

13. For the truth is, theſe men that come to infuſe falſe doctrines into you, behave themſelves as cunningly as they can, and doe labour to imitate, and ſeem to doe thoſe very things that we true Apoſtles doe.

13. †For ſuch *are* falſe Apoſtles, deceitfull workers, transforming themſelves into the Apoſtles of Chriſt.]

† For ſuch falſe Apoſtles are deceitfull workmen, Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι ἐργάται δόλιοι

14. And 'tis no unuſuall matter for deceivers and ſeducers to doe ſo, for Satan himſelf pretends to doe thoſe things that the good Angels doe, makes as if he meant you all kindneſſe, when he comes to deſtroy you.

14. And no marvell, for Satan himſelf is transformed into an Angel of light.]

15. And therefore 'tis not any thing ſtrange, if ſeducing hereticks imployed by him do imitate the actions of the Apoſtles of Chriſt; but according to the hypocriſie of their actions ſo ſhall their ends be.

15. Therefore *it is* no great thing, if his miniſters alſo be transformed as the miniſters of righteouſneſſe, whoſe end ſhall be according to their works.]

16. There will be no great reaſon that this my glorying ſhould make you count me imprudent: or if it doe, 'tis no great matter, I will venture that rather then ſuffer ſycophants to ſeduce and corrupt you.

16. I ſay again, let no man think me a fool: * if otherwiſe, yet as a fool receive me, that I may boaſt my ſelf a little.]

* or if ει δὲ μή

17. Yet what I ſay in this matter, I deliver not as a piece of Goſpel, but as an external incidental diſcourſe in this matter, of which the falſe Apoſtles boaſt, and I have much more reaſon then they, ſee note on Heb. 11. a.)

17. That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly, in this confidence of boaſting.]

18. And ſeeing others think fit to glory or boaſt of ſuch extrinſick things as theſe, I may have leave to doe the like.

18. Seeing that many glory after the fleſh, I will glory alſo.]

19. For wiſe men are not wont to be angry, but are many times pleaſed, to ſee others play the fools, and ſo doe you in many other things.

19. For ye † ſuffer fools gladly, ſeeing ye *your ſelves* are wiſe.]

† doe with pleaſure bear with fools ἡδέως ἀνέχεσθε τῶν ἀφρόνων

20. I am ſure you can bear with greater matters, you can give men leave to take you captive to their doctrines, how falſe ſoever, to deprive you of all you have, to inſult over you, to uſe you as contumelioufly as is poſſible.

20. For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man * exalt himſelf, if a man ſmite you on the face.]

* inſult ἐπαίρεται

21. Which I tell you, to put you in mind how reproachfully you have been uſed by them: as indeed I have alſo been ſet at nought, and vilified by them; for which there hath been little reaſon. For whatſoever reaſon any of them hath to think well of himſelf, I have ſure as much cauſe as he (though to ſay ſo, may goe for folly in me, as being a kind of boaſting.)

21. I ſpeak as concerning reproach, † as though we had been weak: howbeit, whereinſoever any is bold, I ſpeak fooliſhly, I am bold alſo.]

† as we alſo have been

22, 23. Theſe ſeducers boaſt they are Hebrews, and Iſraelites, and of Abrahams ſtock, and then that they are Apoſtles of Chriſt. And ſure I am every one of theſe: and for the laſt, I cannot but ſay it, though it will be deemed boaſting and folly in me, that I am more then an ordinary Apoſtle, one that have taken more pains, ſuffered more of ſcourgings and impriſonments, aud dangers of imminent death, then any of the very twelve Apoſtles.

22. Are they Hebrewes? ſo *am* I: are they Iſraelites? ſo *am* I: are they the ſeed of Abraham? ſo *am* I:

23. Are they miniſters of Chriſt? (I ſpeak as a fool,) I *am* more: in * labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.]

* toyles πόνοις

c. 24. Five times was I ſcourged of the Jewes without any mitigation, with the greateſt ſeverity that the law would permit.

24. Of the Jewes five times received I [c] forty *ſtripes* ſave one:]

d. 25, 26, 27. Thrice was I beaten with wands, probably by the Roman officers, (ſee note b.) once by a tumult of a ſeditious multitude of Zealots I was without any judiciall proceſſe ſtoned, and left for dead, Act. 14.19. and ſtill from time to time I have been exerciſed in all kinds and degrees of diſtreſſes.

25. Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack, a night and a day I have been [d] in the deep:

26. In journeying often, in perils of waters, in perils of robbers, in perils by *my own* countrey-men, in perils by the heathen, in perils in the city, in perils in the wilderneſſe, in perils in the ſea, in perils among falſe brethren:

27. In wearineſſe and painfulneſſe, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſſe.]

28. Beſides

† other things that I omit τῶν παρεκτὸς * the concurrence of business that comes daily upon me, the solicitude for all. ἡ ἐπίστασις ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν † scandalized σκανδαλίζεται * am not on fire πυροῦμαι †Governour of the nation ἐθνάρχης

28. Besides † those things that are without, *that which cometh upon me daily, the care of all the Churches.]

28. And, not to name all, the many daily emergent imployments that lie upon me, in respect of the sollicitude I have for all things that concern any Church, especially of my plantation, are a sufficient evidence of what I should say, if I did think fit to boast.

29. Who is weak, and I am not weak? who is † offended, and I * burn not?]

29. If any man be sick or ill-affected in spirit, I am in sympathy with him, in care how to relieve and get him up again: If any be fallen into sin, or fallen back from Discipleship, I am constantly inflamed with a holy zeal to get him out of it.

30. If I must needs glory, I will glory of the things which concern mine infirmities.]

30. And these my sufferings are the only things which I shall think fit to boast of, now I am by my calumniators constrained to doe so.

31. The God and father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32. In Damascus the † governour under [c] Aretas the king kept the city with a garrison, desirous to apprehend me: Acts 9. 24.

33. And through a window in a basket was I let down by the wall, and escaped his hands.

Annotations on Chap. XI.

a. Ἡρμοσάμην γὰρ ἀνδρί

V. 2. *Espoused you to one husband*] The *Vulgar* seems to have read these words ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, with a *comma* after them, and accordingly render them *despondi vos uni viro, I have espoused you to one husband*, according to that of * *Julius Pollux*, ὁ δὲ πνυθόμενος ἐγγυᾶ, ἁρμόζει, ὅταν τινὸς τῶν πολλῶν ἁρμοσθῇ ἡ μνηστὴ ἐκδιδοῦ, making ἐγγυᾶν *espouse* all one with ἁρμόζειν. So in *Cinnamus* l. 4. p. 228. τούτῳ ἁρμόζεται, *he married her*. But the more probable punctation is by reading it without any *comma*, till after παρασῆσαι, and then the notion of the word ἁρμόζειν must be taken from that use of the word which is agreeable to the office of the ἁρμοσταὶ, or ἁρμόσυνοι, among the *Lacedæmonians*. Among the magistrates of that city those were two prime names, and between them some slight difference. The ἁρμοσταὶ were a kind of *provincial Rulers* (placed by * *Nic. Cragius* among the μέγισται ἀρχαὶ *the prime magistrates* of that city) sent to govern the provinces, or confederate cities, and preserve them in their fidelity, and were, saith † *Ulpian*, so called διὰ τὸ ἁρμόζειν τὰ ἤθη τῶν πολιτῶν τοῖς τῶν Λακεδαιμονίων, *because they conformed the manners of the citizens to those of the Lacedæmonians*, for so ἁρμόζειν signifies *to adapt*, or *conform*. So saith *Phavorinus* out of *Eratosthenes*, ἁρμοσταὶ, οἱ ὑπὸ Λακεδαιμονίων εἰς τὰς ὑπηκόους πόλεις ἀρχοντες ἐκπεμπόμενοι, *the governours that are sent by the Lacedæmonians to the cities under them*. These are by *Hesychius* call'd ἁρμοστῆρες, by * *Plutarch* σωφρονισταὶ, in the same sense that the *Athenians* Ἐπίσκοποι and Φύλακες, *Overseers* and *Guardians*. From whence it is that † *Theophrastus* observes that the *Lacedæmonians* sending magistrates to the provinces, style them much more commodiously ἁρμοστὰς, then the *Athenians* doe Ἐπισκόπους and Φύλακας. From whence also it is that in the Christian Church the antient author that goes under the name of *Dionysius Areopagita*, calls Bishops ἁρμοστάς. But then the Ἁρμόσυνοι (which seem more peculiarly to belong to the use of the word in this place) were a peculiar sort of governours, which had to doe with the education of women, especially for the forming of their lives and manners, and breeding of them, (as among the *Athenians* γυναικονόμοι,) from the Verb ἁρμόζεσθαι, because they were set over them to fit and order their manners, and make them regular and harmonicall, a kind of *Censors of manners* among them. So saith *Hesychius* and *Phavorinus* in the same words, Ἁρμόσυνον ἀρχή τις ἐν Λακεδαίμονι ὀπὶ τῆς εὐκοσμίας τῶν γυναικῶν, *twas an office in Lacedæmon to bring up and breed women*. And this is the notion of ἡρμοσάμην here, I am your ἁρμόσυνος (see *Tit.* 2. 2.) set over your congregation, as he over a single virgin, to breed and fit you, that I may present you to *Christ* a pure virgin, &c.

* Onomast. l. 3. c. 11. μνηστεία

* de rep. Lac. p. 2.

† Schol. in Dem. or. cont. Leptin.

* in vit. Lycurgi. ἁρμοστὴς καὶ σωφρονιστὴς

† Theophr. apud Athen. l. 6. p. 264.

V. 9. *I was chargeable*] κατενάρκησα, saith S. *Jerome* * *ad Algasiam*, is a *Cilician* word; the full meaning of it here will be judged by that which *Ælian* saith of the fish called νάρκη, *the torpedo*, Ὀιχθὺς ἡ νάρκη, ὅτι ἂν περιάψηται, τὸ ἐξ ἀπῆ ὄνομα ἔδωκέ τε, καὶ νάρκᾶν ἐποίησεν, *the torpedo fish whatsoever it toucheth, it gives it its own name, makes it to be benumm'd*. Now they which ask any thing of another, are proverbially said to do that which the *torpedo* doth, to give a chilness, or numness. *Molestum verbum est & onerosum, Rogo*, saith *Seneca*, *asking*, or *begging*, *is very troublesome and burthensome*; and therefore καταναρκᾶν, which literally signifies *to chill* or *benumme* (& so in *Theocritus Idyll.* 7.

νάρκασιν ἀνιηρῇσι δεδοίκη)

doth in respect of this consequent signifie *to ask*, or *intreat*; and so here ὃ κατενάρκησα ἀδενὸς, *I begged*, or *asked*, *of no man*, *I importuned no man*.

b. Κατενάρκησα * Qu. 1. c.

V. 24. *Fourty stripes save one*] Of this punishment of S. *Pauls* these four things are to be observed: 1. that S. *Paul*, as a Roman, was not to be whipp'd *Ex Lege Portia*, and therefore Act. 22. 24. when the Tribune had commanded him to be beaten thus, understanding he was a Roman, he dismis's'd him, and was afraid, saith S. *Luke*, because he had bound him; 2dly, that he was yet subject, as a Jew, to the lawes of the Jewes, which were yet in force, and so was subjected to this Jewish punishment, as a Jew; 3dly, that he was dealt with as a robustious offender, in suffering so oft the utmost extremity of the Jewish law, when they that were weak, or which upon any other score had any mitigation, were not used so severely; according to that of *Maimonides Hil. Sanhedrim* c. 17. *They inflict*, saith he, *no more then fourty stripes, though he be as strong as Samson, but if he be weak, they abate of that number*; 4thly, that that summe of *thirty nine* was the solemne proportion in the Jewish punishments, when they were most severely inflicted. So in *Josephus*, of one that had accused his wife fallsly of the losse of her virginity before marriage, ἐκτινέτω πληγὰς τεσσαράκοντα μιᾶς λιπούσας λαμβάνων, *let him extend himself and receive 39 stripes*. For when the number which might not be exceeded was by the Law defined to be *fourty*, *Deut.* 25. 3. and when the custome was taken up of executing this punishment with a rod of three branches, and so of giving three strokes at one blow (or, as it is in *Maccoth* c. 3. §. 12. with one twisted cord, unto which two more were fastened) every stroke consequently going for three, (as *Maimonides* affirms in *Sanhedr.* c. 17. §. 2.) it was consequently impossible to inflict more stripes then *thirty nine*, unlesse they exceeded to two and forty, and so that of *thirty nine* was the last among those that were lawfull. See *Talmud Babyl.* in *Maccoth* cap. 3. As for the beating with rods which followes,

c. Τεσσαρεσκαιδεκάτῳ παρὰ μίαν

ver. 25. that differs from this of the ſcourging, the ῥάβδοι *rods* being *wands* or *cudgels*, a bundle of which was carried before the Roman Conſul, and he that carried them call'd ῥαβδοῦχος, which makes it probable that this was a Roman ſort of puniſhment, and ſo here differenced from the ſcourging with twiſted cords, which was ὑπὸ Ἰουδαίων inflicted *by the Jewes* (ſee Note on *Lu.* 23. b.) howſoever ſo much *diſtinguiſh'd* from the other, as rods and ſcourges differ.

d. βυθὸς V. 25. *In the deep*] To what paſſage of S. *Pauls* ſtory this of his being a day and a night ἐν τῷ βυθῷ *in the deep* doth belong, cannot be ſhewed out of Scripture. 'Tis not altogether improbable what *Beda l. quæſt. qu.* 3. *tit.* 8. ſaith out of *Theodorus Tarſenſis*, that in *Cyzicum* (which is in the *Propontis*, a famous city) there is a priſon, which for the depth of it under ground is called βυθὸς, or *the bottome of the ſea*, a moſt noyſome filthy priſon, as in *Athens* there was one called βάραθρον *hell*, at *Syracuſe* Λατομία *the minerall*, and many the like in other places; ſee *Suidas* in the word Βάραθρον. Into this as a moſt infamous priſon S. *Paul* might well be caſt, paſſing from *Troas* to that city, though S. *Luke*, who reports not things particularly, ſave when he himſelf was preſent, make no mention of it. And indeed whatſoever elſe may be meant by the word βυθὸς, S. *Luke* ſeems not to have made mention of this paſſage, there being no reaſon to apply that of *Act.* 27. to it, the *Epiſtle* being written before that time, in the compaſſe of the *Macedonian* progreſſe, *Act.* 20. 1. and if it might be conceived to be written after it, that would more reaſonably be defined to be one of his three ſhipwracks foregoing here. Theophylact ſpeaks of ſome that interpreted it of a *well*, called βυθὸς, *profundity*, becauſe of the great depth of it, wherein after his danger at *Lyſtra* he hid himſelf.

e. Aretas V. 32. *Aretas*] The *Gaſſanii* reigned in *Syria* ſome ſay 400, others 600 years; many of them were called *Harethi*, or *Aretæ*, which is the name of the King here. See Mr *Pocockes* notes on *Gregorius Abul Faraiius* his ſtory of the Arabians p. 77, 78.

Paraphraſe.

CHAP. XII.

1. But I ſhall give over theſe things, for if I ſhould goe on in it, I ſhould then come to mention the viſions and revelations which I have had from God.

1. * IT is not expedient for me doubtleſſe, to glory; † I will come to viſions and revelations of the Lord.]

* But it is † for I ſhall come

a. 2. I know one that was tranſported in a viſion by the Spirit of Chriſt; that is, I my ſelf about fourteen years paſt was in an extaſie, Act. 22. 18. ſuch an one that I am not able to ſay whether I were bodily removed, and carried to the third heaven, the place of Gods glorious reſidence, or whether only in a viſion ſuch repreſentations were made to me remaining upon the earth.

2. * I knew [a] a man in Chriſt above fourteen years agoe, (whether in the body I cannot tell, or whether out of the body, I cannot tell; God knoweth: ſuch a one) †caught up to the third heaven.]

* I know † ſnatcht as farr as

3. I ſay, I know not which of theſe it was, God only knows.

3. And I knew ſuch a man (whether in the body, or out of the body, I cannot tell, God knoweth)]

4. But whether bodily, or in viſion, me thought I was in the higheſt heaven ver. 2. here called paradiſe in reſpect of the joyes that dwell there, and had ſuch revelations made to me by an Angel from God, as were wonderfull to conſider, but which I was forbidden to declare to others.

4. How that he was caught up into paradiſe, and heard unſpeakable words, which is not lawfull for a man to utter.]

5. And though I have this abundant matter of glorying, yet ſhall I not make uſe of it any farther, or more plainly, but boaſt only of my ſufferings for Chriſt.

5. Of ſuch a one will I glory, yet of my ſelf I will not glory, but in mine infirmities.]

6. For if I would ſpeak of this, I juſtly might, for it is moſt certainly true: but I will ſay no more of this ſubject, for I deſire not to put men into any other opinion of me, then what they have from thoſe more viſible evidences, my ordinary conſtant actions, or words.

6. For though I would deſire to glory, I ſhall not be a fool; for I will ſay the truth: but *now* I forbear, leſt any man ſhould think of me above * that which he ſeeth me *to be*, or *that* he heareth of me.]

* what he ſees me, or hears any thing from me, ὁ βλέπει με ἢ ἀκούει τι ἐξ ἐμοῦ

b. 7. And indeed after I had theſe high tranſcendent revelations, that I might not be elevated with them, a ſharp affliction was ſent me in mercy by God, but inflicted on me by Satan and ſome inſtruments of his, who dealt very roughly with me, beat me, impriſoned me, ſcourged me (ſee Chryſoſt. Epiſt. 15. to. 7. p. 101. lin. 40.) and this was by God deſigned to keep me humble.

7. And leſt I ſhould be exalted above meaſure through the † abundance of revelations, there was given to me [b] a thorn * in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.]

† height * to-σκολοψ

8. And I earneſtly prayed to God to be delivered from it.

8. For this thing I beſought the Lord thrice, that it might depart from me.]

9. And the onely anſwer I received was this, It is enough for thee that what I doe is for thy good; afflictions are the means to doe the Chriſtian moſt good, the greater the preſſures are, the more viſible is the perfection of the divine aſſiſtance, or, the more thy perſecutions are, the more is the Goſpel propagated by thee (Theophylact:) nay afflictions therefore are the things I rejoice in (ſee Heb. 3. a.) more then any thing, even then revelations themſelves, as the means by which the power of Chriſt and his preſence may appear more viſibly upon me (ſee note on Rom. 9. b.) then by any other means it could, even in as glorious a manner as that wherein God exhibited himſelf in the Ark.

9. And he ſaid unto me, My † grace is ſufficient for thee; for my ſtrength is made perfect in weakneſſe. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may * reſt upon me.]

† favour * inhabit

10. This therefore of diſeaſes, and afflictions, and reproaches, and perſecutions for Chriſt, is a thing with which I am perfectly pleaſed, I have nothing of exception againſt them; for in time of afflictions the ſtrength of Chriſt is more eminently viſible in me, the heavier the preſſures are, the greater ſupports I have from him; or, the more I ſuffer for, the more Proſelytes I gain to, it (Theophylact.)

10. Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake: for when I am weak, then am I ſtrong.]

11. You ſee how vain I am in boaſting; yet your calumnies have made it neceſſary for me to doe ſo: For ſure I have done and ſuffered as much as any the moſt valued Apoſtle, though indeed I have no reaſon to have any opinion of my ſelf for all this.

11. I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefeſt Apoſtles, though I be nothing.]

12. Truly

12. Truly the signes of an Apostle were wrought among you in all patience, in signes, and wonders, and mighty deeds.]

12. If patience of whatsoever sufferings for the Gospels sake, if working of miracles of all kinds be able to testifie a man to be sent and authorized by Christ, (as beyond all other things that is most proper to doe it) then sure it doth appear that I am an Apostle, in despite of my calumniators.

13. For what is it * wherein ye were inferior to other Churches, except *it be* that I my self † was not burdensome to you? forgive me this wrong.]

* wherein you have received diminution more then the rest of the Churches ὅ ἐστιν ἧττον ἔχετε ὑπὲρ τὰς λοιπὰς.

† did not importune you, see 6. 11. 9.

13. For there is no Church that hath had more pains taken among them, more gifts bestowed for the building them up, more of any thing that is needfull, then ye have had from me: the onely thing wherein ye differ from others is, that all hath been done without any charge of yours, without my asking or receiving any thing from you: and if this be a wrong, you will easily, I suppose, forgive it me.

14. Behold the third time I am ready to come to you, and I will not be burdensome to you, for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children.]

14. I have now made a third resolution (see c. 1. 16.) to come shortly among you, and I will doe it without putting you to any charge, for I covet not your possessions, but your salvation, and as a parent I desire to doe all manner of good to you, and to receive none from you.

15. And I will very gladly spend and be spent for you, though the more abundantly I love you the lesse I be loved.]

15. And I will offer up my self most chearfully for the good of your souls, exhaust all the small goods I have, and venture even my life for you, and never be discouraged, though as my love and the effects thereof encrease toward you, so yours lessen toward me.

16. But be it so, I did not burden you: nevertheless being crafty, I caught you with guile.]

16. But it is by some among you suggested against me, that although I never received any pay from you for the preaching the Gospell, yet I have cunningly and under-hand gotten a great deal from you.

17. Did I make a gain of you by any of them whom I sent unto you?]

17. If this have any truth in it, let it appear, have I done this by any of those whom I have sent to you?

† I perswaded or besought. Παρεκάλεσα

* the brother τὸν ἀδελφὸν

† any of

* Doe you again think πάλιν δοκεῖτε

† make apologies ἀπολογούμεθα

18. † I desired Titus, and with *him* I sent * a brother; did Titus make † a gain of you? walked we not in the same spirit? *walked we* not in the same steps?]

18. I perswaded Titus to come to you (see c. 9. 5.) and sent Luke along with him; did Titus or the other make any kind of gain of you? did he defraud you of ought? did not he behave himself just after the same manner as I had done before?

19. * Again, think you that we † excuse our selves unto you? we speak before God in Christ: but *we doe* all things, dearly beloved, for your edifying.]

19. Do not think, as formerly ye have done, that what I thus say is spoken largely, as to take off the objections which you have against me, by some fair specious colours and excuses. No, in the sight of God I speak the very perfect truth, and would not say it for my own sake, were it not, in probability, to tend to your good, to take you off (by my giving this account of my self) from the factious courses, which through admiration of others mens persons ye are engaged in.

20. For I fear, lest when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not; lest *there be* debates, * envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults;]

* emulations ζῆλοι

20. For I would fain prevent what I see too probable, that when I come to you, we shall neither of us be much pleased at the meeting; not I with you, seeing you seduced and corrupted, nor you with me, when I shall be forced to inflict censures upon you; I mean, lest these sparks of faction and division, that are among you, break out into flames;

21. *And* lest when I come again my God will humble me among you, and that I shall bewaile many that have sinned already, and have not repented of the uncleanesse, and fornication, and lasciviousnesse which they have committed.]

21. And I be forced to exercise severity among you, to inflict censures on many of those who had formerly offended, and been warn'd, (if not punish'd) by my former Epistle, and have not yet reformed and forsaken those base unnaturall sins to which the heathen idol-feasts had betray'd them. See note on 1 Cor. 5. c. and 2 Cor. 2. b. and c. 13. 2.

Annotations on Chap. XII.

a. Ἄνθρωπος ἐν Χριστῷ.

V. 2. *A man in Christ*] What ἄνθρωπος ἐν Χριστῷ, *a man in Christ*, here signifies may possibly be guess'd by other phrases of the same making; such is that of Saint *Luke*, *Act.* 12. 11. where 'tis said of *Peter*, γενόμενος ἐν ἑαυτῷ, *being in himself*, that is, having been formerly in a trance, and now return'd out of it; and that is call'd *being in himself*: such that *Revel.* 1. 10. ἐγενόμην ἐν πνεύματι, *I was in the spirit* that is, I was in a trance or ecstasie, and there received a vision, or revelation from God: such *Mar.* 1. 23. ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, and the same again c. 5. 2. *A man in an unclean spirit*, that is, one agitated with a diabolical spirit, rapt and carried to doe things which of himself he would never doe. And accordingly here *a man in Christ*, may be one that by the spirit of *Christ* was thus transported, received Revelations from *Christ*, and therefore v. 1. there is mention of *visions* and *revelations*, of which this is here an instance, and so v. 7. And all the circumstances of the Context incline to this interpretation. And this is the importance of the ἔκστασις *ecstasie* (see note on *Mark* 3. c.) being *out of himself*, *transported* either by a good or evill spirit; when by a good, it signifies a prophetick vision, when by a bad, a kind of madnesse, as in the Dæmoniacks, (though the word is no where in the New Testament used of them) and both contrary to the being ἐν ἑαυτῷ *in himself*, moved onely by that humane principle of reason, &c. which he hath within him, neither φερόμενος, nor δαιμονιοφερόμενος, *carried by God*, nor *the devill*.

b. Σκόλοψ τῇ σαρκί

V. 7. *A thorn in the flesh*] What this σκόλοψ τῇ σαρκὶ *thorn to the flesh* here signifies will be best guess'd from *Ezech.* 28. 24. where *the pricking brier* and *grieving thorn* is set to signifie a sore affliction, to wound and torment; from the despisers, as it there follows, or persecuters of *Israel*. And so it will here signifie no more but a sad and sharp affliction, inflicted on Saint *Paul* (saith *Irenæus* l. 4. the last *ch.* and *Theodoret* and *Theophylact* on the place) by some followers of *Simon Magus*, that is, *the Gnosticks*.

CHAP. XIII. *Paraphrase.*

1. a This is the third time I am coming to you; in the mouth of two or three witnesses shall every word be established.]

1. I am now this third time about to come among you, (see c. 12. 14.) and this is my solemn second admonition by Epistle, which if it be not obeyed, will certainly bring censures upon you at my coming.

a. 2

2. I gave you a ſolemn warning in my former Epiſtle, which was of the ſame force as if I had been perſonally with you, and behold now I doe ſo again; and though I am ſtill abſent, yet this Epiſtle is to ſupply the place of my perſonall preſence, and therefore I doe now ſolemnly write, and denounce, both to thoſe that had then ſinn'd, and have not wrought any full reformation, and to all others that have ſince been drawn into ſuch irregular courſes, that with all ſuch I will proceed ſeverely at my coming among you.

2. I told you before, and * foretell you as if I were preſent the ſecond time, and being abſent now I write to them which heretofore have ſinned, and to all other, that if I come again, I will not ſpare:]

* foretell you the ſecond time, as if I were preſent προείρηκα καὶ προλέγω τῷ παρεῖναι με δεύτερον

3. And this I ſhall doe the rather, becauſe you are ſo high, as to call my commiſſion for Apoſtleſhip into queſtion, and to require me to prove that what I ſpeak or doe is from Chriſt; when by that which hath been done already, by miracles and other evidences, it is moſt manifeſt, that Chriſt hath expreſs'd himſelf to ſpeak to you by me, and ſo to own the doctrine I teach, and the authority I pretend to among you.

3. Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty † in you.]

† among in

4. For as Chriſt appeared to be a weak and frail man in being crucified, but was evidenced to be omnipotent God by his reſurrection; ſo I alſo may appear weak and a meer ordinary man, fit to be deſpiſed and contemned by you, (as you look upon me in my ſelf, and in reſpect of the afflictions which have been, and are upon me) but yet I ſhall ſhew that I am an Apoſtle of Chriſt, armed with commiſſion and power from God, which I have already both by preaching and miracles, and ſhall farther by cenſures upon the contumacious, evidence unto and among you.

4 For though he was crucified through weakneſſe, yet he liveth by the power of God: for we alſo are weak * in him, but we ſhall live with him by the power of God tow rd you.]

* or with him, for the Kings Ma. 16 adds ſyr

5. Make triall by what you pleaſe, whether I am not an Apoſtle of Chriſt, and have planted Chriſt among you, taught you the true faith. Have there not been ſuch evidences of my Apoſtleſhip c. 12. 12. ſuch aſſurances of Chriſts giving me authority of his preſence among you in my miniſtery, that you your ſelves cannot chuſe but acknowledge it? yes certainly there are, if you are not the moſt ſenſleſſe wretched perſons in the world, the moſt unfit for God to approve, or wink at.

b. 5. Examine your ſelves whether ye be in the faith, prove your own ſelves: † know ye not your own ſelves, *how* that [b] Jeſus Chriſt is * in you, † except ye be reprobates?]

† Doe ye not diſcern your ſelves? Οὐ ἐπιγινώσκετε ἑαυτούς * among in † truly if in ſome meaſure ye doe not, ye are reprobates, εἰ μὴ τι ἄρα ἀδόκιμοί ἐς

6. But whatever you are your ſelves, or whatever ye think of me, you ſhall find, I doubt not, that I am not diſapproved by Chriſt, but abundantly owned by him.

6. But I truſt that ye ſhall know that we are not reprobates.]

7. Now I pray God to preſerve you from every evil way, from all corruption or ſeduction, not that I may have occaſion to approve my Apoſtolical power among you, by puniſhing offenders, but that you may live like Chriſtians, whatſoever opinion you have of me.

7. Now I pray to God that ye doe no evil, not that we ſhould appear approved, but that ye ſhould doe that which is honeſt, though we be as reprobates.]

8. For though we have no ability to doe any thing, in caſe we ſhould ſet our ſelves againſt Chriſt and his Goſpel, yet in defence of it we are able to doe ſomewhat by his aſſiſtance and bleſſing; or, we have no power or authority to puniſh thoſe who do not offend, or if we do, God cooperates not with us in that act, (Theophylact.)

8. For we can doe nothing againſt the truth, but for the truth.]

9. And in this ſenſe the weaker we are, that is, the *even* your || perfection.]

|| knitting together; ſee note c.

leſs ſevere, the leſs proofs we give of our Apoſtolical power, the better we are pleaſed, and the ſtronger, that is, the more innocent and blameleſs, ye keep your ſelves; having no delight in inflicting cenſures on offenders, but much rejoiced to ſee your innocence: and there is nothing that we more deſire, then that you be made up into ſuch a form or frame which ſhall be acceptable in Gods ſight, or that ye live together in communion, undivided, ſee note c. no one of you being broken off by excommunication,

9. For we are glad when we are weak, and ye are ſtrong; and this alſo we wiſh,

10. And that is the reaſon of my giving you theſe wholſome warnings before I come, that when I come I may not proceed to exciſion (according to the authority given me by Chriſt) but deal with you according to that milder way of inſtruction, not of excommunication, which is to take place among contumacious offenders, ſuch as I deſire not to find you at my coming.

10. Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſſe, according to the power which the Lord hath given me to edification, and not to deſtruction.]

c. 11. And now I take my leave of you, beſeeching God's bleſſing upon you, and I pray, be ye carefull to keep together in the united profeſſion of the ſame faith, and if there fall out any thing croſſe among you, ſupport it cheerfully, be all mutually kind and peaceable without any diviſions or ſchiſmes among you: And that is the way to have that God, who ſo much values, and ſo ſtrictly commands love and peace among all, to be for ever among you by his grace.

11. Finally, brethren, farewell: * c be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you.]

* be knit together

12. Greet one another from me with all kindneſſe, ſee Rom. 16. c.

12. Greet one another with an holy kiſſe.]

13. All the Chriſtians here ſend you greeting.

13. All the ſaints ſalute you.]

d. 14. bounty or liberal effuſion of the graces of Gods ſanctifying Spirit.

14. The grace of the Lord Jeſus Chriſt, and the love of God, and the [d] [† communion of the holy Ghoſt,] *be* with you all. Amen.

† communication

The ſecond *Epiſtle* to the Corinthians was written from Philippi *a city* of Macedonia, by Titus and Luke.

Annotations on Chap. XIII.

a. V. 1. *This is the third time*] In the method preſcribed by *Chriſt* to prepare for the cenſures of the Church, *Mat.* 18. 15. there is a threefold admonition; the firſt by one man alone, the injured perſon (if it be a matter of that nature) going and reproving him: And if that doe not ſucceed, then *take with thee ἔτι farther* (or over and above) *one or two, that in the mouth of one or two witneſſes every word may be eſtabliſhed*, that is, that the thing which thou layeſt to his charge, be ſo confirmed (according to that of *Joh.* 8. 17. *The teſtimony of two men is true*, that is, (ἀληθὴς, *true* in the ſenſe of πιστὸς) *fit to be credited*, of ſufficient authority in law to be heeded, and proceeded upon) that by the teſtimony of theſe, as of witneſſes, he may be convinced, and no longer able to deny the fact, as *Heb.* 6. 16. *an oath* is ſaid to be εἰς βεβαίωσιν, *for eſtabliſhing*, or *confirmation*, as being ἀντιλογίας πέρας, *an end of contradicting*, that is, of affirming and denying.

ἐν στόματι δύο ἢ τριῶν

Βεβαίωσιν Ἀντιλογίας πέρας

The

The thing so establish'd (βεβαιωθὲν or σαθὲν) by oath, cannot longer be denied, or the parties deniall will not stand him in any stead. Or secondly, that the offendor may by authority of these be induced (as the judge is on the accused person, *Deut.* 19. 15. *Heb.* 10. 28.) to give sentence on himself, and so think fit to reform what he is admonish'd of. Now that this place distinctly referres to this part of discipline, this second admonition, appears most probable by his reciting of the very words in the institution, *In the mouth of two or three witnesses every word shall be established*; and proportionable to that, προείρηκα καὶ προλέγω, *I foretold and foretell*, which notes the first and second admonition. And though there precede a τρίτον ἔρχομαι, *I come to you this third time*, yet that referres evidently to this his third resolution personally to appear among them, c. 12. v. 14. having resolved it twice already, and before that time comes, this second *Epistle* is to supply the place of a second admonition, as his first had been a first. And so the words will be rendred thus, Προείρηκα καὶ προλέγω δεύτερον, *I have foretold*, or *admonished*, *you once* in my first *Epistle*, and doe now so again the secoad time, and both those ὡς παρὼν, *as present*; these Epistolarie warnings being to have the same force with them, as if he were present among them. And if this method, answerable to the first and second admonition instituted by *Christ*, doe not prevail with you, then that which remains is, that he proceed to censures, and that he is resolved to doe, οὐ φείσομαι, *I will not spare*. Where the Apostolical power which he had over them, maketh it improper for him to proceed to any third admonition, that of *telling it to the Church*, in S. *Matthew*. So *Bishop Titus* is appointed to deal with an *heretick*, *After the first and second admonition reject him*, *Tit.* 3. 10. without any third degree intervening, immediately to proceed to censures.

b. V. 5. *Jesus Christ is in you*] That *Christs* being *among them* signifies the presence and power of the Gospel among the *Corinthians*, or in their Church through S. *Pauls* Apostleship, may appear, not only by the Context, which wholly looks that way, but by that place *Exod.* 17. 7. to which these words seem to referre; where the tempting contumacious Israelites, after all the signes and miracles shewed among them, doe still remain infidel, and ask in these very words εἰ Θεὸς ὁ κύριος ἐν ἡμῖν *is the Lord among us*, or no? So that the meaning of the Apostles question here is, Many miracles of *Christ* and his Spirit have been wrought among you by me, so that if you doe not yet believe that I am an Apostle of *Christ*, and so that *Christ* is *among you*, you are sure of the number of those Israelites, who after so many miracles, still required more signes, or of the Pharisees, who did the same, *Mar.* 8. 11. which being put in form of a question, *Discern you not that Christ Jesus is among you?* the answer is in the next words, εἰ μή τι ἄρα ἀδόκιμοί ἐστε, which cannot be more distinctly and literally rendred then thus, Εἰ μή τι (referring to the ὅτι γινώσκετε precedent) *if ye doe not*, that is, *if ye doe not discern it*, in some degree, ἄρα ἀδόκιμοί ἐστε, *doubtlesse ye are reprobates*, senslesse, obdurate persons, most impious, and uncapable of faith, or any thing that is good. What the notion of ἀδόκιμοι is, hath been formerly mentioned. See Note on *Rom.* 1. g.

c. V. 11. *Be perfect*] The proper original notion of the word καταρτίζειν is *to compact* or *knit together*, either members in a body, or parts in a building. Thus it is applied to a building, *Exod.* 15. 17. κατοικητήριον ὃ κατηρτίσω *the place which thou hast made* for thee *to dwell in*; and to walls, *Ezra* 4. 13, 16. to a body, *Psal.* 40. 6. σῶμα κατηρτίσω μοι *a body thou hast framed*, or *compacted*, *for me*. From hence it doth more largely signifie *to prepare*, or *make ready*, in the same kind as builders doe fit one part to another, and make it ready for use; and so again *to corroborate* and *strengthen*, as that which is well compacted and knit together is made strong by that means; and lastly *to perfect*, as the building of an house is the perfecting of it, especially in the passive voice, because that which is compacted and built is perfected and completed by that means. Answerable to these severall notions is the *Glossarie* of *Hesychius*, Καταρτίσαι (not, as it is corruptly read, καταρτύσαι) κατασκευάσαι, πλεκῶσαι, στερεῶσαι, the word signifies *to prepare*, *to perfect*, *to strengthen* or *corroborate*. In the New Testament the word is variously used. but so as will by the circumstances of the Context be appliable to one or more of these three notions. *Mat.* 4. 21. and *Mar.* 1. 19. it is applied to the mending of the fishers nets, knitting them together, and so either strengthning, or preparing them for use; *Mat.* 21. 16. κατηρτίσω αἶνον (in reference to the childrens *Hosannahs* or testimonies of *Christ*) *Thou hast out of their mouths compacted*, or *made up*, or *made ready*, *a song of praise*, or *confession*, or *testimony*; *Lu.* 6. 40. Every servant shall be κατηρτισμένος *made up*, *perfected*, *fitted* for his crown, after the same manner as his master *Christ* is. So 1 *Thess.* 3. 10. καταρτίσαι ὑστερήματα, *to make up*, or *perfect*, or *repair*, *defects*, and *Heb.* 13. 21. καταρτίσαι ὑμᾶς, *perfect you*, *build you up*, and so perhaps v. 9. of this chap. τὴν ὑμῶν κατάρτισιν, *I pray for your being perfect in all goodnesse*, as v. 7. *I beseech God that you doe no evill*. So *Rom.* 9. 22. *vessels of wrath* κατηρτισμένα εἰς ἀπώλειαν it signifies *formed*, or *framed*, or *made fit*. So *Heb.* 10. 5. out of the *Septuagint* of the Psalme, σῶμα κατηρτίσω μοι, *a body thou hast framed me*, and *Heb.* 11. 3. *by faith we conceive* καταρτίζεσθαι τοὺς αἰῶνας, *that the ages of the world were framed*, that is, the world created. But besides all these places, one sort more there is, wherein, by reason of the affinity between the Church of *Christ*, and a building or body, the word hath a peculiar signification to compact Christian people (the stones in the building, or the members in the body of the Church) together into a society, where they may live and publickly serve God together: and that either 1. by first forming those societies uniting men in the profession of the same truths, and performance of the same services; or 2dly, by recovering or restoring any that hath been broken off from the Church by any fault, or criminous commission, especially if he have been for that cause cut off by the Governours of the Church, that is, cast out by Ecclesiastical Censures; or 3dly, by reducing him that hath voluntarily broken himself off by schisme, &c. or 4thly, by Gods restoring peace and tranquillity to the Church. that they may thus freely meet together. In the first sense we have it *Ephes.* 4. 12. where he speaks of the severall offices ordained in the Church, and the first end which he assignes of so doing, is, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *for the compacting of the saints*, that is, for the holding the body of the Church together to frequent publick assemblies, &c. In the second sense 'tis clearly used *Gal.* 6. 1. where the *spiritual*, or Governours of the Church, are advised to indulgence and tenderneſse, not too much sharpneſse or severity toward offenders, or *lapsed* persons, and accordingly are appointed καταρτίζειν, *to restore such an one in the spirit of meekneſse*; that is, either by mild reprehension, and exhortation, to recover him to a sense and reformation of his fault, without proceeding to any sharper course, or else, in case of greater severity, to be soon mollified again toward him, to take off the censures of the Church from him. Which there appears not only by the evidence of the words themselves, but by the subsequent precept of *bearing one anothers burthens*, ver. 2. as that may be explained by a parallel place in *Ignatius*'s *Epistle* to *Polycarpus*, where he bids him as a Bishop, τὰ ἀνάσσεως φρόντιζειν, καὶ πάντας βαστάζειν, καὶ πάντων ἀνέχεσθαι ἐν ἀγάπῃ, *take care of the unity*, (that is, the καταρτισμὸς here, the keeping

καταρτισις

whole *Chriſts* body, the Church) *bear all, and ſuffer*, or *bear, with all in love*. And ſo perhaps in this chapter καταρτισις ver. 9. may be the reſtoring of the *laps'd* offenders upon their ſincerity of reformation, or rather the continuing them in the communion of the Church, without need of having the cenſures inflicted upon them; for ſo it there follows, as the conſequent of his praying for their καταρτισιν, *for which cauſe I write theſe things being abſent, that being preſent I may not* ἀποτόμως χρῆσθαι, *deal ſharply*, or *uſe excision*: where κατάρτισις, *making up, reſtoring*, or *keeping whole*, may very fitly be rendred, as oppoſite to ἀποτομία, *excision*, the word ſet to denote the cenſures. Thus in *Hippodamus* the *Pythagorean*, in his book *De Republ.* preſcribing ſociety or meeting together of old and young, in order to preſervation of peace, and moderating all ſorts of affections, he addes, ἐπειδήπερ τοὶ μὲν νέοι δέονται σωφρονισμῦ καὶ καρτύσιος, *becauſe young men need to be taught ſobriety*, or *moderation, and to have their exceſſes corrected and allayed*, καρτύσιος, *correction*, ſaith the interpreter in *Stobæus*, p. 250. but that ſure not by way of puniſhment, for the φρατειαὶ and συνίνια, *the friendly meetings* and *feaſts* were no places of judicature, nor inſtituted to any ſuch like deſigne. but by way of exhortation or friendly advice, the elder to the yonger, who might have ſuch an authority with them καταρτύνειν (which is all one with καταρτίζειν) *to ſettle*, or *accompliſh* them bring them to a ſtaiedneſs and ſtability of temper. In the third ſenſe 'tis uſed 1 *Cor.* 1. 10. where ἦτε κατηρτισμένοι, their *being knit*, or *compacted toge her, in the ſame mind*, or *opinion*, is ſet oppoſite to having *ſchiſmes* among them, and *contentions*, v. 11. and ſo here καταρτίζεσθε, *be ye knit together*, is preparative to their *being of the ſame mind*, and *having peace among them*. In the fourth or laſt ſenſe it ſeems to be taken 1 *Pet.* 5. 10. where he prayes to God for the diſperſed Jew-Chriſtians, that after that ſhort time of ſufferings, God will αὐτὸς καταρτίσαι ὑμᾶς, *himſelf*, by his ſpecial providence, *take care for them*, and reſtore them halcyonian daies of peace, to ſerve him in the publick aſſemblies. Thus S. *Ignatius* (in his *Epiſtle* to the *Smyrnæans*, making a motion to them to ſend a congratulation into *Syria*, διὰ τὸ καλὰ θεὸν αὐτοῖς γενομένην αὐδίαν *that they had a fair ſunſhine in reſpect of the ſervice of God*) doth thus expreſſe it, ὅτι εἰρηνεύουσι, καὶ ἀπέλαβον τὸ ἴδιον μέγεθος, καὶ ἀπεκατεστάθη αὐτοῖς τὸ ἴδιον σωμάτιον, or σωματῶν, *becauſe they have peace, and have received their own magnitude, and their own body is reſtored to them*; where the ἴδιον μέγεθος, and the σωμάτιον, are *the body* of the *Church* meeting together in aſſemblies. which is there ſaid ἀποκαθίστασθαι *to be reſtored*, as here καταρτίζεσθε *to be repaired*, or *made up*, that is, reſtored to them. See *Jude* Note c.

Αποτόμως χρῆσθαι

V 14. *Communion*] What is the notion of κοινωνία for *charity*, or *liberality*, hath been formerly obſerved, Note on *Act.* 2. d. and 2 *Cor* 8. 4 And agreeably, though in a ſpiritual ſenſe, is κοινωνία πνεύματος, *the communication of the Spirit* here, the liberality of the holy Ghoſt in the plentifull effuſion of his gifts, ſo as it will be all one with δωρεὰ τοῦ ἁγίου πνεύματος, *the gift of the holy Spirit*, *Act.* 2. 38. and ſo as will be moſt fit to joyn with χάρις Ἰησοῦ Χριστοῦ, *the grace*, or *charity*, or *liberality*, *of Chriſt, and the love of God* (as in *Cicero de Nat. Deor.* l. 3. *Dei gratia & charitas, Gods grace* or *favour, and charity* or *love*, are put together) For thus is χάρις Χριστοῦ, *the grace of Chriſt*, uſed 2 *Cor.* 8. 9. and thus κοινωνία πνεύματος, *the communication, of the Spirit*, *Phil.* 2. 1. being joyned with σπλάγχνα and οἰκτιρμοὶ, *bowels* and *mercies*, that is, the evidences of the higheſt liberality.

d. Κοινωνία

The

THE EPISTLE OF *PAUL THE APOSTLE* TO THE [a]GALATIANS.

THE time of the Apoſtles writing this *Epiſtle to the Galatians* is generally conceived to be near the time of that to the *Romans An. Chr.* 55. above 20. years after his converſion. *Chryſoſtome* and *Theophylact* ſet it before that: And then there can be no poſſibility of believing the ſubſcription of the *Epiſtle*, which affirms it to be written from *Rome*, where we know the Apoſtle had not been when he wrote his *Epiſtle to the Romans*. But although of the time of writing this *Epiſtle* we have no ſure evidence, yet two things we diſcern of it: firſt, That the chief deſigne of it was to vindicate the liberty of the Goſpel from the Judaical yoke, which by being by them impoſed upon all Gentiles which ſhould receive the faith, was likely to prove a great hinderance to the progreſſe of the Goſpel among the heathens, or uncircumciſion, of whom S. *Paul* profeſs'd to be the Apoſtle. Secondly, That they which in this Church preſs'd this yoke moſt eagerly, were thoſe which did not themſelves obſerve it, [a]heretical Chriſtians, the *Gnoſticks*, which were not themſelves circumciſed, as being many of them neither native Jewes, nor Proſelytes of their Covenant, yet, to avoid perſecution from the Jewes, did thus farre comply with them, in preſſing circumciſion upon the converted Gentiles; to which end they vehemently oppoſed S. *Pauls* doctrine and practice, affirming that what he had, he had received from the other Apoſtles, and conſequently was to be rectified by them, S. *Peter*, &c. and indeed that he varied from himſelf. From which calumnies he ſeverally vindicates himſelf in this *Epiſtle*, ſhewing that he received his doctrine from none but *Chriſt* himſelf, that thoſe other Apoſtles profeſs'd the ſame doctrine that he did, and that though he himſelf uſed a greater liberty at ſome times then at other, in reſpect of the advantages of the Church, yet his doctrine was alwaies the ſame, the truth of which he therefore confirms by many arguments. That theſe hereticks were, ſoon after the planting the Faith here, crept in among them, appears by his words, c. 1. 6. he *marvels* they *were ſo ſoon removed*, &c. The Goſpel having, ſome three years before, been there if not planted, yet confirmed by his preaching, *Act.* 18. 23. about the time of *Apollos* being at *Corinth* (that is, about *An. Chr.* 51, or 52.) as it is affirmed *Act.* 19. 1. *Galatia* and *Phrygia* being in the number of thoſe upper coaſts (of *Aſia*, or *Natolia*) which there he is ſaid to have paſt through. By which it appears how cloſe at the heels of the Apoſtles, that ſowed the good corn, the *Gnoſticks*, the officers of the envious man, follow'd, to ſow their darnel, as in *Samaria* firſt, ſo in the other cities and regions, where the Faith was planted by the Apoſtles, and oppoſed by the Jewes and perſecuted.

CHAP. I.

Paraphraſe.

[a]from ἀπ'

1. PAUL an Apoſtle not [a]of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead,]

1. Paul an Apoſtle, (that had not my commiſſion from any meer man (as ſome others, the ſecondary Apoſtles, had) but from God in heaven, and was not called by any other Apoſtle of Chriſt, or aſſiſted by any, but firſt called to the faith by the immediate voice of Jeſus Chriſt ſpeaking to me out of heaven, then by revelation from him Act. 9. 15. authorized to preach among the Gentiles, and after, Act. 13. 2. by ſpecial direction of the holy Ghoſt ſeparated to the Apoſtleſhip, who alſo received all my inſtructions from him by viſion to Ananias, and ſo in effect from God the Father, which by his power raiſed him from the dead, and gave all power unto him,)

2. And all the [a]brethren which are with me, unto the Churches of Galatia.]

2. And all thoſe that are conſtantly with me (ſee Phil. 4. 22.) my fellow-labourers in the Goſpel, ſend greeting to all the ſeveral Churches in the cities and regions of Galatia.

3. Grace *be* to you, and peace from God the Father, and *from* our Lord Jeſus Chriſt,]

3. See Rom. 1. 7.

†approaching, or, inſtant wicked age, ἐνεστῶτος πονηροῦ

4. Who gave himſelf for our ſins, that he might deliver us from this †preſent evil world, according to the will of * God, and our Father:]

4. Whoſe dying for us was purpoſely deſigned to work a reformation, and mortification of ſin in us, and to take us off from the corrupt practices of the men of this age, both idolatrous Gentiles, and corrupt hypocritical Jewes, which, with a zeal to circumciſion, and the like Moſaical rites, live in all the impurity and impiety in the world; and wherein Chriſt hath done nothing but what is exactly according to the will and appointment of the eternal God, and father of us all, the God of Iſrael, whom the Jewes acknowledge, and profeſſe to worſhip.

* our God & father, τῷ Θεῷ καὶ πατρὶ ἡμῶν

5. To whom *be* glory for ever and ever. Amen.

[a]through διὰ

6. I marvel that you are ſo ſoon removed from him that called you * into the grace of Chriſt, unto another Goſpel.]

6. Having ſo lately preached the Goſpel of Chriſt among you, Act. 18. 23. and thereby either confirmed, or firſt converted you to the faith, I wonder you ſhould ſo ſuddenly forſake thoſe infuſions you received from me, and remove quite from the truth of the Goſpel to a new ſtrange doctrine.

7. Which

7. Which indeed is farre from being another Goſpel, or doctrine of Chriſt, fit to come in competition with what I preached to you, farre from being taught, as is pretended, by other Apoſtles; Onely there are ſome Gentiles that had lived in Judæa, of the ſect of the Gnoſticks, ſuch as were at Philippi ch. 3. 3. teaching the Gentile converts that they muſt be circumciſed, not out of any principle of piety, or true zeal to the Moſaical law, but that they might curry favour with the Jewes, and avoid the preſſures that lay upon the Chriſtians, whoſe perſecutions were generally cauſed by them, and theſe doe quite pervert and change that doctrine that I delivered you from Chriſt.

7. Which is not another, but there be ſome that trouble you, and would pervert the Goſpel of Chriſt.]

8. And if any attempt to doe that, though it were I my ſelf, or even an Angel from heaven, I proclaim unto you mine opinion and Apoſtolical ſentence, that you are to diſclaim and renounce all communion with him, to look on him as on an excommunicated perſon, under the ſecond degree of excommunication, that none is to have any commerce with in ſacred matters.

8. But † though we, or an Angel from heaven, * preach any other Goſpel unto you then that which we have preached unto you, let him be † accurſed.]

† if even ἐὰν
* ſhall preach, for the King's MS reads εὐαγγελίσηται
† anathema ἀνάθεμα ſee Rom. 9. 3.
* anathema v. 8.

9. And that ye may take more heed to what I ſay, I repeat it again, Whoſoever teaches you any new doctrine contrary to what I at firſt preach'd to you, let him be caſt out of the Church by you.

9. As we ſaid before, ſo ſay I now again, If any *man* preach any other Goſpel unto you than that ye have received, let him be * accurſed.]

b. 10. By this you may gueſſe whoſe doctrine is moſt to be heeded; theirs ſure that deſire not to get the favour of men, to avert the diſpleaſure of men, but to ſecure the favour of God, to approve themſelves to him: and I hope 'tis clear, that is my onely deſigne, and not theirs, who labour to propitiate the perſecuting Jewes, as by their new infuſions 'tis manifeſt your Gnoſtick teachers doe. This if I did, I muſt prof ſe, I ſhould not faithfully diſcharge the truſt repoſed in me by Chriſt; or, If I had had a mind to this, I had never turned Chriſtian, loſing thereby all my intereſts among the Jewes.

10. For doe I now b perſwade men, or God? or doe I ſeek to pleaſe men? for if I yet pleaſed men, I † ſhould not be the ſervant of Chriſt.]

† would not have been, οὐκ ἂν ἤμην

11. And whereas it is objected to me, that being none of Chriſts immediate retinue; I have received the Goſpel from men, and not from Chriſt, and therefore may be thought to have made ſome change in it, I now declare to you, that the Goſpel preach'd unto you by me hath a more then humane authority, and ſo is not to receive prejudice by the lateneſſe of my vocation.

11. But I certifie you, brethren, that the Goſpel which was preached of me is not * after man.]

* according to κατὰ

12. For as it is not pretended to be any tradition of the Jewes, nor taught me by my inſtructers in the Jewiſh religion v. 13. (which if it were, there were reaſon that now their verdict ſhould be taken in it) ſo it is evident that I had it not from thoſe that were Chriſtians and Apoſtles before me, but by call from heaven, and by immediate revelation from Chriſt, in oppoſition to that way that had been taught me among the Jewes.

12. For I neither received it of men, neither was I taught *it*, but by the revelation of Jeſus Chriſt.]

13, 14. For ye cannot but have been told what I did, how I employed my ſelf when I was a Jew, that I was the moſt zealous perſecutor of Chriſtianity, and maintainer of the Jewiſh cuſtomes (and traditions, ſuperadded to the Law) of any man.

13. For ye have heard of my converſation in time paſs'd in the Jewes religion, *how* that beyond meaſure I perſecuted the Church of God, and waſted it;

14. And profited in the Jewes religion above † many my equals in mine own nation, being more exceedingly zealous of the tradition of my fathers.]

† many of my kindred which were of the ſame age with me πολλοὺς συνηλικιώτας μου ἐν τῷ γένει μου

c. 15, 16. But when God, who had from an infant determined to make uſe of me, and to ſet me apart for his ſervice, had in his good time, Act. 9. actually called me, and that when I deſerved no ſuch dignity or favour from him, (nay when I was bloodily ſet on perſecuting Chriſtianity) and ſoon after that expreſſed his pleaſure by Ananias that I ſhould preach the Goſpell to the Gentiles, and gave me authority to doe ſo, Act. 9. 15. immediately I ſet about my work, not thinking it needfull for me, who had it from heaven, to receive my miſſion from any mortall man (ſee note on Mat. 16. e.)

15. But when it pleaſed God, who c ſeparated me from my mothers womb, and called *me* by his grace,

16. To reveale his Son * in me, that I might preach him among the heathen, immediately I † conferred not with fleſh and blood,]

* by ἐν
† applied not my ſelf οὐ προσανεθέμην

17. Or to goe up to Jeruſalem to Peter, James, &c. as to thoſe that were inſtated to that office before me, and conſequently might inſtruct me in the Chriſtian doctrine; but without applying my ſelf to any, after my miſſion from Chriſt, I went preſently from Damaſcus into Arabia, and after returned again to Damaſcus, Act. 9. 19. and there preach'd Chriſt in their ſynagogues, v. 20.

17. Neither went I up to Jeruſalem. to them which were Apoſtles before me, but I * went into Arabia, and returned again to Damaſcus.]

* departed ἀπῆλθον

18. Then being in danger of treachery from the Jewes, I eſcaped their hands, Act. 9. 25. and I came to Jeruſalem v. 26. and was by Barnabas brought to Peter v. 27. and ſtai'd with him and in Jeruſalem fifteen daies v. 28. and this ſome three years after my converſion.

18. Then after three years I went up to Jeruſalem to ſee Peter, and abode with him fifteen daies.]

19. But beſide him I ſaw not any Apoſtle of the firſt rank, that is, of the twelve, no nor any of the other rank, ſave onely James the kinſman of Chriſt, who was Biſhop of Jeruſalem at that time, and ſo an Apoſtle of a ſecond rank (ſee note on Rom. 16. b.) though not one of the twelve, ſee note on ch. 2. a.

19. But other of the Apoſtles ſaw I none, ſave James the Lord's brother.]

20. Of the truth of all this that I ſay, I call God to witneſſe, (as in a matter of greateſt weight, on the belief of which the profitable diſcharge of my office, and reception of my labours very much dependeth)

20. Now the things which I write unto you, behold, before God I lie not.]

21. After this I went (by admonition from God, Act. 22. 17, 18.) to Cæſarea which is in Syria, (ſee note on Mat. 16. c.) and thence to Tarſus (my native city in Cilicia Act. 22. 3.) Act. 9. 30.

21. Afterwards I came into the regions of Syria and Cilicia:]

22. And all this while I was not ſo much as known to the Churches of Judæa that had received the faith, that is, to thoſe other beſide that of Jeruſalem mentioned v. 18. (All which I have ſaid to ſhew (what was undertaken v. 11.) how farre I was from receiving inſtructions from any other but Chriſt himſelf, v. 16.)

22. And was unknown by face unto the Churches of Judæa which were in Chriſt.]

23. All that they knew of me was, that they had heard of my preaching the Chriſtian doctrine, which I had perſecuted.

23. But they had heard onely that he which perſecuted us in times paſt, now preacheth the faith which once he deſtroyed.]

24. And they magnified the name of God for this mercy of his wrought in my converſion.

24. And they glorified God in me.]

a. Ἀδελφοὶ σὺν ἐμοὶ

V. 2. *Brethren which are with me*] The word ἀδελφοὶ *brethren* doth oft ſignifie no more then believers, Chriſtians; but here being joyned with *Paul* in the writing of the *Epiſtle* οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *all the brethren with me*, it ſeems to denote thoſe that accompanied S. *Paul* in his travails, & aſſiſted him in the preaching of the Goſpel, ſuch as *Timothy* and *Clemens Phil* 4. 3. and the reſt, who are there called his *fellow-labourers*. Thus *Phil.* 4, 21. *The brethren that are with me* ſeem to ſignifie, being diſtinguiſh'd from πάντας ἁγίους *all the Saints*, v. 22. And thus in the *Epiſtles* to the *Philippians* and *Coloſſians*, *Timothy* is joyned with him in the Inſcription, and *Silvanus* and *Timotheus* both in the *Epiſtles to the Theſſalonians* (and ſo the ſame probably here, or the like, though they be not named.) And ſo ὁ ἀδελφὸς *the brother* 2 *Cor.* 8. 18. and c. 12. 18. is thought to be either *Silvanus* or S. *Luke*, the conſtant companion of S. *Paul* for ſome time: And ſo *our brethren* 2 *Cor.* 8. 23.

b. πείθειν

V. 10 *Perſwade*] What πείθειν ἀνθρώπους, and Θεὸν, *to perſwade men* and *God* ſignifies, muſt be taken from the like phraſe in the Old Teſtament, 1 *Sam.* 24. 7. where the Greek hath theſe words, Ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, *David perſwaded his men with words*, where we read, *David ſtai'd his ſervants with theſe words*. The men that were with *David* were very eager to have him take the advantage againſt *Saul*, and kill him, v. 4. & were ready to riſe up againſt him to kill him, v. 7. & *Davids* ſpeech to them took them off from this bloody purpoſe, and that is expreſs'd by ἔπεισε *perſwading them, appeaſing, pacifying* them. Thus is it the office of a *Rhetor*, or *advocate*, πείθειν *to perſwade*, that is, *to appeaſe* the judge to the client whoſe cauſe is pleaded, *to propitiate* him. So *Mat.* 28. 14. *If the Governour hear of it*, that is, of the ſouldiers being ſo negligent, as to let *Chriſt* be ſtolne out of the grave which they were ſet to watch, πείσομεν αὐτὸν, *we will perſwade him*, that is, *appeaſe him*, obtain his pardon for you, and, as it followes, ὑμᾶς ἀμερίμνους ποιήσομεν, *we will free you from all ſollicitude* of ſecuring your ſelves from that heavy puniſhment that by the Roman Laws Martiall was due to the watch-man that fell aſleep. By which it is clear that πείθειν is *to propitiate*, or *gain ones favour*, *to appeaſe wrath*, or *puniſhment*, *to avert diſpleaſure*; and ſo it is here, to *perſwade men*, that is, to ſay, or teach thoſe doctrines which will avert the diſpleaſure of the perſecuting Jewes, which the *Gnoſtick* teachers did; and to *perſwade God* is to endeavour to ſay and preach that which may avert Gods wrath, be acceptable to him, obtain and ſecure his favour. And this is in the next words explained by ἀρέσκειν *to pleaſe men*, as that is contrary to, and unreconcileable with, the ſervice, or approving himſelf to God.

c. Ἀφορίζειν

V. 15. *Separated me from my mothers wombe*] Ἀφορίζειν *to ſeparate* in this place ſignifies in the ſame manner as *Act.* 13. 2. (ſpoken of this Apoſtle) a conſecration to the Apoſtolical office, onely with this difference, that there it is ſpoken of it as inſtantly to be performed by the miniſtry of men, here onely in the deſignation or decree of God, which is therefore ſaid to be ἐκ κοιλίας *from the womb*, to denote the no-contribution made by him toward this decree of giving him a commiſſion to be an Apoſtle, or the no-merit conſider'd in him by God, when he deſigned him to this office. This farther includes a purpoſe of God's to call him from heaven, in the midſt of his madneſſe againſt Chriſtians, (which mercy of God's to him was founded in his doing it *ignorantly*, 1 *Tim.* 1. 13.) and his foreſight that he would immediately convert upon that call; which two being firſt ſuppoſed (in God's eternal purpoſe and preſcience) it muſt needs follow to be an act of his unmerited free choice from all eternity, that God purpoſed to make uſe of him for the converting of others, who had himſelf been wonderfully changed from ſo profeſs'd an enmity to the faith, to ſo perfect an obedience to it. But this being a deſignation onely to the dignity of the Apoſtolical office, (as *Jeremy* c. 1. 4. and *John Baptiſt*, and others appear to have been deſigned to the prophetick) can with no reaſon be ſo applied as to inferre any irreſpective decree or deſtination of his perſon to heaven and bliſſe; that being lai'd up for him as *a crown of righteouſneſſe*, a reward of the *finiſhing* his *courſe* and perſeverance, 2 *Tim.* 4. 8.

ἐκ κοιλίας

CHAP. II.

Paraphraſe.

a. *Afterward †about fourteen years

1.* Then [a] † fourteen years after I went up again to Jeruſalem with Barnabas, and took Titus with me alſo.]

1. After this, ſome fourteen years after my converſion, (mentioned ch. 1. 16.) I went a ſecond time to Jeruſalem, Barnabas and I together, and Titus alſo attended me.

b. *ſeverally κατ' ἰδίαν †the chief men τοῖς δοκοῦσιν

2. And I went up by revelation, and communicated to them that Goſpel which I preach among the Gentiles, but × privately [b] to † them which were of reputation, leſt by any means I ſhould run, or had run in vain.]

2. And by God's appointment, either firſt ſignified, or after confirmed to me by viſion (ſuch as Paul often had about ſeveral matters) I went up at this time to Jeruſalem, and gave the Church there an account of my preaching (and the ſucceſſe of that) among the Gentiles. This I thought fit to doe, and yet firſt to doe it to thoſe that were the principal men among them, James the Biſhop of Jeruſalem, and Peter, and John, v. 9. who were all Apoſtles of the circumciſion, or Jewiſh converts: and my reaſon of doing ſo was, leſt I ſhould miſcarry on one ſide or other, loſe either my preſent or my paſt labour, my preſent among the Jewes, my paſt among the Gentiles; that is, leſt by the Jewes I ſhould be thought to preach a different doctrine from thoſe who had been called before me, or by the Gentiles (if I ſhould to their prejudice comply with the Jewes) I ſhould be thought inconſtant, and be deemed not to count it lawfull to converſe with them, which would utterly obſtruct their way to receiving the faith, and ſhut it up from them.

c. *not ſo much as τὸ

3. But * neither Titus, who was with me, being a Greek, was [c] compelled to be circumciſed.]

3. And by what I then did, they did all ſo fully conſent to my doctrine (that Gentile Chriſtians were not bound to the Jewiſh obſervances) that, as I would not yield, ſo they did not force Titus to be circumciſed, though he were known to be a Greek, and familiarly converſed with me, and was employed by me.

*†But this by reaſon of, διὰ) ×inſinuating themſelves παρεισάκτους

4. † And that becauſe of falſe brethren × unawares brought in, who came in privily to ſpie out our liberty which we have in Chriſt Jeſus, that they might bring us into bondage.]

4. This I thus did, becauſe of the ſlie Jewes, that making as if they were Chriſtians, came to obſerve what liberty I took in omitting the obſervances of the Law, that by ſome means or other they might accuſe me, and either by the verdict of the Councell of Jeruſalem, or by ſome other means (by bringing perſecution, &c. upon me) inforce me to the obſervation of the Jewiſh ceremonies.

5. To

5. To these men (though at other times I was content to comply with the weak) I could not think fit to doe it never so little while, though but for that space of my staying at Jerusalem, or to yield by any kind of acknowledgment or condescension, that the Gentiles should be obnoxious to that yoke, and this, that we might not betray the Gospel of Christ, but preserve it entire to you.

5. To whom we gave † place by subjection no not for an houre, that the truth of the Gospel might continue * in you.]

† not place so much as for an hour by submission, οὐδὲ πρὸς ὥραν τῇ ὑποταγῇ

* toward πρὸς

d. 6. As for those prime men, intimated ver. 2. and named ver. 9. (James and Peter and John, I need not give any other character of them, God is not moved in this matter with the personal excellencies of any, but can make use of any the meanest, as well as most excellent instruments) for these, I say, though they were persons of great knowledge, and dignity, and authority, and that most justly, yet when they understood what I had done, they gave me no advice to alter any thing, nor said any more to me than what I knew before.

6. d But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me, God accepteth no mans person) for † they who seemed *to be* e * in conference added nothing to me.]

† the chief men

* added no thing οὐδὲν προσανέθεντο

f. 7. But on the other side these three discerning (by the account I gave them of my successes) that I had received from Christ the commission of preaching to the Gentiles, and so an equality of office Apostolical to Peter, whose commission was to preach to the Jewes especially,

7. But contrariwise, f when they saw that the Gospel of the uncircumcision was committed unto me, as *the Gospel* of the circumcision was unto Peter,]

8. (For the same God that had enabled Peter, and given him gifts and miraculous powers to discharge that office of an Apostle to the Jewes, gave me also the like commission and abilities to be an Apostle to the Gentiles.)

8. (For he that † wrought effectually in Peter * to the Apostleship of the circumcision, † the same was mighty in me toward the Gentiles,)]

† wrought in Peter, ἐνεργήσας Πέτρῳ

* toward εἰς

† wrought also in me ἐνήργησε καὶ

9. These three, I say, James the Bishop of Jerusalem, and Peter, and John the son of Zebedee, two prime Apostles, who were looked on as the pillars of the Church, approved and commended all that we did, or had done, acknowledged us as their companions, joyned with us, and did by consent make an agreement, that they and we should betake our selves severally (into what city soever either of us entred) we to the Gentiles, and they to the Jewes of the city, and so constitute severall congregations in each city, of Jewes and Gentiles, (see note on Rev. 11. b.)

9. And when James, Cephas, and John, who * seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of † fellowship, that we *should goe* unto the heathen, and they unto the circumcision.]

* are reputed οἱ δοκοῦντες

† communication κοινωνίας

10. And all that they insisted on to us, was that we should take into our care the wants of the poor Christians in Judæa, who were sadly spoiled and wasted by their unbelieving countreymen, 1 Thess. 11. 14. Heb. 10. 34. (see Chrysostome) and get collections for them among the Gentiles, which I was as forward to doe as they to have me.

10. Onely *they would* that we should remember the poor, the same which I also was forward to doe.]

11. But when, after this, Peter came and preach'd to the Jewes at Antioch, I who was there also at the same time preaching to the Gentiles of that city, resisted him, because that had taken notice of his former actions, and the change that was observable in him, did look upon him as a dissembler, and lai'd that to his charge, not knowing the true ground of what he did.

g. 11. But when Peter was come to Antioch I withstood him * to the face, because he g was to be blamed.]

* face to face, because he had been blamed, κατὰ πρόσωπον

12. For before the time that some believing Jewes of Jerusalem, (James's See) who were generally zealous for the Mosaical performances Act. 21. 20. came from thence to Antioch (in like manner as those Act. 15. 1.) he freely conversed with the Gentile Christians, and eat with them; but while they were present, out of fear of displeasing and scandalizing those Jewish Christians, and occasioning their falling off, or forsaking the faith (see Theophylact and Chrysostome interpreting it by a like phrase, c. 4. 11. I am afraid of you least I have bestowed on you labour in vain) he abstained from using that liberty, and did not use any conversation with them for a time.

12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.]

13. And the whole number of the Jewish converts of Antiochia followed his example, and abstained from conversing freely with the Gentiles, making as if they were such zealots of the Mosaical law, as that they would not use this illegall liberty; and this was so universally done by all, that Barnabas, that came with me, began to be wrought on by it, and to make scruple to converse familiarly with the Gentiles, as if it were not lawfull to doe so.

13. And the other Jewes dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.]

14. Whereupon considering the inconvenience that would come on this, and that it would be a way to shut out all the Gentiles from the faith, if by Peter's fear of scandalizing the Jewes, men were brought to believe that the Gentiles might not freely be accompanied with (and consequently could not be preached to by us) and so that this was not the way which was most conducible to the propagating of Christian religion, which was like to consist more of Gentiles then of Jewes, I thus spake publickly to Peter, Thou hast hitherto lived like (and conversed with) the Gentile Christians, and not observed the Jewish rules; why dost thou now by thy practice bring the Gentiles to think it necessary for them to observe the Jewish law?

14. But when I saw that they walked not * uprightly according to the truth of the Gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of the Gentiles, and not as doe the Jewes, why compellest thou the Gentiles to live as doe the Jewes?]

* the straight path to the truth, ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν

15. Certainly that which these men learn and think to be implied by this practice of thine, is farre from being true doctrine: For we that indeed were, before our Christianity, Jewes born, and so farre more obliged in any reason to observe the Mosaical Law, then the idolatrous ignorant heathens, whom the Jewes themselves never thought obliged to the Mosaical performances, and therefore looked upon them with such contempt, as impure, and not fit to be conversed with,

15. We *who are* Jewes by † nature, and not sinners of the Gentiles,]

† birth φύσει

16. We, I say, being taught by Christianity, that by the observation of the Law (see note on Mat. 5. g.) by performance of the Mosaical rites, justification is not to be expected, but onely by the faith of Jesus Christ, without that we, I say, doe thus our selves receive the Christian religion, and ought in any reason to teach it others, so as not to depend on the Mosaical performances for justification, but on the faith of Christ, without them, and that upon this grand principle, that neither Jew nor Gentile can be justified by legal obedience, and therefore must seek to Christ for it, who not now requiring of us these outward rites, but the inward purity signified by them, is consequently to be obeyed in what he requires, and the liberty that he also gives to be vindicated by us against all contrary pretenders, who indeed will be farre from changing their minds by our yielding to, or complying with them.

16. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified.]

17. But then it is objected by those that stand so for the Jewish law, that if, seeking to be justified by faith in Christ, we neglect the Mosaical Law, and live like Gentiles, we make by this means,

h. 17. But if while we seek to be justified by Christ, we our selves also are found h sinners, is therefore Christ the minister of sin? God forbid.]

or ſuppoſe Chriſt to be an enemy to the Law, and a favourer of Gentiliſme, (one that aſſiſts that againſt Judaiſme, makes proviſion for it.) To which we anſwer, that whatſoever be ſaid of his favouring thoſe that doe not bind themſelves to the Judaical Law, he is yet ſure no favourer of Gentiliſme or heathen life.

18. **For if I build again the things which I deſtroyed, I make my ſelf a tranſgreſſour.]** 18. But on the other ſide rather, when a man hath renounced juſtification by the Moſaical Law, and depended onely on Chriſt for it, if he ſhall again return to that which he hath renounced, and aſſert juſtification by that Law, affirm that the obſervance of Moſaical rites is neceſſary to juſtification, what doth he then but apoſtatize in ſome meaſure, depart from his former profeſſion, in returning to Judaiſme again?

* by the law did die ἐγὼ διὰ νόμου ἀπέθανον Syr.

19. **For I* through the Law am dead to the Law, that I might live unto God.]** 19. We are all taught by the very Old Teſtament, the Law and Prophets, that we muſt ſeek farther then the Law, viz. to Chriſt, and ſo I have done, and learned by the Law it ſelf not to value it too much, but to give over hope of juſtification or life by thoſe legal performances, that ſo I may find it in God, through Chriſt, in the New Covenant.

† I have been crucified Συνεσταύρωμαι * but, or, and I live, not any longer I, ζῶ δὲ οὐκέτι ἐγὼ † what I now live ὃ νῦν ζῶ

20. **† I am crucified with Chriſt: * nevertheleſſe I live, yet not I, but Chriſt liveth in me, and † the life which I now live in the fleſh I live by the faith of the Son of God, who loved me, and gave himſelf for me.]** 20. Chriſt by his death hath aboliſhed the Moſaical Law, Epheſ. 2. 14. that is, hath taken away the diſcrimination betwixt Jew and Gentile, brought juſtification into the world for thoſe that obſerve not the Moſaical Law, and I by being a Chriſtian, have been made partaker of this fruit of Chriſts death, and ſo am alſo dead to the Law, v. 9. and Rom. 7. 4. and now I am no longer the man I was, that is, a Jew, but a Chriſtian, and am now bound to no other obſervations but thoſe which Chriſt requireth of me, to whom I am obliged by all the bands of love and duty, having given his own life for me to free me from the Moſaical Law, among other things.

21. **I doe not fruſtrate the grace of God; for if righteouſneſſe *come* by the Law, then Chriſt is dead in vain.]** 21. This freedome therefore I make uſe of, and doe not depend on the Law for juſtification, nor think the Moſaical obſervances ſtill neceſſary; for that were to evacuate the Goſpel of Chriſt (ſee note on Heb. 13. c.) for if ſtill the Moſaical performances are neceſſary and ſufficient to our juſtification, then Chriſt needed not to have died, it would be matter of no advantage to us, that he thus came into the world, and laid down his life for us.

Annotations on Chap. II.

a. Διὰ δεκατεσσάρων ἐτῶν

V. 1. *Fourteen years after*] What διὰ δεκατεσσάρων ἐτῶν here ſignifies, is by learned men made a matter of ſome queſtion. The time to wch S. *Paul* refers, muſt be that of his going (with *Barnabas* here mentioned) from *Antioch* to *Jeruſalem*, on the queſtion here diſcourſed of, about the neceſſity of the Gentile Chriſtians being circumciſed; that ſo firſt it may connect with the ſpaces mention'd c. 1. 18, 21. (ſo as the word πάλιν *again* ſeems to import) to denote the next time of his going to *Jeruſalem* after that mentioned v. 18. and 2dly, ſo as to denote a time wherein *Peter* may be ſuppoſed ſtill to reſide at *Jeruſalem*, and wherein *Titus* may be ſuppoſed to be with S. *Paul* as a *neophytus*, and a companion, (and ſo in danger of being preſſed to be circumciſed) not yet employ'd, or ſent out by him on any ſervice in the Churches. Now this is thought ſo unlikely to be *fourteen years* after the ſpace laſt mention'd c. 1. 21. (his going to *Syria* and *Cilicia Act.* 9. 30.) that it hath been thought probable, that (as in numeral letters it oft happens) *fourteen* ſhould be here ſet in ſtead of *four*. For which emendation ſeeing there appears not any ground in the Antient *Manuſcripts*, it will ſurely be more reaſonable to obſerve, 1. that διὰ doth not diſtinctly ſignifie *after* (as μετὰ c. 1. 18. had done) but *by*, or *about*, that is, neer that ſpace, though not preciſely *fourteen years*: 2dly, that the Ἔπειτα *Afterward*, or *then*, referres not to that which was mention'd immediately before, his *paſſing through Syria and Cilicia*, ſo as to affirm this to have been *fourteen years after that*; no, nor to the former *Epocha's*, either his *going up to Jeruſalem*, v. 18. or *departing into Arabia*, v. 17. but to that great *Epocha*, ſo conſiderable to him, the time of his converſion, which immediately ſucceeding the death of S. *Steven* may reaſonably be placed (in the firſt year after *Chriſts* aſſumption,) *An. Ch.* 34. From whence to the time of that Councel, which is ordinarily placed *An. Ch.* 47. it was about *thirteen* or *fourteen years*. And then there will be no more need of an emendation, then there is authority for the imagining any.

διὰ

b. Δοκοῦντες

V. 2. *To them which were of reputation*] For the notion of δοκοῦντες here, and δοκοῦντες εἶναί τι, v. 6. it muſt be obſerved, that it ſignifies not the mens own opinion of themſelves, or their aſſuming any great authority over others (as of *Simon Magus* it is ſaid, *Act.* 8. 9. *that he did* λέγειν εἶναί τινα ἑαυτὸν μέγαν, *ſay*, or *take upon him, that he was ſome great one*) but that they were ſo in the reputation and eſteem of others, and that the great opinion that at that time all Chriſtians had of them, above the reſt of the Apoſtles, was it that moved *Paul* to go up, and addreſs himſelf particularly to them. This is fitly expreſs'd by οἱ δοκοῦντες, as from that Verb the Noun δόξα, *reputation* or *glory*, comes, thoſe *that are in eſteem in an eminent manner*, and more ſo by δοκοῦντες εἶναί τι, *thoſe that are eſteemed to be ſomething*, that is, ſomething above other their ὁμότιμοι or *fellow-Apoſtles*; not *ſeemed*, ſo as that is equivocal either to ſeeming falſely, bare ſeeming, or ſeeming in their own eyes, but ſeeming ſo in truth, and to the generality of the beſt and wiſeſt Chriſtians. In proportion to this, οὐδέν μοι διαφέρει, *it maketh no matter to me*, ver. 6. is far from any thing of ſcorne or deſpiſing in S. *Paul*, that ſpeaks it: it is a ſolemne forme onely of inſiſting on his own commiſſion from *Chriſt*, which could no way be prejudiced by the reall excellency of their perſons, how great ſoever they were. *God, who accepts no perſons*, and attends not to perſonal excellencies, may give his Commiſſion to an ἄνθρωπος, to the meaneſt and unworthieſt as well as to thoſe which are really of the greateſt eminence. All this paſſage therefore is rather an expreſſion of great reverence to *Peter*, &c. than of ſcorne. Onely for his miſſion and revelations, *Paul* hath them from *Chriſt*, not from any man, cap. 1. 16. and 2. 6.

δοκοῦντες εἶναί τι

οὐδέν μοι διαφέρει

c. Οὐδὲ Ἕλλην ἠναγκάσθη

V. 3. *Compelled*] What οὐδὲ ἠναγκάσθη, *was not conſtrained*, ſignifies here, is a matter of ſome difficulty, which being explained will make the next verſe perſpicuous, which otherwiſe ſeems not intelligible. That ſome pretended Chriſtians looked very jealouſly on S. *Paul*, as one averſe from the Moſaical Law, is ſufficiently known. Theſe, when *Paul* came to *Jeruſalem*, laid it to his charge that he preached to the Gentiles that were not circumciſed converſed freely with them, and *Titus* (being a Græcian, and at that time with him) they ſpecified to be one of them, and him they would have conſtrained to be circumciſed. But, ſaith S. *Paul*, οὐδὲ ἠναγκάσθη, though he were ſuch as was pretended, and though this were thus preſſed by them, and though I was by this means likely to aliene the Jewes minds from the Goſpel, as it was preach'd by me, (this being an act of confeſſion that I was guilty of what was laid

to my charge) and ſo matter of ſome ſcandal to the Jewes of *Jeruſalem*; yet I that was willing to yield at ſome times (to avoid the ſcandal of the *Jewes*) to perform ſome ceremonies of the Law, *Act.* 21. 26. and ſo circumciſed *Timothy*, was reſolved not to doe it now, becauſe if I did, it muſt appear that thoſe falſe brethren, pretended Chriſtians, had overcome me at *Jeruſalem*, and that the Church there judged on their ſide againſt me, and ſo that *Titus* had been by order of the Church or Councel of *Jeruſalem* forced to be circumciſed: Which thing muſt needs have been matter of ſo much greater ſcandal and diſcouragement to the Gentiles, in aliening their minds from the Chriſtian faith, and that ſcandal have been more conſiderable to the hindrance of the progreſſe of the Goſpel, which was to be hoped for more plentifully among the Gentiles then the Jews, that I was very reſolute, and took ſpecial care that *Titus* ſhould not be circumciſed. And this v. 3. διὰ τοὺς παρεισάκτους ψευδαδέλφους, *becauſe of the falſe brethren*, that came in to watch what I would doe, and to carry it againſt me in the Councel at *Jeruſalem*, which is expreſſed by καταδυλώσωνται *bringing under* in the end of the verſe. By theſe *Paul* reſolved he would not be worſted, and therefore though at other times he was content to comply πρὸς ὥραν *for ſome ſhort time*, yet now he would not doe ſo, that *the truth of the Goſpel might abide toward you*, that is, that the *Galatians*, that is, Gentile Chriſtians, might not be ſcandalized at this compliance, which is before meant by μήπως εἰς κενὸν τρέχω v. 2. *leſt I ſhould have run in vain*, that is, leſt I ſhould diſcourage and loſe the Gentiles, which I had brought to the faith; as on the other ſide he went and gave an account at *Jeruſalem* to the δοκοῦντες *eminent* perſons there, of his preaching the Goſpel to the uncircumciſed Gentiles, and the reaſons of it, μή πως εἰς κενὸν τρέχω, leſt he ſhould now ſcandalize the Jewes that were Chriſtians, and aliene them (at *Jeruſalem* and elſewhere) from hearkning to him.

παρεισάκτους

καταδυλώσωνται

εἰς κενὸν τρέχωμεν

δοκοῦντες

d. συντάξεις σολοικίζουσι

V. 6. *But of theſe*——] What hath often been obſerved of the uſuage of Greek words, in theſe ſacred writers, otherwiſe then in the propriety of the Greek language belongs to them, muſt alſo from words be extended to *ſyntaxis*, which is oft ſuch as the rules of Grammar and uſe of authors doth not admit of. And this for the moſt part falls out by the interpoſing of ſome *parentheſis*, of greater or leſſer length, and then proſecuting what was begun before it in another form of conſtruction, then that in which it had been begun. Some examples of this in an inferior degree are obſervable *Col.* 1. 10. where after περιπατῆσαι ὑμᾶς, ſome words interpoſing, the conſtruction is altered, and goes on with καρποφοροῦντες καὶ αὐξανόμενοι —— And c. 3. 16. where after ὁ λόγος οἰκείτω ἐν ὑμῖν —— *Let the word of God inhabit in you*, the conſtruction is ſoon alter'd into διδάσκοντες καὶ νουθετοῦντες ἑαυτούς —— So *Epheſ.* 3. 17. where after κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, follows v. 18. ἐρριζωμένοι, καὶ τεθεμελιωμένοι· and ſo chap. 4. 1. where after παρακαλῶ οὖν ὑμᾶς —— ἀξίως περιπατῆσαι, &c. (after a few words) follows ἀνεχόμενοι, and σπουδάζοντες, which doth not regularly cohere with it. But this is more eminently obſervable in the beginning of the ſecond and third Chapters of that *Epiſtle*. In the ſecond after Ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ τῇ ἀμαρτίαις, there follows a long *parentheſis* to ver. 4. by which means the Verb that ſhould govern ὑμᾶς is omitted, and the period again begun, with Ὁ δὲ Θεὸς —— —— ἠγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ, which συνεζωοποίησε *hath quickned together with Chriſt* was ſure the Verb omitted in the firſt verſe. So c. 3. 1. after Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος, —— —— *For this cauſe I Paul a priſoner of Chriſt Jeſus for you Gentiles*, comes in a long *parentheſis*, εἴγε ἠκούσατε, &c. and another involved in that ver. 3. καθὼς προέγραψα, &c. to the end of the fourth verſe, and then the former *parentheſis* reſumed again either unto the end of verſe 7. and then the form of the conſtruction is changed from ἐγὼ to ἐμοὶ, or perhaps to the end of v. 12th, or poſſibly the 13th, and then the period begins anew, Διὰ αὐτοῦτο, that is, *For which cauſe I* (that *Paul*, *the priſoner of Jeſus Chriſt*, ver. 1.) *beſeech you that ye be not diſcouraged at my tribulations*, or *for this cauſe I bow my knees*, &c. or yet more probably, it concludes not till the end of that chapter, the fourth chapter beginning, *I therefore the priſoner in the Lord beſeech you*—— And by this means the ἐγὼ Παῦλος hath no Verb following it, whereſoever the *parentheſis* be concluded. 'Tis true indeed ſome have endevoured to avoid this by acknowledging an *ellipſis* in that firſt verſe, and ſupplying it thus, *For this cauſe I Paul* am *the priſoner*—— But there be many inconveniences conſequent to that rendring. And the many other examples of the like, ſhew that there is no reaſon to flie to that refuge. And to omit other inſtances, thus it is twice in this place; Firſt v. 4. where having begun the period with Διὰ δὲ τοὺς παρεισάκτους —— ſome words intervening by way of *parentheſis* to the end of the verſe, the ſenſe begun is not finiſh'd, but in ſtead of it, οἷς οὐδὲ πρὸς ὥραν εἴξαμεν ver. 5. And then in like manner here v. 6. the period being begun, Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, *but from theſe prime men*, or *that appeared to be ſomewhat*, (by which it appears that οὐδὲν προσανέθεντο *I received nothing*, or ſomewhat like, was deſigned to be joyned to it) after the interpoſing of a *parentheſis*, ὁποῖοί ποτε ἦσαν &c. *Whatſoever they were it maketh no matter to me*, &c. the ſenſe is begun again in another form, Ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, *For theſe prime men added nothing to me*. So *Theophylact* on occaſion of a reading in his Copy *Heb.* 10. 1. οὐδέποτε δύνανται, in the plural, *they could not*, which we read δύναται in the ſingular, acknowledgeth that ſo it muſt be read as we read, ὅσον γε τὸ τῆς γραμματικῆς ἀκριβείας ἀκόλουθον, *as far as concernes the conſequence of Grammatical exactneſs*, that is, in reſpect of the *Syntaxis*, ἵνα μὴ σολοικισμὸς ἀναφύῃ *that there may be no ſolœciſme in it* (for ſuch it muſt be, in an high manner, if with his Copy we read δύνανται in the plural, and underſtand προσφέροντες, as he doth, for the Nominative caſe to govern it) ἐπειδὴ δέ, ſaith he, τῇ γραφῇ τεχνολογῶν οὐδεὶς λόγος, *but becauſe the Scripture ſtyle takes no care of technical*, that is, Grammatical, *exactneſs*, καὶ ὥστε ἀντὶ ποήσωμεν, ὡς τὰ ἀντίγραφα ἔχουσι, *we may ſo underſtand it as the copies have it*, that is, ſo as the words will yield a very good ſenſe, it onely the Grammatical exactneſs be diſpenſed with, *viz.* that *the offerers*, that is, the Levitical prieſts, cannot *perfect thoſe that come* (that is, bring their ſacrifices) *unto them*. In which words his opinion and teſtimony is clear, *viz.* that the ſacred writers ſtood not upon ſuch niceties as other authors do, bound not themſelves to the obſervation of Grammatical rules. And ſo frequently in S. *Hierome*; On the *Epheſ.* cap. 3. *Quotieſcunque ſolœciſmos aut tale quid annotamus*, ſpeaking of the Apoſtles writings; and ſo *Ep.* cap. 1. *qu.* 10. 2dly, That copies were not to be diſturbed, or any change attempted in them upon this one ſcore, the avoiding of a ſolœciſme in the period. So the Learned Mr. *Bois* on *Act.* 27. 10. *Laudandi mihi videntur, quibus in ſacris Literis vel ſolœciſmos manifeſtos, modò veritati nihil detraherent, religio eſſet emendare, they are to be commended that would not in the Scripture mend manifeſt ſolœciſmes, ſo they do not hurt the truth of the matter.* And the ſame was the account of Dr. *Reynolds*, a very learned man among us, when he was by Sir *Henry Savile* conſulted in a like matter. For when in preparing the Edition of S. *Chryſoſtome*

συντάξεις σολοικίζουσι

δύναται

προσφέροντες

ſoſtome, there were ſome expreſſions obſerved, unvaried in all copies, which yet were not allowable by any rules of Greek *Syntaxis*, and from thence a neceſſity appeared of either receding from all copies, or elſe admitting of falſe Greek, the queſtion was propoſed to that Doctor, whether it would be derogatory to that divine writer and learned Orator S. *Chryſoſtome*, to acknowledge that he wrote falſe Greek; and his anſwer was, *that ſuch writers were more carefull of the ſenſe than of the Syntaxis, and, ſo the former were perſpicuous, oft neglected the latter, eſpecially when the falſe Greek was most promptly intelligible* (as in the inſtances produced it generally was) adding, that indeed S. *Paul himſelf was guilty of the like*, out of whom he ſet down two places (for a ἁρπαξις) which were not reconcileable with the rules of Grammatical *Syntaxis*. The places have already been taken notice of in the *Epiſtles* to the *Coloſſians*, c. 3. 16. and *Epheſians*, c. 4. 2. To this I adde the obſervation of *Maimonides*, *More Nev.* l. 2. c. 29. *Unumquemque prophetam eâ linguâ, eâque loquendi ratione, quæ ipſi eſt familiaris & conſueta, impelli à prophetia ſua ad loquendum ei qui ipſum intelligit. That every prophet is by his prophecy impelled to ſpeak in that language and manner of ſpeaking which is familiar and cuſtomary to him*; that is, (ſaith *Buxtorfe* out of the *Rabbins* Commentaries) *ſi propheta eſt Hebræus, impellit eum prophetia ut loquatur Hebraicè; ſi purum & ornatum ſermonem habet, eodem modo prophetiam ſuam eloquitur; ſi minùs ornatum, minùs ornatè quoque prophetiam ſuam profert; ſi Ephraimita, Ephraimiticè, ſi Galilæus, Galilaicè; If the prophet be an Hebrew, his prophecy impells him to ſpeak Hebrew, &c. if he have pure language, he delivers his prophecy after that manner; if his language be leſs pure or eloquent, he doth deliver his prophecy leſs eloquently; if he be an Ephraimite, Ephraimitically, if a Galilean, he ſpeaks in that dialect.*

Ἀγνοι magis τὸ τοῦ γράφοντος ἐπιτήδευμα ἐπανορθοῦται τὰ ῥήματα ſæpe negligit, ſee Note in Gen. p. 5. & 27. where after mention of the many ἀνακολουθα and ἀνωμαλότητα, he adds, μᾶλλον ſpectabat omnes ad Grammaticæ normam dirigi.

e. Οὐδὲν ἐμοὶ προσανέθεντο

Ib. *In conference added nothing to me*] What is the full meaning of οὐδὲν ἐμοὶ προσανέθεντο, *they added nothing to me*, is, I think, exactly ſet down by S. *Chryſoſtome*, in οὐκ ἀνταπώσαντο, ἀλλὰ συνέπνευσαν καὶ συνεφώνησαν, *they oppoſed me not, but conſpired and accorded with me*, οὐ πλέον τι προσέθηκαν ὧν ἤδειν, *they added no more to me than I knew before*, μαθόντες ἐμὰ, οὐδὲν προσέθηκαν, οὐδὲν διώρθωσαν, *when they had knowledge of my affaires, they neither added nor altered any thing in my courſe*: and this as a farther explication of what went before, that they gave no appointment for the circumciſing of *Titus*, that went along with *Paul*, and never had been circumciſed. And ſo in proportion to this ſenſe follows his notion, ἀλλὰ τἀναντίον, *but contrariwiſe*; not that they were taught by *Paul*, for they needed not that, but that they were ſo far from blaming or altering any thing in his practice, that they not onely approved, but commended his whole courſe.

Ἀνὰ τἀναντίον

f. Ὁράω

V. 7. *When they ſaw*] The three names that lie in the Greek v. 9. will in the conſtruction be beſt placed here v. 7. as the *Nominative* caſe to which ἰδόντες, *ſeeing*, agrees. Now who theſe three were that are here called *pillars*, and who are by S. *Paul* found at *Jeruſalem*, may appear by what hath been ſaid (Note on 1 *Cor.* 15. a.) out of ancient writers, of *James* the brother of the Lord. Him, ſaith *Clemens* ἐν ὑποτυπ. l. 5. *Peter, James*, & *John* thoſe Biſhop of *Jeruſalem* (ἐπίσκοπον Ἱεροσολύμων, not *Apoſtolorum, biſhop of the Apoſtles*, as *Ruffinus* miſreads, or miſrenders it) and though they were the *three by Chriſt preferred, and more honoured then all the reſt of the twelve, yet did they not contend one with another for this dignity, but after our Saviours reſurrection* (the next year, ſaith *Euſebius* in *Chronico*, or the 19. of *Tiberius*) *unanimouſly conferred it on James the Juſt.* So before *Clemens*, *Hegeſippus*; *James*, ſaith he, *the brother of the Lord, called by all James the Juſt, received*, or *undertook, the Church of Jeruſalem with*, (not as S. *Hierome* reads, *poſt, after*, as if it were μετ' Ἀποστόλους, not Ἀποστόλων) *the Apoſtles*. So ſaith *Athanaſius* in Συνοψ. *Epiphan. Hær.* 78. *Greg. Nyſſ. de Reſurrect. Or.* 2. *Hierome* in *Catal.* and in *Gal.* 1. Now 'tis clear that at this time of which S. *Paul* ſpeaks, one of theſe three Apoſtles who made him Biſhop, *James* the ſon of *Zebedee* (one of the περιπεμπομένοι *preferred before* the other Apoſtles) was dead, and ſo onely *Peter* and *John* left, who therefore are the latter two here named, and *James* the *Juſt* ſet foremoſt before either of them, as being now Biſhop of *Jeruſalem*; A dignity, ſaith *Clemens*, even in reſpect of the Apoſtles themſelves. In reſpect of which dignity placed on him, it is alſo that he is called *an Apoſtle* c. 1. 19. and *Act.* 15. 6, and 22. and by S. *Hierome*, *Apoſtolus decimus tertius, the thirteenth Apoſtle.*

Ἰάκωβος

g. V. 11. *Was to be blamed*] The Hebrew חקר, which ſignifies *to find out, to detect*, and is ſometimes rendred ἐγκρίνειν, ἐξετάζειν, δοκιμάζειν, ἐλέγχειν, is alſo rendred καταγινώσκειν *to condemn*; ſo *Prov.* 28. 11. σοφὸς παρ' ἑαυτῷ φρόνιμος πλούσιος, ὁ δὲ νοήμων πένης καταγνώσεται αὐτοῦ, *The rich man is wiſe in his own conceit, but the poor man that hath underſtanding ſhall detect him.* So *Eccluſ* 5. 17. καταγνωσις πονηρὰ ὅτι διγλώσσῳ, *Detection is very grievous*, or *troubleſome, to a man that is double-tongued.* Accordingly the word properly belongs to that charge or blame that falls on an hypocrite when his diſſimulation ſeems to be detected; and that this is the meaning of κατεγνωσμένῳ here, appears by that which follows, v. 13. ζωυπεκρίθησαν, &c. *the reſt of the Jewes diſſembled with him.* As for the præter-tenſe, wherein here 'tis ſet, that ordinarily ſignifies in the ſenſe of the *præteritum pluſquam perfectum*; and ſo *Theophylact* here interprets it, *he had been found fault with*, or *charged of hypocriſie* (viz. that ſpecified v. 12.) not by *Paul*, but ὑπὸ ἄλλων, *by others* that ſaw the fact, but knew not why he did it, and ſo thought it hypocriſie in him to eat with the Gentiles, when they of *Jeruſalem* were abſent, and to withdraw from the Gentiles, when they of *Jeruſalem* were preſent.

Κατεγνωσμένῳ

h. Ἁμαρτωλοὶ

V. 17. *Sinners*] What ἁμαρτωλοὶ ſignifies in this place, will beſt be reſolved by the Context, which enforceth the ſenſe (which I have given it) of Gentiles, in oppoſition to the Jewes; ſo v. 15. ἐξ ἐθνῶν ἁμαρτωλοὶ *ſinners of the Gentiles*, oppoſite to φύσει Ἰουδαῖοι *Jewes by birth.* (See Note on *Lu.* 7. b.) It is known that the Jewes look'd on all Gentiles with an *odium*, as on thoſe which were of a contrary religion to them, and ſo they did conſequently on all thoſe that convers'd with them, and it was that, (and not ſo much their other ſins) that made the Publicans ſo odious to them in *Chriſts* time: and as *Chriſts* eating with ſuch, and not obſerving (as they thought) the Judaical Law, made them look upon him as an ἁμαρτωλὸς, *a ſinner*, *Joh.* 9. 24. ſo S. *Paul's* teaching liberty to lay aſide the Moſaical performances, is here look'd on by them as Gentiliſme, and ſo is objected to him in this phraſe, that he being a Jew born is found ἁμαρτωλὸς *a ſinner*, that is, guilty of Gentiliſme under the name of ἁμαρτία *ſinne*; and that by teaching this to be the Doctrine of *Chriſt*, he makes *Chriſt* διάκονον ἁμαρτίας, one that came to aſſiſt and contribute to the ſetting up of Gentiliſme againſt Judaiſme. This S. *Paul*, that knew what Judaiſme truly ſignified, (the doctrine of good life in the Old Teſtament, which was by God thought fit to be fenced in by thoſe Ceremonies, not placing Religion in the bare obſervance of the Ceremonies, without heeding the ſubſtance of them) doth with deteſtation deny, μὴ γένοιτο *God forbid*, taking the words of the objection as by them that made it they were meant, that he taught *Chriſt* to be a favourer of Idolaters, & the worſhip of the heathen falſe-Gods, in oppoſition to the way of worſhipping the true God by himſelf preſcribed to *Moſes*. This *Paul* denies, knowing that thoſe Moſaical ceremonies were not the thing wherein (abſtracted from the inward purity, ſignified, & deſired by God

Διάκονον ἁμαρτίας

to be secured by them) the worship of the true God consisted; as on the other side he neither favoured any part of heathen worship, or wicked life, nor by any thing he preach'd, taught *Christ* to be a favourer of it, but directly the contrary. All this being thus implied in this form of aversation, & disclaiming, and detesting the calumny in the objection, he proceeds v. 18. to a further answer, by retorting the objection on such as did as S. *Peter* had done, (whose action set down v. 11, 12. occasion'd this discourse, which brought in this objection) first conversing with the Gentiles, and then teaching by his example v. 12. that they were not so freely to be conversed with; which he justly cals the *building again what he had destroyed*, teaching the unlawfulnesse of a Jewes conversing with Gentiles, which from a divine vision *Act.* 10. he had both by his doctrine & practice formerly asserted. And this, saith Saint *Paul*, is the making himself *a transgressor*, παραβάτην, the word that is elsewhere used for *an Apostate*, one that forsakes and disclaimes that true doctrine which he had formerly taught, and is by way of eminence since applyed to *Julian* ὁ παραβάτης *the Apostate*, that forsook the Christian faith which he had once embraced. And it can be no more strange that this should be applyed to this action of Saint *Peters*, then that ὑπέστειλεν ἑαυτὸν, *he withdrew himself*, should be used of him, ver. 12. when *Heb.* 10. 38. the same word ὑποστείλεται is evidently used of the *Gnosticks* falling off for fear of persecution, which is c. 3. 12. ἀποστῆναι *departing*, or *apostatizing*, *from the living God.* Παραβάτης

Paraphrase.

CHAP. III.

1. What heretick with his sorceries hath brought you off from Christianity to Judaisme again (see c. 4. 10.) you, I say, to whom Christ crucified hath been formerly as convincingly declared by our preaching, as if he had been set before your eyes, nailed to the crosse among you?

a. b.

1. O Fooliſh Galatians, [who hath [a] bewitched you, that you ſhould not obey the truth, * before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, [b] crucified among you?]

* to whom before your eyes Jeſus Chriſt hath been ſet forth among you having been crucified, or (leaving out, among you, for the Kings MS. omits ἐν ὑμῖν) to whom Jeſus Chriſt, that was crucified, hath been ſet forth before your eyes.

2. I pray let me diſpute it a while with you, and demand this one thing, which may reaſonably ſet an end to the whole controverſie, The gifts of the Spirit that are in your Church, were they there till the Goſpel was preach'd to you? (1 Cor. 12. 28.) was the Moſaical Law able to give you any ſuch privileges, to work ſuch miracles among you? undoubtedly it was not.

2. This onely would I learn of you, Received ye the ſpirit by the works of the Law, or by the hearing of faith?]

3. And then is there any reaſon, that having by the Goſpel receiv'd the gifts of the Spirit, and ſo begun to be a Chriſtian Church, thriven and proſpered well in that plain way, you ſhould now think it neceſſary to take in the Law as a ſuppletory, to make your ſelves up with the externall, Moſaical, carnall rites and ceremonies?

3. Are ye ſo fooliſh? having begun in the Spirit † are ye now made perfect by the fleſh?]

† doe you now end in the fleſh? νῦν ζηλοῦσθε;

4. You have ſuffered many perſecutions and hardſhips for Chriſtianity, which, if you would have Judaized, you might have avoided (your perſecutions generally proceeding from that fountain;) and if this doctrine be true, then what are ye the better for all theſe ſufferings? Nay, 'twere well if this were all, that you ſhould onely loſe the benefits of your ſufferings; 'tis to be feared this change will bring worſe effects on you, the loſſe of that Evangelicall ſpirit, if you mend not.

4. Have ye ſuffered ſo many things in vain? *if *it be* yet in vain.]

* and I would it were even in vain, εἰγε καὶ εἰκῇ

5. God therefore that hath furniſh'd your Church with ſo many extraordinary gifts of the Spirit, and wrought ſo many miracles among you, did he any ſuch thing under the Moſaical Law? is there any thing in that fit to draw you back to it again from the profeſſion of the Goſpel? v. 2. Is not faith it that all the great privileges and advantages have ſtill belonged to?

5. He therefore that miniſtreth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the Law, or by the hearing of faith?]

6. As 'twas believing upon which Abraham was juſtified.

6. Even as Abraham believed God, and it was accounted to him for righteouſneſſe.]

7. From whence it follows, that thoſe which are juſtified as Abraham was, are not the Moſaical obſervers, but believers onely, thoſe that receive and obey that doctrine which is taught and required by Chriſt, the Gentiles as well as Jewes.

7. Know ye therefore, that they which are of faith, the ſame are the children of Abraham.]

8. And the words of the promiſe made to Abraham, which was an Evangelical not legal promiſe, did in effect contain this in them, that all nations of the world, and not onely the Jewes, ſhould be juſtified by faith, and ſo the Gentiles now, and that without legal Moſaical performances, for thus the words of the promiſe ran, In thee ſhall all the nations of the earth be bleſſed; [All the nations] and ſo the heathens, and not onely the Jewes, who lived according to the Law, [ſhall be bleſſed in thee] that is, the form of benediction uſed among the Gentiles, and not onely the Jewes, ſhall be with mention of Abraham's name, viz. that God will bleſſe them as he bleſſed Abraham, juſtifie them as he did him, make the whole Gentile world partakers of that promiſe made perſonally to Abraham, on condition they believe and obey as he did: All looking on Abrahams obedience and juſtification, as the example of all Chriſtians, that all that believe and obey, as he did, ſhall be bleſt as he was.

c.

8. And the Scripture foreſeeing that God would juſtifie the heathen through faith preached before the Goſpel unto Abraham, *ſaying*, [c] In thee ſhall all nations be bleſſed.]

9. From all which 'tis clear that believers or Chriſtian livers, without Moſaical performances, have their part of that bleſſing that was promiſed to Abraham; and thoſe that ſprang from him (from his faith, as well as from his loynes) are bleſt on the ſame terms as he was.

9. So then they which be of faith, are bleſſed with faithfull Abraham.]

10. For all that expect to be juſtified by the Law without the faith of Chriſt, (which if it be acknowledg'd, takes away the wall of partition betwixt Jew and Gentile, and conſequently the Law, which in the external part of it eſtabliſh'd that partition and non-communion between them) or without accepting thoſe reformations, and changes of ſhadow for ſubſtance, brought in by Chriſt, doe ſet up Moſes, not onely abſolutely, but comparatively and excluſively to Chriſt; and they that do thus, are ſtill involved under the curſe for every ſin they are ever guilty of, and conſequently being guilty of ſome breach or other, can never have any thing but curſe by this means, and ſo are farre from being juſtified.

10. For as many as are of the works of the Law are under the curſe, for it is written, Curſed *is* every one that continueth not in all things which are written in the book of the Law to doe them.]

11. And the ſame is proved by that known teſtimony Hab. 2. 4. (ſee Rom. 1. 17. Heb. 10. 38.) They to whom life is promiſed are the believers, or they that are juſtified after the Evangelical manner.

11. But that no man is juſtified by the Law in the ſight of God, *it is* evident; for, The juſt ſhall live by faith.]

*the juſt by faith ſhall live ὁ δίκαιος ἐκ πίστεως ζήσεται

12. Whereas the Law makes no account of faith, allows no juſtification but on condition of legal obedience, performance of all that requires,

12. And the Law is not of faith; but the man that doth † them, ſhall live in them.]

† thoſe things αὐτὰ

13. Chriſt

13. Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed *is* every one that hangeth on a tree.]

13. In which case, there being no means in the Law to justifie any, but rather to bring curses on all, because all have sinned v. 10. Christ hath been seasonably pleased to interpose, to make satisfaction for sin, to bear that curse which belonged to us (and that he did by being crucified, which being a Roman punishment was yet near kin to that of hanging on a tree, that is, a gibbet of wood, Deut. 19. 23. which is said there to be an accursed death.)

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.]

14. That the favour bestowed on Abraham, of being justified by faith, and not by ceremonial observances, may be communicated to the Gentiles who believe in God as Abraham, and all those pretious consequents thereof, the gifts of the Spirit usefull to the building up of a Church, v. 5. as well as that single promise of justification.

15. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.]

15. Brethren, 'tis ordinarily acknowledged among men, that a covenant, though it be but of a man, being once firmly made, cannot be voided.

16. Now to Abraham and his seed were the promises made; he saith not, And to seeds, as of many, but as of one, And to thy seed, which is [d] Christ.]

16. And much lesse can the promises of God miscarry, which were made to Abraham and to his seed; not to seeds in the plural, which might make a difference betwixt Jewes and Gentiles, but in the singular, To thy seed, viz. as to Isaac (who was therein a type of Christ) so distinctly to Christ, as he is the head of a family, a spiritual father of children, all believers coming from him as a spiritual progeny, and consequently to all Christians without discrimination, Jews or Gentiles, circumcised or uncircumcised.

[d] Christ] Χριστὸν, but the King's MS. omits those words.

17. And this I say, *that* the covenant that was confirmed before of God * in Christ, the Law, which was four hundred and thirty years after, cannot disannull, that it should make the promise of none effect.]

17. To the same purpose again it is observable, that the Law, that was delivered by Moses above four hundred and thirty years after the time that that promise was made to Abraham, Gen. 12. 3. cannot in any reason be thought to disannull, or frustrate, or invalidate the covenant made by God to Abraham, and in him to all believers or Christians, his spiritual as well as carnal progeny, so as to leave believers now under obligation to observe the Mosaical Law, or to propose justification to them upon no other terms but those; when in the promise to Abraham, so long before, it was made over to them upon these other cheaper and better terms of fidelity, and sincerity, and purity of the heart.

* εἰς Χριστὸν, but the King's MS. omits those words.

18. For if the inheritance *be* of the Law, *it is* no more of promise; but God gave *it* to Abraham by promise.]

18. For if the blessing that is promised to Abrahams seed, whether carnal or spiritual, that is, to believing Gentiles as well as circumcised Jewes, came by the performance of the Mosaical Law, then comes it not by the promise made to Abraham; which is directly contrary to the Scripture, which affirms it to come, as to Abraham, so to all others, by promise onely.

19. † Wherefore then *serveth* the Law? it was added because of transgression, till the seed should come to whom the promise was made: *and it was* * ordained by Angels in the hand of a mediatour.]

19. You will ask then if the promise made to Abraham be the onely thing by which now and ever since justification hath been to be had, to what purpose the Law was given. I answer, It was given to restrain men from sin, and to shew them their guilt, and to make them seek out for a remedy, which is to be found only in the doctrine of the Gospel; and in this respect it was usefull for the while, till Christ and his members, disciples and believers, should come; and that the Law might be the more effectual to that end to restrain us from sin, it was given in a glorious formidable manner, by Angels delivering the ten Commandements in thunder, so terribly, that the people durst not approach the mountain, and therefore was Moses called up to be a Mediatour, standing betwixt God and the people to shew them the word of the Lord, Deut. 5. 5. and by his hand it was delivered to them.

† What then is Τοῦ? * delivered διατάγεις

20. Now a mediatour is not *a mediatour* of one, but God is one.]

20. Here again it may be objected, that if in the delivery of the Law Moses were a mediatour, he must then needs be so between God and the Israelites, and then it must be supposed that as in a covenant, so in that giving of the Law, there must be a contract between God and the people, and then the subject matter of this contract will in all probability be justification upon performance of legal obedience, and then God will by pact be obliged to observe this truth still, and justifie such, and none else.

21. *Is* the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousnesse should have been by the Law.]

21. To this I answer, that if this were conclusive, it would then make void those promises made to Abraham, which must be as carefully preserved as the objecter seems carefull to make good God's pact by the Law. And indeed the true way of stating the difficulty must be, by preserving both as farre as the matter will bear. But there is one thing supposed in this objection which is utterly false, and the cause of all the mistake, viz. that 'tis possible to perform the Law (for that must be presupposed before we can talk of justification by that contract betwixt God and man) or that the Law furnishes with strength sufficient to doe it. If that indeed were true, there would be no reason to expect the performance of the promises made to Abraham, and consequently of justification, but only by the Law; but when the Law doth no such matter, 'tis clear that that cannot be a valid contract, but void alloon as made, and so that it superseds not that other of promise to Abraham, or that which is now by me insisted on in Christ, which is purposely to supply the defects and defailances of the Law.

22. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.]

22. But 'tis clear by Scripture, that all men of all nations, Jewes and others, are guilty of sin, Rom. 3. 19. and so uncapable of justification by the Law, which requires perfect obedience, or else cannot justifie, and so still there is no justification to be had upon other terms but those of grace and promise, upon condition of performing sincere Evangelical faithfull obedience.

23. But before faith came we were kept under the Law, shut up unto the faith, which should afterward be revealed.]

23. All that can be said of the Law is, that before Christ and the Gospell came, we were by God put under that œconomy, kept under and disciplin'd by it, as in a state of candidates or expectants, untill the time should come for the revelation of the Gospell.

24. Wherefore the Law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.]

24. And so the Law was onely a guardian or institutor of us, in time of minority, as it were, an imperfect rule proportion'd to an imperfect state, not to justifie, but onely to keep us in order, and to leave and deliver us up to the Gospell onely for justification.

25. But after that faith is come, we are no longer under a schoolmaster.]

25. Now therefore the Gospell being come, the school-master, or guardian in minority, is quite out-dated.

26. For ye are all the children of God by faith in Christ Jesus.]

26. For all that are true believers are adopted by God, and consequently justified without legall observances onely by faith.

27. According to that known rule, that All of what ſort ſoever that have received the faith, and are accordingly baptized into it, are made members of Chriſt.

27. For as many of you as have been baptized into Chriſt have put on Chriſt.]

28. And there is no diſcrimination from any outward accidents of countrey, relation, ſex, but circumciſed or uncircumciſed, ye are all equally accepted in Chriſt, if ſincere believers, or being members of Chriſt v. 27. ye are all accepted by God.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are * all one in Chriſt Jeſus.]

* or, all Jeſus Chriſt's, for the Kings MS. reads ἀνακτι τῳ γαρ ὑμεις ἐστε Χριστῳ Ιησου

29. And if received and accepted by God, as members of Chriſt, then are you that ſpirituall ſeed of Abraham, to whom the promiſes of juſtification made by him doe belong by way of inheritance, without any neceſſity of legall performances or any other ſuppletory claime or tenure.

29. And if ye *be* Chriſts, then are ye Abrahams ſeed, and heires according to the promiſe.]

Annotations on Chap. III.

a. Ἀνόητοι Galatæ

V. 1. *Bewitched you*] Theſe two words ἀνόητοι and ἐβάσκανε, *fooliſh* and *bewitched*, being applyed by the Apoſtle to theſe *Galatians*, referre to the prevailing of the *Gnoſticks* infuſions upon them, the ſorceries uſed by the Leaders of that Sect, and the follies of thoſe that were ſeduced by them: or, if the time would agree, 'tis not improbable that the former of theſe, ἀνόητοι, ſhould refer to ſome beginnings of the hereſie of the *Ebionites*, the ſpreading of which not long after this (in *Trajans* time) is ſet down by *Euſebius* at large, l. 3. c. κζ'. but ſo as it is uncertain whether the originall of it were not more antient, as early as might be taken notice of by this Apoſtle. Of them it is *Euſebius*'s obſervation, that their name was given them from the Hebrew אביון *poor*, διὰ τὸ πλωχείαν διανοίας αὐτῶν, *becauſe of the poverty of their underſtandings*, the men being very ſilly men, and their hereſie accordingly a ſenſeleſſe one. They did πλωχοῖς καὶ ταπεινοῖς περὶ Χριστοῦ δοξάζειν, ſaith he, *entertain very mean and poor thoughts and opinions of Chriſt*, and that he was ψιλὸς καὶ κοινὸς ἄνθρ, *a meer and common man*, κατὰ προκοπὴν ἤθους δεδικαιωμένον, *by proficiency in vertue juſtified*, but yet not more then a man; and moreover, δεῖν πάντως τὸ νομικὸν θρησκεύειν, &c. *that Chriſtians had need of legal obſervations, and not onely of Faith and Chriſtian life, to ſalvation.* In reference to which their doctrine, (and perhaps by this time, known title,) it is not ſtrange that when the Apoſtle looks upon any ſeeds of this hereſy among the *Galatians* he ſhould, to awake and reproach them out of it, in an unaccuſtomed ſtyle of ſome contumely, call them ἀνόητοι Γαλάται *fooliſh Galatians:* It being ſuch a ſcandalous piece of folly in them to leave the Apoſtles to follow ſuch ſilly teachers as theſe. To this agrees the ſtyle which he gives theſe legal obſervances, calling them ἀσθενῆ καὶ πτωχὰ στοιχεῖα c. 4. 9. *weak and poor elements*, in relation, as it ſeems probable, to that name of *Ebion* ſignifying *poor*. And becauſe *Simon Magus*, and after him *Menander*, had uſed Magick and ſorcery, done ſome feigned miracles to gain them followers and diſciples (as appears by *Euſebius* l. 3. c. κα'. and therefore among the ſinnes of the fleſh, which the *Gnoſticks*, a great ſpawn of them, had brought into the Church, he puts φαρμακείαν in the ſecond place; ſee Note on c. 5. 20. but theſe poor fools did not pretend to any ſuch, as *Euſebius* there ſaith,) therefore it may well be (if the times will permit) that he here addes τίς ἐβάσκανε; *who hath bewitch'd you not to obey the truth?* intimating that they have not had any ſuch excuſe for their being ſeduced, the fathers of this *hereſie*, which now he is about to ſpeak of, being no ſuch witches, having not ſo much ſubtlety or cunning, and conſequently not able to ſeduce any but meer ſots and fools. Now among the doctrines of theſe *Ebionites* we find in *Euſebius*, in the places forecited (beſide that ſo much to the diminution of *Chriſt*) that they taught the obſervation of the Jewiſh Law, δεῖν πάντως αὐτοῖς τῆς νομικῆς θρησκείας, ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν πίστεως καὶ τῆς κατ' αὐτὸν βίου σωθησομένους, *that they were altogether bound to retain the legal ſervice or Judaical religion*, and *that the faith in Chriſt, and living according to it, would not prove ſufficient to ſave them.* And ſpeaking of a ſecond brood of them, differing from the firſt in the point of the conception of *Chriſt*, *yet*, ſaith he, *they agree'd with them in this*, ὁμοίως ἐκείνοις τῷ σωματικῷ περιτὸν νόμον λαβεῖαι διέπειν, *that they were obliged to obſerve the bodily legal religion, as the former did*; and thereupon, ſaith he, they rejected the *Epiſtles* of Saint *Paul*, ἀποστάτην αὐτὸν καλοῦντες τοῦ νόμου, *calling him an apoſtate from the Law*, and uſing the Goſpell, which is called *the Goſpell according to the Hebrews*, and no other, obſerving the Sabbath, καὶ τὰ λοιπὰ Ἰουδαϊκὰ ἄλλα ἀγωγὰ, *and all their other obſervances*, and on the Lords dayes joyning with the Chriſtians in commemorating the reſurrection of *Chriſt*, and doing παραπλήσια ἡμῖν, *like to us Chriſtians.* Agreeably to this we here find theſe ſo many things which poſſibly referre to them or ſome ſeeds of them. Firſt, the vindicating of the doctrine of *Chriſt* crucified, v. 1. (which in other places containes the whole ground of our Chriſtian profeſſion, and particularly that of the abolition of the Moſaical rites; ſee c. 2. 20. and *Eph.* 2. 14.) by the clear undeniable evidences of it ſet forth and teſtified among them, before theſe ſilly teachers came among them, ſo that 'tis a prodigie to ſee them ſeduced by ſuch men, againſt ſuch conviction and evidence to the contrary. Secondly, the phraſe ἐν σαρκὶ *in the fleſh* v. 3. to denote their σωματικὴ λαβεία *bodily religion*, circumciſion, &c. aſſerted by them. Thirdly, the whole diſcourſe following, concerning the neceſſity of the Moſaical Law, and the ἔτως ἀνόητοι; *are ye ſo fooliſh?* (again v. 3.) to introduce it. Mean while it muſt be remembred that at that time, the hereſie of the *Gnoſticks* being the great peſt of the Church, into which all other leſſer ſects like diſeaſes were converted, the common ſewer or ſink into which they were poured, this of the *Ebionites*, if it were now ſprung, was in conjunction with that of the *Gnoſticks* alſo, and not ſeparated from it.

πτωχὰ στοιχεῖα

τίς ἐβάσκανε;

b. ἐν ὑμῖν ἐσταυρωμένος

Ib. *Crucified among you*] That it ſhould be here ſaid to the *Galatians* that *Chriſt Jeſus* was ἐν ὑμῖν ἐσταυρωμένος *crucified among them*, is not well to be imagined, neither is there any reaſon to underſtand the words ſo, which are otherwiſe interpretable, either by removing the *comma* after προεγράφη, or by ſetting it after ὑμῖν, thus, *To whom Jeſus Chriſt having been crucified, hath been ſet forth among you, before your eyes*, that is, with evidence and conviction. Another way of conſtruction might alſo be pitch'd on, by joyning οἷς and ἐν ὑμῖν (as 1 *Pet.* 2. 24 τῷ μώλωπι αὐτοῦ *by whoſe ſtripes of him*, that is, *by whoſe ſtripes*) *among whom*, that is, *you*. But that which removes all difficulty is, that the Kings *MS.* leaves out ἐν ὑμῖν *among you*, and then the ſenſe will be obvious, and the conſtruction clear, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, *to whom before your eyes* (that is, evidently) *Chriſt Jeſus hath been ſet forth*, or *expoſed to publick view*, (ſo προγράφειν ſignifies; ſee Note on *Jude* a.) ἐσταυρωμένος *having been crucified*, that is, made known and evidenced in his ſufferings, whereby he took away the partition

partition betwixt Jew and Gentile, aboliſhed the ceremonies of the Moſaical Law, and ſo alſo in the power of his reſurrection, the conſequent of theſe ſufferings of his.

c. ἐν σοὶ εὐλογηθήσονται

V. 8. *In thee ſhall all nations be bleſſed*] The likelieſt way of interpreting this phraſe ἐν σοὶ εὐλογηθήσονται will be by obſerving firſt, what is meant by εὐλογεῖσθαι, and then by ἐν σοί. For the firſt, it referres clearly to the form of benedictions among the Jewes, *Lev.* 9. 23. uſed ſolemnly by the prieſts, who did bleſſe the people in ſet forms, *Num.* 6. 24. (as well as bleſſe God for them, as *Gen.* 14. 19. *Melchiſedek bleſſed Abraham, and ſaid, Bleſſed be Abraham of the moſt high God*, as well as, *Bleſſed be the moſt high God*, v. 20.) Thus alſo did parents bleſſe their children, *Iſaac Jacob*, *Gen.* 28. 3. and *Jacob* his ſons, *Gen.* 49. Then for the ἐν σοὶ, that will be interpreted by the uſe of the phraſe *Gen.* 48. 20. where *Jacob* ſpeaking to, and bleſſing *Ephraim* and *Manaſſeh*, ſaith, *In thee ſhall Iſrael bleſſe*, (the very ſame phraſe as here) *ſaying*, *God make thee as Ephraim and as Manaſſeh.* By which it may be reaſonable to conclude, that to bleſſe others in this form, *God make you as Ephraim*, &c. to make uſe of his enſample in bleſſing any, is to bleſſe them ἐν Ἐφραὶμ *in Ephraim.* And ſo proportionably this will be the meaning here of Ἐν σοὶ, *In thee ſhall all the nations of the earth be bleſſed.* They among all the nations or Gentiles, and not onely the Jewes, that bleſſe themſelves or others, ſhall uſe this proverbial form of benedictions, by mentioning the bleſſings that God beſtowed upon *Abraham*, *God make thee as Abraham*, &c. or as the form is ſet down *Gen.* 28. 4. *God give to thee the bleſſing of Abraham.* Thus *Rabbi Solomon* interprets it on *Gen.* 12. 3. that men ſhall ſay to their children, *Be thou as Abraham*, adding that the phraſe is uſed in Scripture alwaies in this ſenſe. And ſo ſure it hath been uſed according to that prediction; Ever ſince, this form hath been retained among the Gentile part of the world, *The God of Abraham*, &c. *bleſſe thee.* And the full importance of that bleſſing is, that Gods mercy to *Abraham*, his bleſſing him and his ſeed in this world with thoſe bleſſings of proſperity, but eſpecially his looking upon him as on a friend, (upon his faith in Gods promiſes, and obedience to his commands) his *juſtifying him by faith without the deeds of the Law*, is and ſhall be recited as an example of Gods dealing not onely with the reſt of the Jewes, but alſo with the Gentile world; and the form of the Gentiles bleſſing or praying for themſelves, or of the prieſts for them, ſhall be this, that God will deal with them as he did with *Abraham*: which is here uſed by the Apoſtle as a proof that the Gentiles are now to be juſtified by faith, without the Moſaical performances, which was the thing to be proved, v. 7. Thus was the phraſe uſed in the places of *Geneſis*, to which this here referres, *Gen.* 12. 3. where v. 2. theſe other phraſes are uſed to the ſame purpoſe, *I will make thy name great*, or *illuſtrious, and thou ſhalt be a bleſſing*, that is, thy name ſhall be proverbially uſed in benedictions. So c. 18. 18. ſo c. 22. 18. the form is a little changed, *In thy ſeed ſhall all the nations of the earth be bleſſed*, that is, I will give thee ſo numerous, and potent, and victorious a progeny, and make good the promiſes made to thee, ſo viſibly to them alſo, to *Iſaac* and *Jacob*, &c. *Eccluſ* 44. 22. juſtifie them as I have juſtified thee and that the progeny of *Eſau* as well as *Jacob*, thoſe that ſhall obey me of the Gentiles as well as Jewes) by faith without Judaical obſervances, that all the Gentiles ſhall take notice of them, and when they would bleſſe themſelves or others, or pray for Gods acceptation or juſtification, they ſhall uſe the mention of thy progeny or poſterity, that God would deal with them whom they bleſſe as he dealt with *Abraham*'s ſeed, exceedingly proſper them, and multiply them, bleſs, and accept, and juſtifie them. So *Act.* 3. 25. where theſe words are cited again of Gods telling *Abraham* τῷ σπέρματί σου ἐυλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς, *in thy ſeed ſhall all the families of the earth be bleſſed*, the meaning is clearly this, that God hath ſo bleſſed *Abraham*'s ſeed, the Jewes, in giving *Chriſt* to them, and to them *firſt* or *primarily* v. 26. that all the families or nations of the earth, when they ſhall bleſſe themſelves (as the Greek paſſive is oft in the ſenſe of the Hebrew *Hithpael*) or when they ſhall be bleſſed by their parents, or prieſts, or friends, this ſhall be the form, *God bleſſe thee as he did the Jewes*, or *Abraham's ſeed.* To this matter it may perhaps be farther obſervable, that the phraſe, *It was counted unto him for righteouſneſs*, ſo often applied to *Abraham Rom.* 4. may ſeem to ſignifie in this ſame ſenſe alſo, that his faith and ready obedience in *going out of his country*, &c. were by God looked on as ſuch heroick acts, in one brought up among examples of idolatry and villany, that it took off that entaile of curſe that lay upon that nation and family, and entailed a ſignal bleſſing on him and his ſeed, viz. upon that part of it that imitated him, *Iſaac* and *Jacob*, and the obedient Jewes (though the rebellious were cut off in the wilderneſs, and after by captivities, and at laſt the crucifiers of *Chriſt* by the Roman Eagles) accordingly as it is ſaid of *Phinees* upon that heroicall fact of his, *It was counted to him for righteouſneſſe among all poſterities for evermore*; that is, that act of his zeal to God brought a bleſſing not onely upon his perſon, but upon his poſterity, as it is ſaid, *Num.* 25. 12. *Behold I give unto him my covenant of peace, and he ſhall have it, and his ſeed after him, the covenant of an everlaſting prieſthood.* And why may not (in *Analogie* to this uſe of the phraſe in the *Pſalmiſt*) that of *imputing Abraham's faith* to him *for righteouſneſs*, be this *bleſſing his ſeed*, thoſe of his ſtock, and all others that imitated his obedience, for his ſake, or in the like manner as God had bleſſed him.

Ἐλογίσθη εἰς δικαιοσύνην

d. Χριστὸς

V. 16. *Chriſt*] The word Χριστὸς ſometimes ſignifies *Chriſt*, conſidered as head of the Church, together with the body annex'd to it, that is, *Chriſt* and all believers, or Chriſtians. So 1 *Cor.* 12. 12. *As the body is one, and hath many members, and all the members of that one body, being many, are one body, ſo alſo is Chriſt.* Where anſwerable to *the body* with *many members* in the firſt part, is ὁ Χριστὸς *Chriſt* in the ſecond, which muſt therefore ſignifie the whole ſociety of Chriſtians. So 1 *Pet.* 1. 11. when he ſpeaks of *the Spirit of Chriſt*, that is, of prophecie, foretelling the ſufferings which ſhould befall *Chriſt*, and the glories after them, it ſignifies not perſonally to *Chriſt* but in this greater latitude, the crucifixion of *Chriſt*, and the perſecuting of Chriſtians, and proportionably the reſurrection of *Chriſt*, and the deliverance of the perſecuted Chriſtians by the deſtruction of their enemies. And ſo here the Context makes it clear, that by *Chriſt* all Chriſtians are to be underſtood, circumciſed or not, Jewes or Gentiles: ſo if ver. 17. the words εἰς Χριστὸν be to be retained, it muſt be underſtood of the whole body joyned with the head, the Chriſtians or all faithfull people, with *Abraham* the father of all ſuch, for to them was that covenant eſtabliſhed, and thoſe promiſes made. But thoſe words are left out in the Kings *MS.* and ſo it ſeems moſt probable they ſhould be, and then the ſenſe will be clear, that the covenant was eſtabliſhed by God to *Abraham.*

Paraphraſe. CHAP. IV.

1, 2. Now as it is of heirs to eſtates among men, when though their fathers are dead they are in their minority, they are governed by guardians, and their eſtates ordered for receits and expences by ſtewards, till the time come, after which either their father in his will, or elſe the laws of the land put them in their own power, and free them from guardians, though all this while they are owners of their whole eſtates:

1. NOw I ſay *that* the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all:
2. But is under * tutors and governours, untill the time appointed by the father.]

* guardians & ſtewards ἐπιτρόπους καὶ οἰκονόμους

3. So was it with us children of Abraham and of God, we were obliged to obſerve thoſe firſt rudiments of the worſhip of God in the Jewes religion, (ſee note on Col. 2. b.) with which God would have men brought up, and exerciſed to the more ſublime pure way of ſerving him:

3. Even ſo we, when we were children, were in bondage under the elements of the world:]

4, 5. But when that time was come, v. 2. wherein God ſaw it fit to remove the guardian of the heir, that is, to lay the Moſaical Law aſide, then God ſent his own Son in humane fleſh, who ſubmitted to, and performed the whole Law, to redeem us out of that ſlavery of Moſaical performances, and to receive us into participation of the promiſes made to Abraham, that is, to juſtification, without thoſe legal obſervances; and he, at his parting from the world, finally removed all thoſe obligations from the Chriſtians ſhoulders, nailed thoſe ordinances to his croſſe, aboliſhed them by his death, Epheſ. 2. 14, &c.

4. But when the fulneſſe of the time was come, God ſent forth his Son made of a woman, made under the Law,
5. To redeem them that were under the Law, that we might receive the adoption of ſons.]

6. And that you are ſons appears by this, that God hath ſent his Spirit into your hearts, giving you power and authority to call upon God, and make your addreſſes to him, not onely as your God, but your father, the Goſpel aſſuring you that ye are no longer in that ſervile condition, bound to legal obediences, but that God will deal with you according to the promiſes made to Abraham and his ſeed, juſtifie you upon the Goſpel-terms of faith, without the deeds of the Law.

6. And † becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, father.]

† that is

7. So that you are no longer enſlaved to thoſe Moſaical performances, but are put into the ſtate of ſons, and conſequently through faith in Chriſt you are ſure of juſtification, according to the promiſes made to Abraham.

7. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.]

8. In time of your heatheniſme, before your converſion to Chriſtianity, ye ſerved idols, and were farre from thinking your ſelves obliged to the Moſaical Law, knowing and conſequently heeding nothing of it:

8. Howbeit then when ye knew not God, ye did ſervice unto them which by nature are no gods:]

9. But now that you have converted to Chriſt, or rather are prevented by God, and called to this ſonſhip, when you were not a looking after it, but lay immerſed in idolatry, what reaſon is there, or how comes it to paſſe, that now being Chriſtians, and ſo obliged to no part of the Jewiſh Law, whoſe Proſelytes ye are not, ye ſhould make another change ſo extremely to the worſe for your ſelves, in falling to the Moſaical performances, from which Chriſtian religion hath freed thoſe which were before obliged to them, that is, the Jewes themſelves, (and which, now Chriſt is come, the ſubſtance of thoſe ſhadows have nothing in them for which they ſhould be valued) and reſolving to be ſervants ſtill, in deſpight of that liberty of ſons that Chriſt hath given you?

9. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggerly elements, whereunto ye deſire again to be in bondage?]

10. Ye obſerve the Moſaical ceremonies, (ſee note on ch. 3. a.) ſabbaths, and new moons, and ſolemn feaſts, and anniverſary feaſts, or thoſe that return every ſeventh and every fiftieth year, ſabbaticall years, or Jubilees, after the ſame manner that the Jewes before Chriſt thought themſelves obliged to obſerve them.

10. Ye obſerve daies, and months, and times, and years.]

11. Theſe practices of yours make me fear that the Goſpel by me preached will ſoon be loſt among you.

11. I am afraid of you, leſt I have beſtowed upon you labour in vain.]

12. I pray follow my example, for I did once place my truſt in the Law for juſtification: And I beſeech you doe not think that 'tis out of any ill affection that I write this; I have not been at all provoked by you, nor conſequently is it imaginable that I ſhould mean you malice, or deſire to bring on you perſecutions to no purpoſe, (the avoiding of which is the only bait which the Gnoſticks make uſe of to ſeduce you.)

12. Brethren, I beſeech you, be as I *am*, for * I *am* as ye *are*: ye have not injured me at all.]

* I was alſo as ye, καὶ ἐγὼ ὡς ὑμεῖς

13. Nay why ſhould this fear ſo trouble you now, more then formerly it did? You know, and cannot but remember, that when I formerly preached unto you, I was perſecuted for my doctrine.

13. Ye know how through [a] infirmity of the fleſh I preached the Goſpel unto you † at the firſt.]

† formerly τὸ πρότερον

14. And you then were not at all moved by that diſcouragement to deſpiſe me or my preaching, but received me with all the reſpect, and belief, and chearfulneſſe imaginable.

14. And my temptation which was in my fleſh ye deſpiſed not, nor rejected, but received me as an Angel of God, *even* as Chriſt Jeſus.]

15. And then how happy did you think your ſelves, that you had ſuch an Apoſtle? What would you not have parted with for our ſakes, were it never ſo dear to you, though now you are ſo ſhie and afraid of a little perſecution? or what is now become of all that for which you were ſo taken notice of, and magnified among men, as the kindeſt and lovingeſt of any to your teachers, ſo kind, that I am able to bear you witneſs, that nothing was ſo pretious to you, but you would have parted with it for my ſake? (Theophylact.)

15. *Where is then the bleſſedneſſe that you ſpake of? for I bear you record, that if *it had been* poſſible you would have plucked our your own eyes, and have given them to me.]

* What therefore is, or was, your happineſſe? Τίς οὖν ὁ μακαρισμὸς ὑμῶν;

16. Am I then, who was at firſt ſo pretious to you, now taken for an enemy of yours, for one that means you miſchief, and am likely to bring perſecution and preſſures among you, (of which your now teachers, the Gnoſtick complyers, undertake to rid you) for no other crime but onely telling you my conſcience, and revealing the truth of the Goſpel unto you? This is a little unhappy.

16. Am I therefore become your enemy becauſe I tell you the truth?]

17. Their great zeal toward you is out of no ſincere

17. They † zealouſly affect you, *but* not well: yea, they would exclude * you, that you might † affect them.]

† Wooe you very earneſtly ζηλοῦσιν ὑμᾶς * the King's MS. reads ἡμᾶς you, but other copies have ὑμᾶς us † wooe them affection, ζηλοῦτε αὐτούς

affection, or desire of your good, but that they may supplant me, and get all your affection to themselves, or that they may shut you out of the fold of Christ, that ye may follow them as your new pastors.

18. But *it is* good to be zealously affected alwaies in a good thing, and not only when I am present with you.] 18. But in a good cause ye ought to be constant, and therefore so you ought in your affections to me, and to the doctrine then preached to you, and that now when I am absent, and not only when I am present among you: Such a feeble decaying affection as that is good for nothing.

19. My little children, of whom I travail in birth again, untill Christ be formed in you,] 19. My babes, which cost me the same pain now, that you would if I were now to convert you anew, till I can hear that the doctrine and practice of the Gospel be purely and perfectly received among you (Thus great is my kindnesse to you)

20. I * desire to be present with you now, and to change my voice, for †I stand in doubt of you.] 20. It was no want of care or kindnesse in me, that I was not with you before this. Many resolutions I have had to come to you, and to speak with (in stead of writing to) you, and so to apply these remedies, sharper or milder, as should appear most convenient, being uncertain at this distance which is the best way of dealing with you.

21. Tell me, ye that desire to be under the Law, doe ye not hear the Law ?] 21. Certainly ye that stand for the necessity of legal performances to justification, may in the very Law it self see your selves confuted.

22. For it is written that Abraham had two sons, the one by a bond-maid, the other by a free-woman.] 22. For of the two children that Abraham had, the one of Hagar, which denotes the Law, the other of Sarah, which denotes the Gospel, without legal performances;

23. But he *who was* of the bond-woman, was born after the flesh: but he of the free-woman *was* by promise.] 23. 'Tis apparent that one, viz. Hagar's child, was born after an ordinary manner; but Sarah's child was not by the ordinary course of nature, but above it, by the power of God, and by virtue of the promise made to Abraham.

24. Which things * are b an allegory; for these are the two Covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar.] 24. And these two mothers are figurative expressions, and allegorically denote the first and second Covenant (see note on the Title of these books) the Law and the Gospel; Hagar denotes the Law given from Sinai, and that brings nothing with it but servitude, and strict observances, and yet thereby helps no man to the condition of sons, to justification.

25. For † this Hagar is mount Sinai in Arabia, * and c answereth to Jerusalem which now is, and † is in bondage with her children.] 25. For the name of Hagar signifies the mount where the Law was given; and this is answerable to the present state of the Jews, these Hagarens and all that spring from Ismael being by their own laws bound to be circumcised, and observe the Mosaical Law, like the Jewes, and so they, like Hagar their mother, are in a servile condition still.

26. But * Jerusalem which is above is free, which is the mother of us all.] 26. But Sarah, which denotes the state of the Gospel, that new city which Christ hath brought from heaven with him, (see Rev. 21. b.) of which all we Christians are free-men or citizens, she is a free-woman, and signifies that we Christians, Gentiles as well as Jews, are free from the Mosaical rites, &c. and that we may be justified without them.

27. For it is written, Rejoice thou barren that beareſt not, break forth and cry thou that travaileſt not, for the desolate hath many more children then she which hath an husband] 27. According to that prophecie, Isa. 54. 1. Rejoice, &c. the meaning of which is, that the Gospel-covenant, which when Christ was here on earth, had few children, few that were brought forth by it, after his death, upon the preaching of the Gospel by the Apostles to the Gentiles, had many more then among the Jewes in his life-time.

28. Now we, brethren, as Isaac was, are the children of promise.] 28. But, my brethren, as Isaac was born only by strength of God's promise, not by any ordinary means, Abraham and Sarah being beyond age, so are the children of God received to be such, and justified only by the promise of God (that is, through the strength of that promise to Abraham and covenant in Christ, that all faithfull, obedient, persevering believers should be justified) without any Mosaical performances.

29. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *is it* now.] 29. But as Ismael then, who was born by the strength of nature, persecuted him that was born by the strength of God's promise only, viz. Isaac, so now it comes to passe; they that depend on the Law for justification, persecute them that depend onely on God's promise, that are perswaded that through faith, without legal performances, they shall be justified.

30. Nevertheleſſe, what saith the scripture ? Caſt out the bond-woman and her son; for the son of the bond-woman shall not d be heire with the son of the free-woman.] 30. To these therefore is applyable that which follows in the story, that Ismael is to be cast out, and none but Isaac to inherit: they that depend on the Law for justification never attain to it, but they that depend on the sole promise of God, and accordingly expect to be justified upon performance of sincere Evangelical obedience, without necessity of legal performances, they only shall be heires of this mercy.

31. So then, brethren, we are not children of the bond-woman, but of the free.] 31. And so all this belongs to us who are Christians, and consequently are not obliged to the Mosaical performances, but justified by the Gospel-way without them.

Annotations on Chap. IV.

V. 13. *Infirmity of the flesh*] What ἀσθένεια σαρκὸς *infirmity of the flesh* here signifies, will appear by the ordinary use of ἀσθένεια for *afflictions*. So 2 *Cor.* 12. εὐδοκῶ ἐν ἀσθενείαις *I take pleasure in infirmities*, that is, afflictions, of which the several sorts follow, *contumelies, necessities, persecutions, distresses for Christ.* The same as before v. 6. *I will not rejoice but in mine infirmities*, that is, afflictions (as elsewhere he resolves *not to rejoice but in the crosse of Christ*) and so v. 9. when he praies for deliverance from the *thorn in the flesh*, that is, afflictions (see Note on that place) he saith Gods answer was, *My strength is perfected in* ἀσθενείᾳ *in weakness*, that is, in the afflictions that befall my servants, the giving them strength to bear those is an act of the greatest power and mercy. So 1 *Cor.* 11. 30. πολλοὶ ἀσθενεῖς *many weak*, may signifie afflicted, as that notes pressures on their estates, because for diseases on the body, they follow in the ἄῤῥωστοι *sick*; though elsewhere

ἐν Ἀσθενείᾳ

τῆς Ἀσθενῆ

where 'tis manifeſt that ἀσθένια is uſed particularly for *diſeaſe*, as *Jam.* 6. 14, & 15. (ſee Note on *Rom.* 8. m.) So 1 *Cor.* 2. 3. *I was among you* ἐν ἀσθενείᾳ *in weakneſs*, that is, perſecution, as it follows, *and in fear, and much trembling.* So 2 *Cor.* 11. 29. Τίς ἀσθενῆ, καὶ οὐκ ἀσθενῶ; *who is weak, and I am not weak*, that is, afflicted? for it follows v. 30. *If I muſt glory, I will glory of my* ἀσθενείας *weakneſſes*, the afflictions that I ſuffer for *Chriſt*, as he inſtances thereupon c. 9. And ſo here, as appears by v. 14. where it is expreſs'd by another phraſe of the ſame importance in the Scripture-dialect, ὁ πειρασμὸς ἐν τῇ σαρκὶ, *temptation in the fleſh*, that is, affliction, as when 'tis ſaid that *God will not ſuffer us to be tempted above what we are able, but will with the temptation give us* ἔκβασιν, *a paſſage out*; and ſo πειρασμὸς ἀνθρώπινος temptation or *affliction that* ordinarily this *humane ſtate is ſubject to*, 1 *Cor.* 10. 12, 13.

ὁ Πειρασμὸς ἐν τῇ σαρκὶ

Πειρασμὸς ἀνθρώπινος

b. Ἀλληγορέια

V. 24. *An Allegorie*] The word ἀλληγορέια ſignifies a *figure, expreſſing one thing by another*, from ἄλλος, and ἀγορέω *enuntio*; and here the Verb *medium* muſt be in the Active ſenſe, ſo ἅτινά ἐστιν ἀλληγορέμενα will be beſt rendred *which things doe expreſs, enuntiate, one thing* δι' ἄλλα *by another*; for, as it follows, *theſe are two Covenants*, that is, ſignifie two Covenants.

c. Συνοιχῶ

V. 25. *Anſwereth to*] Συνοιχῶ is by *Theophylact* interpreted γειτνιάζει, ἄπεστι, mount *Sinai* being not far from *Jeruſalem*, but, as he acknowledgeth alſo, it ſignifies originally *to walk along with*, & being Metaphorically uſed of things compared one to another, it ſignifies *to be parallel, anſwerable*, or *proportionable* to another; and accordingly here in the compariſon begun v. 22. *Hagar* is made parallel to *Jeruſalem*, the then preſent ſtate of the Jewes: and the parallel conſiſted in two things; Firſt, that as the people of the *Hagarens* bound themſelves to Circumciſion, and the obſervation of the Moſaical Law in many particulars, ſo the preſent Judaizers did; and Secondly, that as in this reſpect, theſe *Hagarens* were juſt as their mother had been, in a ſervile eſtate, ſo theſe Judaizers kept themſelves and all their diſciples in a meer ſervile condition, oppoſite to the liberty of the Goſpel. Of the *Hagarens* or *Iſmaelites* being circumciſed, *Joſephus* gives clear teſtimony, l. 1. c. 12. Ἄραβες περιτέμνονται μὴ ἔτος πεντακαιδέκατον. Ἰσμαὴλος γὰρ ὁ κλεινὸς αὐτῶν τῷ ἔθνους, Ἀβραάμου νόμῳ καὶ ἐν τῷ παλλακῆς, ἐν τούτῳ περιτέμνεται τῷ χρόνῳ, *The Arabians are circumciſed at thirteen years old. For Iſmael the founder of that nation, being the ſon of Abraham by the handmaid, was circumciſed at that time.* So *Origen in* Φιλοκαλία, ſhewing the ridiculouſneſs of them that aſcribe all to the χαμαλισμὸς ὅτε τῆς γενέσεως, *the poſition of the ſtarres at their birth*, profeſſes not to imagine how they can aſſigne the Circumciſion of all the Jewes (and ſo the wounding, and want of a Phyſitians help) on the eighth day (conſtantly) after they are born, to any ſuch poſition: ἐφ' ᾧ δὲ ὁ Ἰσμαηλίτης τῶν κατὰ τὴν Ἀραβίαν τοιόνδε, ὡς πάντας περιτέμνεσθαι τεσσαρεσκαιδεκαέτεις· τοῦτο γὰρ ἱστόρηται περὶ αὐτῶν, *and on the other ſide, that the poſition of the ſtarres at the nativity of all the Iſmaelites in Arabia ſhall be ſuch as ſhall cauſe them to be circumciſed when they are thirteen years old, for ſo*, ſaith he, *'tis ſtoried of them.* d.

V. 30. *Be heir with the ſonne of*] The explication of this depends on the Jewiſh matrimonial lawes, or the nature of concubinate, viz. when a ſervant, or a Gentile woman was taken in by a Jew to be (his wife ſhe was not to be by law, but) his concubine, upon agreement firſt made concerning her dowry. For ſuch a perſon as this is among them improperly called a *wife*, though farre from any ill character of a whore, or any unlawfull copulation, any farther then will be affirmed of Polygamie, which yet we know was allowed among the Jewes, and practiſed by the Patriarchs. Now the ſons of theſe concubines were excluded from ſucceſſion to the inheritance, and in ſtead thereof the father gave them gifts or portions (and that was agreed upon by pact with the wife at firſt) *Gen.* 25. 6. Thus was *Jephthe* ejected from the inheritance by his brethren, becauſe his mother was *a ſtrange woman*, *Jud.* 11. 2. Agreeable to this is that cuſtome of *matrimonium morgengabicum* in ſome countries, as *Denmark*, &c. at this day, where the ſecond wife, and her children that ſhall come from her, are not taken in to a right to the husbands eſtate, ſhe to have any part of it for her joynture, or they for their inheritance, but only ſome gifts or portions aſſigned them by compact, which are called **morgengab**, or *marriage-gift*, with which they are to content themſelves without any part of the inheritance.

Κληρονομῆσαι μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας

Paraphraſe.

CHAP. V.

1. From all this the concluſion is of exhortation to you and all Chriſtians, that ye retain the freedome from being obliged to the Moſaical Law, which Chriſt hath beſtowed on all, and not return to your former yoak, or weight of obſervances again, which are a ſervility perfectly unprofitable, and nothing elſe.

1. **STand faſt therefore in the liberty * wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.**] * to which ſ

2. I your known Apoſtle, that have been, and taught the faith among you, pronounce to you poſitively, that if you depend on circumciſion and legal obſervances for juſtification, Chriſt will ſtand you in no ſtead.

2. **Behold I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.**]

3. For by laying upon himſelf a neceſſity of circumciſion, and expecting juſtification by that, he abſolutely obliges himſelf to perfect obedience, without which the Law cannot juſtifie any, ch. 3. 10.

3. **For I teſtifie again to every man that is circumciſed, that he is a debtor to doe the whole Law.**]

a.

4. All that run this way of the Judaizers, muſt know that Chriſt is become uneffectual to them: If you expect to be juſtified by legal performances, ye have diſclaimed all title to the Goſpel. See Heb. 13. a.

4. † Chriſt is [a] become of no effect unto you: whoſoever of you are juſtified by the Law, ye are fallen from grace.] † ye are diſcharged from Chriſt.

5. For we, according to the Goſpel, and the promiſe made to Abraham, expect to be juſtified without legal performances, only by faith or Evangelical obedience.

5. **For we * through the Spirit wait for the hope of righteouſneſſe by faith.**] * by the Spirit through faith πνεύματι ἐκ πίστεως.

b.

6. For now under the Goſpel 'tis not material whether a man be circumciſed or no, all that is required to our juſtification is faith; not all that is called by that name, but ſuch as is made perfect by addition of thoſe duties which we owe to God and our brethren.

6. **For in Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith, which † [b] worketh by love.**] † is conſummate by charitie.

7. Ye began well in receiving the Goſpel, as I preach'd it to you; who hath cauſed you not to continue in that courſe?

7. **Ye did run well; who did hinder you, that ye ſhould not obey the truth?**]

8. This

* called you καλέσαντος

8. This perſwaſion *cometh* not of him that * calleth you.] 8. This new doctrin of the neceſſity of Judaical obſervances is not taught you by God, or by him (whether my ſelf, or any others) who brought you to the faith.

9. A little leaven leaveneth the whole lump.] 9. It comes from a few falſe teachers among you, that have infected you with this ſowre falſe doctrine of Judaizing, which will ſpoil all your Chriſtianity, v. 2, 4.

† toward εἰς

* will not mind any other thing, ἄλλο οὐδὲν φρονήσετε

10. I have confidence † in you through the Lord, that you * will be none otherwiſe minded: but he that troubleth you ſhall bear †*his* judgment, whoſoever he be.] 10. And I hope it will not extend farre, for I am confident of you in reſpect of the faith planted among you, that you will not be carried away with theſe errors; but the teachers of this doctrine, whoſoever they are, or of what quality ſoever, ſhall ſuffer and be cenſured for it.

† the condemnation τὸ σκάνδαλον

* But ἔτι δὲ

† Is the offence of the croſſe (the King's MS. adds τοῦ Χριστοῦ) of Christ dege-

11. * And I, brethren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? † then is the offence of the croſſe ceaſed.] 11. Some of your teachers, it ſeems, have told you, that I am for the urging of circumciſion upon Chriſtians, and that I have done ſo in ſome places: But I pray doe you gueſſe of the truth of this ſuggeſtion, by the perſecutions which I ſuffer, which generally fall upon me among the Jewes, for my affirming the Moſaical Law to be aboliſhed, and would not fall upon me if I preſſed the obſervation of the Moſaical Law in this particular of ſo great importance. The great exception that the Jewes have againſt my preaching, and others believing me, is the abolition of the Moſaical Law, and the removing of that one exception would be the appeaſing of the wrath of the Jewes, who probably would oppoſe it no longer; but this, you ſee, is not done, for the Jews are ſtill as great oppoſers of Chriſtianity (where it is preached by me) and of me for preaching it, and of others that ſo receive it from me, as ever they were.

* unſettle you ἀναστατοῦντες

12. I would they were even c cut off which * trouble you.] 12. Thus unreaſonable are their pretenſions that would ſeduce you from your conſtancy, and are content to ſay any thing, though never ſo falſe and improbable, to that purpoſe; all that I have to ſay of them is, I wiſh they were excommunicated, turned out from among you, that thus endevour to pervert you.

13. For, brethren, ye have been called unto liberty; only *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.] 13. Chriſt hath freed you believers from the rigour of the Law, that is, both from the neceſſity of Moſaical obſervances, and of perfect exact obedience under the penalty of the curſe: onely do not you make an uncharitable or a carnal uſe of this liberty, either to contemn and ſcandalize thoſe that dare not uſe this liberty, Rom. 14.1. or to fall into acts of ſin, and to think your Chriſtian liberty will excuſe you; but by charity behave your ſelves toward all your brethren in this matter of legal ceremonies, as may be moſt for their advantages.

14. For all the Law is fulfilled in one word, *even* in this, Thou ſhalt love thy neighbour as thy ſelf.] 14. For this is indeed the ſumme of that Law which ye pretend ſo much to vindicate, endevouring the good of all others as much as ye can, or as you would your own, and not permitting your zeal to ſet you on deſignes of malice, and defaming of others.

15. But if ye bite and devour one another, take heed that ye be not conſumed one of another.] 15. But if you be ſo uncharitable as to calumniate and defame one another, this will break out in a while, as in other places it doth already, to open feuds, perſecuting and miſchieving your fellow-Chriſtians.

* fulfill not μὴ τελέσητε

16. *This* I ſay, Walk in the Spirit, and * ye ſhall not fulfill the luſts of the fleſh.] 16. My adviſe therefore is, that you order your actions according to the Goſpel rule, and doe not thoſe things which are moſt acceptable to the ſenſes, moſt agreeable to your carnal or worldly ends.

† doe not μὴ ταῦτα

17. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe are contrary one to the other: ſo that ye † cannot doe the things ye would.] 17. For this is certain, that he that will ſerve God muſt doe many things contrary to his ſenſual or ſecular ends: For there being two deſires in you, the one proceeding from the carnal, the other from the rational ſpiritual faculty or reaſon inſtructed by the Goſpel, and theſe being ſo oppoſite one to the other, that whatſoever one liketh, the other diſliketh, it follows that whatſoever you doe in compliance with the one, you doe in oppoſition to the other, and ſo that you doe not will or chuſe with both wills, rational and ſenſual, whatſoever you will or chuſe, but one of theſe ſtill reſiſteth the other.

18. But if ye be led by the Spirit, ye are not under the Law.] 18. That then which is your duty, is, to follow the duct of the Spirit; and if ſo, if you follow the Goſpell rule in deſpight of all the temptations of the fleſh, whether luſts of the fleſh, or fear of perſecution for the Goſpel, to the contrary, then you are neither obliged to the Moſaical performances, nor to the perfect exact obedience, without which the Law allowes no juſtification.

19. Now the works of the fleſh are manifeſt, which are *theſe*, Adultery, fornication, uncleanneſſe, laſciviouſneſſe,] 19. Whereas on the other ſide, the actions that the fleſh is moſt apt to betray one to, and which you have moſt need to be admoniſhed of, are ſuch as every man knows to be ſuch, and which yet your preſent falſe-teachers doe induſtriouſly infuſe into you: ſuch are, breaking the bands of wedlock, nay making marriage abſolutely a work of the devil, that that perſwaſion may bring after it all manner of unlawfull luſts. (ſee note on 1 Cor. 5. a.) which marriage might prevent,

d

20. Idolatry, d witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,] 20. The ſenſual villanies committed in the idol-worſhips (ſee note on 1 Cor. 5. i.) to which the Gnoſticks would bring you back, and ſo likewiſe ſorceries, and then all the ſorts of uncharitableneſſe, hating or maligning of others, &c.

21. Envyings, murthers, drunkenneſſe, revellings, and ſuch like; of the which I tell you before, as I have alſo told you in time paſt, that they which doe ſuch things ſhall not inherit the kingdome of God.] 21. And at length envying either the quiet, or the innocence of all that will not doe as they doe, and ſo falling into all acts of riotous and bloody malice againſt them, together with drunkenneſſe and night-revells, &c. all which are of a moſt dangerous and deſperate nature, and will certainly deprive and exclude all that are guilty of them from the kingdome of God.

* kindneſſe χρηστότης

22. But the fruit of the Spirit is love, joy, peace, long-ſuffering, * gentleneſs, goodneſs, faith,] 22. On the contrary, the duties that the Goſpel requires of us are 1. love to our brethren; 2. joy in doing them any good, (ſee note on Rom. 14. c.) 3. ſtudy to preſerve peace among all men (ſee note on Phil. 4. b.) 4. a patient bearing with the provocations and injuries of other men; 5. a kindneſſe in diſpoſition and actions, actual performance of all kindneſſe to others; and 6. fidelity, in oppoſition to betraying others, or inconſtancy to our courſe,

† continence, ἐγκράτεια, * the Law is not againſt ſuch, κατὰ τῶν τοιούτων οὐκ ἔστι νόμος

23. Meekneſſe, † temperance; * againſt ſuch there is no Law.] 23. Meekneſſe and quietneſſe of ſpirit, in oppoſition to unquietneſſe and ſedition, and laſtly perfect charity either in the ſingle or conjugal ſtate: And be you never ſo ſtrict and zealous obſervers of the Law, that can never engage any of you to neglect theſe Chriſtian virtues (as many of you, that pretend to be all for the Law, that maintain the neceſſity of the Moſaical performances, are yet found to doe, behaving your ſelves ſo carnally in your religion, and oppoſing all other Chriſtians ſo bitterly, v. 19, 20, 21. as if you thought

thought that the Law did as much countenance your filthineſſe, and your perſecuting others, as it doth countenance or oblige, in your opinion, to thoſe ceremonies.)

24. And however ye may be deceived in thus judging of the Law, yet 'tis certain that Chriſtianity is directly contrary to all this; the true believers, or Chriſtians, have in their baptiſmes renounced all the deſires of the fleſh, and accordingly muſt perform.

24. And they that are Chriſts have crucified the fleſh, with the affections and luſts.]

25. And they that are ſpiritual, as the Gnoſticks pretend to be, let them behave themſelves in all their actions Chriſtianly and ſpiritually, in oppoſition to all theſe carnal ſins, or elſe know that they have no right to that title.

25. If we live † in the Spirit, let us alſo walk * in the Spirit.]

† by the Spirit πνεύματι
* by

26. And not be puffed up with an opinion of themſelves, and the vanity of appearing to the Jewes to be great zealots, and thereupon inciting the Jewes to the perſecuting of the orthodox, and vehemently maligning of them.

26. Let us not be deſirous of vain-glory, provoking one another, envying one another.]

Annotations on Chap. V.

a. Καταργήθητε

V. 4. *Become of no effect*] Καλαργεῖται, ἀποπαύεται, ſaith *Phavorinus*; the word ſignifies according to the notion of ἀργὸς, whence 'tis compounded, *fruſtration, annullation, evacuation, abolition*; and ſo 'tis applied to the Law, νόμ☞ καλαργεῖται, *the Law is annulled.* In a ſenſe not farre from thence 'tis uſed *Rom.* 7. 2. when 'tis ſaid, that the husband being dead, *the wife* καλαργεῖται ἀπὸ νόμ☞ τ☞ ἀνδρὸς, *is diſcharged from the law of the husband*, that is, receives no benefit from, nor owes any obedience or obſervance to the matrimonial contract. So here καληργήθητε ἀπὸ τ☞ Χριστ☞, *ye are diſcharged from Chriſt*, as when a ſervant is from the maſter, or as a wife from the husband, diſcharged from the advantages as well as burthens, ye receive no benefit or virtue *from Chriſt*, or the ſecond Covenant (all one with *Chriſt*) *ſhall profit you nothing*, ver. 2. and ἐξεπέσατε, in the end of this verſe, *ye have fallen from*, diſclaimed all right or title to the Goſpel, or ſecond Covenant, that of *Grace.*

Ἐξεπέσατε

b. Ἐνεργέω

V. 6. *Worketh*] 'Tis not amiſſe in this place to ſet down the particular notion of ἐνεργῶ in the New Teſtament. And to that purpoſe the firſt thing to be obſerved, will be, that there is no kind of neceſſity or reaſon to render it in an Active ſenſe, but rather in a Paſſive, throughout theſe books. So *Rom.* 7. 5. *the motions of ſin* ἐνεργεῖτο ἐν μέλεσιν, *were wrought*, or *conſummate*, or *perfected*, *in our members*, that is, the motions and inclinations were brought to act and habite. So 2 *Cor.* 1. 6. σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ, *ſalvation which is perfected*, or *conſummate*, *by patient enduring.* So 2 *Cor.* 4. 12. θάνατ☞ ἐν ἡμῖν ἐνεργεῖται, &c. *death is wrought in us*, as it appears by the Context εἰς θάνατον παραδιδόμεθα, *we are delivered to death*, v. 11. So *Epheſ.* 3. 20. κατὰ τὴν δύναμιν ἐνεργουμένην ἐν ἡμῖν, *according to the power which is wrought in*, or *among*, *you*, parallel to *Col.* 1. 29. κατὰ τὴν ἐνέργειαν αὐτ☞ ἐνεργουμένην ἐν ἐμοὶ, *according to the force*, or *act*, or *virtue which is wrought in me.* So 2 *Theſſ.* 2. 13. of the word of God, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν *which is wrought in you*, preached unto you, and obtained its end (or perfection) to which it was deſigned, *among you believers.* So 2 *Theſſ.* 2. 7. *the myſterie of iniquity* ἤδη ἐνεργεῖται *is made*, or *wrought*, or (as in the Preſent tenſe) *is in fieri, agitur*, ſaith *Caſtellio*, agreeably to that of *Heſychius*, Ἐνεργεῖται, καλασκευάζεται, *is prepared* to enter, to diſcloſe it ſelf to the world. And ſo here πίστις δι' ἀγάπης ἐνεργουμένη, *faith perfected by charity*; ſo the *Syriack* reads it, and ſo *Tertullian*, *Perficitur per charitatem fides, contra Marcion.* l. 5. directly parallel to that of S. *James* ch. 2. 22. ἐξ ἔργων πίστις ἐτελειώθη *faith is made perfect by works*, as an habite by the effects or fruits. To which purpoſe it is obſervable that in *Clemens Alexandrinus Strom.* l. 4. ἀγάπη τελεῦται, and δι' ἀγάπην τελεσθὲν, and ἐνεργούμενον, are put as phraſes of the ſame importance. There is one only place behind, where this word is uſed, that of *Jam.* 5. 16. of the righteous mans prayer, δέησις δικαίου ἐνεργουμένη, of which what is the direct importance will not perhaps be eaſily reſolved, but yet there is little reaſon to doubt but that it is in the Paſſive ſignification alſo. To which purpoſe it will be obſervable, that one other notion of the word there is, which is ordinary among Eccleſiaſtical writers, for one that hath received afflation from ſome Spirit, evil or good. Thus (among many other examples,) in the *Author of the Eccleſical Hierarchie*, when there are repelled from the Sacrament καληχέμενοι, ἐνεργέμενοι, &c. there ſaith *Maximus* the *Scholiaſt*, ἐνεργέμενοι, τέλεσιν ὑπὸ πνευμάτων ἀκαθάρτων, *they that are acted by unclean ſpirits.* Why it ſhould not be taken alſo in a good ſenſe, for thoſe that are acted by good ſpirits or the Spirit of God, there is no reaſon imaginable from the nature of the word, only 'tis true the moſt frequent uſe is of thoſe that are poſſeſſed by the Devil (οἱ ἐνεργέμενοι, δηλονότι δαιμονιῶντες, ſaith *Pachymerius* the *Paraphraſt* of that *Author of the Eccleſiaſtick Hierarchie* p. 136.) but yet in the Apoſtle 1 *Cor.* 12. 6, 10. ἐνεργήματα is uſed of the *chariſmata* or extraordinary *gifts* of the Spirit of God: and ſo ſaith *Phavorinus*, ἐνεργημάτων, ἀντὶ τῶν χαρισμάτων, of which the gift of healing (and doing that only by praying and anointing,) being one, in thoſe times, 'tis poſſible enough that δέησις ἐνεργουμένη may be that prayer of him that hath that gift of healing, and conſequently that which is thus formed by afflation of the Spirit (for that the word belongs not only to perſons ſo acted by any ſpirit, but to actions that are ſo produced, appears by the uſe of the word in *Juſtin Martyr*, in *Dial. cum Tryph.* p. 87. where ſpeaking of Magicians, he ſaith, they were περὶ πάσας κακὰς πράξεις τὰς ἐνεργουμένας ὑπὸ τῆς δαιμονίου ἰσχυλευμένοι, *carried captive by the devil to all wicked diabolical actions*) which is here accordingly joyned with the gift of healing, & therefore called εὐχὴ πίστεως v. 15. *the prayer of faith*, viz. of that faith which is mentioned 1 *Cor.* 12. 9. which enabled them to work cures, σώζειν κάμνοντα *to recover the ſick*, as there it follows, or which πολὺ ἰσχύει here, *availeth much*, that is, miraculouſly, or as much as *Elia*'s prayer for rain or fair weather did, in the next words. To that which hath been thus looſly ſaid of this word, may be added by way of appendage the words of *Heſychius* in his *Gloſſary*, ἡ ἐνεργουμένη, αἱ μὴ ἀργαὶ, ἐσκευασμένη, τελειμένη. In which 'tis clear, as in the greateſt part of that book, that there is ſome corruption in the copie, I ſuppoſe from ſome decaies in the *MS.* from whence 'twas printed. 'Tis poſſible there might be ſome *Lacuna* in the parchment which might take away part of the words in the midſt of this, which he that printed it was fain to repair by conjecture, and therein might miſtake. And then this other form of words I ſhall only propoſe (inſtead of that which we now read in the printed book) Ἡ ἐνεργουμένη δαιμονῶσα, καλεχομένη, τελειμένη or τελειωμένη, ſuppoſing that the word δαιμονῶσα and καλεχομένη were ſo either blotted or eaten out, that there remained

Δήπου ἀφαιρεθέντος τινὸς ἐν τῷ ἀντιγράφῳ

c. 3. p. 133.

Ἐνεργήματα

Εὐχὴ πίστεως

πολὺ ἰσχύει

Edit Sylburg. p. 222.

mained nothing of them but thus much --αμ|------ομένη. If this conjecture be not too wide, then this *Gloſſary* will clearly afford the ſeveral notions of this word ἐνεργουμένη in the latitude, *viz.* that it ſignifie two things among ſacred authors, firſt δαιμονῶσα as *Pachymerius* rendred it, (and κατεχομένη, which is all one) *a perſon poſſeſſed with the Devil*, or that had ſome affliction, and ſecondly, τελουμένη, or τελειουμένη, *wrought*, or *conſummate*. One thing onely more will be obſervable in this verſe here to the *Galatians*, that by comparing it with other parallel places ch. 6. 15. 1 *Cor.* 7. 19. it appears that πίστις ἐνεργουμένη δι' ἀγάπης *faith conſummate by charity*, is all one with καινὴ κτίσις, *the new creature*, in one place, and τήρησις ἐντολῶν *the keeping of the commandments* of God, in the other, as indeed *charity* is the *fulfilling the whole law*, of all the moral law, together with the ſuperſtructions of *Chriſt*. p. 33. Agreeable to which is that of *Marcus Eremita* περὶ πνευμ. νόμ. Πᾶσα χάρις δίδοται ἐν βαπτίσματι, πληροφορεῖται δὲ λοιπὸν καὶ τελειοῦται ἐν ἐργασίαις τῶν ἐντολῶν, *Every grace is given in baptiſme, but 'tis perfected* (as πληροφορεῖσθαι and πληροῦσθαι is all one) *by performing of the commandements*.

c. Ἀποκόπτεσθαι

V. 12. *Cut off*] Ἀποκόπτεσθαι here, and in the *Canons* of the ancient *Councels* ἐκκόπτεσθαι καθαιρεῖσθαι, ἀφορίζεσθαι, are all expreſſions of Excommunication of the higheſt degree, anſwerable to the *ſhamatha* among the Jewes (ſee Note on 1 *Cor.* 16. d.) and conſequently here the ὄφελον καὶ ἀποκόψονται, *I would they were cut off*, is an expreſſion of a menace or threatning of Excommunication, an Apoſtolical denunciation, that they that doe not mend this ſeditious, ſchiſmatical humour, ſhall be *cut off*: or if the ὄφελον be but a wiſh it is then becauſe he diſcerned ſo much of the obſtinacy of the evil humour, that he thought this would not be likely to cure, but exaſperate it, or becauſe he ſaw his authority contema'd among them. As for that other notion of ἀποκόπτεσθαι which S. *Hierome* and others ſeem to referre to, in relation to the matter of theſe mens diſturbance, *viz.* that about Circumciſion, which they would impoſe upon all Chriſtians, *Si putant ſibi hoc prodeſſe, non ſolùm circumcidantur, ſed etiam abſcindantur*, 'tis ſomewhat too light to be affixed to the words of the Apoſtle.

d. Φαρμακείας

V. 20. *Witchcraft*] Among the practices of the *Gnoſticks* φαρμακεῖαι *ſorceries* are here juſtly reckoned (ſee Note on c. 3. a. and *Rev.* 9. 21. and c. 21. 8. and 22. 15.) And the grounds of that are clear, not only by the founder of them *Simon*, who was a Magician, but alſo by *Menander* his ſucceſſor, who was ſuch alſo; ſee *Euſeb.* l. 3. c. ult. Εἰς ἄκρον δ' γοητείας οὐκ ἔλαττον τῷ διδασκάλῳ περιελθὼν, μείζοσιν ὑπεραφιεὶς περιλογίαις, *He was not inferiour to his maſter in magick, but more vainly profuſe in his portentous undertakings* and aſſuming to himſelf to be ſent for the ſaving or delivering of men from the inviſible ἄιωνες or *angels*, ἀγγέλους κοσμοποιοὺς, as he calls them, taught that no man could eſcape out of their power but he that was brought up in the μαγικὴ ἐμπειρία *magical skill*, and by the Baptiſme by him delivered to them, of which they that were vouchſafed to partake, he promiſed them eternal life here in this world, without any danger of death or old age. Of this *Irenæus* hath ſpoken at large, and *Juſtine Martyr* hath given this account of it. See 2 *Tim.* 3. 7, 8.

CHAP. VI.

Paraphraſe.

3.

*though it be by ſurprize

1. BRethren, * if a man be † overtaken in a fault, ye which are [a] ſpiritual, reſtore ſuch an one in the ſpirit of meekneſſe; conſidering thy ſelf, leſt thou alſo be tempted.]

1. When any Chriſtian falls into a fault, you that are the governours in the Churches ſhall doe well not to exerciſe too great ſeverity on him, but either to regaine him by friendly advice, or els upon ſight of his contrition reſtore him to the peace of the Church again, conſidering how poſſible it is, that thou alſo thy ſelf mayſt fall into the like ſin in time of temptation. See Jam. 1. 13.

2. Bear ye one anothers burthens, and ſo fulfill the Law of Chriſt.]

2. Eaſe one another as much as ye can, as in a building every ſtone aſſiſts the next, helps to bear the weight that lyes upon it, and contributes its part to the ſupport of the whole fabrick, &c. and lay not weight on one another by cenſuring and aggravating of other men's crimes, for ſo charity requires, which is the ſumme of the Law, ch. 5. v. 14.

*being nothing μηδὲν ὤν

3. For if a man think himſelf to be ſomething, * when he is nothing, he deceiveth himſelf.]

3. And, becauſe of the aſſuming, haughty Gnoſticks among you, I ſhall adde, that if any man think highly of himſelf above other men, that man firſt, is nothing, his opiniating is an argument of it; and beſides ſecondly, he brings danger upon his own ſoul by this errour, falls into cenſuring and contemning of others, and into many dangerous ſins by that means, and ſo cheats himſelf, and perſwades no man elſe, but becomes ridiculous by his vanity.

† toward himſelf only, and not toward another, εἰς ἑαυτὸν μόνον καὶ οὐκ εἰς τὸν ἕτερον

4. But let every man prove his own work, and then ſhall he have rejoicing † in himſelf alone, and not in another.]

4. But let every man ſo prove and examine his own actions, as to approve them to his own conſcience and to God (ſee Rom. 2. note. f.) and then he ſhall take comfort in looking on himſelf abſolutely, (and not only in compariſon with others, whom he judgeth to be inferiour to him,) and diſcerning how he is a better Chriſtian to day then he was yeſterday.

5. For every man ſhall bear his own burthen.]

5. For you ſhall anſwer for no man's ſins but your own, and therefore need not buſie your ſelves about other mens actions, but onely your own.

*of all his goods ἐν πᾶσι τοῖς ἀγαθοῖς

6. Let him that is taught in the word communicate unto him that teacheth * in all good things.]

6. He that receiveth the benefit of ſpiritual inſtruction from another, ought to be very liberal and communicative of all that he hath to that perſons wants.

7. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap.]

7. And in this, as in all other acts of charity, eſpecially of piety toward thoſe that are employed by God, let a man reſolve, that as he deals with God, ſo ſhall God deal with him: as a man's courſe of life is, ſo ſhall he ſpeed at God's tribunal.

8. For he that ſoweth to the fleſh, ſhall of the fleſh alſo reap corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.]

8. For as he that makes proviſion, and layes out all his care and wealth for the feeding his own carnal deſires, ſhall thereby bring loſſe and ruine to himſelf; ſo he that liveth according to the Goſpel rule of liberality and charity to others, ver. 6. and laies himſelf out in works of piety, &c. ſhall thereby inherit eternal life.

† grow ſlothfull ἐκκακῶμεν

9. And let us not † be weary in well doing, for in due ſeaſon we ſhall reap, if we faint not.]

9. And in duties of charity, &c. which have promiſes annexed to them, let us not be diſcouraged, though we meet not preſently with our reward; For as if we fall off, we ſhall loſe all our reward, even for that which we have hitherto laboured, ſo if we hold out conſtantly, we ſhall be ſure to have our reward in that ſeaſon which God ſees fitteſt for us, whether in this life or another.

10. This is ſufficient matter of encouragement to us, to make uſe of thoſe abilities that God hath or ſhall give us, and accordingly to expreſſe our liberality, and beneficence to all men, but eſpecially to thoſe that are of the family of the Goſpel, and take pains continually in the work of the Lord (in Apoſtleſhip, &c.) and whoſe lot is the Lord, who preaching the Goſpel are to live by it in all reaſon, ſee v. 6.

10. As we have therefore * opportunity, let us doe good unto all men, eſpecially unto them who are † of the houſhold of faith.]

* ability, ſee note on Phil 4. d. † the domeſticks of the faith, τους οἰκειους της πιστεως

b. 11. You ſee ||[b] how large a letter I have written unto you with mine own hand.

|| with what kind of letters

12. They that deſire to appear Jewes, and comply with them, and not to be perſecuted by them (for the Jewes out of zeal to their law did then perſecute the Chriſtians) will needs have you circumciſed, that by that means they ſeeming earneſt for Judaiſme (not Chriſtianiſme) may eſcape perſecution from the Jewes, ſee note on Rev. 2. b.

12. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed, only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.]

13. This, 'tis clear, is the ground of their practice, and not any conſcientious perſwaſion of the obligingneſſe of the Law; for they doe not themſelves obſerve the Law in other things, perhaps not in that of circumciſion (ſee note on Rev. 2. e.) but that they may make a fair ſhew that way, by being able to ſay that they have made you obſerve the Judaical law, they force you to be circumciſed, &c.

13. For neither * they themſelves who are circumciſed keep the Law, but deſire to have you circumciſed that they may glory in your fleſh.]

* doe they themſelves being circumciſed keep the law, οὐδε περιτεμνομενοι αὐτοι νομον φυλασσουσιν

14. Such complyances and ſuch boaſtings as theſe God forbid that I ſhould ever make uſe of, or of any other, but only that one matter of true boaſting and rejoicing in my ſufferings for Chriſt, in my conſtancy to the Chriſtian religion and diſcipleſhip, by which the pleaſures and honour and riches of the world are become liveleſſe and untempting to me, and I in like manner liveleſſe, mortified to the world; and therefore as I profeſſe not to be wrought on by thoſe motives with which your Judaizing falſe-teachers are moved, ſo I would not have you cheated by them.

14. But God forbid that I ſhould glory, ſave in the croſſe of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.]

15. the renewed regenerate heart, c. 5. b.

15. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but [a new creature.]

16. all renewed regenerate perſons, which, whether circumciſed or no, are equally the people of God, and acceptable in his ſight.

16. And as many as walk according to this rule, peace *be* on them, and mercy, and upon [the Iſrael of God.]

17. For the time to come, I ſhould be glad if they that are Chriſtians, or would be eſteemed ſo, would not cauſe trouble or vexation to me, for I am now otherwiſe employed then to need that trouble, and have greater evidence of my being a ſervant of Chriſt, then to doubt of the ſincerity of the diſcharge of my office, and my acceptance with him, howſoever I am looked on by you; for I have on me thoſe afflictions which are marks and notes of a ſervant of Chriſt, and which teſtifie me to belong to him, and that 'tis not long before he will ſeiſe me as his own peculiar.

17. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus.]

18. the favour and loving kindneſſe

18. Brethren, [the grace] of our Lord Jeſus Chriſt *be* with your ſpirit. Amen,

See note on the Title to the Epiſtle.

Unto the Galatians, written from [Rome.]

Annotations on Chap. VI.

2. οἱ Πνευματικοὶ

V. 1. *Spiritual*] What is meant by οἱ Πνευματικοὶ *the Spiritual* here, may appear by what hath been ſaid of the word Πνεῦμα *Spirit Luk.* 9. d. which ſignifies not onely the Spirit of God, whereby men are reformed, and the deeds of the fleſh (in the precedent chapter) mortified, but alſo the χαεισματα, *the powers* and *gifts*, which were beſtowed on men in the Church, in order to Miniſterial functions or offices there. And that Πνευματικοὶ *Spiritual* are here thus to be underſtood in proportion to, and by Analogie with, theſe, may be gueſs'd by the ſeverals which here follow: firſt, the Πνεῦμα πραότητος, *Spirit of meekneſſe*, which theſe Spiritual men are to uſe. This clearly belongs to the power of the keyes, veſted in the Governours of the Church, and is therefore ſet oppoſite to ῥάβδος *the rod* 1 *Cor.* 4. 21. where as *coming with the rod*, evidently ſignifies proceeding to diſcipline, to Cenſures of Excommunication, ſo *coming in the Spirit of meekneſſe*, (and ἐν πραότητι παιδευων, *diſciplining in meekneſs*, 2 *Tim.* 2. 24.) is admoniſhing thoſe meekly that have offended, (and to whom that method of fraternal reprehenſion is firſt neceſſary) as perhaps alſo admitting to repentance and abſolution thoſe that have reformed upon the infliction of the Cenſures. And accordingly this *Spirit of meekneſſe* here is this milder part of the Apoſtolical office, which is to precede the more ſevere; (and to prevent it if it be poſſible) firſt, Admonitions and Reprehenſion, which if they prevail, there is no need of proceeding any farther; and ſecondly, an eaſy admiſſion to penitence, (in caſe the Cenſures have paſs'd upon him) without proceeding to any higher degree of Cenſures, as in caſe of obſtinacy might be ſeaſonable.

ῥαβδος

πνευμα πραοτητος

To this ſecond the word καταρτίζειν may incline, which we render *Reſtore*, but ſignifies properly to *put in joint* any member of a body which is diſlocated, and ſo it fitly belongs to the reſtoring an Excommunicate perſon to the ſociety and peace of the Church; but yet not onely ſo, but ſignifies alſo to recover the offender to a ſenſe and reformation, be it by admonition, reprehenſion, or any ſuch milder means, ſee Note on 2 *Cor.* 13, c. And the doing of this being proper to the Governours of the Church, it follows, that theſe be here meant by the *Spiritual*.

καταρτίζειν

b. Πηλίκοις γράμμασι

V. 11. *How large a letter*] What πηλίκοις γράμμασι ſignifies, *Theophylact* hath expreſs'd his opinion. S. *Paul*, ſaith he, was accuſed to preach in other places for the obſervation of the Moſaical Law, contrary to what this *Epiſtle* contains. This forced him to teſtifie, what here he ſaith, under his own hand, that he did no where preach for the Law, c. 5. 2. and c. 6. 14. And therefore, whereas his other *Epiſtles* were oft written by an *Amanuenſis*, and onely the ſalutation with his *own hand*, yet here, ſaith he, he was forced to write all himſelf, and that, as he will conjecture, though he was *not very well ſkilled in writing*, μὴ οὐδὼς ἄειν γεφειν, ſaith he: And this, as he thinks, is noted by πηλίκοις γράμμασιν. πηλίκος is by *Heſychius* rendred ὁποῖος, ὁποδαπός, ποταπός, not *how long*, or *how great*, but *of what manner*, *what ſort*, noting the quality rather than quantity. And γράμματα are *letters*, meaning the letters of the *Alphabet*, and not ſo properly *an Epiſtle*. And accordingly, ſaith *Theophylact*, πηλίκοις, ὡ μεγέθους δηλωτικὸν, ἀλλὰ τὸ ἀμορφίας τῶν γραμμάτων, *it is not to denote the length* or *magnitude*, *but the deformity*,

γραμμα

mity of the letters, or *characters*, in which this *Epiſtle* was written, S. *Paul* being neceſſitated to write it all with his own hand. But now, granting, as we have reaſon, this to be the right notion of the ſingle words, yet there is no neceſſity either this ſhould be thus applyed to the illneſs of the character, or inlarged to the writing the whole Epiſtle with his own hand: that is not ſo much as intimated in any other place, or in any antient record, and this one place cannot conclude it; for πηλίκοις notes the ſort or kind of the hand indefinitely, not defining what it was, ſave onely that it was ſuch as was known to be his. For ſo 2 *Theſſ.* 3. 17. the writing the ſalutation (ſome few words in the cloſe) with his *own hand*, was, ſaith he, σημεῖον ἐν πάσῃ ἐπιστολῇ, *the token in every Epiſtle*, that by which it was known to be his. And ſo if here it be ſuppoſed, that the whole Epiſtle were written by an *Amanuenſis*, as far as to c. 6. v. 11. and then the pen taken into the Apoſtles *own hand*, and uſed by him to the end of the Epiſtle, he may well begin thus, Ἴδετε πηλίκοις γράμμασιν ἔγραψα, *you ſee and know with what kind of letters I have written*, you know the character, that it is my *own hand*, under which it is that I teſtifie all that is before written in the Epiſtle, particularly that which is in anſwer to the calumnie againſt me, as if I preached circumciſion, &c. in other places, which I have aſſured you, and demonſtrated by my perſecutions from the Jewes, that I do not; and to this purpoſe I here adde again, *under my own hand*, a character of your *Gnoſtick* ſeducers, v. 12, 13. and the profeſſion of my own opinion and practice, v. 16, 18. and again an evidence of my doctrine and practice from my ſufferings, v. 17. And thus the whole difficulty is ſufficiently explicated without imagining any more. Or if the ἔγραψα *I have written* be thought Ἔγραψα to conclude, that he had written that which went before, and ſo the whole Epiſtle, I anſwer that it is poſſible he might, but not neceſſarily to be concluded by that forme of that word; becauſe if we ſtill reſtrain it to theſe laſt verſes, this will have perfect truth in it. For when he ſaith, Ἴδετε *ye ſee*, he muſt needs refer to that Ἴδετε point of time wherein his Epiſtle ſhould be received and read by the *Galatians*, and then 'tis certain that ἔγραψα *I have written* will be as true of the laſt verſes, as of the former part of the Epiſtle. And ſo that difficulty is removed alſo.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

a. Ἐφέσιοι

THat *Epheſus* was the prime *Metropolis* of the *Lydian* or *Proconſular Aſia*, hath been elſewhere ſhew'd, (ſee Note on *Col.* 4. a.) And therefore this *Epiſtle* inſcrib'd to the *Epheſians*, muſt not yet be ſo confined to them, but that it belong alſo to the other cities of this Province, even to all *Aſia*. Here S. *Paul* was, *and diſputed with the Jewes*, *Act.* 18. 19. (which ſeems to be about *An. Ch.* 51.) at which time he ſtayed not ſo long among them as to convert many, but left *Aquila* and *Priſcilla* there, v. 19. And to them *Apollos* came, v. 24. And by theſe the Chriſtian faith ſeems to be planted there *Act.* 18. 25, 26. And accordingly at *Pauls* return thither *Act.* 19. it is ſaid that he *found diſciples* there, v. 2. but thoſe only *baptized with the baptiſme of John*, which ſeems to conclude them to be of *Apollos* converting, who when he firſt preached, *knew only the baptiſme of John*, c. 18. 25. Soon after *Paul* returned thither again, according to his promiſe, *Act.* 19. 1. There he is oppoſed by the Jewes, and by their inſtigation, by the Gentiles alſo, yet continues preaching the Goſpel among them neer *three years*, *Act.* 20. 31. ſo that *all Aſia*, both Jewes and Gentiles, had it preach'd to them, and that with a *mighty* ſucceſſe, c. 19. v. 20, and 26. At his departure from thence, going to *Macedonia*, *Act.* 20. 1. he gave *Timothy* commiſſion to be Biſhop there, 1 *Tim.* 1. 3. there being already ſome hereticks, ἑτεροδιδασκαλοῦντες *teaching other*, that is, falſe *doctrines*, infuſing the leaven of the *Gnoſticks* among them, againſt whoſe poyſon *Timothy* was to watch, and ſo alſo the Elders, or Biſhops of the other cities in *Aſia*, ordained by the Apoſtle at his planting the Goſpel there, and all together, at a meeting at *Miletus*, are ſolemnly warned to *watch over their flocks*, and defend them againſt the grievous wolves, and *Gnoſtick* hereticks, which he foreſaw would ſpeedily break in among them. And accordingly here in this *Epiſtle* (as afterwards in *Chriſts Epiſtle* to them *Rev.* 2.) the doctrines, but eſpecially the practices of theſe men are inveighed againſt, which if permitted would ſoon bring them all back to heatheniſm again. In which reſpect it is, that he labours ſo magnificently to ſet out the mercies of God in receiving the Gentiles to the faith, and their huge advantages thereby, which therefore they are not to betray or loſe for all the flattering ſhewes of either the Jewiſh ceremonies, or the Gentile philoſophy, of which two the *Gnoſticks* divinity was compounded, and their lives filled with all villany. This *Epiſtle* was written and ſent to them from *Rome*, after his carrying thither, about the year 58. ſome ſix years after his *firſt* preaching at *Epheſus*. And it was ſent them by *Tychicus*, to which he ſeems to referre 2 *Tim.* 4. 12. *And Tychicus have I ſent to Epheſus.*

Ἐπεροδιδασκαλοῦντες

Λύκοι βαρεῖς

Paraphraſe.

CHAP. I.

1. to the ſociety of Chriſtians which are under the chief Metropolis of Aſia, Epheſus, and which doe ſtill adhere faithfull and conſtant to Chriſt, in deſpight of all the temptations to the contrary.

1. PAUL an Apoſtle of Jeſus Chriſt by the will of God, [to the ſaints which are at Epheſus, and to the faithfull in Chriſt Jeſus ;]

2. Grace *be* to you, and peace from God our father, and *from* the Lord Jeſus Chriſt.

3. who hath called us to Chriſtianity, and thereby afforded us, as many as have received the faith, and live in obedience thereto, all things in great abundance which may tend to our ſpiritual and eternal good :

3. Bleſſed *be* the God and father of our Lord Jeſus Chriſt, [who hath bleſſed us with all ſpiritual * bleſſings in heavenly *places* in Chriſt :]

* benediction in the things that belong to heaven through Chriſt. εὐλογήσαντα ἐν πάσῃ πνευματικῇ ἐν Χριστῷ

a. 4. Agreeably to what before the creation of the world he had determined in his decree of giving of Chriſt, viz. to call men from vicious living to Chriſtianity, and ſanctity, and purity of life, ſuch as he will accept of, coming from the ſincere love of him, and of our brethren;

4. According as he hath [a] choſen us in him, before the foundation of the world, that we ſhould be holy and without blame before him in love;]

5. Having in his eternal purpoſe of mercy appointed his Son to be preach'd unto the world, and that as many as received his meſſage, obeyed his commands, ſhould be received by way of adoption into the number of his children, and live lives of obedience, of holineſſe and purity unto him ; A mercy attended with very rich advantages, all which have accrued to us, not from any merit or deſert of ours, being ſuppoſed ſinners and enemies unto him, but only from his free goodneſſe toward us, which was pleaſed ſo to determine it.

5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of † his will,]

† his own αὐτῷ

6. And this tends eminently to the ſetting forth th exceeding luſtre of his mercy towards us, or of the Goſpel, revealed to ſuch unworthy wretches, (ſee note on Heb. 13. c.) whom in Chriſt, the ſon of his love, he hath received graciouſly, as many as perform obedience unto him :

6. To the praiſe of the glory of his grace, * wherein he hath made us accepted in the beloved :]

* with which he hath favoured us in ἐν ᾗ ἐχαρίτωσεν ἡμᾶς, or, ἐν ᾧ ἐχαρίτωσεν

which he hath afforded us. for the King's MS. reads ἣν ἐ

7. In

7. In whom we have redemption through his blood, the forgiveneſſe of ſins according to the riches of his † grace,]

7. Having by that precious ranſome paid for us, the blood of that dear Son of his, afforded us captives to ſin a way of freedome, viz. a free pardon for all our paſt ſins, upon our preſent repentance and renovation; a work of the abundant favour and bounty of almighty God,

† or bounty, for the Ks MS. reads χαριτος & * which he hath made to abound, or abundantly poured out upon us

8. * Wherein he hath abounded toward us in all wiſdome and prudence,]

8. Wherein alſo his infinitely wiſe diſpoſal hath eminently appeared in this (of all others) moſt probable and powerfull means of bringing home ſinners to new life and bliſſe.

9. Having made known unto us the myſtery of † his will, according to * his good pleaſure, which he hath purpoſed in himſelf,

10. † That in the diſpenſation of the fulneſſe of times, * he might [b]gather together in one all things in Chriſt, both which are in heaven, and which are on earth, † *even* in him:]

9, 10. Having now by the preaching of the Goſpel to the Gentiles alſo manifeſted to us that ſecret will of his, of which there can be no cauſe or motive rendred, but his own free mercy and purpoſed reſolution, which till now hath been kept as a myſtery (no man imagining that God ever intended any ſuch thing,) but which he had long ſince propoſed to himſelf, and referred in his wiſe diſpenſation to be performed and delivered out at this ſeaſon, in theſe laſt and worſt times, when the ſinnes of men being advanced to ſuch an height, it might rather have been expected that God ſhould proceed to execute vengance on them. This, I ſay, which was the juſt time that God had reſolved on for this purpoſe, to gather together his diſperſions, as it were, and to unite all in Chriſt, to bring into the pale of the Church a whole world of believers, the very Gentiles, (ſee note on Col. 1. c.) all diſcrimination being removed by Chriſt through his death and reſurrection:

b.

* to gather ἀνακεφαλαιώσασθαι † In the ſame, in whom we alſo, Εν αὐτῳ, ἐν ᾧ καὶ, for ſome printed copies have a full point after χῆς, and begin the next verſe with Εν αὐτῳ,

† are become his portion, ἐκληρώθημεν, or, we are called, for the King's MS. reades ἐκλήθημεν

11. In whom alſo we † have [c]obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things according to the counſel of his own will,]

11. Through the ſame Chriſt I ſay, by whom we Jewes have had the will of God revealed to us, now above all that we ever had before, the Goſpel being firſt preached unto us, Act. 3. 26. and thoſe of us which have believed, taken poſſeſſion of, as of a patrimony, or portion aſſigned and ſet apart to God, to ſerve him in holineſſe, according to the ſecret counſel of him, who had long ſince decreed and determined this, of his own free mercy to us,

c.

12. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt:]

12. To this end, that we that were firſt converted to Chriſtianity, might publiſh, and preach, and make known the Goſpel to all others, and ſet it out as illuſtriouſly as might be.

* you alſo, having heard the word of truth, the Goſpel of your ſalvation, and in whom having believed ye were ſealed by the ἁγίῳ πνεύματι, ἀρραβὼν τῆς κληρονομίας ἡμῶν † for the buying out of the poſſeſſion, εἰς περιποίησιν τῆς δόξης * having heard † to the acknowledgment of him ἐν τῇ ἐπιγνώσει αὐτοῦ

13. In whom * ye alſo *truſted*, after that ye heard the word of truth, the Goſpel of your ſalvation; in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe,]

13. By whom alſo it is that ye Gentiles, though after called, yet now alſo having heard and believed the Goſpel, by which you are eſcaped out of your idolatrous ſinfull courſe, are in like manner ſecured, and marked out by God for good, by receiving that Spirit which is promiſed to believers, and which is the mark of all thoſe whom God receives (ſee note on c. 4. 30. k.)

14. Which is the [d]earneſt of our inheritance, † untill the [e]redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.]

14. Which is given by God as a pledge or firſt part of payment of that inheritance which he hath deſtined to us (grace, pardon, ſalvation, and all the inheritance that God will inſtate upon his children) and this on purpoſe to purchaſe to himſelf a peculiar people, living gracious and godly lives, which tends ſo much to the illuſtrating of his grace and glory.

d. e.

15. Wherefore I alſo, * [f]after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,]

15. Conſidering therefore this mercy of God, as to others, ſo particularly to you, both knowing my ſelf the good ſucceſſe of my preaching the faith among you, and having received advertiſement of your great proficiency in it, ſince the time I was among you, and of that inſeparable effect and branch of it, your great charity to all Chriſtians that want your aſſiſtance,

f.

16. Ceaſe not to give thanks for you, making mention of you in my prayers,

17. That the God of our Lord Jeſus Chriſt, the father of glory, may give unto you the Spirit of wiſdome and revelation, † in the knowledge of him,]

16, 17. I cannot chooſe but (as I pray for you continually, ſo) give thanks for you to God continually alſo; farther beſeeching the ſame God, who is known now to us by a more glorious title then that of the God of Abraham, even the God of our Lord Jeſus Chriſt, whom he hath own'd on earth, and now raiſed and ſet at his right hand in heaven, and who is the author, as of raiſing Chriſt glorioufly from the dead, ſo of all grace, and bliſſe, and glory to all that are obedient to the faith, that he will beſtow on you all things needfull to a Chriſtian Church, the gift of underſtanding the higheſt natural and ſpiritual truths, the ſkill of veiling the higheſt conceptions, ſpeaking parables, &c. and of underſtanding and interpreting prophecies, and diſcerning Chriſt and his doctrine in them; See note on 1 Cor. 1. c.

* the [g]riches] is left out in the King's MS.

18. The eyes of your underſtanding being inlightened, that ye may know what is the hope of his calling, and * what the riches of the glory of his inheritance in the ſaints,]

18. That by this means of illumination ye may be furniſh'd to all ſpiritual uſes, diſcerning throughly what is the benefit of his calling us to Chriſtianity, and what the glorious bleſſed condition of thoſe graces of his which are diſtributed among Chriſtians here (as alſo of thoſe endleſſe joyes, which are now inſtated on all penitent obedient faithfull ſervants of his) as an inheritance to the children, infinitely above that Canaan that was beſtowed on Abraham's poſterity;

19. And what *is* the exceeding greatneſſe of his power to us-ward who believe, according to the working of his mighty power,

20. Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places*,]

19, 20. And withall the infiniteneſſe of his power that hath been engaged in this work toward us believers in ſubduing our enemies, ſin, and death the puniſhment of ſin, and raiſing us ſinners, firſt to a new, and then to an eternal life, which was a work of the ſame omnipotence with that which he firſt evidenced in that miraculous raiſing of Chriſt from the grave, and exalting him to the higheſt degree of glory, next to himſelf in heaven, (An embleme and eſſay of the methods which he hath now uſed toward us, by the preaching of the Goſpel to raiſe us from the grave of ſin, to a new Chriſtian life, and from thence to a glorious eternity)

21. Farre above all principality, and power, and might, and dominion, and every name that is named, not onely in this world, but alſo in that which is to come;]

21. Farre, infinitely farre above all thoſe rulers and potentates (that have but fading power) by whom he was here put to death, ye above the higheſt degree of Angelical powers that inhabit heaven to all eternity;

22. And hath put all things under his feet, and gave him *to be* head over all things to the Church,]

22. And by ſo doing gave him victory and ſuperiority over

over all his enemies, and conſtituted him the Prince of his Church, who ſhould till the day of doom have in his hands the ſole diſpoſing of that (every one that is placed in any power therein, moving regularly, and ſubordinately to him.)

23. The Church, I ſay, **23. Which is his body, the fulneſſe of him † that filleth all in all.]** which is the body of Chriſt, and ſo is required to make him perfect in this relative perfection (as the body is required and neceſſary to the perfection of the head) though abſolutely conſidered, he is moſt exactly perfect of himſelf, (ſee note on Rom. 11. d.)

† which is altogether complete, or filled, or perfected in all things, πᾶν τὸ πλήρωμα ἐν πᾶσι πληρούμενα

Annotations on Chap. I.

8. V. 4 *Choſen us in him*] What is the notion of ἐξελέξατο *chuſing*, in this and all other places, will be found ſet down at large, Note on 1 *Pet.* 2. c. All that must here fitly be enquired is, what is meant by ἐν αὐτῷ ἐξελέξατο *Gods chuſing in Chriſt*. And that will beſt be diſcerned by comparing it with the phraſe εὐλογήσας ἐν Χριστῷ, *bleſſing us in Chriſt* ver. 3. For that the *bleſſing* and the *electing* belong to the ſame matter, appears by the καθὼς *according as*, a term of proportion or ſimilitude in the front of this verſe, which makes the connexion betwixt them thus, that *God* hath *bleſſed* us in *Chriſt*, *according as he hath choſen us* in *Chriſt*, that is, that his actual, preſent bleſſing them, at that point of time, was correſpondent to what God had *decreed before the foundation of the world*. Now what the *bleſſing* there ſpoken of is, appears in general by the addition of πνευματικὴν, and ἐν τοῖς ἐπουρανίοις, *a ſpiritual bleſſing*, or *bleſſing in things which belong unto heaven*; and again by the predeſtination (in order of nature precedent to it) which is ſpecified to be εἰς υἱοθεσίαν *to adoption*; and laſtly, by what is here added, ἵνα ἡμᾶς ἁγίους καὶ ἀμώμους, *for us to be*, or *that we ſhould be holy, and unblemiſh'd before him in love*: all which ſpecifie the matter of the *election* here ſpoken of to be the ſame as of his *bleſſing* of us, viz. our holy blameleſs converſation, ſuch as becomes ſons of God, a ſpiritual, Chriſtian obedience in all manner of piety and charity, ſuch as *Chriſt* came to plant in the world, and in which reſpect he is ſaid to *bleſs us in turning every one from his iniquities*, *Act.* 3. 26. and ſo 'tis here diſtinctly added c. 2. 10. that *good works* are the things to which *God hath before prepared* (that is, elected) *us*, *that we ſhould walk in them*. This then being the general matter of the *election* here ſpoken of, (not ſalvation, or bliſs in another world, but) holineſs, or piety here, is yet farther determined, or limited, by the ἐν αὐτῷ, or ἐν Χριστῷ, *in him*, or *in Chriſt*, ſpecifying *Chriſt* to be the means of bringing all, particularly the Gentiles, to this holy life, from all eternity predetermined by God to doe ſo; as in that place of the *Acts God ſent him* thus *to bleſs us*. And this *Chriſt* hath done by revealing Gods Will both in the precepts which contain this holy and blameleſs life in them, and by his promiſes, which ſo ſtrongly and powerfully invite and oblige, and by his terrors, or threats, which engage us to the performance of his precepts; and ſo again by the miracles, &c. which ſignifie him to be ſent by God, but eſpecially by his death and reſurrection; the firſt to teſtifie the truth of what he preach'd, and withall to expiate for our ſins, and ſtrike, and ſeal in his blood a covenant of mercy with all, Gentiles as well as Jewes, of pardon of foregoing ſins, upon condition of reformation and amendment, and of giving ſtrength and grace to perform what God now under this Covenant requires of us (without which as we ſhould have had no encouragement to amend, ſo we had been utterly unable to have performed that work of reformation:) and the ſecond to confirm from heaven that he dyed an innocent perſon, in the teſtimony of that truth thus owned by his father, and by enſtating him in that power and dominion at Gods right hand, to enſtate on him alſo the power of actual giving that grace to Gentiles as well as Jewes, which by his death he purchaſed for all. This then is the plain meaning of *Gods electing in Chriſt*, &c. Gods free, undeſerved mercy in decreeing to beſtow *Chriſt* upon all, as the means (of all other moſt effectual) to engage and bring men to holineſs and purity of life, that is, by what *Chriſt* hath done and ſuffered for Gentiles as well as Jewes, to call and bring home ſinners of all ſorts to repentance. And this farther appears v. 9, 10. where the *myſtery of his Will according to his own good pleaſure* (which is all one with his *election* here) is ſpecified to be the ἀνακεφαλαίωσις *the gathering all things*, that is, Jewes and Gentiles, *together in Chriſt*, that is, making *Chriſt* the means of calling and bringing in the moſt Idolatrous Gentiles, as well as Jewes, to receive the faith, and obey the commands of God in *Chriſt*. And this is the ſubject of a great part (ſee ch. 2.) of this enſuing *Epiſtle*. All which as it makes the vocation of the Gentiles as well as Jewes to be the matter wherein Gods election here is terminated, (and is very farre from denoting any irreſpective Decree, of beſtowing eternal ſalvation on ſome few, which includes the abſolute rejection or dereliction of all others) ſo it no way inferres their faith or repentance to be irreſiſtibly wrought in them by this Decree of election, or by the means determined therein, but only that God hath in *Chriſt* pitch'd on moſt wiſe, moſt powerfull, moſt efficacious means of calling, and melting even the Gentiles, the worſt of men, which he likewiſe foreſaw would be effectual on many by the power of his grace, though many others through their own obſtinacy would contemn, and not make uſe of it.

b. V. 10. *Gather together in one*] Κεφάλαιον in Arithmetick ſignifies *a ſumme*, Συναίρεσις *the putting many members together into one*; hence ἀνακεφαλαιῶν *to put many ſeverals together*, and when 'tis uſed of ſpeech, then 'tis *to ſpeak briefly and ſummarily*, *Eccleſ.* 32. 8. and ſo ſaith *Chryſoſtome*, ἐν τύπῳ τὰ ὅλα μακρὸν λεγόμενα, &c. *to contract a long diſcourſe into few words*. It is uſed in military affairs for the *contracting* or putting together *ſcattered ſouldiers into one troop*. In *Rhetorick* it is *the repeating and gathering the head of the former diſcourſe* or *oration*. In all, it is the bringing into one thoſe that were ſeveral, and ſo it is here the uniting and joyning together of thoſe that were diſparate and ſevered before; the ſame that in the parallel place *Col.* 1. 20. is ἀποκαταλλάξαι and εἰρηνοποιήσας *binging* all *to an agreement* or *pacification*.

c. V. 11. *Obtained an inheritance*] κληροῦν (if ἐκληρώθημεν be the right reading) ſignifies, *to be taken as a* κλῆρος, *lot* or *patrimony*, in the paſſive voice and ſenſe. Now the κλῆροι among the Hebrews were thoſe *portions* of land that fell by lot to any in the diviſion of a land or eſtate, as in the firſt diviſion of *Canaan*, *Judah* had his lot, or portion, or diviſion, *Reuben* his, and *God* was *Levi's* lot, or inheritance, or poſſeſſion, as we call it. So in like manner, when in the diviſion of the world into Jewes and Gentiles, God choſe the Jewes, they were ſaid to be his κλῆρος or *portion*, *Deut.* 4. 20. and ſo believers or Chriſtians are now ſtyled 1 *Pet.* 5. 3. and in a more peculiar manner they that preached the Goſpel, the Apoſtles, who ſeem to be here noted by the ἡμᾶς (raiſing it ſomewhat higher then thoſe had had *the knowledge of his Will* v. 9.) and ſurely are the ἡμᾶς *we* v. 12. and προηλπικότας *the firſt that hoped*, or *believed in Chriſt*, and who, as ſuch, were before others preferred

red to that dignity. And so accordingly have all that have served God in the ministery been called *God's* κλῆρ& or *clergie*, by whom therefore they are here said κληρωθῆς, *to become Gods peculiar possession*, or *portion*. But the Kings *MS.* hath not this word, but onely ἐκλήθημεν, *we were called*.

d. ἀρραβὼν

V. 14. *Earnest*] The Greek ἀρραβὼν is a Syriack word, ערבון from ערב *contraxit, mercatus est, fidejussit, to make any bargain*, as it signifies *Gen.* 38. 17. *a pledge* or *first part of a payment*, which is an assurance, or security, that the rest of the whole price shall not fail to follow. This is it which in English is peculiarly called the *Earnest*, that which confirms and assures the bargain. And so the Spirit and gifts thereof after the Ascension of *Christ* poured out not onely upon Jewes but Gentiles, is the pledge or earnest paid by God, the first part of the price which he hath agreed to give for the bringing in and redeeming the Gentiles out of the hands of Satan and sin, to be the servants of the living God: Those many other graces and rich treasures consequent to that gift, pardon of sin, increase of grace, and at last salvation it self, being the residue of the price, and here called κληρονομία ἡμῶν *our portion*, or that which we receive in the bargain, in this great purchase of Gods, his work of redeeming of souls.

Κληρονομία ἡμῶν

e. περιποίησις

Ib. *Redemption*] What περιποίησις signifies will be seen Note on *Heb.* 10. d. and on 1 *Pet.* 2. e. Here it must be taken not for the *action of acquiring* or *possessing*, but *the persons that are* so *acquired*, all one with λαὸς εἰς περιποίησιν, *a people for a possession*, or, which is all one, λαὸς περιούσι&, *a peculiar people*, *Tit.* 2. 14. that is, a Church of pure Christian livers, which are here said to be *to the praise of his glory*, as in the place of S. *Peter*, *That they may shew forth the power*, or *virtues*, *of him that hath called them out of darkness into his marvellous light*. As for ἀπολύτρωσις *ransoming* or *redeeming*, that is used sometimes for temporal deliverance, ἀπολύτρωσις σώματ& *redeeming*, or *rescuing*, *the body* out of persecutions and calamities, (see *Rom.* 8. Note l.) but here for spiritual deliverance from the power of reigning sin, as *Tit.* 2. 14. λυτρώσηται ἀπὸ πάσης ἀνομίας, *redeeming from all iniquity*, rescuing from all wicked life. And so ἀπολύτρωσις περιποιήσεως is no more then that which is mentioned of *Christ*, *Lu.* 1. delivering men from their spiritual enemies, ransoming them from those servile habits of sinne wherein they lived, *that they may serve him in holinesse*, &c. Hereby may also appear what is meant by the ἡμέρᾳ ἀπολυτρώσεως *day of redemption* cap. 4. 30. that redemption which had here been mentioned, the redeeming them out of their course of sin to the service of God (every one that is redeemed being his goods, possession, servant, that bought him) and so the *sealing* them *by the Spirit to the day of redemption* there, is perfectly agreeable to the *sealing* them here, *by the* same *Spirit*, v. 13. to this redemption of God's peculiar people, God's sending his Spirit and the gifts thereof among the Gentiles (which was done at the first preaching the Gospel to them) being the marking them out as God's purchase, such as are to be servants of his, and being so, shall be *accomplish'd* and crown'd by him.

Απολύτρωσις

V. 15. *After I heard*] The word ἀκούω *to hear* is answerable to the Hebrew שמע, and that signifies *to know*, as well as *to hear*, and is sometimes rendred εἰδέναι and γινώσκειν *to know*: And so it seems to be used in this *Epistle*, ch. 3. 2. εἴγε ἠκούσατε, *If indeed ye have known*, not *heard*, for his Apostolick Commission to the Gentiles, which is the thing there spoken of, was that which they to whom he had *preach'd* must needs know immediately, and not by hearsay onely. And so here their faith was a thing known by him also, and not onely *heard*; though it is also true, that their growth in the faith since he was there, and the evidences of their charity might be brought to him by the advertisement of others. Thus ch. 4. 21. *If ye have heard him* is, if ye have known.

f. Ακούω

Εἴγε Ηαδσατε

CHAP. II.

Paraphrase.

1. AND you *hath he quickened*, who were dead in trespasses and sins,]

1. And you heathens lying like so many carcasses, desperately gone in all kind of sins (see note on Lu. 15. c.) hath God quickned and raised to new life, v. 5. (all between being to be read as in a parenthesis)

2. Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the aire, the spirit that now worketh in the children of disobedience,]

2. You, I say, that for so many years together lived formerly, & securely went on in the Epidemical sins of the nations, the customes of the Gentile world, following the direction of your Idol false Gods, (who prescribed all villany in their worships) that is, of Satan, that hath such power here below, and doth still exercise his power among all that have not received the Gospel of Christ,

3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of * the mind, and were by † nature the children of wrath, even as others.]

* imaginations, διανοίαις

† birth φύσει

3. Among whom we of the Gentile Church of Rome from whence I write, formerly lived, and yielded our selves to those sensual sins and idol-worships which our lusts and our phansies were pleased with, and so went on in those heathen customes, which did universally overspread them, and were born, and lived, & continued in a damning condition (see note on 1 Cor. 11. f.) as all other heathens did.

4. But God who is rich in mercy, for his great love wherewith he loved us,]

4. But God, who is infinitely mercifull, beyond what we can ask or think, without any thing in us to invite him to it, meerly out of that kindnesse of his which he bare to us, as we were in that sad desolate condition of sin and misery,

5. Even when we were dead in sins, hath quickned us together with Christ, (by grace ye are * saved)]

* delivered, σεσῳσμένοι

5. Hath by that power by which he raised Christ from the grave, raised us out of this heathen state of all kind of impieties, a state so farre from meriting any such dealing, that it deserved nothing but utter desertion (and therefore 'tis as wonderfull an act of goodnesse and mercy in God, that we are thus rescued, and escaped out of that condition by the preaching of the Gospel to us (see Heb. 13. c.) as it was for Lot, when he was by the Angel led out of Sodom, and commanded to escape for his life, &c.)

6. And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus,]

6. And as he hath quickened us out of this spiritual death, so in Christ our head he hath also in assured hope raised us up from the dead, and set us with him in heaven: For he sitting there, which is our head, we are at present not unfitly said to sit there also, and shall infallibly come thither in due time,

† τοῖς ἐπερχομένοις αἰῶσι τὸ ὑπερβάλλον πλοῦτος

7. That † in the ages to come he might shew the exceeding riches of his grace, in *his* kindnesse toward us, through Christ Jesus.]

7. By which means he hath given an eminent testimony to all ages that shall follow this of the Apostles, how exceedingly gracious he is to those that live under Christianity

(which is called The age to come, ſee Mat. 11. note a.) by thoſe undeſerved mercies ſhewn unto us, by giving us Chriſt and his Goſpel to be revealed to us.

8. For you are delivered out of that heathen ſtate by the meer undeſerved mercy of God, who might juſtly have left you in it without ever calling you (who had ſo ſinned againſt nature) out of it; and the preaching of the Goſpel, which hath been the means of reſcuing you thus, is a meer free, undeſerved gift of God, the matter of the Goſpel being no way to be known, but by divine revelation, and God having ſent Chriſt, and Chriſt his Apoſtles, to make that known unto you, without which you had never heard, as without hearing you could never have believed, ſuch ſupernatural truths, (ſee Rom. 10. 17. and note on Heb. 13. c.) and all this an act of Gods free will and mercifull pleaſure;

8. For by grace are ye * ſaved through faith, and † that not of your ſelves; *it is* the gift of God:]

* delivered σεσωσμένοι

† this is not from you, οὐκ ἐξ ὑμῶν

9. Not from any merits of yours to move God to it, that ſo all may be imputed to him, nothing at all unto your ſelves.

9. Not of works, leſt any man ſhould boaſt.]

10. For we are formed anew by God, and as it were out of a ſtate of nothing (the heathen idolatry, in which we were) raiſed by the preaching of the Goſpel to a being, and a life, and ſo are as ſo many new creatures of his creating, on purpoſe that we ſhould bring forth fruit, live Chriſtianly, and that we might doe ſo, he hath accommodated us with all things which may be any way uſefull to that end.

10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, * which God hath before ordained that we ſhould walk in them.]

* to which God hath before prepared us, εἰς ἃ προητοίμασεν

11. And this conſideration and remembrance may be uſefull to you, viz. that by birth or natural generation ye were originally Gentiles, called the uncircumciſed by the Jewes, who had that circumciſion in their fleſh wrought by the hands of men,

11. Wherefore remember that ye *being* in time paſſed Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh made by hands,]

12. That being then without Chriſt, ye lived in a very diſtant manner from the Iſraelites, both in reſpect of cuſtomes and laws, but eſpecially of the worſhip of God, were juſtly deteſted, and not permitted to live among them; and for the promiſes made to Abraham, ye were utterly ſtrangers from them; and ſo in the firſt reſpect you had no God, nothing but Idols to worſhip, and in the latter, no kind of hope of good to entertain your ſelves with.

12. That at that time ye were without Chriſt, † being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and * without God in the world.]

† farre removed from the citizenſhip of Iſrael, ἀπηλλοτριωμένοι τῆς πολιτείας

* Atheiſts ἄθεοι

13. But now, in ſtead of that great diſtance formerly kept, an affinity and league hath been made between you (ſee Act. 20. 39.) Gentiles and Jewes, and Chriſt's blood hath been the ſolemn rite by which that league (after the manner of the Eaſtern nations, which uſe that ceremony of blood in making leagues) hath been ſtruck.

13. But now in Chriſt Jeſus ye, who ſometime were afarre off, are made nigh by the blood of Chriſt.]

14. For he is our peacemaker, and hath joyned thoſe two diſtant people into one, having, as it were, broke down or removed that little ſept or wall in the Temple, that ſeparated the court of the Jewes from that of the Gentiles, and ſo hath laid all common, brought them both into his Church to live without any diſcrimination of ceremonies, &c.

a. 14. For he is our peace, who hath made both one, and hath broken down the a middle wall of partition between us:]

15. Having by his ſufferings brought the Gentiles that believe to that condition, that the people of God ought not to look upon them as enemies, and perſecute them, as now the Judaizers do, for neglecting the Ceremonies of the Moſaical Law, and by the doctrine of the Goſpel taken away the obligingneſſe of the Moſaical precepts, which made the converſing with the Gentiles, eating their meats, &c. unlawfull alſo, that ſo he might form them both together into one new man, making an agreement or peace between them,

15. Having aboliſhed * in his fleſh the enmity, *even* the Law of commandements, *contained* in ordinances, † for to make in himſelf, of twain, one new man, *ſo* making peace,]

* the enmity by his own fleſh, the Law of commandments by doctrines, τὸν ἐχθρὸν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν

† that he might form the two by himſelf (or, together; for the King's MS reads ἐν αὐτῷ not ἑαυτῷ) into one new man, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν

16. And having united them one to another, might alſo reconcile them to God, having by his ſufferings taken away all quarrel or falling out, whether betwixt God and them, or (eſpecially here) betwixt Jew and Gentile, having died for both indifferently, and thereby ſealed his covenant of mercies to both.

16. And that he might reconcile both unto God in one body by the croſſe, having ſlain the enmity * thereby;]

* upon it, ἐν αὐτῷ

17. And accordingly it is that he hath by his Apoſtles (ſee note on 1 Pet. 3. e.) preached the Goſpel, and in it all kind of good news to you Gentiles, as well as to the Jewes.

17. And † came and preached peace to you which were afarre off, and to them that were nigh.]

† he hath come and εἐλθὼν εὐηγ.

18. For by the covenant made in him, we have both admiſſion afforded us, and confidence to approach to God as to our father, having the Spirit of Chriſt to intercede for us, both Jewes and Gentiles.

18. For through him we both have an acceſſe by one Spirit unto the Father.]

19, 20. And ſo now ye are no longer foreiners, as the Gentiles were wont to be called by the Jewes, but taken to be fellow-citizens with the Jewes, and members of Gods family, that is, received into the Church, into the number of believers, added to that building of which Chriſt was the corner-ſtone, and the Apoſtles and Prophets joyned to him, as the foundation built thereon.

b. 19. Now therefore ye are no more ſtrangers and foreiners, but fellow-citizens with the b ſaints, and * of the houſhold of God:

20. And are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt † himſelf being the chief corner-*ſtone*.]

* domeſticks of God, οἰκεῖοι

† being the corner ſtone of it ὄντος ἀκρογωνιαίου

21. On whom all Chriſtians being built, and Jewes & Gentiles, how diſtant ſoever formerly, united now, and knit together, are thereby enabled to continue in that unity, and make up one Chriſtian Church, to adore and worſhip God together.

21. In whom all the building * fitly framed together, groweth unto an holy temple † in the Lord.]

* being compacted together, will encreaſe συναρμολογουμένη αὔξει

† for ἐν

22. Being alſo by Chriſt thus united, that he may come and reſide among you, by communication of all thoſe benigne influences which flow down to your Church from the Spirit of Chriſt.

22. * In whom you alſo are builded together for an habitation of God through the Spirit.]

* By, or Through, ἐν

Annota-

a. Μεσότοιχον τ φραγμ

V. 14. *Middle wall of partition*] We have oft ſpoken of the Gentile Proſelytes, the ſecond ſort of which, thoſe *of the Gates*, which were not circumciſed, were by the Jewes ſo farre accounted unclean according to the Law, that they were not permitted to come into that court of the Temple, called *holy*, where the Jewes were. So it is charged upon them as a fault, *Ezek.* 44. 7. that they had *brought into Gods ſanctuary ſtrangers*, &c. and *Act.* 21. 28. on *Paul*, that *he brought Greeks into the Temple*. The *Proſelytes of righteouſneſs* indeed, thoſe that had undertaken the whole Law, which were circumciſed, &c. they were admitted with the Jewes into the inner court: but theſe other onely into the outer court, called *the court of the Gentiles*, and *the unclean*, in which reſpect it is that the Temple is called *the houſe of prayer to*, or *for, all nations*, *Mar.* 11. 17. becauſe in that court the Gentiles were admitted to pray. In the ſecond Temple theſe courts were divided one from the other by a little ſept of ſtone, three cubits high, called, ſaith *Joſephus*, by the Hebrews γεισον, and by the Greeks δειξὸς, by the *author* of the book of *Maccabees* (1 *Mac.* 9. 54.) τὸ τεῖχος τ ἀυλῆς τ ἁγίων ἐσωτέρας, *the wall of the inner court of the ſanctuary*, which *Alcimus* there commanded to be taken down. On this wall was written in many places μὴ δεῖν ἀλλόφυλον ἐντὸς ἰέναι, *that no alien might go within*. The firſt mention of this law in *Joſephus* is *Ant.* l. 12. c. 3. where he ſets it down as a ſanction of *Antiochus*, Μηδενὶ ἐξὸν εἶναι ἀλλοφύλῳ εἰς τ περίβολον εἰσέναι τῦ ἱερῦ, *that no alien might enter into that court of the ſanctuary, which was incloſed with the ſept*, (ſo περίβολος ſignifies *a court incloſed*.) So again l. 15. c. *ult.* in the deſcription of the Temple built by *Herod*, there is mention of ἕρκιον *a ſept*, which incompaſſed the περίβολος or *court*, whereon there was a prohibition εἰσέναι ἀλλοεθνῆ, *that any of another nation ſhould enter*. This is called by him δρύφακτος λίθινος, and ἕρκιον λιθίνι δρυφάκτῳ, *a partition of ſtone*, or *a ſept of a ſtone-partition*, the word δρύφακτος from δρῦς (*an oake* primarily, then *any* kind of *tree*) being ὁ ἐκ δρυῶν φραγμὸς *a partition* (the word that is here uſed) *made of timber*, and vulgarly uſed for any kind of partition, though here of ſtone (as a *leaden ink-horn*, or a *ſilver box* among us.) This doth *Gorionides* affirm to have been a ſilver wall, betwixt the Sanctuary and the porch, with a golden doore in it, (but this I ſuppoſe not that the maſſe of the wall was ſilver, or of the doore gold, but that they were ſilver'd and gilt over) on the upper poſt of which, ſaith he, there was a golden ſword of twelve pounds of gold, on which were written theſe words, הנר הקרב יומות, *A ſtranger that comes neer ſhall die*. That this is it which is here called moſt expreſſly τὸ μεσότοιχον τῦ φραγμῦ, *the middle-wall of partition*, there is no queſtion; and this *Chriſt* is ſaid to *take down*, by making the Jewes and Gentiles for the future, without any diſcrimination, one ſheepfold under one *Chriſt*. To this ſept and prohibition of entring, as it ſtood among the Jewes, that of *Eccleſiaſticus* 19. 29. ſeemeth to referre, where the man of the houſe is ſaid to turn the ſtranger out of doores, as out of the Sanctuary or inner court, ἔξελθε, πάροικε, ἀπὸ προσώπε τ δόξης, *Goe out, ſtranger, from the preſence of glory*, that is, as ſtrangers were commanded to go out of the Temple, where was the *ſchechina* or *appearing of God*, which is ordinarily called δόξα *glory*.

Οἶκος προσευχῆς πᾶσι τοῖς ἔθνεσι

δόξα

b. Ἅγιοι ξένοις

V. 19. *Saints*] That ἅγιοι *ſaints* here ſignifie the Jewes, will appear by the oppoſition to ξένοι *ſtrangers* before; for in reſpect of the Jewes it was that they were called *ſtrangers*, they being the only people of God before, and now the Gentiles, that were but גרי *ſtrangers* (vulgarly known by that name) being received in to be συμπολίται *fellow-citizens*; with whom? why, with the ſame to whom they were ſtrangers, that is, the Jewes. Thus doth *Procopius* interpret it in *Iſa.* p. 683. who accordingly calls the Jewes τὸ ἐκ πατέρων ἁγίων ἔθνος *the nation made up of the holy fathers*: which ſaying of his gives the reaſon of this phraſe, why the Jewes are called ἅγιοι *holy*, viz. in reſpect to the *Patriarchs*, *Abraham*, &c. who were truly ἅγιοι *ſaints*, to whom the promiſes were made, to the participation of which the Gentiles are now called.

CHAP. III.

Paraphraſe.

1. FOR this cauſe I Paul, the priſoner of Jeſus Chriſt for you Gentiles,]

1. Hereupon I Paul, as an Apoſtle, ſo at this time a priſoner alſo of Jeſus Chriſt, who am perſecuted for this one thing, becauſe I preach to the Gentiles, and according to the doctrine of Chriſt vindicate the liberty of the Gentile converts, and the no-neceſſity of circumciſion to them (ſee note on Gal. 2. c.)

2. If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward;]

2. Which you cannot chuſe but know, if you underſtand (ſee note on c. 1. f.) any thing of my Apoſtleſhip, my commiſſion to preach and conſtitute Churches among you Gentiles.

*have afore written προγεγρα

3. How that by revelation he made known unto me the myſtery (as I * wrote afore in few words,

4. Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt)]

3, 4. To wit, that Chriſt ſhewed to me by revelation, or viſion, that great ſecret of ſending the Goſpel to the Gentiles (of which I have ſaid a little already in this Epiſtle c. 1. 9, &c. by which you may diſcern (if you read and conſider) ſomewhat of that ſecret or myſtery which I ſpeak of)

5. Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit,]

5. Which myſtery in the former ages was ſo farre from being revealed to men, that it was generally thought unlawfull to converſe or have any thing to doe with the Gentiles, till now the contrary hath been revealed (as to Peter, Act. 10. ſo) particularly to me v. 3. and generally to the Apoſtles and others (that received viſions to that purpoſe, and extraordinary gifts for the benefit and uſe of the Church, the gifts of tongues, &c. on purpoſe that they might preach to all nations,)

6. That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel,]

6. viz. That the Gentiles were to be taken in with the Jewes into the ſame inheritance, and have part in all the pardon and grace, acceptation and reward, which is now made over to believers in Chriſt, that they were to be members of Chriſt, and ſo receive influences from the head, (as well as the Jewes) that they were to partake of all the promiſes made in Chriſt, and that the preaching of the Goſpel to them was to be a means of all this;

7. Whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power:]

7. In which work I have been made uſe of as an inſtrument, God out of his free grace to me, that was a perſecutor, being thus pleaſed to employ me, and by the gift of tongues and miracles, &c. fitting me for the diſcharge of it.

8. Unto

a. 8. I, I ſay, who am the unworthieſt perſon, and moſt unfit for ſuch an office, have yet had this dignity, this favour, this commiſſion vouchſafed to me, to make known to the Gentiles this bounty of Chriſt's toward them, in receiving them freely into covenant, without thoſe impoſitions of circumciſion &c. which were required of the Jewes: A thing which could not by any clue or ſearch have been found in the Jewiſh Law, if Chriſt had not commanded, and I and other Apoſtles received revelation to doe it;

8. Unto me, who am leſſe then the leaſt of all ſaints, is this [a] grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt,]

9. And to let all men ſee what this myſtery is which hath ſo long lain hid in God (who, as he created all things at firſt by Jeſus Chriſt, ſo hath now wrought this great work of new creation, of regenerating the Gentiles, calling them out of their heathen idolatries by Chriſt alſo) but is now communicated to the world; (ſee note on Acts 2. d.)

9. And to make all men ſee what *is* the † fellowſhip of the myſtery which * from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt;]

† communication κοινωνία.

* hath been hid from the ages ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων

10. That by what is now done in the Church, the very Angels may now come to know that which before they knew not, the great variety of God's wiſe diſpenſing of things, as in his dealing formerly with the Jewes, ſo now in calling the Gentiles to the light of the truth, and knowledge, and practice of all Chriſtian virtue,

10. †To the intent that now unto the principalities and powers in heavenly *places* might be known by the Church the manifold wiſdome of God,]

† That now ἵνα νῦν

11. According to that which he had before-hand decreed in Chriſt, of the ſeveral ages of the world, to diſpoſe things after that manner, that in the laſt age theſe worſt of men, the heathen idolaters, ſhould have Chriſt revealed to them;

11. According to the * eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord,]

* fore-diſpoſing of the ages, προθεσιν τῶν αἰώνων

12. Through whoſe mediation the Gentiles, all that believe, have now boldneſſe given them and liberty to approach (ſee note on Joh. 7. a.) and addreſſe themſelves to God, with confidence of reception and acceptation.

12. In whom we have boldneſſe, and acceſſe with confidence by the faith of him.]

13. And therefore I that am perſecuted for this reaſon peculiarly, becauſe I preach to the Gentiles (which the Jewes think to be unlawfull, and 'tis not ſtrange they ſhould, when it was a myſtery not formerly revealed to the very Angels, v. 10.) doe deſire and pray firſt for my ſelf (as after he prayes for them, v. 16.) that I be not amated at any thing that befalls me in this cauſe; or I doe beſeech you and pray for you that you be not diſcouraged, or ſtopt, or amated (ſee note on Luk. 18. a.) in your courſe, upon conſideration of the ſufferings that have fallen on me for your ſakes, (that is, becauſe I converſe with and preach to you, or aſſert this dealing of God toward the Gentiles) which ſhould be rather matter of glorying or rejoycing to you.

13. Wherefore I * deſire that you faint not at my tribulation for you, which is your glory.]

* intreat you not to be diſheartned αἰτοῦμαι μὴ ἐκκακεῖν, I deſire or pray not to be, or that I be not troubled; ſo the Syriack, that my ſpirit be not troubled.

14. For this cauſe I humbly beſeech God daily for the ſake of his dear ſon Chriſt Jeſus our Lord,

14. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,]

15. (Through whom it is that the whole world of men, Gentiles as well as Jewes (ſee note on Col. 1. c.) are now acknowledged and owned by God as children, called after his name, Chriſtians, received into his family upon their receiving of the faith)

15. Of whom the whole family in heaven and earth is named,]

16. That according to the abundance of that power by which he hath called you to the faith, and wrought in you obedience to it, he will alſo by his Spirit give you to grow in all inward ſtrength and abilities of the ſoul, to perform all holy duties,

16. That he would grant you according to the riches of † his glory, to be ſtrengthned * with might by his Spirit in the inner man,]

† his own αὐτοῦ

* in power by his own Spirit, δυνάμει διὰ τοῦ πνεύματος αὐτοῦ

17. That ye may continue conſtant in the faith of Chriſt, and by your zeal and ſincerity of love toward him be ſo faſtned to him (as a tree that hath taken deep root, or as a building firmly founded) that no temptation or perſecution be able to ſhake you, v. 13.

17. That Chriſt may dwell in your hearts by faith, † that ye being rooted and grounded in love,]

† being rooted & founded in love, that ye may

18, 19. That ye may be perfectly skilled, (as all holy men ſhould be) in the knowledge of immenſe wiſdome, and other attributes of God (Joh. 11. 8, 9.) or (as the antients are willing to underſtand theſe dimenſions) underſtand and ſearch into the immenſity of Chriſt's love to us, beſt expreſſed by the ſeveral dimenſions of the croſſe to which he was faſtned, being extended upward, and downward, and on both ſides; I mean, that unſpeakable and unfathomable love of Christ, the knowledge of which is a ſcience of great concernment unto us, farre beyond all that myſterious knowledge that the Gnoſticks boaſt of; or to conſider the infinite mercy of God in revealing Chriſt unto us, that this may inflame your hearts with the love of God, who thus loved us, and ſo fill you with that virtue which is moſt divine, 1 Joh. 4. 16. and which will fortifie you againſt all the perſecutions which are now apt to diſcourage you, v. 13.

b. c. **18. May be able to comprehend with all ſaints, what *is* the breadth, and length, and depth, and height,**

19. And to [b] know * the love of Chriſt, which paſſeth knowledge, that ye might be [c] filled † with all the fullneſſe of God.]

be able, ἐξισχύσητε καταλαβέσθαι, ἵνα πληρωθῆτε

* or, the ſuperlative love of the knowledge of Christ; for the Ks. MS. reads ὑπερβάλλουσαν εἰδέναι τὴν γνῶσιν

† to εἰς

20. Now to that all-wiſe and all-mercifull God, that can doe moſt abundantly above what we can imagine, and will doe liberally above what we can pray for to him, an evidence of which we have in that mighty work which is now wrought among you, in the preaching of the Goſpel, and affording ſuch miracles to be done among the Gentiles,

20. Now to him that is able to doe * exceeding abundantly above all that we ask or think, according to the power † that worketh in us,]

* superabundantly ὑπὲρ ἐκ περισσοῦ

† which is wrought among us ἐνεργουμένην ἐν ἡμῖν, or, among you, for the Ks MS. reads ὑμῖν

d. 21. To him be all honour aſcribed through Jeſus Chriſt, by what is now done in the Church, even by the means of the faith and doctrine of Chriſt, which is now preached to the Gentile world: And may this for ever tend to the glory of God, and not only at this preſent time, but among all poſterities, through all parts of the world. Amen.

21. Unto him *be* glory [d] in the Church * by Chriſt Jeſus, throughout all ages, world without end. Amen.]

* or, and, or even by Chriſt, for the King's MS. reads καὶ ἐν

Annotations on Chap. III.

a. Χάρις

V. 8. *Grace*] The word χάρις here, and χάρισμα in other places 1 *Tim.* 4. 14. ſignifies ſome ſpecial *favour* of Gods in order to ſome charge or office, that eſpecially of the miniſtery. So when *Levi* is called *Gods holy one, Deut.* 33. 8. the word there uſed in the Hebrew is חסידך, not *thy* ἅγιος ſo properly, (that would be קדוש) as *thy* κεχαριτωμένος, חסר ſignifying χάρις *favour* here; and ſo the perſon to whom the חסר belongs, is he that is favoured by God in a ſpecial manner, preferred to ſuch a dignity (an office) before others, without conſideration of any dignity in the perſon, onely upon the free mercy and good pleaſure of God.

b. Γνῶσις

V. 9. *Know*] The meaning of this verſe will not eaſily be pitch'd on, becauſe it is not certain whether the reading be ὑποβάλλουσ τὴ γνῶσιν ἀγάπῃ τῦ Χριστῦ or,

as

as the Kings *MS.* reads, ὑπερβάλλοντ ἀγάπω τ γνώσεως τ̃ Χριστ̃. If the firſt be the right reading, it muſt then be rendred *the love of Chriſt which exceedeth knowledge*; where the compariſon being laid betwixt *the love of Chriſt* and *knowledge*, and *the love of Chriſt* being by ver. 18. determined to ſignifie *Chriſts love* of *us*, the *knowledge* muſt probably ſignifie thoſe things which the *Gnoſticks* pretend to know, and boaſt ſo much in that knowledge; and ſo to *know the love of Chriſt, which paſſeth knowledge*, is to ſtudy and contemplate that one ſubject, *Chriſts* infinite love to us, which is infinitely more worth our ſtudying then what they boaſt of: and ſo this is no improbable ſenſe of the place, that the Apoſtle having prayed that they may *comprehend the immenſe love of Chriſt toward them*, v. 18. ſhould adde alſo, that they may *know that love of Chriſts, which excelleth knowledge*, that is, (as the *Gnoſticks* are very proud of their deep and ſecret knowledge, and place great perfection therein, ſo they on the other ſide ſhould) look upon the huge love of *Chriſt* toward them, ſuch as being conſidered, will by way of gratitude incline them to ſuffer any thing for his ſake, in oppoſition to being *diſcouraged at tribulations*, v. 13. and to poſſeſſe their hearts of that, as that which is farre more worth their thinking of and ſtudying, then the higheſt knowledge or skill of myſtical interpretations, which the *Gnoſticks* ſo pretended to. As for the notion of γνώσεως for *knowledge* ſimply taken, ſo as to *exceed knowledge* ſhould ſignifie *unſearchable, unintelligible*, that cannot probably be the meaning of it, when at the ſame time he prayes they may know it, and beſides the Genitive caſe γνώσεως, being the note of compariſon, ſeems rather to referre to the former notion, to compare *love* and *knowledge* together, and preferre the former. But if the other be the right reading, then the rendring will be plain, *the exceeding love of the knowledge of Chriſt*: and though that be capable of ſeverall interpretations, whether firſt, the love of God in revealing, and of *Chriſt* in vouchſafing to be known to us, or ſecondly, our love of Chriſtian knowledge; yet the former will be more commodious, becauſe more agreeable to v. 18. where it is *Gods love* toward us that they are to *comprehend*, and this is one ſpeciall branch of that, his revealing his Son unto us; to which alſo it is conſequent, that we ſhould (which is the point in hand v. 13.) adhere conſtantly to him, endure perſecutions, and not ſuffer our love to be cooled by them. And to this interpretation the words which follow will well connect, ἵνα πληρωθῆτε, &c. *that ye may be filled to all the fulneſs of God*, (ſee note c.) as an effect in us of this knowledge, or conſideration of Gods infinite love toward us.

Ὑπερβάλλοντ ἀγάπω τ γνώσεως τ̃ Χριστ̃

πᾶν γνώσεως τὸ ἀγαπᾶν τ̃ Χριστ̃

c. Πληρόω

Ib. *Filled with all the fullneſs of God*] Πληρόω *to fulfill* ſignifies to *fill up* vacuities, *to perfect, to complete*; ſee Note on *Mat.* 5. h. ſo here having recommended to them the βάλλοντ ἀγάπω *exceeding love*, or *charity*, of God toward them, viz. rich love, and promiſes of God in *Chriſt*, he adds that they may be fulfilled, that is, (as an effect of their conſideration of Gods love towards them) filled up and perfected to the higheſt pitch that God now in *Chriſt* requires of us, and that is properly called πᾶν πλήρωμα Θεοῦ, *all the fulneſs of God*, that is, all that perfection of charity to which God in *Chriſt* hath deſigned to elevate the Chriſtian, and wherein in a manner all Chriſtianity doth conſiſt, and to which we are engaged by his love to us.

Πλήρωμα Θεοῦ

V. 21. *In the church*] The variety of reading, either with, or without καὶ *and*, makes it doubtfull how this verſe ſhould be rendred. If it be without καὶ *and*, then it muſt firſt be obſerved, that the prepoſition ἐν, ſignifying ſometimes *in*, as in a place (and ſo it may poſſibly be here, *in the aſſembly of Chriſtians for ever*) ſignifies alſo *through* and *by*; and ſo it may moſt probably ſignifie here, and be all one with διὰ τ̃ ἐκκλησίας *by the Church* v. 10. that as there *the various wiſdome of God* was demonſtrated *by the Church*, that is, by Gods dealing in it, ſo here that *various wiſdome* and *mercy* of his ſhould be acknowledged with *thankſgiving*. And then, though 'tis poſſible ἐν Χριστῷ may adhere to ἐκκλησίᾳ, and ſo be rendred, *the Church in Chriſt Jeſus*, that is, the Chriſtian Church; yet becauſe probably, if that were it, it would be expreſſed by repeating the article τῇ after ἐκκλησίᾳ, as it is 1 *Cor.* 1. 2. therefore it will be more reaſonable to render ἐν Χριστῷ *through Chriſt*, as the mediator *through* whom as we *pray Rom.* 1. 8. ſo we *give thanks* and *praiſe* to *God* alſo. And ſo the meaning will be, *All honour and glory be unto God through Jeſus Chriſt* (by whom theſe mercies are conveied to us) *for*, or *by*, or *through the Church*, that is, through thoſe gracious and wiſe diſpoſals of his, that are now wrought by receiving the Gentiles into the Church, a thing which is likely to have main influence upon all poſterities of the world for ever. But if the καὶ be taken in, (as in that antient *MS.* it is) then as that muſt neceſſarily connect ἐκκλησίᾳ and Χριστῷ, *Church* and *Chriſt*, whether it be rendred *and* or *even*, ſo the ἐν cannot ſignifie *in*, as in a place, becauſe that cannot be applied to ἐν Χριστῷ *in Chriſt*, but muſt neceſſarily be rendred *by*, or *through*, and *the Church* and *Chriſt* muſt be the two means (though perhaps thoſe two knit into one, by rendring καὶ *even*) whereby this *glory* is to come in to God, and ſo is aſcribed to him thus, *All glory be to God the Father*, the wiſe diſpoſer of all, *through* that which is now done in the Church, *and*, or *even*, *through* what hath been done *by Chriſt*, in reconciling the Gentiles, and bringing them into the ſame fold with the Jewes, making up one Church of both.

d. Ἐν

e. Καὶ

CHAP. IV.

Paraphraſe.

1. **I Therefore the priſoner * of the Lord, † beſeech you that you walk worthy of the vocation wherewith ye are called,]** 1. I therefore the Apoſtle that am at this time a priſoner for the cauſe of Chriſt, ch. 3. 1. (from whence to this place ſeems to be one long parentheſis, ſee note on Gal. 2. c.) doe exhort you to behave your ſelves like perſons that have been vouchſafed by God that great mercy of revealing Chriſt to you in your Gentile ſtate.

* ἐγὼ ὁ δέσμιος
† παρακαλῶ

2. **With all lowlineſſe and meekneſſe, with long ſuffering, forbearing one another in love,]** 2. And that muſt be by the exerciſe of that Chriſtian charity, and thoſe many effects of it, (1 Cor. 13. 4, 5.) a lowly opinion of your ſelves, a mild behaviour toward others, a patient bearing (oppoſed to revenging) of injuries, much more of weakneſſes and ignorances,

3. **Endevouring to keep the unity of the Spirit in the bond of peace.]** 3. Labouring your utmoſt to preſerve that unity in the Church, which is kept in the body, by being animated by the ſame Spirit, and by being joyned one member friendly and peaceably to another, by ſinews, &c. that is, unity of charity, as the Spirit, and of outward communion, as the ſinews, to knit you all together into a peaceable Church, loving, and living peaceably one with another.

4. * *There*

4. That as ye are one ſociety, one body of Chriſtians, ſo ye may have one ſoul, as it were one Spirit of love to animate that body, according to that one aime (in which you all conſpire, and to the obtaining of which Chriſtianity gives you all the ſame pretenſion and hope) viz. eternal life.

4. * *There is* one body and one ſpirit, even as ye are called in one hope of your calling;] * One body Εν σωμα

5. And according as ye have but one maſter, whoſe commands ye are bound to obey, one body of Creed to be believed by all, and the ſame form of initiation, the ſame vow of Baptiſme appointed to be adminiſtred to all.

5. One Lord, one faith, one baptiſme,]

6. And as having all of you the ſame God which created, and now owneth you for his children, who overſeeth all actions, pierceth through all ſecrets, & powerfully worketh in you by his gifts and graces.

6. One God and father of all, who *is* above all, and through all, and † in you all.] † or, in all, the King's Ms leaves out ἐμῖν

7. But theſe gifts, and capacities, and qualifications for the ſerving of Chriſt in the Church, are not in the ſame manner and meaſure given to all, but ſeverally, and in diverſe degrees, ſuch as Chriſt in his ſeveral diſtribution of gifts is pleaſed to diſpenſe.

7. But unto every one of us is given grace, according to the meaſure of the gift of Chriſt.]

8. According to that of the Pſalmiſt Pſal. 68. 18. that
a. at his aſcenſion he carried Satan, ſin and death captive, and ſcattered many ſeveral gifts and extraordinary graces by ſending the holy Ghoſt upon his Diſciples, as Elias did upon Eliſhah at his aſcent.

8. Wherefore he ſaith, * When he aſcended up on high, he led captivity captive, and [a] gave gifts for men.] * or Having aſcended to the height, and led captive, he gave for the King's MS. reads, αιχμαλωτευσας εδωκεν † unto us

9. (And what doth this his aſcent to heaven ſignifie, but that he firſt deſcended from heaven to theſe lower parts of the world, called the earth, or to the Virgins womb, to be conceived there in humane fleſh, which is by the Pſalmiſt alſo ſtyled [being faſhioned beneath in the earth] Pſal. 139. 15. (ſee Paulus Fagius on Targum Gen. 37. 36.) or elſe to the grave, called The lower parts of the earth, Pſal. 63. 9.

9. (Now that he aſcended, what is it but that he alſo deſcended firſt † into the lower parts of the earth?]

10. And as his deſcent was on purpoſe to doe us good, to beſtow and ſcatter his graces among us ſo his aſcending again, though it were for a time the leaving of us, yet it was deſigned to the ſending down the holy Ghoſt upon the Apoſtles, by that means to ſupply all our wants, to doe what was neceſſary to be done to the planting and governing of his Church.)

10. He that deſcended is the ſame alſo that aſcended up farre above all heavens, that he might * fill all things.)] * fulfill πληρωσῃ

b. 11. And to that end he hath conſtituted ſome to be founders and governours of all Churches, (ſee note on Joh. 20. 21. and on 1 Cor. 12. b.) others to teach and confirm them when they are founded (ſee note on Act. 15. c. and 1 Cor. 12. c.) others, followers of the Apoſtles, ſent to preach the Goſpel, where the Apoſtles could not go, (ſee note on Joh. 20. 21.) others to reſide as Biſhops, and govern particular Churches, and inſtruct them alſo,

11. And he gave ſome Apoſtles, and ſome Prophets, and ſome [b] Evangeliſts, and ſome Paſtors and Teachers,]

12. For the holding together the body of the Church, to frequent publick aſſemblies (ſee note on 2 Cor. 13. c.) and either for the maintaining the poor by the contribution of the rich (ſee note on Lu. 8. a.) or for the ſupplying all the ſpiritual wants of the Church, and for the building of the Church, and farther inſtructing thoſe that are in it, and bringing others into it:

12. For the † perfecting of the ſaints, for the work * of the miniſtery, for the edifying of the body of Chriſt:] † compacting, or knitting together, συμβασμον * of miniſtration διακονιας

13. Till Jewes and Gentiles all coming to the Church, and joyning in the ſame faith and profeſſion of Chriſt, attain to full age, as it were, and ſtature, ſuch as uſes to have full knowledge belonging to it, viz. the perfect knowledge of Chriſt's will revealed to them:

13. Till we all come in the unity of the faith, and of the † knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt:] † acknowledgment ἐπιγνωσεως

14. Which may ſecure us from that which we now ſee
c. is the fate of many, viz. to
d. be (as children are wont) carried from one doctrine to another (as a wave of the ſea is carried about with every wind that comes, ſometimes this, ſometimes another way) through the cheats and ſorceries uſed by the Gnoſticks, and the cunning and induſtry of ſuch falſe teachers, who are moſt dexterous in contriving of deceits, (ſee note on Jude f.) and laying them ſo, that they may get moſt Proſelytes to them:

14. That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the [c] * ſleight of men, *and* cunning craftineſſe, whereby they [d] lie in wait to deceive:] * ſubtilty of men, through their craftineſſe for the managing of deceit, τῃ κυβεια των ανθρωπων προς την μεθοδειαν της πλανης

15. But that preſerving unity of faith and charity, we may improve (as members in unity with the head) and grow in all Chriſtian knowledge whatſoever:

15. But † ſpeaking the truth in love, may * grow up into him in all things, which is the head, *even* Chriſt:] † keeping the truth αληθευοντες * increaſe in him αυξησωμεν εις αυτον

e. 16. Chriſt being that head from whoſe influence, (as from the influence of the principal member, the body of any living creature is ordinarily compacted, and by the ſupplies that the veines and arteries binding faſt the joints, afford to every part, proportionably to the power or efficacy of the one, and the wants of the other, doth daily increaſe and grow, till it come to perfect maturity, and all this through the mutual amity that is preſerved in the body, ſo) the whole body of the Church being held together in frequent aſſemblies ver. 12. by every man's doing his beſt in the capacity he is in, towards the ſervice of the Church, (or by means of the rich men's contributing to the maintenance of the poor, accordingly as one wants, and the other is able to ſupply) grows into a complete ſpiritual body fit for the ſervice of Chriſt, and all this by the means of mutual love and charity.

16. [e] From whom the whole body † fitly joyned together and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.] † compacted & cemented together by every joynt of ſupply, according to its power in proportion of every part, works

17. This command therefore I give you with all earneſtneſſe in the name of Chriſt, whoſe Apoſtle I am, that being converted from heatheniſme to Chriſtianity, ye doe not any longer live after the manner of the heathens, in the vileneſſe of thoſe practices uſed in their idol-worſhips (ſee note on Rom. 8. h.)

17. This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as * other Gentiles walk in the vanity of † their mind,] * the reſt of the Gentiles τα λοιπα εθνη † their own αυτων

18. That long courſe of ſin having blinded their underſtandings, ſo that they ſee not that which by the light of nature they are enabled to ſee, and by that groſſe ignorance and obduration of heart run into all impiety, are farre removed from that life which God and nature requires of them.

18. Having the underſtanding darkned, being alienated from the life of God, * through the ignorance that is in them, becauſe of the † blindneſſe of their heart:] * becauſe of the ignorance δια την αγνοιαν † hardneſſe πωρωσιν

19. Who

*benummed

19. Who being * f paſt feeling have given themſelves over unto laſciviouſneſs, †inordinate to work all g uncleanneſſe † with greedineſſe.]

19. And in a kind of senſleſneſſe and benummedneſſe yield themſelves up to all ſoftneſſe and impurity, to the committing of all inordinate unnatural ſins of the fleſh. f. g.

†inordinate deſire, ſee note on Rom. 1. i.

20. But ye have not ſo learned Chriſt.]

20. The contrary to all which ye have been taught by the Chriſtian religion, and therefore ought not to permit your ſelves to be ſeduced by falſe teachers, the Gnoſticks, under pretenſe of Chriſtian liberty to ſuch unchriſtian licentiouſneſſe.

*ἀληθ

21. If ſo be that ye have heard him, and have been taught * by him, as the truth is in Jeſus;]

21. This certainly is your duty, and ſo you will believe, if you have known (ſee note on ch. 1. f.) and been throughly inſtructed in the truth of Chriſtian doctrine,

22. That ye put off concerning the former converſation the old man, which is corrupt according to the † deceitfull luſts,]

22. To wit, that you ſhould change your former courſe of life, and put off all your idolatrous uncleanneſſes that before you lived in, defiled and corrupted by unnatural luſts, (ſee 2 Pet. 1. b.) which now your falſe teachers the Gnoſticks deſire to bring in again;

†luſts of deceit, ἐπιθυμίαι τῆς ἀπάτης

23. And be renewed in the ſpirit of your mind;

24. And that you put on that new man, which after God is created in righteouſneſſe and * true holineſſe.]

23, 24. And being inwardly and cordially changed to new deſires and purſuits, conform all your actions alſo to this new rule of Chriſtian purity, and ſincere unfeigned holineſſe.

*holineſſe of the truth, ὁσιότης τῆς ἀληθείας

25. Wherefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another.]

25. To this purpoſe theſe ſo many ſinnes will be fit to be avoided at this time: Firſt that of lying, which is a ſin deſtructive to ſociety, and for the reſtraining of this, ye muſt conſider that not only all Chriſtians, but all men are members of the ſame body, viz. of mankind, and ſure one member never ſpeaks falſe, or deceives another member, nor conſequently muſt we lie to any man in the world, though he be not a Chriſtian, much leſſe when it is to the injuring of our fellow-Chriſtians.

26. Be angry, and ſin not: h let not the ſun go down upon your wrath.]

26. Another ſin to be guarded by you is wrath; and if you be ſurprized ſuddainly with any commotion of mind for any thing done injuriouſly to you or others, yet let it not break out into bitter or contumelious behaviour, or if it doe, make all haſt to ſubdue that rage, and to reconcile thy ſelf to him that hath been thus injured by thee. h.

†calumniator, ſee note on Mat. 4. a.

27. Neither give place to the † devil.]

27. And to this end take care that you give not ear to calumniators; or doe not ſuffer the devil to gain in upon you, and bring you to thoſe black deteſtable ſinnes of malice, miſchievous machinations, &c. by your continuing indulgently in this ſinne of wrath, v. 26.

28. Let him that ſtole, ſteal no more; but rather let him labour, i working with *his* hands the thing that is good, that he may have to give to him that needeth.]

28. A third ſinne is ſtealing, and deſpoiling of others, which ſome, under pretence of Chriſtianity and their right to the creature, have freely ventured upon. They that have been thus guilty, let them reform, and reſolve that by their own labour and earnings they ought to get that which may ſuffice for their own neceſſities, and enable them to ſupply the wants of others. i.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the * uſe of edifying, that it may miniſter grace unto the hearers.]

29. A fourth ſinne is that of filthineſs, from which ye ought to be ſo farre removed, that not ſo much as your tongue ſhould admit any impure word; and therefore be ſure that no unclean diſcourſe (ſo farre from uſefull, that 'tis poyſonous and infectious, as putrid, rotten meats) be indulged to among you, but in ſtead of it, that which is wholeſome, profitable, inſtructive in thoſe things that are neceſſary for a Chriſtian to know, that it may bring advantage to them that hear you, and increaſe of piety, ſee note on chap. 5. c.

*inſtruction of uſe οἰκοδομὴ τῆς χρείας

30. And grieve not the holy Spirit of God, whereby ye are k ſealed unto the day of redemption.]

30. And repell not by your neiſome converſation the holy Spirit of God, by which you are marked, and ſealed, and ſet by, as wares that are by Chriſt purchaſed, to be uſed in his ſervice, a Church of pure Chriſtians, (ſee note on ch. 1. d.) k.

31. Let all bitterneſſe, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

Annotations on Chap. IV.

V. 8. *Gave gifts*] It hath been the manner of many nations, in their triumphs after victories, to go up to the city in pomp and ſplendor, to bring in captives bound, all people coming forth to the ſpectacle, and then to give ſolemn gifts or largeſſes to their friends and countrey-men, or kindred, as part of the ſolemnity: So *M. Aurelius* gave eight pound a peece to the poor people in the time of triumph. And this is here accommodated to *Chriſt* in his victory and triumph over hell, accompliſhed by his death and reſurrection. For to increaſe the ſolemnity of that, he went up to the heavenly *Jeruſalem*, his own city, from which he came forth, carried the Devil and ſin and death captives, ſhew'd them openly, ſhackled and unarmed, the Devil gagg'd and ſilenc'd in his oracles, death's ſting pulled out, and ſin left unable to hurt any that had truly repented of it; and, for a complement of all, he ſent his largeſſes to his Diſciples and clients, the gifts of the Holy Ghoſt. That which is here ἔδωκε *gave*, is in the Greek of the *Pſalme*, 78. 19. ἔλαβες *received*, probably from the nature of the Hebrew לקח, which as it ſignifies *to give*, ſo 'tis *to receive* alſo, as in Engliſh *to take* ſometimes ſignifies *to give*, and in Greek λῆμμα and δῶρον are all one. a. ἔδωκε

V. 11. *Evangeliſts*] The reſt of theſe offices of the Church have been explained in the Notes on 1 *Cor.* 12. a. b. c. And this of *Evangeliſt*, by the way, Note on *Mat.* 9. l. and *Joh.* 20. a. To which ſomewhat may here be added, for the giving the full notion of it. As firſt that the word εὐαγγέλιον, *good news*, or *meſſage*, being common to that which is written, and which is delivered by word of mouth, two notions there are of *Evangeliſt*, one for the writer, another for the preacher of the Goſpel. In the firſt notion we have *the four Evangeliſts*, of which two were Apoſtles of the twelve, *Matthew* and *John*, and yet thoſe as ordinarily called *Evangeliſts* as the other two. But this is not the notion which belongs to this place (where *Evangeliſt* is a diſtinct office from *Apoſtle*) but the ſecond, which denotes an office then known in the Church, when any that was taken notice of for ſome eminent degree of proficiency in the Goſpel, and ſpecial abilities of utterance and diligence, &c. was upon recommendation of the Church (as it is ſaid of *Timotheus Act.* 16. 2.) b. Εὐαγγελιστὴς

chosen by any of the Apostles to assist them in their work, and sent out with power of preaching the Gospel (and of doing miracles, and with gifts of healing, to that purpose) and of baptizing those that should receive the Gospel, and with other powers also of ordaining Bishops, when the Apostle thought fit to allow it him. For as the office of Evangelist, being to preach to unbelievers, requires not the donation of all the Episcopal power, viz. of ruling, nor the power of Ordination necessarily, because when the Evangelist hath planted the faith, the Apostle himself may come and confirm, and ordain Bishops, as we see in *Samaria Act.* 8. 17. (and therefore *the Author of the Commentaries on the Epistles* under S. *Ambrose*'s name, saith on this place, *Quamvis non sint sacerdotes, Evangelizare tamen possunt sine cathedra, quemadmodum Stephanus & Philippus, Though they be not Priests,* (that is, Bishops) *yet they may Evangelize without a chair*) so the donation of that superior power doth not yet make them cease to be Evangelists. And accordingly as *Philip*, which was but a Deacon (and therefore only *preached* and *baptized* the *Samaritanes*, *Act.* 8. 12. *Peter* and *John* the Apostles being sent to *lay hands on them* v. 17.) was yet an Evangelist, and is so styled *Act.* 21. 8: so others that were Evangelists had also power given them by the Apostles that sent them out to constitute Churches, and so to ordain rulers over them, as of *Mark* it is said that being sent into *Ægypt* by S. *Peter*, he constituted *Anianus* Bishop of *Alexandria*; and so when *Timothy* was constituted Bishop *of Ephesus*, 1 *Tim.* 1. 3. he is yet commanded by S. *Paul* to *doe the work of an Evangelist*, 2 *Tim.* 4. 5. that is, as he was Bishop of those that believed under that *Metropolis*, and of those also that should come in to the faith in all *Asia*, so he had also authority to make known the Gospel to them that knew it not, to call them to the faith, which is the peculiar notion of εὐαγγελίζεσθαι and κηρύσσειν, *to Evangelize* and *to preach*, and μαθητεύειν, *Matth.* 28. 29. *to gather disciples*, as those words are opposed to *teaching*, *Act.* 15. 35. and c. 5. 44. and as ὁ λόγος *the word* differs from *doctrine*, 1 *Tim.* 5. 17. Now as he that from a Deacon is made a Bishop hath all the powers that belonged to a Deacon still continued to him, and the addition of so much more; so he that is an Evangelist, if he be farther invested with power of Ordination, may still remain an Evangelist, the power of constituting Bishops over them that believe and are baptized being reconcileable with the power of preaching to them that believed not. Only the word *Evangelist* denoting no more then that of being sent by an Apostle to preach, is indifferently used, whether he have the power of Deacon onely, as *Philip*, or more, as of *Timothy* and *Mark* hath been affirmed, and so is here set after the *Apostles* and *Prophets*, and distinguish'd from *Pastors* and *Doctors*, that come after, by which the ruling Elder or Bishop is understood.

c. Κυβεία

V. 14. *Sleight*] The word κυβία from κύβος *a dye*, might possibly signifie *inconstancy* and *mutability*, because nothing is more variable then that. And so in *Antoninus* l. 1. ἀναμφιβόλως ἀκύβδηλος is set to signifie *the firmest constancy of mind*. In this sense it might well enough agree with the περιφερόμενοι here, *being carried about with the wind*, &c. and so *Xylander* upon that place hath taken confidence to interpret it, that S. *Paul* advises us to avoid κυβίας ἀνθρώπων, that is, saith he, *nè omni vento doctrinæ circumagi nos & in errores abripi patiamur, that we doe not permit our selves to be driven about, and snatch'd into errors by every wind of doctrine*. But the *Glosse* of *Phavorinus* is more to be heeded, who renders it πανουργία, *craft, subtilty, dexterity to deceive*; and agreeably the very word πανουργία is here set with it, in the sense wherein we proverbially say of a cunning cheat, that *he sets the dice* upon us. And so *Eusebius* out of *Irenæus* speaking of *Marcus*, saith he was μαγικῆς κυβίας ἐμπειρότατος, by κυβία signifying *deceitfull artifice*, such as Conjurers use, *Eccles. Hist.* l. 4. c. 11. See *Theophylact*, who comparing the false teachers to κυβευταὶ *Dicers*, saith of them, that they do μεταπείραι ἀφελεσίφους, ὥσπερ πίπας, ὡς βάλοντα, *remove the simple as they please, as at dice they can cast what throw they have a mind to*; and this, saith he, is the κυβία here spoken of, and the μεθοδία πλάνης, ὅπερ ἡ πλάνος αὐτῶν μεθοδία βάλεται, *whatsoever their deceitfull artifices have a mind to*.

d.

Ib. *Ly in wait to deceive*] What μεθοδία signifies in this place may thus be collected. *Hesychius* seems to render it τέχναι *arts*, for so I suppose the words in his *Glossarie* must be mended, in stead of Μεθοδίτας τέχνας reading μεθοδίας, τέχνας for as to μεθοδίτας, that followes after, and is rendred τεχνίτας. Thus μεθοδεύειν in *Suidas* is τεχνάζειν, ἀπατᾶν, *to use any artifice, and to deceive*. The word, saith * S. *Chrysostome*, is used ἐν λόγοις, ἐν ἔργοις, ἐν παλαίσμασι, *in speeches, in works, in wrestlings*. In speech it is set down by the *Rhetoricians* for one of the ἰδέαι λόγου· see *Hermogenes* περὶ Ἰδέ. Τόμ. α'. p. 217. and because these are all designed to the working on, and perswading, the auditors, therefore μεθοδεύειν τὸν λόγον is thus *to contrive the speech, that it may* probably *be* most *perswasive*: see *Chrysost. Tom.* 4. p. 416. l. 16. ἑτέρως δὲ αὐτὸ μεθοδεῦσι προσηνέστερον, *he otherwise dresses up the same thing* and proposed it *more softly*, or calmly, and cunningly. So *Tom.* 3. p. 495. l. 20. and p. 880. l. 1. ἐδέησε φανερὰ πεποιῆσαι τὰ ἁμαρτήματα, ἀλλ' ἑτέρως αὐτὸ κατασκευάζει μεθοδεύων, τυτθὸν πιθανὸν κατασκευάζων τὸν λόγον, ἐπικαλύμμασι κεχρημένος, *he proposes not sins plainly, calling it idolatry*, &c. *but after another manner contrives and formes his speech, so as it may best perswade, by concealing what is likely to avert.* So in *Marcus Eremita* in his ψυχωφ. p. 941. D. μέθοδόν τινα ἐπιζήτησις, καὶ λόγους παρεμύθιον, *you desired some method, and exhortatory discourses*, that is, some colours of perswasion. And the like arts of dissimulation and disguise as these, in all sorts of actions, and particularly in combates, are in like manner expres'd by this word μεθοδεῖαι. So μεθοδεῖαι τοῦ διαβόλου, *Eph.* 6. 11. *the crafts* and *ambushes*, ἐνέδραι, δόλοι, *the treacheries, deceits, and cunning contrivances of the devil*. Accordingly ἀμεθόδευτος is *one that is not apt to be deceived by* any *subtilties, contrivances, concealments*, as in *Hermes Trism.* l. 13. p. 32. ἀμεθόδευτος κριτής, *a most wise Judg*, that cannot be imposed upon by any artifices of the advocates or pleaders. And thus in this place, the craftiness of men is designed εἰς μεθοδείαν τῆς πλάνης to the managing and contriving of their false doctrine so, as they may be most likely to perswade and gain upon seducible auditors.

* *Tom.* 3. p. 879. l. 41.

Μεθοδεία διαβόλου

e. Κεφαλὴ

V. 16. *From whom the whole body*——] This verse hath much of difficulty in it, and the first part of that is, whether, *Christ* being called in the former verse *the head of the Church*, the influences that here are said to come from him, and are set down by Analogie with the natural body, are those that come from the head, and not rather from the heart. To this the solution may be easie, first, that it is very probable, that in a mans body the growth is from the head. For the animal spirits are by the nerves conveyed to the nourishing and encreasing the several parts, through the whole body; and those nerves descend from the brain by the *spina dorsi*, and are from the *vertebræ* there branch'd out over the whole body, from whence it comes to passe in crooked persons, where the *vertebræ* are displaced, that the growth is thereby hindered. And then the Analogie will hold exactly to the Church, the *body* of *Christ*, that it receives its supply for encrease, or growth, from *Christ* the head. Secondly, that if this be not so, but that the heart should be found to be the fountain both of life and growth, yet the Analogie here will still hold, it being reaso-

reaſonable to affirm that *Chriſt* ſupplies the place of both theſe parts in the Church, is the head to rule and direct, and the heart alſo to ſupplie it with all it wants, with graces for the beginning and increaſe of life. In the next place therefore, it is not eaſie to give an account of that phraſe, συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας. Συμβιβάζειν is ſufficiently expounded by *Heſychius*, εἰς φιλίαν ἄγειν, *to bring to friendſhip*; and ſo συμβιβαζόμενον applied to the body, ſignifies *a cloſe conjunction*, ſomewhat above that agreement of parts, or fitting together, noted by ζωαρμολογούμενον precedent; that ſignifying *the fitting one part to another by jointing*, or *putting together*, but the latter, *the faſtning* them when they are ſo jointed, either as by cementing, or by pinning, or by clapping plates of iron upon them, which will keep them from falling (or being pluck'd) aſunder: and this is done διὰ τῆς ἁφῶν καὶ ζωνδέσμων Col. 2. 19. Firſt, δι' ἁφῶν, literally *by touches*, or contiguous, but not continuous parts, that is, by joints, ſo called from ἅπτω *tango*, becauſe though the joints, like ſeveral pieces of timber fitted together, doe touch one another, yet there is not that continuity, as in each part is diſcernible: and ſecondly διὰ ζωνδέσμων, *by ligatures*, and *bands*, and here διὰ πάσης ἁφῆς *by every touch*, that is, every joint, without mention of *the bands*. Where there being no matter of doubt but that the ζωνδεσμοι *bands* denote the veines and arteries, thoſe ligaments of the body, by which the blood and ſpirits are conveyed to every part, it muſt follow, that the ἁφαὶ joyned with it muſt ſignifie *the joints* that are ſo cemented, and kept together with theſe bands, and ſo by both of them there, and by one here, (comprehending alſo the other under it) *the body* is ἐπιχορηγούμενον and συμβιβαζόμενον, *ſupplied* by the one, and *knit together* by the other. And then it being evident that this place and that are parallel, it will follow, Firſt, that πᾶσα ἁφὴ here, *every touch*, or *contiguity*, or *joint*, will be all one with ἁφαὶ καὶ ζωνδεσμοι *touches and ligaments* in the Plural there; and Secondly, that the Genitive τῆς ἐπιχορηγίας, that follows here, muſt be the latter of two Subſtantives, and denote the office or uſe of the ἁφαὶ, the *joints*, and *veins*, and *arteries*, viz. ἐπιχορηγεῖν, to *ſupply*, or *contribute* to every part that which it wants, as in the place to the *Coloſſ.* *the body* is ſaid ἐπιχορηγεῖσθαι in the Paſſive, *to be* thus *ſupplied* and provided for by them. The third difficulty is, what is the importance of κατ' ἐνέργειαν, and that will now be more eaſily ſalved. For the ſupply being made by the veines and arteries (that knit the joints) to all the parts of the body, thoſe parts that receive the ſupplie being after mentioned, and ἐν μέτρῳ, noting their *proportion* of want, *the degree* or *meaſure* of their capacity of receiving it, ἐνέργεια muſt needs belong to the Agent in this ſupply, the joints, and veins, and arteries, that thus contribute to the wants of each part; and ſo κατ' ἐνέργειαν will ſignifie *by*, or *according to*, their *operation*, or *operative virtue*, or *efficiency*, or *power*, ἐν μέτρῳ ἑνὸς ἑκάστου μέρους *in the proportion of every member*, that is, in proportion to what every member wants, not only for its preſent ſubſiſtence, to repair what is daily loſt, but for growth alſo, till it attain to the full dimenſions that belong to it. The laſt difficulty is, why when τὸ σῶμα *the body* is the Subject of the Propoſition, and conſequently ποιεῖται αὔξησιν *cauſes increaſe* is the Predicate that connects with it, here is yet added τοῦ σώματος *of the body*, thus, *the body cauſeth encreaſe of the body*. But that is anſwered alſo by the uſe of the word בָּשָׂר in Hebrew, to which τὸ σῶμα *body* in Greek is anſwerable, which ſignifies not only *body*, but *being*, *eſſence*, and being joined with any thing elſe, ſignifies that to which it is joined, בְּשָׂרוֹ *his body*, that is, himſelf; and ſo here 'tis taken, and ſo ſignifies no more but that *the body* by thoſe means ſpecified *cauſeth increaſe of it ſelf*, that is, is daily nouriſhed and increaſed, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ, *to the building up*, or improving, *it ſelf in love*, which is, as it were, the reciting of the whole verſe, and applying of it to the buſineſſe in hand, the Church, as it is the body of *Chriſt*; that as union and kindneſſe, and the ſupply that is made by one part of the body to the other, is that that ſuſtains and gives growth to the body, ſo is amity and joining together in common aſſemblies, and the rich mens and the maturer and ſtronger Chriſtians contributing their ſupplies to the temporal, but eſpecially to the ſpiritual wants of the poorer and weaker, a means of increaſing and building up the Church of *Chriſt*, whereſoever it hath been planted. By what hath been here ſaid thus largly, that other parallel place *Col.* 2. 19. is ſufficiently explained alſo.

V. 19. *Paſt feeling*] Ἀπαλγῶν is, ſaith *Pauſanias*, παύσασθαι ἀλγεῖν, *to ceaſe to feel cold*; as ἀλγῶν is not πονῶν, but πάσχειν, not Actively *to labour*, but Paſſively *to ſuffer pain*. So ἀπαλγοῦντες ὑπὸ τοῦ πολλοῦ ῥίγους, *they that through extreame cold are num'd*, and can neither feel, nor doe any thing. f. Ἀπαλγῶν

Ib. *Uncleanneſſe*] Ἀκαθαρσία περὶ ἀῤῥένων, καὶ θηλέων ἀῤῥητοποιΐας, ſaith S. *Baſil ad Diodorum*, the word is uſed for thoſe *abominable ſins not to be named, whether of men or women*. g. Ἀκαθαρσία

V. 26. *Let not the ſun goe*—] What is here adviſed by the Apoſtle, is parallel to the directions of the antient Philoſophers, known by the *Epheſians* to whom he wrote. *Ariſtotle* diſtinguiſheth in this matter, *Eth.* l. 7. c. 6. between ἀκρόχολοι thoſe that are *highly enraged*, and πικροὶ *bitter*, or *contumelious* in their anger, and χαλεποὶ *hard to be reconciled*, whom elſewhere he calls δυσδιάλυτοι thoſe that *hardly* are *diſſolved*, hardly put off their diſpleaſure, *Eth.* 4. 5. Theſe three ſorts are here referred to by the Apoſtle. The firſt (ἀκρόχολοι) is intimated in the ὀργίζεσθε *be angry*, whether by that be meant *ſuddain anger* and *haſtineſſe*, or whether *diſtemper* and *rage*, conceived upon any the greateſt provocation. This firſt degree is here ſuppoſed, and the exhortation founded in the preſence of it, which yet concludeth not this whether *ſuddenneſſe of paſſion*, or *inordinacy of rage*, to be no ſin; for certainly the contrary to the *ſlowneſſe to anger* is elſwhere commanded, βραδὺς εἰς ὀργὴν, *Jam.* 1. 19. and ſo of the charitable man it is ſaid 1 *Cor.* 13. 4. μακροθυμεῖ, *he is ſlow to anger*. And *Pſalm* 2. 4. whence theſe words are recited from the *Septuagint*, 'tis certain, thoſe that are there ſpoken to did ſinne, in being diſpleaſed at Gods ſetting up *David*; and their rebellion againſt him was but an higher degree of it, of which he forewarns them in the next words, *ſinne not*, that is, fall not into that horrible ſin. The ſecond ſort, πικροὶ, is forbidden in the μὴ ἁμαρτάνετε, *ſinne not*, this being the firſt aggravation of the fault of anger indulged to, that it becomes bitter, which is expreſs'd by παροξύνεται 1 *Cor.* 13. 5. a παροξυσμὸς an *exaſperation*, or *paroxyſm* of this evil humor. And the third, χαλεποὶ or δυσδιάλυτοι, is here expreſs'd by the very ſame colour, that the antient Philoſophers, the *Pythagoreans*, had thought fit to expreſſe it by. For of them, ſaith *Plutarch*, *de Fat. am.* that when they fell into any λοιδορία ὑπ' ὀργῆς *contumely through anger*; πρὶν ἢ τὸν ἥλιον δῦναι--διελύοντο, *before the ſun went down*, *they ſhook hands*, and *were diſſolved*, (directly contrary to the δυσδιάλυτοι) or *made friends* again. And ſo here ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν *Let not the ſun goe down upon your wrath*, where παροργισμὸς being that παροξυσμὸς *exaſperation of anger*, which breaks out into bitter words, and ſo all one directly with the λοιδορία ὑπ' ὀργῆς, *the contumelious behaviour produced by anger*, the Apoſtles command is, that he that hath been guilty of it, muſt come to temper, and ſue for reconciliation, (as the ſame *Pythagoreans* did, τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀσπαζόμενοι, *ſhaking hands and embracing one another*) before the h. Ὀργίζεσθε παροξύνεται δυσδιάλυτοι Παροργισμὸς ὁ Ἡλιος μὴ ἐπιδυέτω

the ſun goe down, that is, either ſpeedily (as *Chriſt* adviſes, *agree with thy adverſary quickly*) or elſe before the time of ſolemn praying to God, which was conſtantly at evening, and ſo the exhortation here will bear proportion with that *Mat.* 5. 23, 24. *If thou bringeſt thy gift unto the altar, and there remembreſt that thy brother hath ought againſt thee* (as he that hath been reproached by thee in thy wrath hath.) *leave there thy gift, and firſt be reconciled to thy brother* (that is, obtain his reconciliation to thee) and *then*, and not till then, thou mayeſt *offer thy gift*.

i. γνωμίτει κλεπτίτω μᾶλλον δὲ κοπιάτω

V. 28. *Working with his hands*] The reaſon of the conjoining of the prohibition of *ſtealth*, and the precept of *labour*, will be diſcerned by remembring the old verſe in *Phocylides*,

Πᾶς γὰρ ἀεργὸς ἀνὴρ ζώῃ κλοπιῇσι μάλιστα,

There is no way for a ſlug-gard to live, but by ſtealing, and acts of that kind. And ſo ſaith *Chryſoſtome*, Τὸ γὰρ κλέπτειν ἀργίας ἐστὶν. *ſtealing is an effect of idleneſſe.*

k. ἐσφράγισε

V. 30. *Sealed*] The ſpecial uſe of a Seal, and that which in this and other places of the Scripture is moſt commonly referr'd to, is that of a mark or Character ſet upon wares or commodities that are bought by any; and becauſe men were as ordinarily bought as any other commodity, nothing was more ordinary then to ſet a ſeal or mark upon them, either in their forehead or ſome other part, to diſtinguiſh them from all other mens ſervants. So ſaith *Theophylact* on *Rom.* 8. 10. Ὁ μὴ ἔχων σφραγῖδα, ἐκ ἔστι τοῦ δεσπότου τῆς διὰ τῆς σφραγῖδος ἐκείνης δηλωθείσης, *He that hath not the ſeal, is not the ſervant*, or *goods, of the Maſter, who is expreſs'd to be ſo by that ſeal.* Thus *Rev.* 7. 3. the *ſealing* is there accommodated to *the ſervants of God*, who are there ſuppoſed to be bought, and are now farther to be reſcued out of the temporall enſuing danger, and as a token of that, *ſealed in the forehead*; as *ſervi, ſervants*, in reſpect of the originall of the word, *à ſervando*, is all one with σωζόμενοι, who being ſpiritually *reſcued* and *ſaved* already from the pollutions of the world, are now to be delivered from the approaching deſtruction, when, without that mark of diſcrimination, the good and ill might all be involved in the ſame calamity. See Note on *Rev.* 7. c. Thus when *Joh.* 6. 27. 'tis ſaid that *God the father hath ſealed Chriſt*, the meaning is clear, that by the miracles which he did, and eſpecially by the Holy Ghoſt's deſcending upon him, with οὗτός ἐστι *this is he*, he had owned him his ſervant, *Iſa.* 42. 1. (ſee Note on *Mar.* 3. l.) and demonſtrated it as punctually, as if he had mark'd him in the forehead that this was his anointed ſpecial ſervant, ſent by commiſſion from him, diſcriminated from all others, and that whatſoever he ſaid, was the will and pleaſure of God. In reference to what was there ſaid of *Gods ſealing Chriſt*, is that which is here ſaid to be underſtood alſo. For there the *Spirits coming* down upon *Chriſt* was the *ſealing* of him, the ſignifying that he was *Gods* ſervant ſent on his meſſage to the world; and here in like manner the *Epheſians* are ſaid to be *ſealed by the Spirit to the day of redemption*, that is by the preaching of the Goſpell, and ſeling of a Church among them, which is an effect directly of the Holy Ghoſts deſcending on the Apoſtles (as before upon *Chriſt*) and an act of the office of the Holy Ghoſt, by which the *Epheſians* that were believers were demonſtratively pointed out to be by God deſigned to his ſervice, to a gracious Chriſtian life, and nothing ſo contrary ſo *grievous to* this *Holy Spirit*, as their neglecting and contradicting theſe deſignes of God, living unchriſtianly v. 29. By this 'twill be eaſie to underſtand the like phraſe 2 *Cor.* 1. 22. where alſo, as here, to *Gods ſealing* us is ſtraight added his *giving his ſpirit* as *a pledge*, &c. So *Eph.* 1. 13. *ye were ſealed by the holy Spirit of promiſe*, that is, by that holy Spirit promiſed by *Chriſt*, and in the Goſpell called, *the promiſe of the father*, *Luk.* 24. 49. which whereſoever it is given (that is where a Church is ſetled and eſtabliſhed) is ἀρραβὼν κληρονομίας, *a pledg* or *firſt part of* that *inheritance* or *portion*, which ſhall hereafter be beſtowed on thoſe which by this appear to be received and acknowledged as ſervants and ſonnes of God.

Paraphraſe.

CHAP. V.

1. Be ye therefore as diligent to render your ſelves the pictures and reſemblances of God, which hath thus vouchſafed to be your Father, as any children are by nature in the lineaments of the face, or by inſtitution in the qualities of the minde, like to their naturall parents.

1. BE ye therefore * followers of God as dear children;] * imitators μιμηταὶ

2. And continue conſtant to death in the profeſſion of the Chriſtian faith, (ſee note on Rev. 2. b.) thereby imitating the love of Chriſt to us, who that he might confirm and ſeal the truth of his preaching for which he was ſent by God, offered up his own life, was willingly content to die; which death of his, as it was for our ſakes, ſo was it moſt acceptable to God, and ſo cannot be better compared, then to a meat-offering or drink-offering, which being offered for our ſins unto God (and of the former a part burn'd upon the altar, and the reſt for the uſe of the Prieſt, Lev. 2. 3. but the latter wholly conſumed on the altar,) is ſaid to be of a ſweet ſavour unto the Lord, and Gen. 8. 20. to ſatisfie for us, and work our peace.

a. 2. And walk in love, as Chriſt alſo hath loved us, and given himſelf for us, an [a] offering and ſacrifice to God for a ſweet ſmelling ſavour.]

3. And for the Gnoſtick noiſome foule practices, unlawfull, unnaturall, riotous luſts, let them never get the leaſt admiſſion among you, but be utterly deteſted by you, according to that obligation that lies on you as Chriſtians, in oppoſition to the heathens:

3. But fornication, and all uncleanneſſe or † covetouſneſſe, let it not be once named amongſt you, as becometh Saints:] † inordinate deſire, ſee note on Rom. 1. h.

b. c. 4. And ſo all unclean geſtures, and obſcene talking, or unſavory jeſts to cauſe laughter, which are all unbeſeeming a Chriſtian: but purity, chaſtneſs, graciouſneſs of language, oppoſite to the filthineſs before, or elſe bleſſing and praiſing of God, a far fitter ſubject for our rejoycing.

4. *Neither filthineſſe, nor [b] fooliſh talking, nor jeſting, which are not convenient: but rather [c] giving of thanks.] * And filthineſſe, and fooliſh ſpeaking, or jeſting, which are things unſeemly, but rather graciouſneſſe.

5. For by the Chriſtian doctrine ye are aſſured, that he that is guilty of any unlawfull, eſpecially unnaturall, inordinate luſt (ſee Rom. 1. note i.) thoſe ſins which were uſed in the myſteries of the heathens, is an abſolute Gentile perſon, hath no portion in the Church of God under Chriſt, nor inheritance in heaven. See note on 1 Cor. 5. 1.

5. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt & of God.]

6. Let no man flatter you, that theſe are tolerable for a Chriſtian, for they are the very ſins for which God hath ſo plagued the heathens, as he did Sodome, &c.

6. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.]

7. Doe not ye then joyn in their ſins, that ye may not in their puniſhments.

7. Be not ye therefore partakers with them.]

8. For

8. For ye were sometimes darkneſſe, but now *are ye* light in the Lord: walk as children of light,]

8. For though ye were formerly heathens, yet now ye are become Christians, and that layes an obligation on you, and all such as you, to live like Christians,

* or light: for the King's MS reads φωτὸς, see v. 8, and 11.

9. (For the fruit of * the Spirit *is* in all goodneſſe, and righteousneſſe, and truth)]

9. (For that Spirit that God hath sent among us in the preaching of the Gospel, being the Spirit of God, must bring forth all kindneſſe, justice, fidelity, and such like, (Gal. 5. 22.)

† Examining δοκιμαζοντες

10. † Proving what is acceptable unto the Lord.]

10. Searching and approving, and accordingly practising, whatsoever you shall find acceptable to God: see note on Rom. 2. f.

* discover them ἐλέγχετε

11. And have no fellowship with the unfruitfull works of darkneſſe, but rather * reprove them.]

11. And goe not ye to their heathen mysteries, comply not with their close dark abominable practices, but oppose and help to bring them to light, that they may leave them, (the secrecy being the onely thing that secures and continues them in them.)

12. For it is a shame even to speak of those things which are done of them in secret.]

12. For those secret practices are such that they dare not appear in the light, and therefore are by the devill, who prescribes them as parts of his worship, appointed to be used in close recesses, which are called their mysteries, as the highest, but indeed the vilest part of their religion, (see note on Rev. 17. c.)

† being discovered by the light are made manifest, ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται

13. But all things † that are approved are made manifeſt by the light; for whatsoever doth make manifeſt, is light.]

13. But Christianity is a means to discover and display these abominable cheats and villanies, as light is the direct means to discover what darkneſſe hath hid, and to make them renounce and forsake it, when they see it is seen and abhorred by men.

* shine upon thee ἐπιφαύσει σοι

14. Wherefore he saith, Awake thou that sleepeſt, and ariſe from the dead, and Christ shall * give thee light]

14. According to that saying of Isaiah, c. 60. 1. Arise, be enlightned, for thy light is come, and the glory of the Lord is risen upon thee; that is, this Christian estate is a lightsome condition, and engages every man that expects to have his part in it, to get out of all these horrible dark secrecies, which are put to shame and discomfited by the light.

† how ye walk exactly, ὡς σοφοὶ περιπατεῖτε

15. See then d † that ye walk circumſpectly, not as fooles, but as wiſe,]

15. See therefore and consider how ye may walk most exactly and inoffensively, to which end ye will need great circumspection, as being placed in the midst of such temptations and dangers, by one or other ready to be insnared on every side. If your circumspection be not intense enough, ye will be insnared as fools in their lusts and complyances, which bring such carnal temptations along with them; and if ye be over earnest in admonishing them, and vehement unseasonably, ye will exasperate and incurre the danger Mat. 7. 6. of being rent by the swine. d.

16. eRedeeming the time, becauſe the dayes are evill.]

16. And therefore as you must be sure to preserve the innocence of the dove, so ye have need of prudence and warinesse and wisdome of behaviour, because the world is at this time full of corruption, and of contumacy, and persecuting of all good and orthodox Christians. e.

17. Wherefore be ye not unwiſe, but underſtand what the will of the Lord *is*.]

17. And therefore see that ye be not corrupted by their insinuations, but let the knowledge of your Christian duty so fortifie you, that ye be not befooled or insnared by them.

* dissolutenesse

18. And be not drunk with wine wherein is f * exceſſe; but be filled with the Spirit:]

18. And do not ye, like those heathens in their Bacchanals, inflame your selves with wine, to which all manner of inordinate lust is consequent, (and then think ye are inspired, and able to prophesy by that means) but let your hearts be filled with zeal and devotion (see note on Luk. 9. e.) f.

† chanting (or with thanksgiving chanting, for the King's MS. reads ἐν χάριτι ᾄδοντες as Col. 3. 16.) and singing ᾄδοντες

19. Speaking to your ſelves in g Pſalms, and Hymnes, and ſpiritual ſongs, † ſinging and making melody in your hearts to the Lord,]

19. And let all your mirth and jollity be expres'd in the several kindes of hymnes, &c. that are used among Christians, after a pious manner, singing, and inwardly in your hearts rendering praises to God, and not finding out such grosse carnal wayes of expressing your joyes, as the heathens use; g.

* even τοῦ † or, Christ, for the King's MS reads Χριστῷ

20. Giving thanks alwayes for all things unto God * and the Father, in the name of our Lord Jeſus Chriſt;]

20. Upon all occasions acknowledging the great and fatherly mercies of God to you, through our Lord Jesus Christ;

21. Submitting your ſelves one to another in the fear of † God.]

21. Yielding obedience to those to whom 'tis due, in subordination to God, obeying their lawfull commands upon God's command to honour them, but yet not doing any thing in obedience to them which is forbidden by that superior Law of God.

22. Wives, ſubmit your ſelves unto your own husbands, as unto the Lord.]

22. All wives must be subject to their husbands by virtue of the Christian law, which in this and other things doth no way disannul, but rather confirm God's first institution.

23. For the husband is the head of the wife, even as Chriſt is of the Church, and he is the Saviour of the body.]

23. And the same obligation that lies on the Church to obey Christ, viz. because he is the head of it, lyes on the wife to obey the husband, who is the head of the wife, 1 Cor. 11. 13. by the law of creation, which is in force among all nations; and as Christ did for his Church, so it is the office of the husband, as of the head, to take care for, and secure, and defend the body which belongs to it, that is, to doe all that he can for the good of the wife.

24. Therefore as the Church is ſubject unto Chriſt, ſo *let* the wives *be* to their own husbands in every thing.]

24. And this subjection of the wife to the husband is not restrained to some sorts of things, but extended unlimitedly to all, where there is not a prohibition of some superiour law (see v. 21.) as the Church is to be regulated by Christ, and those whom he hath placed over it, in all things.

25. Husbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it,]

25. And, by the same rule of analogie with Christ, the husbands are obliged to expresse that care of their wives, that love to their good, as Christ had to the good of his Church, which is his wife (for whom he laid down his life)

* it, having cleansed it ἁγιάσῃ καθαρίσας

26. That he might ſanctifie * and cleanſe it with the waſhing of water by the word,]

26. That he might purifie it from all sin, & to that end appointed baptisme, therein obliging us to forsake the devil, &c. and covenanting to give us grace to doe so, and to that adding his word, the whole doctrine, commands, promises of the Gospel, as a powerfull means to oblige and enable us to doe so, or baptizing us in the name of the Father and the Sonne and the holy Ghost. Theophylact.

27. That he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh.]

27. And all this, that as a wife he may set it out in beau-

ty and comelineſſe, as a garment come new out of the fuller's hand, purged from ſpots, ſtretched from wrinkles, the former newly contracted, the latter by long time of cuſtome and habit; the former more eaſy, the latter hard to be removed; and ſo not having any of the baſe pollutions before mentioned v. 5. but that it may be perfectly clean without ever a blemiſh in it.

28. And this love of the husband to the wife muſt be as to a part of himſelf (for ſo Eve was taken out of Adam.)

28. So ought † men to love their wives, as their own bodies: he that loveth his wife loveth himſelf.] † husbands ἀνδρες

29. And not to love a man's ſelf, and every part of that, is unnatural; and therefore every ſenſible man will love his wife as part of himſelf, & endevour her good, as Chriſt doth the Churches, with all the zeal imaginable.

29. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church.]

h. 30. (For he is the head of the Church, and we are members of him.)

30. For we are h members of his body, of his fleſh, and of his bones.]

31. And this is the reaſon of that precept in the firſt creation, that a man ſhall at marriage put off all other neereſt relations, ſo farre as to preferre this newly contracted relation before them all, of two to make up one common perſon, Gen. 2. 24.

31. For this cauſe ſhall a man leave his father and mother, and ſhall * be joyned unto his wife, and they two ſhall be one fleſh.] * cleave προσκολλησεται

32. This place of Geneſis is ſpoken literally of marriage, but it hath alſo a divine, ſecret, myſtical ſenſe in it, to denote firſt the forming of the Church, after the manner of Eve out of Adams ſide. Adam was alone, God caſts him into a dead ſleep, then takes a bone out of his ſide, and makes a woman meet for him, and ſhe is the mother of all living. So Chriſt being the ſecond Adam, and alone alſo, he is caſt into a dead ſleep on the Croſs, and then out of his ſide the Church is formed; and ſhe becomes his ſpouſe, and ſo the mother of all living, in the ſpirituall ſenſe. (See Proſper de prædiction. l. 1. c. 1.) Secondly, the conjunction conſequent to this marriage between Chriſt and his Church, who are literally one fleſh, by Chriſt's aſſuming our nature upon him, and myſtically one body, by the ſtrict union which he hath made, both by infuſing his graces, as the head to the members, and obliging us to continue in him, as members in union with, and ſubjection to, the head. And ſo the Jewes themſelves ſay of the taking Eve out of Adam's ſide, that it was to ſignifie the marriage of the moſt higheſt, God bleſſed forever, who left his father in heaven (ſaith Chryſoſtome) to cleave to this wife, this ſpouſe of his, the Church.

32. This is a great myſterie; but I ſpeak concerning Chriſt and the Church.]

33. The ſhort is, that by the law of our creation confirm'd, and not diſannulled, by Chriſt, and exemplified to us in his dealings with his ſpouſe the Church, every Chriſtian husband is bound to account of his wife as of a great part of himſelf, and accordingly to love and care for her, and ſhe back again, as to the head, behave her ſelf reverently toward the husband.

33. Nevertheleſſe let every one of you in particular ſo love his wife even as himſelf, and the wife *ſee* that ſhe † reverence *her* husband.] † fear φοβηται

Annotations on Chap. V.

a. Προσφορὰ Θυσία

V. 2. *Offering*] The difference of προσφορὰ *offering* and θυσία *ſacrifice*, is ordinarily obſervable: ſee *Heb.* 10. where in ſtead of θυσία and προσφορὰ, *ſacrifice* and *offering* v. 5. is ὁλοκαύτωμα καὶ περὶ ἁμαρτίας, *Burnt-offering and ſacrifice for ſinne*, v. 6. where, as θυσία *ſacrifice* is certainly expreſſed by ὁλοκαύτωμα, the bodies of beaſts wholly burnt upon the altar (of which therefore no part came to the Prieſt, *Heb.* 13. 11.) ſo the προσφορὰ *oblation* is the מִנְחָה, or *meat-offering*, the *flour* and *oyle Lev.* 2. 2. of which *part was burnt with fire*, and *the remnant was Aaron's and his ſons*, v. 3. And as of the former of theſe, when it was offered by *Noah*, *Gen.* 8. 20. it is ſaid that *the Lord ſmelled a ſweet ſavour*, v. 21. and that as a token that his wrath was pacified, as it follows, *the Lord ſaid in his heart, I will not again curſe the ground any more*, &c. ſo *Lev.* 2. 2. the other is ſaid to be *an offering made by fire, a ſweet ſavour unto the Lord.* And accordingly here to the mention of *offering* and *ſacrifice*, *meat-offering* and *burnt-offering*, is added, εἰς ὀσμὴν εὐωδίας, *for a ſmell of ſweet ſavour*, which notes this death of *Chriſt*, which is expreſſed by it, to be a means appointed by God for the averting his wrath from us, for the appeaſing and reconciling him to us, as thoſe ſacrifices were wont to doe, and an engagement to us to live ſuch lives as may be acceptable to God, contrary to the noiſome luſts ver. 3.

εἰς Ὀσμὴν εὐωδίας

b. Μωρολογία Εὐτραπελία

V. 4. *Fooliſh talking*] That μωρολογία ſignifies *fooliſh ſpeaking*, and that εὐτραπελία ſignifies the ſame, onely with this addition of deſigning it as jeſt, *to move laughter* (and therefore εὐτράπελος is ordinarily interpreted γελοιαστὴς, and γελωτοποιὸς, *a ridiculous perſon*, or *one that cauſeth laughter*) there is no queſtion. But that the text may here reaſonably be thought to confine them both to obſcene and filthy diſcourſe, may alſo appear, not onely by the company that they are ſet with, *fornication, uncleanneſſe, inordinate luſt, filthineſſe*, but eſpecially by the reaſon that is rendred for the abandoning of all theſe, v. 5. *For this you know, that every fornicator, or unclean perſon, or inordinate luſter, which is an idolater, hath no inheritance in the kingdome of Chriſt* or *of God.* Where if theſe two be not of the ſame ſort with the former, belonging all to uncleanneſs, that enumeration in the reaſon would not comprehend the ſeverals in the exhortation, which it muſt be ſuppoſed to doe. To this purpoſe therefore it is firſt obſervable of the word μωρολογία *fooliſh-ſpeaking*, that it is the Scripture elegance to expreſſe uncleanneſſe by *folly*; ſo *folly in Iſrael* is adultery; and ſo in *Euripides'* Ἀφροδίσια, matters *of Venery*, are called μωρὰ *fooliſh*, and in *Ariſtophanes* ἀνόητα, which is the ſame, and ſo μωρολογία *ſpeaking folly* may be ſpeaking obſcenely: ſecondly, that εὐτραπελία, (which is joyned with it by ἢ *or*, and ſo is but an explication of it) as it is by *Heſychius* rendred κυρόσις *levity*, and μωρολογία *fooliſh-ſpeaking*, ſo it is alſo αἰσχρολογία *filthy, unclean ſpeaking*: thirdly, that after all theſe here is added τὰ μὴ ἀνήκοντα, which being in the plural, belongs equally to all the foregoing words, and that ſignifying not barely that *which is not convenient*, but *indecent, foul, unbecoming*, doth by a kind of propriety belong to that of immodeſt, unclean behaviour: fourthly, by this way of rendring theſe words all manner of uncleanneſſe will be comprehended in this prohibition; that in the members, acted through all the ſorts, will be comprehended in the three words ver. 3. that of unſeemly behaviour, geſtures &c. under the word αἰσχρότης *filthineſſe* v. 4. and that of the tongue in the other two words of *fooliſh ſpeaking*, or *jeſting*: fifthly, it is ordinarily known how much of the wit and jeſting of wicked profane perſons conſiſts in this one ſubject of obſcene and ſcurrilous diſcourſe, and ſo how reaſonable it was, in the prohibiting all uncleanneſſe, to name that of *obſcene jeſting*, which, I ſuppoſe, was meant by the σαπρὸς λόγος, *putrid, rotten communication*, c. 4. 29.

Σαπρὸς λόγος

c. Εὐχαριστία

Ib. *Giving of thankes*] What εὐχαριστία here ſignifies may be matter of ſome queſtion. It ſignifies ordinarily *thanksgiving*; and that belonging eſpecially to God

God (from whom all mercies are received, and to whom all thanks are due) may be meant here by the word, though no mention of God be added to it: and ſo the Context may well bear, *Let there be no unclean ſcurrilous jeſts* uſed among you, *but rather giving of thanks*, that is, Let the Chriſtians way of mirth be farre from that of obſcene wit; the recounting the mercies of God in *Chriſt*, *calling you from darkneſſe to his marvellous light*, will farre better become a Chriſtian, and to this purpoſe ſee ver. 20. But yet it may be obſerved what notion there is of χάεις (of which this word is compounded) ſeveral times in the Epiſtles, for *piety*, *Chriſtian virtue* in general. Thus c. 4. v. 29. where the *corrupt communication* is forbidden, and in ſtead of it the good commanded, for *profitable inſtruction*, or *edification*, this is deſigned ἵνα δῷ χάειν τοῖς ἀκέυσι, *that it may give grace*, that is, afford ſpiritual advantage in increaſe of piety, *in the hearers*. So *Col.* 4. 6. *Let your ſpeech be alwaies* ἐν χάειτι, *with grace*, that is, gracious, pious, ſeaſoned with ſalt, contrary to the putrid, corrupt, mentioned to the *Epheſians*. So *Col.* 3. 16. ἐν χάειτι ᾄδοντες, *with grace ſinging*, that is, after the manner of pious gracious perſons, in a Chriſtian manner: and ſo 'tis alſo *Eph.* 5. 19. in the reading of the Kings *MS.* And agreeably to this notion of χάεις we have γυνὴ εὐχάεις, *a gracious pious woman*, *Prov.* 11. 16. And ſo perhaps εὐχαεισία may ſignifie in this place, *gracious*, *pious*, *religious diſcourſe* in general, being ſet oppoſite to the filthy, obſcene diſcourſe preceding, and not to be reſtrained to one *ſpecies* of it, recounting the mercies of God.

χάεις

ἵνα δῷ χάειν.

ἐν χάειτι.

V. 15. *That*] The word πῶς generally in the New Teſtament is not to be rendred *that*, but *how*, eſpecially when it follows βλέπετε· ſo *Luk.* 8. 18. βλέπετε πῶς ἀκέετε, *take heed how you hear*, and 1 *Cor.* 3. 10. βλεπέτω πῶς ἐποικοδομεῖ, *Let him take heed how he ſuperſtruct*. And ſo 'tis here to modify the accurate walking, and accordingly 'tis anſwered with ὡς ἄ, that they behave themſelves warily between the two dangers of being *corrupted* on one ſide, and *devoured* on the other; in the firſt not ὡς ἄφρονες *as eaſie*, *ſeducible* people, in the ſecond ὡς σοφοὶ *as wiſe*, *prudent* men, that can manage their affairs to the beſt advantage, and not run hazards to no advantage.

d. Πῶς

ὡς ἄφρονες

V. 16. *Redeeming the time*] Ἐξαγοραζόμενοι τὸν καιρόν, though it have a ſenſe very unlike the Engliſh words *redeeming the time*, yet cannot well be literally rendred otherwiſe, then either ſo, or *buying out*, or *gaining the time*. *Theodotion* uſeth it in the Active, ἐξαγοράζοντες καιρόν, *Dan.* 2. 8. by that rendring the *Chaldee* עִדָּנָא, אַנְתּוּן זַבְנִין, and there the *Vulgar* have, *redimitis tempus*, and we, *gaining*, or *buying the ſeaſon*, referring particularly to the delaies that they ſought to make, thereby to ſave themſelves from danger. The full meaning of the phraſe in that place is, to uſe caution, and cunning, and dexterity, whether by delaies, or any other means, for the ſaving of themſelves from that danger that was threatned them, v. 5. And it ſeems to be a proverbial ſpeech, which the uſe had made to ſignifie more then the very literal of the words imported; and you may find it uſed in Authors in the ſame or like words. So in *Plutarch*, who ſets it down for an Apophthegme of *Scipio*, Ὁρῶν γὰρ τὴν ἀπόνοιαν τῶν πολεμίων, ἔλεγεν ὠνεῖσθαι τῷ χρόνῳ τὴν ἀσφάλειαν, ἢ γὰρ ἀγαθὸν στρατηγὸν, ὥσπερ ἰατρὸν, ἐν μάχαις δεῖσθαι ἢ διὰ τῆς σιδήρου θεραπείας, *Seeing the madneſs of the enemies, he bid them buy the ſafety of the time*, that is, *avoid fighting with them at that ſeaſon, for that it was with Commanders as with Phyſitians, who uſed not the ſword or lance, but in extreme cures*. Thus S. *Chryſoſtome* interprets it by the contrariety to κινδύνους περιττοὺς ὑπομένειν, καὶ κέρδους ἐκ τούτων, *undergoing ſuperfluous dangers, and ſuch as bring no gain*: and again he explains this exhortation by paying tribute, &c. and never oppoſing them in any thing, but in preaching the Goſpel, Ἐν οἷς μὴ βλάπτεσθαι, μηδεμίαν αὐτοῖς δίδοτε λαβὴν, *in things wherein they hurt not, give them no occaſion*. Διὰ τὸ κήρυγμα μόνον ἔσται σοὶ πόλεμος, μηδεμίαν ἑτέραν ἀρχὴν ὁ πόλεμος λαμβανέτω, *The very preaching the Goſpel ſhall bring their rage upon you, let it not take other beginning*. Thus in *Nazianzen's* στηλιτευτ. α'. p. 14. of *Julian*, ὁ δὲ ἐξαγόμενος καιρὸν, καὶ κρύπτων ἐν ὑποκρίσει πλάσμα τὸ πανοῦργες, where *buying out of time* is a proverbial expreſſion for carrying himſelf cunningly, dextrouſly *concealing* (what he had not a mind to diſcover) *his ill diſpoſition under a diſguiſe of gentleneſſe*. And proportionably 'tis ſo here, to uſe all prudent artificial deviſes to preſerve them from the evil times then preſent, times of high corruption, and ſo of danger to their ſouls, wherein the carnal heathen ſenſualities (to which they had ſuch temptation, and which were uſed in their myſteries and devotions) were very frequent among them, and againſt which the warning is very particular in the former part of the chapter, v. 6, 7, &c. and to which he returns again, as farre as concerns *drunkenneſſe* (the expreſſion of the heathens devotion in ſome of their worſhips, the *Bacchanalia*) ver. 8. And that 'tis this wiſdome and dexterity which is here primarily meant, in reſpect of thoſe ſpiritual dangers, the ſnares that were neer their ſouls, may be conjectured by the verſe immediately following, where διὰ τοῦτο *for this* cauſe, for this evilneſſe of the daies, they are adviſed not to be ἄφρονες *fools* (as v. 16. μὴ ὡς ἄφρονες, *not as fools*, and μηκέτι νήπιοι, *no longer children*, or *fools*, c. 4. 14.) but *underſtanding* (συνίετες, noting that prudence, σύνεσις, that we ſpeak of) *what the will of the Lord is*, that is, how contrary Chriſtianity is to thoſe heathen courſes, which now by the cheats of the *Gnoſticks* are put off and commended to them, ver. 6. as things that are abſolutely indifferent. Beſides this it may be applied alſo to that other prudence for avoiding of perſecutions, as thoſe are expreſſed by *evil daies*, *Gen.* 47. 9. and *Pſal.* 49. 5. not to throw our ſelves upon dangers unſeaſonably, where there is no probable advantage in our proſpect, but to ſpeak and exhort when 'tis likely to proſper, and at other times to refrain; and this may properly be ſtyled *gaining the time*, *watching opportunities*, and when interpoſing would prove gainleſſe, then to hold the peace, and expect ſome fitter ſeaſon; ſee *Rom.* 12. 11.

e. Ἐξαγοραζόμενοι τὸν καιρὸν

ἄφρονες

συνίετες

V. 18. *Exceſſe*] The word ἀσωτία ſignifies generally being *given up* to all *wickedneſſe*, particularly *luxury*, meaning by that not onely exceſſe of drinking or eating, or waſting an eſtate, but eſpecially giving himſelf up to riotous enormous luſts: thus *Heſychius* renders Ἀσώτως by ἀκρατῶς, ἀπλήστως, *filthineſſe*, *inſatiableneſſe*; and ſo when of the prodigal *Lu.* 15. it is ſaid that the means of ſpending his patrimony was his *living* ἀσώτως ver. 13. that is interpreted v. 30. by καταφαγών σου τὸν βίον μετὰ πορνῶν *devouring his livelihood with harlots*. And then we may diſcern the meaning of this phraſe ἐν ᾧ ἐστιν ἀσωτία, ſpeaking of *drunkenneſs* and *filling* themſelves *with wine*, *in which*, ſaith he, *there is* (not *exceſſe*, as that ſignifies immoderate drinking, for that was contained before in *drunkenneſs*, or *being filled with wine*, and to ſay that in drunkenneſs or in wine were immoderate drinking, would not be ſo commodious, but) *unclean inordinate behaviour*, all kind of Venery and enormous luſts: ſo *Theophylact* Ἀσωτίαν ἀκολασίαν φησὶν, ἐκ γὰρ τῆς μέθης ἀκολασία τίκτεται, *It ſignifies incontinent luſt*, *for that is begotten by drunkenneſs*: and ſo it is true not onely in common obſervation, that inflaming themſelves with wine betraies men to all uncleanneſs, but particularly in the heathen *Bacchanals* (to which he ſeems to refer, by oppoſing to them the being *filled with the Spirit*, and expreſſing that in *Pſalms*, &c. the Chriſtian way of rejoicing, contrary to their *propheſying Wiſd.* 14. 28. or their mad howlings in their *Orgia*)

f. Ἀσωτία

p. 146. l. 33.

Tom. 4. p. 148. l. 12.

where after their drinking, uncleanness was wont to succeed, as in the *Israelites* Idol-feasts, after their *sitting down to eat and drink*, 'tis added, *they rose up* παίζειν, *to sport*, or *mock*, which that it belongs to this of uncleanness, see Note on 1 *Cor.* 10. c. And so this is a seasonable exhortation to the Christians at *Ephesus*, living among the heathens, and in danger to be seduced by the *Gnosticks* to the Idol-feasts, that in stead of the *Bacchanals*, and unclean consequents of them, which were their way of worship to their idols or devils, they should entertain themselves after the Christian manner of *singing Psalms*, *blessing* and *praising of God*, which is the Christian jollity, to be preferred before those heathen bestial practices.

παίζειν

V. 19. *Psalmes and hymnes and*——] The difference of these three ψαλμοὶ. ὕμνοι, ᾠδαὶ, *Psalmes*, *hymnes*, *songs*, must be fetch'd from the Jewes who have three sorts of *Canticles*, first מזמור from זמר *amputavit*, *a concise verse*, which is here called ψαλμὸς. *a Psalm*; secondly, תהלה *Praise*, celebration, depredicating of any thing, which is here ὕμνος *hymne*; thirdly, שיר *Canticum* or *cantio*, whence is שיר השירים *Canticum canticorum*, *the song of songs*, and to this answers here the ᾠδαὶ, and the word πνευματικαὶ added to it, *spiritual* or *Christian*, is both in opposition to the εὐα Βάκχε, and the like drunken, sensual songs and Ovations in their *Bacchanalia*, and perhaps in respect of the χάρισμα then among them, as of *praying*, so of *singing* also, by that extraordinary gift of the Spirit, 1 *Cor.* 14. 26. see Note on *Jude* f.

g. ψαλμοὶ ὕμνοι ᾠδαὶ

πνευματικαὶ ᾠδαὶ

h.

V. 30. *Members of his*——] It is the manner of the Sacred writers to expresse a complex body by the enumeration of the several parts of it, as the *heaven and the earth* for the world, *evening and morning* for the natural day, and many the like; see Note on *Col.* 1. c. and 2 *Pet.* 3. b. and so here *his flesh and his bones* signifies no more then *he*: and so the whole importance of the verse is, that we are members of *Christ*, and nothing else, (see Note on *Joh.* 6. d.)

σαρξ καὶ ὀστέα

Paraphrase.

CHAP. VI.

1. And so likewise all children and subjects must be obedient to their parents and Princes, now under the Gospel: for this is commanded by the Law in the Old Testament, which Christ came not to evacuate, but to confirm.

1. CHildren, obey your parents in the Lord: for this is *right.] *just δίκαιον

2. For so are the words of the fifth Commandement of the Decalogue, Honour thy father and mother, not onely thy natural, but civil Parents, and all other placed over thee by God, or the lawes under which God hath placed thee. And this is the first commandement of the second table, and that with a promise annex'd to it,

2. Honour thy father and mother (which is the first commandement with promise,)]

3. viz. of prosperity and long life in the land of Canaan, as it concern'd the Jewes, and to all others of prosperous peaceable living upon earth, (toward which obedience to superiors is ordinarily an eminent means of security, see Mat. 5. 5.) and of eternall blisse in heaven by the promise of Christ.

3. That it may be well with thee, and † thou mayst live long on the earth.]

† thou shalt have a long time on the land, ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς

4. And parents likewise are to behave themselves lovingly and gently toward their children, and not to tempt them, by tyrannical usage of their power, to disobedience, but use all care to bring them up in the knowledge of their duty to Christ.

4 And ye fathers, provoke not your children to wrath: but bring them up in the * nurture and admonition of the Lord.]

* discipline and nurture, παιδείᾳ καὶ νουθεσίᾳ

5. And doe not think that Christianity hath set all servants at liberty, or given them any privilege of disobeying those whose servants they are according to the course of this world, be they heathens, &c. But let all such know themselves to be obliged to perform obedience unto their masters, with all diligence and sincerity (see note on Phil. 2. c.) as unto Christ, who sees their hearts, and laies this command on them.

5. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling in singleness of your heart, as unto Christ:]

6. And this not onely to avoid the displeasures of their masters, (which will extend no farther then to those things which they can see whether they be done or omitted, and consequently punish in them) but upon sense of obligation to the Law of Christ, who can see the secrets of the hearts, and so must be served accordingly;

6 Not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God † from the heart;]

† or, from the soul with good will doing them service, for the King's MS points it thus, ἀπὸ ψυχῆς μετ' εὐνοίας δουλεύοντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἕκαστος ἐὰν ποιήσῃ τὸ ἀγαθὸν τοῦτο κομιεῖται παρὰ τοῦ Θεοῦ, ἔκ τε δούλου καὶ ἐλευθέρου. * or, the Lord both of them and you, for the King's MS reads ὅτι καὶ αὐτῶν καὶ ὑμῶν

7. viz. with uprightnesse and cheerfulnesse, a voluntary obedience, which may approve it self to Christ, and not a forced one, which arises from fear of man, and so extends no farther then the master can see and punish:

7. With good will doing service, as to the Lord, and not to men:]

8. Knowing that as all other performances of duty, so his faithfull service to his master, shall be rewarded in him by God.

8 Knowing that whatsoever good thing any man doth, the same shall be received of the Lord whether *he be* bond or free.]

9. And the masters must use their servants, as fathers were appointed to use their children ver. 4. not wrathfully and imperiously, but calmly and gently, either as knowing that they themselves have a master to obey, who commands them to doe thus; or knowing that you and they are but fellow-servants in respect of Christ, and indeed that if masters doe not their duty, they shall be as punishable before God as any others of the most inferiour degree, God favouring or sparing none upon so slight considerations as these, of their being greater men in this world then others.

9 And ye masters, doe the same things to them, forbearing threatning: knowing that * your master also is in heaven, neither is there respect of persons with him.]

10. Finally, brethren, consider the all-sufficience and omnipotence of his might, who is able to sustain you against all opposition of men or devils, and confirm your selves in the faith, and clear up your selves with that consideration.

10. Finally, my brethren, be strong in the Lord, and in the power of his might.]

11. And make use of all the defensatives and weapons that Christ hath afforded you, to the repelling of all the temptations and stratagems of the devil, that ye may be able to hold out against all his assaults, both of force and cunning.

11. Put on the † whole armour of God, that ye may be able to stand against the * wiles of the devil.]

† complete armour πανοπλίαν * contrivances, μεθοδείας

12. For the combat for which we are to be fortified, is not against any ordinary

12. For we wrestle not against flesh and blood, but against principalities, against powers, against † the rulers of the darkness of this world, against * spiritual wickedness † in a high *places*.]

†the worldly rulers of this age.

χρησιμοπάτησε τῶ δεῶν &c. *spiritual parts, or spirits, for the Syriack appears to have read πνεύματα † in heavenly places humane

humane enemies, but against the several ranks of devils, the chieftains and gods of this present idolatrous heathen world, and against those evil spirits that are in the aire, all grosser carnal, and all more spiritual dangerous sins, of pride, heresie, and malice, &c.

13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.] 13. The variety and greatnesse of the danger being thus considered, makes it reasonable for you to arm your selves in every part, with all that the Christian faith hath provided you with, that in time of temptation ye may be able to hold out against the contrary allurements of those hereticks, and in conclusion to be so farre victorious, as not to have been ensnared on any side.

14. Stand therefore, having your loynes girt with truth, and having on the breast-plate of righteousnesse, 14, 15. Let your military preparations against these assaults be these: first, Truth, the doctrine of the Gospel in opposition to heathen errors and heretical insinuations, and let that be your military girule (see note on Luk. 12. b.) that keeps on all the other armour, and withall will restrain you from all libertinisme and licentiousnes, as a girule restrains and keeps in the body. Secondly, Righteousnesse, sincere faithfull obedience to Christ, to guard the whole man from assaults of sin, as the breast-plate guards him, Isa. 59. 17. Thirdly, The practice of Christian charity and peaceableness, to supply the place of shooes, that ye may goe on expeditely in the Christian course, and not fall or miscarry by the way, through the traps that hereticks and schismaticks lay to wound and gall you, and hinder your progresse. b.

15. And your feet [b] shod * with the preparation of the Gospel of peace;] * in the readinesse

† Unto all ἐκ τοῦ πονηροῦ * the wicked one, τὸν πονηρὸν

16. † Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of * the wicked.] 16. Fourthly, Faith, or the believing both the promises of Christ to all reformed penitents, and the threats to all impenitent sensual persons; which will keep temptations from entring, and be able to allay the pleasures of those sensual baits proposed to you, either by Satan or any other tempter, which, like poysoned darts (which are wont to inflame the parts that are wounded with them, and therefore are called fiery darts, as the serpents with poysonous stings are called fiery serpents) will wound you to death, if the consideration of your duty, the promises and terrors of Christ, received by your faith, doe not help to quench them.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.] 17. Fifthly, The hope of salvation, which may serve as an helmet, Isa. 59. 17. to bear off any blow (at least secure you from the hurt of it) that can light upon you. And lastly, The Spirit, that is, the word of God, which may serve as a sword to assault the assailants, and destroy them, to slay all that is temptation in them, by proposing to the Christian much stronger motives to obedience, then the world can afford to the contrary.

† at every season, ἐν παντὶ καιρῷ * to this very purpose watching, εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες.

18. Praying † alwaies with all prayer and supplication in the Spirit, and * watching thereunto with all perseverance and supplication for † all saints,] 18. Praying heartily and fervently (see note on Luk. 9. e.) upon every opportunity and time of need, for God's assistance to enable you to persevere, and for the removal or averting of temptations; not so much for secular, as spiritual things (which Theophylact sets as the meaning of the phrase in the Spirit) and then adding vigilancy to prayer, and so continuing and persevering in a constant performance of that office of prayer, for all virtues and graces that are needfull for you, and all means that may tend to the securing or increasing holinesse in you.

† or, concerning all holy things, περὶ πάντων τῶν ἁγίων * with authority, see note on Joh. 7. a.

19. And for me, that utterance may be given unto me that I may open my mouth * boldly, to make known the mysterie of the Gospel,] 19. And let not these your prayers be wholly confined to your selves, but let me have my part in them, that I may be enlarged from my present restraint, and so have liberty to propagate the faith of Christ (see note on 1 Cor. 1. b.) and publickly, or freely, or with authority (see note on Joh. 7. a.) to preach to the Gentiles, and in stead of the heathen mysteries, wherein all their impieties are acted, to reveal to them the nature of the Gospel, to which they are initiated, the purity and holinesse which are there required:

† a chain ἁλύσει

20. For which I am an Embassadour in † bonds: that therein I may speak boldly, as I ought to speak.] 20. (For the maintaining of which I am persecuted, and being imprisoned, doe still continue to preach it) that I may by it be emboldned to speak as I ought.

* what I doe τὰ κατ' ἐμέ

21. But that ye also may know my affairs, * *and* how I doe, Tychicus a beloved brother, and faithfull minister in the Lord, shall make known to you all things:

22. Whom I have sent unto you for the same purpose, [that ye may know our affairs, and that he might comfort your hearts.] 22. to give you such an account of my afflictions and imprisonment as may not afflict, but give you matter of rejoicing.

† or, compassion, For the king's Ms. reads ἀγάπῃ

23. Peace *be* to the brethren, and † love, with faith from God the Father, and the Lord Jesus Christ.] 23. I beseech God the Father, and our Lord Jesus Christ, to bestow upon your whole Church the grace of peaceableness, and charity, and true faith.

* in corruption ἐν ἀφθαρσίᾳ

24. Grace *be* with all them that love our Lord Jesus Christ in * sincerity. Amen.] 24. The blessing of God be on all those that continue constant in their love to Christ, and are not corrupted out of it by any of the baits or seductions of these times. See note on Rev. 2. b.

Written from Rome unto the Ephesians by Tychicus.

Annotations on Chap. VI.

2. Ἐπουράνια

V. 12. *High places*] What ἐπουράνια signifies here will be soon discerned, first, by remembring that the several regions of the aire, and all above the globe of the earth, is in the Hebrew stiled שמים, and in the Greek of these books, οὐρανοὶ *heavens*, and so ἐπουράνια will signifie those places, the several regions of the aire: secondly, that the Syriack reading for πνευματικὰ *spiritual parts* πνεύματα *spirits*, and the phrase *spirits of wickedness* readily signifying wicked spirits, and those oft us'd to denote Devils, the *spirits of wickedness in heavenly places* will be no more then the powers of the air under their ἄρχων or *prince*, c. 2. 2. that is, devils under *Beelzebub the prince of the devils*. These are here distinguish'd from the κοσμοκράτορας τοῦ σκότους τοῦ

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αἰῶνος τούτου, *the worldly rulers of the darkness of this age*. Noting several sorts of devils, either in respect of their mansions, ἀερίων καὶ ἐπιγείων πνευμάτων, saith *Ignatius ad Ephes. aerial or earthy spirits*; or else of the inclinations which they suggest. The earthy devils suggesting grosser carnal appetites, filthinesse of the flesh, &c. the aerial, pride, vain-glory, malice, &c. the filthinesse of the spirit. And the *Gnostick* hereticks by power of sorcery seducing men to both sorts of these filthinesses, all fleshy abominable lusts, and all malice and rancour against the Orthodox Christians, it is here truly said, that they were to contend with both sorts of evil spirits, terrestrial and aerial; the terrestrial that ruled among the heathen dark parts of the

the age, and the aerial wicked ſpirits.

b. Ὑποδήματα

V. 15. *Shod*] The uſe of *ſhooes* in the celebration of the Paſſeover hath been formerly obſerved: For ſo the Iſraelites were commanded at their eating of it, that they might be ready for their journey, to have each of them their *ſhooes on their feet*; ſo when the Apoſtles, *Mar.* 6. 8. were commanded to be *ſhod with ſandals*, the meaning is, that they ſhould be ready to take their journey. So in * *Plautus*, *calceati dentes*, *ſhod teeth*, that is, ready to devour the feaſt. So the Ægyptian virgins were not permitted to wear ſhooes, that is, to be ready to goe abroad. All this belongs to the explication of this phraſe, as it is joyned with ἐν ἑτοιμασίᾳ *in readineſſe*, denoting the preparation or readineſſe for the journey, the whole Chriſtian courſe, for which the doctrine of peace and charity doth provide and furniſh them. But then this is not all, for the *ſhooes* are here mention'd among the *armour* (and ſo * *Strabo* lib. 10. ſpeaking of the *Cretian* youths, ſaith of them, that they did ἐδῶν ἢ ὑποδύσει πολεμικῇ χρῆσθαι, *uſe military attire and ſhooes*) and ſo they clearly were, and were ordinarily made of braſs. A mention we have of them in the ſtory of *Goliah*, *his greaves of braſs*; and ſo among the Grecians they were ſo ordinary, that they are known in *Homer* by that title of χαλκοκνήμιδες Ἀχαιοὶ, *the brazen-ſhooed Grecians*, οἵς σιδηρεῖ ἦεν ἢ χαλκῷ εἰ κνῆμαι ſaith *Phavorinus*, *who had greaves of braſs or iron*, as alſo of *ſilver*, in *Virgil*, *l.* 7. lin. 634.

Aut leves ocreas lento ducunt argento,
They cover their bootes with ſilver.

The uſe of theſe was to defend their feet againſt the gall-traps which were wont to be thrown in the fields or waies, to ſtop their marches, ſharp ſtakes ſticking up to wound or gall their feet, and make them that had fallen upon them unable to goe afterward. This uſe then of the ſhooes for marching is here referred to, and *the Goſpel of peace*, the obligation to peace and *charity*, (that lies upon Chriſtians by the Goſpel, and which is here ſet before *faith*, and *hope of ſalvation*) is the furniture or preparation for the feet, ſupplies the place of thoſe greaves, fits us for our Chriſtian courſe, which beyond all things, conſiſts in preſerving of peace with all, and eſpecially now in oppoſition to thoſe hereticks that broke the unity of the Church, and breath'd out nothing but malice and perſecution againſt all the Orthodox Chriſtians, and laboured all they could to draw others to partake with them.

* in *Captiv.*

* p. 331.

The

THE EPISTLE OF *PAUL THE APOSTLE* [a] TO THE PHILIPPIANS.

a. Επιστολη προς Φιλιππησιους.

THE conversion of the *Macedonians*, and among them first of the *Philippians*, to the faith by the labours of *Paul* and *Timothy*, is set down *Act.* 16. 12. and *Act.* 20. 3. where having had very good success among them, & after his departure having received many testimonies of their kindness and constancy, and now being prisoner at *Rome*, *Epaphroditus* their Bishop being sent from them to him with a supply of mony, about the year of *Christ* 59. he returns them this *Epistle* by *Epaphroditus*, full of kind acknowledgments and chearfulnesse; and *Timothy*, who had been with S. *Paul* at *Philippi*, being now at this time at *Rome* with him, he is joyned with *Paul* in the front of the *Epistle*. One thing is farther observable in this *Epistle*, that upon the newes of S. *Pauls* imprisonment at *Rome*, (certainly his first imprisonment there, see c. 1. 25, 26. and c. 2. 23, 24. and not that immediately preceding his Martyrdome) the *Gnosticks*, *the* known *enemies of the cross of Christ*, c. 3. 18. (which are not for confessing a crucified Saviour, or a persecuted faith) joyning with the Judaizing Christians, were very ready to infuse their discouragements, perswading to Judaize, c. 3. 2. as among the *Galatians* they had done. And by way of necessary antidote against these seducers, he opposeth the benefit which Christianity had received by his sufferings, c. 1. 12. and the no losse, but advantage which should come to him by it, v. 19. and then conjures them to unity and perseverance, c. 2. warns them against the *Gnosticks*, c. 3. and again encourages them to constancy, c. 4.

CHAP. I.

Paraphrase.

1. PAUL and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus which are at [a] Philippi, with the [b] Bishops and [c] Deacons,]

1. I Paul the Apostle that preached the Gospel to the several cities of Macedonia, but first to Philippi, Act. 16. 12. & Timothy that accompanied me in that work, Act. 16. 1. a. b. c.

2. Grace *be* unto you and peace from God our father, and *from* the Lord Jesus Christ.]

to all the Christians that are in Macedonia, of which Philippi is a Metropolis, and therein especially to the several Bishops of the several cities, and the Deacons that attend upon and assist them,

2. Send greeting in the Lord.

3. I thank my God upon every remembrance of you,]

3. I cannot but render thanks to God (the author of all the good which is wrought in any) as often as I think of you;

4. Alwaies in every prayer of mine for you all making request with joy,]

4. And accordingly whensoever I pray for you, I cannot doe it without rejoicing;

* communication toward κοινωνιαν

5. For your * fellowship in the Gospel from the first day untill now:]

5. To consider your great liberality toward the propagating the Gospel (see note on Act. 2. e.) which hath been observable in you since your first receiving the faith untill this present time.

† among you εν υμιν * perfect επιτελεσει

6. Being confident of this very thing, that he which hath begun a good work † in you, will * perform *it* untill the day of Jesus Christ;]

6. And I make no doubt but that God, who hath wrought this and all other Christian graces in you thus farre, will proceed to consummate it, (upon your persevering to make use of his grace) and to reward it at the great day of doom.

† to have this care for: φρονειν υπερ * as those that are all my copartners of grace, συγκοινωνους μου της χαριτος παντας υμας οντας

7. Even as it is meet for me to † think this of you all, because I have you in my heart, * in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of [d] my grace.]

7. This affection to you it is but justice for me to have, as considering that you both in sufferings, and in the defence (see v. 17.) and maintenance of the Gospel have joyned and participated with me, done and suffered the same things that I have done. d.

8. For God is my record how greatly I long after you all, in the bowels of Jesus Christ:]

8. And before God I solemnly protest to have it in the highest and most passionate degree of Christian love imaginable:

† acknowledgment & all sense, in επιγνωσει και παση αισθησει

9. And this I pray, that your love may abound yet more and more in † knowledge, and *in* all judgment:]

9. And I daily pray that your Christian charity (which already expresses it self in liberality toward the Gospel, and suffering for it, v. 5, 7.) may yet farther increase more and more, so that ye may acknowledge and discern whatever ye ought to doe, have a quick sense of your duty in every particular:

* pure ειλικρινεις

10. That ye may approve things that are excellent, that ye may be * sincere and without offence till the day of Christ.]

10. That ye may continue constant unto the truth, examine first, and then approve, and like, and practice all Christian virtues in the highest degrees (see note on Rom. 2. f.) and

and not be led into evil under the ſhew of good, but remain unblemiſhed and ſpotleſſe unto the day of judgment, and ſo bring Chriſtianity into a reputation among men,

11. Bringing forth all manner of Chriſtian fruits, thoſe works of piety and charity, which are commended by Chriſt above what was by the Law of Nature or Moſes required, which may tend to the honour and praiſe of God.

11. **Being filled with the fruits of righteouſneſſe, which are by Jeſus Chriſt unto the glory and praiſe of God.**]

12. As for my ſelf, and the things that concern me, my ſufferings and impriſonment at Rome, you may pleaſe to take notice that they have tended to the advancement rather then hindrance of the Goſpel.

12. **But I would ye ſhould underſtand, brethren, that the things † *which happened* unto me, have fallen out rather unto the furtherance of the Goſpel :]**

† that concerned me τὰ κατ' ἐμὲ

e. 13. For by my ſufferings it is that the Goſpel hath come to be taken notice of, and ſo to be propagated both to all the officers of the Emperour in the Courts, (the Romans that act under him) and alſo to all others.

13. **So that my bonds in Chriſt are manifeſt in the e* palace, and † in all other *places*.]**

* hall, or place of judicature † to all others, τοῖς λοιποῖς πᾶσι

14. And withall many that have received Chriſtianity, through the confidence and courage that the example of my ſufferings and patience hath infuſed into them, have with much more zeal and conſtancy then formerly made confeſſion of the faith.

14. **And many of the brethren in the Lord waxing confident by my bonds, are much more bold to ſpeak the word without fear.]**

15. Some indeed envying the dignity which God hath beſtowed on me, by giving ſuch ſucceſs to my preaching, now that they ſee me under reſtraint, preach the Goſpel of Chriſt by way of emulation, hoping and endeavouring to get that glory to themſelves ; and ſome doe it out of good liking of what I have done, and out of a pious intent, deſiring ſincerely to maintain what I have preached.

15. **Some indeed preach Chriſt even of envy and ſtrife, and ſome alſo of good will.]**

16. The former ſort of theſe doe it out of unkindneſs to me, not out of deſigne ſeriouſly to advance the ſervice of Chriſt, but eſteeming of me by their own affections, they ſuppoſe they ſhall gall and grieve me thereby, and ſo adde to my preſent ſufferings :

16. **The one preach Chriſt of contention, not ſincerely, ſuppoſing to * adde affliction to my bonds :]**

* or, ſtir up, for the K's M's reads ἐγείρειν

17. But others out of a ſincere kindneſſe toward me and the Goſpel, as knowing that what is befallen me, is in defence of the Goſpel, or for my defending it, and conſequently but dury in me who have not intruded my ſelf, but am by Chriſt from heaven call'd and ſent with commiſſion for diſcharge of this office.

17. **But the other of love, knowing that I am ſet for the defenſe of the Goſpel.]**

f. 18. And ſo by one means or other, ſome to vex me, others out of reſpect to the words preached by me, doe farther propagate it : and though this is by the former ſort done maliciouſly, and the good that comes from it be only accidental, not intended, but only occaſioned by them, yet 'tis matter of rejoicing to me that the Goſpel of Chriſt is preached and publiſhed by this means.

18. **What then ? notwithſtanding every way, whether † in f pretence, or in truth, Chriſt is preached, and I therein doe rejoice, yea and will rejoice.]**

† by occaſion, or by

19. For I am confident, by the help of your prayers, and by the aſſiſtance of the Spirit of Chriſt attainable thereby, that what hath thus befallen me, ſhall be a means of advancing the ſalvation of many ;

19. **For I know that this ſhall turn * to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt,]**

† to ſalvation εἰς σωτηρίαν

20. As I verily perſwade my ſelf, and hope that God will ſo aſſiſt me, that I ſhall expreſſe no puſillanimity in any thing, but continue as conſtant as ever, and as bold (Joh. 7. a.) to confeſſe Chriſt and preach the Goſpel, and ſo, whether by life or death, advance the kingdome of Chriſt, by preaching it, if I live, by ſigning the truth with my blood, if I die.

20. **According to my earneſt expectation and my hope, that in nothing I ſhall be aſhamed, but *that* with all boldneſſe, as alwaies, *ſo* now alſo, Chriſt ſhall be magnified in my body, whether *it be* by life or by death.]**

21. For as for my ſelf, thus it ſtands with me, if I live, my life ſhall be ſpent in Chriſt's ſervice ; and if I die, my death tends to mine own unſpeakable advantage and joy, and to the ſervice of Chriſt alſo, whoſe glory may be advanced by my dying his martyr (ſee ver. 20.)

21. **For to me † to live *is* Chriſt, and to die *is* gain.]**

† living is Chriſt, and dying gain, τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος

g. 22. On the other ſide, my living in the fleſh is matter of ſome advantage alſo : life is in it ſelf, and for the advantages of ſerving God and encreaſing our crown, a deſirable thing, and ſo the ſcales being in a manner even, I know not what to chooſe.

22. *** But if I live in the fleſh, this is g † the fruit of my labour : yet what I ſhall chooſe, I wot not.]**

* But if it be living in the fleſh, εἰ δὲ τὸ ζῆν ἐν σαρκὶ

† to me worth my labour, and

h. 23. But I am in a great difficulty, equally inclined on both ſides, on one ſide having before me the benefit of death, as of a returne into my country, which is the viſion and ſociety of Chriſt, and that very much more deſirable both in reſpect of the glory that will redound to Chriſt by my martyrdome, and the benefit that will redound to me :

23. **For I am in a ſtreight betwixt two, having a deſire || to h depart, and to be with Chriſt, * which is farre better.]**

|| to goe home or returne. * for this is much rather to be preferred, or better, πολλῷ μᾶλλον κρεῖσσον.

i. 24. And on the other ſide, conſidering the advantage which may accrue to you, which is farre greater by my life, and that which you can very ill ſpare.

24. **† Nevertheleſſe to abide in the fleſh *is* more needfull for you.]**

† But ſ this, I know, I hope, that

25. And on this latter conſideration of the want you have of me, and the benefit you may reap from my life, I am ſure that this is the thing I deſire and hope, that I ſhall be ſome time permitted to live as a means of growth and proficiency to you, and of giving you comfort in your Chriſtianity ;

25. **And i * having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith ;]**

† through me ἐν ἐμοὶ

26. That you may rejoice the more through the goodneſſe of Chriſt, by reaſon of me, that is, of my coming yet again to be preſent among you.

26. **That your rejoycing may be more abundant in Jeſus Chriſt † for me, by my coming to you again.]**

27. Onely let your courſe of life be ſuch as becomes the citizens of this divine city, the members of the Church of Chriſt, whoſe faith ye have received, that whether preſent or abſent, I may hear ſuch things of you that I may take comfort in, viz. that you have the ſame affections and common deſignes, all jointly contending, the beſt you can, to propagate the faith of Chriſt, to gain men to embrace the Goſpel.

27. **Onely * let your converſation be as it becometh the Goſpel of Chriſt : that whether I come and ſee you, or elſe be abſent, I may heare of your affairs, that ye ſtand faſt in one ſpirit, with one mind ſtriving together for the faith of the Goſpel :]**

* behave your ſelves worthy of ἀξίως πολιτεύεσθε.

28. And whatſoever oppoſition ye meet with, let it not diſcourage or affright you, but look on it only as a ſigne or teſtimony that they are wretched obdurate people, but that you

28. **And in nothing terrified by your adverſaries, which is to them an evident token of perdition, but to you of ſalvation, and that of God.]**

are

are the true penitent believers, reſcued out of the ſnares of ſin, and that this teſtimony is given by God himſelf of you,

29. For unto you it is given in the behalf of Chriſt, not onely to believe on him, but alſo to ſuffer for his ſake :] for, as well as to believe in, Chriſt, which is a proof of your ſincerity and conſtancy, and an inſtance of God's goodneſſe and favour to you.

29. Who hath vouchſafed you this favour, to ſuffer

30. Having the ſame conflict which ye ſaw in me, and now hear *to be* in me.]

30. Suffering in the ſame manner as ye ſee and hear of me that I ſuffer.

Annotations on Chap. I.

V. 1. *Philippi*] The *Philippians* here named muſt (by Analogie with the *Corinthians*, and the reſt to whom the other Epiſtles are addreſs'd) be interpreted to be of a larger extent then the inhabitants of that one city, and either to contain all the Chriſtians throughout all *Macedonia*, or at leaſt all that were under that *Metropolis*. For that *Philippi* was ſuch, is the diſtinct affirmation of S. *Luke*, *Act.* 16. 12. ἐκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, *Philippi is the prime*, or *firſt*, *city in the province of Macedonia*; that is, either of all *Macedonia*, as one wider Province, or at leaſt of one *Province* of it. And it is there added that it was then *a colony*, that is, inhabited by Romans (from whence it is that v. 21. they ſpeak of themſelves as *Romans* :) and ſuch colony-cities that were ſo inhabited by Romans, were generally (though not onely they) pitched on by the Roman *Pretors* or *Preſidents* to be the cities whither the neighbouring regions ſhould come for juſtice, the places of aſſiſes, &c. and ſo became the chief cities. So * *Photius*, Ἡ Φιλίππων πόλις τῆς Μακεδόνων ἐπαρχίας μητρόπολις ὤν, *The city of Philippi being a metropolis of the Province of the Macedonians*, and this expreſly ſpeaking of it as it was in *S. Pauls* time, *Act.* 16. 21. where the inhabitants of it, as of a Romane Colony, call themſelves *Romans*. So S. *Chryſoſtome* on *Act.* 16. λέγει καὶ τοῦ τόπου, ἅτε ἱστορίαν ἐξηγούμενος, καὶ δεικνὺς τῇ ἐπιχειρήσει, καὶ ἐδείκνυσι ὅτι οὐ πᾶσι μέλλοσι, τὰς δὲ ἄλλας παρήσει, S. *Luke ſets down the places, as writing an hiſtory, and ſhewing where the Apoſtle ſpent any time, he names onely the greater cities*, (ſuch are *Metropoles*) *and paſſeth by the reſt*, making *Philippi*, thus named, one of thoſe greater. And this is ſuppoſed by the *antient writer* under *Ignatius*'s name, *in Epiſt. ad Tarſenſ.* when he tells them to whom he writes, Ἀσπάζονται ὑμᾶς αἱ Ἐκκλησίαι Φιλιππησίων, *the Churches of the Philippians*, in the plural, *ſalute you*, that is, the Churches under that *Metropolis*. And therefore when *Philippi* is by the Geographers (and out of them by the *author of the argument of this Epiſtle*) affirmed to be μικρὰ πόλις ὑπὸ Μητροπόλεως Θεσσαλονίκης τελοῦσα, *a little city under the Metropolis Theſſalonica*, it muſt be remembred that that definition belongs to ſome other time, probably long before that of S. *Pauls* writing here, or, in the *Acts*, his preaching to them. For ſo 'tis certain that this city built and thus named by *Philip* King of *Macedon*, had formerly been called Κρηνῖδες, and then Δάτος (whence was the proverb, Δάτος ἀγωνίζου, becauſe of a golden mine which *Appian* ſaith was near it) and was then a ſmall city; which hinders not but that now under the Roman Empire it might be improved and advanced, eſpecially being now a Colony of Romans; (and being ſo, 'tis not imaginable it ſhould be ſubject to *Theſſalonica*, a city in another Region, * *an hundred and ten miles off from it*, which was no Colony.) As when in *Paleſtine*, *Cæſarea Stratonis* became a Colony of the Romans, called *Colonia Prima Flavia*, by * *Pliny*, *à Veſpaſiano deducta*, *the Prime Colony called Flavia*, as *being brought thither by Flavius Veſpaſianus*, it became alſo, in reſpect of the Eccleſiaſtical Government, a *Metropolis*, under which *Jeruſalem* it ſelf was. For that many cities became *Metropoles*, which formerly were not, there is no doubt, and is affirmed in the 12. *Can.* of the *Council of Chalcedon*, πόλεις διὰ γραμμάτων βασιλικῶν τῷ τῆς μητροπόλεως ὀνόματι τιμηθεῖσαι, *Cities are honoured with the names of Metropoles by the Emperors letters*. So alſo *Strabo*, *Geog.* l. 17. p. 840. Αἱ ἐπαρχίαι πολλάκις διῄρηνται καὶ ἄλλοτε καὶ ἄλλως, *Provinces have been at ſeveral times variouſly divided*; which concludes the *Metropoles* to be changed alſo: and l. 13. p. 629. giving an account of the confuſion of Provinces by him obſerved, he ſaith it was cauſed διὰ τὸ τοὺς Ῥωμαίους μὴ κατὰ φῦλα διελεῖν αὐτὰς, ἀλλ' ἄλλον τρόπον διατάξαι διοικήσεις, ἐν αἷς τάς τε ἀγορὰς ποιοῦνται καὶ τὰς διαδικασίας, *becauſe the Romans diſtributed them not according to the diviſions of tribes, but another way, according to the keeping of courts and aſſiſes*. And thus doth * *Pliny* ſet down for *Metropoles* of *Aſia*, *Laodicea*, *Sardis*, *Smyrna* and *Epheſus*, upon this onely account, that the courts were kept there to which other cities reſorted. The truth is Κρηνῖδες, or Δάτος, which was now changed and advanced into *Philippi*, and a *Metropolis* of *Macedonia*, by being a Colony of the *Romans*, was originally a city of *Thrace*, and ſo is affirmed to be by *Stephanus* περὶ Πόλ. And ſo * *Scylax Caryandeus* among the cities of *Thrace* hath Δάτου πόλις ἑλληνὶς, next after *Neapolis*. And * *Euſtathius* on *Dionyſii* Περιήγ. to the ſame effect, Δάτου, πόλιν Θρᾴκιον περὶ τὸν Στρυμόνα παραλίαν, ſeating it *on the banke of Strymon*, where * *Pomponius Mela* in his deſcription of *Thrace* placeth *Philippi*, and ſo doth *Plinie Nat. Hiſt.* * l. 4. in his Survey of *Thrace*, *A Strymone —intus Philippi Colonia* : and ſo *Dio* deſcribing *Pangæum Montem* in *Thrace* ſaith 'tis *cloſe by Philippi*. But granting all this of the former times, 'tis yet certain that at the time of S. *Pauls* converting this city, it was changed from the antient forme, firſt it was a Roman Colony, and the inhabitants thereof Ῥωμαῖοι *Romans*, *Act.* 16. 21. and in that ſtate made a *Metropolis* of the adjoyning part of *Macedonia*, where the Roman Preſect kept his aſſiſes for all that *meſi*. According to this Diviſion ſaith * *Ulpian*, *in provincia Macedonia Dyrracheni*, *Caſſandrenſes*, *Philippenſes Italici Juris ſunt*. This may be illuſtrated *à pari*. *Nicopolis* is by * S. *Chryſoſtome* affirmed to be *a city of Thrace*, Νικόπολις ἡ Θρᾴκης ἐστὶ, and ſo by *Theodoret* τῆς Θρᾴκης ἐστὶ Νικόπολις, τῇ δὲ Μακεδονίᾳ πλάζει, *Nicopolis is a city of Thrace*, *but borders on Macedonia*, (in like manner as *Philippi* did;) and yet in the *Subſcription* of the *Epiſtle* to *Titus* we read, ἀπὸ Νικοπόλεως τῆς Μακεδονίας, *from Nicopolis of Macedonia*. This may ſerve to give account of the varieties which ſeem to be among writers about this city. And as in Civil, ſo in Eccleſiaſtical diviſions ſuch variety is obſervable. Thoſe cities were chief and *Metropoles* where the Goſpel was firſt planted, and thence communicated to the neighbouring regions. And ſuch was *Philippi*, as 'tis clear by the ſtory of S. *Pauls preaching* the Goſpel *in Macedonia*, *Act.* 16. 9, 10, &c. and 1. *Theſſ.* 2. 2. firſt at *Philippi*, then after at *Theſſalonica*. In which reſpect, of the πρωτοκλησία *priority of converſion* to the Faith, and being S. *Pauls* ἀπαρχαὶ *firſt-fruits* in that region, ſome privilege belongs to

Hhh *Philippi*

φιλιππήσιοι

Ἰλλυρία

* Epiſt. 247.

* Vid. Anton. Auguſt. Itinerar. p. 103

* Nat. Hiſt. l. 5. c. 13.

* Nat. Hiſt. l. 5. c. 29.

* p. 74.

* De ſitu Orb. l. 2. c. 2.

* c. 11.

* In L. in Lapſian.

* Tom. 4. p. 406. l. 36.

Philippi even before *Theſſalonica*, that chief *Metropolis* of *Macedonia*, viz. that *Philippi* was the elder ſiſter in the Faith, and ſo in that reſpect, though not in others, the prime *Metropolis* of *Macedonia*. Hence it is that the liberality of the brethren of *Macedonia* (in common) 2 *Cor.* 11. 9. is imputed to the *Philippians* peculiarly, *Phil.* 4. 16. by which it appears that all the Chriſtians of that region or μερὶς of *Macedonia* are contained under that title. And ſo though there be but one Epiſtle written by S. *Paul* to theſe *Philippians*, yet S. *Polycarpe* mentions *Pauls Epiſtles* (in the Plural) to them, by which learned men underſtand thoſe other inſcribed to the *Theſſalonians*, that other chiefe city of *Macedonia*, which might therefore belong to *Philippi* alſo. And to that the ſevere adjuration of the Apoſtle, 1 *Theſſ.* 5. 27. ſeems to belong, where he *adjures* them *by the living God* that *that Epiſtle be read* πᾶσι *to all the holy brethren* indefinitely, that is, I conceive, to all the Chriſtians in each Church of *Macedonia*. And ſo it is evident that the *Epiſtle* inſcribed *to the Corinthians* belonged to all the Churches of *Achaia*, 2 *Cor.* 1. 1. and ſo that inſcribed *to the Coloſſians* was alſo to be read *Col.* 4. 6. by the Church of *Laodicea*, the chief *Metropolis* of *Phrygia*, to which *Coloſſe* is adjoyn'd as a ſecundary, *Col.* 2. 2. By all this appears how in *Philippi* there may be more Biſhops then one, indeed as many as were in all *Macedonia*, at leaſt as in the cities under that *Metropolis*.

b. Ἐπίσκοπος

b. *Biſhops*] What the word ἐπίσκοποι and ἐπίσκοπος notes in the Old and New Teſtament, hath been ſaid already, Note on *Act.* 1. h. viz. *prafecture* or *ruling power* in the Church. But whether this belonged to ſingular perſons, one in each city and region adjoyning, or to a number of ſuch, ruling together as collegues, hath been of late controverted by ſome, and this place, which mentions in *Philippi* Biſhops in the Plural, hath been a principal teſtimony to conclude that in one Church there were many Biſhops. This, if it were granted, and conſequently, that *Biſhops* here denote no other then thoſe whom we now call *Presbyters*, would be of no force to inferre this concluſion, That Churches in the Apoſtles times were ruled not by ſingle Biſhops, but many Presbyters; becauſe 1. it were poſſible that the Apoſtle himſelf might at this time retain that ſupreme Epiſcopal power in his own hands, and though *abſent in body*, yet *by letters* (being *preſent in ſpirit*) exerciſe that power over them: Or 2dly, if the Apoſtle had conſtituted a Biſhop over them, yet 'tis poſſible that at the writing this Epiſtle the Chair might be vacant, or that the Biſhop might be abſent. And indeed *Epaphroditus*, who is by *Theodoret* and others affirmed to be Biſhop of *Philippi*, by * *Theophylact*, διδάσκαλος *Doctor*, which that it is the title of *Biſhop*, we have formerly ſhewed, (Note on 1 *Cor.* 12 d.) appears c. 4. 18. to have been with *Paul* at this time, when he wrote the Epiſtle. (ſo ſaith *Theophylact*, that the Clergy are mentioned in this, and in no other Epiſtle, becauſe they had ſent *Epaphroditus* with neceſſaries for the Apoſtles uſe) and to have carried the Epiſtle to them, which one thing might make it inconvenient to inſcribe the Epiſtle to him. And yet in the body of the Epiſtle c. 4. 3. there is an *Apoſtrophe* which in all probability belongs to him, under the name of his *yoke-fellow*, that is to look to the relief of the widowes, ſuppoſing him preſent at the opening of the letter. But there is no need of ſuch anſwers as theſe to avoid the force of this argument. That which hath been ſaid Note 2. will give a clear account of it, that *Philippi* being a *Metropolis*, under which were many other Churches, which had each of them a Biſhop, all thoſe Biſhops are here meant by ἐπίσκοποι in the Plural, as this Epiſtle was written to all thoſe cities or Churches, and not onely to that of *Philippi*. Of this it is clear in Eccleſiaſtical writings, that there was a Biſhop conſtituted by the Apoſtles. For ſo * *Tertullian* diſtinctly mentions it for one of thoſe Churches which derived the pedegree of Biſhops from the Apoſtles as founders. And *Ignatius*, S. *Pauls* ſucceſſor at *Antioch*, in his Epiſtle to them, names *Vitalis* as their Biſhop, and the Latine old copie of *Polycarps Epiſtle* to them mentions *Vitus*, which is ſurely the ſame. And though that Epiſtle mentions πρεσβυτέρους καὶ διακόνους *Elders and Deacons* onely, yet conſidering the notion of πρεσβύτεροι, ſet down Note on *Act.* 11 b. there will be little doubt but that *Elders* there and *Biſhops* here are all one, viz. all the Biſhops of the cities under that *Metropolis*, which may well be contained under the title there prefixed to it, Ἐκκλησίᾳ τῇ Θεοῦ παροικούσῃ Φιλίπποις, *to the Church of God adjoyning*, or *belonging*, *to Philippi*. And indeed as the word Πρεσβύτεροι *Elders* is a note of Prefecture, and ſo may fitly belong to the Biſhop in each city (ſee Note on *Act.* 11. b.) in all the places of the New Teſtament, ſo there is little reaſon to doubt of the word Ἐπίσκοποι *biſhops*. The firſt mention of it is *Act.* 20. 28. where thoſe that had been called *Elders of the Church*, v. 17. are ἐπίσκοποι τῆς ποιμνίς, *Biſhops of the flock*, ſet over it by the Holy Ghoſt: where, if the flock were the Chriſtians of any one city, there might be ſome pretence that the *Elders* or *Biſhops* in the Plural might be thoſe which are now called *Presbyters*. But it is apparent that *the flock* is the Chriſtians of all *Aſia*, of which it is ſaid c. 19. 10. that *all that dwelt in Aſia heard the word of the Lord*, and *almoſt all Aſia* were *converted*, ſaith *Demetrius* v. 26. which *Paul* calls the *opening of a great doore* to him in thoſe parts, 1 *Cor.* 16. 9. And conſequently the *Elders* or *Biſhops* there, are the Biſhops of all *Aſia*, at leaſt thoſe that belonged to *Epheſus* as their * *Metropolis*. To which purpoſe is that of S. *Ireneus* l. 3. c. 14. *In Mileto convocatis Epiſcopis & Presbyteris ab Epheſo & proximis civitatibus, the Biſhops and Elders being aſſembled at Miletus, from Epheſus and the next of the cities.* And therefore S. *Paul* in his oration to them tells them, they had *known how he had been with them all the time from the firſt day that he came into Aſia*, c. 20. 18. noting thoſe to whom his ſpeech was addreſs'd to be the Biſhops of *Aſia*, and not of that city only. The next mention of Biſhops (beſide that in this place) is that 1 *Tim.* 3. 2. *He that deſires the office of a Biſhop*, &c. *A Biſhop therefore muſt be blameleſſe*, &c. and in the ſame words *Tit.* 1. 7. In both which places, as it is agreeable to the affirmations of the Antients (ſee Note on *Act.* 11. b.) that there ſhould be conſtituted Biſhops only and Deacons in the ſeverall Churches, (there being no *middle* order yet in uſe) ſo that Ἐπίσκοποι diſtinctly notes thoſe *Biſhops*, and not thoſe whom we now call *Presbyters*, is the joynt affirmation of *Chryſoſtome* and *Theophylact* and *Oecumenius*. † Ἐπισκόπων ἔδει πολλῶν, καθ' ἑκάστην πόλιν προκαθημένων, *there was need of more Biſhops, and of thoſe which preſide in every city.* And again, * Κατὰ πόλιν πρεσβυτέρους] Ἐπισκόπους ἴσως ὀνομάζει φησι, ὡς καὶ ἐν τῇ πρὸς Τιμόθεον· καὶ πόλεις δέ φησιν· ἐ γὰρ ἐβούλετο πᾶσαν ἐπιτρέφεσθαι ἑνὶ, ἀλλ' ἑκάστῃ πόλιν ἴδιον ἔχειν ποιμένα, *Elders in every city*] *he there means Biſhops, as alſo in the Epiſtle to Timothy: And when he ſaith in every city, it is becauſe he would not have the whole Iſland intruſted to one, but that every city ſhould have ther own Paſtor.* And ſo ſaith † *Euſebius* of *Titus*, that there being an hundred cities in *Crete* converted to the faith by S. *Paul*, *Titus had the biſhoprick of them all*, that is the Metropolitical power; that he might ordain Biſhops under him, ſaith * *Theodoret*; that he might exerciſe judicature and ordination, ſaith *Chryſoſtome* and *Theophylact*.

* On chap. 2. 25.

* *Præſcript.* c. 30.

Πρεσβύτερος

* Ἔφεσος δὲ τῆς Ἀσίας Μητρόπολις, *Chryſ. in Arg. Epiſt. ad Epheſ.* Τὸν Ἐπισκόπων κατεστήσατο τῆς Ἀσίας. *Theod. Ep. ad Diofcor.* Ἐν Ἐφέσῳ τῆς κατὰ τὴν Ἀσίαν. *Euſeb. l. 4. c. 23.* Ὁ Ἐφέσου ὑπέλιμπε, ἡ ἔξαρχος πόλις Ἀσίας, *Ord. ibnon. Metrop. ad Calcem Codini.*

† *Chryſ. in 1 Tim. Hom. 10.*

* *Theoph. in Tit. 1. 5.*

† *l. 3. c. 1.*

* *Arg. Ep. ad Tit.*

Theophylact. There are no more mentions of this word Ἐπίσκοπος in the New Testament, and in all these it is fairly appliable to the *Bishops*, or *single Prefects* or *Governours of Churches*: And so though it be generally resolved that the word *Bishop* and *Elder* are equivalent in the Scripture, yet is not this to be understood so, that either, and both of them signifies indifferently those whom we now call *Presbyters*, but that they both signifie *Bishops*, one setled in each Church by the Apostles, there being no use of that second order in the Church, till the number of believers increased.

c. Διάκονος

Ib. *Deacons*] Of the word διακονῶν we have spoken at large, Note on *Luk.* 8. 2. both as that signifies indefinitely *to serve*, and as *to wait at the table*, and give every man his *dimensum* from the ἀρχιβήκλινος, and from thence *to distribute to the poor*, to all that want. And thus the seven Deacons institution *Act.* 6. may be thought to confine their name and office in the Church of *Christ* to that (especially and principally) of διακονῶν τραπέζαις *serving tables*, *distributing to the poor*, v. 2. called the καθημερινὴ διακονία, *daily ministration* ver. 1. But (beside that those seven were not wholly imployed in those inferiour imployments, but *Stephen* and *Philip* made use of for the preaching of the Gospel, cap. 7. 8. and *Samaria* converted and baptized by the latter of them, and he therefore called *Philip the Evangelist*, *Act.* 21. 8.) it is every where clear, that the word διάκονος is not to be restrained to that notion, but taken in a more general, for any *officer*, or *servant*, or *minister*, without particular notation of the kind wherein the service or ministerie consists, and being taken in an Ecclesiastical notion, shall signifie any inferiour *Church-officer*, however imployed by the Bishop or Apostle to whom he belongeth. The original of this word and office is to be taken from the Jewes, among whom the ministers and officers that attended the Judges in every city, *Deut.* 16. 18. are in the Scriptures called שֹׁטְרִים, by the Rabbines, חזנ'ם *ministers*, and with the addition of הכנסורת, *ministers of the synagogue*, or *Consistory*, and *juniores*, *the younger*, saith *Maimonides*, such as had not attained to the age of Doctor; and these sure are the νεώτεροι that buried *Ananias*, *Act.* 5. 6. These † *Epiphanius* calls ἀζανίται (a word lightly varied from the Hebrew חזנ'ם) and saith the Deacons in the Christian Church are directly parallel to them: For as they were the Γαζοφύλακες, *keepers of the treasure*, so did they also διακονικὰς χρείας ἐπιτελῶν, *perform* all *ministerial offices* indifferently. And of them the Jewes have a saying, that *about the time of the destruction of Jerusalem the learning of the wise men*, that is, Doctors, *was degenerated into that of the Azanitæ, and the learning of the Azanitæ into that which was competible to the Notaries*, noting the subordinarion of the *Azanitæ* to the Doctors, and of the *Notaries* to the *Azanitæ*. From hence appears the notion and office of these Deacons in the Christian Church, those that attended and waited on the Bishop, and did whatsoever he appointed them, preach, baptize, &c. read the Gospel, attend the Bishop in ministring the Sacrament of the Lords supper, receive the oblations from the sub-deacon, and bring them to the Bishop, mind the people in performing the several parts of the divine office, call on them to pray, to sing, to hear, to kneel, &c. And as these were first trained up for these ministeries in the family of the Bishop, so were they after in Religious houses and *Colleges*, or *Monasteries*, (which appear by the antients to have been seminaries of the Church, and not instituted onely for prayer and devotion:) and such, when they have used the office of a Deacon well, καλῶς διακονήσαντες, 1 *Tim.* 3. 13. *purchase to themselves a good degree*, that is, παχίως ἐπὶ τὰ ἀνωτέρω ἐλεύσονται, say the *scholiasts*, *shall soon ascend higher*, as *Clemens* being *Peters* Deacon at *Rome*, succeeded him in the Episcopal chair. Proportionable to which it was, that afterwards the Bishops were chosen out of Monasteries, *Gregory Nazianzen*, *Basil*, *Chrysostome*, &c. Thus is the word *Deacons* to be understood in this place, being joyned to *Bishops*, as those that attend on them in every Church, and were then next to them, there being not then (as farre as appears) any middle sort of Church officers instituted betwixt the Bishops and them. And the same is certainly the notion of it in that other place, 1 *Tim.* 3. 8, 12. where the rules are given for the qualifying them that are ordained to that office (as before had been given for the Bishops) in stead of which are the πρεσβύται *antient men*, *Tit.* 2. 2. all one with διάκονοι *Deacons*, in this more comprehensive notion, as it contains the διαιρέσεις διακονιῶν *diversities of ministrations*, 1 *Cor.* 12. 5. And these are elsewhere called διάκονοι Θεοῦ *ministers of God* 1 *Thess.* 3. 2. the title that was then bestowed on *Timothy*, as the *fellow-labourer* of *Paul in the Gospel*, and ἐν Χριστῷ, *in Christ*, as of *Epaphras* 'tis said, *Col.* 1. 7. *our fellow-servant* (all one with his *fellow-labourer* before) *who is for you a faithfull minister in Christ*, and ἐν Κυρίῳ *in the Lord*, as of *Tychicus*, *Ephes.* 6. 21. *our beloved brother and* πιστὸς διάκονος *faithfull minister in the Lord*. In all which places διάκονος with those adjuncts is applied to those assistants and attendants on the Apostles, that were, as they pleased, employed by them in the Gospel. Besides these, other places there are wherein 'tis applied to the Apostles themselves, διάκονοι *deacons* or *ministers* simply, 1 *Cor.* 3. 5. Θεοῦ *of God*, 2 *Cor.* 6. 4. *of Christ*, 2 *Cor.* 11. 23. *Ephes.* 3. 7. 1 *Tim.* 4. 6. *of the Church*, *Col.* 1. 25. *of the Gospel*, ver. 23. *of the New Testament*, 2 *Cor.* 3. 6. And this still in a more general notion, as it denotes *servants*, *officers*, of what kind soever.

† Hær. Elvion.

d. Χάριτας

V. 7. *My grace*] That the word χάρις, which signifies any *favour* or *mercy* of God, should here peculiarly be used for the sufferings which had befaln S. *Paul* in the discharge of his office, will not appear strange, if first it be considered, how often this state of suffering is mention'd by *Christ*, and by S. *Paul*, S. *Peter*, and S. *James*, as an eminent mercy of Gods to them who are thus honoured by him, & accordingly that it is to be look'd on as matter of *all joy* (in their account) whensoever it befalls any; secondly, if it be compared with ver. 29. where the *Philippians suffering for Christ*, as eminently as their *believing* in him, is mention'd as that which ἐχαρίσθη ὑμῖν *was granted* them by way of χάρις *grace*, or *mercy*, or *special favour* of *God*. As for that which is affirmed in both these verses, that this Church of *Philippi* was thus persecuted for Christianity, and so participated with him in his bands or sufferings, though it be not mention'd in the story of the *Acts*, yet it is in it self easie to be believed, (and by these testimonies put beyond all question) the Jewish unbelievers everywhere stirring up the Roman magistrates to persecute the believers in their Provinces.

e. Πραιτώριον

V. 13. *Palace*] Πραιτώριον signifies in the Latine (and so in Greek the same) *the common hall*, or *court*, *where judgment used to be had*, the *Prætor* being a Roman officer in their judicatures; τόπος ἔνθα συνάγεται ὁ λαὸς, *the place where the people meet*, saith *Phavorinus*: and so sure it signifies here, and S. *Paul*'s being imprisoned, and brought before the judges, might be a means to make Christianity known to the bench and the whole court. Thus one of his *Judges* had told him that he had *perswaded* him, ἐν ὀλίγῳ *a little way*, *to be a Christian*, which is the thing that here seems to be related to, or some other of the same nature.

f. Πρόφασις

V. 18. *Pretense*] The word πρόφασις signifies not only *a pretext* or *pretense* (and so is opposed to ἀλήθεια *a true cause*) but also *an occasion*, as πρόφασις ζητεῖ,

he ſeeks occaſions, Prov. 18. 1. and ſo it ſeems to be taken here, (and ſo more fitly to connect with *παντὶ τρόπῳ, by all means*, then it could doe if it were rendred *in pretenſe,*) thus, *by all means ὅτι προφάσει, whether by occaſion onely*, that is, accidentally, and not by a deſigned cauſality, *ἢ ὅτι ἀληθείᾳ*, or *whether by truth*, that is, by a direct real way of efficiency.

g. Καρπὸς ἔργου

V. 22. *Fruit of my labour*] Καρπὸς ἔργου ſeems to be a Latiniſme, *operæ pretium*, and ſo to ſignifie accordingly *worth my labour, worth doing*, as we ſay *a deſirable thing*. So *Theophylact* renders it *οὐκ ἀκαρπον not fruitleſs, καρποφορῶ γάρ*, ſaith he, *for I bring forth fruit by this means.*

h. Ἀναλύσειν

V. 23. *To depart*] Of the many acceptions of the word *ἀναλύειν* none ſeems more proper to this place then that which is in its ſelf moſt ſimple and plain, that it ſignifie *to depart this world*, or *retire, remove out of this life, migrare, abire, diſcedere, reverti*; every of which is uſually taken for an expreſſion of death, and are anſwerable to the Hebrew פטר, which the Syriack here makes uſe of, the ſame which is by the Chaldee uſed of *Moſes* on *Cant.* c. 1. when *Moſes*'s time came למפטר מן עלמא *to depart*, or, *that he ſhould depart, out of the world*: and ſo 2 *Tim.* 4. 6. ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, is ordinarily rendred, *the time*, or *ſeaſon of my departure*, or *deceaſe*. Ἀναλύειν ἐν τεύδεν in *Palladius* (*Hiſt. Lauſiac.* p. 506. A) *to looſe from thence*, or moſt properly *to return*, alluding to *Eccleſ.* 12. 7. where *the body returnes to the earth as it was*, to the place from whence originally it came out, and ſo *the ſpirit unto God that gave*, or firſt breathed, *it* into the firſt man. And ſo ordinarily in Chriſtian Authors *ἀναλύειν*, and *ἀνάλυσις πρὸς Χριστὸν*, and the like. And for the original of this uſe and acception of the word, nothing can be more probable then that it is a phraſe of the Mariners, who are ſaid *λύειν* to *looſe from the haven*, when they goe out, *oram ſolvere*, and abſolutely *ſolvere, to looſe*; and when they do this by way of return homewards, then 'tis properly *ἀναλύειν*. So *Luk.* 12. 6. *ἀναλύσει ἐκ τῶν γάμων, is coming home, returning from the marriage feaſt.* So 2 *Mac.* 8 1. *ἀναλελυκὼς ἀκόσμως retiring diſorderly.* So the method of reducing concluſions to their principles is by *Ariſtotle* ſtyled *ἀναλυτικὴ, ἢ ἐκ γνωστῶν εἰς τὰς ἀρχὰς ἐπάνοδος*, ſaith *Philoponus*, & again *ἢ ἐκ τῶν αἰτιατῶν ἀναδρομὴ ἐπὶ τὰς ἀρχὰς, a returning*, or *running back, from the concluſions*, or *effects, to their Principles*; adding that it is a *metaphor ἀπὸ τῶν ἀποδημούντων, καὶ ὑποστρεφόντων εἰς τὰ οἰκεῖα, from travailers returning to their homes*, and *εἰς τὰ οἰκεῖα ἀπὸ τῶν ξένων ἐπάνοδος, ἀνάλυσις λέγεται, a returne from ſtrangers to ones own home is thus ſtyled.* * In 2 Poſt.

i. Πεποιθὼς οἶδα

V. 25. *Having this confidence*] Τοῦτο πεποιθὼς οἶδα is ſomewhat an obſcure phraſe, and may beſt be explicated by two conſiderations. Firſt, that *πεποιθὼς* ſignifies *hoping with* ſome *confidence*, anſwerable to the Heb. בטח which is ordinarily rendred *ἐλπὶς hope*, but 2 *Kin.* 18. 20. *πεποίθησις perſwaſion, confidence.* So v. 6. *πεποιθὼς αὐτὸ τοῦτο, hoping confidently this very thing.* So 2 *Cor.* 1. that which is expreſs'd by *ἐλπίζω I hope*, v. 13. is *ταύτῃ τῇ πεποιθήσει in this perſwaſion* v. 15. Then for the phraſe *πεποιθὼς οἶδα*, that is in ordinary conſtruction all one with *οἶδά με πεποιθέναι I know that I hope*, or, *am perſwaded*, or, *of this I am ſure*, (ſo *οἶδα τοῦτο* is ordinarily uſed) *that I hope*, or *am perſwaded.* And this is very agreeable to the matter in hand, where to comfort them in their ſadneſſe for his afflictions, he minds them that, in order to their good, he foreſees it very probable that he may be permitted to live, and though he knows not by any certain revelation whether he ſhall or no, yet this he knows that he hopes, and conſidering Gods diſpenſations of providence, is verily perſwaded (which alſo includes his deſire) of it.

Paraphraſe.

CHAP. II.

1, 2. I therefore conjure you by all thoſe benefits which are afforded us in Chriſt, by the great joy and pleaſure there is in loving one another, by that liberal effuſion of graces from the Spirit of God (ſee note on Act. 2. d.) and by your affection and compaſſion toward men in calamity, and particularly toward me, at this time a priſoner for Chriſt, that to all the other matter of rejoicing that I have concerning you, you will adde this alſo, (and ſo make my joy complete) that you live in unity, loving one another mutually, having as it were the ſame ſoul, and ſo affections and deſignes, all ſtudying and taking care for this ſame thing.

1. IF *there be* therefore any conſolation in Chriſt, if any comfort of love, if any * fellowſhip of the Spirit, if any bowels and mercies;

2. Fulfill ye my joy, that ye † be like minded, having the ſame love, *being* of one accord, of one mind.]

* communication of ſpirit κοινωνία πνεύματος

† mind the ſame thing αὐτὸ φρονῆτε

3. That ye doe nothing out of oppoſition and contention one againſt another, nothing ambitiouſly or oſtentatiouſly, but on the contrary doe all things with that quietneſſe and humbleneſſe, as if ye had every one a better opinion of the others wiſdome and piety than his own.

3. *Let* nothing *be done* through ſtrife or vain-glory, but in lowlineſſe of mind let each eſteem other better then themſelves.]

4. And to this end let not men look ſo intently on thoſe gifts and abilities which they diſcern in themſelves, but let them withall, and much rather, conſider the gifts and abilities of other men more eminent then they. And this will be an expedient toward the performing of that which is required, v. 3.

4. Look not every man on his own things, but every man alſo on the things of others.]

5. According to the example of Chriſt,

5. * Let this mind be in you, which was alſo in Chriſt Jeſus,]

* For let this Τοῦτο γὰρ

a. 6. Who being truly God, thought it no incroachment to be in equality with his father.

6. Who being in the [a] form of God, thought it no robbery to be equal with God:]

b. 7. And yet being thus, (the eternal word of God) he ſet himſelf at nought, leſſened & humbled himſelf from the condition of being Lord of all, to that of a ſubject & ordinary man:

7. But [b] † made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſſe of men:]

† emptied himſelf

8. And being by his incarnation thus low, in the nature, all and the outward deportment and guiſe of a man, he yet humbled himſelf lower, to death, even the vileſt and moſt cruel death, that in uſe among the Romans for their ſlaves, crucifixion.

8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſſe.]

9. And for this great act of humility and the divine work of eternal redemption of our ſoules wrought by him in this ſtate of humiliation, God hath advanced his humane nature to the higheſt degree of glory, and made this God-man the ſupreme prince of his Church, given him all power in heaven and earth, and to ſignify that, hath appropriated to him the title of Jeſus, the Saviour, by way of excellence, that, though other men may have been thus ſtyled from other ſalvations or deliverances, for which they have been imployed by God, as Joſhua long before, and after Joſhua the Judges were called Saviours, for reſcuing the people of Iſrael from dangers, and delivering them

9. Wherefore God alſo hath highly exalted him, and given him a name which is above every name;]

them from enemies, yet the eternal salvation Heb. 5. 9. eternal redemption Heb. 9. 12. being wrought only by him, the name which signifies this should belong to him, and to him onely.

10. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth,] 10. A title, or name, which includes in it such a singular dignity above all other titles (as concerning mans eternal, and not only some temporal deliverance and salvation) that it, together with the signification of it, is worthy of the most eminent and superlative respect, the lowlyest reverence that can be paid by all rational creatures, Angels, men and devils, Luk. 4. 36.

11. And that every tongue should confesse that Jesus Christ *is* Lord, to the glory of God the Father.] 11. And his doctrine and faith and soveraignty be received and embraced by all nations of the world, to the honour of God the Father, who hath thus sent him, and thus ordered his humility and exaltation.

12. Wherefore, my beloved, as ye have alwaies obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with [c] fear and trembling.] 12. And therefore, my dear brethren, as ye have hitherto done all that I have commanded you, so I still beseech you, that now in time of my absence ye will be much more diligent then when I was present with you ye were, to perfect the good work which ye have begun, viz. a pious Christian course, (see note on Rom. 10. a.) making your performances agreeable to your resolutions, and never giving over till ye are landed safe at eternal blisse, and to that end using all possible diligence, and solicitude, and care that ye be not wanting to your selves; c.

13. For it is God which [d] worketh * in you both to will and to † doe of *his* good pleasure.] 13. Upon this very consideration, on which some are secure and negligent, because both to that good resolution and to every good performance you are enabled by God, who doth what he doth of his free undeserved mercy to you, by his preventing and assisting grace, without any merit of yours to deserve it from him, and consequently may justly be expected to withdraw all from them that walk negligently before him. d.

* or, by his power in you, for the King's MS reads, ἀνενέργει ἐμοῦ to work in me

14. Doe all things without murmurings and disputings.] 14. And let your obedience be cheerfull, without any querulousnesse, or reluctances, without questioning or disputing of commands.

15. That ye may be blameless and * harmless,] the sons of God, † without rebuke in the midst of a crooked and perverse * nation, among whom || ye shine as lights in the world: 15. That ye may be unreprovable before men and God,

* sincere ἀκέραιοι † unblemished ἄμωμα * generation γενεᾶς || or shine ye, for so Theophylact interprets φαίνεσθε in the imperative

16. † Holding forth the word of life, * that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.] 16. Persevering in the acknowledgment and practice of the Christian doctrine, which will be matter of great comfort to me, and rejoicing in the great day of retributions, that my Apostleship hath been so successfull among you.

† Holding fast ἐπέχοντες * for a glorying to me unto the καύχημά μοι εἰς

17. Yea, and if I be [e] † offered upon the sacrifice and service of your faith, I joy and rejoice with you all.] 17. And if, as in the Law the wine was poured out on the sacrifice, so it fall out that my blood, like wine, be poured out for the offering you up a sacrifice to God, that is, in bringing you in to the faith, this will be matter of infinite joy unto me. e.

† poured out on σπένδομαι ἐπὶ

18. * For the same cause also doe ye joy and rejoice with me.

19. But † I trust in the Lord Jesus to send Timotheus shortly unto you, that I * also may be of good comfort when I know your state.

* In like manner τὸ αὐτὸ † I hope ἐλπίζω * no perfect friend † sincerely γνησίως

20. For I have * no [f] man like minded, who will † naturally care for your state.] 20. For I have no man that I can fully trust to tend your businesse intirely, unlesse it be Timothy. f.

21. For all seek their * own, not the things which are Jesus Christs.] 21. For divers of those which were assistant to me in preaching the Gospel have left me, and betaken themselves to their several affairs: see note on 1 Tim. 3. a.

* own interests, not those of τὰ ἑαυτῶν ἀλλ' οὐ τὰ

22. But ye know the proof of him, that as a son with the father he hath served me in the Gospel.] 22. But for Timothy you know what experience I have had of him, how in the preaching the Gospel he assisted me, taking all the pains of a servant, and paying me all the obedience and willingnesse and love of a son to a father.

† as soon as I see the things concerning my self presently ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ ἐξαυτῆς

23. Him therefore I hope to send † presently, so soon as I shall see how it will go with me.] 23. Him therefore I mean to dispatch to you, as soon as I discern what is now likely to befall me, how I shall presently be disposed of here.

24. But I * trust in the Lord that I also my self shall come shortly.] 24. And through God's mercy I verily hope and perswade my self that I shall soon be set at liberty, and so come to you personally within a while.

* have confidence πέποιθα

25. Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-souldier, but your † messenger, and he that ministred to my wants.] 25. In the mean time I thought it necessary to return to you Epaphroditus, one that hath been my partner of labor and danger also, and is your Bishop, set over your Church (see note on Rom. 16. b.) and he which by you hath been enabled to relieve me in my necessities.

† Apostle ἀπόστολον

* or, to see you all, for the Ks MS reads ὑμᾶς ἰδεῖν

26. For he longed * after you all, and was full of heavinesse, because that ye had heard that he had been sick.] 26. For he had an earnest desire to return to you, and was exceedingly disquieted to think what sorrow the report of his sickness brought to you.

27. For indeed he was sick nigh unto death, but God had mercy on him: and not on him onely, but on me also, [lest I should have sorrow upon sorrow.] 27. not permitting me to be overburthened with the addition of one grief unto another, his death to my imprisonment.

28. I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the lesse sorrowfull.] 28. In which respect I was the more carefull to send him, that ye may see how well he is recovered, and be cheared up concerning him, and that the knowledge of that may remove a sorrow from me, who have had an accession to my sorrow from his danger, by thinking what sadnesse the newes of it would cost you.

† account such men pretious τοὺς τοιούτους ἐντίμους ἔχετε

29. Receive him therefore in the Lord with all gladnesse, and † hold such in reputation:

* venturing his life that he might supply your defect of

30. Because for the work of Christ he was nigh unto death, g * not regarding his life to supply your lack of service toward me.] 30. For it was in the cause of Christ, in the preaching of the Gospel, that he was in danger of death, setting no value on his life, that he might bring me relief, and so doe that which you, by reason of your absence and farre distance, were not able to doe. See note on Mar. 12. b. g.

ministring to me πρός... ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.

a. Μορφὴ

V. 6. *Forme of God*] Μορφὴ ſignifies not onely an *external* and accidental *form*, as *Mar.* 16. 12. nor at all *an image* or *picture* (as μόρφωσις ſeems to doe, *Rom.* 2.20. 2 *Tim.* 3. 5. and is rendred by *Heſychius* σχηματισμὸς, εἰκὼν, *a perſonation* or *image*) but it is taken alſo in good authors for an *internal* eſſential *form* or *being*. Thus in *Æſchylus*, ſpeaking of Ζεὺς καὶ γαῖα, they are, ſaith he,

πολλῶν ὀνομάτων μορφὴ μία,

one form, that is, *thing under divers names*. The words of *Phavorinus* are moſt obſervable for the explication of this place, Μορφὴ τὸ καθ' ἑαυτὸ ὄν, καὶ κοινωνίας ἑτέρου εἰς τὸ εἶναι ἀδέομένον, the word ſignifies that *which hath a being of it ſelf, and needs not the aſſiſtance of another to its being*; and again, Μορφὴ κυρίως ἡ οὐσία, it *properly* ſignifies *eſſence*, & then cites theſe very words ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, which is, ſaith he, ἐν οὐσίᾳ Θεοῦ γνωσκόμενος, *known in the eſſence of God*, being God, and by the raies and beams of his Divinity (ſhining even in his firſt conception and birth) diſcerned and known to be ſo. This here appears to be the notion of the word by

Μορφὴ δούλου

μορφὴν δούλου, *the form of a ſervant*, that followes ver. 7. for that was not onely an external, but alſo a real form; he was really a ſervant of Gods, in his humane nature undertaking an office deſign'd him by God, and moſt ſtrictly obeying him in all things; and ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους *Heb.* 2. 7. *he was a little lower*, or *for a little while* (the time that he ſpent here on earth) *lower than the Angels*, who we know are *the*

Δυλίνιμα Σχῆμα

ſervants of God: and ſo the words ὁμοίωμα and σχῆμα ver 8. (which frequently ſignifie *likeneſs*, and *external habit*, and *forms*) doe here ſignifie that outward appearance, which doth not exclude but include the inward being and reality; for it is certain, and by all acknowledged, that he was really a man, & not onely in likeneſs & appearance ſo. Thus doth *Theophylact* interpret it, Μορφὴν δὲ Θεοῦ ἡ οὐσία λέγει, *the forme of God ſignifies his eſſence*, ὥσπερ μορφὴ δούλου ἡ φύσις, *as the form of a ſervant is the nature of a ſervant*. This being thus evident of this firſt phraſe ἐν μορφῇ Θεοῦ ὑπάρχων, where *Chriſts* Divinity is aſſerted, and that precedaneous to his humiliation, and as the *terminus à quo the term* of elevation, *from which* his exinanition and humiliation takes the riſe, and is much encreaſed thereby, there would now be little gained to the cauſe of the *Photinians*, or

ἁρπαγμὸν ἡγήσατο

Arrians, in caſe the phraſe that follows, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα τῷ Θεῷ, which we render, *thought it no robbery to be equal with God*, ſhould appear to be miſtaken. For when it is once acknowledged that *Chriſt* was God before his aſſumption of our humane nature, and that being really God, or ὑπάρχων *ſubſiſting in the* real *form of God*, he took our humanity upon him, it is by neceſſary conſequence concluded that he was *equal with God*, which is all that is pretended by any from this ſecond phraſe. For as to them that affirm *Chriſt* a *Deus factus*, a *God that had a beginning* of being ſo, and from thence deny his equality with the Father, it is evident that they dare his Divinity from his reſurrection and exaltation, (which is manifeſtly confuted by his being God before his humiliation) and they that affirm him ὁμοιούσιον, *of like*, (but not ὁμούσιον, *of the ſame*) *being* with the Father, are ſufficiently confuted by the notion of μορφὴ here ſet down, as it ſignifies *the real being of God*, wherein he was ὑπάρχων *ſubſiſting*, for that includes Equality, and not likeneſs onely. Now for the phraſe οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα τῷ Θεῷ that it ſhould ſignifie *Chriſt's not aſſuming to appear like God*, or *ſpectari tanquam Deum, to be look'd on as God*, and ſo belong to his forbidding many times to have his power and divine greatneſs proclaimed, there is but one argument which to me makes it any thing probable, (and that not taken notice of by them that defend that ſenſe) and that taken from the ἀλλὰ *but* which followes v. 7. For in this notion of the phraſe it would moſt commodiouſly agree with *that* he would not *aſſume*, or own, ſo much greatneſſe, *but humbled*, or *emptied*, *himſelf*, &c. where that *aſſuming* and that *humbling* are directly oppoſite, and ſo moſt agreeable to the importance of ἀλλὰ *but*, a note of Oppoſition. And indeed this notion of the phraſe would very well connect it to the antecedents, thus, *he being in form*, &c. that is, really and eternally God, when he came down on earth, *would not* thus *aſſume* and magnifie this *power*, but ἐκένωσε, *diminiſh'd* or *leſſen'd* and *humbled himſelf*, asked at one time, *Why calleſt thou me good? none is good ſave God*; and at another, commanded that his miracles, which demonſtrated him to be God, ſhould not be divulged. And this notion conſiſts very well with the Context. and the aſſertion of *Chriſt*'s Divinity, for being God he might yet chuſe to conceal his being ſo. But yet after all this, there is no reaſon to adhere to this interpretation. For firſt, ἁρπαγμὸν ἡγεῖσθαι doth no where appear to ſignifie *jactare*, or *oſtentare*, or *venditare*, *to aſſume*, or *take upon* one. And though ἁρπαγμὸς may ſignifie *prey*, or *prize*, *in warre*, yet ἡγεῖσθαι *to eſteem* or *account* being joyned with it, no way inclines it to this notion, but to that which the ordinary interpretation affixes to it, that *he counted it no prey*, *prize*, *acquiſition*, or (which is all one) *robbery*, *to be equal with God*. And whereas it is pretended that it is a Syriack phraſe, and that proved by a paſſage in the *Syriack Liturgie*, where upon *Chriſts* asking Baptiſme of *John*, *John* anſwers, לא אלביך גולתא *I will not aſſume rapine*, that is no proof of this notion. For firſt, that which *John* thus expreſſed, was, that he would not doe ſo injurious a thing as to pretend to have greater authority then *Chriſt*, and conſequently to admit him to his Baptiſme, and ſo it ſeems, *to aſſume rapine*, in Syriack, is to doe an injurious thing. And ſecondly, there is ſome difference between *aſſuming* and *thinking*, and conſequently ἡγεῖσθαι *to think* being joyn'd with ἁρπαγμὸν *rapine*, muſt ſignifie *to think* or *count* it *a rapine*, or *an injury*, (which is very diſtant from *boaſting of it as a prize*, *triumphing* or *aſſuming*) and that is the notion that the ordinary interpretation gives of it. As for the phraſe εἶναι ἴσα Θεῷ, there is as little reaſon to render that, Ita Oſi

ſpectari tanquam Deum, to be look'd on as God, for neither is εἶναι *to be look'd on*, but *to be*, nor ἴσα *tanquam*, *as*, but *equal*, or as great as another. It is true in the verſe cited out of *Homer*,

Τὸν νῦν ἴσα Θεῷ Ἰθακήσιοι ὑποδῶσι,

that ἰσοῦσθαι ἴσα Θεῷ is *to look on* him *as equal to God*, and that proves that ἴσα Θεῷ ſignifies either *a God*, or one *equal to God*; but then εἶναι and ἰσοῦσθαι, *to be* and *to be look'd on*, are not the ſame, and ſo εἶναι ἴσα is *to be equal*, and not onely *to be look'd on as* ſuch. The true notion of ἴσα may be diſcerned by *Luk.* 6. 34. where they that lend to the rich are ſaid to doe it ἵνα ἀπολάβωσι τὰ ἴσα, *that they may receive from them loanes*, τὰ ἴσα or *benefits*, *of as great a value*; where τὰ ἴσα in the plural, (juſt as here) ſignifies that which is *equally valuable*: and as there ἀπολαβεῖν τὰ ἴσα is *to receive that which is equal*, or *equivalent*, ſo εἶναι ἴσα is *to be equal*, and ἴσα Θεῷ *equal to God*, of the ſame value and real power and Divinity with God the Father. And theo followes ἀλλὰ ἐκένωσε, either in the notion of ἀλλὰ for Αλλὰ

yet, though he were thus great, *yet he vilified*, *ſubmitted himſelf*; or as ἀλλὰ ſignifies *but*, He was God, and, without any injury, equal to his Father, *but for all this*, or *notwithſtanding this*, *he vilified himſelf* &c. And this is the clear rendring of this whole place.

V. 7. *Made himſelf of no reputation*] Κενόω ſignifies *to leſſen*, *diminiſh*; ſo *Phavorinus*, Κενωθῆναι ἐλάττωσιν ὑπο- h. Κοίν

ὑστερεῖν, *to ſuffer or undergo diminution:* ſo the Hebrew חסר, which *Jer.* 14. 4. and 15. 9. is rendred κενόω *to empty*, is *Joel* 1. 10, 12. *Nehem.* 1. 4. ὀλιγόω *to diminiſh*, and *Hoſ.* 4. 3. σμικρύνω, *to make little.*

c. φόβῳ καὶ τρόμῳ

V. 12. *Feare and trembling*] That the phraſe μετὰ φόβου καὶ τρόμου, *with fear and trembling*, ſignifies μετὰ ταπεινοφροσύνης *with humility*, is ordinarily ſaid from the Antients, and is confirmed by * S. *Chryſoſtome*, uſing it of the Angels, Ἀγγελικαὶ δυνάμεις παρεστήκασι μετὰ φόβου καὶ τρόμου· οἱ Χερουβὶμ, κατακαλύπτοντες τὰ πρόσωπα, οἱ Σεραφὶμ κεκράζοντες τρόμῳ, ἅγιος, ἅγιος, ἅγιος Κύριος, *the Angelical powers aſſiſt with fear and trembling, the Cherubims hide their faces, the Seraphims cry with trembling, holy, holy, holy Lord*, &c. And thus it may here have a very commodious ſenſe, ſo as to be anſwerable to thoſe words in the ſecond part of this ſpeech v. 13. *for God worketh in you to will and to doe, of his good pleaſure*, which is a foundation of all humility. But the notion of the phraſe in other places of theſe books ſeems to imply ſomething more, not onely lowlineſs of mind, but diligence and caution, and ſolicitude, and fear of diſpleaſing, as a qualification of obedience, (and ſo *fearing the Lord with all the heart and ſoul, Deut.* 10. 12. conſiſts in keeping his commandements, &c.) ſuch as will be required to render it acceptable to God. Thus *Epheſ.* 6. 5. *Servants, obey your maſters with fear and trembling*, that is, a very great fear of offending, terror, or trembling, leſt they ſhould doe any thing amiſs. So 2 *Cor.* 7. 15. upon S. *Pauls* orders of ſeverity v. 9. either delivered by *Titus*, or made known to him by S. *Paul* v. 14. (and ſo he an officer of S. *Pauls*, ſent to ſee how they behaved themſelves under it) *Titus* tells him of the *Corinthians* obedience (ὑπακοὴ again) ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτὸν, *how with fear and trembling ye received him*, that is, entertained him and his meſſage from *Paul* with all *readineſs of obedience*, all *diligence*, and *fear*, and *zeal* v. 11. to approve your ſelves unto him. Thus ὁ φόβος

ὁ φόβος ὁ φόβῳ *in fear* ſignifies, 1 *Pet.* 1. 17. with all diligence and care to approve themſelves to God; and ſo 2 *Cor.* 7. 1. *in the fear of God* is the qualification of their *cleanſing from all filthineſs, and perfecting holineſs:* and *Heb.* 12. 28. as the qualification of *ſerving God acceptably*, is added μετὰ αἰδοῦς καὶ εὐλαβείας *with reverence and fear*; and that back'd with the conſideration of, *Our God is a conſuming fire.* And accordingly the worſhippers of God, the pious among the Gentiles, are called εὐλαβεῖς and φοβούμενοι, *men of reverence and fear*, their *fear* ſignifying their ſollicitude and diligence to pleaſe God, wherein their piety conſiſted. And ſo 1 *Pet.* 3. 15. ἕτοιμοι *ready* (as ſervants are to be at every call) *to give anſwer to every one that aſks you an account of the hope in you*, (that is, to confeſs *Chriſt* even in perſecutions and dangers) *with meekneſs and fear*, as with all meekneſs to men, ſo with all care to approve your ſelves to God. And thus it is here ſet as the qualification of godly obedience, *As*, ſaith he, *you have alwaies obeyed-- ſo*, &c. *work out-- with fear and trembling*, χωρὶς γογγυσμῶν καὶ διαλογισμῶν v. 14. *without murmurings & diſputings*, which are the worſt evidences of an untoward obedience, and ſo moſt contrary to the ſincere diligence and zeale to Gods ſervice, meant by the *fear and trembling.*

d. ὁ ἐνεργῶν τὸ θέλειν

V. 13. *Worketh in you both to will*——] The word ὁ ἐνεργῶν *that worketh* being joyned with ἐν ὑμῖν *in you* on one ſide, and with ὑπὲρ τῆς εὐδοκίας *of his good pleaſure* on the other ſide, muſt in reaſon ſo be interpreted, as ſhall be moſt directly anſwerable to the exhortation given to them, v. 12. of *working out their own ſalvation with fear and trembling.* To which it will be conſequent, that as this which is done by God is done of his own free mercy, without any merit of ours which may claim it from him, and therefore requires not only our humility, but our diligence, and caution, and ſolicitude, and fear of diſpleaſing ſo gracious a father, who may, if he be provoked by our unworthineſs, withdraw it from us; ſo it is not to be conceived to be wrought by God in ſuch an irreſiſtible manner, as that it ſhall be impoſſible for thoſe in whom God thus works to contradict or reſiſt his working. For if it were ſo, there could be no place for the exhortation to doe that, which could not be otherwiſe, *to work out their own ſalvation*, &c. *To work* then in us the τὸ θέλειν καὶ τὸ ἐνεργεῖν *the willing and the acting*, or *operating*, is the giving us that ſtrength, working in us thoſe abilities which are required to our willing, or working, as neceſſary to prepare and aſſiſt us to doe either. So (Gods χαρίσματα and ἐνεργήματα, *gifts* and *operations*, being all one) δοῦναι λατρεύειν, *to give to ſerve him Luk.* 1. 74. ſignifies his affording that grace which enables us to ſerve him, not which forceth or neceſſitateth us to doe ſo. The Kings *MS.* here adds the word δυνάμει *by his power*, which as it agrees well with this ſenſe, ſo hath it a farther energie in it, to encourage our diligence, which is wont to be diſheartned by the difficulty and impoſſibility of the task. Be we never ſo weak and inſufficient of our ſelves, *God* hath all-ſufficient ſtrength, and by that ſtrength of his he *worketh in us the willing and the doing*: and ſo if we be not wanting to our ſelves, but work, and *work out our own ſalvation with all diligence*, we ſhall have no reaſon to complain of want of ſtrength, *we are able to doe* what he requires of us, διὰ τοῦ ἐνδυναμοῦντος, *through him that ſtrengthneth us.*

e. σπένδομαι

V. 17. *Offered upon the ſacrifice*] The word σπένδομαι denotes the pouring out of wine upon the ſacrifice; ἡ τοῦ οἴνου ἔκχυσις ἐπὶ τὰ ἱερουργήματα, *the effuſion of wine on the ſacrifices*, ſaith *Ammonius* of σπονδή, and ὁ ἐπιχεόμενος τῇ θυσίας οἶνος, ſaith *Heſychius*, *wine poured out on the ſacrifice.* This wine being thus offered up to God is ſaid to *chear the heart of God, Jud.* 9. 13. And to this S. *Paul* here compares the effuſion of his own blood, which is moſt fitly reſembled by wine. And the words that follow, make the reſemblance complete. For the bringing in of men to the faith of *Chriſt*, to the embracing and receiving the Goſpel, is elſewhere compared to a Sacrifice, *Rom.* 12. 1. *your bodies a living ſacrifice*, and 15. 16. *and offering of the Gentiles acceptable*, &c. And a Sacrifice being firſt kill'd, then dreſs'd and prepared by the Prieſts and Levites, the former of theſe is called θυσία, the latter λειτουργία, and both are made uſe of here, *the ſacrifise*, and *the ſervice* of their *faith*: where their *faith* ſignifying their receiving of the Goſpel, the converting them is this θυσία τῆς πίστεως, *ſacrifice of their faith*; and the farther labour beſtowed upon them (in the confirming and fitting them for this honourable employment of being offered up to God a living ſacrifice.) is the λειτουργία *the ſervice*, and *Paul's ſpending* his *life*, ſhedding his blood in the employment, is the pouring out the wine on the ſacrifice. Thus 2 *Tim.* 4. 6. ſpeaking of his ſufferings and danger under *Nero*, ἤδη σπένδομαι, ſaith he, *I am already poured out.*

f. ἰσόψυχος

V. 20. *No man like-minded*] The notion of ἰσόψυχος among Greek authors is clear all one with ἴσος ἐμῇ ψυχῇ, *equal to my ſoul, a ſecond ſelf*, moſt dear to me, ſuch as *Patroclus* to *Achilles* in *Homer*, whom, ſaith he, *I love* ἴσον ἐμῇ κεφαλῇ *equal to my head*, or *life.* Thus alſo the *Greek interpreters* of the *Pſalmes* uſe it *Pſal.* 55. 14. σὺ δὲ ἄνθρωπε ἰσόψυχε, ἡγεμών μου καὶ γνωστέ μου, *thou my companion, my guide, and my known friend.* This therefore in all reaſon is to be the meaning of it here alſo, not to expreſs what care *Timothy* had of the *Philippians* (for that is ſaid in the next words, ὅστις γνησίως τὰ ὑμῶν μεριμνήσει, *who will ſincerely take care of your affaires*) but how dearely valued he was by *Paul*, ſo that when he came to them, they ſhould think a ſecond *Paul* was come to them. If there were any difficulty in this rendring or place for conjecture, a man

might gueſs S. *Paul* to have written either σύζυγον or ἰσόζυγον, the firſt uſed by this Apoſtle in this Epiſtle, c. 4. 3. γνήσιε σύζυγε, *true yoke-fellow*, and the latter of the ſame ſignification, *he that drawes in another yoke*. So I ſuppoſe the *Gloſs* in *Heſychius* muſt be read, not ἰσοζύγιον, ἴσον, ζυγῷ ἀντίσηκον, but ἰσόζυγον, ἴσον ζυγῷ, ἀντίζυγον, and ſo in *Phavorinus* alſo. But there is no reaſon to doubt the reading ἰσόψυχον, nor to fly to this or any other uncertain conjecture.

g. παραβολευσάμενοι

V. 30. *Not regarding*] The word παραβολεύομαι is not ordinarily to be met with, unleſſe in *Heſychius* and *Phavorinus* and other *Gloſſaries*, which ſeem not only to have taken it from hence, but alſo to have read the word παραβολοσάμενοι (though the impreſſions have it otherwiſe) for they place it betwixt παραβολὴ and παραβόλιον, which would not be done according to the order of the letters, if it had been παραβολ. It is therefore very probable that the reading here ſhould be παραβολευσάμενοι τῇ ψυχῇ ſo παραβόλου in *Ariſtophanes* is ῥιψοκινδύνου *he that caſts himſelf into danger* (in which ſenſe we have παραβεβλημένοι, 2 *Mac.* 14. 38.) which is the very notion of this word in *Heſychius*, ὃς θάνατον αὐτὸν ἐκδίδωσι, *one that gives himſelf up to death*, for ſo ſaith *Phavorinus* the phraſes are uſual, παραβάλλομαι τῇ ἐμαυτοῦ κεφαλῇ *I venture*, or *gage, my head*, παραβάλλομαι ἀργυρίῳ *I lay any money*. Thus in * *Plutarch*, παραβολώτερον ἀγωνίζεσθαι, *to be more venturous in fighting* than ordinary, and in *Pliny's Epiſtles*, *parabola*, that is *periculoſa*. So doth *Chryſoſtome* expound this place, ἔδωκεν ἑαυτὸν, ὡς κἂν ὁπῶν δέῃ παθεῖν, *he gave himſelf up to ſuffer whatſoever ſhould be neceſſary*, and again, καταλολμῶν θάνατον, *contemning death*. So *Theophylact*, πάντας κινδύνους καταφρονήσας, *deſpiſing all danger*, and ἐπέῤῥιψεν ἑαυτὸν τῷ θανάτῳ, *he threw himſelf upon death*, and at length ῥιψοκινδύνου, the very expreſſions that are ſet by the *Gloſſaries* to explain παραβολοῦ. For the explaining of this the learned *Iſaac Caſaubon* in *Epiſt.* 438. ſaith that he found in *Puteans* copie this reading, with this interpretation to it, *Parabolanus fuit de anima ſua*, in the ſame manner as in *Juſtinians Code* they that goe to them that are ſick of the plague are called *parabolani* and *paraborarii*.

* in Galba

Paraphraſe.

CHAP. III.

a. 1. To conclude, my brethren, I ſalute you in the Lord: ſomewhat I have to write to you, which flowes not from any cowardiſe in me, though I have taſted of the ſharpneſſe of it, but from my great care to preſerve you from the great dangers into which I have fallen my ſelf.

1. Finally, my brethren, rejoice in the Lord. To write * the ſame things to you † to me is not [a] grievous, but for you *it is* ſafe.]

* these very things τὰ αὐτὰ

† is not cowardly in me

b. 2. There are a ſort of men I would have you take eſpecial heed of, very malicious perſons, that bark at and bite every orthodox profeſſor, and that live themſelves in all villany, I mean the heretical Gnoſticks v. 18. Others alſo there are to beware of, as with whom the Gnoſticks combine, viz. the Jewiſh believers, which ſtill obſerve the Moſaicall Law, and require all to Judaize, and perſecute them that do not. Theſe take upon them to be the circumciſion, but are onely the conciſion, thoſe that tear the Church in peeces, condemne and ſeparate from their brethren, Rom. 14.

2. Beware of dogs, beware of evil workers. beware of the [b] conciſion.]

3. For ſure we are the true children of Abraham, and the circumciſion indeed, who live piouſly, and confeſſe Chriſt crucified, and depend upon Gods' mercy only through that promiſe ſealed to us in Chriſt's blood, and ſo place no confidence in circumciſion, nor any ſuch outward performance.

3. For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh:]

4. Though, if you ſpeak of confidence upon privileges and advantages of a Jew, no man hath more reaſon for it, more right unto it, than I:

4. Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:]

5. Having been circumciſed at eight daies old, as the Law preſcribes the native Jewes, and ſo no proſelyte, my parents and anteceſſors Iſraelites, of an eminent tribe, the tribe of Benjamin, ſo dearly beloved by Jacob, both my parents of Abraham's, not of a proſelytes, race, and in reſpect of my zeal to the Moſaical law, of the ſtrictеſt ſect among the Jewes;

5. * Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Phariſee;]

* my circumciſion was on the eighth day, περιτμη-

6. And ſo zealous for the Law, that I perſecuted the Chriſtians with great rage and fury, as thinking them enemies to the Law; and for all legall obſervances, I never neglected any, as long as I lived in that courſe.

6. Concerning zeal, perſecuting the Church; touching righteouſneſs which is * in the Law, blameleſs.]

* by *in*

7. But whatever advantages I enjoyed as a Jew, I may part with well for Chriſt; and if they would keep me in the leaſt manner from embracing the Chriſtian doctrine, they would be very far from being advantages to me, but loſſes rather.

7. But what things were gain to me, thoſe I accounted loſſe for Chriſt.]

8. Yea and whatſoever I ſhould place any confidence in, I ſhould be a great loſer by it, in compariſon to the huge advantages of being a Chriſtian, for which I am content to be ſtript of all, and count them nothing worth, deſpiſe them all, that I may have the favour of Chriſt, the higheſt of all privileges,

8. Yea doubtleſſe, and I count all things but loſſe, for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſſe of all things, and doe count them but dung, that I may win Chriſt,]

9. And be ingraffed into him, become a member of the Chriſtian Church, not pretending to juſtification by any performance of mine own, by the way of the Law, but by that other Evangelical courſe that is ſet down in the Goſpel, that from God's pardoning of ſins to all penitent believers.

9. And be found in him not having mine own righteouſneſs, which is of the Law, but that which is of the faith of Chriſt, the righteouſneſs which is of God by faith:]

10. The condition of which, or termes whereon we are juſtified, are theſe, to acknowledge Chriſt, and the virtue which his reſurrection hath toward the raiſing me out of ſin, and the participation of his ſufferings (ſee note on Act. 2. e.) in my conforming my ſelf to his death, dying to ſin as he died to the world.

10. That I may know him, and the power of his reſurrection, and the † fellowſhip of his ſufferings, being made conformable unto his death:]

† communication κοινωνίαν

11. That ſo dying with him, or after his example, I may conſequently obtain to riſe with him to everlaſting life.

11. If by any means I might attain unto the reſurrection of the dead.]

† received, * conſummate, † purſue * ſo be I may lay hold, in as much as I have alſo been laid hold on-

c. d. e. f. 12. Not as if I had already gotten my crown or reward, but I am, as the racer, in my

12. Not as though I had already † [c] attained, either were already [d] * perfect but I [e] † follow after, if * that I may apprehend that for which alſo I [f] am apprehended of Chriſt Jeſus.]

purſuit

purſuit, on the way, running as hard as I can, in ſome hope that I may at length poſſibly catch or receive that prize; to which very end it is that Chriſt himſelf hath contended for me as for a prize of his, ſuffered infinite agonies on the croſſe, that he may purchaſe unto himſelf a peculiar pious people, make me and others ſuch, who were farre from being ſo.

† laid hold on, obtained * not looking after the things behind, and ſtretching my ſelf out to † By the goale, I haſten to the prize * ſupernal τῆς ἄνω † mind this τὸ φρονῶμεν

13. Brethren, I count not my ſelf to have † apprehended; but *this* one thing *I doe*, g * forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,]

13. Beloved Chriſtians, I do not think that I have my crown, or am ſo ſure of it g.

that I cannot miſſe it; but this one thing I doe, without marking or conſidering how much of my race I have overcome and got through, I ſtretch as hard as I can to get to the end of that which is ſtill behind unfiniſhed, and ſo

14. † I preſſe toward h the marke for the prize of the * high calling of God in Chriſt Jeſus.]

14. Having in my eye the goale, and the way marked h

out for me to run to it, I make as much ſpeed as I can poſſibly, that ſo I may get the crown which is by God in heaven propoſed to me in Chriſt Jeſus.

15. Let us therefore, as many as be perfect, † be thus minded; and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.]

15. As many therefore of us as are ſincere in our Chriſtian courſe, the orthodox, faithfull, pure Chriſtians, let us take care of this: And if any body differs in underſtanding any particular thing, there is no reaſon that ſuch a difference ſhould breed any diviſion among you, diſturb or break the peace which is moſt pretious to be preſerved; for though at preſent ye are not, yet hereafter ye may, no doubt, be inſtructed in all that is neceſſary to you.

i.

* In the mean while, as farre as we have gotten the ſtart

16. * Nevertheleſſe, whereto we have already i attained, let us walk by k the ſame rule, let us mind the ſame thing.]

16. But, or, In the mean time, though we are advanced ſome before others, yet let not that hinder our unity or peace; Let us obſerve our way, that we run not over the lines, and to that end, that we run not one one way, another another, but that all take the ſame courſe chalk'd out before us, ſee note on c. 4. b. k

17. Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.]

17. All of you together follow my ſteps, and conſider and emulate thoſe that doe ſo, that follow our pattern, our example, that ye may doe likewiſe.

18. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſſe of Chriſt:]

18. For many there are now-adaies abroad in the Church, of a moſt unhappy, unchriſtian temper, that will not ſuffer any thing for Chriſt, or venture that that may bring any affliction or ſuffering upon them (ſee note on Apoc. 2. b.) and therefore comply with the Jewes to avoid perſecutions from them,

19. Whoſe end is deſtruction, whoſe God *is* their belly, and *whoſe* glory *is* in their ſhame, who mind earthly things.)]

19. But ſhall in fine gain little by it, but be deſtroyed with the Jewes in their approaching ruine, 2 Pet. 2. 1. the Gnoſticks I mean, who mind nothing but their ſenſual appetites, boaſt of all thoſe things which they ought to be aſhamed of, their baſe luſts, &c. and ſo can never look up toward heaven.

l

* we are citizens of heaven, or, heaven is the city of which we are free † transform, μετασχηματίσει * virtue, or energie of his being, able τῶν ἐνέργειαν τῆ δύνασθ

20. For * our l converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus,]

20. To which yet all Chriſtians belong, and have the right of citizens, though they dwell on this earth, as in a province out of the city: and as thoſe provinces are ruled and defended by ſome governour ſent them out of the city, ſo doe we expect Chriſt from thence as our prince and Saviour (who by his care will in the mean time defend us from all enemies)

21. Who ſhall † change our vile body, that it may be faſhioned like unto his glorious body, according to the * working whereby he is able even to ſubdue all things unto himſelf.]

21. Who ſhall change this our vilified, perſecuted, calamitous ſtate, incident to this our mortal life, and make it conformable to his preſent glorious ſtate; a work indeed of his omnipotency, of his having all power given unto him in heaven and earth.

Annotations on Chap. III.

a. Ομοιον

V. 1. *Grievous*] What ὀκνηρὸς here ſignifies will be clear enough out of *Phavorinus*. Ὀκνῶν, ſaith he, is uſed by *Homer* for ὀκνηρῶς ἔχειν, and is τὸ μὴ κινεῖν, or ἐνεργεῖν, *not to work*, or *doe* any thing: thence ὄκνος, ſaith he, ῥᾳθυμία, *cowardiſe* or *idleneſſe*, and φυγὴ πόνων *avoiding of labours*, and φόβος & μελλήσεις ἐνεργείας *fear of approaching action*: and again of ὀκνεῖν, 'tis ἀλόγῳ καὶ ἀναιδεῖ ῥᾳθυμίᾳ καλέσχεδε, ὅθεν καὶ ὀκνηρὸς, *to be held* or *poſſeſs'd with an irrational and cauſleſs ſluggiſhneſs, and from thence the word* ὀκνηρὸς comes, which here we ſpeak of. So then it ſignifies *avoiding of danger* or *labour, fear of action when 'tis near*, an *unreaſonable* and *cauſleſs cowardiſe*: and from thence it comes in *Homer*, ſaith he, generally or for the moſt part (ἢ πλείων χρῆσις) to ſignifie φόβος & *fear, cowardiſe*, and ſo 'tis often uſed in *Sophocles*, πολλὴ ἡ χρῆσις παρὰ Σοφοκλεῖ, ſaith he, in this ſenſe. And therefore this will be a proper rendring of it, ὀκνηρὸν *cowardly*, and ſo the Context beſt bears alſo; That to write what he is about to write next, viz. thoſe cautions againſt *the dogs, the evil workers, the conciſion* (βλέπετε *take heed of them*, thrice in a verſe) ὀκ ὀκνηρὸν ἐμοὶ *is not cowardiſe in* the *Apoſtle* (that is the notion of ῥᾳθυμία) but yet ſafe for them, viz. to be ſo warned and admoniſhed by him.

b. Κατατομὴ

V. 2. *Conciſion*] That κατατόμην ſignifies *to cut*, or *rend aſunder*, there is no queſtion, but the reaſon why the word κατατομὴ, *conciſion* or *cutting aſunder*, is here uſed for a ſort of men called before *dogs* and *evil workers*, is the onely thing to be conſidered. That the Jewes are called περιτομὴ *the circumciſion*, meaning by it thoſe that are circumciſed, is clear from many places, *Gal.* 2. 8, 9. Now the *Gnoſticks*, which were not all of them Jewes, nor themſelves circumciſed, did yet comply with, and take upon them to be very zealous Jewes, and would conſtrain all others to be circumciſed, *Gal.* 6. 12. Hence it is that *Rev.* 2. 9. they are expreſſed by λέγοντες ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, *they that ſay they are Jewes, but are not*; ſee Note on *Rev.* 2. e. And hereupon, becauſe theſe Judaizers that pretend ſuch zeal to the Law, and particularly for Circumciſion, do neither perform any part of the Law (but are *evil workers* here, *the ſynagogue of Satan*, *Rev.* 2. 9.) nor are circumciſed themſelves (οὐδὲ περιτεμνόμενοι, *Gal.* 6. 13.) and all that they doe is, as dogs, to tear and rend all they come near, and cut aſunder the unity of the Church, (which comes no nearer true Judaiſme then dogs and Schiſmaticks doe to circumciſion) therefore by an elegance and ſarcaſme the Apoſtle calls them κατατομὴν *conciſion*, or *cutting aſunder*, they that, inſtead of circumciſing themſelves, cut aſunder the Church of Chriſt. So ſaith *Theophylact*, τῶν ὀκνηρίαν ἐπιφερόντων κατατέμνειν, *they endea-*

deavoured to cut aſunder the Church of Chriſt. In oppoſition to whom followes, ἡμεῖς γάρ ἐσμεν ἡ περιτομή, *for we are the circumciſion:* we that are the true Orthodox believers are the true *circumciſion*, the true children of *Abraham*, that actually perform that to which Circumciſion was deſigned to engage his poſterity; and they that pretend thus to be Jews and Chriſtians, but are not, are κατατομή more truly then περιτομή, *the conciſion*, then *the circumciſion*.

c. Λαμβάνειν V. 12. *Attained*] What λαμβάνω ſignifies among the Agoniſtical writers, hath been formerly noted, the *receiving* the reward that is due to the conquerour; ſee Note on *Rom.* 9. l. and 1 *Cor.* 9 f. and accordingly it is uſed of him that hath finiſhed his race and courſe, conquered and gained the prize, although he have not yet received it; and ſo 'tis here taken, οὐκ ὅτι ἤδη ἔλαβον, *not that I have finiſhed* my courſe, or that my crown is ſo immutably and irreverſibly yet aſſigned me (for that he was not yet in heaven, he needed not have ſaid, 'twas ſufficiently known to all) as that I ſhould ſpeak confidently of it: That which is fitter for me to entertain my ſelf with, is, to uſe all diligence that I miſcarry not.

d. Τετελείωμαι Ib. *Perfect*] The word τελειόωμαι is an Agoniſtical word, and ſignifies likewiſe the being *crowned*, or *receiving the reward*. So in *Gregory Nyſſen*, ſpeaking of the Martyrs, the phraſe uſed is τελείωσις ἀθλητῶν (in the ſame ſenſe that we had καταρτίσεις 2 *Cor.* 13. 10.) agreeable to the uſe of τέλεια νικητήρια, *perfect prizes* in the *Agones*. For of their prizes there were ſome more valuable then others, the meaner, ſuch as the *tripodes* and Shields and Cups, but the more eſteemed, the Crowns, which had nothing of mean profit in them, but only the glory and renown of victory, the crowns being made but of leaves only, as hath been formerly ſaid. Now the more illuſtrious were called τέλεια νικητήρια *the perfect rewards* or *prizes*; and to this, ſaith *Peter Faber*, referres that of S. *James* c. 1. 17. where πᾶσα δόσις ἀγαθὴ is *every good donative*, parallel to thoſe of the meaner firſt kind of reward, and πᾶν δόσις ἀγαθὴ δόμημα τέλειον, this more illuſtrious of a crown. And proportionably to this, τελειοῦσθαι will be to receive this crown. So *Heb.* 11. 40. ſpeaking of the Saints of the Old Teſtament, which, ſaith he, were afflicted in this life, and received not perſonally the completion of the promiſes that were made unto them, but received them by faith then, and we their poſterity now really; and tha he there calls τελειωθῶσι, *to be perfected*, all one with κομίζεσθαι τὴν ἐπαγγελίαν, *receiving the promiſe*, ver. 39. for which *Oecumenius* puts, στεφανωθῶσι, καὶ πίσης ἀγαθῶν ἀπολαβῶσι, *to be crowned, and receive the perfection of good things*. So *Heb.* 2. 10. God was pleaſed τελειῶσαι τὸν ἀρχηγὸν σωτηρίας, *to crown*, or *conſummate, the captain of our ſalvation* (that hath reſcued us out of the ſins and hazards of this life) διὰ παθημάτων, *by ſufferings*. So *Heb.* 12. 23. δίκαιοι τετελειωμένοι, *the juſt that have received their reward*. Thus the Hebrew word עקב ſignifies both τέλος *an end*, and βραβεῖον *a reward*. In the former ſenſe 'tis *Pſal.* 119. 33. *I will keep it* עקב (underſtanding לְ) *in finem*, where the *Chaldee paraphraſt* reads עד נמירה *even to the conſummation*, and v. 112. עד סופה *even to the end*. In the ſecond ſenſe it is *Pſal.* 19. 11. *in the keeping of them there is* עקב *reward*, the Greek reads ἀνταπόδοσις, *retribution*. This is almoſt † S. *Chryſoſtomes* note, παρ' Ἑβραίοις γὰρ τὸ τέλος καὶ ἡ νίκη διὰ μιᾶς σημαίνεται λέξεως, *end and victory are by the Hebrews expreſs'd by the ſame word*; and thence it is, ſaith he, that in ſome *Pſalms* in ſtead of εἰς τέλος *in finem*, the inſcription is Νικοποιῷ *to him that overcomes*. Thus *Rom.* 6. 21. τέλος is put for *reward*, the ſame with ὀψώνια v. 23. and ſo 1 *Pet.* 1. 9. τέλος πίστεως, *the reward of our faith*, and *Heb.* 6 8. τέλος καῦσιν, *reward to be burnt*. Of another notion of this word ſee *Heb.* 5. c.

† on Job 23.

τέλος

Ib. *Follow after*] Διώκω is the word that expreſſes the contention ὁ δρόμῳ *in the race*, and it ſignifies *to endeavour to get before* thoſe that are before us, *to labour* and *ſtretch*, ἵνα καταλάβω *that he may get the prize* by being foremoſt. e. Διώκειν

Ib. *Am apprehended*] The word καταλαμβάνω here is ſtill in the Agoniſtical ſenſe, and being now applied to *Chriſt*, it ſignifies moſt elegantly, that *Chriſt* doth, as in a race, contend and ſtrive, and that for no other reward that he hath in his eye, but only the faithful diſciple, whom when he converts and brings to repentance, he conceives himſelf to have attained his reward or crown; and ſo we are, as it were, the crown that is caught and wore by him, as *Epheſ.* 1. 11. we are ſaid κληρωθῆναι, that is, to be the κλῆρος or *portion* which he hath for his patrimony, as it were, or as he is ſaid to *purchaſe* λαὸν, *a people*, *Tit.* 2. 14. and as the *Church*, 1 *Pet.* 2. 9. is ſaid to be λαὸς εἰς περιποίησιν, *a people purchaſed*, or *acquired*, by him, *Act.* 20. 23. f. Καταλάβω Κληρωθῆναι

V. 13. *Forgetting thoſe things which are behind*] This phraſe of ὀπίσω ἐπιλανθανόμενος τὰ ὀπίσω, *not looking at that which is behind*, or *paſs'd*, referres likewiſe to the cuſtome of the racer, who doth not uſe to ſtand ſtill, and looke behinde him, to ſee either how much of his journey he is paſs'd, or how farre the reſt are behinde him, (for this is the ſluggards trick) but ſets bodily to his buſineſs, to overtake and outrun all that are before, and to get through the remainder of his race, and that is ἐπεκτεινόμενος τοῖς ἔμπροσθεν, *to ſtretch himſelf as vigorouſly as he can* (for ſo ſaith *Heſychius*, Ἐπέκτασις, ἡ ὅτι μάλιστα σπουδή) to get to the goale firſt. This hath *Horace* expreſſed diſtinctly in his deſcription of a racer in a chariot, *Serm.* l. 1. *Satyr.* 1. g. Ἐπιλανθανόμενος τὰ ὀπίσω

Ut cùm carceribus miſſos rapit ungula currus,
Inſtat equis auriga ſuos vincentibus, illum
Prætereunt temnens, extremos inter eunt em.

The ruler of the chariot preſſeth to overtake thoſe horſes that are before his, but contemns and never looks after him that is behinde, and outrun by him.

V. 14 *The marke*] That σκοπὸς ſignifies the *goale*, hath been ſaid already, Note on 1 *Cor.* 9. g. and that κατὰ σκοπὸν εἰς βραβεῖον is the *prize*, or *crown*, which either hung over the goale, or was given the conquerour by the Judges: and ſo the meaning of κατὰ σκοπὸν εἰς βραβεῖον is, that the racer takes the goale in the way to the crown, firſt conquers, and then is rewarded, the goale being the concluſion of the race, but the way to the crown. h. Κατὰ σκοπὸν εἰς βραβεῖον

V. 16. *Attained*] That φθάνειν is an Agoniſtical word, and ſignifies *to be foremoſt* in the race, ſee Note on *Rom.* 9. d. & 2 *Cor.* 10. b. and ſo εἰς ὃ ἐφθάσαμεν will ſignifie, *In as much as we are gotten before* other men in the race, have attained ſome degree of ſpiritual proficiency. i. Φθάνειν

Ib. *The ſame rule*] What κανὼν in the *ſtadia* ſignifies, ſee Note on 1 *Cor.* 9. g. and 2 *Cor.* 10. d. viz. the white line that marked out the path wherein they were to run, and ſo τῷ αὐτῷ στοιχεῖν κανόνι here is, *to goe* or *run by the ſame line*, in that path, never ſtepping over, or out of it, leſt they loſe all. And thus are they moſt concerned to doe that are before other men, and if they have but this one care are not likely to miſcarry by any thing elſe. That which is moſt contradictory to this in our Chriſtian race, is, dividing into factions & ſides, Peace, unity, and charity being the white within which they are commanded to walk; and therefore it followes that they ſhould τὸ αὐτὸ φρονεῖν *mind the ſame thing*, live in unity and amity, run all the ſame way to the ſame end, and be συμμιμηταὶ v. 17. all fellow-followers of the Apoſtle. k. Κανὼν

V. 20. *Converſation*] Πολίτευμα from πολίτης *citizens* is literally *citizenſhip*, and denotes a *municipium*, ἀντὶ Κολωνία which is the ſtate and condition of thoſe who dwelling l.

out

out of the city have yet the *jus civitatis Romanæ*, the *privileges of the city of Rome* belonging to them. Thus ſaith *Cicero de Legib.* l. 2. *Omnibus municipibus duas eſſe patrias, unam naturæ, alteram juris, Catonis exemplo, qui Tuſculi natus in populi Romani ſocietatem ſuſceptus eſt, All ſuch have two countreys, one of nature, the other of law, after Cato's example, who being born at Tuſculum, was received into the ſociety of the people of Rome.* And *Tacitus*, *ibi municipes fiunt, ubi in civitatem recepti.* But this ſo, that theſe ſhall differ from thoſe that had their habitation in the city, who alone might be choſen to offices in it. Thus is πολιτεία *Act.* 22. 28. (by which *Heſychius* expounds πολίτευμα) the privilege of being a free-man of *Rome*, belonging to one that lived in *Judæa*, and that bought by the χιλιαρχὸς there, but by birth belonging to S. *Paul.* And thus is the Chriſtian here on earth, συμπολίτης τῶν ἁγίων, *Epheſ.* 2. 19. *a fellow-citizen of the ſaints*, not ξένος or πάροικος, *a ſtranger* or *ſojourner*, but a free-man, or *municeps* of heaven; though while he dwells here, he be in an inferiour condition to them who have *domicilium in urbe*, the ſaints that are in heaven, who alone are capable of reigning with God. See *Act.* 22. d.

Paraphraſe.

Συμπολίτης τῶν ἁγίων

CHAP. IV.

1. THerefore, my brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, *my* dearly beloved.]

1. Wherefore, my beloved brethren, ſo paſſionately affected by me, whoſe good is matter of all joy and felicity to me, according to theſe former directions of peace, chap. 3. 15. continue ſtedfaſt in the faith, I beſeech you.

* Syntyches Συντύχην

2. I beſeech Euodias, and beſeech * Syntyche, that they be of the ſame mind in the Lord.]

2. And particularly I beſeech Euodias and Syntyches to preſerve peace, and not to be contentious and unquiet.

† or, Yea I beſeech, for the Kings MS. reads Nai

* combated or contended συνήθλησάν

3. † And I intreat thee alſo, true yoke-fellow, help thoſe women which * laboured with me in the Goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names *are* in the [a] book of life]

3. Yea I earneſtly beſeech thee, Epaphroditus, Biſhop of Philippi, (bearer of this Epiſtle) and ſo my fellow-labourer in the Goſpel, which haſt ſhewed thy ſelf to be ſincerely what thou oughteſt to be, take care of and relieve thoſe women which for their zeal in the Goſpel have ſuffered perſecutions (ſee note on 1 Theſ. 2. b.) with me, or in the ſame manner as I have done, and ſo likewiſe Clemens, and all that have undertaken the ſame task with me in preaching the Goſpel to the Gentiles, thoſe pious good men, faithfull ſervants of Chriſt. a.

4. Rejoice in the Lord alway, *and* again I ſay rejoice.]

4. Whatever afflictions befall you in your ſervice of Chriſt, they are matter of continuall rejoicing to you, and not any way of grief.

† gentleneſs τὸ ἐπιεικὲς

5. Let your † moderation be known unto all men: The Lord *is* at hand.]

5. And therefore let your patient enduring of them (ſee note on 2 Cor. 10. a.) be diſcernible to all; and to this you may receive encouragement, by conſidering that ye are not likely to expect long: The famous coming of Chriſt in judgement viſibly to puniſh his crucifiers, and to ſhorten the power of the perſecutors, and reſcue all faithfull patient ſufferers out of their hands all the world over, in Greece as well as Judæa, is now neer approaching: ſee Heb. 10. 37.

6. Be carefull for nothing, but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God.]

6. And for this your reſcue, it will not at all be uſefull, that ye be ſolicitous or anxious how to deliver your ſelves; doe but recommend your eſtate to God in prayer ardently and importunately, rendring him your acknowledgements for all the mercies received from him, (even for your preſent afflictions, with Job, ſee v. 4.) and that is all that belongs to you.

* thoughts νοήματα

7. And the [b] peace of God, which paſſeth all underſtanding, ſhall keep your hearts and * minds through Chriſt Jeſus.]

7. And this Chriſtian unity and peaceable-mindedneſs bequeathed to all by Chriſt (and ſo recommended to you c. 3. 1. &c. and c. 3. 15. &c. and here v. 3.) which is to be preferred before all deep (eſpecially pretended) knowledg, ſhall be an excellent armature to keep you from all heretical practices and doctrines. b.

† venerable, σεμνὰ

8. Finally, brethren, whatſoever things *are* true, whatſoever things *are* †honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report; If *there be* any virtue, if *there be* any praiſe, think on theſe things.]

8. And to conclude, I conjure you, as you have any care of what is virtuous or commendable, that ye ſo farre remember and conſider what I have now ſaid to you, that ye adhere to the truth of doctrine, & in your practice doe nothing but what is agreeable to gravity and ſobriety, to exact juſtice, and purity or chaſtity, and farther ſuperadde that care of abounding in all Chriſtian virtue, that whatſoever is moſt deſirable and amiable in the eyes of men, whatſoever moſt venerably thought and ſpoken of, that ye will propoſe to your ſelves as the pitch to be aſpired unto by you.

9. Thoſe things which ye have both learned and received, and heard and ſeen in me, doe: and the God of peace ſhall be with you.]

9. What both by my doctrine and practice hath been inſtilled into you, ſee ye be carefull to perform; meaning by my doctrine, 1. what I taught in the firſt preaching the Goſpel to you, 2. what I have farther revealed in the confirming you, and 3. what in familiar diſcourſes I have let fall to you. And if thus ye doe, that God which is ſuch a lover of peace and amity, will abide with you and direct and proſper you in all things.

* you have reviv'd your care of me, or made your care of me to flouriſh again, † wanted ability.

10. But I rejoyced in the Lord greatly that now at the laſt * your care of me hath [c] flouriſhed again, wherein ye were alſo carefull, but ye † lacked [d] opportunity.]

10. It was matter of great Chriſtian joy to me, and thankſgiving to God, that now after ſome decay ye have revived your liberality toward me, wherein I ſuppoſe formerly ye failed not, but only wanted ability of ſhewing it. c. d.

11. Not that I ſpeak in reſpect of want: for I have learned in what ſtate ſoever I am *therewith* to be content.]

11. Which I ſay, not in reſpect of any eminent want that I was in at the coming of Epaphroditus (ſee note on Mar. 12. b.) for Chriſtianity hath taught me (and I thank God I am able to doe it) to be very well ſatisfied with my condition, whatever it is.

* at all time ἐν παντὶ † or, in all things ἐν πᾶσιν

12. I know both *how* to be abaſed, and I know *how* to abound: * every where, and in all things I am † inſtructed both to be full, and to be hungry, both to abound, and to ſuffer need.]

12. Nay, I can contentedly bear a yet lower condition then that which hitherto I have been in: And yet the abundance which now I have by your liberality, I can make uſe of to the glory of God. It is a ſpecial part of that learning with which Chriſtianity hath imbued me, to be unconcerned in theſe outward things of plenty and want, and that too, what ſoever the circumſtances are, at what time ſoever, and in what ſort of adverſity ſoever I am exerciſed.

13. 'Tis the great mercy of Chriſt which hath thus enabled me; but thanks be to him, I am able to doe all this (ſee 1 Cor. 13. Note i.) without much difficulty.

13. I can doe all things through Chriſt which ſtrengtheneth me.]

14. Yet doth not this at all leſſen your kindneſſe or charity in ſending me that ſupply by Epaphroditus, when I was in ſome ſtraights.

14. Notwithſtanding ye have well done that ye did communicate with my affliction.]

15. And indeed this was no new thing in you, for at my firſt preaching the Goſpel among you, when, after I had made an end, I was departing out of your region, you continued ſo mindfull of me, as to ſend me contributions, and having received of me ſpiritual things, communicated their carnal things, which no other Church but you had then done.

15. Now ye Philippians know alſo that in the beginning of the Goſpel, when I departed from Macedonia, no Church * communicated with me, as concerning giving and receiving, but ye only.]

* communicated in reſpect. ἐκοινώνησεν εἰς λόγον

16. For firſt while I was at Theſſalonica, another eminent Chriſtian city of Macedonia, and ſince I came thence, more then once, you made a collection and ſent it to me.

16. For * even in Theſſalonica ye ſent once and again to my neceſſity.]

* both at Theſſalonica, and once καὶ ἐν Θεσσαλονίκῃ, καὶ ἅπαξ

17. And that I thus commend you, v. 14. it is not by that means to draw any more from you, that I may have the more, but to give you occaſion of exerciſing your liberality, the more acts of which there are, the richer ſhall your reward be which it will bring you in from God.

17. Not † becauſe I * deſire a gift: but I deſire fruit that may abound to your account.]

† that ὅτι

* require ζητῶ

18. What you ſent by Epaphroditus I received, and here ſigne my acquittance for it, (ſee note on Mar. 14. d.) and thereby I have all abundance and plenty, having received your almes and charity, which under the Goſpel is the prime kind of offering, which God accepts and receives, and which ſupplies the place both of incenſe and of ſacrifice.

c.

18. But I have all, and abound, I am full, having received of Epaphroditus the things *which were ſent* from you, c an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.]

19. And you will have no reaſon to repent of your liberality, for God, that looks on it as given to him, is both able and willing to ſupply this and all other your wants (through Chriſt Jeſus, by whom he diſpenſes all his gifts to you) to make you the richer by having been ſo charitable, and to pour out all his other graces on you.

19. But my God ſhall ſupply all your need according to his riches in glory, by Chriſt Jeſus.]

20. Now to him who, as he is our God, ſo is he our Father alſo, be all glory aſcribed for ever and ever. Amen.

20. † Now unto God and our father *be* glory for ever and ever. Amen.]

† Now to our God & father τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν

21. My love I preſent to every Chriſtian among you.

21. Salute every ſaint in Chriſt Jeſus: the brethren which are with me greet you.

All the believers that are conſtantly with me, Titus, Linus, Clemens, &c. ſalute you.

22. Nay all the Chriſtians in Rome, but eſpecially they that belong to the Emperor's family, the ſervants of his court, ſalute you.

22. All the ſaints ſalute you, chiefly they that are of Cæſar's houſhold.]

23. The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

Annotations on Chap. IV.

1. Βίβλος ζωῆς

V. 3. *Book of life*] The *Book of life* referres to the cuſtome of well-ordered cities, which kept regiſters containing all the names of the citizens out of which as Apoſtates and fugitives and infamous perſons were raſed (and agreeably there is mention of *blotting out of names out of Gods book*, *Rev.* 3. 5.) ſo they that did continue obedient, orderly citizens, their names were ſtill continued in. Accordingly *life* ſignifying ſpiritual life here, (the ſtate of grace and favour of God, the inchoation of that future eternal life) the *Book* of this *life* is the regiſter of all ſincere Chriſtians, (as *the book of the living* in the *Pſalmiſt* is the number of men that live in this world) from which they are expunged that ceaſe to continue ſuch. (This is expreſſed in another like phraſe *Rev.* 3. 12. *I will write on him the name of the city of my God, and new Jeruſalem.*) And as this was ordinary in cities, ſo was it every where in armies, into which whoſoever entred, he had his name taken, and put into the muſter-role. And thus the life of every Chriſtian, but eſpecially of thoſe that *labour in* the *word and doctrine*, being a warfare, the phraſe is ordinarily uſed, in all authors, of all Chriſtians. Thus in *Cyril's* περιπτ. p. 1. ſpeaking to thoſe that were baptized, ὀνοματογραφία πῶς ὑμῖν γέγονε, καὶ στρατείας κλῆσις, καὶ νυμφαγωγίας λαμπάδες, καὶ ἀγγέλων πολιτείας ἐπιδημία, καὶ παῤῥησία ἀγαθὴ καὶ ἐλπὶς ἐπακολουθοῦσα. Where the *writing of their names*, and, which is all one, *the calling to the militia*, are uſed to ſet down the ſtate of a Chriſtian; as alſo thoſe other expreſſions of *the lamps*, for *fetching of the bridegroom*, and *deſire of the heavenly citizenſhip, the good purpoſe, and the conſequent hope*. And as of all Chriſtians, ſo in a more eminent manner of the Apoſtles and their fellow-labourers here 'tis affirmed, that their *names* were *written in the book of life*, ἐν τῇ γνώσει καὶ κρίσει Θεοῦ, *in the knowledge and judgement of God*, ſaith *Theophylact*, (or elſe, ἤδη τὴν ζωὴν αὐτοῖς ἐπιψηφίσατο ἐντεῦθεν, *that from thence God had already adjudged life to them, as when it is ſaid, he that believeth not is condemned already, and ſo inſcribed in the book of death,*) either as actual ſouldiers in the Chriſtian camp or Church (as the Apoſtles called themſelves) or as thoſe that had right to that ſuperior heavenly citizenſhip, to which all labourers had title, and conſequently all theſe ζωγροὶ or *fellow-labourers* of S. *Paul*: Which at that preſent was perfectly true of them, though afterward *Demas* one of them, *Col.* 4. 14. *Philemon* 24. forſooke the imployment 2. *Tim.* 4. 10. And as of cities and armies, ſo in families the phraſe and cuſtome is uſed, to which that of *Ulyſſes* in *Homer* referres,

——Τύνομα οἱ Διὸς αὐλῇ,
His name was in Jupiter's court,

that is, he was born of a Goddeſſe; ſee Note on *Rev.* 3. b.

b. Εἰρήνη Θεοῦ

V. 7. *Peace of God*] That by *peace* is meant the ſtudy of preſerving peace among men, appears *Gal.* 5. 22. where εἰρήνη *peace* is ſet among the fruits of the Spirit, where conſequently it muſt not be that good of

peace

peace, which is a felicity but no vertue, (no effect or fruit of Gods ſanctifying Spirit) but the peaceable-mindedneſs, deſire and purſuit of peace, called in other places διώκειν εἰρήνην, *purſuing peace*, and εἰρηνοποιὸν *having peace*, *Rom.* 13. 18. Accordingly *the peace of God*, *Col.* 3. 15. is (not Gods peace or reconciliation toward us, but) that peaceableneſſe which God hath commanded and bequeathed to us. And accordingly there it follows εἰς ὃ καὶ ἐκλήθητε, *to which ye are called*, which determins it to be a duty of ours. And then 'tis not improbable, but this may be the notion of εἰρήνη τοῦ Θεοῦ, *the peace of God*, or, as the Kings *MS.* reads, Χριστοῦ *of Chriſt*, in this place alſo. That the Apoſtle is exhorting them to peace and unity, is apparent ch. 3. where the *dogs* that *rend*, *the evil workers* that *defile*, the *conciſion*, that (under pretence of kindneſſe to the Moſaical Law) cut and tear all to pieces, and are to be look'd to, and avoided in that Church, are certainly the *Gnoſtick* hereticks v. 2. Againſt theſe he ſets himſelf in the remainder of that chapter, and concludes ver. 15. *As many therefore as are perfect*, *let us be of this mind*, and εἴ τι ἑτέρως φρονεῖτε, *if in any thing ye be otherwiſe minded*, that is, if in any particular there be any difference of opinion in any among you, *God ſhall reveale even this unto you*: that is, there is no reaſon that ſuch a difference ſhould breed any diviſion, deſtroy that unity and peace which is to be preſerved among you; for, though at preſent ye doe not, yet upon your prayers to God, and applying your ſelves to uſe of this means, no doubt ye ſhall receive inſtructions from him by the Apoſtles, &c. in all that is neceſſary for you: πλὴν εἰς ὃ ἐφθάσαμεν, &c. v. 16. *But*, or, *In the mean*, *as farre as we are advanced*, ſome before other, let not that hinder our unity and peace, *let us* (all, both thoſe that are foremoſt, and that are not ſo forward) *walk by the ſame rule*, *and mind the ſame thing*: All for peace and unity ſtill, and ſo on to the end, in adviſe to adhere to thoſe that continue in the doctrine he had taught them, and avoid all hereticks. And then begins this chapter. *Wherefore my brethren*, &c. *ſo ſtand in the Lord*, that is, according to theſe former directions, *ſtand*, in oppoſition to apoſtatizing, or falling off, and *ſo ſtand*, preſerve this peace, all this while exhorted to, and v. 2. *I beſeech*, or *exhort*, *Euodias and Syntyches* τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ, *to mind the ſame thing in the Lord*, that is, to preſerve this peace of God, to live in the unity of the Goſpel. And then the exhortation, v. 4, 5, 6. belonging to that great Chriſtian duty of conſtancy, and *rejoicing in prayer to God*, inſtead of ſolicitude (here, as *Mat.* 10. 19 ſeaſonably forbidden) in reſpect of the preſent preſſures, (and all this inforced with the mention of the near approach of *Chriſt*'s coming to deſtroy the perſecuters, and reſcue the faithfull) is directly deſigned to fortifie them againſt the *Gnoſtick* compliances, and ſo is not aliene from this matter. After all which follows this of ἡ εἰρήνη τοῦ Θεοῦ, that if they take this courſe preſcribed, this *peace of God* by *Chriſt* commanded, (and to which the Apoſtle had all this while ſo ſolicitouſly exhorted them) would guard and fortifie their hearts (the principles of action and practice) and (νοήματα) *their underſtandings*, which were the parts ſubject to errors, *in Chriſt Jeſus*, preſerve them in the right way againſt all the errors and temptations of thoſe times. The only remaining difficulty is, what is meant by this Epithet, added to *the peace of God*, ὑπερέχουσα πάντα νοῦν, *that ſurpaſſeth all underſtanding*; which will alſo be intelligible by what hath been premiſed. For as they that did τὸ ἑτέρως φρονεῖν, c. 2. 15. that is, *differed ſomewhat in opinion* from others, were obliged v. 16. not to diſturb the peace of the Church for that, but to expect till God ſhould farther reveal or inſtruct them, (which concludes, that Peace was more excellent and valuable then that exact knowledg or underſtanding of all things, which might be revealed, and much more than the pretended knowledg and underſtanding of the *Gnoſticks*) ſo it is moſt fitly here ſaid, that this love and care of preſerving that peace, preſcribed by *God* and *Chriſt*, is to be preferred before any underſtanding that either ſome were thought to want, or others to abound in. As for the ordinary notion which is had of this phraſe, for quiet and ſerenity of mind, as a ſpecial mercy of God, though that may be thought agreeable enough to the *not caring*, &c. v. 6. yet firſt, it will be hard to find any place where that is the notion of *the peace of God* (though of peace and reſt it is.) As for that of *my peace* Joh. 14. 27. ſee that place. And then ſecondly, though the *no-ſolicitude* doe here come as an attendant on the precedent *rejoicing in afflictions* (and that a ſeaſonable means to keep from breaking the unity of the Church, and joyning with the heretical *Gnoſticks*) yet 'tis not neceſſary that this concluding form, *The peace of God*, &c. ſhould be reſtrained to this laſt particular of *no-ſolicitude*, which came in but incidentally, but may rather be applied to the grand matter of the Epiſtle, that of preſerving of peace in the Church.

V. 10. *Flouriſhed again*] That ἀνεθάλλειν which ſignifies *to reflouriſh*, or *revive*, may be here uſed Actively *to make revive*, or *flouriſh again*, may appear firſt by *Analogie* with other words of the ſame nature: ſo θριαμβεύειν *to triumph*, is uſed in the ſenſe of the conjugation *Hiphil to make triumph*, 2 *Cor.* 2. 14. So ἀνατέλλειν *to ariſe*, is *Mat.* 5. 45. *to make ariſe*; ſee more Note on *Mar.* 14. f. And thus is this word clearly uſed *Ezech.* 17. 24. ἀναθάλλω ξύλον ξηρὸν *I make the drie tree to flouriſh*. And ſo S. *Chryſoſtome* ſeems to underſtand, and uſe the word in this place, ὃ γάρ ἐστι μικρὸν τὸ μαρανθέντα ἀναθῆλαι, *For it is no ſmall thing to make things that are withered grow green*, *and flouriſh again*. c. Ἀνεθάλετε

Ib. *Lacked opportunity*] That ἠκαιρεῖσθε here ſignifies, as we have rendred it, not *wanted opportunity*, but *ability*, is the expreſſe affirmation of S. *Chryſoſtome*, οὐκ εἴχετε, ſaith he, ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε. Τοῦτο γάρ ἐστιν, Ἠκαιρεῖσθε ὑμεῖς, *Ye had not in your hands*, or *power*, *neither were you in plenty*. *For that is the meaning of this word*. And this, ſaith he and *Theophylact*, ἀπὸ κοινῆς συνηθείας, *taken from common uſe of ſpeech*, *as when we ſay*, στενοχωρία μοι ἐπῆλθε, κακὸς καιρὸς νῦν ὄζει, *ſome ſtreights have come on me*, *it is now an ill ſeaſon with me*. So *Gal.* 6. 10. ὡς καιρὸν ἔχομεν, not, *as we have opportunity*, but, *as we have ability*, (all one with τὰ ἐνόντα δότε ἐλεημοσύνην *Luk.* 11. 41.) For indeed that is an opportunity, when the wants of others and our plenty meet together. Of this uſe of theſe words we have frequent example among Authors. So for the ſimple καιρὸς *Nazianzen* περὶ φιλοπλουτίας, Τί δὲ μὴ βοηθοῦμεν τῇ φύσει καιρὸν ἔχοντες; *Why doe we not help our common nature*, that is, other men, *having ability?* (for if we have not ability, the opportunity of anothers want layes no obligation upon us.) And accordingly it followes there, μὴ μοι γένοιτο πλουτεῖν τούτων ὑπερημένων, *God forbid I ſhould have wealth and they want*; where πλουτεῖν *to have wealth* is all one with καιρὸν ἔχειν, precedent. So *Plutarch* in the *Apophthegmes* of Kings, mentions it as a ſpeech of *Philip*, (on occaſion of being told that he could not encamp in ſuch a place, where he deſired, becauſe there was no food for the cattel) οὐδ' ἡμῖν ὁ βίος, εἰ μὴ πρὸς τὸν τῶν ὄνων καιρὸν ὀφείλομεν ζῆν; *What a life is ours*, *if we muſt live according to the proviſion of the aſſes? ad id quod commodum eſt aſinis*, ſaith *Is. Caſaubon*. So in *Xenophon*, οὐδ' ἢ καιρὸν πίμπλαθι *to be filled above plenty*. So thoſe that are well provided for he calls εὐκαιρεῖς. So *Pindar* in *Olymp.* Πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τοῦτο καὶ τῶν καιρὸν, *Riches embroydered or ſprinkled*, *variegated with vertues*, *give ability of many things*. So in *Polybius* l. 10. ſpeaking of the King of *Perſia* his court d. Ἠκαιρεῖσθε Καιρὸν

at *Ecbatana*, *it demonſtrates*, ſaith he, *by the coſtlineſſe of it*, τῳ μεγάλῳ τῶν ἐξ ἀρχῆς καταβαλλομένων ἐυκαιείας, *the great plenty of them that firſt built it*, and lib. 1. κατὰ τὰς τῶν βίων ἐυκαιείας, *according to their ſubſtance*, or *abilities*. And then if ἐυκαιεία ſignifie *ability*, or *ſufficience*, ἀκαιεία muſt needs be *want of ability*; and ſo the *Syriack* renders here, *you were not ſufficient*. See *Andr. Downes* on Saint *Chryſoſtome* on *Gal.* 6. p. 760. and on this place, where he confirms this notion of the word by authorities.

V. 18. *An odour of a ſweet ſmell*] There were two Altars in the Temple of the Jewes, θυμιατήριον *the altar of incenſe*, within the Temple, and θυσιαστήριον *the altar of ſacrifice*, without in the court. On theſe two were offered all things that were offered to God; and, under theſe two heads, of *Incenſe* and *burnt-offering*, are almes-deeds or works of charity here ſet down, as being the prime things now under the Goſpel, to obtain Gods favour and acceptation. 8. Omnia incenſa Dei ſunt.

The

THE EPISTLE OF *PAUL THE APOSTLE* TO THE COLOSSIANS.

a. Κολοσσαῖς

Colosse was a city in *Phrygia*, not farre from *Laodicea* and *Hierapolis*, in the *Lydian* or *Proconsular Asia*. To these S. *Paul* had not personally preached the Gospel, nor so much as been among them c. 2. 1. but had sent *Epaphras* his disciple to them, and he had converted them to the Faith, c. 1. 7. This *Epaphras* was at the writing of this *Epistle* (from *Rome*, about the year of *Christ* 59.) a *fellow-prisoner* of S. *Paul* there, *Philem.* 23. And by him (as an eye-witnesse and principal actor in it) S. *Paul* being advertised of the reception of Christianity among them, and the agreeablenesse of their actions to their faith, sends them this *Epistle* of consolation, to strengthen and confirm them: and the tenure and subject (and oft-times the expressions) of it, is muchwhat the same as that to the *Ephesians* had been, and we may thence conclude it to have been written neer upon the same time with that.

CHAP. I.

Paraphrase.

1. PAUL an Apostle of Jesus Christ, by the will of God, and Timotheus *our* brother,

2. To the saints and faithfull brethren in Christ which are at Colosse: Grace *be* unto you, and peace from God our father, and from the Lord Jesus Christ.

*to the God and father τῷ Θεῷ καὶ πατρὶ

3. We give thanks *to God and the Father of the Lord Jesus Christ, praying alwaies for you,]

3. We constantly render God thanks for you, that by his grace ye have embraced the Gospel of his son Jesus Christ, and in all our offices of devotion we remember you in our prayers;

†Hearing, or, Having heard Ἀκούσαντες

4. †Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;]

4. To which we are the more incited by hearing the news as of your faith, so of your charity also and liberality extended to the Christians every where;

*of the Gospel of truth, τῆς ἀληθείας τοῦ εὐαγγελίου

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word * of the truth of the Gospel:]

5. That being an effect of your Christian hope, which being fastened on a rich treasure in heaven, the reward of all your good works, makes you very liberal of your earthy treasure, and that is fully agreeable to the doctrine of the Gospel of Christ, Mat. 6. 20.

†also through all the world, or, through all the world it bears fruit, & increases,

6. Which is come unto you, as † *it is* in all the world, and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and * knew the grace of God in truth.]

6. Which Gospel as it hath been preached, and brings forth this fruit among you, and hath done so from the time of the first preaching of it, (see note on Heb. 13. d.) so all the world over, where it is preached and received into honest hearts, it brings forth the same fruit, and by doing so attracts multitudes to the profession.

*acknowledged the grace of God in the truth, even for the King's MS reads ἐν παντὶ τῷ κόσμῳ ὡς καρποφορούμενον καὶ αὐξανόμενον καθὼς- ἐπίγνωτε τὴν χάριν τοῦ Θεοῦ ἐν τῇ ἀληθείᾳ.

7. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithfull minister of Christ;]

7. This indeed was according to that doctrine preached to you by Epaphras, whom we sent to publish the Gospel unto you, and he hath faithfully discharged his duty toward you;

8. Who also declared unto us your love in the spirit.]

8. And hath given me an account of your ready receiving the faith, and the effect of that, your Christian charity.

†acknowledgment ἐπίγνωσιν *prudence σοφίᾳ

9. For this cause we also, since the day we heard it, doe not cease to pray for you, and to desire that ye might [be filled with the † knowledge of his will, in all wisdome and spiritual * understanding:]

9. abound to all perfection of divine knowledge both in understanding the mysteries of Christianity, and in ordering and regulating your lives according to the rules thereof.

†to the acknowledgments of God, εἰς ἐπίγνωσιν

10. That ye might walk worthy of the Lord unto all pleasing, being fruitfull in every good work, and increasing † in the knowledge of God;]

10. That your behaviour may be such as is agreeable to the divine promises and precepts of the Gospel, perfectly such as God will accept of, upon all occasions bringing forth the fruit of Christian living, and by that means daily increasing in divine knowledge, which as it is it self the practice of all vertue, so doth it by daily action grow into a habit, every day more perfect and complete.

11. Strengthned with all might according to his glorious power, unto all patience, and long sufferance with joyfulnes:]

11. To which it is consequent, that through the grace

and divine power of God ye ſhall be enabled to continue to the end, and bear whatever afflictions and perſecutions ye meet with in your Chriſtian courſe, not onely patiently, but cheerfully.

12. And even acknowledging it with thankſgiving as a ſpecial mercy and favour of Gods, that hath enabled us to bear perſecutions and afflictions, and ſo to have our part in that inheritance which is allowed Chriſtians under the Goſpel, that is, to be perſecuted here, and rewarded eternally.

12. Giving thanks unto the Father, which hath * made us meet to be partakers of the inheritance of the ſaints in light:]

* fitted us for the portion ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα

13. That God, I ſay, who hath reſcued you from a ſtate of ignorance and heatheniſme, and made you heires of everlaſting glory, to which he will bring you in the ſame method and manner as he hath brought his own deareſt ſon (who was firſt crucified, then glorified.)

13. Who hath delivered us from the power of darkneſs, and hath tranſlated *us* into the kingdome of † his dear ſon;]

† the ſon of his own love τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ

14. Through whom we have pardon of ſin, purchaſed by his death, and ſo are redeemed out of the power of Satan, and made capable of a reſurrection unto life.

14. In whom we have redemption through his blood, *even* the forgiveneſs of ſinnes;]

a. 15. In whom God, who is inviſible, is to be ſeen, and his will clearly declared by the Goſpel (ſo that he that ſeeth him, ſeeth the Father, Joh. 14 9.) and who being firſt raiſed out of the grave, and aſſumed to heaven, as the firſt begotten from the dead, v. 18. hath all power given unto him by right of inheritance, as dominion is the birthright of the firſt-born.

15. Who is the image of the inviſible God, the [a] firſt-born of * every creature.]

* the whole creation πάσης κτίσεως

b. 16. And this very agreeably, he being that eternall Word; by whom, ſaith the Pſalmiſt, were the heavens made; and all the creatures in the world, both thoſe which are to be ſeen, being corporeal, and thoſe which, being ſpiritual, as Angels, ſouls of men, cannot be ſeen, all theſe, I ſay, what degree ſoever they are of, they were all by him created, and therefore are in reaſon to ſerve him, as the Lord of all.

16. For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether *they be* [b] thrones, or dominions, or principalities, or powers, all things were created by him, and for him:]

17. And he hath an eternal being, before any thing now is created was, and as all was created by him, v. 16. ſo doe all owe their continuance and preſervation to him.

17. And he is before all things, and by him all things conſiſt.]

18. And another title he hath to us, beſide that of Creator, as he hath redeemed us, and purchaſed us to be a congregation called by his name, a Church of Chriſtians, and as by riſing from the dead he hath conquered death, and given us victory over it, that we may after him riſe alſo, and ſo by all titles he hath right of dominion over all.

18. And he is the head of the body, the Church: who is the beginning, the firſt-born from the dead, that in all things he might have the præeminence.]

19. For in the man Chriſt Jeſus it was thought fit that the whole divine nature ſhould reſide and inhabit, ch. 2. 9.

19. For † it pleaſed *the Father*, that in him ſhould all fulneſs dwell;]

† it ſeemed good that in him ἐν αὐτῷ κατοικῆσαι πᾶν τὸ πλήρωμα

c. 20. And that having, by his ſufferings and ſatisfaction for our ſins, made peace between God and the world, he ſhould reconcile all mankind unto God, not onely the Jewes, among whom he was born, and who had formerly been his people, and had the promiſes of Chriſt made to them, but the very Gentiles alſo.

20. And (having made peace through the blood of his croſſe) by him to reconcile all things unto * himſelf, by him, *I ſay*, [c] whether *they be* things in earth, or things in heaven.]

* him αὐτὸν

21. And you that were ſtrangers from the worſhip of the true God and had engaged your ſelves in idolatry, and all the wicked practices that attend that, he hath now brought back to his ſervice, uſed means by preaching of the Goſpel to reform you, to make you lay down your hoſtilities againſt God, the wickedneſſes of your lives;

21. And you that were ſometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,]

d. 22. And to that end lai'd down his very life for you, by that means to preſent you to his father, as thoſe which, though ſinners, are yet reconciled unto him, and are now acceptable in his ſight, free from all charge of ſin from the accuſer of the brethren.

22. In the [d] body of his fleſh, through death, to preſent you holy and unblameable, and unreprovable in his ſight:]

23. Upon this condition onely, that having given up your names to him (received the faith) ye continue firm and conſtant to the end, and whatever perſecutions aſſault you, hold out by virtue of that hope, which the Goſpel hath furniſhed you with, that Goſpel, I mean, which is now made known and preached to all the heathen world, (ſee note on Rom. 8. d.) and of which I am by Chriſt conſtituted an Apoſtle, and publiſher of it.

23. If ye continue in the faith grounded and ſetled, and be not moved away from the hope of the Goſpel, which ye have heard, *and* which was preached to every creature under heaven, whereof I Paul am made † a miniſter,]

† for a preacher and Apoſtle and miniſter, for the King's MS reads κήρυξ καὶ ἀπόστολος καὶ διάκονος

24. And though it coſt me dear, bring many perſecutions upon me, yet is not this matter of any thing but joy unto me, as knowing that what I ſuffer is but ſome ſmall proportion and remnant of thoſe ſufferings which Chriſt began on the croſſe for the Church his body, and doth now again, though he be in heaven, indure in the perſecuting of me an Apoſtle of his,

24. Who now rejoice in my ſufferings for you, and * fill up that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church,]

* by way of correſpondence fill up the remainders ἀνταναπληρῶ τὰ ὑστερήματα

25. And a miniſter of his Church appointed immediately by God, to bear his word, to preach the Goſpel to the Gentiles, and particularly to you (to whom by Epaphras I have done ſo, ver. 7.) and to leave no place, (whither I can come by my ſelf or others,) without preaching the Goſpel to them.

e. 25. Whereof I am made a miniſter according to the diſpenſation of God, which is given to me † for you, to * [e] fulfill the word of God;]

† toward you εἰς ὑμᾶς * to perform

26. That Goſpel, I mean, or revelation of the will of God, which was not revealed ſo clearly in former ages, but kept under ſhadowes and dark prefigurations, but now is freely preached to all that receive the faith of Chriſt:

26. *Even* the myſterie which hath been hid from ages, and from generations, but now is made manifeſt to his ſaints:]

27. God being willing to exhibit to ſuch, (and no longer to keep cloſe) this illuſtrious mercy of his to the Gentiles, ſo long concealed, viz. Chriſt preached, the Goſpel revealed to them, and in it hope of pardon and of bliſſe afforded them, upon reformation of their former lives, and receiving and practiſing the commands of Chriſt.

27. To whom God would make known what is the riches of the glory of this myſterie among the Gentiles, which is Chriſt † in you, the hope of glory:]

† among you ἐν ὑμῖν

28. Whoſe doctrine we now publiſh to the world, his precepts of divine purity, and his glorious promiſes, firſt preaching the fundamental heads of the truth of Chriſt, and then ſuperſtructing all farther knowledge of Chriſtian duties, and this to Gentiles as well as Jewes, that by this means we may bring in ſervants to God, as many as poſſibly we can, to ſerve him in all that holineſſe of life that Chriſt Jeſus himſelf exemplified, and preſcribed.

28. Whom we preach, warning every man and teaching every man in all wiſdome, that we may preſent every man perfect in Chriſt Jeſus.]

29. Where-

† is wrought in me in power, ἐνεργεῖται ἐν ἐμοὶ δυνάμει

29. Whereunto I alſo labour, ſtriving according to his working, which † worketh in me mightily.]

29. Of which number I am one, who endure ſome travail and toil, and withall ſome perſecutions and afflictions (ſee 1 Theſſ. 2. note b.) according to the meaſure of that grace which he hath effectually beſtowed upon me to the end.

Annotations on Chap. I.

a. Πρωτότοκος

V. 15. *Firſt-born*] The word πρωτότοκος beſide the ordinary notion of *firſt-born* (which cannot ſo well here referre to *Chriſt's* eternal generation, becauſe of that which is added to it, *the firſt-born of every creature*, which only gives him a precedence before all other creatures, and doth not attribute eternity to him) is uſed ſometimes for *a Lord*, or perſon in power, who hath the privilege of the firſt-born, dominion over all his brethren: and according to this notion 'tis uſed κοινῶς in Scripture for *a Prince*, or *prineipal perſon*. So *Pſ.* 68. 27. *David* is called *the firſt-born of the Kings of the earth*, that is, the moſt glorious among them, and *Job* 18. 13. we have *the firſt-born of death*. And ſo among the Civilians, *Hæres, heir*, ſignifies *dominus, Lord, Juſtinian. Inſtit.* l. 2. *tit.* 19. *de hæred. qualit. & diffe.* §. *ult.* And thus may it fitly be a title of *Chriſt* incarnate, in reſpect of his power over his Church, the key of the houſe of *David* laid upon him. But it is poſſible it may peculiarly referre to his reſurrection, in which he was *the firſt-born from the dead*, v. 18. the firſt which from the grave was raiſed and exalted to heaven, and being ſo riſen, *all power* was *given* unto him *in heaven* and *in earth*.

b. Θρόνοι Κυριότητες Ἀρχαὶ Ἐξουσίαι

V. 16. *Thrones*] Theſe ſeverall titles here rehearſed may poſſibly be no more but the expreſſions of ſeverall degrees of dignity among men. So θρόνοι *thrones* may denote Kings, or Monarchs, and Princes; Κυριότητες, *dominions* (or *Lordſhips*) may be the *Reguli*, the honours (whether of *Dukes* or *Earls*) next under Princes; Ἀρχαὶ, the *Prafects of Provinces* and *cities*; and Ἐξουσίαι *inferior magiſtrates*: and if ſo, then may they be here ſet down to denote all ſorts and conditions of men in the Gentile world, by the chief dignities among them here on earth. But becauſe they may alſo ſignifie the ſeveral degrees of Angels, and becauſe there follows mention of Ὁρατὰ καὶ ἀόρατα, *viſible and inviſible*, and the Angels may moſt probably be contained by the latter of them, as this lower world of men by the former, and becauſe it is the creation that is here referred to, and the creating of the Angels, as well as men, &c. belongs truly to *Chriſt* as God, therefore it will be moſt reaſonable in this place to interpret it in the greater extent to comprehend Angels and men too, the higheſt and moſt eminent of both ſorts, thereby to ſet out the eternal Divinity and power of *Chriſt*, who is creatour of all, and conſequently before the moſt principal Angels, which were created before men: See v. 17. Of the great blaſphemies of the *Gnoſticks* and their followers the *Valentinians* in this matter, of Angels creating the world, &c. ſee *Irenæus*, and Note on 1. *Tim.* 1. d. And to that Theologie of theirs the Apoſtle may here referre.

c. Τὰ ἐπὶ τῆς γῆς τὰ ἐν τοῖς οὐρανοῖς

V. 20. *Whether they be things in earth, or*--] What is here meant by ὅτε τὰ ἐπὶ τῆς γῆς, ὅτε τὰ ἐν τοῖς οὐρανοῖς, *whether the things on earth, or the things in the heavens*, wil, I conceive, be beſt diſcerned, firſt by comparing this place of the reconciliation wrought by *Chriſt* with the parallel, *Epheſ.* 2. 14, 16. where it clearly ſignifies the compacting the Jewes and Gentiles into one Church; and ſo again *Epheſ.* 1. 10. the *gathering in one all things, both which are in heaven, and on earth*, doth ſignifie all men of all ſorts. Secondly, by remembring two obſervations, frequent in this Book. 1. That it is the manner of the Hebrew writers to expreſſe this inferiour world (for want of one word to ſignifie it) by theſe two, the *heavens* and the *earth*, and indeed any aggregate body or *totum*, by mentioning and enumerating its parts, as the natural day, by *the evening* and *the morning*, and ſo to ſet down ſo many daies, and ſo many nights, where the truth of the ſtory will not allow us to interpret it literally of ſo many nights diſtinctly, but of ſo many νυχθήμερα, or *natural daies*, of which any the leaſt part is computed for one. (See Note on *Mat.* 12. n. and on *Epheſ.* 5. h.) And not to multiply examples, but to confine the diſcourſe to this particular, thus very frequently *the heavens* and *the earth* are ſet to ſignifie the whole lower world, made up of the firmament of the aire, that *expanſum* which is called *Heaven* (as when we read, *the fowls of the heaven*) and of the terreſtrial globe of earth and water (ſee Note on 2 *Pet.* 3. e.) and then (conſequently to this) τὰ πάντα *all things* here, explained and interpreted by ὅτε τὰ ἐπὶ γῆς, ὅτε τὰ ἐν τοῖς οὐρανοῖς, *whether the things on earth, or the things in heaven*, and in the like phraſe v. 16. τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, *all things that are in the heavens and on the earth*, ſhall ſignifie no more then what is in other places expreſſed by ὁ κόσμος, *the world*, (as 2. *Cor.* 5. 19. in the very ſame matter that here is ſpoken of, *God in Chriſt reconciling the world to himſelf*) ἡ κτίσις *the creation*, πᾶσα κτίσις, *the whole creation*, or *all creatures*, the whole world of creation, or the whole world without reſtriction. Now what is meant by the *whole world* or the *whole creation*, will appear by another ſecond obſervation, which is taken notice of, and enlarged on, Note on *Rom.* 8. d. that κτίσις *creation*, and κόσμος *world* ſimply, and πᾶσα κτίσις *the whole creation Rom.* 8. 22. and here v. 23. ſignifies all the Gentile world, in oppoſition to the Jewiſh encloſure; not all the creatures abſolutely, but all men of all nations, particularly the Gentile Idolaters mentioned here in the next verſe, ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους, *you that were formerly alienated*, &c. And then the meaning of the place will be clearly this, that it pleaſed God by *Chriſt* to *reconcile to himſelf* (or, as it is poſſible, εἰς αὐτὸν, *to him*, may be read εἰς αὐτὸ, *into one*, or *the ſame*, and ſo be more perfectly parallel to ἀμφοτέρους ἐν ἑνὶ σώματι, *both in*, or *into one body*, *Eph.* 2. 16.) *all the men of the world*, the Gentiles and the Jewes both; the ſame thing which was meant by καταλλαγὴ κόσμου, *Rom.* 11. 15. *the reconciling of the world* (that is, the Gentiles in oppoſition to the Jewes, that there in the words immediately precedent are ſaid to be *caſt off*) and 2 *Cor.* 5. 19. by *God was in Chriſt reconciling the world to himſelf*. And though the word πάντα *all things* be here in the Neuter, yet will that be no objection againſt this, it being ordinary for the Neuter to be taken for the Maſculine, as when *Chriſt* is ſaid to have come σῶσαι τὸ ἀπολωλὸς, *to ſave that which was loſt*, that is, all the men that were loſt; and ſo *Gal.* 3. 22. that *God hath ſhut up together* πάντα ὑπὸ ἁμαρτίαν, *all things*, that is, all men, *under ſin*, and innumerable the like: and therefore that which v. 20. is πάντα *all* in the Neuter, is ὑμᾶς *you men*, *you Gentiles*, v. 21. and that joyned with the ἀποκατήλλαξεν, *he hath reconciled* there, as πάντα *all* with the ἀποκαταλλάξαι *reconciling* here. That I doe not conceive the τὰ ἐν οὐρανοῖς *things in heaven* to ſignifie Angels, the reaſon is clear, becauſe *Chriſt* οὐκ ἐπιλαμβάνεται ἀγγέλων, *Heb.* 2. 16. *came not to take hold of*, or *reduce*, or *relieve*, or conſequently *to reconcile*, *the Angels*, but onely mankind. And indeed the Angels, that are ἐν οὐρανοῖς *in the heavens*,

never ſell, and ſo needed no reconciling. And though τὰ ἐν οὐρανοῖς *the things in heaven* may poſſibly ſignifie the Saints departed, which are now in *Heaven*, in reſpect of their ſouls, contrary to the *Pſychopannychiſts*, and were ſo at the Apoſtles writing this, and even at the time of *Chriſts* death, yet the Context ſeems not to have any particular aſpect on that matter, but onely to look upon *Chriſt*, and to ſet him up as the one univerſal redeemer and reconciler of all mankind, of the Gentiles as well as of the Jewes, and to ſhew what intereſt the Gentile world hath in his death and reſurrection: and therefore I preferre the interpretation firſt given, as being directly pertinent to this purpoſe, and agreeable to the conſequents. And that will more appear, if you look on the place forementioned, and parallel to this, *Epheſ.* 1. 10. where this *reconciling of all things in heaven and on earth*, expreſſed there by ἀνακεφαλαιώσασθαι *gathering into one*, is called v. 9. μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, *the myſterie of his will according to his good pleaſure*, noting it to be ſome act of free undeſerved mercy, imputable to nothing but Gods meer grace (and ſuch moſt notoriouſly was the calling of the Gentile Idolaters) and that a myſterie, ſuch as no man ever dream'd of or hoped for before; and what that myſterie was, is in the remainder of that Epiſtle largely ſhewn, eſpecially c. 2. 14, 16, 17. and under the name of *the myſterie*, c. 3. 3, 5. viz. the bringing in the Gentiles into the Church, preaching ἐν τοῖς ἔθνεσιν *among the Gentiles*, (c. 3. 8.) *the unſearchable riches of Chriſt*. And thus, I conceive, the phraſe is to be underſtood, *Epheſ.* 3. 15. where of *Chriſt* 'tis ſaid, that, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, *the whole family in heaven and on earth is named by*, or *from*, *him*, that is, ſurely, all the world, Gentiles as well as Jewes, are now vouchſafed by him to be called by his name, that is, to be Chriſtians, called and received into his family.

V. 22. *Body of his fleſh*] *The body of his fleſh* ſignifies no more than *his fleſh*, according to the Hebrew notion of בָּשָׂר, which as it ſignifies *body*, ſo it is oft applied to things which have no body, and ſignifies *eſſence* or *beeing*.

V. 25. *Fulfill the word*] πληρῶσαι τὸν λόγον, *to fulfill his word*, is a phraſe which we meet with 1 *Mac.* 2. 55. ſpoken of *Joſhuah*, that *for fulfilling the word he was made a Judge in Iſrael:* where, as *the word* ſignifies *the will* and *pleaſure of God* revealed to him, ſo πληρῶσαι *to fulfill* it is *to perform* it in a very eminent manner. But in this place ὁ λόγος being by the Context confined to another notion, the preaching or publiſhing the Goſpel of *Chriſt* peculiarly, πληρῶν τὸν λόγον Θεοῦ, *to fulfill the word of God*, will be, to fulfill that preaching, that is, to proceed as farre in the preaching of it as by all his diligence and care, by himſelf and others he could doe, and ſo belongs to the preaching it to theſe *Coloſſians*, to whom, being out of his way, he yet had ſent *Epaphras* v. 7. Thus we have a like phraſe *Rom.* 15. 19. πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, *to fill up the preaching*, or *Goſpel, of Chriſt*, that is, to preach it from city to city, from *Jeruſalem* as far as to *Illyricum*.

Paraphraſe.

CHAP. II.

1. For I am willing ye ſhould be advertiſed how earneſtly I contend for you in deſire to come to viſit you, and in prayer and zeal and ſolicitude for you, and for thoſe of Laodicea, whoſe converſion wrought by Epaphras, who was ſent by me, I look upon with much comfort, though I never ſaw any of them (as not being able to goe to either of thoſe cities either in my firſt or ſecond paſſage through Phrygia (of which Laodicea is the Metropolis, and Coloſſe another city) Act. 16. 6. and 18. 23.)

1. FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not ſeen my face in the fleſh;]

2. That they may receive the joy and true comfort, which the doctrine of Chriſt truly taught and practiſed will yield every one, that being firſt united together in the Chriſtian charity, they may be filled with all graces in all abundance, and come to know the bottome of this great ſecret or myſterie of God, viz. of the Goſpel, or Chriſtianity, that is, of the courſe which hath more obſcurely been taken by God the Father under the Old Teſtament, and more clearly now by God in Chriſt under the New, to bring ſinners to ſalvation;

2. That their hearts might be comforted, being knit together in love, * and unto all riches of the † full aſſurance of underſtanding, to the acknowledgment of the myſterie of God, * and of the Father, and of Chriſt;]

* even ἔν
† fulneſs πληροφορίαν ſee 1 Ep. 1. note a.
* both the father and Chriſt ἔν πατρὶ

3. In which courſe is wrapt up all the depth of divine wiſdome imaginable.

3. * In whom are hid all the treaſures of wiſdome and knowledge.]

* In which Ἐν ᾧ

4. And this care of mine and ſolicitude for you I mention, that it may make you cautious, that no cunning impoſtor ſeduce you, by ſaying things that look like truth, but are not.

4. And this I ſay, leſt any man ſhould beguile you with † enticing words.]

† probabilities πιθανολογίᾳ

5. For though I am not perſonally preſent among you, yet by the advertiſements I received from Epaphras I underſtand how all things goe with you, and ſo am in heart or ſpirit preſent with you, (as when Eliſha's heart is ſaid to have gone with his ſervant, when he knew what he did, 2 Kin. 5. 26.) and rejoice much to ſee the regularity of Eccleſiaſtical affairs among you, and your conſtancy in the truth, in deſpight of all that have tried to lead you out of the way.

5. For though I be abſent in fleſh, yet I am with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſſe of your faith in Chriſt.]

6. And therefore all that I have to adde is onely this, that as you have received commands from Chriſt for the regulating of your lives, ſo ye be carefull to doe accordingly;

6. As ye have therefore received Chriſt Jeſus the Lord, *ſo* walk ye in him,]

7. As having not only received the faith at firſt, but having been farther inſtructed and improved in it, as when walls are ſuperſtructed on a foundation, yea and confirmed in it, and therefore goe on according to theſe beginnings, and abound in all Chriſtian practices, and let that be your way of returning thanks to God for his great mercies of revealing the Goſpel to you.

7. Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.]

a. b. 8. And take care that no body plunder you, rob you, cheat you of all that you have, your principles of Chriſtian knowledge, by that vain, empty, frothy, pretended knowledge and wiſdome which the Gnoſticks talk of, 1 Tim. 1. 4. and 6. 20. taken out of the heathenish Pythagorean Philoſophy, together with the obſervances of the Moſaical Law, and very diſtant and contrary to Chriſtian divinity.

8. Beware leſt any man a * ſpoil you through Philoſophy and vain deceit, after the tradition of men, after the b † rudiments of the world, and not after Chriſt.]

* deſpoil or carry you captive
† Elements

c. 9. For the whole will of God is by Chriſt really made known to us, as his Divinity really dwels in him; and therefore there is little need of the additions of the Gnoſticks, which they borrow out of the heathen and Jewiſh theologie, to ſupply the defects of the Evangelical doctrine.

9. For in him dwelleth all the fulneſſe of the Godhead c bodily.]

10. And

† filled πεπληρωμένοι

10. And ye are † compleat in him, which is the head of all principality and power.]

10. And by him you have knowledge ſufficient to ſatisfie and complete you, without ſuch ſupplies as theſe from the doctrines and divinity of the Gnoſticks, about their Æones, (ſee 1 Tim. 1. note d.) look'd on by them as divine immortal powers, of which, whatſoever they are (if they be not idol-things) be they Angels of a ſuperiour or ſecond degree, Chriſt is the head, and they which have Chriſt need not trouble themſelves with theſe acceſſions.

11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt,]

11. And as you need not take in theſe fragments of heathen theologie into the Chriſtian, ſo is there as little need of the Judaical obſervations, circumciſion, &c. which are urged by the Gnoſticks alſo, Chriſt having in his Goſpel helped you to the true gainfull circumciſion, not that outward, the cutting off the fore-skin with a knife, but the inward, ſpiritual, the putting off, throwing away all thoſe carnal ſins which the Gnoſticks again doe ſo abound in, and this is the true Chriſtian circumciſion.

12. Buried with him in baptiſme, wherein alſo ye are riſen with *him* through the faith of the operation of God, who hath raiſed him from the dead.]

12. And to all this you are engaged (and have undertaken it) in your baptiſme, whereof one part, referring to the burial of Chriſt, denotes not only your dying to your ſins, forſaking the impurities of your heathen lives, but alſo the abrogation of, and liberty from, the Moſaical performances, Epheſ. 2. 15. and your laying all down in the grave, to be buried with Chriſt, never to live or have power in or over you again; and another part (that of coming out of the water) referring to the reſurrection of Chriſt, denotes your vow and engagement to riſe to all Evangelical performances, and to all purity of life, by the virtue of your faith in that God, whoſe power and ſufficience to make good all his promiſes to you is demonſtrated by his raiſing up Jeſus from the dead.

13. And you being dead in your ſins, and the uncircumciſion of the fleſh, hath he quickend together with him, having forgiven you all treſpaſſes:]

13. And you being heathens and uncircumciſed (and ſo without requiring thoſe legal performances of you) hath he received into covenant, taken you out of your heathen, dark, dead condition, and having pardoned you all your paſt idolatries and provocations, he hath called you into the free eſtate of the Goſpel, requiring none of thoſe legal yokes of you, which the Judaizing Gnoſticks lay upon you:

*Having by his doctrines blotted out the handwriting againſt us

14. * Blotting out the d handwriting of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſſe:] d

14. Having by that proclamation of pardon to all penitent believers, Gentiles as well as Jewes, (which is a doctrine of Chriſt's now peculiarly revealed in the Goſpel) blotted out that bill which the Jewes were bound by, having as it were ſigned it with our own hands againſt our ſelves (by profeſſing to expect juſtification by the Law) a bill indeed contrary to our peace, deſtructive to us, and having taken it away, cancelled it, and that (as bonds are wont to be cancelled) by ſtriking a nail through it, viz. nailing it to his croſſe, that is, cancelling it by his death, undergoing a vile death for us, and obtaining pardon of ſins for us by that means.

† deſpoiled or deveſted ἀπεκδυσάμενος
*with authority ἐν παῤῥησίᾳ.
† by it ἐν αὐτῷ
*by the particular of feaſt, or new moon, or ſabbaths

15. And having † ſpoiled principalities and powers, he made a ſhew of them *openly, triumphing over them † in it.]

15. By which means alſo of his death he hath deveſted the evil ſpirits of their power, thrown them out of their temples, ſilenced their oracles, &c. and hath made it publickly diſcernible to all men, carried them as it were in triumph, as thoſe that he had taken captive victoriouſly, (ſee Joh. 7. a.) brought them from their idolatrous practices, to the true Chriſtian religion.

16. Let no man therefore judge you in meat or in drink, or *e in reſpect of an holy day, or of the new moon, or of the ſabbath *daies*,

16, 17. Let no man therefore impoſe on you their doctrines of Moſaical abſtinencies, &c. and condemn, or ſentence Chriſtians (ſee note i.) for eating or drinking things prohibited by the Jewiſh Law, nor obſerving thoſe things which are ſet down in their ſection of feaſts, or new moons, or ſabbaths, which were all but types of Chriſtianity, and therefore now in the preſence of Chriſtianity it ſelf, are not obligatory. e

17. Which are a ſhadow of things to come, but the body *is* of Chriſt.]

† condemn you plaſing himſelf in humility
*ſearching
† without cauſe puffed up by the imagination of his own fleſh, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ.
*being ſupplied συμβιβαζόμενον
† elements, ſee note b

18. Let no man † f beguile you of your reward, in a g voluntary humility, and worſhipping of Angels, h *intruding into thoſe things which he hath not ſeen, † vainly puft up by his fleſhly mind;]

18. Let no man pleaſe himſelf, and condemn you in point of worſhipping Angels, as mediators to God, as if there were ſome ſpecial humility in ſo doing, undertaking to ſearch into thoſe things which he knows nothing of, having no other ground for his doctrine but his own carnal phantaſie: f. g. h.

19. And not holding the head, from which all the body by joints and bands *having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.]

19. Which they that are guilty of, doe diſclaim Chriſt, who is indeed the head of his Church, the only interceſſor to the Father, from whoſe influences (as in the natural body, the animal ſpirits are from the head conveyed to all the body by the nerves, and thereby all the joynts cemented together, for the ſupplying all the wants of every part, ſo) the Church by the unity maintained and continued with Chriſt the head, and by amity, liberality, and charity of one towards another, ſhall thrive and proſper and increaſe to that proportion which God requires; (ſee note on Epheſ. 4. c.)

20. Wherefore if ye be dead with Chriſt from the † rudiments of the world, why, as though living in the world, are ye ſubject to ordinances,]

20. If therefore ye have received the Chriſtian faith, and as ye ought to doe, made that uſe of the death of Chriſt, as to have forſaken all other doctrines and practices, to receive his, and ſo to look upon the rites of the Jewes, and the philoſophy of the Gentiles as aboliſhed and out-dated, why doe you now ſubject your ſelves to ſuch abſtinencies, as either out of the heathen or Jewiſh practices are brought in among you,

*come not neer (ſee note i.)
† to corruption by the abuſe of them, εἰς φθορὰν τῇ ἀποχρήσει

21. (Touch not, taſt not, * handle not:

22. Which are all † to periſh with the uſing) after the commandements and doctrines of men?]

21, 22. (Such are thoſe of abſtaining from marriages, and ſome ſorts of meats, as utterly unlawfull, which though they might lawfully be abſtained from, as indifferent things, yet when they are taught and believed to be deteſtable things, and utterly unlawfull, by that abuſe they tend to the bringing of all unnaturall and horrible villanies among you) as precepts and doctrines of men, contrary to that liberty which Chriſt hath purchaſed for us, and thoſe doctrines of inward purity which he hath taught us?

*auſterity to σκληρότης

23. Which things have indeed a ſhew of wiſdome in i will-worſhip and humility, and * neglecting of the body, not in any honour to the ſatisfying of the fleſh.]

23. Which obſervances are indeed (as it was before intimated v. 4, and 8.) ſet off by ſome ſpecious fair ſhews, as that they are voluntary ſervices or freewill-offerings to God, that there is great humility in them (as in that of worſhipping Angels, v. 18.) that they are a great auſterity and puniſhing of the body, that they are quite contrary to the placing any honour in the ſatisfying the deſires of the fleſh though it be by conjugal enjoyments (but for all this, are but ſpecious, and not real ſervices, have nothing of true worſhip in them.) i

a. Συλᾶν. V. 8. *Spoile*] Συλᾶν is *to ſtrip* or *rob*, as the pillagers in warre are wont to doe; ἀνδύειν ὅπλων ἢ κείμηλον, *to ſtrip one, as he lies, of his armour*, ſaith *Phavorinus*, and agreeably to this, ἁρπαζειν, αἰχμαλωτίζειν, *to carry away captive*. Hence συλαγωγῖν is both ἀπογυμνῶν *to deveſt, to ſtrip*, and being here applied to the *Gnoſticks* it belongs to their divinity, which mixes all the heathen gods (under the title of αἰῶνες, a word corrupted from the Hebrew חיות *living creatures*, which is ſet to ſignifie *Angels*, *Ezr.* 1. 5. See Note on 1 *Tim.* 1. d.) with *Chriſt*, and makes uſe of all the Theologie of *Orpheus* and *Heſiod* and *Pythagoras*, which is called ἀπέραντοι γενεαλογίαι *endleſſe genealogies*, 1 *Tim.* 1. 4. ματαιολογία *idle ſpeaking*, ver. 6. and here *Philoſophy* and *vain deceit*, and alſo by bringing others to them συλαγωγῆ, either *carries* them *captive* to their own heathenish errors, or elſe robs them, deſpoils them, of all their Chriſtian ornaments and weapons, leaving hem naked, as it were, of all that rich proviſion which *Chriſt* had laid in for them, depriving them of all the advantages of the Goſpel. But that of *carrying captive* ſeems rather to be the notion of it.

b. Στοιχεῖα. Ib. *Rudiments*] Στοιχεῖα ſignifies *elements, rudiments, firſt principles, the letters of the Alphabet*, among *Grammarians*; *the firſt principles*, or *elements*, of which the body is compounded; among the Naturaliſts. And ſo they may fitly ſignifie all imperfect lower ſorts of doctrines or precepts, in oppoſition to that which is more perfect. Thus *Heb.* 5. 12. the higher Chriſtian knowledg is expreſs'd by στερεὰ τροφὴ *ſolid food*, and all the inferior ordinary doctrines thereof but as *milk* for *Children* or *babes* to feed on, thoſe lower doctrines there (ſet down c. 6. 1. of *Repentance* and *Faith*, &c.) are called στοιχεῖα τ ἀρχῆς τ λογίων τῦ Θεῦ, *the elements of the beginning of the Oracles of God*. Now as Chriſtian religion is the true manly knowledg and wiſdome, ſo are there two ſorts of elements, imperfect childiſh beginnings of knowledg, the one among the Jews, the other among the Gentiles. Among the Jews, the rites and ceremonies preſcribed them are fitly called *Elements*, or *beginnings*, being a παιδαγωγία τῦ νόμ, *a pedagogie of the Law*, a way to bring up, and diſcipline children, by thoſe groſſer means, as they were able to bear it, to initiate them to ſome kind of piety and vertue; and to them that have received the faith, the Apoſtle calls them ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggerly elements Gal.* 4. 9. and ſuch as were fit onely for νήπιοι *babes* to be ſubjected to, v. 3. Among the Gentiles, the *Philoſophers* and the *Magi* had ſome waies of wiſdome and of Religion alſo, wherein they exerciſed their diſciples, many Abſtinencies and waies of purgations, Sacrifices, and ceremonies of worſhip to their *Damons*, eſpecially the *Pythagoreans*, who abſtained from Wine, and Fleſh, and Venery, &c. So ſaith *Porphyry* in his book. Περὶ Ἀποχῆς, and ſo *Clemens Alex. Strom.* 3. Διὰ φθορτίδος δὴ τοῖς Μάγοις οἶνος τε ἀμῦ καὶ ἐμψύχων καὶ ἀφροδισίων ἀπέχεσθαι, *Their Magi teach them to abſtain from wine, and things that have life in them, and the uſe of venery*: and he adds, Λατρεύουσι Ἀγγέλοις καὶ δαίμοσιν, *they worſhip Angels and Dæmons*. Now which of theſe are here referred to, is the only queſtion. And that may beſt be reſolved by conſidering the addition of τῷ κόσμῳ *of the world* which is joyned to it. That word doth once ſignifie the ſervice of the Jewiſh Temple, *Eccleſ.* 50. 21. *The people beſought the moſt high God* ἕως τελεσθῇ κόσμῳ Κυρίε, καὶ τ λειτυργίαν αὐτῦ ἐτελείωσε, *till the worſhip of the Lord were finiſhed, and they had perform'd their office*: where κόσμῳ and λειτυργία are uſed in the ſame ſenſe, for the *worſhip* or *ſervice* of the Temple. And if this were the notion of τῷ κόσμῳ, it would confine it to the Jewiſh ceremonies: but the ordinary notion of κόσμῳ for *the world*, is that which is generally uſed in the New Teſtament, and ſo muſt denote the men of the world, all ſorts both of Jewes and Gentiles, as they are oppoſed to *Chriſt*: and ſo *the Elements of the world* will be thoſe imperfect waies of piety and vertue which either the Jewes or Gentiles adhered to before *Chriſt*, or before receiving the faith of *Chriſt*. And ſo it muſt ſignifie here, the Gentile doctrines eſpecially, noted by *Philoſophy* at the beginning of the verſe, and the *worſhipping of Angels* ver. 18. (ſee note h.) but withall the *Jewiſh abſtinencies* and *obſervations*, ver. 14, 16. For it is certain that the *Gnoſticks* divinity, which through this whole chapter is peculiarly noted, was a compoſition of Judaiſme and Heatheniſm both; and thoſe doctrines of theirs, which they laboured to impoſe on Chriſtians, are here expreſs'd by *the elements of the world*, and ſo ver. 20. (ſee Note i.) though *Gal.* 4. 3, and 9. where the matter confines it to the Moſaical Law, it fitly belongs to that only.

c. Σωματικῶς. V. 9. *Bodily*] Σωματικῶς may denote, not *corporeity*, but *eſſence*, according to the notion of גשם, often mentioned (ſee cap. 1 Note d.) for *eſſence*, as well as *body*; ſo v. 11. σῶμα ἁμαρτιῶν τῆς σαρκὸς, *the body of the ſins of the fleſh*, that is, the ſins of the fleſh. Or elſe it may be taken in oppoſition to *ſhadows* or *dark reſemblances*, Gods will being in *Chriſt* (not in ſhadows, as among the Jewes, but) plainly and ſubſtantially revealed, for the practice of inward purity, and not for the obſervation of thoſe ſhadows thereof which had been among the Jewes. And thus the 17th verſe ſeems to interpret it, *the ſabbaths*, &c. though they were, as commemorations inſtituted for the Jewes, by ſtrength of that inſtitution to be obſerved by them, yet had they alſo a farther aſpect, to ſomewhat under the New Teſtament, and as ſuch, are ſaid to be *a ſhadow of things to come, the body*, or *reality, whereof is of Chriſt*: Where the Chriſtian *doctrine* is affirmed to be that ſubſtantial divinity of which that which was under the Law was a ſhadow. But this cannot well be otherwiſe applied to the *fulneſs of the Godhead dwelling in Chriſt* (which is the primary ſenſe, in which that other is contained, of the manifeſtation of divine knowledge in the Goſpel) but as the word *ſhadow* is a general word to ſignifie any *image*, eſpecially a dark or imperfect one. Thus every body naturally caſts its ſhadow, which as it is the dark image of the body, viz. of ſome lineaments of it, ſo is it farre from the ſubſtance of it. Thus *the Ghoſts*, that is, *the ſpecies* or images of men, but not their bodies, are call'd their *umbræ*, *ſhadows*. And according to this notion of the word *Shadow*, I ſuppoſe the word *bodily* may here be interpreted in oppoſition to it, that as on the earth here below the ſun caſts its beams, and ſo dwells here in, or by its beams, or irradiations, but the body of the ſun is in heaven, and ſo, though here be ſome light below, yet there only the fulneſs of light is; ſo here God was in *Moſes* and the Prophets (and in other wiſe, holy men, to whom he revealed his will) in ſome degree, in ſome raies, beams, images of his perfections, and more then ſo, God is ſaid to *dwell in his ſaints* (which differs from being in them, only by permanence or continuance) but ſtill he *is* or *dwels* in them, onely in thoſe images of him, ſhadows, or raies, not as the Sun doth in the heaven, where the body of it is, in a fulneſs, ſo as he cannot be more in any other; but in *Chriſt* he *dwels in fulneſs*, ſo as nothing could be added to it, and ſo in him *bodily*, that is, as the Sun dwels in the firmament, where the body of it is. The whole divine nature is not onely in part, but fully, without abſence of any part of it, in *Chriſt*; and that not by a *ſpecies*, or *ſhadow*, or *image* onely, but really and ſubſtantially: and ſo conſequently (which is the thing which is here

here deſigned to be proved by it) the will of God muſt be ſuppoſed to be ſo revealed in *Chriſt* or by *Chriſt*, that there can be no need of addition from the heathen philoſophy, or from the Jewiſh law, which the *Gnoſticks* would needs have added to it. And that is the full ſenſe of theſe words.

d. Χειρόγραφον

V. 4. *Handwriting*] Χειρόγραφον is *a bill* or *writing* under a mans hand, whereby he binds himſelf to ſome payment of money or duty, a band or obligation, and which ſtands in force againſt him, to bring any forfeiture or penalty upon him, upon non-performance of the condition to which he is bound; that which the *Rabbins* call שטר חוב שטר *cautio debitoris, an obligation, ſcriptura, vel literæ quibus conſtituta poteſtas quam alius alii tradit*, ſaith * *Elias Levita*, *a writing in which is contained a power which one gives another over him.* Thus is the Law of *Moſes*, as it requires *abſtinence from meats, obſervation of daies*, v. 16. and ſo laies obligation on a Jew, that others are not bound to, and binds him to forfeiture of all his hopes, and alſo to puniſhment if he doe not perform them. In which caſe this *band* or *bill* is here ſuppoſed to be brought againſt him ſigned by himſelf, and ſtands in force againſt him. Now two waies there are to cancel any writing, the one by blotting or croſſing it with a pen, the other by ſtriking a nail through it. The firſt is done by *Chriſts* doctrines, (requiring now the inward purity, in ſtead of thoſe external obſervances (and that is the meaning of δόγματα *doctrines* here (as *Theophylact* acknowledgeth, rendring it by τῇ πίστει *by Faith*, and τοῖς τῆ πίστεως δόγμασι *doctrines of Faith*, and *Epheſ.* 2. 15. (a place parallel to this,) it will more appear, by looking on the place) and the ſecond is done by *Chriſts* death, expreſſed in that to the *Epheſians* by ἐν Χριστῷ, but here by προσηλώσας τῷ σταυρῷ, *nailing it to his croſſe.*

* Tiſſii p. 244.

δόγματα

In Στρκὶ Προσηλώσας

e. Μέρος

V. 16. *In reſpect*] The meaning of μέρος here, which *Joſ. Scaliger* and *Iſa. Caſaubon Ep.* 24. have pitched on, is, that by it is noted חלק, פרק *a chapter*, or *tract* of the *Talmudiſts* upon that ſubject. For the leſſer parts of the *Talmud* are called פרקים *diviſions* or *parts*. Among their writings there is now one called מסכה יום טוב *the tract of a good day*, that is, a feaſt, & in it many *chapters* or פרקים, μέρη or *ſections*. From thence is the mention of Ἀρχιφερεχίται in *Juſtinian. Novel. de Heb.* 146. By which it appears that among the *Expoſitors of the Law* there were ſome called φερεχοί, as it were μεισταὶ, that expounded their heads of doctrine ſeverally, & the chief of them Ἀρχιφερεχίται. And ſo the meaning of the place will be, *Let no man paſſe ſentence on you* by what you doe *in eating or drinking*, by that ſection of the *Rabbins* about *Feaſts, New moons, Sabbaths*, that is, by your obſerving or not obſerving of thoſe things; which were required indeed by the Jewes, but meerly as ſhadows and types of that ὁλόκληρον καὶ ἀδιάλειπτον ἑορτὴν, *entire and continual feaſt*, that a Chriſtians life ought to be now under the New Teſtament. See *Origen. Cont. Celſ.* l. 8. p. 404. That μέρει ſhould be miſtaken for ἡμέρᾳ *a day*, is a conjecture of ſome, which it is ſufficient to have named, having no authority of any *MS.* to countenance it.

f. Καταβραβδέτω

V. 18. *Beguile*] Καταβραβδέτω, κατακεινέτω, ſaith *Phavorinus*, the word ſignifies *to condemn*, βραβευτὴς & κριτὴς being all one (onely the former peculiar to the ἀγῶνες or *Grecian games*, the other common to all judicatures) and proportionably the notion of the κατὰ in Compoſition being the ſame too: and ſo the word will have the ſame ſignificancy here that κρινέτω v. 16. of *judging* or *condemning*.

Κρίνειν

g. Θέλω

Ib. *Voluntary humility*] The notion of the word θέλω in the *Greek tranſlation* of the Old Teſtament, for *taking delight* in any thing, hath been mentioned in Note on *Mat.* 27. g. and may be judged of by theſe examples not recited there, *Pſal.* 1. 2. ἐν τῷ νόμῳ κυρίου θέλημα αὐτοῦ, *his delight is in the Law of the Lord*; πρόθελός μου, *Pſal.* 41. 12. *thou favoureſt*, or *loveſt*, or *delighteſt in me.* And ſo being here joyned with ἐν ταπεινοφροσύνῃ *in humility*, it is moſt reaſonably to be taken and rendered, *delighting in humility*, or, as S. *Hierome* explains it, *ſuperbus ficta humilitate, proud of a feigned humility*; but yet ſo, that ἐν ταπεινοφροσύνῃ *in humility* may be joyned with μηδεὶς καταβραβδέτω, *let no man condemn* you, ver. 16. ſo that the conſtruction and full ſenſe will run thus, *Let no man pleaſe himſelf, and condemn*, or *judge, you, in point of humility and worſhip of Angels.*

h. Ἐμβατεύων

Ib. *Intruding*] The word ἐμβατεύων is explained by ἐπιβαίνων, τὰ ἔνδον ἐξερευνῶν ἢ σκοπῶν, *to enter into, to ſearch and ſpie what is within*, and again ἐξετάζων *to enquire*, in *Phavorinus*; by ζητῶν *to ſeek and goe as far as one can*, ἐπιβαθμῶν in *Heſychius*. It ſignifies *to ſeek*, or *ſearch*, or *prie* into *that which is ſecret, and hardly to be diſcovered*, and ſo belonging here to the doctrine concerning *Angels*, it is fitly applied, becauſe no man hath ever *ſeen* them nor can ſpeak upon knowledge concerning thoſe points, when Angels are preſent, what they can doe, what they have done, what uſe hath been continually made of them by God, what hath been wrought by their miniſtery, &c. Now of the *Gnoſticks* it is known how great a part of their Theologie was made up of conceits concerning the Angels, of which as they had much from the *Theologi Poetæ*, the fictions of the heathens, ſo had they therein gratified the Judaizers alſo, who affirming that *the Law was given by Angels*, were very favourable to the *worſhip* of them, (ſee Note on 1 *Tim.* 1. d.) This ſort of men are ſaid to have continued long in *Piſidia* and *Phrygia*, & therefore to have been forbidden by *Canon* in the *Council of Laodicea*, the chief city of *Phrygia*. Among them there ſtill are Oratories remaining, wherein they were wont to pray to Angels. And the hereſie of theſe *Angelitæ* or *Angelici* was, under a ſhew of humility, that God was to be looked on with reverence, as inviſible and inacceſſible, and to be ſued to by the interceſſion and mediation of Angels, firſt the lower, then the higher, till at laſt the requeſt was preſented unto God himſelf. And this of the Mediatorſhip of Angels was among the *Platoniſts* a ſpecial part of doctrine. Πᾶν τὸ δαιμόνιον, ſaith *Plato* in *Sympoſ.* μεταξύ ἐστι θεοῦ καὶ θνητοῦ, ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν· τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις τε καὶ ἀμοιβὰς τῶν θυσιῶν, *Every damon*, or *Angel, is betwixt God and man, declaring and delivering to God the things of men, and to men the things of God; the praiers and ſacrifices of the one, and the commands and returnes to their ſacrifices from the other.* And again, Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσα ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους, καὶ ἐγρηγορόσιν καὶ καθεύδουσιν, *God converſeth not with man, but all the converſation & diſcourſe betwixt God & man is by Angels, both in time of waking and ſleep.* And this & the like being the doctrine of thoſe Philoſophers may well be referred to v. 8. under the ſtile of *Philoſophy & vain deceit.*

Φιλοσοφία

i. Ἐθελοθρησκεία

V. 23. *Will-worſhip*] The word ἐθελοθρησκία, *voluntary worſhip*, is not elſewhere uſed in the New Teſtament, and being not at all to be found among the *Greek tranſlators*, or *Apocryphal writers* of the Old, and by other later Writers taken particularly from this one place, it will be worthy our inquiry how 'tis uſed here, whether in an ill or a good ſenſe, and that will be done beſt by a full view of the whole place. The occaſion of the Apoſtles diſcourſe here is, the dogmatizing of ſome, ver. 20. that is, teaching ſome things to be forbidden by God, which were not now forbidden by him (nor by any under God which had authority to command) and ſo by their ἐντάλματα, *commands*, or *precepts*, *teaching for doctrines the commandements of men*, (their own heretical phanſies) *Mat.* 15. 9. The matter of theſe *dogmata* is here ſet down, Μὴ ἅψῃ, μὴ γεύσῃ, μὴ θίγῃς, *touch not, taſt not,* καὶ ἅπτη

come

come not neer. The word ἅπτεσθαι *to touch*, as it is here diſtinguiſh'd from γεύεσθαι *to taſt*, ſeems to referre to the uſe of women, ſo as we have μὴ ἅπτεσθαι γυναικὸς *not to touch a woman* 1 *Cor.* 7. 1. contrary to which is the ἴδιος ἑκάστος ἑαυτῆ γυναῖκα ἐχέτω, *Let every man have his own wife*, ver. 2. For this we know, that the *Gnoſticks*, here oppoſed by S. *Paul* (as there alſo among the *Corinthians*) did *forbid marriage*, as a deteſtable, abominable thing, διαβάλλοντες γάμον, τεκνογονίαν, *calumniating*, or *accuſing*, *marriage*, *getting of children*, &c. ſaith the *Author of the Conſtitutions* l. 6. 16. See Note on 1 *Tim.* 4. b. And this they ſeem to have had from the *Pythagoreans* and the *Magi*, (who taught their diſciples ἀπέχεσθαι ἀφροδισίων *to abſtain from venery*, ſaith *Clemens*, *Strom.* l. 3.) but made a worſe uſe of it then they appear to have done. In the next place, the μὴ γεύσῃ *taſt not*, belongs to *abſtinencies from meats*, of which ſome there were among the *Pythagoreans*, ἀπ' ἐμψύχων, *from all living creatures*, (ſee *Porphyry* περὶ ἀποχῆς) and ſome among the Jewes *from unclean*, forbidden *meats*. And accordingly this is another of the *Gnoſticks* doctrines (annex'd to the former of *forbidden marriage*) 1 *Tim.* 4. 3. ἀπέχεσθαι βρωμάτων *to abſtain from meats*, according to that of the *Author of the Conſtitutions*, lib. 6. 8. τινὰ τῶν βρωμάτων βδελύσσεσθαι, *they abominate ſome ſorts of meats*, and φαυλίζουσι *they ſpeak evil of them*, c. 26. As for the μὴ θίγῃς, which is ordinarily rendred *handle not*, and may ſo be applied to ſome Jewiſh rites of not touching any thing that was legally unclean, I ſuppoſe, it may better be rendred, *come not near*. Thus the word is uſed *Exod.* 19. 12. of the mount, which they were not to *goe up to*, or *touch*, that is, approach near it: and ſo it is uſed in the ſame matter, *Heb.* 12. 20. κἂν θὴρ θίγῃ τοῦ ὄρους, *if it approach the mountain it ſhall be ſtoned*. And in this notion, I conceive, it belongs to both the former interdicts, which are back'd with this, as with an *anathema* or deep *cenſure*, making it an abominable thing to marry, or eat thoſe meats. For therein did their dogmatizing conſiſt, in making marriage and meats βδέλυκτα *deteſtable* things, bitterly judging all that approach'd them: and ſo by the *Canons of the Apoſtles*, it appears the hereticks of the firſt times did, making *marriage the work of the Devil*, and the *eating forbidden meats*, a βδέλυγμα, an *abomination*. And ſo here v. 17. *Let no man judge you in meat*, &c. that is, condemn your liberty, as an abominable, damning thing, placing all religion in ſuch obſervances. Of theſe *Abſtinencies* thus impoſed on Chriſtians by theſe dogmatizing *Gnoſticks*, the Apoſtle v. 22. makes his obſervation, Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *Which are all*, &c. Theſe words I conceive are ordinarily miſunderſtood. For firſt, ἀποχρήσεις ſignifies not *uſe* ſimply but *abuſe*; then φθορὰ is ſet in the Epiſtles to denote *abominable*, *unnatural uncleanneſs* (ſee *Rom.* 8. Note i. and 2 *Pet.* 1. b. and 2. b.) and ſo the ſenſe will be, that theſe doctrines of theirs, borrowed from others, *Pythagoreans* and *Jewes*, are abuſed and made worſe by them, even to the bringing in all unnaturall villany, ſet down *Rom.* 1. whilſt they deteſt and abominate marriage. As for that which follows, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, *according to the commandments and doctrines of men*, that is ſurely to be connected with δογματίζεσθε ver. 20. thus, *why doe ye ſubject your ſelves to thoſe ordinances of abſtinencies*, which are farre from being impoſed by God, fetch'd out of the Philoſophy of the heathen, and rites of the Jewes, aboliſhed by *Chriſt*, and yet moſt ſeverely impoſed on you by theſe hereticks? Having ſet down theſe abſtinencies, thus impoſed and abuſed by hereticks, he then concludes with a brief character of the abſtinencies themſelves, as they were by them pretended to be, in their plea for them. Ἅπινά (or, in two words, Ἅ πινα) ἐστι λόγον ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ, &c. *Which things have in them ſome notion*, or *appearance*, *of wiſdome*, that is, of extraordinary perfection (from whence they call'd themſelves *Gnoſticks*) or piety (which in the Scripture-ſtyle is called *wiſdome*,) viz. *in will-worſhip, and humility, and ſeverity toward the body*: that is, firſt, in performing ſome acts of voluntary, uncommanded perfection; ſecondly, in ſhewing a greater humility than others pretend to, in that of *worſhipping of Angels*, ver. 18. (ſee Note g.) and thirdly, in auſterities and ſeverities toward the body, abſtaining from ſatisfactions, which others uſe, (ſo ἀφειδία ſignifies) ἐν μὴ ἐν τιμῇ τινι πρὸς πλησμονὴν σαρκὸς, *and not in any honour to the ſatisfying of the fleſh*. Theſe words have ſome difficulty in them, (but ſuch as hath no influence on the enquiry in hand concerning the notion of *Will-worſhip*:) that which others have ſaid from S. *Jerome* may well be admitted, that the *honour* here is *the ſupplying of wants*, as *Mat.* 15. 6. and 1 *Tim.* 5. 17. the word is uſed, and then (as an explication of the auſterity precedent) οὐκ ἐν τιμῇ will be, *not in the adminiſtring of fewel*, or *ſupply*, *ad ſaturitatem carnis explendam*, *to the filling the ſaturity of the fleſh*. But 'tis poſſible, τιμὴ may here be taken in a peculiar ſenſe, ſo as *marriage* is ſaid to be τίμιος *honourable in all men Heb.* 13. 4. in oppoſition there to theſe *Gnoſticks* practices, πορνεία *fornication*, as it contains all *unlawfull*, *unnatural luſts*, which are accordingly called πάθη ἀτιμίας *Rom.* 1. 26. *affections of diſhonour*, and ἀτιμάζεσθαι τὰ σώματα αὐτῶν, *diſhonouring their bodies*, ver. 24. In this ſenſe I ſuppoſe it evidently to be taken 1 *Theſſ.* 4. 4. that *every one know to poſſeſſe his veſſel*, that is, his body, ἐν ἁγιασμῷ καὶ τιμῇ, *in purification and honour*, that is, in a virginal or conjugal purity, μὴ ἐν πάθει ἀτιμίας, *not in paſſion of diſhonour*, or *diſhonourable paſſion*, ſo *as the Gentiles which know not God*, v. 5. Where I ſuppoſe conjugal chaſtity, under the name of τιμὴ *honour*, to be propoſed by the Apoſtle in oppoſition to all the *Gnoſtick* practices which there follow, whereas *marriage* was deteſted and accuſed by theſe, as *a work of the Devil*: And then in that notion τιμὴ may poſſibly be taken here, for the lawfull, honorable uſe of marriage, πρὸς πλησμονὴν σαρκὸς, *for the ſatisfying the deſires of the fleſh*, that is, for the avoiding of fornication, or καῦσις *uſtion*, and all villany, in which caſe the Apoſtle preſcribes marriage, 1 *Cor.* 7. 2, and 9. And ſo this laſt part of the character of theſe abſtinences will alſo be here fitly added, to ſhew the wickedneſs of theſe fair pretences of theſe *Gnoſticks*, in that they brought them to all diſhonourable luſts, by forbidding them the uſe of lawful marriage, and allowing no honourable means of ſatisfying thoſe deſires which are implanted by nature in them. The verſe being thus rendred, it is already viſible that there is no ill, but a good character ſet on ἐθελοθρησκεία, *will-worſhip*. For firſt, it is here joyned with two things which are confeſſedly good, 1. *humility*, 2. *ſeverity* and *auſterity to*, or *mortifying of*, *the body*; the firſt a known moral and Chriſtian vertue, the ſecond an act of ſelf-denyal, which, as ſuch, cannot be unacceptable to *Chriſt*, and as a *ſpecies* of *revenge* 2 *Cor.* 7. 11. will be numbred among the effects of *ſorrow according to God*. Secondly, theſe doctrines are ſaid, in reſpect of *will-worſhip* diſcernible in them, to have λόγον σοφίας, *rationem ſapientiæ*, ſomewhat of piety in them; which *ſomewhat*, if it be real, then will it be the ſame that is 1 *Tim.* 4. 8. ſaid of *bodily exerciſe*, *abſtinence*, *continence*, &c. that it is εἰς ὀλίγον ὠφέλιμος, *a little profitable*, or *profitable for a little*. But if λόγος ſignifie *ſpecies*, onely *a ſhew of wiſdome* or *piety*, yet ſtill the argument will be of force. For can any thing be ſaid to have ſo much as *a ſhew of piety in will-worſhip*, if will-worſhip, which is thus pretended, paſſe confeſſedly for fooliſh or impious? And accordingly the *Greek Fathers* that interpret λόγον for *a ſhew* onely, render *will-worſhip* by *piety*, onely they adde, that this dogmatizer is not truly ſo, but

but pretends to be ſo; Δοκεῖ ἐυλαβὴς τις εἶναι καὶ μέτριος, καὶ τῷ σώματι καταφρονῶν, ὡς ἔστι δῆλον, *He appears pious and moderate, and to deſpiſe the body*, and then all the fault is that *he is not truly what he appears*; and *Oecumenius*, ὑποκρινόμενος ἐυλάβειαν ἐν τῇ θρησκείᾳ, *he pretends piety and devotion in worſhip*, where it appears what they meant by ἐθελοθρησκία, viz. ἐυλάβεια *piety* (the thing ſo commended in *Simeon*, *Luk.* 2. 25. and preſcribed, *Heb.* 12. 28.) and *religion* or *worſhip*, which cauſed the *Interpreter of Clemens Alexandrinus* to render ἐν ἐθελοθρησκίᾳ *in religione, in religion*. And accordingly *Heſychius* expounds it by ἐθελοσέβεια *voluntary worſhip*, or *piety voluntarily* performed, the very notion of the נדבה *the free-will-offerings* among the Jewes, rendred by the *Septuagint* ἑκούσια *voluntary oblations*, which were ſo farre from being ill becauſe not commanded, that they were farre the more acceptable for being free. Ἃ γὰρ ὑπὲρ τὴν ἐντολὴν γίνεται πολὺν ἔχει τὸν μισθὸν καὶ τοῦτο, ἃ δὲ ὑπὸ τὴν ἐντολὴν τάξει ἐ ποιοῦσιν, *for thoſe that are done above the command have a plentifull reward in this very reſpect, but thoſe that are according to command, not ſo great*. And ſo ſaith *Socrates* of Eccleſiaſtical rites, ἐπεὶ δὲ ἄδηλος ἡμῖν περὶ τούτου ἔγγραφον ἔχει παράγγελμα, δῆλον ὡς καὶ αὐτὸ τοῦτο τῇ ἑκάστου γνώμῃ καὶ προαιρέσει ἐπέτρεψαν οἱ Ἀπόστολοι, ἵνα ἕκαστος μὴ φόβῳ μηδὲ ἐξ ἀνάγκης τὸ ἀγαθὸν κατεργάζοιτο, *ſeeing there is of this no written command, 'tis manifeſt that the Apoſtles left this to mens choice, that every one might doe good not of fear or neceſſity*. 'Tis true indeed, where the matter of the worſhip is unlawfull, there the *will-worſhip* muſt needs be ſo; and therefore here ver. 18. when he ſpeaks of *worſhipping of Angels*, there the ὁ θέλων *he that takes pleaſure in* this ſort of *humility* and *worſhip*, is under an ill character: which notwithſtanding, the *voluntary worſhip*, where the matter is perfectly lawfull, not forbidden, nay approved by a general though not commanded by a particular) precept, is farre from having any tincture of ill in it. And therefore when the word ἐθελοπερισσοθρησκία, *voluntary abundant worſhip*, is by *Epiphanius* uſed of the *Phariſees*, it is not by him taken in any ill ſenſe, but onely that it was the denotation of their name, which, though they might out of ſome vanity aſſume it to themſelves, yet had no ill in it, but was rather a title of honour, ἀφωρισμένοι τῷ Θεῷ, *ſeparate to God*, and their Sect by S. *Paul* ſtyled ἀκριβεστάτη αἵρεσις τῆς θρησκείας *the ſtricteſt ſect of religion*. For ſo indeed it appears that the original of theſe *Phariſees* was the חסידים *Aſidei*, ſo call'd for their exceſſe of *piety* and *charity*, their voluntary performances above what the Law required, ἑκουσιαζόμενοι τῷ νόμῳ, *volunteers to the law*, that to the precepts of the Law ſuperadded ſome uncommanded acts of piety, 1 *Mac.* 2. 42. and ſo differed from the *Karei*, who did only that which was preſcribed by the Law. And conſequently though the *Phariſees* pride and boaſting be cenſured by *Chriſt*, and though their forming theſe voluntary acts of devotion into precepts, and entring them into books, and ſeparating themſelves from all that did not perform their ſevere preſcriptions, rendred them *Phariſees*, divided even from the *Haſidai* themſelves, and then this became a fault, and ſo is looked upon in them; yet the voluntarineſs and uncommandedneſs of their piety was not amiſſe, and being the ſame in the *Aſidei* and in them, (and in the former of theſe being ſeparated from dogmatizing and cenſoriouſneſs, &c.) it is alwaies looked on as commendable, and the more abundant, ſtill the more rewardable. Of this ſort as *the free-will-offerings* among the Jewes are a known example (of which it is clear, firſt, that they were a part of the worſhip and ſervice of God, when they were performed; ſecondly, that they were not under any particular command of Gods in the Law, but were left to every man's liberty, and ſo were ſpontaneous, not neceſſary; and thirdly, that there is a law, *Lev.* 22. whereby he that offers them is forbid to offer them *maimed* or *blemiſh'd* ver. 20. by which it appears that they were voluntary, and yet allowed by God, and accepted) ſo many other there were in the Old Teſtament; *Abels* oblation, which was not by precept from God, ſay the Fathers generally And even of Sacrifices in general 'tis obſervable what the antient *Author of the Conſtitutions* affirms, l. 6. c. 18. that before the golden calf, and their other Idolatries, Sacrifices were not commanded, or impoſed on the Jewes, but onely left to their own choiſe, ἐὰν πιοῦς, *if they would doe* them, they ſhould be accepted, &c. and upon thoſe provocations of theirs impoſed, ὅπως πιζόμενοι καὶ ὑπὸ κλοιὸν ἀγχόμενοι τῆς πολυθέου πλάνης ἐκῶσι, *that being ſtreightned and collar'd up* (κλοιὸς, δεσμὸς ὑπερεχόντων, ſaith *Heſychius*) *they might keep from idolatry*. Such again was the celebration of *Purim*, the feaſts of the fourth, and fifth, and ſeventh, and tenth month, the feaſt of the dedication of the Altar, inſtituted by the *Macsabees*, and yet obſerved by *Chriſt* himſelf. So *Davids* deſigne of building the Temple, which though not commanded by God, yet the Prophet *Nathan* affirms of it, *Thou didſt well that it was in thine heart*, 1 *Kin.* 8. 18. So likewiſe the abſtinences & auſterities of the *Rechabites*, in *Jeremy*'s time, which are ſo commended by God, and yet were ὑπέρμαχα τοῦ νόμου *over & above the proportion that was required in the Law*. And ſo in the New, *Pauls* refuſing to receive hire from the *Corinthians* for all his labour among them, which matter is ſet down at large by him, 1 *Cor.* 9. The preaching of the Goſpel was committed to him as a truſt, and was under precept, & therefore that was no freewill-offering of his; that is his meaning when he ſaith, εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω, εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι, *If I doe this as a volunteer*, that is, *If I did preach the Goſpel without any command (and ſo neceſſity) to doe ſo, if I did it of my ſelf freely, this would be rewardable in me*; that is, the very preaching would, without any other more honorable circumſtance to enhaunſe it, be matter of greater reward to me then it can now 'tis commanded: *but if involuntary*, that is, † *if my preaching be an act of obedience to a plain command, and ſo neceſſary*, v. 16. (and *woe to me, if I doe it not*) *and not voluntary in me, then all that can be ſaid of me is, that being truſted with a ſtewardſhip, I doe diſcharge it*; and ſo * *there is nothing of excellence in this*, no thing of contention toward that which is heroical or high. Upon which it follows, Τί οὖν μοί ἐστιν ὁ μισθός; *What reward then ſhall be to me?* that is, what in this whole matter ſhall bring in any extraordinary reward to me? To which he anſwers, ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, *that preaching the Goſpel, I doe it freely, without making it chargeable to the auditors*, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου, *ſo that I make not uſe of my power*, or *liberty, which I have in the Goſpel*, that is, of the power of receiving maintenance from others (ſuch as *Phœbe* and the like, referred to ver. 5.) *without putting my ſelf to bodily labour*, ver. 6. or by any other ſuch means, perfectly juſtifiable for me to uſe, v. 7, 12. The doing of this thus was that which would yield him the extraordinary reward. And although this was not obſerved by *Cephas* and other Apoſtles, ver. 5. yet ſure *Cephas* is not conceived to have ſinned thereby, but 'tis poſitively ſaid that 'tis lawfull for all, ver. 7, 11, 14. for *Paul* as for *Cephas* and others, though only *Paul* would not uſe it, ver. 12. and accordingly both there, ver. 15. and after, 2 *Cor.* 11. 8, 9, 10. he diſtinctly counts, and calls it *matter of boaſting*, and *free-will-offering* of his; and ſo 'twas eſteemed by S. *Chryſoſtome*, τὸ μὲν ἔστιν ἐπίταγμα, τὸ δὲ τῆς ἐμῆς προαιρέσεως κατόρθωμα, *one w us a precept, the other a vertuous action of his choice*, ἃ μὲν γὰρ ὑπὲρ τὴν

p. 447.

* Εἰ μὲν ἑκὼν ἐνηργούμην ἐμαυτῷ τὸ κήρυγμα ἐπ' ἐμαυτῷ ἦν τοῦτο ἐποίουν, Theophylact. in 1 Cor. 9. 17.

† Εἰ δὲ ἀνηγκασμένος εἰμὶ, οὐδὲν ὅτι οὐκ ἐπ' ἐμαυτῷ τοῦτο ποιῶ, ἀλλὰ δεσποτικὴν πίστιν πεπίστευμαι. γὰρ οὐδὲ τὸ ἄκων, Ibid.

* διὰ τοῦτο τὸ φιλοτιμεῖσθαι τὸ πρᾶγμα.

τῷ ἐντολῷ γίνεται, πολὺν ἔχει τὸν μισθὸν καὶ τοῦτο, *for what is done above the command, hath proportionably a plentifull reward.* And again of the word *necessity*, that it refers to a command, ὡς ἀντιδιαστολὴ τῆς ἐλευθερίας τῆς ἐν τῷ λαμβάνειν, *in opposition to the freedome in receiving* (that is, the *power to receive* v. 12.) forementioned. So again *Theophylact*, τὸ εὐαγγελίζεσθαι ὀφὴ ταγμά ἐστι, καὶ χρέος, καὶ ἐὰν πληρῶ τοῦτο, ἁδὲν καλόν ἐστι μοι, &c. *Preaching the Gospel is a command to me, and so a debt, and if I doe it, there is no great matter of vertue in it:* Τὸ δὲ ἀδαπάνως κηρύσσειν, περιαίρετός φιλοτιμία, καὶ διὰ τοῦτο καύχημά ἐστι, *But to preach without charging them is the honour of my will, and in that respect there is* place of *rejoicing*, or I may glory or rejoice in it. So again he might have abstained from going up to *Jerusalem*, *Act.* 21. a Prophet told him that *bands expected* him there v. 11. in which case to flie was justifiable by *Christs* saying, *Mat.* 10. 23. yet *Paul* would needs goe up, v. 13. Of such sort of performances as these is that of S. *Hierome ad Demetriad. Vende omnia, & da pauperibus; non cogo, non impero, sed propono palmam, præmia ostendo, Sell all, and give to the poor; I constrain not, I command not, but I propose a crown, I shew thee a reward. Tuum est eligere, si volueris in agone coronari, It belongs to thee to choose, if thou meanest to be crowned.* And in *Epist. ad Pammach. Non tibi imponitur necessitas, ut voluntas præmium consequatur, There is no necessity imposed on thee, that the will may obtain reward.* And *adverss. Jovinian. Ideo plus amat virgines Christus, quia sponte tribuunt quod sibi non fuerat imperatum, Christ therefore doth more value virgins, because they give that freely which was not commanded them.* And *adverss. Helvid. Virgo majoris est meriti dum id contemnit quod si fecerit non delinquit, The Virgin is more rewardable, because she contemns that which if she indulged her self she offends not.* And so S. *Chrysostome* on *Rom.* 8. Οἱ πνευματικοὶ πάντα πράττουσι ὀφὴ συμίᾳ καὶ πόθῳ, καὶ τοῦτο δηλοῦσι τῷ καὶ ὑπερβαίνειν τὰ ὀφὴ τάγματα, *The spiritual doe all with appetite and delight, and demonstrate it in exceeding*, or *going farther than is commanded.* And *Theophylact*, ὑπερβαίνουσι πολλοὶ πολλὰ τῶν ὀφὴ ταγμάτων, *many Christians exceed many of the precepts.* And *Gregory the Great*, on *Job*, l. 26. c. 34. *Quidam præcepta legis perfectione virtutum transcendunt, Some men doe transcend precepts* (particular precepts) *of the Law by perfection of vertues.* And so *Maimonides* the sober Jewish Doctor, *Ei datur præmium qui quid injussus facit, (More Nev.* l. 3. c. 17. in *Buxtorfes* rendring) *Reward is given to him who doth any thing when he is not commanded to doe it.* His words in the Originall Arabick, sound thus, [*and they teach, that although he be not enjoyned by command, yet they give him a reward.*] He grants indeed, that he that being commanded doth a thing, hath the greater reward, according to the saying that he alludes to out of the *Talmud* גדול המצויה ועשה &c. *Greater is he that being commanded doth a thing, then he that doth it uncommanded*; and so the same *Maimonides* applies it, in his *Yad. tr. Talmud Torah* c. 1. to prove that a woman *that learneth the Law, hath not so great a reward as a man, because she is not commanded to doe it:* But still some reward there is of that uncommanded performance, though not so great. And *Greg. Nazianzen* hath an expresse saying to this purpose, σιλλ. ά. *In our law*, saith he, *some things are commanded, and lay a necessity upon us, and the not observing them brings danger: Others have no necessity, but choice, which bring honour and rewards to those that doe them, but no danger to them who observe them not.* And so 'tis apparent by S. *Paul*, not only in the matter of Cœlibacy, 1 *Cor.* 7. 15. but also in his exhortation to the *Corinthians*, that they would equal the *Macedonians* in their liberality to the poor Jewes; where he professes not to give them *precept*, v. 8. but γνώμην, his *advice* or *opinion* only. In this matter there is an observable mistake, which the Reader is lyable to in our *Anglicane Councels*, p. 449. *Canonibus sub Eadgaro*, *Can.* 60. where, among other particulars, we finde these words, pe læpað, &c. *We teach that all priests shall blot out all superstitions of the Gentiles, and we forbid*, pilpeop þunga, which word, from the sound of it (*wilweorthunga*) is there translated in *Latine* into *fictas ad libitum adorationes*, and in the margine a reference is made to ἐθελοθρησκία *will-worship*, *Col.* 2. But there is a mistake in that translation, which will be evident to any, by putting these two things together, 1. by comparing with this place an ancient *Saxon penitential*, which repeats those very *Canons*, where an ancient hand hath expounded those words, by *fontis veneratio, the worship of wells*, or *well-worship*, (the probability of which interpretation will be the greater, not only by observing that the *Saxon* word pil signifies *a well* or *fountain*, as frequently as it doth *voluntatem*, *will*, but also because in this present *Canon* he speaks of heathen worships of stones and trees, to which the rendring this of *wells* or *fountains* will be most agreeable) 2dly, by adding to this another *Canon* in that *Penitential*, l. 7. c. 22. where there is a prohibition against *vowing or bringing almes or offerings to any well, or stone, or tree, or to any other creature, but only, in Gods name, to Gods Church*, and when we consider how ordinary it was in former times to worship and bring offerings to wells and fountains, the reasonableness of such prohibitions will be acknowledged. Of which kind are divers injunctions to be seen, particularly in the office of *Lincolne*, of *Oliver Sutton*, against the worshipping of St *Edwards* well without S. *Clements* at *Oxford*, and S. *Laurences* well at *Petroburg*. So in a *Saxon Homily of Bishop Lupus*, speaking of vicious men, by the assault of tribulations brought to some sense of their estate, he saith that they suddainly, by the seduction of the Devil, vow their almes oðpontu pylla, oðpontu stane, &c. *fol.* 6. *either to well or stone.* And in another *De Baptismo*, *fol.* 20. he warnes them against Luxury, Adultery, Witchcraft, &c. and then addes nepeopðian ge pillaþ, &c. *and worship not wells nor trees*, &c. for all these are idle phantasmes of the Devil. But this by the way to prevent mistakings.

Ἀγάπην

Γνώμην δίδωμι.

Paraphrase.

CHAP. III.

1. If therefore ye believe the resurrection of Christ and the advantages which come to you by it (among which is that Christian liberty from those abolished Judaical observations, c. 2. 21.) and if ye be after the example of Christ, truly risen also, become Christians indeed, there are then other cares much more material for you to be concerned in, the study and practice of a divine celestial life, such (for kind, though not degree) as Christ now lives, being by his resurrection placed next in glory to his father in heaven.

1. IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.]

2. Let this celestial purity be the copie for you to transcribe, and not these terrestrial grosser observances.

2. Set your affection on things above, not on things on the earth.]

3. For

3. **For ye are dead, and your life is hid with Chriſt in God.]** 3. For ye by your baptiſme have vowed to put off your former life, and the life which now remains for you to live, is that which Chriſt lives in heaven; a life of purity here, and of glory hereafter.

4. **When Chriſt *who is* our life ſhall appear, then ſhall ye alſo appear with him in glory.]** 4. And if you live that firſt pure Chriſtian life after your divine pattern, then this ye may be ſure of, that when Chriſt comes to judge the world, all that ſhall be found ſo like unto him ſhall by him be received into the glory which he himſelf enjoyes.

5. **Mortifie therefore your members which are upon the earth, fornication, uncleanneſs, * inordinate affection, evil concupiſcence, and † covetouſneſs, which is idolatry:]** 5. This may therefore engage you to ſubdue and bring down all thoſe vitious affections that are in your members; and that ſavour and deſire nothing but earthly things, I mean adultery, fornication, and all ſorts of unnatural filthineſs, ſuch as is ſo ordinary among idol-worſhippers, the fouleſt parts of it admitted into their religions. See note on Rom. 1. i. and on 1. Cor. 5. i.

* paſſion πάθος † inordinate luſting ἐπιθυμίαν κακὴν

6. **For which things ſake the wrath of God cometh on the children of diſobedience.]** 6. Thoſe ſins which have alwaies brought God's judgments down upon the heathens.

7. **In the which ye alſo walked ſome time, when ye lived * in them.]** 7. Of which ſins ye formerly were guilty, when ye converſed among the heathens, and followed their idol-worſhips.

* among ἐν οἷς

8. **But now you alſo put off all theſe, anger, wrath, malice, † blaſphemy, filthy communication out of your mouth.]** 8. But now that you are Chriſtians, ye are obliged to put off all, not only theſe forenamed, but of the other ſort of affections, all ſuddain inflammation of anger, all riſing of it to any height, all continuance of it upon you, till it be improved into malice; and for the tongue, let not that be guilty of any unſavoury, unclean, or reproachfull diſcourſe.

† evil ſpeaking βλασφημίαν

9. **Lie not * one to another, ſeeing that ye have put off the old man with his deeds;]** 9. Never ſuggeſt or ſay any falſe thing to the injury of another (ſee note on Act. 5. b.) for this is a principal part of that heathen courſe which ye have renounced;

* againſt εἰς

10. **And have put on the new *man*, which is renewed † a in knowledge, after the image of him that created him.]** 10. Quite contrary to that ſtate of renovation which ye have undertaken, and which conſiſts in the practice of all Chriſtian vertues, after the image of God, who is all truth. a.

† unto knowledge εἰς ἐπίγνωσιν

11. **Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond *nor* free: but Chriſt *is* all, and in all.]** 11. With whom as there is no partiality or difference put between men, but all of all ſorts, even the worſt ſorts, are accepted by Chriſt, ſo ought it be with us, toward all men, of what quality ſoever, we muſt ſhew all manner of fidelity, without any falſneſs or injuſtice (ver. 9.) toward them.

12. **Put on therefore (as the elect of God, holy and beloved) bowels of * mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering,]** 12. See therefore that ye practiſe (as becomes thoſe who are prized and valued by God, that have the gifts of his Spirit poured out for the converting and ſanctifying of you, and thereby are obliged to all that is moſt excellent) the higheſt degrees of Chriſtian kindneſs and liberality, that ye think very meanly of your ſelves, be very mild, hard to be provoked with injuries, never thinking of revenge,

* compaſſions, bounty, οἰκτιρμοὺς, χρηστότητα

13. **Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo *doe* ye.]** 13. Shewing that readineſſe to be reconciled to them that have wronged you, that ye have found, and which it extremely concerns you to find in Chriſt toward you.

14. **And above all theſe things *put on* charity, which is the b bond of perfectneſs.]** 14. And over all put on that excellent Chriſtian grace of charity, that love of others, founded in Chriſt's love to you, and to all others, even his enemies, which will keep you united one to another in an indiſſoluble bond, much more perfectly than any other obligation can doe, or, which is the obligation to all mercifulneſs, whether in giving or forgiving. b.

15. **And let the c peace of God † rule in your hearts, to the which alſo ye are called in one body, and be ye thankfull.]** 15. And let Chriſtian peace and union (ſee Phil. 4. note b.) be the moderator and guide in all your actions, and doe all that may tend to that end, it being the prime thing to which your Chriſtianity obliges you, and your being fellow-members of Chriſt with all others: To which ye may alſo take in that obligation of gratitude to God, who hath been thus merciſull to you, and ſolemnly expects this return from you, to be to others as he hath been to you. c.

† be umpire βραβευέτω

16. **Let the word of God dwell in you richly in all wiſdome, teaching and admoniſhing one another in pſalms and hymns and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.]** 16. Let the doctrine of the Goſpel continue and abide in you, and bring forth abundant fruit in all actions of ſpiritual wiſdome, that is, piety. Of this ſort is the adviſing and admoniſhing of others in all things wherein ye can be helpfull unto them; and ſuch is ſinging, in a pious Chriſtian manner, (ſee Epheſ. 5. c) that is, bleſſing and praiſing God (ſee Mat. 14. c.) heartily and affectionately, in all the ſeverall waies uſual to that purpoſe (ſee Epheſ. 5. 19.)

17. **And whatſoever ye doe in word or deed, *doe* all in the name of the Lord Jeſus, giving thanks to God and the Father by him.]** 17. And whatſoever ye doe or ſpeak, let it be with acknowledgment of the great mercies of Chriſt to you, that hath enabled you to doe whatever it is, and for this mercy reached out in him, let God the Father have the honour and thanks.

18. **Wives, ſubmit your ſelves unto your own husbands, as it is fit in the Lord.]** 18. Let the wives pay fitting ſubjection to their husbands, and count it their Chriſtian duty to doe ſo.

19. **Husbands love *your* wives, and be not bitter againſt them.]** 19. And upon the ſame account let the husbands be kind to their wives, and not provoke them by unkind behaviour.

20. **Children, obey *your* parents in all things: for this is well-pleaſing unto the Lord.]** 20. So again children are by their Chriſtianity ſo far from being ſet free from their obedience to their parents in any matter, that they are by that very relation obliged to it.

21. **Fathers, d * provoke not your children *to anger*, leſt they be diſcouraged.]** 21. The parents on the other ſide are taught their duty toward their children, not to rate or brawle with them, nor to reprove them cauſleſly, leſt that be a diſcouragement to them. d.

* give not ill words to your children

22. Servants, of what ſort ſoever, muſt pay obedience to thoſe which, according to the lawes of men, have the rule over them, and not pretend any liberty from Chriſt to doe otherwiſe, and their obedience muſt be performed ſincerely for conſcience ſake to God, and not only in thoſe things whereto the maſters eye can reach.

22. Servants, obey in all things *your* maſters according to the fleſh: not with eye ſervice as men-pleaſers, but in ſingleneſs of heart, fearing God.]

23. And in all your ſervices doe heartily and willingly what is required of you, without complaining or murmuring, knowing that your obedience to your maſters is a duty to God:

23. And whatſoever ye doe, doe it heartily, as † to the Lord, and not unto men:]

† or ſerving the Lord & not men, for the Ks. MS. reads τῷ κυρίῳ δουλεύοντες

24. From whom conſequently you ſhall receive your reward, that portion which belongs to you, for Chriſt is a maſter that will not ſuffer any ſervice performed on his command to be unrewarded.

24. Knowing that of the Lord ye ſhall receive the reward of the inheritance, for ye ſerve the Lord Chriſt.]

25. As on the other ſide, he that doth any thing amiſſe againſt the law of Chriſt, whether ſervant toward maſter, or maſter toward ſervant, ſhall not eſcape puniſhment by being a Chriſtian, God ſhall deal with him according to the rules of juſtice, whatſoever he is, and neither favour the ſervants pretenſions againſt the maſter, nor the maſters againſt the ſervants.

25. But he that doth wrong, ſhall receive for the wrong that he hath done; and there is no reſpect of perſons.]

Annotations on Chap. III.

a. εἰς ἐπίγνωσιν

V. 10. *In knowledge*] What εἰς ἐπίγνωσιν ſignifies here is ſomewhat uncertain. If the Preposition εἰς be taken by an Hebraiſme for ἐν *in* or *by*, then it denotes the means of working our renovation, the knowledge of the Goſpel, in which our pattern is ſet, according to which we are to form our lives for the future; and this is generally expreſſed by ἐπίγνωσις ἀληθείας *the acknowledgment of the truth*, 1 *Tim.* 2. 4. *Tit.* 1. 1. *Heb.* 10 26. But it is poſſible alſo that εἰς being taken in the proper notion of it, ἐπίγνωσις may be ſet in oppoſition, or by way of ſuperaddition, to γνῶσις *knowledge*, which the *Gnoſticks* boaſted of, and from whence they had their name, and with it joyned all vitious corrupt practices; whereupon he requires his *Coloſſians* to forſake thoſe ſins, and to be *renewed* to that which the *Gnoſticks* have not attained to, εἰς ἐπίγνωσιν *to acknowledgment*, or *diſcerning*, that is, the experimental, practical knowledge of Gods goodneſſe to us in *regenerating* (which is more then the firſt creating) *us after his own image*, to live according to the divine pattern which he hath ſet us.

b. Σύνδεσμος τελειότητος

V. 14. *Bond of perfectneſſe*] Σύνδεσμος τελειότητος, *bond of perfectneſs*, may be, by an *hypallage*, *the moſt perfect bond*. But it may be alſo *bond of perfectneſs* in that notion that *perfect Mat.* 5. 48. is all one with *merciful Lu.* 6. 36. for ſo the Chriſtian charity, that is a tranſcript of *Chriſts* love to us, is a conſpiration or meeting together (ſo σύνδεσμος may ſignifie, ſee Note on *Act.* 8. e.) of all mercifulneſs, or elſe an obligation to it.

c. Βραβεῖον

V. 15. *Peace of God rule*——] Βραβεῖον as it is an agoniſtical word for the ἐπινίκιος ἁμοιβὴ *the reward of the Conqueror*, hath been already ſpoken of. Hence the βραβευταὶ are the διοικηταὶ ἀγῶνος, *they that adjudge and give this reward to thoſe to whom it belongs*, *the rulers or adminiſtrators of the combat*, and they that decide all controverſies about it. Hence is the word uſed for διαλλακτὴς, ſaith *Phavorinus*, *an umpire*, or *daies-man*, *that reconciles doubts* or *differences* between any; and accordingly βραβεύετω, ſaith he, (referring, as I conceive, to this place) μεσιτευέτω, μεσιτέτω, διωκέτω. and ſo here, *let the peace of God*, that peaceable-mindedneſs that *Chriſt* commandeth you, *Mat.* 5. be the umpire to compoſe all differences between you and other men.

d. Ἐρεθισμα

V. 21. *Provoke*] Ἐρέθισμα is ὕβρεις, *contumely*, ſaith *Phavorinus*, and ἐρεθίζειν κακολογίαν ὑλοῖ παρ' Ὁμήρῳ *it ſignifies evil ſpeaking in Homer*, & πᾶς ἐρεθισμὸς ἐν χαλεποῖς μύθοις γίνεται δουῶν, *it conſiſts in hard* or *bitter words*. The word ſignifies *contumelious*, *harſh language*; and that is moſt likely to be the meaning here, becauſe of the mention of the ἀθυμῶσιν, that is here added, ſuch words in parents being apt to *diſcourage* children.

CHAP. IV.

Paraphraſe.

1. You that are maſters, deal juſtly and indifferently with your ſervants, require no more then they are able to perform, give them what is fit for them, reward the more diligent with more kindneſs; and the ſame dealing that you deſire to receive from God, doe you ſhew to them.

1. MAſters, * give unto *your* ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven.]

* afford right and equality τὸ δίκαιον καὶ τὸν ἰσότιμον παρέχετε

2. Have your daily, conſtant, frequent houres of prayer, and uſe all diligence to have your hearts intent upon that performance, and with petitions for ſupply of your wants, joyn your thankfull acknowledgments for what ye have received.

2. Continue in prayer, and watch † in the ſame with thankſgiving:]

† on it ἐν αὐτῇ

3. And let this be one conſtant requeſt in your prayers, that God will give me plentifull opportunities, and liberty publickly to preach the Goſpel, which contrary to the exſpectation of the world, is now ſent to the Gentiles (for the preaching to whom I am in bonds at this time,)

3. Withall praying alſo for us, that God would open unto us a doore of utterance, to * ſpeak the myſtery of Chriſt, for which I am alſo in bonds:]

* or, ſpeak with boldneſſe, for the King's MS. reads ἐν παῤῥησίᾳ

4. And that I may doe it in ſuch a manner as is my duty to doe.

4. That I may make it manifeſt, as I ought to ſpeak.]

5. Behave your ſelves with all Chriſtian circumſpection in reſpect of the heathens among whome ye live, that ye neither be corrupted by their ſenſual baits, nor give them any matter of ſcandal or averſion to the faith, but conſidering the danger of your preſent condition, apply your ſelves to it as circumſpectly, and as prudently as ye can: ſee note on Epheſ. 5. e.

5. Walk in wiſdome toward them that are without, redeeming the time.]

6. Let

6. Let your ſpeech *be* alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.]

Chriſtian; (ſee note on Epheſ. 5. c.) or cheerfull and merry : but then, as it is ſuch on one ſide, ſo muſt it be alſo ſavory, diſcreet and ſeaſonable, ſeaſoned with prudence that may make it wholſome to the hearers, accommodating it dextrouſly and skilfully to every mans condition and capacity and wants.

6. Let your diſcourſe be alwaies gracious, pure and

† All that concerns me τὰ κατ' ἐμὲ πάντα

7. † All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithfull miniſter and fellow-ſervant in the Lord :]

red to you by Tychicus, one that is employed by me as an aſſiſtant, and intruſted (for his approved fidelity) in preaching the Goſpel to thoſe I cannot come to :

7. All things wherein I am concerned ſhall be decla-

*or, ye may know the things that be ong to us, for the King's MS. reads ἵνα γνῶτε τὰ περὶ ἡμῶν and that ye may—

8. Whom I have ſent unto you for the ſame purpoſe, that * he might know your eſtate, and comfort your hearts ;]

make you a relation of all that concerns me, and comfort you by doing ſo.

8. Whom I have therefore ſent to you, that he might

† of for from you, ἐξ ὑμῶν

9. With Oneſimus, a faithfull and beloved brother, who is † one of you : They ſhall make known unto you all things which *are done* here.

10. Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus, ſiſter's ſon to Barnabas (touching whom ye received commandements ; if he come unto you, receive him)]

letters from Barnabas) to which alſo I deſire to adde mine, and requeſt you to treat him with all reſpect when he comes unto you)

10. (who hath been recommended to you (probably by

11. And Jeſus, who is called Juſtus, who are of the circumciſion. Theſe onely *are my* fellow-workers unto the kingdome of God, which have been a comfort unto me.]

the onely men that have here of late at Rome aſſiſted me in any work of the Goſpel, and from whom I have received great comfort and advantage.

11. Which Mark, and Jeſus, called by the Romans Juſtus, are Jewes, and are

* of, or from you, ἐξ ὑμῶν

12. Epaphras, who is * one of you, a ſervant of Chriſt, ſaluteth you, alwaies labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God.]

forming ſervice to Chriſt, wiſhes you all happineſs, and daily praies earneſtly to Chriſt for you, that ye may continue undefiled from the ſeduction of hereticks, and grow to a full maturity of Chriſtian knowledge and practice.

12. Epaphras, that preached the Goſpel among you c. 1. 7. and is now elſewhere per-

† or much labour, for the King's MS. reads πόνον

13. For I bear him record that he hath † a great zeal for you, and them that are in Laodicea, and in Hierapolis.]

kind, and induſtrious for your good, and not for yours only, but for thoſe two other cities of Phrygia, in the converting of which he was made uſe of, Laodicea and Hierapolis.

13. And I can teſtifie for him, that he is extremely

14. Luke the beloved phyſitian and Demas greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, and the Church which [is in his houſe.]

15. meets together in his houſe.

* hath been read ἀναγνωσθῇ † or, that of Laodicea

16. And when this Epiſtle * is read amongſt you, cauſe it to be read alſo in the Church of the Laodiceans, and that ye likewiſe read † the Epiſtle [a] from Laodicea.]

odicea, that it may be read there, and in like manner take order that you receive from the Laodiceans, and read that Epiſtle which comes to them.

16. When this Epiſtle hath been read in your aſſembly, let a copie of it be ſent to La- a.

17. And ſay to [b] Archippus, Take heed to the miniſtery which thou haſt received in the Lord, that thou fulfill it.]

ced and reſided Biſhop at Coloſſæ) be carefull to diſcharge that truſt duly which from Chriſt is committed to him.

17. And bid Archippus (who now probably was pla- b.

* The ſalutation of Paul by my own hand, ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου

18. * The ſalutation by the hand of me Paul. Remember my bonds.] Grace *be* with you. Amen.

Scribe or Amanuenſis, I now conclude it with mine own hand, and thereby ſalute you, and commend my love unto you. And particularly I would have you remember, that I am perſecuted, and now impriſoned for preaching to the Gentiles the Goſpel of Chriſt ; and doe ye prepare your ſelves that ye may be armed for the like, and be kind to me, who am ſo kind to you Gentiles as to ſuffer for you.

18. This foregoing Epiſtle being written by a

Written from Rome to the Coloſſians by Tychicus and Oneſimus.

Annotations on Chap. IV.

a. τὴν ἐκ Λαοδικείας

V. 16. *From Laodicea*] If the right reading in this place be ἡ ἐκ Λαοδικείας, *that from Laodicea*, then the meaning of it may be, That Epiſtle which the *Laodiceans* have received, doe you, when you ſend them a copie of this, require a copie of, and when you have received it, read it in your aſſembly. But if ἡ Λαοδικείας without ἐκ be the truer reading, then it muſt be rendred *that of Laodicea*, noting again ſome Epiſtle ſent to them, and in their poſſeſſion, according to that of the Civil law, L. *ſi Epiſtolam*, D. *de acquir. Rer. domin. Literæ ejus ſunt cujus tabellario ſunt traditæ, multo magis ubi ſunt redditæ, An Epiſtle is his to whoſe meſſenger 'tis delivered, eſpecially when 'tis received by him.* And ſo which way ſoever it is, it referres to ſome Epiſtle ſent to the *Laodiceans*, which *Tertullian* againſt *Marcion* ſeems to affirm of that Epiſtle which is now inſcribed to the *Epheſians*, that a copie of it was written to the *Laodiceans*, which, if it were done by S. *Paul*, is yet very reaſonable to imagine to be ſent from *Epheſus* to them. For *Epheſus* being the chief *Metropolis* of *Aſia*, and *Laodicea* being a Church within that circuit, as appears *Rev.* 1. 11. as the *Epiſtle* written *to the Corinthians* belonged *to all the Churches of Achaia* 2 *Cor.* 1. 1. and ſo no doubt was copied out and communicated to them, and as the letter from the Council of *Jeruſalem* to the Church of *Antioch* did belong alſo to all *Syria* and *Cilicia*, and was by *Paul* communicated to all the Churches thereof, *Act.* 16. 4. and as the *Epiſtles to the Theſſalonians* are ſaid to belong alſo to *Philippi*, another *Metropolis* of *Macedonia* (and thereupon *Polycarpe* in his *Epiſtle to the Philippians*, mentions ἐπιστολαὶ *Epiſtles* in the Plural, which *Paul* had ſent to them, whereas there is but one now known to be inſcribed *to the Philippians*) and laſtly, as here the *Epiſtle to the Coloſſians* is expreſly directed to be communicated to the *Laodiceans*, and this to be ſent from *Laodicea* to *Coloſſe* ; ſo there is no difficulty to conceive that the *Epiſtle to the Epheſians* was by them communicated (as by *Paul* meant) to the *Laodiceans* alſo, and ſo

may fitly be called ἡ Λαοδικείας, *the Epiſtle of Laodicea*, or which the Church of *Laodicea* had received.

b. Ἐπαφρᾶ τε Ἀρχίππῳ

V. 17. *Archippus*] It is the opinion of ſome that *Epaphras* was at this time Biſhop of *Coloſſæ*, but impriſoned at *Rome* with *Paul*, and that *Archippus* did now in his abſence ſupply his place. That *Epaphras* was about this time priſoner at *Rome* is concluded probably by *Philem.* 23 where he calls him Συναιχμάλωτον *his fellow-priſoner*, (for that that Epiſtle to *Philemon* and this were written from *Rome* about the ſame time will be conjectured by the naming *Timothy* at the beginning, and all the ſame perſons, (ſave onely *Juſtus*) as *Epaphras*, *Marcus*, *Ariſtarchus*, *Demas*, *Lucas*, at the end of both of them) but that he was then Biſhop of *Coloſſæ* appeareth not, onely he is here ſaid ver. 12. to be ἐξ ὑμῶν δοῦλος Χριστοῦ, *one of them*, or *that came from them*, *a ſervant of Chriſt*, that heartily prayed for, and had great kindneſs toward them. But all this may well belong to him as the perſon who, by *Commiſſion* from *Paul*, had preached the Goſpel to them, and ſo being their ſpiritual father might be allowed to love them paſſionately, and to be very ſolicitous of their proſpering. And then it will be more probable that *Archippus* ſhould be their Biſhop, of whom it is here affirmed, that he *had received* διακονίαν ἐν Κυρίῳ, *a Miniſtry in the Lord*: where it is certain that the διακονία *miniſtry* ſignifies an office in the Church, which he is to take care that he perform. And it is no way neceſſary, that it ſhould denote *the inferior office of Deacon*, (or if it did, that would not ſufficiently qualifie him to ſupply the Biſhops or Rulers place, whoſe attendant the Deacon was) but in a greater latitude *the Epiſcopal function*, which being an authority and preſidency over the flock, is yet, like that of a Paſtor, a laborious one, to attend and wait on them, as *Chriſt*, who being the *Lord* (Κύριος) of his diſciples, was yet as the ὁ διακονῶν *he that miniſtred* unto them, *waſhing their feet*, &c. and ſo καλὸν ἔργον, *a good work*, 1 *Tim.* 3. 1. that is, an office of task and miniſtry.

διακονία

The

THE FIRST EPISTLE OF *PAUL THE APOSTLE* TO THE THESSALONIANS.

THat the *Epiſtles to the Theſſalonians*, though placed laſt of all thoſe which were written to whole Churches, were firſt in order of writing, hath been ſaid Note b. on the *Inſcription of the Epiſtle to the Romans*. And the time and place of writing this are perhaps diſcoverable, by comparing one paſſage 1 *Theſſ.* 3. 6. with *Act.* 18. 5. He had ſent *Timothy* from *Athens* to encourage and confirm them, c. 3. 1, 2. and that with ſome impatience to hear of them, v. 5. [And when *Timothy now came to us from you, and told us the good newes of your faith and love*, v. 6. *we were comforted*, &c.] Now the ſtory of this we have diſtinctly in the *Acts*; *Paul* had preached at *Theſſalonica Act.* 17. 2. *and ſome of them*, that is, *of the Jewes in the Synagogue* there, v. 1. and many others of the Gentile inhabitants v. 4. (referred to 1 *Theſſ.* 1. 10.) *were perſwaded*, that is, received the faith, v. 4. But upon a perſecution raiſed by others of the Jewes, and their Proſelytes, he, and *Silas*, (and *Timotheus*, it ſeems, v. 14.) were driven thence, and came to *Beræa*; and being followed thither by thoſe perſecuters, *Paul went to the ſea, and from thence to Athens*, v. 14, 15. and *Silas* and *Timotheus*, which are ſaid to be left at *Beræa*, c. 17. 14. are warned to *make all haſte* to him, v. 15. and at *Athens Paul* expects them v. 16. and though it be not mentioned in the ſtory, yet it is to be ſuppoſed that they came thither to him, and from thence were diſpatch'd to *Theſſalonica*. *Paul* being content to ſtay at *Athens* alone, out of his earneſt deſire to confirm them by this diſpatch, and to hear from them, which is the ſumme of ch. 3. 1, 2, 3, 4, 5, 6. From *Theſſalonica* they return to him and find him at *Corinth Act.* 18. 5 (for that is the meaning of ἀπὸ Μακεδονίας there, *from Macedonia*, of which *Theſſalonica* was a *Metropolis*) and after this return of *Timotheus* it is that S. *Paul* writes this *Epiſtle*, for elſe he could not mention it, as he doth ch. 3. 6. And conſequently the place from whence this (and ſo alſo the other *Epiſtle*) was written to them, may moſt probably ſeem to be *Corinth*, where he is ſaid to have *ſtayed a year and ſix months Act.* 18. 11. Or if the *ſubſcription* be authentick which dates it from *Athens*, it muſt be at ſome other time of his being at *Athens*, and not at that, *Act.* 17. (before his coming to *Corinth*) *Paul* being gone from thence before *Timotheus* came to him. And this gives us an evidence by the way that *Silas* and *Silvanus* are all one; he that under the name of *Silas* is joyned with *Paul*, *Act.* 17. 4. and with *Timotheus* v. 15. being under the name of *Silvanus* joyned with *Paul* and *Timotheus* in the *inſcription of* this *Epiſtle*, *Paul and Silvanus and Timotheus*, &c. ch. 1. 1. By this alſo the time of the writing this is concluſible, viz. about his firſt preaching at *Corinth*, which is placed by Chronologers in the fiftieth year of *Chriſt*, at the time of the expulſion of the Jewes from *Rome* by *Claudius* (*Act.* 18. 2.) that is, in the ninth of his reign, as *Oroſius* concludes out of *Joſephus*. This being thus farre cleared, we cannot but diſcern the occaſion of writing this *Epiſtle*, *viz.* the perſecutions of thoſe that received the faith, and of *Paul* that preach'd it among them, which was brought upon them by *the Jewes* (and their Proſelytes) *that believed not*, in *Theſſalonica*, and through all *Macedonia*. He had, it ſeems, at the firſt preaching the Goſpel unto them, told them what they were to expect, very ſharp *perſecutions* (ch. 3. 4.) from the Jewes, and Judaizers their Proſelytes, exaſperated by them, but withall, he had adverriſed them what fate ſhould ſhortly befall theſe obdurate Jewes and their adherents, viz. that *Chriſt* ſhould act revenge upon them (in an eminent manner) from heaven, by that power by which he roſe from the dead, and then deliver them from the oppreſſions they were under, and all that their enemies malice or their own fears could repreſent unto them, c. 1. 10. and c. 2. 15, 16. and c. 5. 1. And this was the occaſion of all that he after ſaith, 2 *Theſſ.* 2. of *the coming of our Lord Jeſus Chriſt*, and *the day of Chriſt*, v. 1, 2, &c. of which ſaith he, v. 5. *he had told them when he was with them*. All which was exactly fulfilled in the perſecutions brought on the Chriſtians by the Jewes and *Gnoſticks*, and the deſtructions that ſoon after attended upon them. And this was by him very fitly inſiſted on about this time, *Simon Magus* having already (ſoon after the beginning of *Claudius*'s reign, as *Euſebius* ſets it, l. 2. c. 12.) ſet himſelf up at *Rome* (and a ſtatue erected to him) as *the ſupreme God*, and ſo being already capable of the titles of ἀντικείμενος, and ὑπεραιρόμενος, &c. *he that ſets himſelf up above all that is called God*. But being by the preaching of *Peter* (mentioned by * *Euſebius*, † St. *Jerome*, and * *Oroſius*) put to ſhame, and his power extinguiſh'd there at that time, (ἡ τῶ Σίμωνος ἀπάτη ὑπὸ Πέτρου κηρύγματι καταλυθεῖσα δύναμις, ſaith *Euſebius*) it was ſome time before he got up again, and yet longer before theſe *Gnoſticks* his followers found it ſeaſonable to break out in profeſs'd hoſtility againſt the Orthodox Chriſtians, which is called the *Revealing of this man of ſin*, 2 *Theſſ.* 2. 3. What is ſaid in theſe Epiſtles on this ſubject, was fitly deſigned to confirm the believers in Macedonia, that the perſecutions which were thus ſtirred up among them, and the baits of carnality and worldly advantages offered them, might not delude or gain in upon them.

* *Eccleſ. hiſt.* l. 2. c. 15. *& in Chron.*
† *de Script. Eccleſ.*
* l. 7. c. 6.

Paraphraſe.

CHAP. I.

1. Paul the Apoſtle of Jeſus Chriſt, and thoſe two, Silvanus and Timotheus, which came along with me, as companions and partners of my labours in Macedonia,

1. PAUL and Silvanus and Timotheus unto the Church of the Theſſalonians, *which is* in God the Father, and the Lord Jeſus Chriſt; Grace *be* unto you, and peace from God our father, and the Lord Jeſus Chriſt.]

to that Aſſembly of Chriſtians that reſide in and appertain to Theſſalonica, that Metropolis of Macedonia, which, by the grace of God and Goſpel of Jeſus Chriſt preached by me, have been called and converted to the faith; we moſt kindly ſalute you, and wiſh all divine mercy and proſperity to you.

2. We give thanks to God alwaies for you all, making mention of you in our prayers,

3. Bleſſing God for that obedience which your faith, that induſtry which your love, that indurance and conſtancy which your hope in Chriſt hath wrought in you, ſuch as is acquired of you, and will be acceptable in the ſight of God:

3. Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God and our father:]

4. Knowing, my beloved brethren, the ſpeciall favour of God in decreeing to beſtow the Goſpel on you, to reveal Chriſt to you, being Gentiles, above that which you had reaſon to expect or hope.

4. Knowing, brethren beloved, your election of God.]

5. In conſequence to which it was that I was appointed by God in a viſion, Act. 16. 9. to come and preach unto you, and accordingly I did, Act. 17. 1. and that with miracles and extraordinary gifts, (ſee note on 1 Cor. 2. a.) and matter of abundant conviction, as you know how we behaved our ſelves toward you, that we might work, and gain you to Chriſt.

5. * For our Goſpel came not unto you in word onely, but alſo in power and in the Holy Ghoſt, and in much † aſſurance, as ye know what manner of men we * were among you for your ſake.]

* that On
† fulneſs πληροφορια ſee Col. 2. 2.
* became ἐγενήθημεν

6. And ye very cheerfully and readily received us, being content to ſuffer as the Apoſtles and Chriſt had done before you, embracing the Goſpel, though accompanied with perſecution, with moſt Chriſtian joy.

6. And ye became † followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:]

† or imitators μιμηταὶ

7. And this in ſo eminent a manner, that your example had an happy influence, raiſed an emulation in all the Chriſtians of the other cities of Macedonia, and alſo of Greece; as Corinth, and Athens.

7. So that ye were enſamples to all that believe in Macedonia and Achaia.]

8. For from the plantation and good ſucceſs of the Goſpel among you it was, that many others in thoſe places were inclined to receive the faith, and ſo your converſion being ſo eminently taken notice of, I need ſay no more in praiſe or congratulation of it.

8. For from you ſounded out the word of the Lord, not onely in Macedonia and Achaia, but alſo in every place your faith to Godward * is ſpread abroad, ſo that we need not to ſpeak any thing.]

* hath gone forth ἐξελήλυθεν

9. Every man's mouth being full of it, how readily we were entertained by you, and how really and effectually ye converted from heatheniſme to Chriſtianity,

9. For they themſelves † ſhew of us, what manner of entring in we had unto you, and how ye turned to God from Idols, to ſerve the living and true God,]

† proclaim ἀπαγγέλλουσιν

10. In full belief in Chriſt, and aſſurance of hope that Chriſt, that was by God's infinite power raiſed from the dead, will protect and deliver his faithfull ſervants from that vengeance which will finally and eternally involve all others: An eſſay of which vengeance and deliverance he will ere long ſhew on the perſecutors, and the believers which are now perſecuted by them.

10. And to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus, which delivered us from the wrath to come.]

Paraphraſe.

CHAP. II.

1. For ye, brethren, without my affirming it, know
a. ſufficiently that our coming and preaching was farre from being deceitfull, or to any treacherous aime of advantage or gain upon you.

1. FOR your ſelves, brethren, know our entrance in unto you, that it was not * a in vain.]

* vain

2. But having had diſcouragements ſufficient at
b. Philippi, moſt reproachfully handled there, we yet took courage to proceed (ſee note on Joh. 7. a) and came to your city, and preached the Goſpel there, though we were very much oppoſed there alſo.

2. But even after that we had ſuffered before, and were ſhamefully intreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the Goſpel of God with much b contention.]

3. For my preaching the
c. Goſpel unto you was not to ſeduce any, nor to corrupt any, (as the Gnoſticks doe their converts) nor out of any wily worldly end or deſigne, to raiſe ſeditions, &c. as many of their falſe Chriſts had done:

3. For our † exhortation *was* not of c deceit, nor of uncleanneſs, nor in guile:]

† pleading παράκλησις

4. But as God was pleaſed to chooſe me to be an Apoſtle, to think me meet for ſo great a truſt, ſo have I endevoured to approve my ſelf to God in the diſcharge of it, not mentioning thoſe things to you which you were likely to be moſt pleaſed with (for I knew that the Goſpel, which coſt me ſo many perſecutions, would coſt you ſo too, and that, requiring all purity, it hath nothing in it gratefull to fleſh and blood) but thoſe which are moſt likely to approve us all to God, which approveth nothing but purity and ſincerity.

4. But as we * were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts.]

* have been approv'd by God δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ

5. For I believe no man
d. ever accuſed me of flattering
e. you with pleaſing doctrines (as the Gnoſticks doe) or of indulging to you any kind of inordinate luſt or filthineſs v. 3. (ſee note on Rom. 1. i.) This you know, and God is witneſs that I was farre from being guilty of it.

5. For neither at any time * d uſed we flattering words, as ye know, † nor a e cloak of covetouſneſs; God *is* witneſſe.]

* were we ſpoken of for flattering
† nor accuſed of inordinate deſire
* uſed ſeverity

6. Neither did we deſire to
f. appear before you or others as perſons of any great authority, which yet we had, and might have exerciſed as Apoſtles of Chriſt.

6. Nor of men ſought we glory, neither of you, nor yet of others, when we might have * been f burthenſome as the Apoſtles of Chriſt.]

7. But

† her own children

7. But we were gentle among you, even as a nurse cherisheth † her children:] 7. But I have still dealt with you in all mildness & tenderness imaginable, the same which is discernable in a nurse to a child, of which, by feeding and making much of him, she becomes extremely fond.

* being in love ἱμειρόμενοι † are willing

8. So * being g affectionately desirous of you, we † were willing to have imparted unto you, not the Gospel of God onely, but also our own souls, because ye were dear unto us.] 8. In like manner I confesse my self to have an huge tenderness and fondness of love toward you, so that now having done you that greatest good, preached the Gospel to you, and nourish'd you up in the faith, I have nothing too dear for you, not my life it self, (which is frequently called the soul in these books, see note on ch. 5. f.) if it may stand you in any stead. g.

* toil and labour κόπον καὶ μόχθον

9. For ye remember, brethren, our * labour and travell: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.] 9. An evidence of which I then gave you, and ye cannot but remember it, how that, beside the sufferings which I bare (see note b.) I always laboured in my trade extremely hard, that so I might preach the Gospel to you, and yet not put you to charges.

10. Ye *are* witnesses and God *also*, how holily and justly and unblameably we behaved our selves among you that believe:] 10. You, I say, know and can witness, and I doubt not of God's testimony, how I and the rest of us, Silvanus and Timothy, have behaved our selves toward you that have received the faith, in the performance of all duties toward God and man, so as we cannot be blamed or charged by any:

11. As you know how we exhorted, and comforted, and charged every one of you, (as a father *doth* his children)] 11. Dealing with you as a father doth with his own children, every one of you single, as if every one of you were my child, calling upon you to doe your duty, and cheering you up to persevere against all discouragements,

12. That ye would walk worthy of God, who hath called you unto his kingdome and glory.] 12. And conjuring you by all the obligations imaginable, that your conversation should be some way proportionable to what God hath done for you in calling you to the honour and privilege of being Christians here, and, if you continue constant in the faith, glorified Saints in heaven.

† that ὅτι

* is accomplished among you

13. For this cause also thank we God without ceasing, † because when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which * h effectually worketh also in you that believe.] 13. And herein we have matter of continual joy and thanksgiving to God on your behalf, that when we thus preached the Gospel to you ye received it readily, not as any doctrine of ours, but as the Gospel of Christ sent by God from heaven, and which being thus embraced and believed by you, hath also attained that end, that perfection, that accomplishment among you, which every where belongs to it, viz. to bring on them that embrace it the honour of being persecuted for it, and glorifying God by that means, and withall to give them strength to enable them to bear it Christianly. h.

14. For ye, brethren, became followers of the Churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own i countrey-men, even as they *have* of the Jewes,] 14. For as it fell out with the Churches of Christ in Judea, all that believed and held fast to Christ have still been persecuted by the unbelieving Jewes, so hath it fallen out to you, your own countrey-men, the unbelieving Jewes among you, have in like manner persecuted you, as the Jewish unbelievers have persecuted the Christian Jewes. i.

15. Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men,] 15. And this which I say of the Jewes in Judea was practised by them on Christ himself, and before him on the prophets sent unto them, Mat. 23. 37. and now is accordingly fallen on us: It being reasonable that they which have cast off obedience to God should persecute all men that come to tell them of their duty.

† hath come hastily upon them to the end, ἐφθασεν εἰς τέλος

16. Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath † is come upon them to the uttermost.] 16. And this generally is the ground of their quarrel to us, that, in spight of their prohibition, we preach to the Gentiles, use means that they might repent of their Idolatries, &c. by which, and the former things, the Jewes doe so fill up the measure of their sins, that the wrath of God, to the utter destruction of them, is now come out upon them, already denounced, and within a very little while most certain to overtake them.

* for some time, for a space, πρὸς καιρὸν ὥρας

† in person προσώπῳ

17. But we, brethren, being taken from you * for a short time † in presence, not in heart, endevoured the more abundantly to see your face with great desire.] 17. And being detained from coming to you personally, ever since I was first with you, and driven suddenly from you, Act. 17. 5, 10. we are nevertheless very kind to you, and heartily desire and wish for an opportunity of visiting you.

18. Wherefore we would have come unto you, (even I Paul) once and again, but Satan hindred us.] 18. And accordingly I Paul had once or twice a full resolution to visit you, but by some difficulty or other from time to time interposed by the instruments of Satan, the obstructors and persecutors of the Gospel, I was kept from coming unto you.

19. For what *is* our hope, our joy, our k crown of rejoicing? *are* not even ye in the presence of our Lord Jesus Christ at his coming?] 19. For what greater matter of hope of a reward from God at the day of doom, and consequently of present rejoicing, can I have? what greater ornament of which I could boast, then the good successe of the Gospel which I have preached among you? k.

20. For ye are our glory and joy.] 20. For you are a prime congregation of Christians (as Philippi another, Phil. 4.1.) wholly converted by me, and observable for very great proficiency in the faith, and endurance of persecutions for it, and therefore I cannot but rejoice, and even boast of you.

Annotations on Chap. II.

a. Καινὴ

V. 1. *In vain*] The word κενὸς *empty, idle, vain*, is known to be proportionable to the Hebrew רִיק, which (in the third Commandement and many other places) being rendred *vain* doth yet signifie *false*, viz. empty or void of truth. And so here being applied to S. *Pauls* εἴσοδον *entrance* unto them, that is, his first preaching the Gospel to them, it doth not signifie the uneffectualnesse of it, or want of successe among them, for that he had spoken of c. 1. 9. but, as the consequents here manifest, the fallaciousnesse or treacherousnesse of his aime in coming, which that it was not imputable to him he here proves v. 2. by remembring them of the entertainment which he found at *Philippi*, very farre from such as would encourage a worldly designer from going any farther, nothing but persecution and tribulations: and then ver. 3. he expressly addes to this matter,

ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, *Our exhortation was not out of deceit*, or *that I might deceive.*

b. Ἀγών — V. 2. *Contention*] The word ἀγὼν, *strife* or *contention*, may be taken in an Active or in a Passive sense, that is, either for labour, or sufferance, both in an high degree. In the former sense it is, when *Christ* commands us ἀγωνίζεσθε, *to strive to enter in at the straight gate*, that is, to be very diligent and industrious. In the latter it is *Heb.* 12. 1. being joyned with ὑπομονὴ *sufferance*, and *persevering*, and *afflictions*, mentioned before c. 11. and after v. 2, &c. so *Phil.* 1. 30. and *Col.* 1. 29. where ἀγωνιζόμενος *striving*, is bearing, suffering afflictions, and so more fit to be joyned with κοπῷ *toyling*, or *suffering hardship*, there; for so κόπος signifies, *the toile*, or *pains*, *in bearing*, as μόχθος *in doing* ver. 9. So 1 *Tim.* 4. 10. where we ordinarily read ὀνειδιζόμεθα *suffer reproaches*, the *Kings MS* reads ἀγωνιζόμεθα *we combat*, that is, suffer persecutions, (which is joyned with κοπιῶμεν also) which they that doe, doe it in hope, and trust in the living God, which can and will reward all their sufferings. And this is agreeable to the nature of the *agones*, *combats*, or *games*, among the Grecians, whereof the *Poet* saith,

Κόπος Μόχθος

Multa tulit fecitque——

it is made up of doing and suffering both. And so we have ἄθλησιν παθημάτων *combat of sufferings Heb.* 10. 32. and of the women *Phil.* 4. 3. αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, *which combated*, or *contended*, that is, suffered persecutions, *together with me in the Gospel.* And so here it is to be taken in this latter sense, though that also added to the former, endurance and diligence both great industry and labour in preaching the Gospel to them, and withall great persecution for so doing. For so it is in the beginning of the verse, προπαθόντες καὶ ὑβρισθέντες, *sufferings and contumelious reproachfull usage*, such are scourgings, &c. and thus *Phil.* 1. 30. τὸν αὐτὸν ἀγῶνα, *the same combat*, is the enduring persecution, expressed by συναθλοῦντες τῇ πίστει ver. 27. the word used in the *agones*. So 2 *Tim.* 4. 7. *the fight*, or *combat*, seems to referre to that which he had then lately past through at *Rome*, before *Nero's tribunal*, v. 16, 17.

Ἄθλησις

c. Πλάνη — V. 3. *Deceit*] That πλάνη, which signifies *deceit*, *errour*, is used not only Passively for *being deceived* by others, but especially Actively for *deceiving* and *seducing* others, will appear at large, Note on *Jude* f. And so also that in the Epistles it referres especially to these grand seducers that were then a-foot, so rise in the Churches, the *Gnosticks*, whose heresie being accompanied with so much uncleanness and carnality, wheresoever the πλάνη or *seduction* is joyned with words that expresse or intimate that, there is great reason thus to interpret it. Thus *Theophylacts gloss* intimates, οὐκ ἀκάθαρτόν τι διδάσκω, saith he, διὰ τὰ τῶν μάγων καὶ γοήτων, *I teach not any impurity, such as are the doctrines or practices of the Magi and Sorcerers.* And accordingly here ἀκαθαρσία *uncleanness* (and that word signifies all manner of unnatural lusts) being subjoyned to πλάνη *deceit*, or *seduction*, it must be thought to referre to these practices of those seducing hereticks, to whom S. *Paul* desireth to oppose his own dealing among them, at once vindicating his own simplicity and uprightness, and accusing them for the contrary. He came meerly to convert them from all the villanies that they, while they were Idolaters, had lived in, and doing so, suffered great hardship of persecutions; but they (which took sure care not to be persecuted) infused into them all false heretical doctrines and corrupt practices, uncleanness and villany. They slily stole in ἐν δόλῳ *in cunning*, but he παῤῥησιάζόμεθα v. 2. *took* all *boldnesse* and *confidence* to preach publickly the Gospel unto them.

Πλάνη

Ἀκαθαρσία

d. Λόγος — V. 5. *Used we flattering*——] Λόγος signifies *talk*, *discourse* of men, and so ἐν λόγῳ εἶναι *to be on the tongues of men*, and ἐν λόγῳ κολακείας γενέσθαι, *to be talked of for flattery*, to be accused by men for this fault.

Λόγος

Ib. *Cloke of covetousnesse*] Πρόφασις signifies not only *an occasion* and *pretence*, but also *an accusation*, or *charge*, against any. So saith *Phavorinus*, Πρόφασις, αἰτία; ἀφορμὴ, 'tis *a charge*, *an occasion*, against any; and again, Περιτεινόμενος ἐν προφάσει λόγου ὅτι κατηγορία τινὸς, *a long specious oration in accusation of any man*: & therefore the rendring Προφασίζω by λατινισὶ ἐκκύσω, may be a false print for ἀκκύσω *accuso*; for that will best agree with Περιβάλλομαι, ὑπολογίζομαι, ὑπονοῶ, words that note *accusing* and *suspecting*, that went before. And so again, πρόφασις ἢ ἀληθὴς ἢ ψευδὴς αἰτία, it is either *a true or false accusation*. So προφασιστικοὶ λόγοι עלילות דברים are *clancular depravings* of men's reputations, raising suspicions of them: so *Dan.* 6. 4. ἐζήτουν πρόφασιν εὑρεῖν κατὰ τοῦ Δανιὴλ, *they sought some occasion*, that is, accusation, *against Daniel.* As for the πλεονεξία that is joyned with it, that signifies sometimes *unnatural lusts* and *filthiness*, as hath been formerly shewed, Note on *Rom.* 1. h. and so it seems to signifie here and to answer ἀκαθαρσία *uncleanness*, v. 3. so notorious among the *Gnosticks*, which were the pest of Christianity at that time.

e. Πρόφασις — Πλεονεξία

V. 6. *Burthensome*] Βάρος *weight* is here taken for the censures of the Church, the exercise of that Apostolical authority and severity; so 2 *Cor.* 10. 10 ἐπιστολαὶ βαρεῖαι *letters* that had a great deale *of weight*, that is, severity, threatning of censures, &c. and so ἐν βάρει εἶναι *to light heavy upon* them, to use severity toward them (which some desired to seem to doe out of vanity and ambition:) and is here set opposite to the ἐγενήθημεν ἤπιοι, *we became gentle*, the tender usage of a *nurse* v. 7. and *the spirit of meekness*, 1 *Cor.* 4. 21.

f. Βάρος

V. 8. *Affectionately desirous*] *Theophylact* is so peremptory for another reading in this place, ὁμειρόμενοι, in stead of ἱμειρόμενοι, that I cannot but set it down, Ὁμειρόμενοι ὑμῶν, saith he, τουτέστι περισκελεμένοι ὑμῖν, καὶ ἐχόμενοι ὑμῶν, παρὰ τὸ ὁμοῦ καὶ τὸ εἴρω τὸ συμπλέκω. The phrase ὁμειρόμενοι ὑμῶν, signifies *bound*, or *close*, or *near*, *to you*, *from* the word ὁμοῦ *together and* εἴρω which signifies *to bind together*; adding that some have read it ἱμειρόμενοι for ἐπιθυμοῦντες *desiring*, οὐκ ἔστι δὲ *but that it is not so.* If his meaning be that ἱμειρόμενοι doth not so signifie, I suppose his authority will not prevaile against the known use of the word, and the expres *Glossarie* of *Hesychius*, Ἱμείρεται, ἐρᾷ, ἐπιθυμεῖ, ποθεῖ, it signifies *to love*, *to desire.* But if his meaning be that ἱμειρόμενοι is not the right reading, then unless we know what copies he had to authorize that confidence, there will be no reason to consent to it, and yet as little cause to make a controversie of it, the sense being either way the same, the word ὁμοίεγνται rendred by *Hesychius* just as ἱμείεγνται is: for so in him all that we find of that word is, Ὁμειρόμενοι ὁμοίεγνται, ἐπιθυμοῦσιν, it signifies *to desire*, as the other before had done.

g. Ἱμειρόμενοι

V. 13. *Effectually worketh*] That ἐνεργεῖται is to be rendred in a Passive not Active sense, and that it signifies τελειοῦται *to be perfected*, or *accomplished*, hath been largely shewn, Note on *Gal.* 5. b. But to what the accomplishment of *the word*, or *Gospel*, here referres particularly, must be concluded from v. 14. There the proof is set down of that which is here affirmed, and that with the particle *For*, ὑμεῖς γὰρ *For you*, &c. and therefore in all reason that must interpret this. Now that which is there mention'd is the *Thessalonians* suffering persecution after the manner that other *Christians* had done before them, which as it is an evidence of their constancy in the faith, so is that of their proficiency to the highest degree of perfection which this life is capable of. And besides, it being foretold by *Christ*, that they which will receive the faith, and live according

h. Ἐνεργεῖται

ding to his prescriptions, shall *suffer persecutions*, their sufferings are a completion of that word of his.

i. Συμφυλέτης

V. 14. *Countrey-men*] Συμφυλέτ) *men of the same tribe*, or *race*, or *countrey*, with the *Thessalonian* Christians, to whom he writes, may not be resolved to be the heathen inhabitants of that city or country, but the unconverted Jewes which were dispersed there. For at the Apostles coming to that city, *Act.* 17. the first thing we read of there, is *a synagogue of the Jewes*, v. 1. thither *Paul went unto them*, that is, to the Jewes, and preached *Christ* unto them, and some of them received the faith, and *of devout Greeks*, or Gentile Proselytes, *a great multitude*, &c. v. 4. And immediatly the unbelieving Jews, making use of the officers of the courts of the city, raised a tumult against them, v. 5. and the *Apostle* and *Silas* escaping, they seised upon *Jason* and other brethren, that is, Christians, that had received the faith, and haled them to the magistrates of the city, and accused them for doing contrary to *Cæsars* orders, v. 7. And so the persecution thus early begun at *Thessalonica*, was evidently by the Jewes which received not the faith, against the Jewes and Proselytes which received it: and these Jewes of *Thessalonica* were so zealous in the matter, that as soon as they heard of the receiving the faith at *Berœa*, they went thither, and solicited the multitude there against them, v. 13. And so there is no question but the ἴδιοι συμφυλέται their *countreymen*, that are here spoken of, are the Jewish inhabitants of *Macedonia*, and particularly of *Thessalonica*; and accordingly that they may not think it strange, that they should thus be used by those of their own nation, he gives them the example of the unbelieving Jewes in *Judæa* that had persecuted the Christians there, as before they had crucified *Christ* himself, &c. v. 15. And their special quarrel to the Apostles was, that they preached to *the Gentiles*, v. 16. for which and all other their obstinacy he foretels *the wrath of God* upon them, and their utter destruction approaching v. 16. That in this persecution at *Thessalonica* some were dead, and others so evill handled that there was need of this Epistle to comfort them for those that were fallen, and confirm them, by foretelling them the approach of *Christs* coming to relieve the constant sufferers, and to destroy the persecutors, and those that cowardly fell off to them, will appear, c. 4. 13. and 5. 1. &c.

k. Στέφανος

V. 19. *Crown*] A *crown* was an attire or dressing for the head, and so is mentioned *Ezech.* 16. 12. together with *jewels on the forehead*, and *ear-rings in the eare*, and so *Ezech.* 23. 42. *bracelets upon their hands*, and *crowns upon their heads*: not that this was an Ensign of Majesty peculiar to Kings, but the name of an ornament worn by others, both men, as the *Sabeans*, *Ezech.* 23. 42. and women, as in that description of the Jewish nation by a woman c. 16. So the *Misna* makes mention of Crowns that Bridegroomes and Brides were wont to wear. The Bridegroomes was of Gold, or gilt, or painted, or of Roses or Myrtle, or Olives, and so the Brides also, *Gemara Hierosol. ad tit. Sota* c. 9. But these interdicted by the Jewes about the time of *Vespasian*, saith the *Misna tit. Sota*, c. 9. Of these there is also frequent mention among the heathens, στέφος γαμήλιον *a nuptial crown*, in *Bions Epitaph of Adonis*, & in *Libanius Declam.* 8. speaking of nuptial rites οὐκ ἐστεφανούμην; *was I not crowned?* But as of all other ornaments so of this it must be observed that they were either of every days use (unlesse days of fasting and mourning) or for extraordinary or festival days (in like manner as there was an every days anointing unlesse upon days of humiliation) *Mat.* 6. and *the oile of gladnesse* or festival oile, *Psal.* 45. 7) and the latter of these is in those places of *Ezechiel* called *a beautiful crown*, and here στέφανος καυχήσεως *a crown of boasting*, that is, either of rejoycing or festivity, as rejoycing and boasting is all one, (such we know, was the *nuptial crown*, *wherewith his mother* is said to have *crowned Solomon in the day of the gladnesse of his heart*, *Cant.* 3. 11.) or of boasting, as that sounds literally, such as are the special kinds of ornament, wherein one is set out most pompously and magnificently, so as vain-glorious persons adorn themselves.

CHAP. III.

Paraphrase.

1. WHerefore when we could no longer forbear, we thought it good to be left at Athens alone;]

1. And therefore being no longer able to bear the want and desire of seeing or hearing of you, I resolved to deprive my self of Timothies company, and to stay alone at Athens a City in Greece,

2. And sent Timotheus our brother and minister of God, and our fellow-labourer in the Gospel of Christ, [to establish you, and to comfort you concerning your faith;]

2. To settle you in the doctrine of the Gospel, which we had planted among you, and to comfort you against all the tribulations which were befallen you for the profession of the faith of Christ;

3. That no man should be moved by these afflictions: for your selves know that we are appointed thereunto.]

3. To keep you from being discouraged or falling off by reason of these afflictions, by putting you in mind of what I am sure you know already, that this is to be looked for by all true believers, the Gospel being the covenant of the Crosse, and so nothing in it strange, that God should determine to permit, and not to restrain the malice of wicked men, but leave Christians to be exercised by them.

4. For verily when we were with you we told you before, that we should suffer tribulation, even as it came to passe, and ye know.]

4. For of this at our first preaching the Gospel to you we advertised you, that afflictions are the Christians portion: And it hath accordingly come to passe, and so you have the experimental knowledge of it.

† not forbearing any longer μηκέτι στέγων

5. For this cause † when I could no longer forbear, I sent to know your faith, lest by some means the tempter have [a] tempted you, and our labour be in vain.]

5. And therefore the occasion of our late sending of Timothy was to see whether you continued constant, or whether the devil and the world bringing persecutions upon you for the faith, had wrought upon you by those temptations, and so all our labour in planting the faith were cast away and lost upon you.

6. But now when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us as we also *to see* you:]

6. And now he at his return telling us that joyfull news of your constancy in the faith, and of your love to God casting out all fear of persecution, and that your kindnesse to me continues, and that you are as desirous to see me, as I to visit you:

[a] or, your, for the King's MS. reads ἡμῶν

7. Therefore brethren we were comforted over you in all [a] our affliction and distresse by your faith.]

7. This was matter of extream joy to us in the midst of our afflictions,

afflictions, or in the midſt of yours, that though the Goſpel had brought perſecution and diſtreſſe upon you, yet you continue faithfull and conſtant in deſpight of all.

b. 8. For whatſoever befall us, we have matter of exceeding joy, Joh. 14. 19. ſuch as if a man ſhould return to life again, ſee Pſal. 22. v. 26.

8. For now we [b] live, if ye ſtand faſt in the Lord.]

9. For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before God,

10. once more be able to viſit you, and complete or fill up thoſe things which are neceſſary to your faith (ſee Mar. 12. 6.) and perſeverance in it.

10. Night and day praying exceedingly, that we might [ſee your face, & might perfect that which is lacking in your faith?]

11. give us a ſpeedy journey

11. Now God himſelf and our father, and our Lord Jeſus Chriſt [† direct our way] unto you.

† make ſtraight κατευθύναι

12. And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we *doe* towards you:

13. Which is the ſure means of obtaining that grace from God which may preſerve you pure and holy, ſo as may be acceptable before him, who is both our God and our father, at that great day now approaching to the deſtruction of the obdurate unbelievers, and reſcue of the faithfull, which is one coming of Chriſt with his Angels (ſee Jud. 4.) and ſo in like manner at the dreadfull day of doome.

13. To the end he may eſtabliſh your hearts unblameable in holineſſe before God, even our Father, at the coming of our Lord Jeſus Chriſt with all his * Saints.]

* holy ones ἁγίων

Annotations on Chap. III.

a. Πειράζειν

V. 5. *Tempted*] It is ordinary in the Scripture-dialect for Verbs to ſignifie, beſide the action or paſſion noted by them, the effect which is conſequent thereto. Of Paſſives it hath been noted at large, Note on *Mat.* 11. b. And of Actives there want not examples, eſpecially in this one word πειράζειν which now we ſpeak of. For *to tempt* doth ordinarily ſignifie no more then *to offer temptations, to propoſe*, or *ſuggeſt*, thoſe *objects*, which if the man reſiſt and reject, are matter of vertue in him: but *having tempted* here, ſignifies evidently, having brought them unto ſinne, that is, wrought upon them, corrupted them by temptations; for otherwiſe his *labour* in preaching the Goſpel to them would not *become vain* by that means. So when God is ſaid *to give* men to *Chriſt*, *Joh.* 6. 37. the meaning is, that by Gods preventing and preparing grace, they do effectually come to *Chriſt*, receive and embrace the Goſpel.

δίδωμι

V. 8. *Live*] *To live*, beſide the literal notation of it, ſignifies alſo *to be cheerfull*, or *merry*, *to rejoyce*. So *Pſal.* 22. 26. *your heart ſhall live for ever*, which is a conſequent of *eating* and *being ſatisfied*, & *praiſing God*. So *Joh.* 14. 19. *Becauſe I live, ye ſhall live* alſo. In the firſt place it is literally taken for *Chriſts* reſurrection, but in the ſecond for their rejoycing, ſuch as was cauſed by the recovery of a friend from death to life, (& theſe joyned by the figure ἀνταπόδοσις obſerved on *Mat.* 8. Note k) And this is ordinary in all languages, Hebrew, Greek and Latine. And ſo here it is evidently uſed, *we live, if*, &c. that is, it is matter of infinite joy to us; and accordingly it follows, as an expreſſion of exultancy, *For what thanksgiving can we return for all the joy*, &c. b. ζῆν

Paraphraſe.

CHAP. IV.

1. Now, my brethren, by all the kindneſſe which you bear to us, we intreat you, and by all the obligations that the Chriſtian faith lays upon you, and the care of your own eternal welfare, we adviſe you, in the preſence of God, that ye walk exactly by the rule that is ſet you, and daily improve and grow in that piety which is already in you,

1. Furthermore then we beſeech you, brethren, and exhort *you* by the Lord Jeſus, that as ye have received of us how ye ought to walk, and to pleaſe God,

† here the Kings Mr. adds καθὼς καὶ περιπατεῖτε even as ye alſo walk

† ſo ye would abound more and more.]

2. According to the ſtrict commands to this purpoſe which we gave you in our firſt preaching to you.

2. For ye know what commandments we gave you, by the Lord Jeſus.]

3. For this is punctually required of you by Chriſt under the Goſpel, that ye ſhould preſerve your ſelves in chaſtity or perfect purity from the ſinnes of the fleſh, of what kind ſoever:

3. For this is the will of God, *even* your * ſanctification, that ye ſhould abſtain from fornication:]

*purification ἁγιασμὸς

a. 4. Every one by ſtudy, and by exerciſe or practice, to learn and enable himſelf moſt ſtrictly to preſerve himſelf in perfect chaſtity, in a married or ſingle life;

4. That every one of you ſhould know how to poſſeſſe [a] his veſſell in ſanctification and honour;]

5. Not in any vile unnatural practices, as for want of knowledge of the true God the Gentiles doe.

5. Not in the † luſt of concupiſcence, even as the Gentiles which know not God:]

† paſſion of luſt πάθει ἐπιθυμίας

b. 6. Not to yield to irregular inordinate luſt, to commit filthyneſſe with his fellow Chriſtian in thoſe things that are not to be mentioned plainly; for as theſe are the ſins that on Sodom, on the nations, and in all times on thoſe Gentiles God hath puniſhed ſeverely with utter exciſion, ſo is the like ſtill to be expected on all that are guilty of ſuch villanies, as I have formerly aſſured and warned you.

6. * That no *man* [b] goe beyond and defraud his brother in *any* matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you and teſtified.]

*Not to exceed or be inordinate in a matter with his brother

7. And accordingly you muſt reſolve that Chriſtianity is far from giving liberty for unnatural uncleanneſſe, it is on the contrary an obligation to all the purity imaginable.

7. For God hath not called us unto uncleanneſſe, but unto holineſſe.]

8. And he that deſpiſeth theſe commands of ours in this

8. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.]

this matter, given by me from Christ, ver. 2. as speciall parts of the Christian faith, and indulgeth to those contrary sins, he despiseth the commands, and provoketh the displeasure and wrath of God, and sinneth against that sanctifying Spirit which God giveth to believers.

9. But as touching brotherly love, ye need not that I write unto you: for ye your selves are † [c] taught of God to love one another.]

† the taught of God to the loving of one another

9. And as to that of purity from all the impure infusions of the Gnostick heretick, so for charity and peaceableness: (out of which they are as likely to seduce you, and infuse malice and bitterness against all orthodox Christians) this I need not inlarge on by Epistle, there being nothing to which the Christian faith more engages you then this, and your having received the faith makes it superfluous for me to exhort you to it; this is an inseparable effect of that, and that which hath been actually impressed on you. c

10. And indeed ye doe it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;]

10. And accordingly your practice hath been toward all your fellow Christians in Macedonia, there hath been unity and peace in all those Churches: Onely I exhort you to increase every day more and more in this grace,

11. And that ye *study to be quiet, and to doe your own business, and to work with your own hands (as we commanded you,)]

*contend φιλοτιμεῖσθαι

11. And to be as earnest to exceed all others in quietness and peaceableness, as the most ambitious are to get the greatest honours, or the most factious to contend and make debate, and not to meddle with other mens matters, but every man to follow diligently the business of his calling, as when I was with you I commanded you,

12. That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.].

12. That by spending your time in honest labour, you may both preserve your reputation entire among the Gentiles, (who will have an ill opinion of Christianity, if it make men idle) and that you may earn so much by your labour, as may supply all your wants and necessities.

13. But I would not have you to be ignorant, brethren, concerning them that [d] are asleep, that ye sorrow not even as † others which have no hope.]

† the rest οἱ λοιποὶ

13. As for the state of the dead (those especially that have fallen under the persecutions brought upon you by the unbelieving Jews (see note on c. 2. i.) for your receiving and maintaining the Faith) wherein by your excesse of sorrow it seems you want advice, I must exhort you to moderate that passion, and not to behave your selves as they that believe not any resurrection or reward for their sufferings in an other life. d

14. For if we believe that Jesus dyed and rose again, even so them also which sleep * in Jesus will God bring with him.

* through διὰ

15. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.]

14, 15. For upon our belief of Christ's death and resurrection depends also the raising of their bodies that dye for the testimony, or by occasion of the faith of Christ, and that so certainly and speedily, that they that doe not dye at all shall at the day of judgement have no advantage of them whose bodies have lain in the graves so many years, the rising of the one being in the same twinkling of an eye, 1 Cor. 15. 52. with the change of the other who are found alive.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first:]

16. For this shall be the method of it, Christ shall come from heaven, and the Archangel that hath other Angels under him shall call them, to be ready at the presence of the Judge, summon all the world to appear before him, assembling them as with a shout, or a voice, or a trumpet, every of them used to call assemblies together, and to summon them to appear before tribunals, (see Psal. 47. 5, 8. Jer. 4. 5. and 6. 1.) And then first all the bodies of all pious men that ever were in the world shall rise out of their graves;

17. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the aire: and so shall we ever be with the Lord.]

17. And in the very moment that that is done, all that are alive on earth, as we now are, shall be carried by the Angels into the clouds, there to meet Christ, and appear before him to eternal blisse, shall never part from Christ again, but enjoy his presence for ever.

18. Wherefore comfort one another with these words.]

18. This consideration is certainly sufficient to yield you matter of comfort and support in the death of any that is neareſt to you, and to assure you, that Christ's promise of delivering the persecuted is no whit lesse performed to them that die under the persecutions, then to them that live to see their persecutors destroyed, which shall now ere long come to passe. See ch. 2. 16.

Annotations on Chap. IV.

a. σκεῦος ἑαυτοῦ

V. 4. *His vessel*] It is the conceit of a learned man that σκεῦος ἑαυτοῦ, *his own vessel*, here signifies his lawful or proper wife: But there is no example nor analogie for this interpretation, unlesse that the wife is elsewhere called *the weaker vessel*, 1 *Pet.* 3. 7. But that supposes the man to be a vessel too, and concludes no peculiarity of that title to the woman, but onely that she is the weaker. The wives are indeed by some called ἄρουρα ὑμῶν *your fields*, in *Demetrius Cydonius*, by others ναστὸς ὑμῶν *your dwelling*, in *Euthymius Zygabenus*; but no where σκεῦος *vessel*. And indeed the Context doth otherwise incline it to denote the mans own body. For that which is opposed, v. 5. to this *possessing his own vessel with chastity and honour*, is πάθος ἐπιθυμίας, *the passion of lust*, that is, inordinate lust, *as the Gentiles*, &c. Now those Gentile impious unnatural practices were not peculiarly opposed to conjugal chastity, but simply to chastity or purity, whether in marriage or out of marriage. And to that best agrees the notion of his *own vessel*, as it signifies his own flesh, his own body. Now the word σκεῦος signifying simply *an utensil*, or *instrument* of use, (see *Mat.* 21. Note b.) the body being the great utensil or instrument of the mind, is fitly so called. Thus *Barnabas* in his *Epistle* calls the body of *Christ* σκεῦος τοῦ πνεύματος, *the vessel*, or *utensil*, *of the Spirit*; and so the Jewes call the body כְּלִי *an instrument*, and the Greek σκεῦος is very near that, onely the first σ abundant. This *possessing*, or (as κτᾶσθαι signifies sometimes in the idiome of these Writers) *preserving* or *keeping* (*Luk.* 21. 19.) *the body in purity and honour*, is the perfect chastity either in cœlibacy or the conjugal state, in opposition to all those unnatural lusts which are called πάθη ἀτιμίας *Rom.* 1. 26. *dishonourable affections*, the basest, vilest submissions imaginable; and the same is here called πάθος ἐπιθυμίας, which makes it not improbable that that should be read ἀτιμίας also, but however it signifies the same thing, *inordinate desires*, or *lusts*. And to this also agrees that which follows v. 6. See Note b.

πάθος

V 6. *Goe beyond*] Ὑπερβαίνειν is a general word to signifie *transgressing of the due limits* in any thing; b. Ὑπερβαίνειν

ὑπερβαίνειν ὁρκίσια, *to goe beyond the bounds,* παράβασις ὅρκων *transgressing of oaths* and *obligations,* saith *Hesychius*; and when the close of *Hesiods* ἔργα καὶ ἡμ. is,

——ὑπερβασίας ἀλεύεινων,

that is, saith *Proclus,* ἐκκλίνειν τὰς παραβάσεις τῆ ὀρθῆ καὶ καλῆ σκοπῆ. *to avoid all deviations from the right and good mark,* and so in *Phocylides,*

——μὴ γὰρ ὑπερβῆς,

and

——ὑπερβασίη δ' ἀλεγεινῆ,

mischievous transgressing. This being applied to matters of uncleanness (as appears v. 7. and by the modest, civil expression of ἐν τῷ πράγματι, *in a matter,* and by the addition of πλεονεκτεῖν, which hath formerly been explained to belong to *inordinacy,* or *unnatural lusts*) will be concluded most probably to signifie those filthinesses which exceed the bounds and law of nature. Hence perhaps it is that *Hesychius* hath rendred Ὑπερβασις, ὕβεις, *contumely,* in that notion of the word wherein *Clemens* in his *Pædagogus* l. 2. cites it, ἀδ' ἐπ' ἄρρενα & ὕβειν, &c. that dishonourable, villanous practice here mentioned, v. 5. And thus we find ἀνδροβασία used by *Epiphanius* of the *Gnosticks,* πᾶν εἶδος ἀνδροβασιῶν καὶ λαγνειῶν ὁμιλιῶν πρὸς γυναῖκας, &c. And to this purpose it may perhaps be farther observable that the Hebrew בא or בוא from whence is the Greek βαῶ or βάω (the old word from whence the rest of the tenses of βαίνω come) doth in the Old Testament signifie the husbands companying with the wife, and is rendred *going in* unto her, and accordingly βαίνειν and ὑπερβαίνειν are by humane Authors used in that sense, applied to other creatures. *Aristot. Hist. Animal.* l. 5. cap. 14. speaking of an Elephant, Βαίνει πάντε ἐτῶν ἢ ἐξ ὧν, and

——ζωάντ' ὀπιζόπορε καπρὸν

in *Homer, Odyss.* Ψ. and ἀναβαίνουσιν ὅτε τὰς μητέρας οἱ ἵπποι, *Arist. Histor. Animal.* l. 6. c. 12. And to the same sense βαλδίζειν and in *Cicero* the Latine *batuere.* Another ordinary notion there is, wherein these two words ὑπερβαίνειν and πλεονεκτεῖν, which are here used together, doe agree, viz. to denote superiority or being in a more eminent degree. So saith *Chrysostome* of the Bishops superiority above Presbyters in the point of Ordination, Τῇ χειροτονίᾳ μόνῃ ὑπερβεβήκασι, καὶ τούτῳ μόνον δοκοῦσι πλεονεκτεῖν, *In this they exceed,* or *have more power.* But this notion being by the Context rendred unappliable to this place, will onely signifie, that these two words being of the same importance in other things, may probably be so in this matter also, wherein πλεονεξία is so visibly used in these Sacred writings for *unnatural, unclean excesses.* See *Ephes.* 5. 5. *Theophylact,* though he acknowledge the phrase to belong to matters of uncleanness, and so interprets ἐν τῷ πράγματι, ἐν μίξει, yet thinks it belongs peculiarly to μοιχεία *adultery,* which, saith he, is here fitly called πλεονεξία and παράβασις (I suppose it should be read ὑπέρβασις, that it may be answerable to ὑπερβαίνειν) *because God,* saith he, *hath allowed every man his wife,* καὶ ὅρους τέθεικε τῇ φύσει, *and defined bounds to nature,* τοῦτῳ μίξιν τοῦ πρὸς μίαν γυναῖκα ἐκείνῳ, *that he should content himself with that one woman,* and he that doth not, he may properly be said *to exceed,* and *to desire inordinately,* καὶ πάντα καὶ ἀδελφῷ, *and this* peculiarly *against,* or *to the wronging of his brother.* But the sin here mentioned being a specification of what was meant by πάθος ἐπιθυμίας, and an instance of the practice of the *heathens that knew not God,* v. 5. and presently attended with *Gods being an avenger of all such things,* v. 6. it will not so reasonably be restrained to adultery, but be taken for those foul sins for which the Gentiles mysteries were so famous, and for which Gods judgments remarkably fell upon them, and must in like manner be expected to fall on Christians that are guilty of them. To these S. *Chrysostome* applies the phrase, *Tom.* 11. p. 24. l. 13. πᾶν γὰρ ὑπερβαῖνον τὸν παρὰ Θεοῦ πεπηγότας νόμους, τῶν ἀλλοκότων ἐπιθυμεῖ καὶ ἃ νενομισμένων, *He that exceeds the laws set by God, desires strange and not regular things.* I shall here adde, how the Bishops of our Church in the daies of *Henry* 8. thought fit to interpret or paraphrase this place, in the book named *A necessary Doctrine and erudition for any Christen man,* in the discourse of Matrimony, where falling on mention of this text of Scripture, they thus expresse this part of it, *that no man should craftily compass and circumvent his brother to obtain his fleshly lusts:* where it is evident what they understood by the whole phrase, particularly by ἐν τῷ πράγματι, *to obtain his fleshly lusts,* agreeably to what we have here noted.

V. 9. *Taught of God*] The word Θεοδίδακτος is all one with διδακτοὶ τοῦ Θεοῦ *the taught of God Joh.* 6. 45. of which see there Note d. Yet some difference there is. There Θεὸς is peculiarly *God the Father,* as appears v. 37. 39, 44, 65. and so *the taught of God* are the followers, disciples of him, who as being first such, (having that honest heart which hath alwaies been taught them by God, and by his preventing grace wrought in them, and accepted by him) doe, when *Christ* is revealed to them, constantly receive and entertain him: But here Θεὸς, *God,* seems rather to signifie *Christ* speaking of that which was not in them till they were Christians, viz. brotherly love, at least was taught them and required of them most eminently by Christianity. (Thus in the *Epistle* of *Pope Gregory* the *ninth* to the University of *Paris* about *Aristotles* works, *nec Philosophos se ostentent, sed satagant fieri Theodidacti; Let them not boast that they are Philosophers, but let them be content that they are,* or *endeavour to be, Gods scholars,* that is, Christians, *instructed by the tractates of holy Fathers,* as there it follows.) And therefore the εἰς τὸ ἀγαπᾶν *for the loving of one another,* may either be a notation of the End, or onely of the Effect, and it is uncertain which. The word εἰς will bear either. If it be the End, then the sense is, that to this especially is their Christianity designed, that *they love one another,* their being Christians obliges them expresly to that, and makes his exhortation to it unnecessary. Thus S. *Chrysostome* applies the words of the Prophet, *they shall be all taught of God,* to the perspicuity and plainness of the Evangelical precepts, * Σαφῆ καὶ δῆλα τὰ παρ' ἑαυτῶν κατέστησαν ἅπασιν, ὥστε κοινοὶ τῶν οἰκουμένης ὄντες διδάσκαλοι, ἵνα ἕκαστος καὶ δι' ἑαυτοῦ μανθάνειν δύνηται ἐκ τῆς ἀναγνώσεως μόνης τὰ λεγόμενα, καὶ τοῦτο προσαναφωνῶν ὁ προφήτης ἔλεγεν, Ἐσονται πάντες διδακτοὶ Θεοῦ, καὶ ὁ μὴ ἔτι ἕκαστος τὸν πλησίον ἑαυτοῦ, &c. *The Apostles, as common Doctors of the world, proposed to all things perspicuous and manifest of themselves, that every one might by bare reading learn them, and to this the Prophet agrees, saying, They shall be all taught of God, and shall not say every one to his neighbour,* &c. If it be the Effect, then the meaning is, that by there having been thus formed by the Christian faith, they doe already (see ver. 18.) perform this, and therefore need no exhorting to it.

V. 13. *Are asleep*] That κοιμᾶσθαι *to sleep* signifies *to die,* to depart out of this world, (according to the Scripture-style) there is no question. Onely two things are here to be observed: first, that the word which is in the ordinary reading κεκοιμημένων in the præter tense, *those that have fallen asleep,* is in the Kings *MS.* κοιμωμένων, *they that sleep,* in the present, to note simply those that die, not onely those that are already dead, but that *die daily*; remembring withall, that κοιμᾶσθαι *to sleep* is the word which is proper to expresse the death of the righteous, whose death is but a repose of their bodies in their graves, or dormitories, and a rest of their souls in Gods hands: secondly, that the men here peculiarly spoken

of

of are those that die in the cause, or for the faith of *Christ*. That sure is expres'd by κοιμηθέντας διὰ τῦ Ἰησῦ, *those that sleep through Jesus*, that is, by occasion of him, or for Christianity sake. And so signifies those that have been persecuted, and died either by the hands of the persecutors, or before the time comes of *Christs* destroying the persecutors, and releasing the persecuted by that means. And the considering of this will give us the occasion of this discourse, and of that concerning the *times and seasons* following it ch. 5. 1. That the Christians at *Thessalonica* were sorely persecuted by the unbelieving Jewes, and haled and dragg'd to the Roman Officers, as disturbers of the civil peace, hath been evidenced, Note on ch. 2. h. Against these persecutions the Apostle designed to confirm and comfort them by this Epistle. And the direct way of doing it was to put them in mind of what he had told them when he was with them, that Gods judgments should shortly seize upon the unbelieving Jews, their persecutors, chap. 2. 16. and bring them relief by that means. Of this he speaks as of a thing known to them, ch. 5. 1. But yet one objection there was either expres'd by them, or foreseen and here answered by him, viz. that this deliverance being not yet come, some of the faithfull either were daily put to death by the Roman Officers upon the Jewes instigation (for the accusations brought against them were capital, *Act.* 17. 6, 7.) and so were not thus rescued, or else did *daily die* before this promised deliverance came. And to this the Apostle gives answer here, that they should not be discouraged or grieve for those which thus died, especially in the cause of *Christ*, because their souls being by death brought to their harbour and their crown the sooner, their bodies, which alone were supposed to be the sufferers, were no way losers by it, being sure to be raised by *Christ*, (whose resurrection converted his death into advantage to him) and that so speedily, at the sound of the dooms-day trumpet, that they which should then be found alive, which have never died, should have no advantage of them, but on the other side, they that were *dead* for the *faith* of *Christ*, should *first be raised* before they that were *remaining alive* should be *caught up with Christ*. And this was full matter of comfort to them, and answer to the objection. After which he fitly resumes the discourse of the *times and seasons* of the vengeance on the Jewes, and deliverance of the faithfull by that means, ch. 5. 1. And so this is a perspicuous account of the coming in of this discourse of the Resurrection in this place.

CHAP. V.

Paraphrase.

1. **BUT of the** [a] **times and the seasons, brethren, ye have no need that I write unto you ;]**

1. But concerning that notable time or season of Christ's coming in judgment on the Jews and others, to destroy the obdurate and rescue the believers, I shall not need to say much to you ; a.

2. **For your selves know perfectly, that the day of the Lord so cometh as a thief in the night.]**

2. For this hath been oft told you, that as it is not now farre off, so when it comes it shall come on a suddain, Mat. 24. 27, and 42. Luk. 17. 27. (see 2 Pet. 3. 10.) and this not onely in Judæa, but in other places where the obdurate Jews and Gnosticks shall be (see Mat. 24. 28.) and continue to persecute the Christians.

3. **For when they shall say, Peace and safety ; then suddain destruction cometh upon them, as travail upon a woman with child, and they shall not escape.]**

3. For as in the still and quiet part of the night, when men are fast asleep, the thief comes, v. 4. and Joel 2. 9. and by the windows enters into, and rifles the house ; so when they are most secure, persecuting the Christians in the bitterest manner without all fear, then shall this ruine come upon them on the suddain, as pangs and throes of child-birth doe on a woman (for suddainness and for sharpness much like them) and there shal be no more possibility for them to escape, then there is for a woman in that condition to escape those pains.

4. **But ye, brethren, are not in darkness, that that day should overtake you as a thief.]**

4. But ye, my brethren, are not so ill instructed, nor are your actions and lives such, as that this danger should thus surprize you unawares.

5. **Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness.]**

5. Your profession engages you to such practices, wherein if you live constant, none of these evils can befall you.

6. **Therefore let us not sleep as** *doe* **others, but let us watch and be sober.]**

6. And this is an obligation on you, that ye be not by company and enticement of others drawn to any of their evil waies.

7. **For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.]**

7. For it is negligence and voluptuousnesse that is likely to betray men to this destruction that comes as a thief in the night, these being those deeds of darkness which are to be thus punished.

8. **But let us who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.]**

8. But we Christians let us keep out of all these : and to secure us from the temptations that may invite us to them, let our constant adherence to Christ, and that love of him that casts out fear of persecution, supply the place of a breast-plate to us ; and the stedfast assurance and confidence of our present rescue and deliverance (if we adhere to Christ) and especially of our eternal reward from Christ, let that supply the place of an helmet (to secure our heads) to confirm us in the truth against all heretical corruptions that may solicite our judgments.

9. **For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,]**

9. For of this be sure, that this great judgment which is now a coming, is not designed by God against the pure constant Christians, but upon their enemies and persecutors, nor for such as we are to be destroyed, but to be delivered by that means.

10. **Who died for us, that whether we wake or sleep, we should** [b] **live together with him.]**

10. For he that died on purpose to bring us to good life, to redeem us from all iniquity, will certainly preserve and secure those that are thus redeemed, that live those lives which he requires, and adhere constant to his commandements ; and therefore for us, without the help of our worldly providences, he will certainly secure us, preserve these lives of ours so long as he sees that best for us, and that most remarkably at this time in destroying the persecutors, & rescuing the persecuted, and in another world preserving us to eternal life. b.

11. **Wherefore comfort your selves together, and edifie one another, even as also ye doe.]**

11. And therefore continue, I pray, to encourage & confirm one another, as already ye doe in this matter.

c. 12. One thing it is needfull for me here to interpoſe, that ye pay all due reſpects to the Biſhops of your ſeveral Churches, that belong to this Metropolis, and ſo all others through all Macedonia, and all others that are employed for your ſpiritual good,

12. And we beſeech you, brethren, to know them which labour among you, and c are over you in the Lord, and admoniſh you,]

13. And to pay them as great a reſpect as is poſſible, for the pains that they have taken among you. And then to that I muſt adde this exhortation, that one with another ye live in perfect unity and peace.

13. And to eſteem them * very highly in love for their works ſake. *And* be at peace among your ſelves.] * more then abundantly ὑπερ-ἐκ περισσοῦ

d. 14. And for the preſerving your Churches from the inrodes of ſchiſmaticks and hereticks, the Gnoſticks of whom you are in greateſt danger, firſt, be carefull when you ſee any man forſake his ſtation, grow idle, forſake his work, to proceed with ſuch a man according to Chriſt's rule Mat. 18. 15. and ſo firſt to admoniſh him of his fault, and never leave till ye have reduced him (for this idleneſſe is an ill ſymptome) ſecondly, be as carefull to encourage the fearfull, that may be in danger to be wrought on by the ſharpneſſe of perſecutions; thirdly, thoſe that are ready to fall hold up as well as you can; and fourthly, thoſe that are fallen, deal as gently with them as is poſſible, that ye may reſtore them, Gal. 6. 1.

14. Now we exhort you, brethren, warn † them that are d unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men.] † the irregular

15. And be ſure that they that are injured or perſecuted doe not think of avenging themſelves, Rom. 12. 19. but doe as much good both to your fellow-Chriſtians and to your enemies, and all without exception, as is poſſible.

15. See that none render evil for evil unto any man, but ever follow that which is good, both among your ſelves and to all men.]

16. Rejoice in time of perſecution, in adverſity as well as proſperity, Phil. 4. 5.

16. Rejoice evermore.]

17. Not omitting the frequent conſtant times of prayer as oft as they return, (as continual ſorrow, Rom. 9. 2. is not that which is never diſcontinued in the act, but that which hath conſtant frequent returns to him, though ſometimes intermitted.)

17. Pray without ceaſing.]

18. And in adverſity as well as proſperity continue your acknowledgments of God's goodneſſe to you, Job 1. 21. For this is the condition of the Evangelical covenant, which is the covenant of ſufferings, that we ſhould rejoice in them, Mat. 5. 12. and give God thanks for them, 1 Pet. 3. 15. and 4. 16.

18. In every thing give thanks: for this is the will of God in Chriſt Jeſus *concerning you.] * toward us

19. The gifts of tongues, healing, &c. which were given in form of fire, muſt be uſed accordingly, not quenched with neglect, vanity, wicked life, but preſerved by prayer, thankſgiving, and holy life; and when ye ſee gifts in others, by which they appear to be true teachers, ye muſt not have the ſame averſion to them, that ye would to falſe prophets.

19. Quench not the Spirit.]

20. And for that faculty of interpreting ſcripture, ye ought to ſet a ſpecial value upon it, 1 Cor. 14. 5.

20. Deſpiſe not propheſyings.]

21. Trie all thoſe who pretend to extraordinary gifts, and examine whether they have them or no, by that gift of diſcerning of ſpirits, and make uſe of thoſe who approve themſelves to have what they profeſſe.

21. Prove all things, hold faſt that which is good.]

e. 22. There is no ſin ſo ſmall, but ye ought carefully to abſtain from it.

22. Abſtain from † all e appearance of evil.] † every ſort of evil

f. 23. And that God which is the author of all good things, and particularly of that peaceableneſſe recommended to you, v. 13. and appointed to be ſecured by the following means, work all kind of purity in you, that of the fleſh and ſpirit. And I heartily pray that all and every part of you may be kept immaculate, that whenſoever Chriſt comes, either in his ſignal puniſhments here forementioned, or in that judgment after death, ye may be approved and rewarded by him.

23. And the very God of peace ſanctifie you wholly: and *I pray God* * your f whole ſpirit and ſoul and body be preſerved blameleſſe unto the coming of the Lord Jeſus Chriſt.] * the whole of you, the ſpirit

24. And I doubt not but that Chriſt who hath called you to the knowledge of his truth, afforded you ſuch privileges and advantages, advanced you thus farre, will farther enable you to perſevere ſpotleſſe unto the end.

24. Faithfull *is* he that calleth you, who alſo will doe *it*.]

25. Brethren, pray for us.

See Rom. 16. note c.

26. Greet all the brethren with an holy kiſſe.]

27. I require you with all the weight of adjuration, that this Epiſtle be read and divulged to all the Chriſtians of your Church, and ſo likewiſe to all the Churches under the Metropolis of Theſſalonica, and to all the Churches of all Macedonia. See note on Phil. 1. a.

27. I charge you by the Lord, that this Epiſtle be read unto all the holy brethren.]

28. The grace of our Lord Jeſus Chriſt *be* with you. Amen.

The firſt *Epiſtle* unto the Theſſalonians was written from * Athens.

* See *note* a. on the Title of the *Epiſtle*.

Annotations on Chap. V.

a. Χρόνοι καὶ καιροὶ

Ἡμέρα Κυρίου

V. 1. *Times and ſeaſon*] What χρόνοι and καιροὶ, *times and ſeaſons*, here ſignifie, appears ſufficiently by v. 2. where in another phraſe the ſame thing is expreſſed by ἡμέρα Κυρίου ὡς κλέπτης ἔρχεται, *the day of Chriſt cometh*; which is without queſtion the ſame which is ſo oft called *the coming of Chriſt*, for the deſtroying the enemies of Chriſtianity, (which he ſhould do καιροῖς ἰδίοις *in the proper ſeaſons*, 1 Tim. 6. 15.) & *the day approaching*, and *day* in all languages ſignifies *judgment* (ſo 1 Cor. 3. 13. *the day ſhall declare*, that is, the judgment that ſhall ſit upon them; and ſo *diem dicere*, is *to call a man into any court of judicature*, and a *dayes-man* among us is *a judge*) and ſo the word καιρὸς *ſeaſon* is uſed Rom. 13. 11. εἰδότες τὸν καιρὸν *knowing the ſeaſon*, and that ſeaſon expreſſed in the end of the verſe, as ὥρα here, by ἡμέρα ἤγγικεν *the approaching of the day*. So Mat. 16. 3. σημεῖα καιρῶν, *the ſignes of the times*, were the ſignes of that approaching deſtruction, and accordingly Luk. 12. 56. it is called καιρὸς οὗτος *this time* or *ſeaſon*. And to this matter (plainly ſet down before, c. 2. 16. the full vials of Gods wrath falling on the perſecuting Jewes,) the reſt of this diſcourſe to

Εἰδέναι τὸν

v. 12. doth evidently belong, and the suddainesse and unexpectednesse of it (and the surprize of all carnal men, which joyned with the persecutors or went on in unchristian sinnes) described, as it is frequently in the Gospel, *Mat.* 24. *Luk.* 19. and in the Epistles, *Rom.* 13. 2 *Pet.* 3. and elsewhere. And that it cannot belong to the last coming of *Christ* to judgement or finall doom, appears both from hence that that was the subject of the former discourse, cap. 4. 13, &c. and this as a distinct matter is entred upon with a Περὶ δὲ, &c. *But concerning the times and seasons*; and secondly by the end to which this discourse is here designed by the Apostle, *viz.* to comfort the Christians that were under persecution, and give them patience and constancy, for which this was a fit consideration, that this judgment of God would come suddenly, and when it was least expected, and so would surprize them if they were not watchfull: And this but a transcript of *Christs* words on this matter, *Mar.* 13. 32. (and the very word καιρὸς *season* there made use of v. 33.) and more punctually under the phrase of the *thief in the night*, *Mat.* 24. 43. All which belonged peculiarly to this doom upon the Jewes, and not to the general judgment, which it is to us certain that those that then lived were not concern'd in, but only in this other. And if it be here questioned how this destruction of the Jews should concern the Christians in *Macedonia*, and so be matter of such particular advertisement to the *Thessalonians*, I answer that the Jewes being at this time dispersed into several parts much farther from *Judea* then *Macedonia*, did likewise whersoever they were, oppose the Apostles preaching to the Gentiles, and not onely so, but persecuted those that received the faith with all bitternesse: and how peculiarly this was observable at *Thessalonica*, see Note on c. 2. i. *The Jewes were the fountains of persecutions*, saith *Tertullian:* and as they prosecuted the Christians before the heathen powers, so all the false-hearted, temporizing, carnal Christians, that were not willing to bear persecutions, complyed and joyned with them against the pure and Orthodox, and all that did so, being engaged in the same course, were involved also in the same destruction; and so the Jewes and *Gnosticks*, which at this time were the cockle among the wheat in every Christian plantation, overran all the Churches of *Asia*, &c. as appears by the Apostles (and *Christs Rev.* c. 2, 3.) Epistles to them, and infested this plantation in the Churches of *Macedonia* also (as oft appeared in the *Epistle to the Philippians*, another Church of *Macedonia.*) It was most fit then for the Apostle to forewarn them of their dangers which were likely to assault their constancy; and to fortifie them against timidity on one side, and the carnal baites on the other (as he doth in the former part of this Epistle,) by this assurance that Gods judgments would suddainly surprize these enemies of his, and nothing but constancy and purity be likely to preserve any from that heavy destruction.

b. ὅτι ἀπαρ. ἔρχ. V. 10. *Live together with him*] To *live together with Christ*, though it comprehend under it, yet must not necessarily be confined to, the future immortal life, but may belong first and literally to preservation and deliverance here; so as σώζεσθαι, which is ordinarily rendred, *to be saved*, doth (v. 3. 8, 9. and oft elsewhere) denote *deliverance out of calamities* and *destructions* here, which is also attended constantly (and when the temporal is not had, supplied) with eternal life. Thus doth the matter here in hand incline to interpret it; being the description of that coming of *Christ* for the destroying of the enemies of Christianity, which is designed as a means of preserving the constant Christians, and giving them quiet halcyonian days after the storms wherein they had been tossed. And so *to live* is to live prosperously and cheerfully in the profession of Christianity here, together with an assurance of living and reigning with him eternally. And according to this must the phrase, *whether we sleep or wake*, be interpreted, not so as *sleeping* signifies death, and *waking* being not yet dead but *alive* (though that sense will have truth in it also applyable to the notion of *life* for eternal life) but as may best agree with the contexture of this Chapter. Here this calamity approaching the Jewes and *Gnosticks* is said to *come as a thief in the night*, v. 2. Upon which he tels the pious Christians that they are in no danger of receiving hurt from this, v. 4. they *are not in darknesse*, that this *day* or judgment should thus surprize them, and so again v. 5. on which he builds his exhortation v. 6. *wherefore let us not sleep, but watch and be sober*, in the figurative notion of *sleep* for sin, and *watching* for carefulnesse and constancy; and v. 7. the ground of that figurative notion of *sleep* is set down, because as sleep is a night-work, so drunkennesse is a night-work, and so every sin, and therefore that visitation that comes *as a thief in the night* is likely to surprize them, and none else. And on the contrary the *sober, pure, constant* Christian, he is sure to escape; which he farther proves v. 9. by *Christs dying* to that end to bring us to that purity and consequently being risen again, and coming to doe vital acts (such is executing vengeance on enemies) he will be sure to preserve those which are thus qualified, and that *whether they wake or sleep.* That cannot now be in that figurative sense formerly used for *piety* and *sin*, for they that thus sleep shall not thus live; but (as by the figure ἀνταναάκλασις, noted on *Mat.* 8. k. it is ordinary) in the vulgar ordinary sense of *waking* and *sleeping*, the one noting solitude, the other security: and so the sense will be most currant, that without their special care and solicitude (referring all to God, and so laying them down to sleep, and taking their rest) they shall be secured by *Christ*, and *live* when others that were more solicitous for their safety, the *Gnosticks*, were destroyed with the Jewes. Ἀνταναάκλασις

c. Προϊσταμένους V. 12. *Are over you*] Προϊσταμένους ὑμῶν, *those that are set*, or *rule, over you*, are sure the Bishops of several Churches, called in the first times Προεστῶτες *Prefects*, and *Presidents* in the Latine Church. As for that objection which may arise here from the plural number, which argues that they were more then one, the account is to be the same that was given for ἐπισκόποις more Bishops then one *Phil.* 1. 1. because first, as *Philippi* was a *Metropolis* of *Macedonia*, and contained many Churches and consequently *Bishops* under it, so was *Thessalonica* here also, and all the Churches that were under it were written to also in this Epistle inscribed to the Metropolitan Church. Secondly, it hath been before observed (Note on *Phil.* 1. a.) that *Thessalonica* and *Philippi* being both Churches of *Macedonia*, these Epistles were written to both, and indeed to all the Christian Churches of *Macedonia* (as the *Epistle to the Corinthians* belonged also to the Saints or Christians of all *Achaia.*) And there being many Bishops constituted in that whole countrey, they are all here contained under these phrases κοπιῶντες ἐν ὑμῖν, *they that labour among you*, that is, *labour in the word and doctrine*, 1 *Tim.* 5. 17. and προϊσταμένους *those that are set over you*, and νουθετοῦντας *they that exhort you*, it being the Bishops office to doe all these. Κοπιῶντες

d. Ἄτακτ. V. 14. *Unruly*] Ἄτακτοι *irregular* is a military word, and signifies *disbanded Souldiers*, that have left their employment or service or obedience to their commanders, and so may here be set to expresse those that live not in obedience to the Apostles rules, or to the commands of their superiors the Bishops in their Churches, who are here first admonished according to *Christs* directions, *Mat.* 18. 15. and so again a second time, 2 *Thess.* 3. 12. and if they reform not are then to be censured and excommunicate, 2 *Thess.* 3. 6. But Ἄτακτοι

the Context in that place ſeems to refer to one particular kind of irregularity (contrary to the expreſſe orders of the Apoſtle there, v. 10.) *viz.* living idlely, giving over the workes and duties of their callings, v. 11. which beſide the diſobedience to his orders, was literally alſo a forſaking their colours, leaving that rank wherein they were placed by God; and ſo there v. 7. Ἀτακτῶν is ſet oppoſite to *laboring*, v. 8.

e. Εἴδους

V. 22. *Appearance*] The word εἶδος, which is ordinarily rendred *appearance*, is known to ſignifie (as the Latine *ſpecies* among authors,) *kind*, or *ſort*. Thus they that interpret it otherwiſe, acknowledg the *Syriack* to render it. And ſo the meaning of the place will be, ἀπὸ παντὸς εἴδους πονηροῦ, *from all ſort*, or *the whole kind, of evil*, from all that is truly ſo, be it never ſo ſmall, according to that of *Rikbi* in *Pirche avoth* c. 2. יהוי זהיר במצוה קלה כבחמורה *be as carefull in the keeping a light, as an heavy commandment*. Thus the place ſeems to be underſtood by Saint *Baſil*, who oppoſes πᾶν εἶδος πονηρὸν *every kind of evill* to τὸ δόκιμον, which will upon trial bear the touch, on the beginning of the *Prov.* Δόκιμος ταμίζιτης τὸ μὲν δόκιμον καθέξεται, ἀπὸ δὲ παντὸς εἴδους πονηροῦ ἀφέξεται, *A good merchant will keep that which is good*, unadulterate metal, *but will abſtain from all king of evil*, or *adulterate*; not from that which appears ill, if it be not, for to what purpoſe then is his skill or touchſtone? but from that which is ill, what ever it appear. So *Theophylact*, μὴ τόδε ἢ ἐκεῖνο, ἀλλ' ἁπλῶς παντὸς πειρήτου φεύγῃς, καὶ ἁμαρτήματος, *fly from all ſimply, not from this or that, from every lying prophet and from every ſinne*. So* *Leontius de ſect.* πρεξ. γ'. ſpeaking of the hereſie of the *Manichees*, which *choſe the worſt things* ἐξ ἑκάστης αἱρέσεως *out of each hereſie*, he addes, ἃ φεύγεται ἢ οὐδὲ εἰδωλολατρείας, ἃ παντὸς εἴδους κακοῦ, *it abſtains not even from Idolatry, nor from any ſort* (not *ſhew* or *appearance*, but *kind* or *ſort*) *of evil*.

* Bib. Pat. Græc. t. 1. p. 503. E.

f. Ὁλόκληρον ὑμῶν

V. 23. *Whole ſpirit and* —] The ὁλόκληρον ὑμῶν, the *all*, or *whole of you*, the intire or complete man is here divided into three parts, *ſpirit*, *ſoul*, and *body*. There ſeems to be a particular mention of each of theſe in the creation, *Gen.* 2. 7. Firſt עפר מן האדמה *the duſt of the earth*, that viſible maſſe, the fleſh or members, that is, the body: then ſecondly, נפש חיים *the living ſoul*, the animal or ſenſitive faculty, common to man with beaſts and other ſenſitive creatures, and that is Ψυχὴ *the ſoul*, which therefore in the New Teſtament ordinarily ſignifies *the life*, *Luk.* 12. 20. τὴν ψυχήν σου ἀπαιτοῦσι, *they require thy ſoul*, that is, thy life, *from thee*. So *Matt.* 10. 39. and 16. 25, 26. and elſewhere. See c. 2. 8. Thirdly, נשמת חיים *the breath of life*, the rational faculty capable of divine illumination, and ſo called πνεῦμα *the ſpirit*, or that which was at firſt breathed into man by God, and returns immortal into his hands again. And ſo this may be the full meaning of the words, *your ſpirit, ſoul and body*, that is, your rational, immortal ſpirit, your ſenſitive, mortal ſoul, and your body, the place of reſidence of both, which three make up the whole man, the ὁλόκληρον ὑμῶν *the whole of us*; and ſo *Marcus Eremita* μετὰ τριμερῆ ὑπόστασιν σώματος, πνεύματος καὶ ψυχῆς, *the three-parted hypoſtaſis of body, ſpirit, and ſoul*. But there is another notion of the word *ſoul*, which may poſſibly make a change in this matter: For the Hebrew נפש *ſoul*, *Gen.* 23. 8. is by the *Chaldee paraphaſe* rendred רצוה *the will*, & ſo it muſt there ſignifie; for there *Abraham communed with them, ſaying, If it be your ſoul* (we render it *mind*) that is, your pleaſure, your election or choiſe, (that is an act of the Will) *that I ſhould bury my dead out of my ſight, hear me*, &c. So *Pſ.* 27. 12. *the ſoul of my enemies*, muſt ſignifie the pleaſure, and is rightly rendred *the will of my enemies*, ſo as they may deal with me as they pleaſe; and ſo the ſame phraſe is again uſed *Pſal.* 41. 2. So *Deut.* 21. 14. *Thou ſhalt let her goe*, לנפשה *according to her ſoul*, that is, her will, whither ſhe pleaſe, or chooſe to goe, that is, freely, the will being that free faculty which chuſes what it pleaſes, and accordingly the *Septuagint* read there ἐλευθέραν *free to goe whither ſhe will*. This *Thalaſſius*, *Cent.* 2. 27. calls ψυχὴν πρακτικὴν *the practical ſoul*, *viz.* the beginning of Action, for ſuch the Will is. And that this is the notion of the Ψυχὴ *ſoul* here, is the opinion of the moſt antient writers, *Origen* and *Irenæus*, as ſhall anon appear: And if it be ſo, then the word σῶμα *body* muſt be taken in a more comprehenſive latitude, ſo as to contain the ſenſes and ſenſitive appetites that are ſeated in the body, in the notion that *the fleſh* and *the members* are oppoſed to *the ſpirit*, and *the mind Rom.* 7. and *Gal.* 5. And then this will be the diviſion of the man, the fleſh, or body, or ſenſitive, carnal appetites on one ſide, and the Spirit, or upper ſoul, the rational propoſals on the other ſide, and the Will or choice, that freely inclines to one or the other of theſe as it pleaſeth. For the firſt of theſe three, the Fathers are wont to ſet τὰ πάθη *the paſſions*, ἐπιθυμίαν *ſenſual deſire*; τὸν δῆμον *the common people* of the ſoul in *Maximus Tyrius*, τὸ θῆλυ *the woman-part* in *Philo*, τὸν παῖδα τὸν ἐν ἡμῖν *the child in us* in *Simplicius* on *Epictet.* p. 70. and again p. 296. περιπόδιον ψυχῆς μέρος *the lower foot-part of the ſoul*, by which the ſoul communicates with the body, τὰ ἄλογα πάθη *the unreaſonable affections* generally among the *Stoicks*, and ἀλογία *unreaſonableneſs*, ἵππος *the horſe* in *Socrates*, θηρίον *the beaſt* in *Plotinus*, or ζωοειδὲς τὸ σῶμα *the body enlivened*, θηρία καὶ τετράποδα *the beaſts and fourfooted creatures* of the ſoul, which ſtill allure us to beſtial things; ἐκ ἀνθρώπου ἢ ἄνθρωπος, *not of man as man* (ſaith *Nemeſius de Nat. Hom.* c. 1.) ἀλλὰ ζώου μὲν πεφυγμένως, ἀνθρώπου δὲ ἐτυμένως, ἐπειδὴν καὶ ζῶον ὁ ἄνθρωπος, *but of the living creature primarily, and conſequently of the man, in that man is a living creature*. For the Spirit they ſet to ἡγεμονικὸν *the leading* faculty of the ſoul, τὸν νοῦν and νοεῖν *the intellectual* faculty, ἡνίοχον *the rider* of that *horſe* in *Socrates*, τὸν παιδαγωγὸν ῥυθμίζοντα καὶ μεταβάλλοντα τὰς ἀλόγους ἐν ἡμῖν ὀρέξεις, καὶ πρὸς τὸ ἀφέλιμον ἀποδυνοῦλα αὐτάς, *the padagogue that modulates the irrational appetite, and ſets it right to that which is profitable*; in *Simplicius*, τὸν ἐν ἡμῖν θεὸν *the God in us*; in *Julian*, κυριώτατον ψυχῆς εἶδος, καὶ ὡς ἄρα αὐτὸν δαίμονα ἑκάστῳ δοθέντα, οἰκεῖν τὰ ἐπ' ἄκρῳ τοῦ σώματι, πρὸς δὲ τὸν ἐν οὐρανῷ συγγένειαν ἀπὸ γῆς ἡμᾶς αἴροντα, *Orat.* 2. p. 127. *the chief part of the ſoul, the dæmon that is given to every one, dwelling in the top of the body, and raiſing us from the earth to our kindred in heaven*; the τὸ ἄρρεν *the maſculine* part in *Philo*, τὸν ἄνθρωπον *the man* in others, *the inward man* in Saint *Paul*, and τὸν νοῦν *the mind*, διάνοιαν *the underſtanding Mar.* 12. 30. and σύνεσιν in the ſame ſenſe v. 33. Betwixt theſe two then, as in the middle of them, is placed ψυχὴ, as that ſignifies *the will*, the elective faculty, called by the Ancients αὐτεξούσιον and ἀνθαίρετον, *the will* or *choice*. This Philoſophy concerning the parts and diviſion of man * *Nemeſius* cites from *Plotinus*, ἐκ τριῶν ἐστιν ἄνθρωπον συνεστᾶναι, σώματος καὶ ψυχῆς καὶ νοῦ, *that the man is made up of three, body, ſoul, and mind*; and he affirmes *Apollinarius* Biſhop of *Laodicea* to have followed him in it. The ſame we may ſee in *Irenæus* l. 5. c. 9. together with the notion of ὁλόκληρον ὑμῶν for *the whole of you*, which we have given. *Sunt*, ſaith he, *tria ex quibus perfectus homo conſtat, Carne, animâ, ſpiritu. There are three things of which the entire, perfect man conſiſts, fleſh, ſoul, ſpirit.* And again, *anima eſt quidem inter hæc duo, aliquando ſubſequens ſpiritum elevatur ab eo, aliquando autem conſentiens carni decidit in terrenas concupiſcentias, The ſoul is betwixt the fleſh and ſpirit, and ſometimes following the ſpirit is elevated by it, ſometimes conſenting*

* Plotin. Περὶ τῶν ἰδεῶν καὶ ἀνθρώπου. p. 907. D.

to the flesh falls into earthly concupiscences. So Origen l. 1. sup. Epist. ad Rom. Triplex hominis portio, Corpus, seu caro, infima nostri pars, cui per genitalem culpam legem inscripsit peccati serpens ille veterator, quáque ad turpia provocamur, ac victi diabolo nectimur; Spiritus, quo divinæ Naturæ similitudinem exprimimus, in qua Conditor optimus de suæ mentis archetypo æternam istam honesti legem insculpsit digito, h. e. spiritu suo, hoc Deo conglutinamur, unúmque cum Deo reddimur; Porrò tertia, & inter ea media, Anima, quæ velut in factiosa republica non potest non alterutri partium accedere, hinc atque hinc sollicitatur, liberum habet utrò velit inclinare; si carni renuncians ad spiritûs partes sese induxerit, fiet & ipsa spiritalis, sin ad carnis cupiditates semet abjecerit, degenerabit & ipsa in corpus. There are three parts of a man, the Body, or flesh, the lowest part of a man, on which the Serpent by original sin inscribed the law of sin, and by which we are tempted to filthy things, and as oft as we are overcome by the temptation are joyned fast to the devil; the Spirit, by which we expresse the likenesse of the divine Nature in which God from the pattern of his own mind engraved the eternal law of honest, with his own hand or spirit, by this we are joyned fast to God, and are made one with him; then the Soul, which is the middle betwixt these two, which as in a factious commonwealth cannot but joyn with one or other of the former parties, being solicited this way and that, and having liberty to which it will joyn; If it renounce the flesh and joyn with the spirit, it will it self become spiritual, but if it cast it self down to the desires of the flesh, it will it self degenerate into the body. All most distinctly and largely to the same purpose, when the Soul or Will thus consents to the body or flesh, then *lust* is said to *conceive & bring forth sin*, Jam. 1. 15. Thus the flesh or lower soul, like the harlot, solicites the Will, the middle faculty of the man, to impure unlawfull embraces, δελεάζει, *invites & attracts* it with some pleasant baite; then when it hath obtained its consent, by this means it *conceives sin*, which, when by some degrees it is grown to perfection, proceeds from consent to act, from conception to birth, from act to delight, from delight to frequent iteration, thence to habit, from habit to obduration, and at last it self is able to bring forth again, it *brings forth death*: with which agrees that of the Poet,

Ἔμβρυα συλλαβοῦσα. Δελεάζει.

Ἄτης ἄρουρα θάνατον ἐκκομίζεται,
Æschyl. Ἑπτ. ἐπὶ Θηβ. *That which is sin in the field, is death in the harvest.* And

ὕβρις γὰρ ἐξανθοῦσ' ἐκάρπωσεν στάχυν
Ἄτης, ὅθεν πανκλαυτὸν ἄθαμὰ θέρος,
Id. Πέρσαι, *Lust blossomes and fructifies sin, from whence comes a lamentable harvest.* So again when the Spirit gets the consent and the embraces, the fruits of the spirit follow also. And so * *Thalassius* having compared the Will, under the title of ψυχὴ πρακτική, *the practical soul*, or beginning of action, to a woman, addes, Ἡ ὁ νοῦς συγγινόμενος ἐκτίκτει τὰς ἀρετάς, *with which when the mind joynes, it brings forth vertue.* To this is referred the *spirits lusting against the flesh*, and *the flesh against the spirit*, and many the like passages of the New Testament; and in *Julian Or.* 4. p. 267. διπλῆ μαχομένη φύσις, εἰς ἣν κεκραμένη, ψυχῆς καὶ σώματος, τῆς μὲν θείας, τὸ δὲ σκοτεινῦ καὶ ζοφώδους, *the double nature that is at strife, mingled together, viz. soul and body, one divine, the other dark and black*, from whence, saith he, rises the μάχη καὶ στάσις *the strife & dissension* in man.

* Cent. 2. 27

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

a. ἀπὸ τῆς Θεσσαλονίκης

THis *second Epiſtle* ſeems to have been written not many months after the former, about the 51. of *Chriſt*, whilſt the Apoſtle yet remained at *Corinth*, or was removed to *Athens* perhaps. For having in the former expreſs'd his intentions and deſire to viſit them again in *Macedonia*, 1 *Theſſ.* 3. 10, 11. it no where appears that he did find an opportunity to doe ſo; and then it is not improbable, that being by the interveniency of affairs, and perhaps of dangers, hindred from making good his reſolution, he ſhould thus haſten to ſend this *Epiſtle* to ſupply that defect, to confirm their minds, and to correct an errour which he ſaw they were in concerning that coming of *Chriſt*, (mentioned in the former *Epiſtle* c. 2. 16. and 5. 3.) for the acting revenge upon his enemies the Jews, which they either from the words of his *Epiſtle* (ſee ch. 2. 2. note c.) or by ſome other means, had perſwaded themſelves would come more ſpeedily than in truth it was likely to come. The ill conſequence of this miſtake the Apoſtle foreſaw, viz. that if they depended on it *as inſtant*, ὡς ὅτι ἐνέστηκεν, and ſhould find their hopes of immediate deliverance, which was to attend it, fruſtrated, this would be ſure to ſhake their faith and their conſtancy. And therefore diſcerning their error, he thought it neceſſary to rectifie it, by mentioning to them ſome things which were neceſſarily to be precedent to it, and reminding them that this was exactly according to what he had told them when he was among them. And this is viſibly the ſumme of the two firſt chapters, the third being enlarged occaſionally to ſome particulars.

Paraphraſe.

CHAP. I.

ſee 1 Theſſ. 1. 1.

1. PAUL and Silvanus and Timotheus unto the Church of the Theſſalonians, in God our father, and the Lord Jeſus Chriſt,

2. Grace *be* unto you and peace from God our father, and the Lord Jeſus Chriſt.

3. We count our ſelves bound to give God eſpecial thanks for his mercy and grace afforded you, by the help of which it is that your adherence to the Chriſtian faith grows every day more conſtant, for all your perſecutions, ch. 2. 14. and ſo alſo your mutual love and charity, unity and amity one toward another, without any breach or ſchiſme among you.

3. We are bound to thank God alwaies for you, brethren, as it is meet, * becauſe that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.] * that in

4. And accordingly we expreſſe our joy by boaſting of you to other Churches of Chriſtians, that you have with great patience endured ſore perſecutions, and yet continued firm and conſtant in all.

4. So that we our ſelves glory in you in the Churches of God for your patience and faith in all your perſecutions and tribulations that ye indure.]

5. Which is a notable means of evidencing the great juſtice of God's providence, and diſpenſations of the things of this world, when all the perſecutions that fall on you tend but to the trial and approving of your conſtancy and fidelity to Chriſt, and ſo to the making you capable of that glorious deliverance which Chriſt will ſhortly work for all that adhere to him, when the unfaithfull and cowardly are deſtroyed with the perſecutors. And indeed this is it for which they perſecute you, as they have done us, that we profeſſe to believe that Chriſt will ſhortly exerciſe this regal power of his for the deſtroying of his enemies, and reſcuing the perſecuted out of their calamities:

a. 5. *Which is* a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the a kingdome of God, for which ye alſo ſuffer:]

6. It being moſt juſt with God to puniſh your perſecutors, to deal with them as they have dealt with you;

6. Seeing *it is* a righteous thing with God to recompenſe tribulation to them that trouble you;]

b. 7. And to give you, in proportion to your ſufferings, a participation of eaſe and joy with the Apoſtles of Chriſt, at that glorious coming of his to the puniſhing of his enemies foretold Mat. 24. with thoſe notable meſſengers and miniſters and executioners of his power (ſee note on 2 Pet. 3. d.)

7. And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be b revealed from heaven with his mighty Angels,]

8. In rendring a moſt ſevere vengeance to all the obdurate Jewes, and wicked carnal heretical Gnoſtick Chriſtians,

8. In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt,]

9. Which ſhall be finally deſtroyed by the judgment of God, at his powerfull appearance in vengeance againſt his crucifiers.

9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power,]

10. When

10. When he ſhall come to be glorified in his ſaints and to be admired in all them that believe, (becauſe our teſtimony among you was believed) in that day.]

10. At which time alſo he will ſhew miraculous acts of mercy to all pious faithfull Chriſtians, to deliver them (and ſo conſequently you, who have received the Goſpel preached by us) in the day of his vengeance on his enemies, ſee note on Heb. 10. a.

* make you worthy ἀξιώσῃ

11. Wherefore alſo we pray alwaies for you, that our God would * count you worthy of *this* calling, and fulfill all the good pleaſure of *his* goodneſſe, and the work of faith with power,]

11. To which purpoſe we pray for you continually, that God will by his grace enable you to walk worthy of that high calling or privilege, that of being Chriſtians, owned and vindicated by him, and powerfully accompliſh and complete in you all the good works and fruits of faith and patience, which may render you acceptable in his ſight,

† among ἐν

12. That the name of our Lord Jeſus Chriſt may be glorified † in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.]

12. That Chriſt may have the honour of your patience, and you be rewarded for it, according to the great mercy and goodneſſe of God in Chriſt Jeſus.

Annotations on Chap. I.

a. Daniels Oni

V. 5. *Kingdome of God*] That *the kingdome of God* ſignifies the ſtate of the Goſpel or Chriſtian profeſſion, appears oft in the Goſpels, eſpecially in the parables of *Chriſt*; when *the kingdome of God* is likened to *a net*, to *a pearl*, &c. and to that the addition of ὑπὲρ ἧς πάσχετε *for which ye ſuffer*, may here ſeem to incline it, but the καταξιωθῆναι that goes before is not well appliable to that. For that ſignifying *to be vouchſafed*, or *thought worthy*, to have their parts in it, or to have it beſtowed upon them, it muſt referre to ſomewhat yet future, which through the mercy of God ſhould be beſtowed upon them; and then that, whatſoever it is being hoped for and depended on by them, it may well be ſaid that they *ſuffer for that*, that is, either for the profeſſing that hope of theirs, whereby the malice of others is provoked againſt them, or at leaſt in hope or intuition of it. Two other notions therefore there are of *the kingdome of God*: firſt, that of reigning with *Chriſt* in endleſs bliſs in another world; and ſecondly, the exerciſe of Chriſts regal power, which was then ſo oft foretold to be approaching, in deſtroying his enemies, and preſerving his faithfull ſubjects, according to that double office of a King, *Rom.* 13. of *avenging of offenders*, and *rewarding* them *that doe good*. Of this ſee Note on *Mat.* 3. c. And that this is the notion of it in this place appears very probable by that which follows, where it is ſaid, that *it is juſt with God to repay tribulation to* their *perſecutors*, and *to the perſecuted* ἄνεσιν *releaſe, refreſhment* from the perſecutions under which they had been. This was it that the Apoſtles had foretold them in their preachings (ſee Note a. on the title of *the Epiſtle to the Romans*) and the benefits and fruits which they had been promiſed upon their perſeverance in the faith through all their perſecutions, not excluding their eternal reward (but ſuppoſing that for the future, and in caſe they did not outlive the preſent diſtreſſes, 1 *Theſ.* 4. 13.) but withall giving them into the bargain this aſſurance of an eminent deliverance here, halcyonian daies of reſt to the Church upon the deſtruction of their perſecutors, according as it fell out in *Veſpaſians* daies, after the deſtruction of the Jewes. And this the Apoſtles profeſſed to expect, and ſo did the Orthodox Chriſtians generally: and as S. *Stephen* was ſtoned for that expectation *Act.* 6. 14. ſo were the Apoſtles and their followers perſecuted alſo; and ſo it was literally ὑπὲρ ἧς πάσχετε, for this avowed expectation of this kingdome thus underſtood, they ſuffered perſecution.

Ανεσις

b. Αποκαλυψις Χριστου

V. 7. *Revealed*] Ἀποκάλυψις Χριστοῦ *the revelation of Chriſt*, as *the coming of Chriſt*, is a phraſe of a doubtfull ſignification, ſometimes ſignifying the coming to the final doom, but ſometimes alſo that coming that was deſcribed *Mat.* 24. and was to be within that generation. And ſo ſure it ſignifies in ſeveral places of S. *Peter*, 1 *Pet.* 1. 7, 13. and chap. 4. 13. and the ζωτηρία ἑτοίμην ἀποκαλυφθῆναι ἐν ἐσχάτῳ καιρῷ, *the deliverance ready to be revealed in the laſt time*, ch. 1. 5. the deſtruction of the Jewes being the time of the deliverance and eſcaping to the Chriſtians that were perſecuted by them, (ſee *Rom.* 13. 11.) So again 1 *Pet.* 5. 1. where S. *Peter* ſaying of himſelf that he was *a witneſs of the ſufferings* of *Chriſt*, addeth he was alſo τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνὸς, *partaker of the glory that ſhould be revealed*, that is, preſent at the transfiguration, where by *Moſes* and *Elias* were repreſented and declared the glorious conſequents of his crucifixion, that is, the deſtruction of his crucifiers, and deliverance of his faithfull diſciples; ſee Note on *Mat.* 17. a. *Luk.* 9. b. and 2 *Pet.* 1. 16. And ſo here it moſt probably ſignifies, where the *vengeance* on the oppreſſors that is, the crucifiers of *Chriſt*, and perſecutors of Chriſtians, is deſcribed, and an *appendix* of that *reſt* and *releaſe* to the oppreſſed, which is that ζωτηρία *deliverance*, ſo oft promiſed to them that perſevere and endure and outlaſt thoſe perſecutions, and that ἐν ἡμέρᾳ ἐκείνῃ v. 10. *in that day*, which is the notation of that time of vengeance upon the Jewes; ſee *Heb.* 10. a. As for the mentions, firſt, of the *Angels*, ſecondly, of the *flame of fire*, thirdly, of the *everlaſting deſtruction*, which may here ſeem to interpret this *revelation of Chriſt*, ſo as to ſignifie the day of the general doom; It is evident firſt, that the Angels being *miniſters of God* in executing his judgments on nations, this remarkable vengeance on the Jewes may well here, and is elſewhere fitly expreſs'd by his *coming*, or *revealing* himſelf *with*, or *by*, his *Angels*. So *Mat.* 16. 27. and elſewhere often. See Note on *Jude* g. Then ſecondly, for the πῦρ φλογὸς, *fire of flame*, or *flaming fire*, that is ordinarily the expreſſion of the appearance of Angels (*he maketh his miniſters a flaming fire*, ſaith the *Pſalmiſt*) and ſo adds little to the former. And ſecondly Gods judgments, if they be deſtructive, are ordinarily in prophetick phraſe expreſs'd by *flaming fire*; ſee *Mat.* 3. 12. Thirdly, for the ὀλεθρῳ αἰωνίῳ, that ſignifies *an utter deſtruction*: when of the chaffe it is ſaid, *Mat.* 3. 12. that *it ſhall be burnt with unquenchable fire*, it referrs to the cuſtome of winnowing, where the fire being ſet to the chaffe, and aſſiſted with the wind, never goes out, till it have burnt up all. Mean while not excluding the eternal torments of hell fire, which expect all impenitent ſinners that thus fall, but looking particularly on the viſible deſtruction and vengeance which ſeiſeth on whole nations or multitudes at once in this life. And that this is the meaning of the ὀλεθρῳ αἰωνίῳ *everlaſting deſtruction* here, appears by all that here follows in this chapter, the time aſſign'd for it, ὅταν ἔλθῃ ἐνδοξασθῆναι, &c. *when Chriſt ſhall come* (the ordinary expreſſion of this his vengeance on his crucifiers) *to be glorified in his ſaints, and to be admired among all believers in that day*; which that it belongs to ſomewhat then approaching, and wherein thoſe *Theſſalonians* were then concerned (not

μετ' Ἀγγέλων αὐτοῦ

πῦρ φλογὸς

ὀλεθρος αἰώνιος

to the general judgement, yet future) is evident by his prayer for them, that they may have their part in that great favour of God, v. 11. and *that the name of the Lord Jesus may be glorified* ἐν ὑμῖν *among them* to whom he writes, ἐν ὑμῖν ἐν αὐτῷ *and that they may be glorified in*, or *through*, *him*, by this remarkable deliverance, which should shortly befall them which were now persecuted.

Paraphrase.

CHAP. II.

a. b. 1. But now, brethren, concerning that famous coming of Christ so often spoken of

1. NOW we beseech you, brethren, * [a] **by the** [b] **coming of our Lord Jesus Christ, and** † *by* **our gathering together unto him,]** * concerning the † our

ch. 1. 5, &c. (and mentioned to you by me 1 Thess. 5. 1.) for the destroying and cutting off the crucifiers of Christ and persecutors of Christians (see note on Mat. 24. b.) the thing which is justly looked on by you as the period of your miseries and persecutions, so universally caused by them, and which consequently will be attended with the plentifull coming in of disciples to the Christian profession, and with a greater liberty of publick assembling for the worship of Christ than our persecutions and dispersions will now afford us, (see note on Rev. 1. d.) concerning this matter, I say, I beseech you,

c. 2. That ye be not removed out of the truth (which ye have already been taught, and believed from Christ and us) either by the pretended or misunderstood revelations or inspirations of some, or by any thing said to you by me when I was with you by word of mouth, or by that which I wrote to you in the former Epistle, ch. 5. 2. as if it were our affirmation, that this now were the period of time wherein the day of the Lord, his coming to judge and destroy the Jewes, were instantly a coming 3 I foresee the danger of this mistake to you, that if you believe this and find your selves confuted by the event, it will be matter of great trouble to you, and may possibly shake your constancy, and tempt you to disbelieve our Gospel, and forsake your profession.

2. That ye be not soon shaken * **in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ** [c] **is at hand.]** * from your opinion ἀπὸ τοῦ νοὸς

d. e. 3. And therefore let not this cheat by any artifice be put upon you, being of so dangerous importance, if you believe it to be taught by us; but resolve on this, that before that come, first there must be, according to Christs prediction, a great departure or defection from the faith to the heresie of the Gnosticks, (or perhaps this may be the meaning of the departure, that in the order and method of things foretold by Christ, one thing must solemnly precede, the Christians breaking off their compliance with the impenitent Jews, leaving them as obdurate, and departing avowedly to the Gentiles, Mat. 24. 13) and secondly, Simon Magus, that wicked Impostor, and accursed person owned to ruine, together with his followers the Gnosticks, shall shew themselves in their colours, having for some space concealed their malice;

3. Let no man deceive you by any means; for † *that day shall not come* **except there come a** [d] **falling away first, and that** [e] **man of sin be revealed, the son of perdition,]** † the departure must needs come first

f. g. 4. He, I mean, who opposes himself against Christ, setting himself up (and being acknowledged by the Samaritanes and others) for the chief or first God superior to all other Gods, and accordingly is publickly worship'd by them, and assumeth to himself distinctly that he is God.

4. Who opposeth and exalteth himself above all that is called God, or × **that is** * **worshipped; so that he as God** [g] **sitteth in the Temple of God, shewing himself that he is God.]** * worship

5. If you remember, this very thing I foretold you, when I was among you preaching the Gospel, and therefore in any reason I must not now be interpreted to any contrary sense, v. 2.

5. Remember ye not that when I was yet with you, I told you these things?]

h. 6. And now you cannot but discern what 'tis which makes some stop in this businesse, their season of shewing themselves and making open profession of all hostility and hatred against the Orthodox Christians is not yet come. The peculiar season will be when the Apostles have given over preaching to the Jewes, as hopelesse and refractary, and so goe to the Gentiles, Mat. 24. 13. and consequently break off that more tender complyance with the Jewes; For as long as that holds the Jewes will not be so sharp against the Christians, and consequently 'twill not be yet so fit a season for the Gnosticks to discover their venome against them.

6. And now ye know what [h] **withholdeth, that** † **he might be revealed** * **in his time.]** † that he be revealed, εἰς τὸ ἀποκαλυφθῆναι * in his own season, ἐν τῷ ἑαυτοῦ καιρῷ

i. 7. And therefore though this sort of men be already formed into a sect, under their ringleaders Simon and Carpocrates, &c. yet at this time 'tis carried more closely, they are not broken out into such open renouncing of, and opposition to Christ and Christians, they have no occasion as yet to side with the Jewes against the Christians, nor shew of quarrel whereupon to exasperate the Jewes against them, because the Christians walk warily and doe nothing contrary to the Mosaical Law, which is the thing which holds them from breaking out, v. 6. But as soon as ever that which withholdeth is removed, that is, as soon as the Apostles depart v. 3. go profes's'dly to the Gentiles, give over the Jewes, and permit not Christians to Judaize, but call them off from observing the Law,

7. For the [i] **mysterie of iniquity** † **doth already work,** * **onely he who now letteth** *will let*, **untill he be taken out of the way:]** † is already acted ἤδη ἐνεργεῖται * only there is that withholdeth as yet, μόνον ὁ κατέχων ἄρτι

k. 8. Then immediately shall this sect of Gnosticks shew it self, joyn with and stirre up the Jewes, and bring heavy persecutions upon the Christians, and (having this opportunity to calumniate them to the Jewes) behave themselves as their professed opposers. And Simon Magus shall set himself forth in the head of them; whom, as a professt enemy of Christ, Christ shall destroy by extraordinary means by the preaching and miracles of S. Peter: and for all the Apostatizing Gnosticks that adhered to him, they shall be involved in the destruction of the unbelieving Jewes, with whom they have joyned against the Christians.

8. And then shall * [k] **that wicked be revealed, whom the Lord shall consume** † **with the spirit of his mouth, and shall destroy** * **with the brightnesse of his coming,]** * the wicked one † by the breath of his own mouth τῷ πνεύματι τοῦ στόματος αὐτοῦ * by the appearing of his own presence ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ

9. This person, whom now I speak of, and his followers are such as by Magick doe many strange things to deceive men into an admiration of themselves,

9. *Even him* whose coming is after the working of Satan, with all power, and signes, and lying wonders,]

10. And by baits of lust, &c. they work upon the generality of wicked carnal Christians, and this as a punishment for their not being brought to sincere repentance and true faith by the Gospel, but preferring the satisfaction of their own humors, and passions, and prejudices, Joh. 8. 45. before the doctrine of Christ, when it came with the greatest conviction, and evidence, and authority among them, Tit. 2. 11.

10. And with all deceivableness of unrighteousnes, in them that perish, because they received not the love of the truth, that they might be saved.]

11. And this is the cause why God suffers meer Magicians to deceive them by false miracles, and by that means to bring them to believe all kind of falsnesse, false gods, false waies of

11. And for this cause God shall send them † **strong delusions, that they should believe a lie:]** † deceitful working ἐνέργειαν πλάνης

of worship, deceitfull, cheating, false miracles to get autority to those and all manner of heathen, licentious, vicious practices, the consequents of those errors, and the most contrary to Evangelical truth:

* judged κεκριμ. 12. That they all might be * damned who believed not the truth, but had pleasure in unrighteousnesse.] 12. That so filling up the measure of their obdurations, they may fall under condemnation, or be judged and discerned to be what they are, impenitent infidels, and accordingly remarkably punished.

† that he ὅτι 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, † because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth,] 13. The more of truth there is in all this, the more are we bound to blesse and praise God for his goodnesse to you, brethren, that he hath been so favourable to you above others, as to appoint the Gospel to be preached to you, and you to be called to the faith of Christ so early (so these being Jewes at Thessalonica are said to have believed before others, Ephes. 1. 12.) and so to be taken out of that wicked generation by the preaching of the Gospel, and that grace which is annex'd to it, and by your receiving of the truth (by which means you are safe both from the Apostasie v. 3. and the delusions v. 10. and from the destruction that shall shortly come upon the Jewes and Gnosticks, v. 1, 8, & 12.)

14. Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.] 14. Unto which honour and advantages God hath by our preaching advanced you, that thereby ye might have your parts in all the glorious effects of Christ's power in his servants, and over his enemies.

15. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle.] 15. To conclude therefore, Doe you, brethren, take care to retain constantly all the doctrine which I have (both at my being with you for the preaching of the Gospel to you, and since in mine Epistle) delivered to you, all such, I mean, as I have truely told or written to you, not such as are unduly put upon you under that pretence, v. 2.

16. Now our Lord Jesus Christ himself, and God, even our father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace.] 16. And I beseech that Lord and Saviour of ours Jesus Christ, and God the Father, who out of his meer love to us hath thus given us his Son, and through him afforded us matter of endlesse comfort, even the hope of eternal joyes to reward our temporary sufferings, and revealed this to us in the preaching of the Gospel (see note on Heb. 13. c.)

17. Comfort your hearts, and stablish you in every good word and work.] 17. That he will now in your tribulations and persecutions refresh and cheer you up, and confirme you to persevere stedfast and constant in the profession of the truth, and in all Christian practices.

Annotations on Chap. II.

a. Ὑπὲρ V. 1. *By*] The Preposition ὑπὲρ is oft taken in the notion of περὶ, *of*, or *about*, or *concerning*, or *for*, as that denotes the matter of the ensuing discourse, as when we say in English, *Now, for such a matter*, or *point*, or *question*, which is the form of entring upon any discourse. And thus it seems to be understood here, making *the coming of Christ*, &c. the things which he proceeds to discourse of, which having been touched upon in the former Epistle c. 5. 1. (and, it seems, that which was said in that Epistle, misunderstood by them in some circumstances) he proceeds, as in a known matter, to speak of it, and so ὑπὲρ will be best rendred, *concerning*.

b. Παρουσία τῦ Κυρίε Ib. *Coming of our Lord*] Παρουσία τῦ Κυρίε, *the coming of the Lord*, hath been at large explained, Note on *Mat.* 24. b. to signifie the coming of *Christ* as a Judge to destroy the Jewes, (as *Psal.* 96. 13. *For he cometh, for he cometh to judge the earth*, and as *Psal.* 97. 5. *the hills melted like wax at the presence of the Lord*, the very παρουσία τῦ Κυρίε here,) and by that means to rescue those that were persecuted by them: and this is by Saint *James* c. 5. 7, 8. called by this title, παρουσία τῦ Κυρίε, *the coming of the Lord*, and that then ἐγγίζει, *approaching*, and farther expressed v. 9. by *the Judge standing before the doores*; and so there is little reason to doubt but that it so signifies here. 'Tis true indeed that 1 *Thes.* 4. 15. παρουσία τῦ Κυρίε, *the coming of the Lord*, is used for the final day of doom; but the phrase here appears not to referre to that place: for after the description of that to the end of that fourth Chapter, the Apostle c. 5. begins περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν *but concerning the times and seasons*, as of somewhat which was then approaching, and presumed to be sufficiently known among them, and on that subject he tels them, that they *know that the day of the Lord cometh as a thief in the night*. Now to this *coming of the day of the Lord* it is that the Apostle here refers, in this *second Epistle* (that which he had said of it in the *first Epistle*, and particularly the αἰφνίδιος ὄλεθρος *suddain destruction* v. 3. being misinterpreted by some of them, and changed into ἐνέστηκεν ἡ ἡμέρα τῦ Χριστῦ *the day of Christ is instantly approaching*) as may appear by the end of the second verse, where the very phrase is used, *the day of the Lord*, which therefore is to be taken for the interpretation of παρουσία Χριστῦ, *the coming of Christ* v. 1. the one as well as the other ordinarily denoting this judgement of *Christs* upon the Jewes (see Note on *Rom.* 13. d.) And then the ὁπσωαγωγὴ ἡμῶν ἐπ' αὐτὸν Χριστὸν, *our assembling to him*, must be proportionably explained to signifie that greater liberty of the Christians to assemble to the service of *Christ*, the freedom of Ecclesiasticall assemblies, which was a consequent of that great judgement on the persecutors in the times of *Vespasian* and *Titus*. See Note on *Rev.* 1. b. and c. 5. 10. and c. 7. 15. Thus is the phrase used 2 *Mac.* 2. 7. where *God's gathering his people again together*, an effect of his receiving them into mercy; is his giving them the liberty of the Temple and his service there. And so ὁπσωαγωγὴ ἑαυτῶν, *the assembling of themselves*, *Heb.* 10. 25. is their meeting together in the publicke service of *Christ*. And this, as it was an happy consequent of this deliverance, so was it to be used as a solemne means of expressing their gratitude to *Christ*, who had thus delivered them, and so was peculiarly *a gathering together* εἰς αὐτὸν *to him*. Επισυναγωγὴ ἐπ' αὐτὸν

c. Ἐνέστηκεν V. 2. *Is at hand*] The word ἐνέστηκεν here notes the immediate approach of this day, or the instant coming of it. So ἐνεστῶτα, *the things just at hand*, *Rom.* 8. 38. and 1 *Cor.* 3. 22. are set opposite to τὰ μέλλοντα, *the things to come*, which were future, but after some time, not so immediately to come to passe. And this being the direct and exact notion of the word, is a key to the whole matter. For that this day was ἐγγίζει, *drawing neer*, had been oft affirmed by the Apostle, and as *Lactantius* saith (see Note on *title of the Epistle to the Rom.* a) commonly foretold by *Peter* and him in all their preachings, and 1 *Thes.* 5. 1. he had farther given them warning, that it would *come as a thief in the night*, that is, on a suddain, unobservably, or unexpectedly. This it seems was mistaken by them, and the suddainnesse and unobservableness of it when it should come, interpreted by some to denote the immediate, instant approach of it, at that time wherein he spake. This error of theirs they founded on three things: first, on the Revelations which some had received in this matter, and which were understood to this sense; which is the meaning of διὰ πνεύματος, *by* διὰ Πνεύμα-
spirit, τος

ſpirit, the ſpirit of prophecy, either truly ſuch, or pretended to be ſuch; ſecondly, on the diſcourſes and affirmations of S. *Paul* when he was among them, which διὰ λόγου is the meaning of διὰ λόγου *by word of mouth*; thirdly, on the words of his former *Epiſtle*, where he had ἐπιστολῆς said c. 5. 2. that *it cometh as a thief in the night*, and that *when they ſaid, Peace and ſafety*, τότε αἰφνίδιος ἀν- *then a ſpeedy deſtruction invadeth* ἐφίσταται ὄλεθρος, *them*; which laſt they interpreted, as if he had ſaid, ὅτι ἐνέστηκεν, *that it were* now *inſtant*, or *preſent* at hand, and ſo founded their doctrine upon Saint *Paul*: which ὡς δι' ἡμῶν is the meaning of ὡς δι' ἡμῶν, *as if we had* thus *taught*, either *by word of mouth*, or *by* that *Epiſtle*, or by both, that this *day of the Lord* was now inſtantly a coming: where, as the miſtake was no more then by interpreting ἐφίσταται by ἐνέστηκε, the *approach when they ſaid, Peace*, that is, when they leaſt look'd for it, by the being *now immediately at hand*, ſo it was an error of ill conſequence, and directly contrary to what the Apoſtle had taught them, *when he was with them*, v. 5. and therefore their embracing it was juſtly branded by him σαλευθῆναι ἀπὸ τοῦ νοός with the title of ταχέως σαλευθῆναι *being ſuddainly ſhaken* from the ſenſe, or underſtanding, or notion of that coming, which he had imparted to them. And beſides it was a miſtake that he foreſaw would ſhrewdly diſturb them, when looking for it according to that belief, they ſhould find themſelves defeated, and ſo be tempted to call the Apoſtle truth in queſtion from whom they took themſelves to have it. And as this would be apt to give them doubts of the truth of the whole Goſpel, which they had believed on the ſame authority, ſo would the ſharpneſs of the preſent perſecutions be in danger to ſhake them quite out of their conſtancy, when they found themſelves thus deluded in their expectation of relief; and this is the meaning of θροεῖσθαι θροεῖσθε, *being troubled*. And accordingly we finde in S. *Peter* 2 *Epiſt.* c. 3. v. 4. that many thinking *Chriſts* promiſe broken concerning this his coming went over to the *Gnoſticks*, joyned with them in infidelity and carnality, *walking after their own luſts, and ſaying, Where is the promiſe of his coming?*

V. 3. *Falling away*] That ἀποστασία in its natural ſignification imports no more then *abſceſſion* or *departure*, d. ἀποστασία is clear by the Verb ἀφίστημι, from which it immediately comes. So *Act.* 15. 38. when 'tis ſaid of *John* τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, ſure it ſignifies no more then that *he had departed from them*, not from the faith of *Chriſt* in our modern notion of *Apoſtaſie*; and in that place the Kings *MS.* reads ἀποστήσαντα, which is a Verb made from ἀποστάτης *Apoſtate*, and yet there ſignifies no more then *leaving*, or *forſaking their company*, not the faith of *Chriſt* at that time. Thus the word is uſed diſtinctly in this matter of *Moſes's Law*, *Act.* 21. 21. ἀποστασίαν διδάσκεις ἀπὸ Μωσέως, *thou* ἀποστασία ἀπὸ Μωσέως *teacheſt the Jewes in Aſia* &c. *to forſake the Moſaical Law*. And therefore it is poſſible that the word ἀποστασία here may ſignifie either, firſt, this departing of the Apoſtles from the Jewes, leaving them and departing to the Gentiles, which was indeed a great provocation to the Jewes to perſecute them moſt bitterly, and ſo might be made uſe of by the *Gnoſticks* as the opportunity moſt fit to exaſperate the Jewes againſt them; or elſe ſecondly, the departing of the believing Jewes from the Moſaicall obſervances, Circumciſion, &c. and this alſo ſharpned the perſecutors againſt them. And ſo Saint *Luke* uſes the word ἀποστὰς, *Act.* 19. 9. of *Paul*, when the Jews *were hardned* and *diſobedient*, and *ſpake evill of that way before the multitude*, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, *he departed from them, and ſeparated the diſciples*, that is, he (and the Chriſtian believers) forſook and ſeparated from them, and betook himſelf to the Gentiles of *Aſia*; and ſo at other times he did, *Act.* 13. 46. and finally, *Act.* 28. 28. And to this the Apoſtle ſeems to exhort the Hebrew believers, *Heb.* 13. 13. *Let us therefore come forth to Chriſt without the camp*, make an expreſſe ſeparation from the unbelieving Jewes, *bearing Chriſts reproach*, that is, although we be perſecuted by them for doing ſo. But beſides theſe, there is the ordinary vulgar notion of *Apoſtaſie*, which may very probably be meant here, a notable diſcernable apoſtatizing of Chriſtians to that abominable impiety of the *Gnoſticks*, of which Saint *Paul* 1 *Tim.* 4. 1. affirmes ἀποστήσονταί τινες τῆς πίστεως, ἀποστήσονταί τινες προσέχοντες πλάνοις πνεύμασι, *ſome ſhall apoſtatize from the faith, giving ear to deceitfull ſpirits*; and this, ſaith he there, *the ſpirit ſaith expreſly*, that is, *Chriſt* hath diſtinctly foretold, *Mat.* 24. 10. *And then ſhall many be ſcandalized*, that is, fall off from the faith, *and falſe prophets ſhall ariſe and deceive many*, v. 11. and *the love of many ſhall grow cold*, v. 12. contrary to the *enduring to the end*. And this there as the immediate forerunner of that great day; for, as it there followes v. 14 *Then ſhall the end come*. And againſt this the Apoſtle warns them to *take heed Heb.* 3. 12. *leſt there be in any of you an evil heart of unbelief in departing from the living God*; and they that did ſo, he ſaith they doe ὑποστέλλειν εἰς ἀπώλειαν, *draw back*, ὑποστέλλειν or *fall off*, *unto perdition*, *Heb.* 39. 22. And (beſides that by theſe warnings and intimations (ſee *Heb.* 12. 15.) it appears that many did, according to *Chriſts* prediction, fall off) it is farther moſt certainly known that *Samaria*, which was the firſt-fruits, as it were, unto *Chriſt*, after his aſcenſion, and embraced the faith univerſally, *Act.* 8. 12, 14. did alſo, by the ſubtlety of *Simon Magus* and the *Gnoſticks*, fall off from their firſt faith to that abominable Hereſie. And ſo this may very fitly be here referred to by the Apoſtle, as that which muſt neceſſarily come to paſſe before the coming of this day.

ib. *Man of ſin*] Ἄνθρωπος ἁμαρτίας, *the man of ſin*, e. Ἄνθρωπος ἁμαρτίας is here the denotation of a very wicked ſort of people: and though it be in the Singular number, muſt not yet, in any reaſon, be confined to a ſingle perſon, but to ſome one or more ring-leaders, and their followers. Thus we know Χριστὸς *Chriſt* ſignifies him as he is the Χριστὸς head of his Church, and is ſometimes uſed to ſignifie the whole ſociety of Chriſtians (ſee Note on *Gal.* 3. d.) And ſo Ἀντίχριστος *Antichriſt* is ſure no ſingle perſon, Ἀντίχριστος conſidered alone, but in conjunction with his followers. And in this latitude proper names of perſons are prophetically uſed to ſignifie people, *Jezebel* for this Ἰεζάβελ hereſie of *Gnoſticks*, the whole ſet of them, (ſee Note on *Rev.* 2. n.) and many the like. And accordingly here it cannot be ſtrange that the ἄνθρωπος ἁμαρτίας, *the man of ſin*, ſhould ſignifie more then one ſingle perſon, viz. *Simon* and the *Gnoſticks*. So likewiſe for all that follow, υἱὸς ἀπωλείας *the ſon of perdition* (one fit Υἱὸς ἀπωλείας. and ſure to be deſtroyed, as בן מות *the ſon of death*, one that ſhall ſurely die, 2 *Sam.* 12. 5.) ὁ ἀντικείμενος Ἀντικείμενος *he that oppoſeth himſelf*, (a circumlocution of Antichriſt) and ὁ ἄνομος *the wicked one*, v. 8. All which Ἄνομος are here ſet to denote that impious ſect under him, which is known by the antients by the title of πρωτότοκος τοῦ Σατανᾶ, *the firſt-born of Satan*, that accurſed *Simon* the Magician. That 'twas ſome Magician is clear by what is ſaid of him v. 9. of *the working of Satan* evidenced in him, ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους &c. v. 10. *in all power, and ſignes, and lying wonders*: and accordingly ſaith *Theophylact*, Ἄνθρωπός ἐστιν ἔχων Σατανᾶν ἐν ἑαυτῷ δι' αὐτοῦ ἐνεργοῦντα, *'tis a man that hath Satan in him working by him*, (which one beſide many other circumſtances ſufficiently prove that it was not *Caius*, or any other of the Roman Emperors, as ſome have conceived.) And that it was particularly *Simon Magus* appears by *Euſebius* l. 2. c. 12. who at the beginning of *Claudius*'s reigne mentions his coming to *Rome*, and there deſcribes him διὰ τῆς ὑπ' ἐνεργούντων δαιμόνων τέχνης δυνάμεις μαγικὰς ποιήσαντα

ποιήσαντα, (words directly parallel to this ninth verſe) *doing* ſuch *miracles* there *by the helpe of the devils*, that he was taken for a god, and accordingly had a ſtatue erected betwixt the two bridges built on *Tiber*, with this inſcription, *Simoni Deo Sancto*; and, ſaith he, almoſt all the *Samaritans*, and ſome of other nations, confeſſed him πρῶτον θεὸν, *the firſt*, or *principal God*, and accordingly worſhipped him θυμάμασι καὶ θυσίαις καὶ σπονδαῖς, *with* all ſorts of *ſacrifices*, and with him alſo *Helena* (which went about with him, but had before been a proſtitute ſtrumpet in *Tyrus*) calling her τὴν ἀπ' αὐτοῦ πρώτην ἔννοιαν, that *firſt cogitation that proceeded from him*, a kind of *Pallas* out of *Jupiters* head. Of him we may read at large in *Irenæus*, and by both ſee how truly not only that title belongs to him (given to him by *Euſebius*) that he was πάσης ἀρχηγὸς αἱρέσεως *the ring-leader of all the hereſie* that crept into the Church, and ſo of the *Apoſtaſie* here ſpoken of among the *Samaritans*, and of all the doctrines and practices of the *Gnoſticks* quickly following in the Church, but alſo how perfectly appliable to him is that which is here added, that he *exalted himſelf above all that is called God*, or *worſhip*, &c. For before his Baptiſme it is ſaid of him *Act.* 8. that he was by all the *Samaritans* cried up to be δύναμις θεοῦ μεγάλη (or, as the *MSS.* read, ἡ καλουμένη μεγάλη, *the divine power, which is called great*, that is, the Divine Majeſty, called diverſly by ſeveral nations, but by all acknowledged as the greateſt and ſupreme Deity) and after the feigned reception of the Faith and Baptiſme, he did not leſſen, but rather increaſe his pretenſions. And accordingly ſaith *Irenæus* l. 1. c. 20. *Simon Magus intendit contendere adversùs Apoſtolos, uti & ipſe glorioſus videretur eſſe. A Claudio Cæſare ſtatuâ honoratus eſſe dicitur propter Magiam. Hic igitur à multis quaſi Deus glorificatus eſt, & docuit ſemetipſum eſſe qui apud Judæos quaſi Filius adparuerit, in Samaria autem quaſi Pater deſcenderit, & in reliquis Gentibus quaſi Spiritus S. adventaverit. Eſſe autem ſe ſublimiſſimam virtutem, hoc eſt, eum qui ſit ſuper omnia Pater, & ſuſtinere vocari ſe quodcunque eum vocant homines. Simon Magus ſet himſelf to contend againſt the Apoſtles, that he alſo might appear glorious. He was for his Magick honoured with a ſtatue by Claudius Cæſar. He was glorified by many as a God, and taught that himſelf was he that appeared as the Son among the Jewes, that in Samaria he deſcended as the Father, and in other nations came as the Holy Ghoſt. That he was the moſt ſublime virtue, that is, he which was the Father over all, and that he was content to be called by the higheſt titles that any man did call him.* And ſo ſaith *Tertull. de Anima*, *Simon* (ſpeaking of *Helena* his *prima ennoia* by which he created the *Angls* and powers which made the world, and whom he called alſo *the loſt ſheep*, becauſe of her having been in a brothel-houſe) *ſaith that ad hanc deſcendit Pater ſummus, to her deſcended the ſupreme Father*, (calling himſelf by that title) and having carried her back to his palace, *exinde ad hominum reſpexit ſalutem, from thenceforth had all care to the ſalvation of men.* Again that ſtatue of his was made, ſaith *Irenæus*, *ad figuram Jovis, after the figure of Jupiter, and Helena's after the figure of Minerva*, and theſe, ſaith he, *were worſhipped by men.* And at laſt among the doctrines of his followers, *Saturnilus* and *Menander*, he ſets down, *Judæorum Deum unum ex Angelis eſſe*, c. 22. *that the God of the Jewes was one of the ſeven Angels that made the world. Ipſum verò Simonem unum Patrem eſſe qui fecit Angelos, Archangelos, Virtutes, Poteſtates, But that Simon himſelf was the only Father that made the Angels, Archangels, Virtues, and Powers.* So clearly making himſelf ſuperiour to the God of the Jews, and indeed creatour of him. So ſaith *Juſtin Martyr* ἀποκαλυφθῆναι *Apol.* 2. (ſee Note b. on *Jude*.) Now for the ἀποκαλυφθῆ, this mans and theſe *Gnoſticks revealing* themſelves, that ſignifies their putting off that diſguiſe of Chriſtianity under which they veiled themſelves a while, and ſetting up, he and his followers, profeſſedly againſt *Chriſt* and his Apoſtles. For *Simon* himſelf, that at firſt he was baptized and made a ſhew of being a Chriſtian, hath appeared *Act.* 8. but this without any ſincerity at that time, any γνησία μετάθεσις, *genuine purpoſe* of change, ſaith *Cyril* of *Jeruſalem*, *Cat.* 1. After this he went on in his way of deceiving the people by his ſorceries, as appears by his deſiring to buy the power of working miracles from the Apoſtles; and being denied that, ſoon after he ſet up and oppoſed himſelf againſt *Chriſt*, and accordingly is here called ὁ ἀντικείμενος, *the adverſary*, or, *he that oppoſeth himſelf*, and by S. *John*, ὁ Ἀντίχριστος *the Antichriſt*, which is the ſame. And about the time of erecting the ſtatue to him at *Rome*, being by the preaching of the Goſpel driven out of that city, it was ſome ſpace of yeares before he appeared there again in conteſtation with S. *Peter*; which may paſſe for his *revealing* of himſelf, that at the writing of this Epiſtle was yet future. And accordingly *Theophylact*, ſpeaking of *the myſtery of iniquity*, Ἀρχὴν ἔλαβε, ſaith he, καὶ ὁ Σίμων καὶ Νικόλαος καὶ οἱ αἱρεσιάρχαι τὰ τοῦ Ἀντιχρίστου ἐνήργουν, *the myſtery of iniquity was already begun, for Simon and Nicolas leaders of hereſies did work the works of Antichriſt.* As for the *Gnoſticks*, the followers of him, and other ſuch leaders, thus it was: The Jews perſecuting the Chriſtians, and thoſe perſecutions ſhaking the faith of many, and the *Gnoſticks* keeping themſelves ſafe from thoſe perſecutions, by forſwearing of *Chriſt* in time of danger from the Jewes (as they ſacrificed to Idols, to ſecure them from the Gentiles) and having other carnal baits, all manner of filthineſſe to invite carnal and fearfull perſons to their party, did ſoon draw all *Samaria* from *Chriſt*, and ſo, whereever Chriſtianity was planted in other parts, at *Rome*, in *Aſia*, &c. corrupted the believers every where, ſo that *many were polluted*, or *infected* by their poiſon, *Heb.* 12. 15 and at length joined with the Jewes in the greateſt bitterneſs of perſecuting the Orthodox Chriſtians, firſt ſecretly, ὡς κύνες λαθροδήκται, *as dogs that bite and bark not*, ſaith *Ignatius*, and then they were the *myſtery* here, but at laſt openly and avowedly, and that is the meaning of ἡ ἀποκάλυψις the *revealing this myſtery*. And this avow'd oppoſing and perſecuting the Chriſtians was to be a forerunner of that day of the Lord, and till that was come, the day was not yet *inſtant*, though *neer at hand.*

ὁ Ἀντικείμενος

ὁ Ἀντίχριστος

V. 4. *Worſhipped*] Σέβασμα in this place being joyned with λεγόμενον θεὸν *called God*, not to diſtinguiſh it from the former, but with an ἤ, *or*, to explicate the former, or to extend it farther then the former might be thought to extend, muſt ſignifie not the *worſhip* it ſelf, but that which is *worſhipped*, whatſoever that is. The nations and people of the world, all of them, acknowledged and worſhipped ſomewhat which they called *God*, or *Numen*, but all falſe and Idol-nothings, ſave only the one Creator of heaven and earth; yet on theſe they beſtowed thoſe magnificent titles of *God*, and *Great power of God*, and other the like: and to comprehend all thoſe titles by which all thoſe falſe Gods were known, this word Σέβασμα, *worſhip*, or *deity*, or (by repeating the word λεγόμενον) all that is *called worſhip* or *deity*, is here uſed. And ſo the word is uſed by the *Author* of the *Book of Wiſdome*, c. 14. 20. and rightly rendred, *a God*. So *Act.* 17. 23. ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, *beholding your worſhips*, that is, their δαίμονες their *idols*, (ſo ſaith *Theophylact*, σεβάσματα, ἤτοι εἴδωλα, *worſhips, that is, Idols*) and *demons*, of which their city had and worſhipped ſo many. For ſo v. 16. it is ſaid of him that he did θεωρεῖν *behold that their city was* κατείδωλον *full of Idols*, or *falſe gods*, and v. 22. that he did θεωρεῖν *behold* again *that they were* δεισιδαιμονεστέρους

f. Σέβασμα

δαιμονίοις worshippers of more Idols or Dæmons then any other city. So in *Photius Ep.* 162. Τὰ τῆς Ἑλληνικῆς θρησκείας ζεβάσματα, θεὸς, &c. not *the worships*, but *the gods that are worship'd by the Grecians*: and again, οἰκεῖον ἐλυσφήμησε σέβασμα *he reproached his own God*. And so 'tis truly here said of *Simon Magus*, that he did *set himself up above all that is* any where *worshipped*, true or false God, making himself the supreme Father of all, who had created the God of the Jewes, as appeared Note e.

g. Καθίσαι εἰς τὸν ναὸν Θεοῦ

Ib. *Sitteth in the Temple of God*] What καθίσαι εἰς τὸν ναὸν Θεοῦ ὡς Θεὸν, *to sit on the Temple of God as God*, signifies, cannot now be difficult after the consideration of the former passages Note e. and f. For being owned by all *Samaria* as *the supreme God*, and *worship'd*, as was said, θυμιάμασι, καὶ θυσίαις, καὶ σπονδαῖς, *by incense and sacrifices*, &c. it cannot be doubted but these were performed to him in those places which had been set apart to the worship of the true God; and so that is *to sit* or *place himself in the Temple of God*, ἀποδεικνύναι ἑαυτὸν ὅτι ἐστὶ θεὸς, *vaunting*, or *declaring*, *himself that he is God*, assuming those honours to himself. Thus saith *Justin Martyr*, *Apol.* 2. of some, that is, of him and *Helena* his strumpet, that they did λέγειν ἑαυτοὺς εἶναι θεὸς, *affirm themselves to be gods*. And so *Irenæus*, *Docuit semetipsum*, &c. *He taught that he was God*. See Note e. To this purpose it is that *Justin Martyr* affirms that *Claudius* erected him a statue at *Rome* on *Tiber*, betwixt the two Bridges, inscribed *Simoni Deo Sancto*, *to Simon the holy God*: Every such statue or image being, according to the Theologie of the Heathens, a kind of ναὸς or *temple* or *chappel*, where the God to whom the statue was consecrated was said to dwell. And although *Petrus Ciaconius in Opusc.* suspects this to be a mistake of *Justin*, because about that place in *Rome An. Dom.* MDLXXIV. a *basis* of a marble statue was digg'd up with this inscription *Simoni Sanco Deo Fidio sacrum*, &c. yet the autority of *Justin*, writing this so soon after to the Emperors of *Rome*, who could and would have discerned his falsity, if it had been such, will be abundantly sufficient to oppose to this conjecture, especially when *Irenæus* insisting on it soon after him, and *Tertullian* better acquainted with that city and story then to be thus imposed upon, have added their confirmations of it, and many writers of the Church of *Rome* after them continued the tradition unquestioned, till this conjecture set up against it.

h. Κατέχειν

V. 6. *Withholdeth*] κατέχειν here signifies *to hinder*, to restrain him that is there spoken of, that is, the ὁ ἀντικείμενος, *the* impious proud *adversary*, *Simon Magus* and his *Gnosticks* v. 11. from putting off their disguise, and revealing themselves in their colours, that is, cruell professed enemies to *Christ* and Christians: and Καιρὸς ἑαυτῷ by the addition here of ὃν τῷ ἑαυτοῦ καιρῷ *in his own season*, some conjecture may be made what the τὸ κατέχον *that which hinders* signifies. For it being thereby manifest that there was a season most proper for them thus to reveal themselves, the τὸ κατέχον must be the absence or not approach of that season. Now what the *Gnosticks* season of shewing or revealing themselves was, appears by what hath formerly been said, viz. the Christians separating from the Jews. Till they did this, the *Gnosticks* wanted a pretence to exasperate the Jews, but then having that advantage they shewed themselves in their colours; and so this is their season of revealing themselves. And the point of time when this season came was, when the *Apostles* departed professedly from the Jews (see *Paraphrase* on *Rom.* 7. 1.) and not only gave over tempering and complying with them, but preaching to them also, as contumacious and hopeless, with a *Behold we turne to the Gentiles*. For this made the Jews to become implacable to the Christians, to persecute them bitterly (see *Eph.* 3. 1, 13.) not only as contemners of *Moses*'s Law, which interdicted that free commerce with the Gentiles, but as those that hated them, and thought them unworthy of the Gospel of *Christ*, *Act.* 13. 46. And from thence sprang the Apostasie of many weak Christians to this party, through this necessity of adhering to one side or other, either of persecuting with the Jews, or being persecuted with the Christians, the Apostle, *Heb.* 13. 13. calling the Christians to come from among them, to *go out unto Christ without the Campe*, *bearing his reproach*, that is, to leave off the Jewish ceremonies, ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς which now became obstructions and hindrances to the progress of the Christian faith, and to doe it though it brought all persecutions upon them. And accordingly all were now forced to make their choice and avow it, and so they did (to avoid the persecution from the Jews:) many profess'd themselves Jews, though they were not so by birth (nor circumcised many of them *Gal.* 6. 12. 13.) and then, having departed from the faith, soon proceeded to the greatest hatreds of them which did not, express'd the fiercest zeal against the Christians of any, according to *Christs* saying, that the Jewish Pharisaical Proselytes became *doubly more the children of the devil then themselves* (see Note on *Mat.* 23. e.) This then being the season of the *Gnosticks* breaking out against the Christians, the absence of that season must consequently be the Apostles & Orthodox Christians keeping faire with the Jews, and being not yet departed to the Gentiles, their observing some ceremonies in compliance with, and in hope of gaining the Jews. This we know they did for some time, upon a double consideration: first, On hope of doing good upon the Jews by that means, (so *Paul* circumcised *Timothy*, *Act.* 16. 3. and so he *purified* himself *Act.* 21. 26.) and secondly, to avoid the persecutions of the Jews, which it seems S. *Peter* did, *Gal.* 2. 12. *fearing those of the circumcision*. And as yet the Apostles, it seems, had not given over these compliances when S. *Paul* wrote this. And this, as long as it lasted, kept it from being a fit season for the *Gnosticks* to shew themselves, and so in all probability is the τὸ κατέχον here, *that which hindred*, and the ὁ κατέχων, τὸ Κατέχον ordinarily rendred, *he that hinders* v. 7. (which is in all reason the same, the Gender making no difference in this matter, and if it did, yet the ὁ being appliable to the *Law*, ὁ νόμος, and not any necessary denotation of a person, and withall the Neuter as fit to interpret the Masculine, as the Masculine to interpret the Neuter) 'Tis true indeed, divers of the Antients expecting still some farther Antichrist continually, did phansie the Roman Empire to be the τὸ κατέχον, or *that that hindered*: But that was caused by looking for that as future which was some time past, and now out of their minds, and by the Apostles not mentioning what it was; which omission of his was occasioned by his having told them of it formerly, and supposing that they knew it sufficiently (καὶ νῦν οἴδατε, *and now ye know*, &c.) so that there was no need of repeating it, and it seems they had been, at his being among them, so fully instructed in it, that he tels them 1 *Thes.* 5. 1. that he *need not write* to them of this subject.

i. Ἀνομία Μυστήριον Ἐνεργεῖται

V. 7. *Mystery of iniquity*] It must here be explained 1. what ἀνομία *iniquity*, and 2. what μυστήριον *mystery*, and 3. what ἐνεργεῖται *acted* here signifie. For ἀνομία, that may signifie no more then some *great enormous sin* or *conjuncture of sins*; and so will very fitly be applied to this sect of the *Gnosticks*, who were the vilest sort of people in the world, in respect of their abominable Lusts, Perjuries, joining with Idols, &c. But the notion which seems to be most proper to this place is somewhat superadded to all this, viz. their malicious bitter persecuting of the Orthodox Christians. This is the notion of ἀνομία *iniquity*, *Mat.* 24. 12. upon the increasing of which *many should be offended*, v. 10. and their love of *Christ*, zeal to Christianity, *should grow*

cold,

cold. And then it will be easie to conjecture what is *the mystery of iniqnity*, viz. this villany in both parts of it, the vile sins of these men, and their bitter hatred to Christians, both somewhat disguised and kept secret, not profes'd and avowed, (because it was not yet seasonable) but yet acted underhand more warily. And that is the meaning of ἐνεργεῖται *agitur*; for the word is generally used in a Passive sense (see Note, on *Gal.* 5. b.) and so signifies this, which is spoken of, to be already acted, ἀρχὴ ἔλαβε, *hath received its beginning*, saith *Theophylact*. And so in other the *Epistles* it is affirmed, that there were among them *emulations, contentions, strifes, seditions, confusion*, and *every evil work*, all this together with the *unclean abominable sins*, ἤδη, *already*, acted among them, but as yet more secretly and closely, only waiting their opportunity to break out, and shew themselves at a time of the best advantage, when that compliance of the Christians with the Jewes, the observation of the Mosaical rites (one of which was, that they that were Jews should not converse with those of another nation, *Joh.* 4. 9.) should be laid down, removed out of the way, the Apostles every where leaving the Jewes, and departing to the Gentiles, laying down the use of the Mosaical rites, and calling their disciples to come out from the Jewes, as they doe *Act.* 19. 9. *Heb.* 13. 10, 13. *Gal.* 2, and 3, and 4, and 5.

Ibh

k, ὁ ἄνομος *the wicked*

V. 8. *That wicked*] That ὁ ἄνομος *the wicked* here is the same with ὁ ἀντικείμενος *the opposer* v. 4. there is no question; and that this was *Simon* and his followers hath been shewed (Note e.) and clearly appears by the character v. 9. that his *coming* is κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the working of Satan in all power, and signes, and lying wonders*, that is, that they used sorcery, and did many strange things (such prodigies as the Devil could help him to act) by that means, and as it follows v. 10. succeeded very prosperously among many hypocritical, unsincere, carnal Christians, who were (by their indulgence of lusts, and promise of immunity from persecutions, and by the strangeness of their sorceries, *Simon* undertaking to flie in the aire, &c.) corrupted and seduced by them. And this is farther described in the destruction, that upon this revelation of themselves should soon involve him and his. The relations of which are punctual among the antients. Of *Simon* saith *Arnobius adv. Gent.* l. 2. *Viderat currum Simonis Magi, & quadrigas igneas Petri ore diffiatas, & nominato Christo evanuisse. Viderant pondere præcipitatum suo, cruribus jacuisse præfractis: pòst deinde perlatum Brundam, cruciatibus & pudore defessum, ex altissimi culminis se rursum præcipitasse fastigio. The chariot and fiery horses of Simon, with which this magician undertook to fly in the aire, were blown away by Peters mouth, & vanish'd at the name of Christ, and so he fell down, and brake his legs, and after some time was brought to Brunda, and through the torments and the shame became weary of his life, and cast himself headlong from the top of an high place, and so perish'd.* Many other testimonies of this are elsewhere mentioned, (see Note a. on 2 *Tim.* 3.) And for the *Gnosticks*, his followers, 'tis *Eusebius*'s affirmation of them l. 3. c. κθ'. Λόγῳ δὲ τῷ παντὶ εἰς τὸ παντελὲς ἀπορριφῆναι, *In a moment they were utterly destroyed*, the αἰφνιδίῳ ὀλέθρῳ *swift destruction*, foretold 1 *Thess.* 5. 2. And two means are here mentioned by which this should be done, first, by *the breath of Christs mouth*, secondly, by *the brightness of his coming*: the former noting the power of the Gospel in the mouth of the Apostles *Peter* and *Paul*, who contended with him personally at *Rome*, and brought ruine and shame upon him; and the 2d noting the vengeance that befell the Jewes by the Roman armies, at which time the *Gnosticks*, that sided with them, were destroyed also (see Note on 2 *Pet.* 2. 9. and *Jude* 2.) And this seems to be so called 1 *Tim.* 6. 14. where he is charged to continue constant to *Christ* whatever combats he met with', μέχρι τῆς ἐπιφανείας *untill the appearance of our Lord Jesus Christ*, which was surely somewhat then approaching, that was likely to fall out in *Timothy*'s life time, and which as he adds ver. 15. God, as the *blessed and onely potentate*, expressing his mercy and power together to all that adhere unto him, and as *King of Kings, and Lord of Lords*, subduing & bringing down the stoutest persecutors, should *shew* forth, καιροῖς ἰδίοις *in* those *proper seasons*, which he had appointed for it.

Πνεῦμα τοῦ στόματος Ἐπιφάνεια παρουσίας

μέχρις τ Επιφανειας

CHAP. III.

Paraphrase.

*Furthermore Τὸ λοιπὸν

†may run τρέχῃ

*among or toward εἰς

†abstard

1.* FInally, brethren, pray for us, that the word of the Lord † may have *free* course, and be glorified even as *it is* * with you;]

1. And as I pray for your comfort and constancy, ch. 2. 17. so it becomes you to be constant in prayer for me and the rest of the Apostles and ministers of the Gospel, that our preaching may be successfull and prosperous, meeting with no such obstacles as may hinder the progresse of it, but may be every where received, and obeyed, and honoured by the good lives of the believers, as it hath among you;

2. And that we may be delivered from a † unreasonable and wicked men; for all men have not faith.]

2. And that we may be rescued out of the hands of these villanous hereticks the Gnosticks, that deal in all unnatural impieties, and are ready to oppose us wheresoever we come, & keep many from receiving the faith, and corrupt other hypocritical professors, and such there are in the world; all are not sincere.

2. ἀπὸ

*the evil one πονηροῦ

3. But the Lord is faithfull, who shall stablish you, and keep *you* from * evil.]

3. But for you, I trust in that God who hath promised to secure and defend you from being overcome with such temptations of these cunning diabolical hereticks.

4. And we have confidence in the Lord touching you, that ye both doe and will doe the things which we command you.]

4. And through the grace of God watching over you, I am confident that ye will still continue to obey our advises to you, as hitherto ye have done.

†patience of ὑπομονὴν

5. And the Lord direct your hearts into the love of God, and into the † patient waiting for Christ.]

5. To which confidence I shall joyn my prayer to that God, that he will direct you so to love him, as to endure any persecutions rather then deny the faith, to confesse Christ, whatsoever it cost you.

6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us.]

6. Now I charge you by vertue of that Apostolical power given me by Christ, that if you observe any man to cast off obedience to those rules which we gave at our being with you, that is, to forsake his work, the businesses of his calling (see 1 Thess. 5. note d.) then (after a first admonishing of him 1 Thess. 5. 14. and a second here v. 12.) you proceed to the Censures of the Church against him, by that means to keep others from being corrupted by him, or doing as he doth, see v. 14.

7. For your selves know how ye ought to follow us; for we behaved not our selves disorderly among you.]

7. For you cannot but remember, how beside my admonitions to this purpose, I set you by my own example a pattern in this, by my not spending my time idly among you.

8. Being very careſull to put no man to any charges, nor to eat what we did not pay for, but earning our living by hard labour in our occupations.

8. Neither did we eat any mans bread for nought, but wrought with * labour and travel night and day, that we might not be chargeable to any of you.]

* wearineſs and toile κόπῳ καὶ μόχθῳ

9. Not becauſe we might not lawfully receive from you if we would, 1 Cor. 9. 4. but on purpoſe to give you a pattern, that you labour as we have done.

9. Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us.]

b. 10. For when we were among you preaching Chriſt, it was our command to all, what the Jewes have thought fit to require of all men proverbially, that they muſt labour themſelves, and not expect to be maintained by others labours, being idle themſelves.

10. For even when we were with you this we commanded you, that b if any would not work, neither ſhould he eat.]

11. Some ſuch idle perſons we hear there are among you, that are diſobedient to our orders, and give over their work, and ſpend their time impertinently in things that they ſhould not meddle with.

11. For we hear that there are ſome which walk among you diſorderly, working not at all, but † are buſie-bodies.]

† buſie themſelves about that which belongs not to them περιεργαζομένους

12. And to theſe we again give warning now, (as before we did 1 Theſſ. 5. 14.) that they live and labour quietly, and ſo earn their living, (and if upon this ſecond admonition they reform not, let them be cenſured v. 6.)

12. Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.]

13. And as for you, brethren, be careful to doe as much good as you can, and be not idle.

13. But ye, brethren, be not * weary in well-doing.]

* ſluggiſh ἐγκακήσητε

14. And as before ver. 6. ſo now I ſay again, if upon this ſecond admonition given by this Epiſtle v. 12. any man ſtill continue refractary in this matter, let him be cenſured and branded by you, and dealt with as an excommunicate perſon, that ſo by ſhaming ye may poſſibly reform him. See note on 1 Cor. 5. g.

14. And if any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed:]

15. Yet meanwhile apply unto him your friendly Chriſtian admonitions, that thoſe, together with that ſhame, may work effectually upon him, which is your duty to endevour on every ſinner, and not to deal with him as men deal with their enemies, for how ill ſoever he is, you are to doe him all good imaginable; and therefore I preſcribe you that of withdrawing familiar commerce from him, as a method of all others moſt probable to doe him good, and then that may be a ſeaſon of advantage for your exhortations to work upon him.

15. Yet count *him* not as an enemy, but admoniſh *him* as a brother.]

16. Now † the Lord of peace himſelf give you peace alwaies, by all means. The Lord *be* with you all.

† the very Lord of peace αὐτὸς.

17. This concluſion wherein I ſalute you, I write with mine own hand, and ſo it is my cuſtome to doe in all my Epiſtles.

17. The ſalutation of Paul with mine own hand, which is the token in every Epiſtle; ſo I write.]

18. The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

* See note a. on the Title of the firſt Epiſtle.

The ſecond *Epiſtle* to the Theſſalonians was written from * Athens.

Annotations on Chap. III.

a. Ατοπος V. 2. *Unreaſonable*] That ἄτοποι *abſurd men*, with the addition of πονηροὶ *wicked* or *villanous*, ſignifie the *Gnoſticks* here (deſcribed ch. 2.) will appear firſt, by a place in *Polycarpus's Epiſtle to the Philippians*, p. 18. where citing the place 1 *Cor.* 3. 9. againſt μαλακοὶ and ἀρσενοκοῖται, thoſe that were *guilty of effeminacy* and *unnatural luſts*, he adds, ὅτι οἱ ποιοῦντες τὰ ἄτοπα, *neither they that doe abſurd things*, noting the ἄτοπα to be an expreſſion of thoſe filthy ſins againſt nature. Secondly, by the prayer which here follows v. 5. that *God would direct their hearts to the love of God, & patience of Chriſt*, that is, that conſtancy of love to God, which conſiſts in confeſſing him in time of perſecutions, the want of which is often noted in the *Gnoſticks*, and thoſe that were corrupted by their infuſions. See Note on 1 *Joh.* 2. a. And accordingly in that *Epiſtle* of *Polycarpus* p. 20. deſcribing *Simon Magus* the father of the *Gnoſticks*, he makes up his character of theſe 4. things, firſt, *denying Chriſt to be come in the fleſh*, ſecondly, *not confeſſing the teſtimony of the croſſe*, thirdly, *converting the oracles of God to their own luſts*, fourthly, *denying the reſurrection and judgment to come.* To which he ſets oppoſite the *Chriſtians patient ſuffering for Chriſt*, pag. 21. and *loving him that died for them.*

b. V. 10. *If any would not work*——] This was a proverbial ſpeech among the Jewes, in *Bereſith Rabba*, פ' ויצא ופ' אלה תולדות, and in *Obel Moed*, כל מי שאינו מתעסק אינו אוכל, *Whoſoever doth not labour, doth not eat.* Of this ſee (beſide *Druſius dec.* 2. *adag.* 3.) *Buxtorfe, Lex. Talmud.* in the word נגס. Of the like proverbs uſed by *Chriſt*, ſee Note on *Mat.* 10. h.

The

THE FIRST EPISTLE
OF
PAUL THE APOSTLE
[a]TO
TIMOTHY.

1. THat *Timothy* first converted by *Paul*, (and therefore here called his *own son in the faith*, ver. 1, 2.) and that some time before his coming to *Paul* at *Lystra*, *Act.* 16. (as appears by the testimonial which he then had of the brethren v. 2.) and then after employed by him for the planting of the Gospel, *Act.* 16. 3, &c. was at length placed Bishop of *Ephesus*, the prime *Metropolis* of *Asia*, appears sufficiently in the records and writings of the ancient Church. So the *anonymous Author* of his *life* in *Photius Num.* 254. Ἀπόστολος Τιμόθεος κατὰ τὴν μεγάλην Παύλου χειροτονεῖται τῆς Ἐφεσίων μητροπόλεως ὑπέρτατος, καὶ ἐνθρονίζεται, *The Apostle* (so were others called beside the primary) *Timothy is ordained and installed Bishop of the Metropolis of the Ephesians by S. Paul.* So the Fathers of the *Council* of *Chalcedon Act.* 11. who from *Timothy* to their time reckon 27 Bishops of *Ephesus*. So *Eusebius* l. 3. c. 4. Τιμόθεος ὁ ἐν Ἐφέσῳ πρῶτος ἱστορεῖται πρῶτος ἐπισκοπῶν κληχέναι, *Timothy is storied to have been the first Bishop of the province of Ephesus.* And the same might be testified by innumerable more. S. *Chrysostome* may be taken for all, *Hom.* 15. in 1 *Tim.* 5. 19. Δῆλον ὅτι ἐκκλησίαν λοιπὸν ὁ ἐμπιστεύμενος ὁ Τιμόθεος, ἢ καὶ ἔθνος ὁλόκληρον τὸ τῆς Ἀσίας, *It is manifest that Timothy was intrusted with a Church or rather with a whole nation, that of Asia.* Now for the time when he was placed in this Bishoprick, as that will be usefull to direct us when this *Epistle* was written, so will that it self be concluded from this *first Epistle* ch. 1. 3. where S. *Paul's exhorting* him *to abide at Ephesus*, that he might *admonish some not to teach other doctrine*, &c. is an intimation of his leaving him Bishop resident there, and that, saith he, he did πορευόμενος εἰς Μακεδονίαν, *going* or *when he went into Macedonia*, that is, in that part of S. *Pauls* travail set down *Act.* 20. There v. 1. S. *Paul* went out from *Ephesus*, πορευθεὶς εἰς Μακεδονίαν, *to go into Macedonia*, at which time in all probability, (and by Analogie with the words 1 *Tim.* 1. 3.) he *left Timothy Bishop* there. 'Tis true that when S. *Paul* is in *Macedonia Timothy* is with him there, 2 *Cor.* 1. 1. and after he had *wintered* in *Epirus*, *Tit.* 3. 12. and spent *three months in Greece*, *Act.* 20. 2, 3. and returned back into *Macedonia*, then *Timothy* is with him, *Act.* 20. 4. and goes straight to *Troas* v. 5. All which might well be after the leaving him at *Ephesus*, either on occasion of the businesse of that Church, about which he might go to consult S. *Paul* being so neer, or in obedience to some summons of S. *Paul* (such as after, we see he had to a longer journey, even to come to *Rome* to him, 2 *Tim.* 4. 9.) After this coming to *Troas*, *Act.* 20. 6. (although I suppose he was with him among the rest of the Bishops of *Asia* at *Miletus* v. 17. yet) there is no farther mention of *Timothy* in the book of the *Acts*. Supposing then that this of *Act.* 20. 1. was the point of time to which S. *Paul* referres, when he speaks of his being left to reside at *Ephesus*, and supposing again that he could not write to him at any part of the time when he was with him, and yet the whole contexture of the *Epistle* rendring it probable, that it was written (by way of directions) soon after his leaving him there, and that whilst it was yet uncertain to S. *Paul* whether he should come to *Ephesus* again, c. 3. 14, 15. (which also may be the reason that there are no salutations in the close, because of his coming newly from thence, and his thoughts to be there again speedily) it will be from these premises reasonable to conclude that either it was written on the way as he went from *Ephesus* toward *Macedonia Act.* 20. 1. at *Troas* perhaps where he stayed a while (see Note a. on Title of 2 *Cor.*) or at his very first coming to *Macedonia*, or in *Epirus* or in *Greece*: but the former of them, as neerest to his coming from *Ephesus*, is the most probable. That it was before his coming to *Miletus*, *Act.* 20. 17. may thus appear: 1 *Tim.* 3. 14. He tells *Timothy* that *he hopes shortly to come to him*, (to *Ephesus* that chief *Metropolis* of *Asia*) but at his being at *Miletus* he tells them that *he knows, that they shall see his face no more*, *Act.* 20. 25, 38. and therefore that his being at *Miletus* must needs be after the writing this *Epistle*: his meeting them at *Miletus*, being to supply the place of his coming to *Ephesus*, which had formerly been designed by him, but now put off through hast to get to *Jerusalem* by *Pentecost*, *Act.* 20. 16. As for the *subscription* of the *Epistle*, that it was from *Laodicea* in *Phrygia Pacatiana*, 'tis *Cujacius*'s observation that that could not be antient, there being no distinction between *Pacatiana* and *Salutaris* till the time of *Constantine*; and it is farther evident by *Col.* 2. 1. that *Paul* had not at the writing of that *Epistle to the Colossians* been at all at *Laodicea*, and yet that that was long after the writing of this *Epistle*, that being set by Chronologers *An. Chr.* 59. Soon after this, as S. *Paul* tells the *Ephesians* and *Asiaticks*, *Act.* 20. 29. that *after his departure grievous wolves should enter in among them*, so he here saith, he left *Timothy* at *Ephesus* to fortifie the Church against them; and who those *wolves* are appears by their *Fables* and *Genealogies* here ch. 1. 4. which are the known character of the *Gnosticks* then, and the *Valentinians* afterward; and so is the *swerving from charity, good conscience, and faith unfeigned*, &c. ver. 5, 6. Besides this suppressing of hereticks, another special use there was of leaving *Timothy* at *Ephesus*, that, as Metropolitan of *Asia*, he might ordain Bishops and Deacons in all the other cities where they were wanting, as is said of *Titus* in *Crete*. And accordingly this *Epistle* brings him particular directions to that purpose, ch. 3. Which is a proof that this *Epistle* was written to him soon after his fixing there, to furnish him for the discharge of this office. Mean while this is evident, that the *Gnosticks* were now scattered in *Asia*, and so characterised by him ch. 4. and ch. 6. and there distinctly specified (more than in any other place of the

New Testament) under the title of ψευδώνυμος γνῶσις c. 6. 20. *science falsly so named*, that is, the men that assumed falsly to themselves the name of *Gnosticks* or *knowing men*. And against some doctrines and practices of theirs he here arms him.

Paraphrase.

CHAP. I.

1. I Paul that (Act. 13. 7.) was sent out and constituted an Apostle of Jesus Christ, according to the designation of him, who being God incarnate is both our Saviour and Lord, to rescue us from the power of sin, and to rule and reign in our hearts, even he on whom all our trust and expectation and hope of good is founded and built;

PAUL an Apostle of Jesus Christ * by the commandment of God our Saviour and Lord Jesus Christ, *which is* our hope,] * according to the appointment, κατ' ἐπιταγὴν

2. Unto Timothy, *my* own son in the faith, Grace, mercy *and* peace from God our father, and Jesus Christ our Lord.]

2. To my dearly beloved Timothy whom I first converted, and so begat to Christianity, I send my heartiest wish of all good from God our carefull and loving father, and Christ Jesus to whom he hath committed all power in his Church unto the worlds end.

3. This Epistle I now send thee for thy directions, in pursuance of that Commission which I gave thee when I constituted and appointed thee to reside as Bishop at Ephesus, at the time when I went thence to go to Macedonia Act. 20. 1. that presiding and governing the Church there, thou mightest suppresse the seeds of the Gnostick heresie sowed there, and keep men within the form of sound doctrine, that which in all Churches was delivered by us,

3. † As I besought thee to * abide still at Ephesus when I † went into Macedonia, that thou mightest charge some that they teach no other doctrine,] † Even as Καθὼς * continue at παρεμεῖναι † was going πορευόμενος

4. And warn thy flock not to heed those fabulous pedegrees of the gods, which under the name of Æones the Gnosticks (see note on Col. 2. 2.) talk so much of, and so bring in many perplext disputes, rather than instruct men in the way of salvation under the Gospel, or of Christian doctrine in matters belonging to God.

a. 4. Neither give heed to fables and endlesse [a] genealogies, which * minister questions, rather than † edifying which is in faith; *so doe.*] * yield παρέχειν † the edification of God which is in faith οἰκοδομίαν θεοῦ τὴν ἐν πίστει, or the dispensation of God, for the King's Ms. and an Antient one in Magdalen College ox. read οἰκονομίαν

5. The substance and perfection, or else the designe and aime of Christian duty being charity, whose genealogie is this, faith unfeigned begets a good conscience, that is, abstaining from all sin, that purity of heart, that love of all men:

4. Now the end of the commandment is charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:]

6. Which some aiming not at, have gone out of the way to a divinity made up of empty words, for so was the Gnosticks, see v. 4.

6. From which some having swerved have * turned aside unto vain jangling,] * been turned aside to vain discourses, ἐξεκλίθησαν εἰς ματαιολογίαν

7. Joyning Judaisme to Christianity, & undertaking to expound the Law, and to find those mysteries in it which are the foundations of their impure doctrines, but observe no part of the Law, nor at all apply it to the ruling of their lives.

7. † Desiring to be teachers of the Law, * understanding neither what they say, nor whereof they affirm.] † who will be doctors of the law, θέλοντες εἶναι νομοδιδάσκαλοι * not thinking either μηδὲ νοοῦντες

8. Which is consequently a grievous abuse of the Law, whose whole goodness consists in this, that a man order his actions so by it, as to abstain from the sins that it forbids, and doe the good which it requires;

8. But we know that the Law *is* good, if a man use it lawfully;]

9. It being certain that as good men will perform their duty without any law, so the Law of Moses, as all other lawes, was given to the sons of those excellent Patriarchs, because it was foreseen they would not alwaies continue so good, and so was on this very designe to keep in order such men as these, to restrain such impure Gnosticks as these from the sins they are guilty of, (and not to stand them in any stead, except they live according to it.) Accordingly you know that Moses's Law is very severe against the rebellious and contumacious, against blasphemers and seditious, such as Corah Num. 16. 8. called Sinners there, (and to such are the Gnosticks compared Jude 11.) to the impure, and such as contemn all that is holy, such as Esau, to whom the Gnosticks are compared Heb. 12. 16. against parricides and murtherers,

9. Knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly and for sinners, for unholy and profane, for murtherers of fathers and murtherers of mothers, for manslayers,]

10. Against fornicators, and those of the foulest sort of those, Lev. 18. 22. against those that steal and sell servants, Exod. 21. 16. Deut. 24. 7. against false and perjurious persons, and generally all those sins and sinners that now the Gospel of Christ makes to be such, and these hereticks are noted for,

10. For whoremongers, for them that defile themselves with mankind, for menstealers, for lyers, for perjured persons, and if there be any other thing which is contrary to † sound doctrine,] † wholesome ὑγιαινούσῃ

b. 11. According to the Gospel of Christ or of God, when he dwelt among us, appeared here on the earth, for the preaching of which I have been constituted an Apostle.

11. According to * the [b] glorious Gospel of the blessed God, which was committed to my trust.] * the Gospel of the glory

12. And I account it a great mercy of Christ, both that he hath given me abilities, and that he hath vouchsafed to make use of me for so great a work, thinking me a fit person to be so intrusted, and setting me apart to doe him service in the Church,

12. And I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithfull, † putting me into the ministery,] † appointing me for διακονίαν αὐτοῦ

13. Having been so hugely unfit and unworthy of such an honour by my former behaviour whilst I was a Jew, blaspheming the name of Christ, persecuting the Christians, and using them most despitefully. Notwithstanding all which God was mercifull to me, looked on it but as an act of blind zeal in me, and therefore laid it not so to my charge as to deliver me up to my self, but recalled me mightily in the midst of my carreer.

13. Who was before a blasphemer, and a persecutor, and * injurious; but I obtained mercy, because I did *it* ignorantly in unbelief.] * a contumelious person, ὑβριστὴν

14. Since which time he hath most plentifully poured out on me the gifts of the Holy Ghost, and proportionably to them, a lively faith toward Jesus Christ, and an earnest zeal for his Gospel, which hath been wrought in me by his grace.

14. And the grace of our Lord † was exceeding abundant, with faith, and love which is in Christ Jesus.] † hath superabounded, ὑπερεπλεόνασεν

c. 15. O 'tis a truth of an huge price, and fit to be the onely tradition or Cabala among us Christians, in stead of all the Jewish secrets and mysteries that are talked of by these hereticks,

15. This *is* a faithful saying, and worthy of all [c] acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.]

ticks, that Christ Jesus came a Saviour into the world on purpose to rescue out of their evil courses, and to obtain pardon and salvation upon their reformation, for the greatest sinners in the world, of which number I have reason to look on my self as the principal of all others.

16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering for a pattern to them which should hereafter believe in him to life everlasting.]

16. But being such God hath dealt most mercifully with me, called me from heaven whilst I was persecuting him, that I might be a prime object of his patience and longanimity, and in order of time the first that was so miraculously called, that so the wickedest of the Gentiles may in me have an example of hope of mercy, if they shall come in unto Christ.

17. Now unto the King [d] * eternal, immortal, invisible, the onely wise God,] be honour and glory for ever and ever. Amen.

* of ages, or Angels

17. Now to the great ruler and wise disposer of all ages of the world, Governour and commander of Angels, the one true God, whose attributes are to be incorruptible, invisible, and wise beyond all imagination, so as none partakes with him, and from whom all the wisdome of all others doth proceed,

d.

18. This charge I commit unto thee, son Timothy, according to the [e] prophecies which went before on thee, that thou † by them mightst [f] warre a good warfare,]

† according to them in times

18. Now to thee, O Timothy, thou who wert first converted by me, I give this commission, as a trust I commit to thee (agreeable to the revelations which were made of thee, that, though young, thou shouldst be ordained a Bishop in the Church ch. 4. 14. though we find no mention of this in the Acts, as we doe of Saul and Barnabas, Act. 13. 2.) that according to that appointment of God, thou shouldst carefully discharge that Episcopal office committed to thee,

e. f.

19. * Holding faith and a good conscience, which some having put away, concerning faith have made shipwrack ;]

* Having ἔχων

19. Holding fast and continuing constant in the true faith, and discharge of a good conscience; not as some, which falling into impure lives, have afterward fallen into foule errors in point of faith.

20. Of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may † learn not to blaspheme.]

† be disciplin'd παιδευθῶσιν

20. Such are in thy Church of Ephesus, Hymenæus, 2 Tim. 2. 17. and Alexander, 2 Tim. 4. 14. whom by the Censures of the Church I delivered into Satans power, to chasten and afflict them; that they may reform, and recover from that very ill course in which they are both for faith and manners.

Annotations on Chap. I.

a. γενεαλογίαις

V. 4. *Genealogies*] Most of the divinity of the *Gnosticks* (made up out of the Greek poets, *Antiphanes*, *Hesiod*, *Philistion*, &c.) consisted of ζυζυγίαι and συναλογίαι, *conjunctions*, & then from them *Genealogies*, how one thing joyns with another and begets a third (out of *Night* and *Silence* come forth *Chaos*, &c.) and applies all the Theologie and Genealogies of the Gods in *Orpheus*, &c. to the αἰῶνες, as they called the *Angels*, (see Note d.) In reference and opposition to which it is, that the Apostle here v. 5. sets down a true Christian genealogie of that excellent grace of Charity, so much wanting in those hereticks, accordingly as it is produced in a Christian, and that, saith he, is the special genealogie, with the study of which we Christians (especially they that call themselves *Gnosticks*) need to trouble our selves. See *Tit.* 3. 9.

b. δόξη

V. 11. *Glorious Gospel*] Δόξη here seems to referre to the *schechina* among the Jewes, which we have often spoke of, noting the *presence* or *appearance of God*, *of Christ* on the earth among us. See Note on *Mat.* 3. k. and 16. n.

c. Ἀποδοχὴ

V. 15. *Acceptation*] What is the importance of ἀποδοχὴ here, must be learn'd from the use of קבל among the Jewes, especially in the Chaldee idiome, where it signifies *to receive* any thing for undoubted, and with an honourable respect, the same that they expresse also by שמע *to hear*, that is, obey, and believe with the exhibition of honour; see *Paulus Fagius* on the *Chaldee Paraphrase*, *Gen.* 25. 15. Thus when 2 *Kin.* 14. 11. the Hebrew reads שמע, and the Greek ἤκουσεν *heard*, the *Chaldee Paraphrase* reads קבל *received*; by which appears what is the meaning of δέχεσθαι προφήτην, *to receive a prophet*, *Mat.* 10. 41. (which in like manner *Luke* expresses by ἀκούειν *to hear*, in opposition to ἀθετεῖν *to neglect*, *Luk.* 10. 16.) to wit, to believe and honour him. So 1 *Cor.* 2. 14. ὁ δέχεται τὰ τοῦ πνεύματος, *receives not the things of the spirit*, that is, neither believes nor values them, but as it follows, *they are foolishnesse unto him*. So *Joh.* 1. 12. λαμβάνειν *to receive* is explained by πιστεύειν *to believe* in the end of the verse, and so παραλαμβάνειν v. 11. where the Syriack hath קבל in both places. Hence are the *Cabala* of the Jewes, their *receivings*, that is, *traditions* (as *to give Eph.* 4. 8. is all one with *to receive*, *Psal.* 68. 18. and as in the Greek λῆμμα and δῶρον *receipt* and *gift* are all one) which they esteem so undoubted and honourable. For as the office of the Doctor is מסר *to deliver*, so of the Disciple קבל *to receive*, as in the beginning of *Pirche Aboth*, *Moses* קבל *received the Law from Mount Sinai*, ומסרה *and delivered it to Joshuah*. And as from the former of these words is the Hebrews קבלה *Cabala*, their *doctrine received*, and had in so much reverence, so from the second is their מסורת their *doctrine delivered* by hand from their antecessors, and without writing transmitted to posterity, the first expressed in the New Testament often by παράδοσις, the second by παράδοσις. So that this is the full sense of this place, If there be any undoubted *dogma* worthy of belief, any true *Cabala*, this certainly is it, *that Christ came into the world to save sinners*.

Παράδοσις

d. Αἰῶνες

V. 17. *Eternal*] The αἰῶνες here of which God is said to be the *King*, may possibly signifie *the* several *ages* of the world, and no more, that being the ordinary notation of αἰὼν *age*. But it is also known what notion of αἰῶνες there was among the hereticks of those first times, set down at large by *Irenæus* in his discovery of the *Valentinians*, where there is a great deal of phantastical unintelligible stuffe about the *Æones*. And therefore considering that the *Gnosticks* heresie was now abroad in the Church of *Ephesus*, named distinctly in the close of this Epistle c. 6. 20. and referr'd to in a great part of this Chapter v. 3, 4, 6, 7, 9, 10. and because the *Valentinians* were but the progeny of these, saith *Irenæus*, and took their doctrines from them, and because it hath been already shewn (Note on *Col.* 2. a. and h.) that these were the titles of the Angels who were in *Ezechiel* called חיות *living creatures* (and from thence these αἰῶνες formed by them;) it is therefore not improbable that the Apostle might referre to this Theologie of theirs here, as he had done before v. 4. by their *genealogies*. And then this will be the meaning of the βασιλεὺς τῶν αἰώνων, *the King*, or *Ruler*, or *supreme Commander*, (as of the whole world, so particularly) *of the Angels*, his constant subjects and servants, and executioners of his will, those to which under the name of αἰῶνες, the *Gnosticks*

Βασιλεὺς τῶν αἰώνων

sticks attribute so much. To the same purpose is added *the incorruptible, invisible, onely wise God* (in opposition to *Simon Magus*, whom they taught to be *the supreme God*, being but a corruptible, visible man, that by his sorcery got the reputation of wisdom among them.) And the *giving glory* and *praise* to him is an antient form of *Confession of faith*, which was wont to be done by way of *Doxologie*, and so is here set as a short *Creed*, against the *Gnosticks*, so as the *Doxologie* in that form which is now continued in the Church was framed against other hereticks.

c. Προφητείας

V. 13. *Prophecies*] That the Apostles received frequent revelations, and never more distinctly and frequently than to this matter of designing Bishops and Governours of the Church, may appear by many places. Thus concerning *Paul* and *Barnabas* the text is distinct, *Act.* 13. 2. *The holy Spirit said, Separate to me Paul and Barnabas for the work to which I have called them*; and so here of *Timothy*, and c. 4. 14. for that by *prophecy* here is meant such revelation, may appear by comparing 1 *Cor.* 14. 25. with v. 30. for there what is προφητεύειν *to propheſie* in the former place, (and v. 31.) is ἀποκαλυφθῆναι αὐτῷ *to receive a revelation* in the latter. To this sense Saint *Chrysostome* and *Theophylact* are clear, Τὸ τῆς διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὄν, τῆς τοῦ Θεοῦ δόσεως ἤδη, ὥστε τὸν ἄξιον δέξασθαι, διὰ τοῦτο παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τουτέστιν ὑπὸ Πνεύματος ἁγίου· ἔπρεπε δὲ καὶ τὸν Τιμόθεον ἡρῆσθαι τῷ ἱερωσύνῃ, *The dignity of being a Doctor and a Priest being a great one, wants God's suffrage that a worthy person may receive it, thereupon the Priests were made antiently by prophecie, that is, by the Holy Ghost. Thus Timothy was chosen to the Priesthood*, that is, his Episcopacy. And so generally 'tis said of the Bishops of *Asia*, that the *Holy Ghost* had *set* them *over the flock*, *Act.* 20. 28. Thus saith *Clemens Romanus* of the Apostles, that at their first preaching in every region and city, καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους, *They constituted their first fruits, making trial* and judgment of them *by the spirit, into Bishops & Deacons:* and again, προέγνωσιν γὰρ πλήρεις τελείαν κατέσησαν τὰς προειρημένας, *having received perfect foreknowledg*, that is, revelation or prophecy, *they constituted the forementioned Bishops and Deacons*, and not onely so for the present, but for the next course or succession; for so saith he, μεταξὺ ἐπινομὴν δεδώκασιν ὅπως ἐὰν κοιμηθῶσι, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν, *Afterward they gave order that if those whom they had constituted should dye, other men that were approved* (by the spirit also) *should undertake their Ministery*, or *employment*. So saith *Clemens Alexandrinus* of Saint *John*, that in *Asia* he constituted Bishops, sometimes (ὅλας ἐκκλησίας ἀρμόσων) *made up whole Churches*, ὅπου δὲ κλῆρον ἴδοι πνεύματι κληρούμενον τῶν ὑπὸ τοῦ πνεύματος σημαινομένων, *sometimes ordained some certain persons, such as were signified to him by the Spirit.* (See *Act.* 8. Note f.) That this should thus be done in the Apostles time, besides the will of God, there is this reason also discernible, because in the first preaching of the Faith to any City or Region, performed by the Apostles in their journeyes, as it was necessary that the Apostle before he went away from them should leave a Governour among them, so it was not possible in so short a stay as ordinarily was made after the conversion of some in a city, to discern by any humane meanes, who of those νεόφυτοι *new converts* would be fit for that imployment; and so this rendred it very necessary that the Apostles, either by the discerning spirit which they had extraordinarily bestowed on them, or by particular Revelation, should thus make designation of the persons. But after, when Churches were setled, and men had continued in the Faith so long as to give testimony of their sincerity and abilities to qualifie them for that office, there was not that need of Revelation in this matter, humane meanes being in some measure sufficient to direct in it. And accordingly by the qualifications which Saint *Paul* names to *Timothy* and *Titus* in their ordaining Bishops in every Church, it is evident that they made Bishops upon observation and experience of mens behaviour and abilities, and upon the testimonials of the brethren, (and therefore were forbid to make *a novice* Bishop, that is, one lately converted, 1 *Tim.* 3. 6. because of him they could not have this experience, or these testimonies) and were not afforded divine Revelation in it, or any thing proportionable to that.

Euseb. l. 3. c. 23.

Ib. *Warre a good warfare*] What is the meaning of the phrase στρατεύειν στρατείαν here must be fetch'd out of *Num.* 4. 3. where the Levites are said to goe לצבא *into the army* or *host*, which is rendred by the *Septuagint* λειτουργῆν *to officiate*; and so *Num.* 1. 50. λειτουργήσουσι καὶ παρεμβαλοῦσι, *they shall minister and encamp*: so generally under the Law the ministery of the priests is compared to *a warfare*, the Temple to *a camp*, the inferior officers to *watchmen*, and the like; so *Exod.* 38. 8. when the women brought their gifts after child-birth to the Tabernacle, they are expressed by הצבאות אשר צבאו *the warriers that warred in the dore of the tabernacle.* And therefore it is that 2 *Sam.* 6. 2. where there is speech of the bringing back of the Arke, it is called *the Arke of the Lord, whose name is the Lord of hosts, who dwelleth between the Cherubims*, that is, the Lord of the Arke or Tabernacle (the Temple being not then built) dwelling in it, between the *Cherubims*: and that perhaps is the reason why in *Zacharies* prophecie, which concerns the rebuilding of the Temple, he is so oft intitled *the Lord of hosts*, as the title most agreeable to stirre them up to that work: so when *Psal.* 103. the Angels are called *his host*, 'tis because they minister unto him, and, as it follows, *doe his will*; and so the Sun and Moon are called *the host of God*, as those that minister unto him. Thus when *Isa.* 40. 2. it is said, *Their warfare is accomplished* (where the *Old Latine* reads corruptly *malitia* for *militia*) it belongs clearly to the cessation of the Levitical Priesthood; and so *Dan.* 8. 13. *the Sanctuary and the host shall be trodden down*; and so *Isa.* 24. 21. *In that day God will visit the host of the most High*, the Temple in the like manner. Thus in the New Testament *the weapons of our warfare* 2 *Cor.* 10. 4. the instruments of the exercise of our Apostleship, the Censures of the Church, &c. and 2 *Tim.* 2. 3. καλὸς στρατιώτης, *a good Souldier of Christ*, that is, minister, and v. 4. *I have fought a good fight*, executed the office of my Apostleship as I ought to doe. And just so here, στρατεύειν καλὴν στρατείαν, to discharge the office of Evangelist first, then Bishop, as he ought.

f. Στρατείαν στρατείας.

Ὅπλα στρατείας ἡμῶν

Καλὸς στρατιώτης

Paraphrase.

CHAP. II.

8. 1. In the first place therefore I advise thee, and all the Bishops under thy Metropolis, that you have constant publick offices of devotion, consisting first, of supplications for the averting of all hurtfull things, sins and dangers; secondly, of prayers for the obtaining of all good things which you want; thirdly, of intercessions for others; and fourthly, of thanksgiving for mercies already received; and all these not only for your selves, but, in a greater diffusion of your charity, for all mankind,

1. I Exhort therefore, that first of all [a] supplications, prayers, intercessions, *and* giving of thanks be made for all men,

2. For

2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlinesse and * honesty.]

2. For the Emperors and rulers of Provinces under them, to whom we owe all our peaceable living in any place, in the exercise of religion and vertuous life, and therefore ought in reason to pray and give thanks for them.

* gravity, σεμνότητι

3. For this *is* good and acceptable in the sight of God our Saviour,]

3. For this God under the Gospel approves of, and requires at our hands,

4. † Who will have all men to be saved, and to come unto the knowledge of the truth.]

4. In proportion to the example which he hath given us in himself, who earnestly desires the good of all mankind, and useth all powerfull means to bring them to reform their former wicked lives, and now to entertain the Gospel.

† Who wills that all men should escape, or be saved, Os θέλειτας ἀνθρώπους σωθῆναι * one also Mediator of God and men, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων † a testimony in the proper season, μαρτύριον ἰδίοις καιροῖς * Or, with which I was intrusted for the King's MS. reads ἐπιστεύθην † or, the Spirit, for the King's MS. reads πνεύματι * pure † disputing διαλογισμοῦ * modesty αἰδοῖ

5. For *there is* one God, * and one Mediator between God and men, the man Christ Jesus;]

5. For it is but one God that is Creator of all, (who consequently designes and wills the good of all) and so likewise but one Mediator and peace-maker between God and man, even he that hath taken our common nature upon him, and in it died for all those whose nature he assumed, even Jesus Christ;

6. Who gave himself a ransome for all † to be testified in due time.]

6. Who died to redeem all men, and rescue them out of their evil waies, laying down his life, pouring out his blood in our stead, and thereby gave also a testimony of the truth of his doctrine, thus sealed with his blood, in the time appointed by God, and foretold by the prophets, as the season for the working this great work.

7. * Whereunto I am ordained a preacher and an Apostle, (I speak the truth in Christ *and* lie not,) a teacher of the Gentiles in † faith and verity.]

7. Which doctrine of his hath been intrusted to me to divulge and preach unto all men, Gentiles as well as Jewes (Christ knows that I speak the truth, whose commission it were very unsafe for me to feigne) that I might be the Apostle and Bishop of the Gentiles, to make known and administer the Gospel of Christ among them faithfully and truly, without concealing or adding any thing.

8. I will therefore that men pray every where, lifting up * b holy hands, without wrath and † doubting.]

b

8. These directions then I give to all both men and women: first to men, that as the Jewes wash'd their hands before they lifted them up at the altar, Exod. 40. 32. Psal. 26. 6. so should all Christians pray, not onely in Jerusalem, but any where else, with innocent hearts, without any anger or malice (see note on Mat. 15. e.) quarrels or dissensions, preserving the bond of peace, (the one lip Zeph. 3. 9.) among all.

9. In like manner also that women adorn themselves in modest apparel, with * shamefastnesse and sobriety; not with broidered haire, or gold, or pearls, or costly array:]

9. The second direction I give for women, that they come to the assemblies, and sobriety the greatest ornament that they are capable of, and not setting themselves out vainly and with ostentation, in curious dressings of hair, in embroidery, or jewels, or other waies of sumptuous attire.

10. But (which becometh women professing godlinesse) with good works.]

10. But in stead of them to adde to modesty and sobriety v. 9. the richer embroidery and jewels of all good works, charity to others, which becomes Christian professors infinitely better than those other waies of expense upon fine clothes, &c.

* quietnesse ἡσυχίᾳ

11. Let the woman learn in * silence with all subjection.]

11. And of the woman I farther command, that she be content to learn, and to exercise obedience and subjection to those who are placed over her, both in the Church and at home.

† husband ἀνδρὸς * quietnesse ἡσυχίᾳ

12. But I suffer not a woman to teach, nor to usurp authority over the † man, but to be in * silence.]

12. And that she neither undertake to teach in the Church, nor at home to have any authority over her husband, but to be obedient and meek and still in both those capacities.

13. For Adam was first formed, then Eve.]

13. According to the type which God gave in this matter in the first creation, forming Adam the man first, then the woman out of him, to denote her subordination to and dependence on him.

14. And Adam was not deceived, but the woman being deceived was in the transgression.]

14. And there is little reason that this course, which was then setled, should since be changed; certainly no reason to be fetched from Adam's sin and fall, for the guilt of that lay especially upon the woman, for before Adam was deceived, (or Adam being not deceived,) the woman being first cheated her self by the serpent, was the cause and beginning of sin and ruine on all mankind.

† by the * purity ἁγνείᾳ

15. Notwithstanding she shall be c saved † in child-bearing d if they continue in faith and charity, and * holiness with sobriety.]

c, d

15. But by means of the seed of the woman, the Messias which should be born from her posterity, she had a promise of redemption, and so all others of her sex, upon condition of their perseverance in the faith, and love and obedience to Christ, and performance of those great Christian duties of chastity and modest behaviour, which I now require of them.

Annotations on Chap. II.

a. V. 1. *Supplications, prayers*——] Of these four sorts of prayer 'tis affirmed by S. *Chrysostome*, that they were in his time all used in the Church, ὃν καθημερινῇ λαβεῖᾳ *in the daily service*, καὶ τοῦτο, saith he, ἴσασιν οἱ μύσται, πῶς καὶ ἐφ' ἑκάστῳ ἡμέραν γίνεται καὶ ὁ ἑσπερινὸς καὶ ὁ ὀρθρινός, *and this is sufficiently known to all the Priests*, or those that *officiate morning and evening*. And so it appears by the *Liturgies*. The word δεήσεις referring to the larger or lesser *Collecta*, that in the *Letany* for deliverance from all the evils there named, and the other after, in which the phrase τῷ Κυρίῳ δεηθῶμεν *we humbly beseech thee O Father*, is used, which is for the averting of evils. The second to the prayers for mercy and other wants. The third to the ἐντεύξεις, wherein the word ἐκκλησίαν, *Let us pray for the whole state of Christ's Church, for Kings*, &c. is inserted. And the fourth to the solemn *thanksgiving for all men*, and to the hymnes sung to the praise of God. And it may be observed, that the direction here of *praying for Kings*, &c. is agreeable to that of the Hebrews; *R. Chaninah* in *Pirche Aboth* c. 3. §. 2. חוי מתפלל בשלומה של מלכות שאלמלא מוראה איש את רעהו חיים בלעו *Pray for the peace of the kingdome, for unlesse there be fear, men will devour one another alive.* And so when *Petronius* came to set up *Caligula*'s image in the Temple, they that would die rather than that should be done, being asked then whether they would wage warre with the Emperour, answered, No, but on the other side twice a day they offered sacrifice for the safety of the Emperour: see *Josephus*, and *Jer.* 29. 7. Accordingly was the Christians practice, as long as the Emperours continued heathen, praying in their *Liturgies*

δεήσεις

Προσευχαὶ Ἐντεύξεις

Εὐχαριστίαι

Ὑπὲρ βασιλέων

ὑπὲρ Βασιλέων *for Kings*, after, when they were Christian, δεόμεθα ὑπὲρ τῶν εὐσεβεστάτων καὶ φυλακτῶν βασιλέων, *We pray thee for our most pious Kings, defenders of God*, or *of the faith of Christ*, as it is in S. *Chrysostomes Liturgie*, and that ὑπὲρ κράτους, νίκης, διαμονῆς, εἰρήνης, ὑγείας, σωτηρίας αὐτῶν, *for their power, victory, continuance, peace, health, safety*. The very things which they prayed for for them when they were yet Gentiles, saith *Tertull.* in *Apol. Sine monitore precamur pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum*, *We pray for a long life to our Emperors, a secure empire, a safe house, valiant armies, a faithfull senate, a good people, a quiet world.* This was after done for Arrian and heretical Kings, as *Constantius*. Παρακαλοῦμεν τὸν Θεὸν ὑπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, ὑπὲρ τοῦ κόσμου εὐσταθείας, ὑπὲρ βασιλέων, ὑπὲρ στρατιωτῶν, καὶ συμμάχων, saith *Cyril, Cat.* 10. *We beseech God for the common peace of the Churches, for the quiet of the world, for our Kings, their souldiers, & auxiliaries.*

b. Οὕτω χεῖρας νίπτειν. *Hist. 70. interpret. p. 890. D.*

V. 8. *Holy hands*] The ceremony of washing was among the Jewes constantly used before prayers: so *Aristeus*, Ἔθος ὂν τοῖς πᾶσι τοῖς Ἰουδαίοις, χερνιψαμένοις (I suppose it should be νιψαμένοις) τῇ θαλάσσῃ τὰς χεῖρας, ὡς ἂν ἤυξαντο πρὸς τὸν Θεὸν, *It is the custome for all the Jewes to wash their hands whensoever they pray to God:* and so among the *Mahometans*. So *Abul Faraii De moribus Arab. Fundamenta legis sunt* 1. *Munditiei cura*, 2. *Oratio*, *The foundations of the law are* 1. *Cleanneſſe*, 2. *Prayer*. Others, as *Al Gazal*, that mention the *fundamenta legis*, leave out *Mundities, Cleanneſs*, and comprehend it in *Oratio, Prayer*, according to that saying of *Mahomet* (in *Ebnol Athir*) *Non accipit Deus preces abſque mundatione, God receives not prayers without cleansing*, or *washing*; and, *Orationis clavis eſt mundities, Cleanneſſe is the key of Prayer*, saith *Al Gazal*; and *Mahomet* again, *Fundata eſt Religio in munditie, Religion is founded in cleanneſſe.* This significant rite the Apostle here applies to the thing signified by it, cleanneſſe of the heart and actions, and makes that necessary to the offering up any acceptable service unto God. Of this *Al Gazal* an Arabick writer makes three degrees. 1. the *cleansing* the *members* of the *body* from *unlawful* actions, 2. the *cleansing* of the *heart* from all manners that are worthy of *dispraise*, all *vices* worthy of *hatred*, 3. the *cleansing* of the *secret* (that is, the inward) *affections* of the *heart* from every thing beside *God*, that they may be at full *leisure* to *meditate* of, or *pray* to him. See Mr *Pocock's Notes* on *Abul Faraii* p. 302. and Miscell. Notes c. 9. p. 388.

c. Σωθήσεται διὰ τεκνογονίας

V. 15. *Saved in child-bearing*] Some difficulty there is what is here meant by σωθήσεται διὰ τεκνογονίας, *she shall be saved by child-bearing*. A first notion that may be thought to belong to it, is, that as σώζεσθαι *to be saved* signifies oft *to escape*, noting some temporal deliverance (of which see Note on *Luk.* 13. b.) so διὰ may note *by*, that is, *through*, not as a means or condition, but as the term out of, or through, which the deliverance is wrought, as σώζεσθαι δι' ὕδατος being *saved through the water* 1 *Pet.* 3. 10. and διὰ πυρὸς *through the fire* 1 *Cor.* 3. 15. is being delivered out of the water and fire; and then the meaning of it will be, that she shall passe, though with some difficulty, safe through child-bearing; and this as a moderation of that curse inflicted upon woman kind upon *Eves* sin, that she should *bring forth children in sorrow*, or with sore travail at their birth. But this doth not seem probable to be the meaning of the place, because that which follows, *if they continue in the faith*, &c. v. 15. is not a condition of that deliverance from the peril of child-birth, that being common to believers and pagans, faithful & unfaithful. And indeed the curse being but this, that *in sorrow she should bring forth*, *Gen.* 3. 16. there hath since been no change in that matter, no promise upon any condition, that that punishment should be moderated. A second interpretation then there is, by observing the importance of the word τεκνογονεῖν (which is rendred *child-bearing*) c. 5. 14. where of the *younger widow* 'tis said *let her marry*, and τεκνογονεῖν, where it is thought to signifie, not onely or peculiarly *bringing forth*, but also *breeding* and *brixging up children*. And then that may be conceived the meaning of it here, and so the phrase will be, *she shall be saved* διὰ τεκνογονίας *by bearing*, and *bringing up*, or *breeding, her children* in the fear and nurture of the Lord, to which the next words are applied also, ἐὰν μείνωσιν, *if they*, that is, the children, *abide in the faith*, &c. But against this there are two exceptions also: 1. that τεκνογονεῖν in that c. 5. doth no way appear to signifie any more then *bringing forth the children*: for that other part of *breeding* or *bringing up* may well be contained under *ruling the household* (which there follows) of which the children are a part, and then there is no example that the word should signifie in that larger sense, and consequently no reason that it should be so interpreted here: 2dly, there is as little reason to apply the following words to the children, *if they*, that is, if the children, *shall continue*, &c. for beside that there is no other mention of the children precedent, save what is in that Compound word; and again, if τέκνα *children* be understood, then that plural Neuter must have a Verb singular to joyn with it, according to rules of Grammar and use of these Books, and so it would be μείνῃ, not μείνωσιν: besides these, I say, there will be little reason that the *childrens continuing in the faith* should be the condition of the salvation of the mother, when she is before presumed to have done her part in the breeding of them. The difficulties thus discernible against either of these interpretations make it not unreasonable to pitch upon a third interpretation, so as τεκνογονία shall signifie the *womans bearing* of *the promised seed*, which was the means foretold for the *bruising the serpents head*, and so for the rescuing the woman from that eternal punishment which was justly deserved by her sin. This is no new interpretation, but so ancient as to be mentioned by *Theophylact*, though not accepted by him, and this perfectly agrees with every circumstance in the Context. For thus it will connect with what went before; *the woman*, that is, *Eve*, v. 12. *being deceived was in the transgression*, that is, was first guilty of eating the forbidden fruit, but rescued from the punishment by the promised seed, that is, *by her child-bearing*, by the *Messias*, which was to be born of a woman, and so to redeem that nature which he assumed; but this not absolutely, but on condition of faith, and charity, and holiness, and sobriety, and continuing in all these: and this advantage belonging not only to the first, woman *Eve*, but to all her posterity, in respect of whom it is that the number is changed from the Singular to the Plural, She, as the representative of all women, had the promise made to her, *Gen.* 3. 15. but the condition must be performed by all others as well as her, or else the benefit will not redound to them. And this is the most literal importance of the διὰ also, being *saved by* this, as by a means of all womens and mens redemption and salvation.

d. ἐὰν μείνωσιν

Ib. *If they continue*] The changing of the number here from Σωθήσεται *she shall be saved* to ἐὰν μείνωσιν *if they abide*, hath had an account given of it already, Note c. to which it may farther be added, that this is but agreeable to the former discourse v. 9, 11. In v. 9. it is in the plural, *that the women adorn themselves*, but v. 11. in the singular, *Let the woman learn in silence*, & v. 12. *But I suffer not a woman*, &c. where it is certain that *the women* in one place are all one with *the woman* in the other places. And so it is here also.

CHAP.

CHAP. III.

Paraphrase.

*faithfull πιστὸς

1. THis *is* a * true saying, if a man desire the office of a Bishop, he desireth a [a] good work.]

1. Now to proceed to other directions necessary for thee, thou art to consider this great and weighty truth, that the Episcopal office, whensoever any man is a candidate or suiter for it, is an honourable (though never so dangerous and burthensome a) function, (see Jam. 3. 1.) and consequently that thou must be very carefull in the choice of the person whom thou, as Metropolitan of Ephesus, admittest to this dignity. a.

†sober, temperate νηφάλιον, σώφρονα *comely

2. A Bishop then must be blameless, the [b] husband of one wife, † vigilant, sober, [c] * of good behaviour, given to hospitality, apt to teach,]

2. And therefore these enquiries thou must make of any whom thou meanest to ordain, and receive the testimony of the Church concerning him (see note on Act. 6. b.) And therein let these qualifications be observed: 1. that he be a person not scandalous for any sin since his conversion, 2. that he have not put away his wife (so as is ordinary both among Jewes and heathens, but forbidden by Christ, except for fornication) and married another, 3. that he be sober and intent to his businesse, 4. moderate in all his actions, as that is opposed to distemper or giddinesse, 5. of a grave composed behaviour, humanity and modesty together, 6. apt to entertain strangers, 7. one that is able and ready to communicate to others the knowledge which himself hath, b. c.

*gentle ἐπιεικῆ † not quarrelsome ἄμαχον

3. Not given to wine, no striker, not greedy of filthy lucre, but * patient, † not a brawler, not covetous,]

3. 8. A temperate person, in opposition to excessive drinking, 9. one that uses no violence, 10. that uses no sordid course for gain, 11. of a mild and peaceable disposition, (see note on 2 Cor. 10. a.) 12. neither apt to be angry and quarrel, nor 13. inslaved to the love of wealth,

4. One that ruleth well his own house, having his children in subjection with all gravity,]

4. 14. That by ruling his own family well, and keeping his children in obedience to discipline, and in all probity of manners, shews that he is fit to be a Governour,

5. (For if a man know not how to rule his own house, how shall he take care of the Church of God?)]

5. (For sure he that cannot rule so much a lesse province, will be unfit to be made a Governour of the Church of God.)

6. Not a [d] novice, lest being lifted up with pride, he fall into the condemnation of the devil.]

6. 15. Not one that is but newly planted or instructed in the faith, lest so great a dignity so suddainly bestowed on him may tempt him to pride and vanity, and so bring the same ruine upon him that fell upon the devil, who was tempted in like manner by that glorious condition wherein he was created, and for his pride was cast out of heaven into the torments of hell, 2. Pet. 2. 4. d.

7. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.]

7. To these qualifications must be farther added, 16. that he be a person of a good reputation, under no reproach for his former life among unbelievers; for if he be, there will be danger that he be contumeliously used by them, and this the devill will make use of to insnare others, to give them aversions to the doctrine of such a man who is under so much scandal for his former life: see Theophylact.

8. Likewise *must* the Deacons *be* grave, not double-tongued, not given to much wine, nor greedy of filthy lucre,]

8. And as for the choosing of the Bishop all this care must be taken, so for the Deacons, that must every where be constituted to attend the Bishop, they also must be chosen grave, sober persons, not cunning and deceitfull, not given to excesse of drinking wine or strong drink, those which use not any sordid course for gain;

9. Holding the mysterie of the faith in a pure conscience.]

9. But such as being orthodox in point of faith, live pure and Christian lives according to the doctrine and directions thereof.

10. And let these also first be proved, and then let them use the office of a Deacon, being *found* blameless.]

10. And before any be thus assumed into holy Orders, let them be well known, and by testimony approved for sufficiency, piety, and good behaviour, and then being found blameless, persons of good report among all, let them then be assumed into Orders.

*The women in like manner, γυναῖκας ὡσαύτως

11. * Even so *must their* wives *be* grave, not slanderers, sober, faithfull in all things.]

11. So likewise the women that have any office in the Church (see note on Tit. 2. b.) must be of a grave behaviour, not given to slander and calumniate, not given to any excesse, trusty in all that is committed to them.

12. Let the Deacons be the husbands of one wife, ruling their children and their own houses well.]

12. And as of the Bishops, so of the Deacons, let them be those that have not put away former wives upon dislikes, and married others (see note b.) but those which either have not married, or lived constantly with their first wives, and duly brought up their children, and governed their families.

† authority παῤῥησίαν

13. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great † boldnesse in the faith which is in Christ Jesus.

13. For though the office of a Deacon be an inferior degree, yet it is a step to the higher, and they that behave themselves well in it, are fit to be assumed to an higher imployment, that of rulers or Bishops, that greater dignity in the Church of God, (see note on Joh. 7. a.)

14. These things write I unto thee, hoping to come unto thee shortly.]

14. These brief directions I now give thee, for the necessity of thy present employment, hoping to come quickly to thee my self, and furnish thee with all farther instructions.

15. But if I tarry long, that thou maist know how thou oughtest to behave thy self in the [e] house of God, which is the Church of the living God, the pillar and ground of the truth.]

15. But if it shall fall out that I cannot come, that then by these thou maist for the main be provided and instructed how to discharge the office committed to thee, being an office of stewardship or prefecture in Gods family, the Church, not of Idol false, but of the one true God, the pillar and basis which holds up the truth, sustains and keeps it from sinking. e.

*confessedly, ὁμολογουμένως † manifested by ἐφανερώθη ἐν *by in † among ἐν * in or with ἐν

16. And * without controversie great is the mystery of [f] godlinesse, God was † manifest in the flesh, justified * in the spirit, seen of Angels, preached † unto the Gentiles, believed on in the world, received up * into glory.]

16. The truth, I mean, of Gods œconomy at this time, which is most precious and valuable, and tends mightily to the begetting of all piety and vertue in our hearts. And it consists of these so many degrees. 1. That God himself took on him our flesh, and here on earth visibly appeared among us in an humane shape, and did thereby make known his will unto us: and that this might be done more convincingly, 2dly, the Spirit descended on him at his baptisme, and gave testimony of him, Mat. 3. 17. and by leading him into the wilderneſſe to be tempted by the devill, convinced him that he was the son of God, Mat. 4. and by the power of God upon him he wrought many great and unheard of miracles, (and so his Apostles after him) which testified the truth of all he said: and 3dly, in these and in the discharge of his designed f.

designed office of revealing Gods will unto men, he was beheld and confess'd and adored by Angels themselves, good and bad; fourthly, he was by his Apostles preached and proclaimed not only to the Jewes, but Gentiles; fifthly, he was received and believed on by many of all nations through the world; and sixthly, he was visibly and with a glorious appearance of Angels taken up into heaven, there to reign for ever in the glory of God the Father, and to exercise power in his Church, and by converting of some, and destroying of others, to propagate his Gospell over the world.

Annotations on Chap. III.

a. Καλὸν ἔργον

V. 1. *A Good work*] Καλὸν ἔργον here signifies *honestum opus*, *a work of* some *vertue* and *excellence* in it self, as being that which is the consecrating a mans life, at least the greatest part of it, to the service of God, to which therefore an *immarcessible crown of glory* is proposed by Saint *Peter* as the reward, 1 *Pet.* 5. 4. where, as the *great reward in heaven*, *Mat.* 5. is an argument that the vertue to which it is assigned is a very eminent vertue, very acceptable in the sight of God: so is this an evidence that the *good work* here is look'd on as an eminent state of piety, so far from being censurable in him that desires it as he ought to doe, in order to the glory of God, or the love of our brethren, or the just provision for their spiritual wants, that it is very commendable in him, and the desire of it is an act of Christian piety in the more perfect degree, as the designing this without putting the flock to any charge is yet more excellent in Saint *Paul*, 1 *Cor.* 9. 18. And this may be farther evident by the fault of those who forsake this or any other Ecclesiastical office and return to *the world*, *ad seculum*, again; such was *Demas* who had been a fellow-labourer of *S. Paul's*, *Philem.* 24. *Col.* 4. 14. but after *forsook* him, 2 *Tim.* 4. 10. ἀγαπήσας τὸν νῦν αἰῶνα. ἀγαπήσας τὸν νῦν αἰῶνα, *having loved this present age*, or *world*: not that this crime was that *love of the world*, which 1 *John* 2. 15. is a crime in any Christian, but that he betook himself to his own worldly secular affaires again, forsaking the attendance on the service of God in his Church; as he that *marries a wife* is said to be *solicitous for the things of this world, how he may please his wife*: which *love of the world*, though it be not in it self a fault (for then marriage could not be faultless) yet if it be the taking one off from Ecclesiastical employments which hath devoted himself to them, will be a fault in him; and that was *Demas's* crime, not, as 'tis thought, forsaking of Christianity. And that was charged on some others, though *Timothy* stuck close to him, *Phil.* 2. 21. *All seek* τὰ ἑαυτῶν, &c. betake themselves to the care of *their own* secular *affairs*, not to the affairs of *Christ*, in attending on the *Gospell*, ver. 22. And the criminousnesse of this arising from hence, that he forsakes that which is more excellent for that which is lesse so, though it be not otherwise unlawfull, *Ecclesiastical* for *Secular* employments, is an evidence that the *Ecclesiastical* employment is καλὸν ἔργον in this notion, a *good*, that is *excellent*, *work*, a state (if lived in as it ought) of some perfection.

b. Μιᾶς γυναικὸς ἀνὴρ

V. 2. *Husband of one wife*] What is the meaning of μιᾶς γυναικὸς ἀνὴρ *the husband of one wife* both here and v. 12. and *Tit.* 1. 6. and of ἑνὸς ἀνδρὸς γυνὴ *the wife of one husband* c. 5. 9. will not be easily resolved. For if it should be interpreted as an interdict of choosing to the office of Bishop or Deacon any who had lived in Polygamie, that is, had had *more wives at once*, though that might have some colour of sense in it from the practice of the Jewes, as far as concerned the man (who among them was permitted Polygamie) yet this is not appliable to the widow or woman c. 5. 9. for never among Jewes (or even Turks) was it permitted that the woman should have more then one husband at once; and the reason is clear, because the multitude of husbands did not help forward, but rather hinder propagation, for which it was that the multitude of wives was permitted. Onely among the Barbarians there is mention of the πολυάνδρῳ, a people so called, because *the wife among them had many husbands*; and among the *Medes* that dwelt in the Mountains, 'tis said that *a woman was married to five husbands at once*. But there is no probability that this should be referred to, or looked upon in this place. Then for the other interpretation, that here the *Digamist*, or *he that hath had two wives successively* one after another, should be made uncapable of holy Orders, or be under some reproach for so doing, and his having married but once should be as necessary to a Bishop or Deacon, as sobriety, &c. this is a little strange, it being ordinary for the wife to die soon after marriage, and without children, and in that case, the second marriage tending as much to the ends of Matrimony (comfort of life, propagation, remedy of lust) as the former can be supposed to doe. And besides, this prohibition being not to be found in the lawes of any nation, and being grounded on no other text but this (of the meaning of which the question now is) will no farther be concluded hence, then the words of this place do inforce it. A third sense the phrase is capable of, which seems much fitter for the matter in hand, that he be said here *to be*, or *to have been*, *the husband of more wives then one*, who married after divorce, that is, who having put away his wife on any cause whatsoever, even for that of fornication, which the Law of Christ allows, doth marry another. This he that had done was by the words of Christ, especially as they are set down *Mar.* 10. 11. *Luk.* 16. 18. and by a speech of Saint *Paul's* 1 *Cor.* 7. 39. under such prejudices, that we cannot wonder that here he is not thought fit to be received into holy Orders and so the woman also. They that marry after Divorces, are in the *first Canon* of the *Council of Laodicea* expressed by οἱ ἐλευθέρως καὶ νομίμως συναφθέντες δευτέροις γάμοις, *freely and legally coupled in second marriages*. And the like mention we finde of them *Concil. Neocæsar. can.* 52. where such a δίγαμος is supposed αἰτῶν μετάνοιαν *to entreat absolution*. And *Concil. Ancyr. can.* 39. Διγάμων ὅρος, *the term of abstension*, or *separation*, which belongs to the Digamist, (in this notion of it) is mentioned as a known and vulgar thing. And *Concil. primi Niceni Can.* 8. the *Novatians* error appears to have been, their refusing to communicate with these Digamists upon their repentance, in like manner as with those that had fallen in time of persecution; which signifies these two to be look'd on as crimes of high importance in a Christian, for which the Censures of the Church fell heavy on them, though upon Repentance the Catholicks admitted them to Communion again. And thus also in * *Athenagoras*, *we Christians*, saith he, *are commanded either to remain every man as we are*, ἢ ἑφ' ἑνὶ γάμῳ, *or to content our selves with one marriage* (which is no where commanded in that other sense of marrying after the death of the first, and therefore must be understood of this other sort, after Divorce.) *For the second marriages*, saith he, *are* εὐπρεπὴς μοιχεία, *a comely kinde of adultery*: *Adultery*, saith he, from *Christ's* words, *for he that puts away his wife, and marries again, committeth adultery* (which proof of his restraines his words to those second marriages which are after Divorces;) but that a well-favoured, fashionable, comely one, because the Imperial lawes say nothing against such marriages after Divorces allowed by them. And again, saith he, *'Tis the Law of Christ that no man shall put away her* ἣν ἔπαυσέ τις τῷ παρθενίαν *whom he hath deflowred*, or *made no virgin, and marry again.* This seems to be *Theophylacts* understanding of it; for as on this place he saith it was opposed to the practice of

* πρεσβ. p. 37. E.

the

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Ἑνὸς ἀνδρὸς γυνή

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Κόσμιος

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Νεόφυτος

V. 15. *House of God*] What οἶκος θεοῦ *the house of God* here signifies, is evident by the Context. The whole discourse here is to give *Timothy* directions for the choosing and constituting Bishops and Deacons in his Province, that is, over all *Asia*, of which *Ephesus*, where *Timothy* was placed by S. *Paul*, was the chief *Metropolis*. This then being the Province wherein he was to ordain, must needs be the οἶκος θεοῦ *house of God*, wherein he is here directed *how he should behave himself*, being by S. *Paul* set there as the οἰκονόμος, or *steward in an house*, who having, under the Master, chief power in the family, to him it belongs to entertain or remove servants and officers out of it. But this not so to restrain the phrase to that one Province, but that both the universal and every other particular Church of *Christ* is capable of that title, as truly and properly as that of *Ephesus* or *Asia* at that time. For indeed the phrase is derived from the Temple, which, as the special place of Gods presentiating and exhibiting himself, is called *Gods house*, where he dwells, and delights, and meets the pious votary, receives his addresses, entertains and treats him, as in his own house, and answers the petitions which he came to offer there, and where his Angels, which are his attendants and court, as it were, are peculiarly present, 1 *Cor.* 11. 10. As when the Angels appeared to *Jacob* at *Luz*, he presently calls it *Beth El, the house of God*, saying, *surely God is in this place, this is no other then the house of God*, &c. Proportionably to this the whole family of God, as that comprehends the whole corporation or community of all the Christians alive, is fitly styled οἶκος θεοῦ, this great *house of God*; and in like manner, every lesser society of Christians among whom God is pleased to dwell also, and rule by his οἰκονόμος, or *steward*. And such is every Bishop in every particular Church. Of this *house of God*, in this sense, two titles are here set down, fitly belonging both to the whole, and to each branch, but especially verified at that time wherein the words were delivered, that first age of the Apostles preaching and planting of the faith. The first title is, ἐκκλησία θεοῦ ζῶντος, *the Church of the living God*, in opposition to the false, dead, liveless gods, whose pictures were adored in their heathen Temples. Those were ἐκκλησίαι *places of meeting* and assembling, but only for the worship of Idols, empty nothings. But *the house of God*, where *Timothy* was set the *œconomus*, or *steward*, at *Ephesus*, contrary to *Diana's Temple* there, was *the Church of the living God*; and so was every such regular assembly of Christians under a Bishop (such as *Timothy* was) an *œconomus* set over them by *Christ*. Such again every larger circuit under the Metropolitan, who as *Timothy* again, had χειροτονίαν καὶ χεῖρον *ordination and jurisdiction* over the whole Province. And such all the particular Churches of the whole world considered together, e.

οἶκος θεοῦ

Ἐκκλησία θεοῦ ζῶντος

* *Pandect.* l. 6. tit. 1. c. 11.

* l. 1. adv. Jovin. c. 29.

* Ep. 3. c. 6.

* Apol. 2. post init.

designed office of revealing Gods will unto men, he was beheld and confess'd and adored by Angels themselves, good and bad; fourthly, he was by his Apostles preached and proclaimed not only to the Jewes, but Gentiles; fifthly, he was received and believed on by many of all nations through the world; and sixthly, he was visibly and with a glorious appearance of Angels taken up into heaven, there to reign for ever in the glory of God the Father, and to exercise power in his Church, and by converting of some, and destroying of others, to propagate his Gospell over the world.

Annotations on Chap. III.

a. Καλὸν ἔργον

V. 1. *A Good work*] Καλὸν ἔργον here signifies *honestum opus, a work of* some *vertue* and *excellence* in it self, as being that which is the consecrating a mans life, at least the greatest part of it, to the service of God, to which therefore an *immarcessible crown of glory* is proposed by Saint *Peter* as the reward, 1 *Pet.* 5. 4. where, as the *great reward in heaven*, *Mat.* 5. is an argument that the vertue to which it is assigned is a very eminent vertue, very acceptable in the sight of God: so is this an evidence that the *good work* here is look'd on as an eminent state of piety, so far from being censurable in him that desires it as he ought to doe, in order to the glory of God, or the love of our brethren, or the just provision for their spiritual wants, that it is very commendable in him, and the desire of it is an act of Christian piety in the more perfect degree, as the designing this without putting the flock to any charge is yet more excellent in Saint *Paul*, 1 *Cor.* 9. 18. And this may be farther evident by the fault of those who forsake this or any other Ecclesiastical office and return to *the world*, *ad seculum*, again; such was *Demas* who had been a fellow-labourer of S. *Paul's*, *Philem.* 24. *Col.* 4. 14. but after *forsook* him, 2 *Tim.* 4. 10. ἀγαπήσας τὸν νῦν αἰῶνα, *having loved this present age*, or *world*: not that this crime was that *love of the world*, which 1 *John* 2. 15. is a crime in any Christian, but that he betook himself to his own worldly secular affaires again, forsaking the attendance on the service of God in his Church; as he that *marries a wife* is said to be *solicitous for the things of this world, how he may please his wife*: which *love of the world*, though it be not in it self a fault (for then marriage could not be faultless) yet if it be the taking one off from Ecclesiastical emploiments which hath devoted himself to them, will be a fault in him; and that was *Demas's* crime, not, as 'tis thought, forsaking of Christianity. And that was charged on some others, though *Timothy* stuck close to him, *Phil.* 2. 21. *All seek* τὰ ἑαυτῶν, &c. betake themselves to the care of *their own* secular *affairs*, not to the affairs of *Christ*, in attending on the *Gospell*, ver. 22. And the criminousnesse of this arising from hence, that he forsakes that which is more excellent for that which is lesse so, though it be not otherwise unlawfull, *Ecclesiastical* for *Secular* emploiments, is an evidence that the *Ecclesiastical* emploiment is καλὸν ἔργον in this notion, a *good*, that is *excellent*, *work*, a state (if lived in as it ought) of some perfection.

Ἀγαπήσας τὸν νῦν αἰῶνα.

b. Μιᾶς γυναικὸς ἀνὴρ

V. 2. *Husband of one wife*] What is the meaning of μιᾶς γυναικὸς ἀνὴρ *the husband of one wife* both here and v. 12. and *Tit.* 1. 6. and of ἑνὸς ἀνδρὸς γυνὴ *the wife of one husband* c. 5. 9. will not be easily resolved. For if it should be interpreted as an interdict of choosing to the office of Bishop or Deacon any who had lived in Polygamie, that is, had had *more wives at once*, though that might have some colour of sense in it from the practice of the Jewes, as far as concerned the man (who among them was permitted Polygamie) yet this is not appliable to the widow or woman c. 5. 9. for never among Jewes (or even Turks) was it permitted that the woman shou'd have more then one husband at once; and the reason is clear, because the multitude of husbands did not help forward, but rather hinder propagation, for which it was that the multitude of wives was permitted. Onely among the Barbarians there is mention of the πολύανδροι, a people so called, because *the wife among them had many husbands*; and among the *Medes* that dwelt in the Mountains, 'tis said that *a woman was married to five husbands at once*. But there is no probability that this should be referred to, or looked upon in this place. Then for the other interpretation, that here the *Digamist*, or *he that hath had two wives successively* one after another, should be made uncapable of holy Orders, or be under some reproach for so doing, and his having married but once should be as necessary to a Bishop or Deacon, as sobriety, &c. this is a little strange, it being ordinary for the wife to die soon after marriage, and without children, and in that case, the second marriage tending as much to the ends of Matrimony (comfort of life, propagation, remedy of lust) as the former can be supposed to doe. And besides, this prohibition being not to be found in the lawes of any nation, and being grounded on no other text but this (of the meaning of which the question now is) will no farther be concluded hence, then the words of this place do inforce it. A third sense the phrase is capable of, which seems much fitter for the matter in hand, that he be said here *to be*, or *to have been, the husband of more wives then one*, who married after divorce, that is, who having put away his wife on any cause whatsoever, even for that of fornication, which the Law of Christ allows, doth marry another. This he that had done was by the words of Christ, especially as they are set down *Mar.* 10. 11. *Luk.* 16. 18. and by a speech of Saint *Paul's* 1 *Cor.* 7. 39. under such prejudices, that we cannot wonder that here he is not thought fit to be received into holy Orders and so the woman also. They that marry after Divorces, are in the *first Canon* of the *Council of Laodicea* expressed by οἱ ἀλόγως καὶ νομίμως συναφθέντες δευτέροις γάμοις, *freely and legally coupled in second marriages*. And the like mention we finde of them *Concil. Neocaesar. can.* 52. where such a δίγαμος is supposed αὐτῶν μετάνοιαν *to entreat absolution*. And *Concil. Ancyr. can.* 39. Διγάμων ὅρος, *the term of abstension*, or *separation*, which belongs to the Digamist, (in this notion of it) is mentioned as a known and vulgar thing. And *Concil. primi Niceni Can.* 8. the *Novatians* error appears to have been, their refusing to communicate with these Digamists upon their repentance, in like manner as with those that had fallen in time of persecution; which signifies these two to be look'd on as crimes of high importance in a Christian, for which the Censures of the Church fell heavy on them, though upon Repentance the Catholicks admitted them to Communion again. And thus also in * *Athenagoras*, *we Christians*, saith he, *are commanded either to remain every man as we are*, ἢ ἐφ' ἑνὶ γάμῳ, *or to content our selves with one marriage* (which is no where commanded in that other sense of marrying after the death of the first, and therefore must be understood of this other sort, after Divorce.) *For the second marriages*, saith he, *are* εὐπρεπὴς μοιχεία, *a comely kinde of adultery*: *Adultery*, saith he, from *Christ's* words, *for he that puts away his wife, and marries again, committeth adultery* (which proof of his restraines his words to those second marriages which are after Divorces;) but that a well-favoured, fashionable, comely one, because the Imperial lawes say nothing against such marriages after Divorces allowed by them. And again, saith he, *'Tis the Law of Christ that no man shall put away her* ἣν ἔπαυσέ τις τῷ παρθενίαν *whom he hath defloured*, or *made no virgin, and marry again.* This seems to be *Theophylacts* understanding of it; for as on this place he saith it was opposed to the practice of

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* l. 1. *adv. Jovin.* c. 29.

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* *Apol.* 2. *post init.*

a. Ἐφεῖτο πολυγαμία

b. Ἐνὸς ἀνδρὸς γυνὴ

c. Κόσμιος

d. Νεόφυτος

e. Οἶκος Θεοῦ

Ἐκκλησία Θεοῦ ζῶντος

ther, under the supreme head, *Christ Jesus*, dispensing them all by himself, and administring them severally not by any one *œconomus*, but by the several Bishops, as inferior heads of unity to the several bodies, so constituted by the several Apostles in their plantations, each of them having an *αὐτονομία*, a several distinct commission from *Christ* immediately, and subordinate to none but the supreme donour, or Plenipotentiary. The second title is, that it is στύλος καὶ ἑδραίωμα τῆς ἀληθείας, *the pillar of truth*, and the *basis* of that pillar. The houses anciently were built on pillars, *Judg.* 16. 26. where we find *the pillars whereupon the house standeth*, and v. 29. *the two middle pillars, whereon the house stood*, and on which it was born up, and upon the removing of which the house fell; and so when the *Psalmist* describes the land by this similitude of an house, he supposeth it set on pillars, and the feebleness of those pillars, when they want bearing up, are an evidence of the weakness of the earth, *The earth is weak, and the inhabitants thereof, I bear up the pillars of it*, *Psal.* 75. 4. Now of a pillar it is known, that it receives the usefulness from the *basis* on which it stands, which being so set that it cannot sinke, the pillar being firmly fastened on that, and standing upright, it is able to bear a vast weight of building laid upon it. And so these two, though several in themselves, yet joyning together, and consolidated into one, they doe as one, not severally, support what is laid upon them. A like expression we find in the Jewish writers, from whence it seems to be imitated; as when *Maimonides* in his first volume lib. המדע begins his first *Hilchot*, called יסודי התורה ועמוד החכמות, thus, יסוד היסודות *the foundation of foundations and the pillar of wisdome, is to know there is a first being*, &c. which phrase, though it differ from this in speaking of a *first*, absolutely *first foundation*, whereas this speaks indefinitely of *a foundation*, yet it agrees with it in this, that *foundation* and *pillar* are joyned together, to signifie not severall, but one and the same title. It is therefore necessary so to render these words, στύλος καὶ ἑδραίωμα, *pillar and ground*, that they be not distinct titles of *the house of God*, a *pillar* one, and a *basis* another, but (by the figure of ἓν διὰ δυοῖν, *one described by two*) a *pillar upon its basis*, which firmly sustains that which is built and erected upon it. And so is *the house of God*, (the Church, both Universall of *Christ*, and, under him, of all the Apostles, and each particular, of each single Apostles plantation) this pillar erected firmly upon the *basis* to sustain, to uphold the truth of *Christ*, which being by *Christ* and his Apostles erected, as a roof upon a pillar, is sustained and upheld by it. If the truth of the Gospel had been scatterd abroad by preaching to single men, and those men never compacted together into a society under the Government of Bishops, or Stewards, &c. such as *Timothy* was, to whom was delivered by Saint *Paul* that παραθήκη 1 *Tim.* 5. 20. a *depositum*, or *body of sound doctrine*, to be kept as a standard in the Church, by which all other doctrines were to be measured, and judged; if, I say, such a summary of faith had not been deliver'd to all Christians that came in, in any place, to the Apostles preaching, and if there had not been some Steward to keep it, then had there wanted an eminent means to sustain and uphold this truth of the Gospel, thus preach'd unto men. But by the gathering of single converted Christians into assemblies or Churches, and designing Governors in those Churches, and entrusting this *depositum* or *form of wholsome doctrine* to their keeping, it comes to passe that the Christian truth is sustain'd and held up, and so this *house of God* is affirmed to be *the pillar and basis of truth*, or that pillar on a *basis* by which truth is supported. According to which it is that *Christ* is said to have *given not only Apostles, and Prophets, and Evangelists, but also Pastors, and Teachers*, that is, the Bishops in the Church (known indifferently by those two titles) εἰς καταρτισμὸν τῶν ἁγίων, *for the compacting of the Saints* into a Church, εἰς οἰκοδομὴν, *for the building up of the body of Christ*, confirming, and continuing them in all *truth*, *Eph.* 4. 12. *that we should be no longer like children carryed about with every wind of doctrine*, &c. v. 14. And so again when Heresies came into the Church in the first Ages, 'tis every where apparent by *Ignatius's Epistles*, that the only way of avoiding of error and danger was to adhere to the Bishop in communion and doctrine, and whosoever departed from him, and that *form of wholsome words kept* by him, ὑγιαίνειν) was supposed to be corrupted, and immers'd in that sink of corruption which was then among the *Gnosticks*, the pests of that age of the Church. To which purpose these sayings of that divine *Martyr* are expresse, Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν, *Let no man doe ought of those things which belong to the Church without the Bishop*; and ὁ λάθρᾳ ἐπισκόπου τι πράσσων, τῷ διαβόλῳ λατρεύει, *he that doth any thing without the privity of the Bishop, worships the devill*, *Epist. ad Smyrn.* And this is his meaning of ἐντὸς θυσιαστηρίου ἦτε, *being within the altar*, preserving communion with and dependance on the Bishop, who sat in that part of the Church which was called the θυσιαστήριον, or *altar*, which he that did not, ὑστερεῖ τοῦ ἄρτου τοῦ Θεοῦ, *falls short of the bread of God*, *Ep. ad Ephes.* from thence concluding, Σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ ἵνα ὦμεν Θεῷ ὑποτασσόμενοι, *Let us take care not to resist or oppose the Bishop, that we may be subject to God*: Πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι ὡς αὐτὸν τὸν πέμψαντα. Ἤδη οὖν ἔστι τὸν ἐπίσκοπον δεῖ ὡς αὐτὸν Κύριον προσβλέπειν, *For every one whom the Master of the house sends to his own stewardship, him must we receive as him that sent him: we must therefore look to the Bishop, as the Lord himself.* And in the *Epistle* to the *Magnesians*, Πρέπον ἐστὶν οὐ μόνον καλεῖσθαι Χριστιανούς, ἀλλὰ καὶ εἶναι, ὥσπερ καί τινες ἐπίσκοπον μὲν καλοῦσι, χωρὶς δὲ αὐτοῦ πάντα πράσσουσι, *We ought not only to be called Christians, but also to be such, as some call*, or *acknowledge the Bishop, but doe all without him.* And again, μηδὲ πρόσχητε εὐλόγοις τισὶ δόξαις ἰδιαζούσαις ὑμῶν, *not to think it reasonable to entertain any private opinions of our own: for*, as he addes, *they that did so were sure to be seduced in such times, being once grown wiser then their teachers.* So in *Ep. ad Philadel.* Ὅσοι Θεοῦ εἰσὶν καὶ Ἰησοῦ Χριστοῦ, οὗτοι μετὰ τοῦ Ἐπισκόπου εἰσίν, *As many as are of God and of Jesus Christ, these are with the Bishop*, ἓν θυσιαστήριον, ὡς εἷς ἐπίσκοπος, ἵνα ὃ ἐὰν πράσσητε κατὰ Θεὸν πράσσητε, *There is one altar as one Bishop, that whatever ye doe, ye may doe according to God.* And speaking of seduced Hereticks, he mentions their only way of repentance, ἐὰν μετανοήσωσιν εἰς ἑνότητα Θεοῦ, καὶ συνέδριον τοῦ ἐπισκόπου, *if they repent and return to the unity of God, and the councell of the Bishop.* And so every where in all those *Epistles* to the same purpose, to signifie that that form of doctrine, deposited with, and kept by the Bishop in the Church, is the only sure means to support and preserve the truth. Which how little it belongs to those Congregations or Churches which have either cast out that Apostolical form of sound words, or by degrees received in many corruptions and falsities, either against the will of their Governours, or by connivence or assistance of them, doth easily appear by what hath here been said, because as the good husbandman sowes seed in his field, so the enemy may scatter darnell, and the field bring forth the fruits of one as well as the other.

V. 6. *Godlinesse*] The notion of *piety* in this place is observable for Christian religion, doctrine of Christ, whether as that which is it self the true way of serving and worshipping of God, so as will be acceptable unto him (and so is εὐσέβεια *piety*) or that which prescribes, and f. Εὐσέβεια

and delivers the most exact and perfect way of serving God, and so by a Metonymie is called *piety*. That it signifies so here, appears by the parts of this mysterie, as they are here set down; *God*, that is, *Christ* incarnate, *manifested in the flesh*, &c. the several articles of our faith from the Birth to the Assumption of *Christ*, which all together are called μυστήριον εὐσεβείας, *the mysterie of piety*; the parts of our religion, into which all Christians are initiated or entred; the foundation on which all our Christian practice is built, God being so desirous that men should live according to that Law of his revealed by *Christ*, that to preach it to us, and inforce it on our practice, he was himself pleased to assume, and manifest himself in our flesh, and to testifie the truth of this, the Spirit of God came down visibly upon *Christ*, and the *voice from heaven*, *This is my beloved son*, *Mat.* 3. 17. and so in the several particulars here mentioned, as branches of our initiation into Christian religion, grounds of our believing, and practising the Christian doctrine. Thus c. 6. 5. where speaking of the wicked Hereticks of those times, the *Gnosticks*, he mentions it as a piece of their doctrine, that εὐσέβεια *is* πορισμὸς, *piety* (that is, the Christian religion, the being of that profession) *is gain*, matter of secular advantage. Thus again c. 6. 3. 'tis called more expresly ἡ καθ' εὐσέβειαν διδασκαλία, *the doctrine* which is *according to piety*. So *Tit.* 1. 1. *the truth* which is *according to piety* is set to denote the Gospel. Agreeable to which it is that *mercifulnesse* and *spotlesse purity* are called θρησκεία καθαρὰ *pure worship*, &c. *Jam.* 1. 27. that is, prime special branches of the true religion. In other places 'tis true that εὐσέβεια *piety* is taken in a narrower sense for that vertue particularly of worshipping God aright, as *Tit.* 2. 12. in distinction from the duties toward others and our selves, 1 *Tim.* 6. 11, 2 *Pet.* 1. 6. and in one place 1 *Tim.* 5. 4. for the return of gratitude in children to their parents, which is a kind of piety also, as the love of our countrey, honouring of magistrates, that are a sort of gods as well as parents to us, is ordinarily called *piety*.

Μυστήριον εὐσεβείας

μυστήριον ἐν σαρκὶ φανερωθὲν

Εὐσέβειαν δὲ πορισμὸν

ἡ καθ' εὐσέβειαν διδασκαλία ἀλήθεια ἡ καθ' εὐσέβειαν

Θρησκεία καθαρὰ

CHAP. IV. *Paraphrase.*

1. NOW the Spirit speaketh expresly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;]

1. But there are risen up some among you which oppose this Christian doctrine,

mentioned in the close of the third chapter, deny this form of Evangelical truth, viz. the Gnosticks that deny Christ to be come really in the flesh, 2 Joh. 7. And there is no wonder in this, for Christ expresly foretold it Mat. 24. 11. that before the time of the Jewes ruine, before that notable coming of Christ (see notes on Mat. 24. b. c. d. Act. 2. b.) some shall forsake the faith, and follow erroneous seducing teachers (see note on Luke 9. c.) though the doctrines which they teach are most unclean, polluted, deviliſh doctrines. See 2 Pet. 3. note a.

* through the hypocrisie of lying speakers ὑποκρίσει ψευδολόγων

† branded * for the faithfull and those that have acknowledged the truth to partake of with thanksgiving, εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν

† polluted being received θλιμμένοις λαμβανόμενον

* suggest these things to the brethren τοῦτο ὑποτιθέμενος τοῖς ἀδελφοῖς

‖ nourish'd or fed with ἐντρεφόμενος τοῖς

† which thou hast followed ᾗ παρηκολούθηκας

* avoid παραιτοῦ

† is profitable for a little

* or combate, for the King's MS. reads ἀγῶνα. ζηλῶσαι. see 1 Thess 2. b.

† we have hoped ἠλπικαμεν

2. * Speaking lies with hypocrisie, having their [a] conscience † seared with an hot iron,] 2. Which they set off through the faire pretences of a.

greater perfection and depth of knowledge, which these liars make shew of among the people, men that have their consciences stigmatized with the marks and brands of their ill works, notorious to all for infamous persons.

3. [b] Forbidding to marry, *and commanding* to abstain from meats, which God hath created * to be received with thanksgiving of them which believe and know the truth.] 3. Part of the character of these men is, to interdict marriages, and speak against b.

them as unlawfull, and so likewise to command abstinences from some sorts of meats, from which the Jewes abstain, but by the liberty allowed by Christ are perfectly lawfull for all Christians, so they be taken with thanksgiving and acknowledgment of the donour.

4. For every creature of God *is* good, and nothing † to be refused, if it be received with thanksgiving:] 4. For indeed all the creatures in the world, being created for the use of man, may lawfully be used and eaten by a Christian, if it be done with faith and acknowledgment of the donour (see Mat. 14. c.)

5. For it is sanctified by the [c] word of God and prayer.] 5. For there are but two things necessary to make any thing lawfull for our use: First, God's permission of freedome allowed us by him, and that we have in this matter by the expresse words of Christ that tells us, that which goes in (that is, meats, &c.) is not that which defiles a man; and secondly, prayer, which blesseth our meat to us, being, beside the calling for God's blessing upon it, an acknowledgment of God from whom it comes, and who hath allowed it for food for us. c.

6. If thou * put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, ‖ nourished up in the words of faith, and of good doctrine, † whereunto thou hast attained,] 6. Such admonitions as these, which may help secure them from the infusions of

these men, thou art frequently and timely to give the Christians under thee notice of, and by so doing thou shalt approve thy self faithfull in the discharge of thy office of Bishop, whose duty this is, thus to ruminate and chew over and over again, and so to feed continually on the doctrines of Christ, and by instructing others to make returns for all the good instructions thou hast thy self received and imbraced obediently.

7. But * refuse profane and old-wives fables, and exercise thy self *rather* unto godliness.] 7. But especially be sure that in stead of their doctrines

of abstinences from marriage and from meats, quite contrary to the Gospel, which sets an honourable character upon marriage, and takes away difference of meats, and in stead of idle ridiculous grounds, upon which they found these abstinences, thou doe by diligent search into the doctrine of the Gospel, pursue that perfection of Christian knowledge, which, though thou art young, may fit thee for the discharge of that venerable office.

8. For bodily exercise † [d] profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.] 8. For though abstinence from daily meats, and wines, d.

and from marriage, be, as an act of self-denial and exercise, acceptable to God; yet if this be not observed with due limits, if meats be abstained from as unlawful, and marriage in like manner as abominable and detestable, (as by the Gnosticks, who yet indulged to all villany, it was) then there is no good, but hurt in them, Col. 2. 22. And indeed considered at the best Col. 2. 23. the profit of them is but little in comparison to that of piety, which is of the greatest value imaginable, will help us to all advantages that we can wish. If we would have a comfortable life here, this is promised to them that seek the kingdome of God and his righteousnesse, Mat. 6. 33. and so for many particular Christian duties they have promise of present beatitude, * and whatsoever in any singular case may seem to be wanting to the felicity and prosperity of the pious man here, it is sure to be made up abundantly in another life.

9. This *is* a faithfull saying and worthy of all acceptation.

10. For therefore we both labour and * suffer reproach, because † we trust in the living God, who is the Saviour of all men, specially of those that believe.] 9, 10. And to this purpose it is to be observed as a most certain and considerable

truth, that to all truly pious persons there is so great assurance of an eternal reward, that this our hope in God is the onely ground of our suffering patiently any thing that falls upon us, being confident that this God, as he desireth the eternal welfare of all, so hath promised to save all that shall believe and obey him, and so consequently is the most assured Saviour of them that doe so.

11. These things doe thou put those in mind of that have received them already, confirm them that they may continue in them (and not be depraved by the Gnostick hereticks which teach the contrary, as in those former particulars ver. 3, 8. so in this last of suffering persecutions for the Gospel) and teach them to those that have not as yet received them.

11. These things * command and teach.] * exhort παραγγέλλε

12. And though thou art a young man in years, yet let the gravity of thy life supply the want of the years that are wont to be required of thy office, and let thy discourse and all thy demeanour and course of actions be exemplary to all the Christians under thy jurisdiction, both in respect of constant love and adherence to God, and of profession of the faith, and of purity or chastity, three main particulars wherein these heretical Gnosticks do endeavour to corrupt others.

12. Let no man despise thy youth, but be thou an example of the believers in word, in conversation in charity, † in spirit, in faith, in purity.] † the words ἐν πνεύματι are not found in the King's Ms.

13. Betwixt this and the time of my coming to thee, see thou be diligent in performing thy office in the several parts of it, expounding the Scriptures, confirming believers, and admonishing them of any fault or danger, and instructing the ignorant or unbelievers.

13. Till I come, give attendance to [e] reading, to exhortation, to doctrine.]

14. Make use of those gifts which in order to thy function were given thee (according to the revelation from the Spirit concerning thee ch. 1. 18.) at thy ordination (see note on ch. 5. f.) when besides me 2 Tim. 1. 6. some others also of the Apostles, one or more, laid hands on thee (see note on Act. 11. b.)

14. Neglect not the gift that is in thee, which was given thee by prophecie, with the laying on of the hands of the Presbytery.]

15. [f] * Meditate upon these things, †give thy self wholly to them, that thy profiting may appear to all. * Exercise thy self in these things † spend thy time in them, ἐν τούτοις ἴσθι

16. Take heed unto thy self, and unto thy doctrine, continue in them: for in doing this thou shalt both save thy self, and them that hear thee.

Annotations on Chap. IV.

a. Κεκαυτηριασμένων τὴν συνείδησιν

V. 2. *Conscience seared*] The meaning of this phrase κεκαυτηριασμένοι τὴν συνείδησιν is, I conceive, not rightly apprehended, when it is thought to signifie *an insensate conscience*, as if the resemblance were here to flesh, when it is *seared* or *cauterized*. *Hesychius* and *Phavorinus* have both taken notice of the phrase, and rendred it to another sense. Κεκαυτηριασμένοι (it should be κεκαυστηριασμένοι) βεβασανισμένοι, μὴ ἔχοντες τὴν συνείδησιν ὑγιῆ, saith *Hesychius*, the phrase denotes *those that being brought to the test, are found faulty, have not a good conscience*. The meaning of this must be collected from the office of the βασανισταὶ, *explorers*, or *examiners*, or *triers*, by which he explains it, and of them saith he, Βασανιστὴς, ὁ διαπτὴς, ἢ παρὰ τῶν ἀνδραπόδων τὴν ἀλήθειαν πιθανόμενος, *One set to examine slaves to find out the truth*. And when any upon such examination is found faulty, he is wont to be branded for a cheat or rascal, and that branding or stigmatizing is here the thing referred to; and so κεκαυτηριασμένοι τὴν συνείδησιν are *men of a prostituted, branded, stigmatized conscience, infamous villains*. And so saith *Phavorinus* also, Κεκαυτηριασμένος τὴν συνείδησιν, τετέσι, μὴ ἔχων ὑγιῆ (referring, no doubt, to this place) it signifies *having not a sound*, or *whole, conscience*.

b. Κωλυόντων γαμεῖν

V. 3. *Forbidding to marry*] Many *hereticks* there were in the antient Church, which *prohibited marriage*, and taught *abstinence from meats*, as necessary, having much of their doctrine from the *Pythagorean* Philosophers. Such were the *Encratitæ*, *Montanists*, and *Marcionites*. But these came after the Apostles times, and are not so probably spoken of here as those which were present then in the Church. And such, saith *Ignatius*, there were in the Apostles times, *Ep. ad Philad.* and such, saith *Irenæus*, was *Saturninus* l. 1. c. 22. who with *Simon Magus* was the father of the *Gnosticks*. Of him *Theodoret* saith that he was the first that among Christians affirmed marriage to be the work of the Devil, and commanded to abstain from the flesh of beasts. And indeed that this was generally the doctrine of the *Gnosticks* appears from *Clem. Alex. Strom.* l. 3. where speaking of them he saith, they doe εὐφήμως δι' ἐγκρατείας ἀσεβεῖν, εἰς τε τὴν κτίσιν καὶ τὸν δημιουργὸν, διδάσκοντες μὴ δεῖν παιδοποιΐαν, μηδὲ ἀντεισάγειν τῷ κόσμῳ δυσυχήσοντας ἑτέρους, μηδὲ διαχρῆσθαι τῷ δεδωκότι βρώσει, *Under a pretence of continence they committed all villany against the creation and the Creator, teaching that men ought not to receive marriage, nor get children, nor bring into the world such as would be miserable, nor furnish death with food* or *nourishment*, that is, people the world with men, whom death will consequently feed on. And again, Εἰσὶν οἱ πορνείαν ἀντικρὺς τὸν γάμον λέγουσι, καὶ ὑπὸ διαβόλου ταῦτα παραδίδοσθαι δογματίζουσιν, *There are that affirm* and teach for doctrine, *all marriage to be fornication*, that is, utterly unlawfull, *and that it is* brought in and *delivered by the devil*, p. 446. So *Irenæus* l. 1. c. 22. *Nubere & generare à Satana dicunt esse. The Gnosticks affirm marriage and generating to be from the devil.* So the *Author of the Constitutions* l. 4 8 τὸν γάμον ἀθετοῦσι, *they contemn marriage*, and set it at nought, ἀγαμίαν διδάσκουσι, *teach not to marry* at all. l. 6. 10. and for meats, τινὰ τῶν βρωμάτων βδελύσσονται, *they abominate some kinds of meats*, l. 6. 8. and c. 26. βρώματά τινα φαυλίζουσι, *they affirm some meats to be ill*, (see *Col.* 2. Note i.)

c. Λόγος Θεοῦ

V. 5. *Word of God*] *The word of God* in this place, by which meats are said to be *sanctified*, that is, rescued and freed from all uncleanness or pollution, so that they may lawfully be used & enjoyed, is certainly that word of truth now revealed in the Gospel, which frees the Christian from those observances. For this onely can satisfie conscience, that it is lawful to doe so, and consequently that it may be done with faith or assurance that they doe not sinne. And as this secures us in general that no meat is now unlawful to a Christian under the Gospel; so to make it in the particular lawful to each one, the addition of prayer is the onely requisite, meaning by that the prayer of faith, coming to God with the assurance it is lawful, and acknowledging it to be received of him, and praying for his blessing upon it.

d. πρὸς ὀλίγον

V. 8. *Profiteth little*] Πρὸς ὀλίγον is not to be taken in a sense wherein *little* signifies nothing at all, but as when it is set in comparison and opposition to some greater matter, as here in opposition to πρὸς πάντα *for all things*, as in that speech of *Plato's*, Σωκράτη ἐμοὶ ὀλίγον φροντιστέον, ἀληθείας δὲ πολύ, *Socrates is a little to be considered, but truth much.*

e. Ἀνάγνωσις

V. 13. *Reading*] Ἀνάγνωσις *Reading*, is the rendring of the Hebrew מקרא set opposite to the διατάξεις or *traditions* (which the *Rabbines* call *the oral word*) & in the holy Scripture so called, because none but that was suffered to be read in the Church, but this not simply read, but expounded also. See Note on 1 *Cor.* i. c.

V. 15. *Medi-*

f. μελέτα

V. 15. *Meditate*] The word μελετᾶν is Agonistical, saith *Peter Faber*, and belongs to the παγγυμνασία and παγκρατίου, in which the young men are exercised in *Ephebæo*, and from thence 'tis applyed to exercises in the Schools, *Declamations*, &c. So *Hesychius*, Μελετᾷ, ἀσκεῖ, ὅθεν μελέται, γυμνάζεται· μελέτη γὰρ ἄσκησις, it signifies *to exercise*, as well as *to take care* or *meditate*; and so the relation which here it hath to proficiency doth inferre.

CHAP. V.

Paraphrase.

a. *exhort παρακάλει

1. Rebuke not an Elder, but * intreat *him* as a father, *and* the younger men as brethren;]

1. Deal not rigidly with a Bishop of the Church, (see note on Act. 11. b.) have that respect to his office, that whenever there is need of thy exhortation, thou doe it as to a father of the Church, with all humble respect to him: And for any inferior officers in the Church, let thy rebukes and corrections be fraternal, and full of kindnesse and friendlinesse to them.

2. The elder women as mothers, the younger as sisters, with all purity.]

2. Behave thy self toward women, the antienter sort, or widows of the Church, with great respect, the younger with modesty and civility, abstaining from any behaviour toward them that may savour any thing of wantonnesse or turpitude.

a. 3. Honour [a] widows that are widows indeed.]

3. Let those widows which have neither husbands nor children be respected and relieved (see note d.) by you, that is, by the Church out of their stock which is intrusted to your disposing.

4. But if any widow have children or nephews, let them learn first to shew piety † at home, and to requite their parents; for that is good and acceptable before God.]

† toward their own family τὸν ἴδιον οἶκον

4. But if any widow which is a Christian be not perfectly destitute, but have children or grandchildren, let them relieve and take care for her, as a part of their family, v. 16. this being due by way of gratitude (see note on c. 3. f.) to the parents which have done so much for them, and so consequently that, which as God approves of, so he requires at their hands.

* But she † left quite alone μεμονωμένη

5. * Now she that is a widow indeed, and † desolate, trusteth in God, and continueth in supplications and prayers night and day.]

5. But the widow that is truly so, and is fit to receive relief from the Church, is she that is wholly destitute, hath none of her children to relieve her, no body but God to hope in or rely on, and so continues hoping and praying at set constant times continually, without any other cares to distract, or businesse to employ her.

* licentiously σπαταλῶσα

6. But she that liveth * in pleasure, is dead while she liveth.]

6. But she that abstaines from marrying, not in order to piety, but that she may live the more at her own disposal, she is not to be counted a widow or vitall member of the Church, but a kind of carcasse or piece of noisomnesse in it.

7. And these things give in charge, that they may be blameless.]

7. Give these rules, that none but blameless persons may be taken in, and those that have need of it.

b. 8. But if any [b] provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an infidel.]

8. But if any man or woman doe not maintain those that belong to them, especially those of their family, (as their parents clearly are, having a right to live in their house, and a propriety to be maintained by them (or that they take care for and relieve them) supposing they are able to doe it) that man or woman doth quite contrary to the commands of Christ, and indeed performs not that duty to parents that even infidels think themselves obliged to doe.

† husband ἀνδρὸς

9. Let not a widow be taken into the number under threescore years old, having been the wife of one † man,]

9. Let none be listed as a widow into the number of those that are to be maintained by the Church (see note on Tit. 2. a.) under the age of sixty, nor any that have parted with their husbands, and marryed again (see note on c. 3. b.)

* Which hath had testimony of her good works, ἐν ἔργοις καλοῖς μαρτυρούμενη

10. * Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the Saints feet, if she have relieved the afflicted, if she have diligently followed every good work.]

10. And let them be such as have by their acts of duty and charity approved themselves to those among whom they have lived in all things of which their condition hath been capable; such are good carefull education of their children, hospitality, friendlinesse and humility, and submission to the meanest offices for the relief of those that stand in need, care for all that are in any distresse, and in brief seeking occasions for all works of charity, and not onely embracing them when they have been offered.

* grow weary ot

c. 11. But the younger widows refuse, for when they * have begun to [c] wax wanton against Christ they will marry;]

11. But receive not into the Church-offices those widows that are under that age, for there will be danger of such, that they will be weary of their employment in the Church, of living in that pious strict condition, ver. 6. and then they will relieve themselves by marrying;

† violated ἠθέτησαν

12. Having condemnation, because they have † cast off their first faith:]

12. Which is a great and a punishable crime in them, viz. that of violating their promise made unto the Church (a kind of conjugal tie) that they would attend it alone, and not forsake it, which when they doe, and return again to the world, what is it but a giving the Church a bill of divorce, and marrying another husband?

* being idle they learn to goe about to houses, and being not only idle, but tatlers also and busie-bodies, to speak things that are not fit ἅμα δὲ καὶ περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ λαλίστραι καὶ περίεργοι.

13. And withall * they learn *to be* idle, wandring about from house to house; and not onely idle, but tatlers also and busie-bodies, speaking things which they ought not.]

13. And such young widows being unfit for such a recesse and vacancy, have nothing to doe with their time, but spend it in going about from house to house, in asking questions; and not onely so, but fall into tatling and loose discourse, into censuring and medling with other folks matters, entertaining themselves and others with unseemly discourse, either calumniating or talking wantonly.

14. I will therefore that the younger women marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully.]

14. My direction therefore is, that the younger women, widows or others, that have not attained to this gravity of mind and command over themselves, doe in that case betake themselves to a married life, and serve God in that, bearing and bringing up children (see note on c. 2. d.) guiding domestick affairs, that so they may not doe any thing which may give advantage to those that are willing to take it, to accuse or find fault, or bring reproach upon such loose professors, and the Church for their sakes.

15. For some are already turned aside after Satan.]

15. For some such you know there are which have forsaken the Christian path, and betaken themselves to the Gnosticks, bitter enemies to Christians, and these would be glad to have somewhat to say against you.

16. If any Chriſtian hath any helpleſſe widow of his family (ſee v. 8.) let him undertake the care and charge of them, and not caſt them upon the Church to provide for them, leſt if they doe, there be not in the ſtock of the Church ſufficient to provide for all that are truly helpleſſe.

16. If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed.]

d. 17. Let the Biſhops that have diſcharged that function well, receive for their reward twice as much as others have, eſpecially thoſe that preach the Goſpel to whom it was news, and alſo continue to inſtruct congregations of Chriſtians in ſetled Churches, ſee Act. 11. b.

17. Let the Elders that rule well be † counted worthy of d double honour, eſpecially they who * labour in the word and doctrine.]

† be allowed, enjoy, b rewarded with διπλῆς δόσεως

* labour hard κοπιῶντες

18. For this is agreeable to that ſignificative ceremony of the Law, which allows the beaſt that is uſed to goe over the corn, and tread out the grain out of the ſtraw, (after the manner that threſhing doth,) to feed all the time that he doth the work, and ſo to have a certain reward in a liberal manner for all his labour.

18. For the Scripture ſaith, Thou ſhalt not muzzle the oxe that treadeth out the corn; and, The labourer *is* worthy of his reward.]

e. 19. Admit not any complaint againſt a Biſhop of any Church under thy Metropolis (ſee Act. 11. b.) unleſſe it be teſtified by two or three at leaſt.

19. e Againſt an Elder receive not an accuſation, but † before two or three witneſſes.]

† upon διὰ

20. All others that have committed any ſcandalous offence, thou art to admoniſh firſt, and rebuke in the preſence of the community of the people, and if they reform not, inflict the cenſures of the Church upon them, that (beſide other advantages to the offenders themſelves, the reforming them by that means) others that ſee and hear this may be awed hereby, and kept from falling into the like.

20. Them that ſin, rebuke before all, that others alſo may fear.

21. And I conjure thee by all that is holy, that with all impartiality and uprightneſſe thou proceed in Eccleſiaſtical Cenſures without favour.

21. I charge *thee* before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things * without preferring one before another, doing nothing † by partiality.]

* without prejudging ἄνευ προκρίματος

† according to inclination, κατὰ προσκλισιν

f. g. 22. And when thou haſt inflicted the Cenſures on any, make not too much haſt to abſolve them again, before they have by good works approved the ſincerity of their reformation. And, by the way, take ſpecial care, that by knowing other mens enormous acts, thou be not enticed or inveigled, (1 Cor. 15. 13.) or brought to partake with them, and commit the ſame. Be ſure that thou keep thy ſelf unpolluted from thoſe ſins that are now ſo rife among you.

22. f Lay hands ſuddenly on no man, neither be partaker of other mens ſins. g Keep thy ſelf pure.]

23. (Yet ſay not I this, to prohibite thee drinking wine phyſically and moderately in reſpect of thy ſicklineſſe, to which drinking of water is unwholſome; This may ſafely be done by thee, without incurring that danger of pollution, v. 22.)

23. Drink no longer water, but uſe a little wine for thy ſtomachs ſake, and thine often infirmities.]

h. 24. Some mens ſins are diſcernible ſo as to bring them under the cenſures of the Church, by way of precedent demerit, and then are no more diſcernible in them, (and theſe may be the ſooner abſolved) but in ſome they follow after that cenſure alſo, that is, are not reformed upon cenſure, but continued in by repeated acts viſibly and diſcernibly, even when they are under the cenſures of the Church, (in which caſe there muſt be no abſolution.)

24. h Some mens ſins are open beforehand, * going before to judgment; † and ſome *men* they follow after.]

* leading them to cenſure, προάγουσαι εἰς κρίσιν

† but in ſome alſo they follow, τισὶ δὲ καὶ ἐπακολουθοῦσιν

25. So in like manner men's good works, almes-deeds, &c. in caſe they doe reform upon cenſure, are or muſt be manifeſt before abſolution; and when they are not ſo (but on the contrary, their deeds continue evil, or their good works but very few) they cannot be ſo concealed but they will be diſcernible, and by them judgment will be made, who is to be abſolved, who not.

25. Likewiſe alſo the * good works *of ſome* are manifeſt beforehand, and they that are otherwiſe cannot be hid.]

* good works are conſpicuous τὰ καλὰ ἔργα φανερὰ ἐστι

Annotations on Chap. V.

a. Χῆραι

V. 3. *Widows*] There were two ſorts of χῆραι or *lone perſons*, which we render *widows*, in the antient Church. Firſt, thoſe that were taken in to ſerve and officiate there as *diaconiſſæ* (and thoſe were eſpecially, though not onely, choſen of virgins, ἀπαρθένοι *that alwaies continued ſuch*, as by a place of *Ignatius* may be collected;) theſe were a kind of imitation of thoſe which in *Chriſts* and the Apoſtles times voluntarily had devoted themſelves to the ſervice of God, and to *miniſtering to*, that is, providing for, the neceſſities of *Chriſt* and the Apoſtles and Saints, *out of their own ſubſtance*, ἐξ ὑπαρχόντων αὐταῖς, *Luk.* 8. 3. Such was *Joanna* a married woman, and *Suſanna* and others there. Such was *Phœbe*, ἀδελφὴν ἡμῶν, ἥτις διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς *Rom.* 16. 1. *our ſiſter*, that is, a believer, and ſhe *a Deaconeſſe of the Church in Cenchrea*, which is moſt probably the γυνὴ ἀδελφὴ 1 *Cor.* 9. 5. the Chriſtian woman that went along with *Paul* and *Barnabas*. For before there was any ſtock in the hands of the Church to make proviſion for either the Apoſtles or any other, there could no other courſe be taken but this, to have them ſupplied by ſuch perſons which did ἐκ τῶν ὑπαρχόντων αὐταῖς *out of their own poſſeſſions* liberally impart to them. But when afterward the faithful had brought their poſſeſſions, and laid them at the Apoſtles feet, and when in ſtead of that greater liberality, yet by the help of the offertory at the Sacrament, wealth came into the hands of the Church, (and thereby, ſaith *Juſtin Martyr*, *Apol.* 2. πρεσβύτης πᾶσιν ὁ τῶν κληρικῶν ἐγένετο, *the Prefect became the guardian to provide for all that were in want*) then this office was inſtituted in the Church, firſt of *men-deacons Act.* 6. and after of *women* alſo, which were more uſefull for œconomical ſervices, and theſe were called πρεσβύτιδες *Tit.* 2. 3. *elder women*, and afterward *Diaconiſſæ*, *Deaconeſſes*, and might be admitted into the Church at fourty years old. See *Can.* 5. of the *Council* of *Chalcedon*. The ſecond ſort of widows were thoſe who being childleſſe and helpleſſe were to be fed and maintained by the Church, and theſe are particularly ſpoken of in this place, and thoſe many of them formerly married, and therefore were not to be received in till *ſixty years old*, v. 9. for ſo *Zonaras* on the *Council of Chalcedon* gives the reaſon, becauſe, ſaith he, *the widow which hath had an husband is not, at the ſame age, ſo likely to continue unmarried, as ſhe that hath lived a virgin to that age*, διὰ γὰρ τὸ μὴ γνωσθῆναι, &c. μᾶλλον ἂν εἴη πρὸς τὸ πάθος ὁ σωφρονιστής. And in caſe ſhe marry, that ſhe is to be removed out of this liſt ſeems clear; both firſt, becauſe in that caſe the husband muſt provide for her, and ſecondly by what is here ſaid ver. 11. of the care in

not

not admitting such as are young and likely to marry. This relief which is here spoken of for widows being designed on purpose to give them the more leisure and vacancy for acts and exercises of piety, v. 5. *waiting on God, continuing in prayer and supplication night and day*, which is not supposable of married women, which have so many other affairs belonging to them, v. 14. to bring forth and bring up children, to manage the household and the like.

b. V. 8. *Provide*] Προνοεῖν *to provide* here doth not signifie laying up by way of carefull, thoughtfull providence before-hand, but onely taking care of for the present as we are able, relieving, maintaining, giving to them that want. So saith *Hesychius*, Προνοεῖ, ὀπαδεῖται· Πρόνοια, ὀπαδεία, φροντὶς, *to take care for*. So children that are exposed by their parents are ἀπρονόητοι in *Harmenopulus*, *unprovided, destitute*. So when *Alexander Aphrodisæus* saith, πᾶν τὸ προνοεῖν πρός ἀγαθόν τι τῷ προνουμένῳ θεωροῦσιν, ἐπορ. λυσ. βιβλ. α'. ζητ. ιδ'. *he is said to provide for any who allows him any good thing*. And *Ammonius* in his *Scholia* on the τ' φωνὰ, having resolved that one of Gods acts is προνοητικὴ τῶν καταδεεστέρων, *providing for those that want*, applies that of the Poet to it, Θεοὶ δωτῆρες, &c. *Gods giving them what they want*, making his *providence* and *giving* to be all one, and so προνοῶν here is interpreted by ἐπαρκῶν, v. 16. which is the sons duty to the aged helplesse parent, and he that doth it not was infamous among heathens; and accordingly *Theophrastus* in his *Characters* among the vilest actions, whoring, gaming, stealing, &c. placeth τὸν μητέρα μὴ τρέφειν, *neglecting to feed the mother*, and elsewhere, next after frequent worshipping of God, he placeth γονῆς γηροτροφῶν καλῶς, *duly feeding the aged parents*: and therefore *John* being by *Christ* commanded to be a son to *Mary*, presently *takes her home to his house*, *Joh.* 19. 27. As among the *Samians* the mothers of those which were slain in the wars were given to the richer citizens to be maintained by them; and the form of speech was like *Christs* to *John*, Σοὶ ταύτην δίδωμι τὴν μητέρα *I give thee this mother*. Thus in *Hierocles* speaking of marriage and children, παιδοποιὰς καὶ γηροβοσκὰς--γεννῶμεν, saith he, *we beget helpers and feeders of our age*: and as he adds, *when the fathers dye, their children must in their stead performe this office to the Grandfather*; so *Aristoxenus* in his *Pythagorean Sentences*, lib. 4. *the children must think all they have to be their parents*, and consequently must provide for them to the utmost of their power. See *Stobæus*, *Ser.* 77.

c. V. 11. *Wax wanton*] Καταστρηνιᾶσιν, as (without the preposition) στρηνιᾶσιν, is ὑβρίζειν, βαρέως φέρειν, and so στρηνιᾶν, τρυφᾶν in *Phrynichus*, and ἀτακτεῖν in *Phavorinus*, *to grow stout* or *proud* or *disorderly*, not willing to bear so much strictnesse, and so to put ones self out of the list or number of the Votaries; and here the widows that were ἐν κανόνι, as after-times called it, in the number of those that were to be maintained by the Church, and there to wait on the service of the Church, when they begin to be weary of that kind of life, then they are said καταστρηνιᾶσιν τῷ Χριστῷ, or στρηνιᾶσιν κατὰ τοῦ Χριστοῦ, *to grow insolent and weary of Christ*, that is, his service in the Church. Thus στρῆνος *Rev.* 18. 3. signifies *irregular, disorderly behaviour*, and στρηνιᾶσιν v. 7, 9. to *live disorderly, enormously*.

d. V. 17. *Double honor*] The διπλῆ τιμὴ *double honour* referres to the elder brothers portion, פי שנים *double portion, Deut.* 21. 17. and this going along with the *power of ruling the family, Gen.* 4. 7. (after the death of the father) is fitly accommodated to the office of Bishop in the Church; and so the electing of *Barnabas* and *Paul* to the Apostleship, *Act.* 13. 2. is expressed by ἀφορίσατε *separate*, the word used about the first born *Exod.* 13. 2. and so in *Clem. Constit.* l. 11. 28. διπλῆν αὐτοῖς ἀφορίζω μοῖραν, *Let a doule portion be separated for them*. Thus the *double portion of the spirit of Elias resting on Elisæus*, was the making him his successour in the office of Prophet, as the father above the ordinary sons of the prophets, to have rule over them. And so this verse is the setting down the reasonableness, that the Bishop that dischargeth his duty or prefecture well, should be looked upon in all respects as one that hath the primogeniture of maintainance (to which v. 18. referres) as well as dignity, especially if his pains be extraordinary, as it must be, if he both preach the Gospel where it was not before heard, (which is called λόγος *the word*, and εὐαγγελίζειν *to preach*, *Rom.* 15. 20. and κηρύσσειν *to preach*) and take pains in farther instructing the believers in the Churches, which is διδασκαλία, *teaching* or *doctrine*. For the word τιμὴ, that that signifies *wages*, *reward of service*, (appears among many others) by the third verse of this chapter, *Honour widows*, that is, relieve, maintain them. So *Joh.* 12. 26. where speaking of those that attend on and minister to *Christ*, he saith, τιμήσει αὐτὸν ὁ Πατὴρ, *the Father shall honour*, that is, reward him, or pay him his wages; but especially *Mat.* 15. where the command of Gods, of *honouring the parents*, ver. 6. is expressed v. 5. by giving them that by which they may *be profited*, that is, maintainance, &c. see *Col.* 2. Note i. So in *Nicolaus Damascenus* of the *Thyni*, Τῶν ξένων τοὺς μὲν ἐκουσίως ἐλθόντας σφόδρα τιμῶσι, *They honour*, that is, entertain, receive, *strangers exceedingly*. So *Act.* 28. 10. *they of the Island honoured Paul with many honours*, giving him *provision for his journey*. As for the ἀξιόω that is joyned to it, although that comes from ἄξιος *worthy*, yet it signifies, without any reference to that, simply *to enjoy*, *to receive*, *to have*, as might appear by many evidences among authors. One for all, that of *Justin Martyr*, or *the author* ἐπὶ τ. ἀγ. ᾧ ὑμνοστειάδ. where speaking of the *Father*, *Son and Holy Ghost*, he saith of them, τ' αὐτῆς καὶ μιᾶς θεότητος ἠξιῶσθαι, (not *they have been counted worthy*, but) *they have had* (have been endued with) *one and the same divinity*.

c. V. 19. *Against an Elder receive not an accusation*] What is the meaning of κατηγορίαν παραδέχεσθαι *to receive an accusation* here, must be explained by the judicial proceedings among the Jewes, where before the giving of the sentence there were three parts, 1. מיבא ריב *the admission of the cause*, or *suit*, when the Judge doth not reject the complaint or accuser, and that is here κατηγορίαν παραδέχεσθαι, *to admit an accusation*, and is the meaning of *Isa.* 1. 23. *neither doth the cause of the widow come unto them*, the character of an unjust judge, that he admits not the widows complaint against the oppressor. After the complaint is admitted, then 2dly, there is מכונת ריב *the confirmation of the suit* or *complaint*, when the accuser confirms his suggestion by oath; for before that oath, one saying one thing, and the other the contrary, (which is called ἀντιλογία *contradiction*, *Heb.* 6. 16. and in * *Lucian* διαλέγεσθαι and ἀντιλέγειν, as parts of judicial proceedings) the Judge is uninclined to either side, but then comes in the oath, and is πέρας ἀντιλογίας *the end of* that *affirming and denying* (in *the Author of that Epistle*) takes away the *æquilibrium* that the Judge was in before, and by it he is now confirmed to the believing the one part against the other, whereupon the *oath* is said to be πρὸς βεβαίωσιν *for confirmation* in that place, *Heb.* 6. 16. as in the Romane law Ὅρκος ὀμοφώνως ἀμυσχέτησιν τίκτει, saith *Psellus* in Σωσφ. νομ. v. 12, 13. *the oath coming in, parts the controversie*, or *doubt*, and in *Leg. Bajuvar.* c. 12. *tit.* 15. 2. *In his verò causis sacramenta præstentur, in quibus nullam probationem discussio judicantis invenerit* (See *Bignon. not.* in *Marculfi Form.* l. 1. c. 38.)

then is the use of oaths when the discussion of the plea by the judge yields him no satisfactory proof. The 3d part is חקר ריב *Job* 29. 16. *the searching out of the cause* by arguments afterwards produced (*causæ ratiocinii*) and considered of by the Judge. The first of these onely it is that belongs to this place, *the admission of the complaint*, or *accusation*, which against a πρεσβύτερος or *governor* of the Church is not allowed under *two or three witnesses*, in respect of the gravity of his person and weight of his office or calling, who must not be defamed (as the being brought into the court is a kind of defamation) if there be not great cause for it.

f. Χεῖρας ἐπιτιθέναι

V. 22. *Lay hands*] That χεῖρας ἐπιτιθέναι *laying on hands* is a ceremony of prayer or benediction, is ordinarily known in the Old Testament, used first by the father to the children, in bestowing the blessing upon them, and with that succession to some part of the estate. So when *Jacob* blessed the children of *Joseph*, *Gen.* 48. 14. *he laid his hands upon their heads*, v. 15. And from thence it was among them accommodated to the communicating of power to others as assistants, or deriving it to them as successors. So when *Moses* assumed the seventy to assist him, *Num.* 11. 17. this, saith *Maimonides*, was done by his *laying hands* upon them, *Sanhedr.* c. 4. And when he left the world, and constituted *Joshua* his successor, God appointed him to *take Joshua*, and *lay his hands upon him*, *Num.* 27. 18. So *Deut.* 34. 9. *Joshua was full of the spirit of wisdome*, that is, was his successor in the Government, *for Moses had laid his hands upon him.* From these three uses of the ceremony, in Prayer, in paternal benediction, in creating of Officers, three sorts of things there are in the New Testament to which it is principally accommodated. In Prayer it is used either in curing diseases, or pardoning sins. Diseases, the corporal bands, *Luk.* 13. 16. were cured by *imposition of hands*, *Act.* 19. 17. and 28. 8 and so it was foretold *Mar.* 16. 18. *they shall lay their hands on the sick, and they shall recover:* And so Sins, the spiritual bands, were done away, or pardoned, by the same ceremony, *laying on of hands*, used in the absolution of penitents. Thus *Heb.* 6. 2. as *the Baptismes* are those used among the Jewes and Christians for the admission of Proselytes, so *the imposition of hands* doth probably denote the restoring of penitents that were lapsed after Baptisme, (see Note on *Heb.* 6. b.) From that of paternal benediction is that of *laying on hands* in blessing of infants, *Mar.* 10. 16. by that means signifying them to be fit to be received into the Church by Baptisme, as those that have title to this kingdome of heaven, the Church here, and, through the same mercy of God in *Christ*, heaven hereafter. This *benediction* and *imposition of hands* I suppose it is, that *Clemens Alexandrinus* referres to *Pædag.* l. 3. c. 11. in these words, Τίνι δὲ ὁ πρεσβύτερος ἐπιτίθησι χεῖρα; τίνα δὲ εὐλογήσει; *On whom doth the Presbyter lay hands? whom shall he blesse?* meaning most probably in that place the solemnity with which the Catechist dismissed those that were catechized, preparatory to their Baptisme: and so saith *Eusebius* of *Constantine*, *de vita Constant.* l. 4. that to prepare for his *Baptisme*, ἐξομολογούμενος τὰ διὰ χειροθεσίας εὐχῶν ἠξίωτο, *he made profession*, (that is, confess'd his sins, and profess'd the faith) and then *was vouchsafed those prayers that are given by imposition of hands:* to which purpose also the *Author of the Constitutions* called *Apostolical*, l. 7. c. 39. where having set down the severals in which the *Catechumenus* must be instructed, he adds, *but let him that laies on hands adore God*, &c. Secondly, that of confirming those of full age that had formerly been baptized. Such that of the Ephesian disciples seems to be, *Act.* 19. who being *baptized*, v. 5. *Paul laid his hands on them*, v. 6. To which in those times many extraordinary gifts were consequent, *speaking with tongues*, &c. as had formerly fallen out *Act.* 10. 44. Lastly, from that in creating successors, or assistants in power, came the use of imposition of hands in Ordination, whether of Bishops or Deacons, *Act.* 6. 6. and 8. 17. and 13. 3. 1 *Tim.* 4. 15. 2 *Tim.* 1. 6. To this last it is that this exhortation of *Paul* to *Timothy* is by many thought to referre; that he should be careful to have those whom he received into Orders, sufficiently approved to him. But the Context seems rather to referre it to that which was used in Absolution, that he should not make too much hast in receiving those that were under Censures, to Absolution; for that was the thing which would most probably make him *partaker*, or *guilty of, their sins*, which the Censures were designed to reform in them, but would not doe so, if before they had approved their repentance and reformation, they were received to the peace of the Church again. And thus it connects with the words foregoing v. 20. *Those that offend rebuke before all, that the rest may have fear*, and v. 21. *I charge thee that thou observe these things without prejudging, doing nothing by favour or inclination*, or *partiality*, whereon it follows, *Lay hands suddainly on no man*; and to that also belong the following rules, ver. 24. 25. (see Note h.) Thus in *Victor* about the *Vandalick* persecution, l. 2. *Qui nobis pœnitentiæ manus collaturi sunt, & reconciliationis indulgentiam, obstrictos peccatorum vinculis soluturi, they that lay their hands of penance upon us, and conferre the indulgence of reconciliation, and loose us from the bands of sins*; where it is clearly used in this sense. And in *Can.* 5. of the *Council of Carthage*, *dist.* 50. *Presbyteris & Diaconis, si quando de gravi aliqua culpa convicti ministerio remoti fuissent, manus non imponerentur ut pœnitentibus, Priests and Deacons which had been convict of any grand fault, and so removed from their ministery, should not have hands laid on them as penitents.* And in the third *Council of Carthage* (that in S. *Augustines* time) *Can.* 32. *Cujuscunque autem pœnitentis publicum & vulgatissimum crimen est, quod universa Ecclesia noverit, ante Absidem manus ei imponatur, When the penitents sin is known to the whole Church, the Bishop is to lay his hands on him before the Absis*, that is, *the upper part of the Quire*, where the Altar is. And *Concil. Agath. Dist.* 5. c. 63. *Pœnitentes tempore quo pœnitentiam petant, impositionem manuum & cilicium super caput, sicut ubique constitutum est, consequantur, Let the penitents receive imposition of hands, and sackcloth upon their heads, as it is every where appointed.* And so *Hincmarus* concerning the divorce of *Thietberga*, *sacri Canones jubent ut pœnitentes tempore quo pœnitentiam petunt, imposituram manuum, & cilicium super capita à Sacerdote, sicut ubique vulgatum est, ante Absidem accipiant, The holy Canons command that the penitents when they demand repentance*, that is, admission to penance and absolution, *shall receive from the Bishop imposition of hands, and sackcloth upon their heads, as it is every where known, before the Absis*, where the altar stands. So in *Fulgentius Ep.* 1. *de conjug. Acceptâ manûs impositione, pœnitentiam, secundùm modum quem habet Christiana religio, peregit, He performed penance by imposition of hands, according to the manner observed in the Christian religion.* So in *Avitus Alcimus Ep.* 24. *Manûs impositionem adhibete converso ab hæresi, Use imposition of hands to him that is converted from heresie.* And in the *Author contra Prædestin.* l. 3. *Non ausi sunt Ecclesiarum Pontifices manum imponere pœnitenti, nisi confessionem voluntariam ostendenti, The Bishops of the Churches durst not lay hands on the penitent, but on his shewing his voluntary confession.* And in the *Chronicle* of *Jo. Gerundensis*, speaking of the *Arrians Synod* of *Toledo*, one of the *Canons* is, *De Romana religione ad nostram Catholicam fidem venientes non debere baptizari, sed tantummodo per manûs impositionem*

positionem, & Communionis perceptionem abluí. They that come from the Roman religion to our Catholick faith ought not to be baptized, but onely purged by imposition of hands and receiving the Communion. And this is the notion which S. *Cyprian* had of this place, and *Pucianus in paræneſi ad pœnit.* And though *Theophylact* ſeem to underſtand it of Ordination, yet what he addes in explication of the following words, *neither partake of other mens ſins*, μὴ κοινώνει τῶν μελλόντων, &c. *Thou ſhalt be guilty both of his future ſins and even of his paſt, becauſe thou haſt neglected them, made darkneſs light, and not diſmiſſed him to the ſtate of mourning & compunction*, ſeems to belong to *abſolution.*

g. Σεαυτὸν ἁγνὸν τήρει

Ib. *Keep thy ſelf pure*] What is the meaning of Σεαυτὸν ἁγνὸν τήρει, *keep thy ſelf pure*, will appear by the antient *Gloſſary*, Ἁγνὸς *caſtus*, it ſignifies that kind of purity which conſiſts in perfect chaſtity, free from all ſhew of impurity. So 2 *Cor.* 11. 2. ἁγνὴ παρθένον *a pure chaſt virgin.* So *Tit.* 2. 5. the widows or female officers of the Church muſt be ἁγναὶ *pure* or *chaſt*, and *Timothy* muſt behave himſelf toward the *yonger women* ἐν πάσῃ ἁγνείᾳ *in all purity* or *chaſtity*, c. 5. 2. and ſo the Hebrew טָהוֹר anſwerable to ἁγνὸς ſignifies. So that this precept and the other following of *drink a little wine*, though they come in here as in a *parentheſis* (the 24. and 25. being to be connected in ſenſe to the matter of Abſolution and Cenſures, ſee Note h.) yet they are added ſeaſonably and pertinently to the μηδὲ κοινώνει immediately precedent, after this manner, Thou art not to be over-favourable to offenders, to abſolve them too eaſily or ſpeedily. But above all thou muſt be ſure not to joyne with them in their courſe. And becauſe there be two chief heads of that falſe doctrine which is moſt frequent among you, (the hereſie of the *Gnoſticks*, from which eſpecially flow the faults to which the cenſures are moſt due) *viz. forbidding of marriage* (to which is conſequent all impure abominable living) and *abſtinence from wine* and *meats*—— c. 4. 3. I therefore now warn thee concerning theſe two. In the former reſpect, that abſtaining ſpontaneouſly from marriage, not as from a thing unlawfull, but onely denying thy ſelf that liberty which thou maieſt lawfully uſe, thou be ſure to preſerve perfect chaſtity, and not fall into the leaſt degree of *Gnoſticiſme*, for that is κοινωνεῖν ἁμαρτίαις ἀλλοτρίαις *to commit thoſe ſins which thou art to cenſure in others.* That is the meaning of κοινωνεῖν and συγκοινωνεῖν, *to be guilty thy ſelf*, not onely *to be blameable for thy indulgence to others*, and ſo for their commiſſion. So *Eph.* 5. 11. Μὴ συγκοινωνεῖτε *have no fellowſhip with the unfruitfull works of darkneſs*, that is, do not permit your ſelves to be drawn into their dark villanous myſteries, to commit thoſe heathen ſins which there are committed, but *rather diſcover them*, and *bring them to light.* And ſo *Rev.* 18. 4. *Go out of her my people, that ye may not* συγκοινωνεῖν *communicate with*, or *partake of, her ſins*, that is, be corrupted with, and drawn into the like commiſſions. And ſo here, 'twill be a caution to *Timothy* againſt the *Gnoſtick* practices (as elſewhere to *avoid youthful luſts* 2 *Tim.* 2. 22.) not to fall into thoſe guilts which he ought to deteſt and puniſh, but to *keep himſelf perfectly pure* from their practices. As for the ſecond thing, their *abſtinences from meat* and *wine*, this temper is to be obſerved; It is no doubt lawful for thoſe that can do it without any hurt to their bodies, to abſtain from meats which are moſt pleaſurable, and ſo from wine; and for thee to do thus, as long as thy health well permits, is both lawful and commendable (and the *Gnoſticks* hereſie conſiſts in this, that they impoſe ſuch abſtinences on all as neceſſary, and ſo διὰ βδελυρίαν, not δι' ἄσκησιν, as the *Canons Apoſtolical* ſtyle it, *out of a deteſtation*, and an opinion of the unlawfulneſs of meat, not *for ſelf-denial*, or *auſterity*:) but theſe creatures of God being created for the benefit and refreſhment of man, theſe thou mayeſt very ſafely make uſe of, and thy health of body being infirme, and ſubject to frequent diſeaſes, there is no reaſon thou ſhouldeſt never drink any wine, the continual uſe of water may be hurtfull to ſuch an habit of body as thine, and moderate taking of wine may be more proper, and then it is beſt to remit of that auſterity, which might otherwiſe be laudably continued, and tend to the preſerving of virginal chaſtity, but is not to be impoſed on thoſe whoſe health will not bear it. To this interpretation of the words agrees the diſcourſe of *Cyrill* of *Jeruſalem*, *Catech.* 4. Νηστεύοντες οὖν τὰ κρεῶν καὶ οἴνου ἀπεχόμεθα (ſo the *Barocian MS.* reads inſtead of νηστεύομεν ἀπεχόμεθα) οὐχ ὡς βδελύγματα μισοῦντες, ἀλλὰ τὴν ψυχὴν σωφρονοῦντες —— μὴ τοίνυν καταφρονεῖ τις ἐσθιόντων, καὶ διὰ τὸν τῶν σωμάτων ἀσθενείαν μεταλαμβανόντων, μηδὲ ἔλεγχε (ſo the *Barocian*, not ψέγε) τὸν ὀλίγῳ οἴνῳ χρωμένους διὰ τὸ στόμαχον καὶ τὰς πυκνὰς ἀσθενείας, (the *Barocian* addes καὶ μήπω αὐτὸς ὡς ἀκρατολὴς καλακόπης) μήτε ὡς ἀλλόδια μίσει τὰ κρέα· οἴδε γάρ τινας τούτου ὁ Ἀπόστολος, λέγων, κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, &c. *When we faſt, we abſtain from wine and fleſh, not hating them as unlawful, but expecting a reward:---deſpiſe not therefore thoſe that eat in reſpect of the weakneſſe of their body, nor find faults with thoſe that uſe a little wine for their ſtomach, and frequent infirmities, nor condemn them as ſinners, neither hate fleſh, as unlawful; for the Apoſtle knew ſome ſuch when he ſpeaks of forbidding to marry, and abſtaining from meats.* Which being ſaid on this occaſion incidentally, he returnes again to the former matter, v. 24. But if both theſe, *neither partake*, &c. and *keep thy ſelf pure*, be interpreted to be an effect or conſequent of his *laying on hands ſuddainly*, then there is no ſuch occaſion of introducing that *parentheſis*, and therefore ſure that is not the meaning of it.

Γιγνὶ βεωμάτ. p. 93.

h. Τινῶν ἀμαρτίαι πρόδηλοι

V. 24. *Some mens ſins are open before*——] That theſe two laſt verſes of this chapter belong to the buſineſs of Church-Cenſures and Abſolution, may appear by the Context: v. 20. there is direction for the publick rebuking of offenders, whether by way of correption, or inflicting the Cenſures, and v. 21 there is a conjuration againſt prejudging on one ſide, and partiality or favour on the other, and v. 22. deliberation, and delay, and obſervation of the penitents behaviour is required, before he be abſolved, *Lay hands ſuddainly on no man*, that is, before the ſincerity of his reformation be approved to thee, according as in the Primitive Canons, they muſt exerciſe themſelves for ſome ſpace in good workes, before they are capable of Abſolution; and then ſome words coming between, as proper to Biſhop *Timothies* youth, that he be ſure that he fall not himſelf into thoſe ſinnes which he ſees committed by others, and ſo his office of juriſdiction become a ſnare to him, (and on occaſion of that, the 23d verſe being added by way of *parentheſis*) it followes very pertinently to that former matter, *Some mens ſins are* πρόδηλοι *open beforehand*, &c. that is, by not abſolving offenders over haſtily, by obſerving & waiting a while, thou wilt be more able to paſſe a right judgment. For the behaviour of ſome men under the Cenſures is ſo ill, that they deſerve to be farther cenſured rather than abſolved, and in that reſpect it is not good to be too haſty in abſolving. And the good works of ſome men doe approve & demonſtrate the ſincerity of their repentance, which yet they cannot doe, if they be abſolved preſently before they have ſo approved themſelves. And whether one way or other, mens works will manifeſt what they are; and though for a time they may be concealed, yet if the Biſhop make not overmuch haſt to abſolve, they will diſcover themſelves either by their good works to be ſincere, or by their ill to be unſincere. And ſo ſtill this is the rendring of a reaſon for the point in hand, that the Biſhop make not overmuch haſt to Abſolution.

CHAP. VI.

Paraphrase.

1. Those Christians that are bond-men to heathens must perform all service and obedience to them, which belongs to them by the law of servants among the heathens, that the profession of Christianity and the doctrine of the Gospell be not looked upon by the heathens as that which makes men worse livers then they were, neglecting their morall duties for being Christians.

1. LET as many * servants as are under the yoke count their own masters worthy of all honour, that the name of God and † *his* doctrine be not blasphemed.]

* as are servants under yokes ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι
† the doctrine be not evill spoken of

2. And those Christians that have Christian masters must not withdraw any of that obedience which is due to them, upon this plea, that they are Christians, and so their equals or brethren; but think themselves the more obliged to serve them, because the faith and love that constitutes men Christians, consists in helping to doe good, and that is all wherein their service consists, and consequently their performing due service to them is a very Christian thing, and that which Christianity doth not lesse, but more oblige them to. These are things of such a nature, so much required by Christian religion, and the contrary at this time so taught by the Gnostick hereticks, that it is necessary for thee to give these admonitions to all, to tell them what is their duty, and exhort them carefully to practise it.

ī. b. c.

2. And they that have believing masters, [a] let them not despise *them*, because they are brethren; but * rather doe *them* service, † because they are faithfull and beloved, [b] partakers of the [c] benefit. These things teach and exhort.]

[a] 1 Cor. 16. 11. Tit. 2. 15.
[b] 1 Cor. 9. 23.
[c] Heb. 6. 7.

* the rather serve them μᾶλλον δουλευέτωσαν
† because they who help to do good are faithfull and beloved; οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι πιστοὶ εἰσὶ καὶ ἀγαπητοὶ

3. But the Gnosticks v. 20. that teach libertinisme in stead of the doctrine of Christ and the Gospell (see note on c. 3. f.) are to be known by this character,

3. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse,]

4. They are swell'd with an opinion of knowledge, (whence they take their title, Gnosticks) whereas indeed they know nothing, and study nothing but disputings and verbal controversies, which have no matter of substance in them, Col 2. 8. and this is a kinde of disease or distemper in them, and all that comes from it is uncharitableness, speaking evill of their superiors, Jude 8. and maintaining impious opinions contrary to moral life, as that of libertinisme of all sorts,

4. He is * proud, knowing nothing, but † doting about questions and strifes of words, whereof cometh envy, strife, railings, * evill surmisings,]

* puff'd up τετύφωται
† sick νοσῶν
* wicked opinions πονηραὶ ὑπόνοιαι

5. Disputings void of all solidity, empty and unprofitable, such as are proportionable to men whose very understandings are debauched and corrupted, and void of all truth, men that have taken up an opinion (that caused the discourse at this time) that Christian religion (see note on c. 3. f.) is an advantageous trade, a means of helping one to secular immunities and privileges, (as that a servant shall be free by that means:) such men as these are fit for Ecclesiastical censures or discipline to be past upon them.

5. † Perverse disputings of men of corrupt minds and destitute of the truth, * supposing that gain is godlinesse: from such withdraw thy self.]

† odde kind of disputings of men that have their understanding perverted παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν
* thinking that piety

6. As for that opinion of theirs, that Christianity is an advantageous calling, though it be farre from true, nay impious, in that sense whereto they apply it, yet in this other 'tis most orthodox, that a Christian life with a competent sufficient subsistence is all the wealth in the world, and much better then a great deal more wealth.

6. But godlinesse with † contentment is great gain.]

is advantage νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν † a competency μετ' αὐταρκείας

7. For for any thing above that competency or sufficiency for this life 'tis clear 'tis no way advantageous to us, for as we brought nothing with us into this world, so we cannot carry any out, and so that which we do not spend or use, is lost to us.

7. For we brought nothing into *this* world, *and it is* * certain we can carry nothing out.]

* manifest δῆλον

d. 8. And what that competency or sufficiency is, it is as clear, viz. food and rayment, which is all we stand in need of.

8. And having food and rayment, † let us be therewith [d] content.]

† we shall be sufficiently provided for with these

e. 9. Whereas on the other side, they that set their minds on the getting of riches, are thereby betraied into many temptations and snares to sin, into many desires and pursuits, which are both ridiculous and unprofitable of themselves, bring nothing of satisfaction with them, and besides bring great mischiefs upon them, many times most contrary to the designed advantages; and which finally bring ruine even in this world, (and that the Gnosticks will find) and eternall damnation in another.

9. But they that [e] will be rich, fall into temptation and a snare, and *into* many foolish and hurtfull lusts, which * drown men in destruction and perdition.]

* ingulph βυθίζουσι

10. For at this time 'tis evident what a deale of mischief hath been caused by the love of this worldly trash, for the preserving of which many have forsaken the orthodox faith and fallen off to the Gnostick heresie, and brought themselves to a sad and most wretched condition.

10. For the love of money is the root of all evill; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.]

11. But thou which art by God appointed to be a Governor in his Church must keep thy self exactly from all these, and endeavour earnestly the attaining and exercising all those vertues which are most contrary to the practice of these hereticks, viz. innocence, observation of the pure Christian doctrine (see note on c. 3. f.) perseverance in the faith, perfect charity to other men, a patient endurance of all the persecutions that light upon thee, moderation toward offenders (opposed to too great severity.)

11. But thou, O man of God, flee these things: and follow after righteousnesse, godlinesse, faith, love, patience, meeknesse.]

f. 12. Let Christianity be the race wherein you run, and in that so behave thy self that you may obtain the crown (see note on Phil. 3. c. and 2 Pet. 1. d.) to the obtaining of which thou art put into a course by God, and hast, as in one of the Grecian combates, quitted thy self very well before many spectators, suffered a great persecution for the faith of Christ (which many are witnesses of) and held out valiantly.

12. † Fight the good fight of faith, lay hold on eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.]

† Strive the good strife

13. And accordingly I now adjure thee by all that is pretious, as thou believest God to be able to raise thee from the dead, if thou shouldest perish in the combate, or as thou art a Christian, and thereby obliged to imitate Christ, who when he came before the Roman Procurator, held out constantly even to death.

13. I give thee charge in the sight of God, who quickneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession,]

14. That thou keep close to the Evangelicall rule, and continue constant without any blemish or blame, without any falling off in time of hazard (as some others are observed to doe) untill that coming of Christ (so often spoken of, and expected according to his promise) for the rescue of his faithfull servants, and destruction of the persecutors and the cowardly, (see note on 2 Thes. 2. k.)

14. That thou keep *this* commandement without spot, unrebukable, untill the appearing of our Lord Jesus Christ,]

15. Which God shall declare in that season which he thinks most fit and opportune for it, and thereby expresse his omnipotence, such as no body can resist, be he never so great and mighty, to the advantage of all his faithfull servants;

15. Which in his * times he shall shew, who is the blessed and only potentate, the King of kings and Lord of lords,]

* proper seasons καιροῖς ἰδίοις

16. Who

16. Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see: to whom *be* honour and power everlasting. Amen.]

16. Even that God who only is immortal in himself, and all immortality of others is derived from him, and therefore may safely be trusted with our safety, and who alone reigneth in heaven, and receiveth thither only whom he pleaseth, the great, unapproachable, invisible God, who is by all men to be acknowledged and praised for ever. Amen.

17. Charge them that are rich in this world, that they be not high-minded, nor trust † in uncertain riches, but in the living God, who giveth us richly all things * g to enjoy;]

† uncertainty of wealth ὅτι πλούτου ἀδηλότης
* to cheerfulnesse

17. And as at all times, so especially in such a season as this, when persecutions reign already, and vengeances are approaching from God upon those that take most care to secure themselves, it will be a seasonable admonition from thee to all rich men, not to bear it high, to be proud or insolent upon that score, nor to depend or relie on their wealth, which they have upon such uncertainties, but to keep close and depend on God, who alone is able to preserve them, and will, if adhered to, make a cheerfull, plentifull provision for them; g

18. That they doe good, that they be rich in good works, ready to distribute, willing to communicate,]

18. And to that end to be bountiful, to proportion their acts of charity to their wealth, to abound (not in possessions, but) in good deeds, to be alwaies a dispensing their wealth, liberal to all that want, see note on Act. 2. e.

† treasure or pledge, bail or bond

19. Laying up in store for themselves a good h † foundation against the time to come, that they may lay hold on eternal life.]

19. Thereby making an advantageous provision for themselves against another world, and by their acts of charity gaining security, that they shall through God's promise receive the reward of eternal life. h

* vanities or empty sounds κενοφωνίας
† the contradictions of the knowledg falsly so called, ἀντιθέσεις τῆς ψευδωνύμου γνώσεως

20. O Timothy, keep that which is committed to thy trust, avoiding profane * *and* vain babblings, and † i oppositions of science falsly so called:

21. Which some professing, have erred concerning the faith. Grace *be* with thee.] Amen.

20, 21. My dear son Timothy, be sure to hold fast that form of sound doctrine which is delivered to Christians from hand to hand, and give no entertainment to those heathenish empty discourses of Theology brought in by the hereticks, and the discourses of them that falsly call themselves Gnosticks or knowing men, v. 3, 4. (see note on 2 Pet. 1. c.) who pretending to more knowledg then ordinary, have quite forsaken the faith of Christ, and disseminated discourses by way of opposition and contradiction to the Christian doctrine. I heartily wish all happinesse to thee. i

The first to Timothy was written from Laodicea, † which is the chiefest city of Phrygia Pacatiana.

† These words are not read in the King's MS.

Annotations on Chap. VI.

a. Μὴ καταφρονείτωσαν ὅτι ἀδελφοί

V. 2. *Let them not despise them*——] It is here somewhat uncertain to whom these words, ὅτι ἀδελφοί εἰσι, *because they are brethren*, and ὅτι πιστοὶ, &c. do belong, whether to the servants, that pretended themselves at liberty because they were Christians, or to the Masters, whom the servants would not obey, but despise, because those Masters were ἀδελφοὶ *brethren*, and so but equals, no better men then they. That the latter is it, is made probable by this, that in the beginning of the verse we read πιστὰς δεσπότας *believing Masters*, where the πιστοὶ, *faithfull* or *believing*, is directly applied to the Masters. But there is more reason to adhere to the former. 1. Because the probability for the latter is of no force, concluding only that the Masters here spoken of are Christians, which is granted also in the former interpretation, and not that the second πιστοὶ, &c. is not appliable to the servants; for it is certain that the servants here spoken of are supposed to be Christians also; for otherwise the Apostles exhortation could not here be given to them, or to *Timothy* concerning them, neither *Paul* nor *Timothy* having jurisdiction over those that were not Christians: 2ly, because the Libertine Christians plea against subjection to their Masters cannot be supposed to have been taken from the Christianity of their Masters; for 'tis evident by the first verse that they excepted against subjection, and pleaded exemption from obedience to Masters that were not Christians, viz. those which kept them under yoke, (as Christians were not allow'd to doe to Christians) that is, heathen Masters; but their plea against all subjection both to heathens v. 1. and to πιστοὶ δεσπόται *believing Masters* v. 2. was the same, only this that they were Christians, and therefore too good to serve Heathens, and again Christians, whose title ἀδελφοὶ *brethren* was a style of equality, and so an argument that they were free from serving their fellow-Christians: 3dly, because the direct rendring of the word being that which we have given in the margent, the ἀντιλαμβανόμενοι τῆς εὐεργεσίας with the particle ὅτι before it, being in all reason the Subject, and πιστοὶ καὶ ἀγαπητοὶ, *faithfull and beloved*, the Prædicate in the Proposition, the sense will be obvious, by applying it to the servants, (but not so by applying it to the Masters) thus, *Let not the Christian servants despise their Christian Masters* upon this score, that the servant by Christianity is made a brother, and equal to his Master, *but the rather serve them* upon this very score of being Christians, *because they* that help and assist in doing good, (as Christian servants of Christian Masters do assist their Masters in doing good, whereas it cannot fitly be said of the Masters, though Christians, that they thus help or aid their servants) *are faithfull and beloved*, that is, such as Christians ought to be, exercising fidelity and love to God, and to their Masters for Gods sake, who hath commanded obedience to them. And for these reasons this notion seems the most probable, by applying all these to the servants in the latter part of the verse, but to those as servants of the πιστοὶ δεσπόται, *Christian Masters*, in the former part of it. And if we consider the words in several, and then all of them together, this will be yet more evident. Πιστοὶ and ἀγαπητοὶ are the ordinary titles of Christians, proportionable to the two prime graces of a Christian, *Faith* and *Love*; and so ἀδελφοὶ, *brethren*, is a title also signifying the same thing, but withall noting an equality, such as is among brethren. The *Gnosticks* upon this ground taught liberty and manumission of servants from their Masters, by their being Christians, and so fellow-brethren, not servants of their fellow-Christians. To which argument of theirs taken from one title of Christians, the Apostle answers, and makes retortion, by mentioning those other titles of Christians also, which may very well be reconcilable with subjection, as πιστοὶ *faithfull*, which is an Epithet that belongs ordinarily to servants, noting fidelity, wich is the special thing required in them. And so also ἀγαπητοὶ *beloved* will be, which, as it is the title of Christians every where in the New Testament, so 'tis also a title of servants too, in that they assist their masters in doing good, which is but the work of a wife to a husband, of one friend or beloved to another. All this is said most clearly in reference to the *Gnosticks*, whose doctrine that was, and the seeds of it were visible in *Asia* (and affirmed to be so in one Church under *Timothies* care, that of *Smyrna*) in *Polycarp*'s time, which caused *Ignatius*'s admonition in his *Epistle* to him, that *the men* or *maid servants should not be puff'd up*,

Πιστοὶ Ἀγαπητοὶ

Ἀδελφοὶ

Πιστοὶ δεσπόται

up, ἀλλ' εἰς δόξαν Θεῦ πλεῖον δουλεύτωσαν, but to the glory of God let them serve the more, as(here)become the better servants for being Christians, and *μὴ αἱρέτως διὰ τὸ κοινὸν ἐλευθερῶδες*,&c. *Let them not desire*, or pretend to, any *common liberty* upon the score of being Christians.

b. *Ἀντιλαμβάνεσθαι* Ib. *Partakers*] Ἀντιλαμβάνεσθαι is *to help*, either from one notion of *ἀντὶ, contra, to take up at the other end*, and so to bear part of a burthen, as the wife is the mans helper; or as *ἀντὶ* signifies *vice*, or *pro, to bear* any *weight in anothers stead*, *ἀντιλαμβανόμενος, βοηθὸς an helper*, saith *Hesychius*; and so here *ἀντιλαμβάνεσθαι τῆς εὐεργεσίας, to assist doing good* (see Note on *Mat.* 6. m.)But when it is joyned with a Genitive of the person, it signifies somewhat more. See Note on Luk. 10. b.

c. *Εὐεργεσία* Ib. *Benefit*] The word εὐεργεσία is but once more used in the New Testament, *Act.* 4 9. and there 'tis taken Actively, *doing good*, not receiving it, *beneficentia* in the Active, not *beneficium* in the Passive sense, which, saith *Aristotle*, is *εὐεργέτημα*, as it is in the receiver. And thus εὐποιΐα is *doing*, not receiving, *good*, with which this holds analogie directly.

d. V. 8. *Content*] Ἀρκεσθησόμεθα τούτοις signifies *we shall be satisfied with these* So the *Syriack* renders it, *Wherefore meat and cloathing are sufficient for us*, ספקא(from ספק or שבע) both in sense and sound differing little from the Latine *sufficio*, only in the Latine termination.

e. *Βουλόμενοι πλουτεῖν* V. 9. *Will be rich*] That the *βουλόμενοι πλουτεῖν they that will be rich*, is part of the character of the *Gnosticks* in this place, & that they were a sort of Christians that made no use of their religion, but to their secular advantages, v. 5. and whensoever it was not reconcileable with thriving in the world, (brought persecution) made no scruple of renouncing their Christian profession, hath often been said, and may appear from one eminent place of *Clemens Alexandrinus*, who (opposing *τὴν ἀληθῶς γνωστικὴν the true knower of mysteries*, or searcher into profitable *Cabala's*, the Christian indeed to the *Gnostick*, or knower of mysteries here *falsly so called* v. 20.) hath these words, οἶδεν ἀνὴρ καὶ τὰς τυφώσεις τὰ αἰνίγματα τῶν ἡμερῶν τούτων τὸ τέταρτον, καὶ τὸ ἕκτον ἐπιφημίζον ἑκάστῃ ἡμέρᾳ, ἢ μὲν Ἑρμῆ, ἡ δ' Ἀφροδίτης· ἀνθ' ὧν ἀπέχεται τοῦ βίου φιλαργυρίας τε ὁμοῦ καὶ φιλοδοξίας· ἐξ ὧν αἱ πᾶσαι ἐκφύονται κακίαι, *He knows the mysteries of the fastdaies, the fourth and sixth day of the week, one is named by the name of Mercury, the other of Venus, and accordingly he fasts* or *abstains in his conversation from love of money, and love of pleasures, from which all evil doth spring.* Where, as *love of pleasures*, every where imputed to the *Gnostick* hereticks, is mentioned as one root of all villany, so is *love of money* taken notice of as the other (v.10.) and both in relation to the *Gnosticks* here, to whom the true Christian is opposed.

f. *Ἀγωνίζου τὸν ἀγῶνα* V. 12. *Fight the good fight*] This whole verse alludes to the exercises of the Grecians. In which as there were five sorts, Running, Wrestling, &c. formerly mentioned, so every of them is commonly styled *ἀγὼν a combat* or *strife*, and they which contended in each of them said, as here, *ἀγωνίζεσθαι ἀγῶνα*. The rendring of this *fight a good fight* may make it believed to belong peculiarly to that of Cuffing *πυγμὴ*, whence our Latine *pugna fight* comes. But the word is not here to be so restrained, but set more generally in some common word, as *strife* or *combate*, (as *ἀγωνίζεσθαι εἰσελθεῖν, strive to enter in at the streight gate*, and *ἐπαγωνίζεσθαι Jude* 3. *to contend earnestly*) and then 'twill by the consequents be applied to that of Racing, where the crown was set over the goale, that he that came formost, and so conquered, might catch it off and carry it away with him; for so *ἐπιλαβοῦ lay hold*, or *apprehend*, that follows here, and ver. 19. is the word that expresses the catching of the crown from the top of the goale, and eternal life is that crown; and the *ἐνώπιον πολλῶν μαρτύρων, before many witnesses*, denotes the many spectators that were wont to be at those games, called from thence *πανηγύρεις, frequentiæ*, and *solemnities*; and so *καλεῖν* may refer also to the *κήρυξ*, or *præco*, who proclaimed the laws and the prize or reward of the *ἀγῶνες*, and called the company together to contend for it. *καλῆν*

ἐπιλαβοῦ *ἐνώπιον πολλῶν μαρτύρων*

V. 17. *To enjoy*] Εἰς ἀπόλαυσιν, εἰς τρυφὴν, saith *Phavorinus, a cheerful, comfortable condition*, (agreeable to the *πάντα all things*, and *πλουσίως richly*, preceding:) and thus it is used, not only in an ill, but good sense, ἀπολαύω πλούτου, *enjoying wealth*, for *εὐδαιμονῶ, being happy*, and ἀπολαύω τιμῆς, *enjoying honour*, for εὐτυχῶ, that other kind of happinesse. g. *εἰς ἀπόλαυσιν*

V. 19. *Foundation*] The word θεμέλιος in this place seems to have a peculiar signification (different from that other of *foundation* so ordinary in other places) and coming from *τίθημι, to lay up*, as θησαυρὸς doth, it may possibly signifie no more then *a treasure*, somewhat *laid up*, and so both ἀποθησαυρίζον, *laying up*, going before, and *εἰς τὸ μέλλον, for the future*, or *time to come*, following it, would incline to render it. So *Tobit* 4. 9. in the same matter of alms-giving, θέμα γὰρ ἀγαθὸν θησαυρίζεις, *for thou layest up for thy self a good treasure, a good laying up, against the day of necessity.* Beyond this, it is the observation of a late *Critick*, *Sam. Petit*, that the word θεμέλιος may signifie in the same latitude that the Hebrew עקר (which is answerable to it) doth, that is, not only *a foundation*, but, as the *Rabbines* use the word, *a bill of contract, a bond* or *obligation*, that he receives that lends out any thing, upon which he may found a confidence of having it returned to him again. To this perhaps it may be appliable that the Hebrew מוסד, which is rendred θεμέλιος sometimes, is also rendred ζωθήκη, *Isa.* 30. 1. *a compact.* And then it will have this weight here, that the almes-giver by his liberality receives and layes up an obligation from God, that this mercy of his shall be rewarded. And to this notion of the word that of *Prov.* 19. 7. is very agreeable, *He that hath pity on the poor lendeth to the Lord, and that which he hath given he will pay him again.* In this sense, saith he, the word is again found 2 *Tim.* 2. 19. where Gods θεμέλιος is said to *have a seal affixed* to it, which seems to refer to *a bill* or *bond*: and because those seals had their inscriptions on both sides, agreeing to the conditions of the two persons contracting, accordingly it is there added, first on Gods part, *The Lord knoweth them that are his*, that is, God will be faithfull and constant in owning those that are his servants; then 2dly, on mans part, *Let every one that nameth the name of Christ depart from iniquity.* So that Gods θεμέλιος there may very well signifie his χειρόγραφον, *bill* or *bond*, (and so here the word may signifie also) which being left with any man as a means to secure him, a *depositum*, a παρακαταθήκη, a *pledge* or *pawn*, may well be styled θεμέλιος, from *τίθημι pono*, somewhat delivered him as his security. h. *θεμέλιος*

V. 20. *Oppositions of science*] That the γνῶσις ψευδώνυμος, *science falsly so called*, is set down to denote the heretical crue of the *Gnosticks*, there can be no question, and is elsewhere largely shewed, Note on 2 *Pet.* 1. c. That the first author of these was *Simon Magus*, is also evident in *Irenæus* and others of the antients. Now it seems there were thus early discourses written by him or some of his, for the opposing the true Christian doctrine, and these are here called *ἀντιθέσεις oppositions* or *contradictions*: to which agrees that of *Dionysius Areopagita* περὶ θεῖ. ὀνομ. c. 6. where mentioning them, he styles them *οἱ τῆς ἔξωθεν Σίμωνος ἀντιῤῥητικοὶ λόγοι, the contradictory discourses of the dotage of Simon*, by the παραφοιὰ or *dotage of Simon* meaning the same that is here expres'd by the ψευδώνυμος γνῶσις, that is, those heretical, proud, but sottish followers of *Simon*. i. *ἀντιθέσεις*

THE

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

THat this *Epiſtle* was ſent to *Timothy* from *Rome* there is no queſtion, and that whilſt he was in reſtraint and danger there. But whether this were at that firſt time of his being there, mention'd in the laſt of the *Acts*, *An. Chr.* 58. or whether immediately before his Martyrdome, which was ten years after, about the thirteenth or fourteenth of *Nero*, there is this reaſon to demurre, becauſe he tells him c. 4. 6. that *he is* (as the ordinary *Engliſh* reads) *now ready to be offered, and that the time of his departure is at hand*; which ſeems, with the Subſcription of the *Epiſtle*, to determine it to the latter. On the other ſide, ſome paſſages there are which incline it to the former; as when he ſaith c. 4. 16. that in his *firſt defence* though *all forſooke him, yet the Lord ſtood with him, that the preaching might be fullfilled, and that all the Gentiles might hear*, &c. which ſeems to referre it to his firſt being at *Rome*, after which time he proclaimed the Goſpel to the Gentiles in other regions. So ſaith *Clemens* in his *Epiſtle to the Corinthians*, p. 8. that he came εἰς τὸ τέρμα τῆς δύσεως, *to ſome remote parts in the Weſt*. So S. *Jerome* in *Catal.* that being diſmiſs'd by *Nero*, he preach'd the *Goſpel of Chriſt in the Weſtern parts*. So ſaith *Euſebius* l. 2. c. 21. Τότε μὲν οὖν ἀπολογησάμενον, αὖθις ὅτι τὸ κηρύγματος διακονίαν λόγου ἔχει σπουδὴν τὸν Ἀπόστολον, *Then having made his defence, the report is that he did again betake himſelf to the office*, or *miniſtery, of preaching the Word*. So when he remembers to *Timothy* his perſecutions at *Antioch*, *Iconium* and *Lyſtra*, c. 3. 11. and what *Alexander* at *Epheſus* had done to him, *Act.* 19. 33. it is not ſo probable that this ſhould be repeated by him 14. years after the fact, and juſt before his death, as at his firſt being at *Rome*, which was not above four years after the fact. So when he ſaith c. 4. 12. that he had *ſent Tychicus to Epheſus*, it is probable that that was at the writing of *the Epiſtle to the Epheſians*, which he ſent from *Rome* by *Tychicus* about this time of his firſt being there. And for the one argument on the other ſide, *the approaching of his death*, to that may be oppoſed what he adds c. 4. 17, 18. *that he was delivered out of the mouth of the lion*, that is, either from *Nero* under the title of *the lion*, or from his *great danger*, adding confidently for the future, that *the Lord ſhall deliver him*; which was literally true of this firſt, but cannot in the ſenſe of *delivering* him *from* his *danger*, (to which the 17th verſe belongs) be verified of his laſt danger, from which he was not delivered. And for the words ver. 6. I ſuppoſe they may thus beſt be rendred, Ἐγὼ γὰρ ἤδη σπένδομαι, *for I am already poured out*, (ſee Note on *Phil.* 2. e.) that is, my danger of death is already ſo great (to the eye of man) that *I am as* it were *wine poured out upon the ſacrifice*, to prepare it for offering up. To which he may fitly reſemble his being brought out to the barre, to be tried for his life. And when 'tis added, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκα, *and the time of my departure hath been at hand*, that may denote no more than an imminent danger of death, mentioned as now paſs'd, without any foretelling that he ſhould now inſtantly die. And in this ſenſe it will be reconcileable with the *Lords having delivered him out of the mouth of the lion*, v. 17. viz. this imminent, but now paſs'd, danger. And thus may the ſeventh verſe be interpreted alſo, *I have fought a good fight* (of afflictions) (ſee 1 *Theſſ.* 2 Note b.) run great hazards, and paſs'd Chriſtianly through them, *I have run my race* (ſo τελεῖν ſignifies, not *to finiſh*, but *to perform*; ſee Note on *Act.* 21. a.) *I have kept the faith*, not ſwerved from it, for all my danger; by δρόμος, *race*, not referring to the whole courſe of life, but to this one combat of afflictions at *Rome*, now freſh in his memory, and recited in that chapter, ver. 16, 17. That *Timothy* which is here appointed to *come* to him, chap. 4. 9. did accordingly come, is generally acknowledged, and that after his coming, *the Epiſtles to the Philippians*, *Coloſſians* and *Philemon* were written, as appears by the place, *Rome*, from whence they are all dated, and the joyning of *Timothy*'s name in the front of them. Now of all thoſe Epiſtles 'tis clear that they were written at his firſt being at *Rome*, and not immediately before his Martyrdome. For *Philip.* 1. 26. & 2. 23, 24. he expreſſeth his *confidence* that he ſhall be delivered, and *again come unto them*, which is not reconcileable with his perſwaſion of the inſtant approach of his death at the writing of this, and to *Philemon* v. 22. he ſends to make *proviſion for* his *lodging* at *Coloſſæ*. As for the *Subſcription* of the *Epiſtle*, which referres it to the ἐκ δευτέρου, *the ſecond time of his coming before Nero*, that may poſſibly ſtand good, by this interpretation; that he was twice at his firſt impriſonment brought out to the barre before the Emperor, and freed both times, that the firſt, being his greateſt danger, was moſt memorable to him by all mens forſaking him, and the interpoſing of Gods protection when all other means failed him. And this is more likely to be recited by him in an Epiſtle written ſoon after it, then in one of ten years diſtance from it. However, we know that the *Subſcriptions* of the *Epiſtles* are not to be found in all the antient Copies. What the deſigne of this *Epiſtle* was, is manifeſt, to ſtirre him up to caution, diligence, and diſcharge of his office, on occaſion of the creeping hereſie of the Gnoſticks, c. 2. 17. ſtolen in among them, which had much debauched the *Aſiaticks*, c. 1. 15. and made uſe of Magick to oppoſe the truth of the Goſpel, c. 3. 8.

2. Διατίθεμαι εἰς Τιμόθεον

CHAP.

Paraphrase.

CHAP. I.

1. I Paul, who (farre from any merit of mine, meerly by the good pleasure of God and his undeserved grace) have received commission to make known the Gospel or the promise of life, which now is made by Christ to all penitent believers,

1. PAUL an Apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,]

2. To Timothy, my dearly beloved son, Grace, mercy, *and* peace from God the Father, and Christ Jesus our Lord.]

2. Send greeting in the Lord to Timothy by me converted to the faith.

3. In my thanksgivings and prayers to God (whom, as my progenitors of the tribe of Benjamin did before me, so have I obeyed sincerely all my time, even when through ignorance I persecuted the Christian faith, doing according to the dictate of my conscience, or as I was perswaded I ought to doe) I mention thee constantly, praying and giving thanks to God for thee,

3. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,]

4. Desiring earnestly to see thee whom I love so dearly, (and this passionate desire being inflamed by the remembrance of thy tears at our parting) that our meeting again may be as full of joy as our parting was of sorrow;

4. Greatly desiring to see thee, being mindfull of thy tears, that I may be filled with joy;]

5. Remembring the sincerity of thy obedience to the Gospel of Christ, and being confident that as thy mother and grandmother, which received the faith before thee, continued in it to the end, so thou also wilt persevere and never fall off from it.

5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am perswaded that in thee also.]

6. And that it may be so, I now write to thee, as a monitor or remembrancer, that thou consider the honourable calling which was conferred upon thee by my laying hands upon thee, and making thee Bishop (in which some others joyned with me, see note on 1 Tim. 5. f.) and the many extraordinary gifts consequent thereto, which thou art obliged to stirre up and quicken by the diligent exercise of them, and neither by fear nor compliance with any to let them lie by thee unprofitably.

6. Wherefore I put thee in remembrance, that thou stirre up the gift of God which is in thee by putting on of my hands.]

7. For sure that God that gave us this commission and gifts, hath not given thee or me so poor a cowardly spirit, as that we should be afraid of the dangers and threats of men against the preaching of the Gospel; but courageous hearts to encounter any difficulty, a love of God which will actuate this valour, and cast out all fear of danger, and withall a tranquillity of mind, and a full contentednesse in whatsoever state.

7. For God hath not given us the spirit of * fear; but of power, and of a † sound mind.]

* timidity or cowardise δειλίας
† sobriety σωφρονισμοῦ

8. Whatever therefore the danger be of preaching Christ, be not discouraged, or whatever the example of my sufferings, doe thou resolve to doe and suffer the like cheerfully and couragiously, and to be a fellow-sufferer with the Gospel of Christ, to bear whatsoever falls upon that, by that strength which God gives thee,

8. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou * partaker of the afflictions of the Gospel, according to the power of God,]

* a confesser with the Gospel, Συνκακοπάθησον τῷ εὐαγγελίῳ

9. Who hath rescued us out of the evil world, and called us to sanctity, not because we had deserved that mercy of his, but of his own free mercy and goodnesse long agoe designed us in Christ;

9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, † before the world began;]

† long time agoe, see note on Tit. 1. 2.

10. And now hath revealed it to us, and made us partakers of it, by Christ's coming into the world, and preaching the Gospel to us, who hath thereby voided the power of death over us, and made a clear revelation of that life and immortality which was not before so certainly revealed, that if we will obey him, we may certainly be made partakers of it.

10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the Gospel;]

11. And for the preaching and teaching of this, especially to the Gentiles, God hath given me the authority and commission of an Apostle.

11. Whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles.]

12. And that (viz. my preaching to the Gentiles) hath exasperated the Jewes, and brought persecutions upon me: but I am not discouraged with them, (see Rom. 5. 5.) because Christ, on whom I have depended, I am sure, will never fail me; and in his hands I can with all cheerfulnesse repose my life, as knowing him able and willing to preserve it to me, till he please to call for me out of this world.

12. For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and am perswaded that he is able to keep that which I have committed unto him * against that day.]

* unto εἰς

13. When thou wert with me I gave thee a short summary of the chief things that were to be believed by all, in opposition to all growing heresies, and do thou take care not to depart from it in any part of it, but keep constant to it in the outward confession and constant adherence to Christ, and in preaching and teaching others.

13. Hold fast the † form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.]

† short form ὑποτύπωσιν

14. Hold thee constantly to the doctrine of the Gospel, or summary of it agreed on by the Apostles to be taught in all Churches, and whenever thou art tempted to the contrary, remember that this stands by the direction of the Spirit of God that abides among us, and make use of that Spirit to confirm thy self in it.

14. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.]

15. Thou heareſt, I presume, that the Asian Christians that were at Rome, save only Onesiphorus, v. 16. fell off from me in time of my distresse.

15. This thou knowest, that all they which are in Asia * be turned away from me, of whom are Phygellus and Hermogenes.]

* have forsaken, or turned aside from me, ἀπεστράφησάν με

16, 17. I pray God reward the family of Onesiphorus, which is at Ephesus with thee, for the great kindnesse I received from him, who lately came to me at Rome, and (as oft before at Ephesus v. 18. so) now hath he in especial manner sought, and found me out, and relieved me, and owned me without fear or shame, in this time of my imprisonment.

16. The Lord give mercy unto a the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain,

17. But † when he was in Rome he sought me out very diligently, and found *me*.]

† being in Rome γενόμενος ἐν Ῥώμῃ

18. The

18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he * miniſtred unto me at Epheſus, thou knoweſt † very well.]

* miniſtred at Epheſus ἐν Ἐφέσῳ διηκόνησεν

† better κάλλιον

18. I pray God this mercy of his to me may be repai'd him, when it will moſt ſtand him in ſtead: for beſides what he hath now done, thou knoweſt alſo better then I can tell thee, how many liberalities he hath ſhewed at Epheſus to thoſe that have ſtood in need of him, and in how many things he relieved me when I was at Epheſus, and thou with me.

Annotations on Chap. I.

2. Οἶκος Ὀνησιφόρου, *the houſe of Oneſiphorus*

V. 16. *The houſe of Oneſiphorus*] What οἶκος Ὀνησιφόρου, *the houſe of Oneſiphorus*, here ſignifies, is thought fit to be examined by ſome in order to the doctrine of *praying for the dead*. For becauſe the prayer is here for the houſhold, and not for the maſter of it, *Oneſiphorus* himſelf, it is by ſome preſently concluded that *Oneſiphorus* was dead at that time. And then that being ſuppoſed, it appears v. 18. that S. *Paul* prayes for him, *that he may find mercy in that day*. How farre it may be fit to pray for them that are departed this life, needs not to be diſputed here. 'Tis certain that ſome meaſure of bleſſe, which ſhall at the day of judgment be vouchſafed the Saints, when their bodies and ſouls ſhall be reunited, is not till then enjoyed by them, and therefore may ſafely and fitly be prayed for them, (in the ſame manner as *Chriſt* prayes to his *Father, to glorifie him with that glory which he had before the world was.*) And this is a very diſtant thing from that prayer which is now uſed in the Romiſh Church for deliverance from temporal pains, founded in their doctrine of *Purgatory*, which would no way be concluſible from hence, though *Oneſiphorus*, for whom S. *Paul* here prayes for *mercy*, had been now dead. Nay 'tis evident, that the *mercy* for which they which are conceived to be in *Purgatory* might be the better, muſt be beſtowed, and conſequently prayed for to befall them, before the day of doom, at which time all that are there are ſuppoſed by them to be releaſed. But neither is there any evidence of *Oneſiphorus* being then dead, nor probability of it here. For of this *Oneſiphorus* theſe two things may be obſerved from hence: firſt, That his family was now at *Epheſus*, and accordingly he ſalutes it there, c. 4. 19. and conſequently that there was his ordinary place of abode; and agreeably it is here ſaid of him, that he had *relieved Paul* when he was at *Epheſus*, v. 18. and that is the reaſon why in an Epiſtle to *Timothy*, reſiding in that city, this mention is made of his family: ſecondly That he was at this time (when *Paul* wrote this) abſent from his home, in all probability at *Rome*, (for ῥώμην must be rendred *being*, not *when he was*) at leaſt but lately departed, and ſo ſtill on his way from *Rome*, where *Paul* was a priſoner, and where *Oneſiphorus* had ſought and found him out, v. 17. and *without fear viſited and relieved him*. And this is a fair account, why *Paul* writing to *Timothy*, where his family was, mentioned them with ſo much kindneſſe, but joines not him in that remembrance, becauſe he was at *Rome*, from whence, and not at *Epheſus*, to which he wrote. And ſo all the force of that argument is vaniſhed.

CHAP. II.

Paraphraſe.

1. THou therefore, my ſon, be ſtrong in the grace which is in Chriſt Jeſus.]

1. Doe thou therefore, my beloved ſon, take all care to ſtrengthen thy ſelf in the Goſpel: ſee note on Heb. 13. a.

2. And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithfull men, who ſhall be able to teach others alſo.]

2. And the articles of faith and good life, which I have taught thee from Chriſt, agreed on and conſented in by the teſtimony of all the other Apoſtles, do thou communicate to others whoſe ability and fidelity is known to thee, and appoint them as Biſhops of the ſeveral Churches under thee, to teach others alſo.

* endure patiently συγκακόπαθησον

3. Thou therefore * endure hardneſſe as a good ſouldier of Jeſus Chriſt.]

3. And arm thy ſelf againſt all difficulties, as one that haſt undertaken Chriſt's colours to ſerve under him.

† hath impreſſed him στρατολογήσαντι

4. No man that warreth entangleth himſelf with the affaires of *this* life, that he may pleaſe him who † hath choſen him to be a ſouldier.]

4. And therefore as the ſouldiers, according to the Roman rules of their militia, are forbidden to meddle with the emploiments of Tutors or Guardians of men's perſons or eſtates, or proctors of their cauſes, to undertake husbandry or merchandice, &c becauſe every of theſe is ſo diſtant from, that 'tis incompetible with the waiting on their colours; ſo whatſoever emploiments of the world are not competible with the diſcharge of thy office, as thou art a miniſter of Chriſt (as while the Empire and ſtate of the world remains heathen, and not Chriſtian, moſt ſecular emploiments are farre diſtant from the Chriſtian, and thy interpoſing in them will tend to no advantage of the ſociety of the Church) it is not fit for thee to meddle in them, but to apply thy ſelf to ſuch cares as may moſt conduce to the ſervice of thy General who hath put thee into this calling, and expects it from thee.

* legally νομίμως

5. And if a man alſo ſtrive for maſteries, *yet* is he not crowned, except he ſtrive * lawfully.]

5. Thus if any man be deſirous to get the prize, and to that end enter the liſts in any of the exerciſes of the Olympick games, he is not crowned unleſſe he conquer, nor will he be adjudged conqueror, unleſs he have obſerved all the rules of the games, and then be victorious by thoſe rules: ſee note on 1 Cor. 9. f.

† A husbandman muſt firſt toile, before he partakes of the fruits τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον μεταλαμβάνειν

6. † The husbandman that laboureth, muſt be firſt partaker of the fruits.]

6. And ſo in husbandry and all other things, there is required a great deal of pains, and care, and patience, and ſo at length he receives the fruits and the hoped reward in harveſt; and ſuch is the gaining and converting of ſouls, and the far richer reward that attends that in another world.

7. Conſider what I ſay, and the Lord give thee underſtanding in all things.]

7. Lay this to heart, and God give thee a right uſe of it, and judgment to doe all that belongs to thee.

* Remember Jeſus Chriſt raiſed. Μνημόνευε ἐγηγερμένον

† hath not been bound οὐ δέδεται

8. * Remember that Jeſus Chriſt of the ſeed of David was raiſed from the dead, according to my Goſpel:]

8. And to fortifie thee in ſuffering whatever comes, there is nothing fitter then that thou remember and conſider our Saviour, what befell him, that he was put to death, and then by God raiſed from death, (and ſo was herein like David, of whoſe progeny he was to be, who ſuffered ſuch ſad perſecutions from Saul, when he was deſtined to the kingdome, and accordingly came to it) and all this according to that doctrine which I have preached every where:

9. Wherein I ſuffer trouble, as an evill doer, *even* unto bonds: but the word of God † is not bound.]

9. And for preaching of which I am impriſoned now at Rome, as if I were a malefactor: but this hath not reſtrained me in mine office, but the Goſpel hath been freely preached for all that, and my impriſonment hath been a means of divulging the Goſpel in this city.

10. And on theſe grounds I am very well content to ſuffer any thing for the good of the true Chriſtians, that they being confirmed by my example, may be partakers of all the benefits of the Goſpel, and attain to eternall glory.

10. * Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.] * For this cauſe dia touto

11. There is not a more certain truth, nor any that deſerves more to be conſidered and depended on by all Chriſtians, then this, that our ſuffering as Chriſt ſuffered in teſtimony and defence of the truth, (for that is the meaning of ſuffering with him Rom. 8. 17. ſuffering as he ſuffered) ſhall certainly be rewarded with participation of his glory.

11. *It is* a faithfull ſaying; For if † we be dead with *him*, we ſhall alſo live with *him*:] † we have died *ſunapethanomen*

12. And as certain on the other ſide, that if for fear of temporall evils we fall off from the conſtancy of our profeſſion, we ſhall be rejected by Chriſt.

12. If we ſuffer, we ſhall alſo reigne with *him*: if we deny *him*, he alſo will deny us.]

13. For Chriſt's part of the promiſe it is certain that will never faile: we may through the wickedneſſe of our own hearts prove falſe to him, in which caſe we loſe all title to his promiſes; but let us adhere to him, and he can never faile us.

13. If we * believe not, *yet* he abideth faithfull, he cannot deny himſelf.] * be unfaithfull *apiſtomen*

14. Put all thoſe that are committed to thy charge in mind of thoſe things, that they be not tempted by the Gnoſticks on occaſion of the preſent perſecutions to forſake the Chriſtian courſe. And among other things charge them ſtrictly, as they will anſwer it to God, that they fall not into thoſe idle diſputes, mentioned 1 Tim. 6. 5. which as they tend to no poſſible good, ſo they infuſe uncharitableneſſe and factions into mens minds, and draw men into the Gnoſtick hereſie.

14. Of theſe things put *them* in remembrance, charging *them* before the Lord, that they ſtrive not about words, to no profit, † *but* to the ſubverting of the hearers.] † to it

15. In this and all other things approve thy courage, and conſtancy to the truth, truly and faithfully telling every one his duty, and by thy example and doctrine directing them the way wherein to goe.

15. Study to ſhew thy ſelf approved unto God, a workman * that needeth not to be aſhamed, [a] rightly dividing the word of truth.] * that is not to be aſhamed, *anepaiſchunton*

a. *orthotomounta*

16. But ſuffer not thy ſelf or thy flock to be inticed or fall in love with thoſe profane diſcourſes of the Gnoſticks; for they daily advance into higher impieties, adding more new impious doctrines to the heap every day then the former:

16. But [b] ſhun profane † and vain babblings, for they will * increaſe unto more ungodlineſſe,] † vanities or empty ſounds 1 Tim. 6. 20, * proceed *prokopſousi*

b. *periiſtaſo*

17. And where they are once admitted, their hereſie corrupts and debaucheth very many, infects and poyſons the members of the Church, in the ſame manner as the other parts of the body are infected, when there is a gangrene in any; for that doth not uſe to ſtop, but drawes that which is next it unto the ſame condition, and then creeps farther, untill it have infected the whole body, and that mortally: and ſuch are the Gnoſtick teachers now among you, by name Hymenæus and Philetus,

17. † And their words will eat as doth a canker; of whom is Hymenæus and Philetus,] † And their ſpeech as a gangrene will ſpread *o logos autōn hōs gangraina nomēn ixei*

18. Who have lately fallen into a freſh but moſt dangerous error, and by allegorical expreſſions of Scripture have perſwaded themſelves and others, that there is no farther reſurrection, nor conſequently future ſtate to be expected, (ſee 1 Cor. 15. 12.) but that all the places that ſound that way are otherwiſe (after the Gnoſtick Cabaliſtical manner) to be interpreted, and have been ſo ſucceſſeful as to perſwade ſome thus to believe them, have gained ſome followers in this impious doctrine.

18. Who concerning the truth have erred, ſaying that the reſurrection is paſt already, and overthrow the faith of ſome.]

19. But let not theſe and the like falſe impious heretical teachers move any, for God will certainly perform his promiſe to us: his bill of contract with Chriſtians in Chriſt, his decree and purpoſe toward his faithfull ſervants remaines unchangeable, being under ſeal; and the ſeal of this contract hath two impreſſes: on one ſide this, That God is ſure to all thoſe that are faithfull to him, to reward them both in body and ſoul to all eternity, which is ſufficiently deſtructive of their doctrine v. 18. that there is no future ſtate, and ſo no bliſſe for them who are perſecuted here: another on the other, That every Chriſtian obliges himſelf to a ſtrict life (quite contrary to the vicious practices of theſe men) by undertaking the faith of Chriſt.

19. Nevertheleſſe the † foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his: and, Let every one that nameth the name of Chriſt depart from iniquity.] † Obligation, ſee note on 1 Tim. 6. h.

20. But it is to be expected in the Church, as in any great family, that all ſhould not be equally good, ſome furniture of gold, &c. others of wood and earth or ſhels, ſome for more creditable, and ſome for leſſe creditable uſes; ſome heretical, as other orthodox Profeſſions.

20. But in a great houſe there are not onely veſſels of gold and of ſilver, but alſo of wood and of * earth; and ſome † to honour, and ſome to diſhonour.] * or ſhell, ſee note on 2 Cor. 4. b. † for, *eis*

21. Which may therefore ſtirre up every man to be emulous of the beſt, to be ſure to rid himſelf from theſe pollutions of the Gnoſticks; and then as he ſhall be more valued by Chriſt, ſo he ſhall be fitter to ſerve him in purity and every other Chriſtian duty.

21. If any man therefore purge himſelf from theſe, he ſhall be a veſſell * unto honour, ſanctified and † meet for the maſters uſe, *and* * prepared unto every good work.] * for *eis* † uſefull *euchrēston* * made ready *hētoimaſmenon*

22. But be ſure to keep thy ſelf from all thoſe carnal affections which younger men are moſt ſubject to; and not onely thoſe of impurity, which the Gnoſticks indulge and allow to all, that they may inſnare them, but alſo contentions, and factions, and emulations, and love of glory, &c. And on the contrary be thou an emulous and earneſt purſuer and follower of innocence, fidelity, and firm charity, conjunction and agreement with all thoſe that in purity and ſincerity adhere conſtantly to Chriſt.

22. Fly alſo youthfull luſts: but follow righteouſneſſe, faith, charity, peace with them that call on the Lord out of a pure heart.]

23. As for thoſe idle and unprofitable queſtions that are ſet on foot by the Gnoſticks, that tend to no benefit, and have nothing of true knowledge in them, keep thy ſelf carefully from them, for they will breed debates and quarrels, and nothing elſe.

23. But fooliſh and unlearned queſtions avoid, knowing that they doe gender ſtrifes.]

24. And there is nothing more unlike a true Chriſtian then that; he that is ſuch, muſt be milde and quiet, and peaceable toward all others, and being in place as thou art, muſt be ready and induſtrious to inſtruct others in the truth, and not apt or forward to puniſh thoſe that doe amiſſe (ſee note on 1 Cor. 13. b.)

24. And the ſervant of the Lord muſt not ſtrive, but be gentle unto all men, apt to teach, * patient,] * bearing with evil, *anexikakon*

25. In

† whether God at length may not * or to come to the acknowledging for the Kings MS. adds ἐλθεῖν † And they awake or recover

25. In meekneſſe inſtructing thoſe that oppoſe themſelves, † [c] if God peradventure will give them repentance * to the acknowledging of the truth:

26. † And that they may recover themſelves out of the ſnare of the devil, * who are taken captive by him at [d] his will.]

25, 26. with great calmeneſſe, and temper dealing with thoſe that are of different opinions from us, though in oppoſing us they oppoſe the truth, as counting it not impoſſible or hopeleſſe, but that by the grace of God they may be brought to repentance, and ſo come to acknowledge the truth at length, and recover out of Satan's ſnare, by whom they have been caught, to doe the will of God, that is, that being delivered out of Satan's hands, they may prove fit inſtruments of God's ſervice.

c. d.

καὶ ἀνανήψωσι, * (having been caught by him) to the will of him, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

Annotations on Chap. II.

2. Ὀρθοτομεῖν

V. 15. *Rightly dividing*] That ὀρθοτομεῖν, *to divide aright*, ſhould referre to the cuſtome in Sacrifices, which were to be cut after a certain preſcribed manner, and of them ſome parts given to the Prieſts, &c. may probably be imagined: But another notion of the phraſe here, as it is joyned with *the word of truth*, may ſeeme more probable. For in the Old Teſtament the *Greek tranſlators* uſe of the word belongs to a way or path to goe in, which was wont to be cut out, that it might be fitter for uſe; thence the Latine phraſe, *viam ſecare, to cut a way*, that is, to goe before and direct any in their journey. And with the word ὀρθὸς, *right*, joyned with it, it is to goe before one, and direct him the ſtraight way to ſuch a place. Thus ὀρθοτομεῖν ὁδὸν *Prov.* 3. 6. and 11. 5. is the rendring of יָשַׁר, which ſignifies *to ſet right*, or *rectifie*: and ſo *to cut a way right*, is to put one, and keep one in the right way. We render it, *direct thy paths* and *way*, in thoſe places of the *Proverbs*; and then the Goſpel of *Chriſt*, *the word of truth*, being moſt fitly reſembled to a way (much better than to a ſacrifice) ὀρθοτομῶν λόγον ἀληθείας, *rightly to cut the word of truth*, is to goe uprightly and according to the truth before others in Chriſtianity. And that was *Timothies* part, as a Doctor or Biſhop, to lead them both by his example and doctrine the right way that is preſcribed by *Chriſt*, without falling into any errors or ill practice.

b. Περιΐστασο

V. 16. *Shunne*] The Hebrew סבב *circumdedit* ſignifies alſo *divertit, turning away*, or *back*, as well as *going round*, and is by the *Septuagint* or *Greek tranſlator* of the Old Teſtament rendred not onely κυκλόω often, *to encompaſſe*, and περιΐστημι once, *Joſ.* 6. 3. but alſo ἐκκλίνω *declino, to decline* or *avoid*, 1 *Kin.* 18. 11. and twenty times ἀποστρέφω *averto, to put from* us, or *fly from*. From hence it is that one of theſe interpretations being ſet for the other (according to the frequent manner of theſe writers) or elſe by the power of the Paſſive or Meane, differing from the Active, περίστημι here, and *Tit.* 3. 9. ſignifies *to avert, decline, avoid, fly from*, the ſame with παραιτοῦ, *avoid*, v. 23. for which, and in the ſame matter, the word περιϊσταμένους *avoiding* is uſed, 1 *Tim.* 6. 20. Thus doth *Origen* uſe the word againſt *Celſus*, ſpeaking of *Chriſts going aſide*, when the *Phariſees* conſulted to kill him, *Mat.* 12. 5. ἐκτὸς ἦν ἀφυὲς τὸ μετ' οἰκονομίας φεύγοντα καὶ κινδύνους μὴ ὁμόσε αὐτοῖς χωρῶν, *It is no degenerous*, or *cowardly, thing to flie from dangers providently, and not to mix with them*: where it ſignifies *declining* and ſo avoiding *of dangers*. And ſo *Heſychius* renders Περιΐστατο, not onely κύκλωσιν, (it ſhould be κύκλωσιν) φεύγει, *encompaſſing*, but alſo φείγει, ἀνάχωρει, *avoid, flie from*, & σκόπει *look to*, which is ſo to look to, to conſider, as to *avoid*, *Rom.* 16. 17. if there be danger in it. So *Joſephus* of *Moſes*, φεύγετο, μὴ πολλοὶ τῷ λόγῳ ἀσελγείας αὐτοῦ μιμηταὶ γένωνται, *He avoided*, or *took heed, leſt many ſhould imitate the impurity of his ſpeeches*: and l. 2. *De bell. Jud.* c. 12. τὸ ὀμνύειν αὐτοῖς φεύγεται, *ſwearing is avoided by them*, in a paſſive ſenſe. Who they are which are here to be avoided and taken heed of, is not obſcurely ſet down in the following words, viz. the *Gnoſticks*, that *colluvies* of Hereticks, conſiſting of divers branches, differing one from the other, but all agreeing in oppoſing the truth of the Goſpel, and pretending to great perfection of knowledg by the myſtical interpretations of Scripture. That theſe are they, may appear firſt, by the βέβηλοι κενοφωνίαι *profane dotages*, or *vanities*, or *empty ſounds*, which are imputed to the ψευδωνύμου γνώσεως, *ſcience falſly ſo called*, that is, the *Gnoſticks* 1 *Tim.* 6. 20. Secondly, by the character ſet upon them, that they are a growing, ſpreading hereſie, their words *ſpread as a gangrene doth*, when 'tis gotten into any part of the body, for that is the meaning of νομὴν ἕξει. So in S. *Chryſoſtome*, *T.* 3. p. 631. l. 13. ἐδεδοίκει γὰρ μὴ ἐπιπλέον νεμηθῇ τὸ κακὸν, καὶ ὁδῷ βασίζον ὅλῃ καταλάβῃ τὴν ἐκκλησίαν, *he feared leſt the miſchief would ſpread farther, and going along ſhould ſeize on the whole Church.* The word is uſed of ſheep, &c. feeding, and by little and little going over a whole paſture; whence among the Antients the Νομάδες a *wandering people*, which had no certain habitation; *vagi & incertis ſedibus errantes*, ſaith *Saluſt* of the *Numidæ*, and ſo *Seneca* cals the *Scythians* and *Getes vagos wanderers*, that is, νομάδας. And it is uſed of fire alſo, ſpreading and devouring as it goes. So in S. *Chryſoſtome*, *T.* 3. p. 712. l. 30. ἐλόκληρον τὸ Γαλατῶν ἔθνος πᾶσης τῆς πλάνης ἐπενέμετο ἡ πυρὰ, *the flame of this error ſpred over all the Galatians.* And ſo of many other things,

——Ἔπεα δὲ πολὺς νόμος ἔνθα καὶ ἔνθα,

in *Heſiod*, *words wander here and there unreſtrained.* And *Chryſoſtome*, *T.* 4. p. 710. l. 1. κύων μὲν ποιμένων νέμεται, *the dogge wanders, goes about, with the ſheep*, for ſure he eats not graſs with them. And ſo *Num.* 14. 33. οἱ υἱοὶ ὑμῶν ἔσονται νεμόμενοι ἐν τῇ ἐρήμῳ, *your children ſhall wander in the wilderneſs.* So in * *Dorotheus*, νομὴ ἔρχεται, *it ſpreads, it goes farther every day.* And ſo γ. this hereſie coming with thoſe baits to the fleſh, ſecurity from perſecutions, and indulgence to all carnality, debauched many whereſoever it came; and accordingly cap. 4. 3. the Apoſtle foreſees that within a while they will ſpread ſo wide, that *ſound doctrine* from *Timothy will not be endured.* Thirdly, by the growing of the hereſie in its own dimenſions, every day adding ſome new opinions to it, and thoſe ſtill more impious than the former, which is the meaning of ἐπὶ πλεῖον προκόψουσιν ἀσεβείας, *they ſhall proceed*, or *advance, to more of impiety*, in the end of this verſe. And an inſtance of this follows in *Hymeneus* and *Philetus* and ſome others, who *affirmed the Reſurrection to be paſt already*, and ſo denied any future Reſurrection: which very thing is by *Tertullian* imputed to the *Valentinians*, (*Id de ſe Valentiniani aſſeverant*) which though they were not yet riſen, yet when they came, were a ſpawn of theſe *Gnoſticks*, and took up all the hereſies which they found among them, and accommodated them εἰς ἴδιον χαρακτῆρα, *to their own manner of expreſſion*, as *Irenæus* ſaith.

c. Μήποτε

V. 25. *If God peradventure*] The notion of μήποτε here is not rightly expreſs'd by *if ſo be* without any negation in it; for that is the notion of οὔποτε, the direct contrary to this. The beſt underſtanding of it will be by obſerving the force of it, *Luk.* 3. 15. προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, *The people being in an expecta-*

tion, and all diſputing in their hearts of John, not *if he were*, but, *whether he were not the Chriſt*. Where, in a matter of expectation or diſpute about a thing, which they looked on as poſſible, but knew it not, the word μήποτε is uſed, not as if it were to them a matter of fear that it ſhould be ſo, but plainly the contrary, of hope and joy that it might. And ſo here the Biſhop is to proceed in the mildeſt, and moſt winning, and not exaſperating, way, as conſidering hopefully, *whether* it be not poſſible that *God may* at length be pleaſed to *give them repentance*, that is, to bleſſe the Biſhops inſtructions, that they may be a means or inſtrument to work upon them. As for the phraſe δῷ μετάνοιαν *give repentance*, the grounds of explaining that have been elſewhere laid, by obſerving the force of ſome Verbs, both Active and Paſſive, in theſe books, to denote the effect or reception of the vertue in the Patient, and not only the operation of the Agent. Thus *Iſa.* 53. 1. *Gods arm is* ſaid to be *revealed*, when the revelation of it is aſſented to and obeyed by men, and ſo 'tis all all one with *believing* their *report*, in the former part of the verſe. And to omit many more, thus is *Gods giving them an heart to perceive, and eyes to ſee, Deut.* 29. 3. which ſignifieth their receiving this gift of God, making uſe of the miracles and ſignes and wonders, v. 3. being effectually wrought on, having their hearts affected by them, which they that had not there, it is ſaid of them, that *God had not given them hearts to perceive*, that is, that thus it was in the event or effect, they did not really perceive. For that any thing ſhould be required on Gods part towards their perceiving which had not been performed by him, is unreaſonable to imagine, when the catalogue is ſo punctual and ſo large v. 2, 3. of what *God had done among them*. So *Gods giving men to Chriſt Joh.* 6. denotes their receiving and embracing of him. And ſo here *Gods giving repentance* is their making uſe of Gods grace and mercy and long-ſuffering (and the Biſhops mildneſs, as an inſtrument of working on them,) their being wrought on by that means, and actually repenting, or reforming their lives upon it.

d. τὸ θέλημα ἐκείνου

V. 26. *His will*] That τὸ θέλημα, *will*, referres not to the Devil, which is the immediate antecedent, but to God, which is the remote, v. 25. may be conjectured by the word ἐκείνου joyned with it; for if it belonged to the Devil, the ὑπ' αὐτοῦ, *his*, immediately precedent would have ſerved the turn, and the addition of this other Demonſtrative, not *ejus*, but *illius* (though our *Engliſh* hath no diverſity or variety of words to expreſſe it.) clearly divides it from ὑπ' αὐτοῦ, *him*. The onely difficulty will be, whether εἰς τὸ θέλημα ἐκείνου ſhall be thought to denote the Impulſive cauſe, Gods will or pleaſure in giving repentance, (and ſo the words be rendred, *according to his will*) or the *terminus* to which their recovering tendeth. To this latter the Context ſeems to incline, by comparing this verſe with ver. 25. for there *Gods giving repentance* εἰς ἐπίγνωσιν, *to the acknowledgment*, makes εἰς, *to*, a note of the term to which that repentance tended, to wit, *the acknowledgment of the truth*: & then by Analogie, ἀνανήψωσιν εἰς θέλημα, *recover to the will*, will make θέλημα (*the will* of God) *the term* again *to which*, (as *the ſnare of the devil* was the *term out of which*) they recover; and accordingly θέλημα θεοῦ, *the will of God*, is his will to be obeyed, or practiſed, *Epheſ.* 6. 6. and ſo our ſanctification is ſaid to be *the will of God*. As for a third poſſible rendring of it, that they ſhould be ſaid to be *taken* and *caught by the devil*, *at* or *according to the will of God*, permitting them ſo to be, that is made improbable by the punctation, the *comma*'s before and after, ἐζωγρημένοι ὑπ' αὐτοῦ, *taken*, or *caught*, *by him*, putting thoſe words as in a *parentheſis*, and connecting εἰς τὸ ἐκείνου θέλημα, *to the will of him*, to the Verb precedent ἀνανήψωσιν *recover*, thus, *whether they may not recover to his will*, that is, to that ſtate, thoſe practices, which God requires. As for the diſtance betwixt ἐκείνου *of him* here, and θεὸς *God* v. 25. which may make this interpretation leſſe probable, it is very ordinarily to be obſerved, and in the very next chapter, ver. 8, 9. we have an example of it, where the ὡς καὶ ἡ ἐκείνων *as alſo theirs* in the end of the ninth verſe, is as farre diſtant from *Jannes and Jambres* in the beginning of the eighth verſe, (to which it certainly referres) as ἐκείνου is diſtant here from θεὸς. *Theophylact* goes farther yet, and will have the phraſe, *caught and taken by him*, refer to God alſo. But that cannot well be admitted, becauſe in all reaſon they muſt be conceived to be caught by him who layes the *ſnare*, and that is the Devil in the former part of the verſe.

Paraphraſe.

CHAP. III.

1. But you are to take notice of the prediction of Chriſt, Mat. 24. 9, 12. that in theſe times preceding that famous coming of Chriſt, to puniſh the crucifiers and perſecutors, and relieve the faithfull Chriſtians (ſee 1 Tim. 4. 1. Jam. 5. 3.), there ſhall approach very ſharp perſecutions from the Jewes cauſed by the Gnoſticks, whoſe character is made up of theſe ſo many vices following,

1. THis know alſo, that in the laſt daies * perilous times ſhall come.]

* hard χαλεποὶ

2. That in ſtead of Chriſtian charity, that takes care for the good of others, they conſider onely and intend themſelves,

2. For men ſhall be lovers of their own ſelves,] covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankfull, † unholy,

† impure or irreverent ἀνόσιοι

3. fiercely and bloodily diſpoſed, haters and perſecutors of all good men,

3. Without natural affection, truce-breakers, falſe accuſers, incontinent, [* fierce, deſpiſers of thoſe that are good,]

* cruel, not lovers of the good ἀνήμεροι, φιλαγάθοι

4. Betraying their fellow-Chriſtians into the perſecutors hands, Mat. 10. 21. and 24. 9, 10. inſolent perſons (ſee note on 1 Cor. 13. d.) that pretend great depth of knowledg, but preferre their luſts before Chriſt,

4. Traitors, † heady, high-minded, lovers of pleaſures more than lovers of God,]

† petulant, puft up, Φίλοι πρὸς πεπωμένοι

5. Pretending Chriſtianity, but doing nothing like Chriſtians: Theſe doe thou avoid, converſe not with them.

5. Having a * form of godlineſſe, but denying the power thereof; from ſuch turn away.]

* ſhew or image μόρφωσιν

6. See note on Rev. 2. n.

6. For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts †,]

† and pleaſures, for the King's MS. adds ἡδοναῖς

7. Who being diſciples of the Gnoſticks (which undertake to know ſo much) pretend to be learning that deep knowledge of them, but certainly never learn any thing that is good or Chriſtian of them.

7. Ever learning, and never able to come to the knowledg of the truth.]

8. * Now

8. * Now as [a] Jannes and Jambres withstood Moses, so doe these also resist the truth : men † of corrupt minds, reprobate concerning the faith.]

8. These being given to sorcery (see v. 13. and Rev. 9. c.) and making use of it to contend with the Apostles, and to draw men from Christ, cannot better be compared than to those famous magicians Jannes and Jambres, who undertook to doe as great miracles as Moses, Exod. 7. 11. men that are drawn quite from the Gospel, very farre from being true Christians.

9. But they shall * proceed no farther, for their † folly shall be manifest unto all *men*, as theirs also was.]

9. But they are almost at an end of their work of deceiving, and persecuting, and opposing Christianity, for they shall be discovered to be impostors, as those Magicians were.

10. But thou hast * fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,]

10. Thou hast another pattern to follow, quite contrary to theirs, that which by my preaching I have taught, and by the constant form of all my actions exemplified to thee, viz. my resolution of propagating the Gospel where ever I was able, my fidelity in discharge of my office, my induring many neglects and affronts, before I would give over my endeavours to reduce impenitent sinners, my zeal to the glory of God and good of souls, and my perseverance in all this in despight of persecutions,

11. Persecutions, afflictions, which came unto me [at Antioch, at Iconium, at Lystra,] what persecutions I endured : but out of them all the Lord delivered me.

11. at Pisidia, Act. 13. 45. at Iconium, Act. 14. 2. at Lystra, Act. 14. 18.

12. Yea, and all that will live godly in Christ Jesus, shall suffer persecution.]

12. Yea, and at such times as these, when Christianity is so violently opposed by the unconverted Jewes, it is to be expected by all that resolve on a true constant Christian course, that it shall infallibly bring persecution upon them.

13. But evil men and † seducers shall wax worse and worse, deceiving and being deceived.]

13. But such impious godlesse sorcerers (see v. 7.) and deceivers as these shall grow every day worse and worse, and more pernicious than other, deceiving others, and themselves at last most sadly deceived and mistaken of any, when all their arts of securing shall but destroy themselves, or being delivered up to be deceived themselves, as a just judgment for their deceiving of others.

14. But continue thou in the things which thou hast learned, and * hast been assured of, knowing of whom thou hast learned *them* ;]

14. But doe thou hold fast that form of sound doctrine which was taught thee to teach others, and remembring from whom thou hadst it, thou wilt have no reason to doubt or suspect the truth of it ;

15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.]

15. And having been instructed in the understanding of the holy Scriptures of the Old Testament, ever since thou wert a child, thou wilt certainly, by the help of the Christian doctrine which thou hast received, be able to discern and understand the truth, and distinguish it from their false doctrines.

16. All Scripture * *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for † correction, for instruction in righteousnesse :]

16. For all those writings which, either by God's spirit of prophesie, or by any other affliction or incitation from God, have at any time been written by the prophets, &c. and, as such, received into the Canon of the Jewish Church, may by us be profitably made use of, to teach us many things that Christ hath taught us, to convince us of the grosnesse of many sins which are confidently practised among men, to reduce those that fall through error or ignorance, to build up those that have begun, and set out in the way of righteousnesse :

17. That the man of God may be perfect, throughly furnished * unto all good works.]

17. That the teacher or preacher of the Gospel, sent and authorized by God, may by the study of the Scripture be furnished for all turns, enabled to discharge his whole duty toward the souls of others.

Annotations on Chap. III.

a. V. 8. *Jannes and Jambres*] These names of *Jannes* and *Jambres* are not to be met with in the story of the Old Testament, but are here taken out of other records of the Jews (as divers others things mentioned in the New Testament ; for example, *Moses's being brought up in the Ægyptian learning Act.* 7. 22. and so likewise his age of *forty years* v. 23. when he went *to visit his brethren*, which is not in *Exod.* 2. but in *Midrash Rabba Bereschith*, and so his having beforehand some either instinct or revelation from God that he should be *a deliverer of his people*, which seems to be referred to *Act.* 7. 25. but is not in the Old Testament) they are questionlesse the names of the chief Magicians who did the miracles before *Pharaoh*, *Exod.* 7. Thus in the *Babylonish Talmud*, tr. *Menachoth* cap. 9. it is shewed how, *Johanne* and *Mamre* resisted *Moses*, saying to him in the words of the proverb, *Affers tu stramen in Afraim ?* which is in effect, *Dost thou cast water into the Sea ?* that is, shew miracles here in *Ægypt*, which is so full of Magicians ? So in the *Chaldee Paraphrase* of *Jonathan*, *Exod.* 7. 11. *Janis* and *Jambres* are named, and *Exod.* 1. 15. are said to be *Princes*, or *chief, of the Magicians*. In the *Talmud* they are called *Jochanne* and *Mambre*, in the life of *Moses*, *Jane* and *Mamre*, in *Zohar* upon *Num.* 22. 22. *Jones* and *Jambres*, in *Shalshelet*, *John*, and *Ambrose*, and in *Tanchuma Jones* and *Jombros*. Of these and what is said of them in the Hebrew writers see *Buxtorf. Lex. Talmud. Col.* 9. 545. And among the heathens, in *Pliny* (*Nat. Hist.* l. 30. c. 1.) there is talk of *Moses*, *Jannes* and *Cabala* (or, as other copies read, *Jotape*) which he mentions as Jews that used Magick. So in *Numenius* the Philosopher, in *Eusebius Prap. Evang.* l. 9. c. 8. Ἰαννῆς καὶ Ἰαμβρῆς Αἰγύπτιοι, ἱερογραμματῆς ἄνδρες, ὕλης τῆς μαγικῆς πεῖραν ἔχοντες εἴπερ τινες, &c. *Jannes and Jambres skill'd in the holy things among the Ægyptians, inferiour to none in the art of Magick.* So * *Artabanus* cals them τῶν ἱερέων ὑπὲρ Μέμφιν *the Priests above Memphis*. So *Origen contra Celsum* l. 4. p. 205. citing out of *Celsus* τὸν περὶ Μωϋσέως καὶ Ἰαννοῦ καὶ Ἰαμβροῦ ἱστορίαν, *the story of Moses and Jannes and Jambres* ; and *Palladius* in the life of *Macarius*, that speaks of a κηποτάφιον τοῦ Ἰαννοῦ καὶ Ἰαμβροῦ τῶν μάγων ὄπισθεν τοῦ Φαραώ *a monument in a garden of Jannes and Jambres magicians in Pharaoh's time* : but this cannot well be, if it be true which is said by an old *Midrash*, on *Exod.* 15. 10. that *John* and *Mamre* were drowned in the red Sea. And to that a MS. *Arabick Catena* on the *Pentateuch* agrees in these words, *These are the names of the Magicians which stood up against Moses, Dejannes, Jambarus, and Sarudas, and God destroyed them with Pharaoh and his host in the red sea.* And therefore it is reasonable to conjecture, that the κηποτάφιον or *garden-sepulchre* in *Palladius*, should be κενοτάφιον, *an empty monument*, without either of their bodies enclosed in it, to record their sinne, but not

* ap. Euseb. Prep. p. 254.

to preserve their ashes. To these *Apuleius* seems to referre, *Apol.* 2. where among the chief Magicians names he reckons *Johannes*. And to these St *Paul* here very fitly compares the *Gnosticks*, their chief founder *Simon* (and *Menander* and others after him) being a known sorcerer, (see Note on *Rev.* 9. c.) and *resisting the truth* by *lying wonders*, as those Magicians did. And of him we find that fulfilled in the event, which is here foretold v. 9. that he should meet with the like fate and discovery that those Magicians met with. *Simon* came to *Rome* (a second time about the tenth of *Nero*) grew into a great esteem with him by his sorceries, contended there with Saint *Peter* as the Magicians with *Moses*; (see *Prosper de dimid. temp. c.* 13 *Duo Magi Pharaonis Jamnes & Jambres resistentes Moisi*—— *& contra Neronem Petrus & Paulus Apostoli, at contrariò Simon Magus, qui & se perdidit & Neronem decepit, Moses and Aaron came to Pharaoh, Jamnes and Jambres two Magicians of Pharaoh resisted them. Peter and Paul the Apostles came against Nero, but Simon Magus was on the other side, and both destroyed himself & deceived Nero*, making *Simon* parallel to these *Magicians*) and accordingly *Suetonius* mentions one to fly in the aire, in the eleventh of *Nero*. But then, as the Magicians were confuted and discovered, when *Aarons rod swallowed up* their *rods*, *Exod.* 7. 12. and when they acknowledged the miracle of *Moses* to be *the finger of God*, *Exod.* 8. 19. and the boyle was upon the Magicians, *Exod.* 9. 11. So was the madnesse of *Simon*, and his Sectaries, *manifested to all men*, when he was cast down by the prayer of Saint *Peter*. And of this these words of Saint *Paul* are a direct prophesie in this place. This history of *Simon* is thus mention'd by *Arnobius* l. 2. *cont. Gent.* speaking of *Rome*, *In qua cùm homines essent Numa regis artibus atque antiquis superstitionibus occupati, non distulerunt tamen res patrias linquere, & veritati coalescere Christiana. Viderant enim currum Simonis Magi, & quadrigas igneas Petri ore dissipatas, & nominato Christo evanuisse. Viderant fidentem diis falsis & ab iisdem metuentibus proditum, pondere præcipitatum suo cruribus jacuisse præfractis, pòst deinde perlatum Brundam, cruciatibus & pudore defessum ex altissimi culminis se rursum præcipitasse fastigio*, They that had been used to *Numa's* arts, and antient superstitions (the heathen Romans) *forsook all and followed Christ, having seen Simon Magus's Chariot and fiery horses dispelled with Peters* † *mouth, and vanish at the name of Christ, and seeing him that relyed on his false gods betray'd by them and fall headlong on the ground, breaking his legs with the weight, and after that being brought to Brunda, being tormented and ashamed, he cast himself down again from the top of a high house, and so perish'd.* So Saint *Cyrill* in his sixth *Catechism*, Επλανησε τε, &c. *He so deceived the city of Rome that Claudius set him up a statue, and after his heresie diffusing it self, Peter and Paul Governours of that Church destroyed him, setting himself out, and* being by others *esteemed* and *worsh p'd as a God; for when Simon undertook to flie, and was carried up in the aire by a chariot of the devils, these servants of God falling on their knees cast against him* that dart which *Christ* directs to, *Mat* 18. 19. *that weapon of agreement of two in prayer, and thereby cast him to the ground.* So *Sulpitius Severus hist.* l. 2. Saint *Augustin Serm.* 3. *in Natali S. Petri & Pauli*, and *Isiodore Pelusiote*, Ἐξ ὕψους κατανύχθη ὁ δείλαιος πρὸς τὸν πολυθρύλλητον θάνατον, &c. *miserable creature he was thrown down from aloft to a notorious infamous death.* And that this warning of S. *Paul* to *Timothy* belongs to those that then lived, and not to some that were to come toward the end of the world, these *latter dayes of ours*, may appear *ver.* 5. by the exhortation to him to *turn away from such.* And upon this consideration *Theophylact* confesseth, that by the *last times* may be meant those immediately following S. *Pauls* death, wherein *Timothy* should survive.

† See note on 2 Thes. 2. k.

Ενδηλος ἐστιν ὡς ἐγγὺς ὁ θανατος

τέλος λοιπὸν τρίτον.

Εγγὺς ἡμέρας

Paraphrase.

CHAP. IV.

1. when he appears in his kingdom.

1. I Charge *thee* therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom:]

2. urge them, presse them, call upon them both when they are at leisure to hear thee, when thou hast some special opportunity or vacancy to fasten any thing upon them, and at other times, when thou hast not such probable opportunities, hoping that at some time or other it will succeed, convince the evill doers of their wicked courses, reduce by reprehension those that are fallen, but not so foully, through error, &c. confirm those that have begun well, and let all this be done with lenity and diligent instructing of them.

2. Preach the word, [* be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.]

* urge them ἐπίστηθι

3. This I prescribe, as the method proper for the present condition of those under thee, that thou mayst gain as many as is possible, as foreseeing that the number of obstinate hereticks will so encrease within a while, that there will be little for thee then to doe, little hope of working on them, when men begin to advance to the higher pitch of heresie, and (to get patrons for their base lusts and vicious practices) betake themselves to false teachers, any that will please or gratifie their humor,

3. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching eares,]

4. And refuse and reject all true doctrine, and betake themselves to the fabulous divinity of the Gnosticks, made up of Gentilisme and Judaisme, an odde mixture of both.

4. And shall turn away *their* ears from the truth, and shall be turned unto fables.]

5. But doe thou watch over thy flock with all diligence and waryness, be not discouraged with any pressures or dangers, hold out in despight of them all, doe that which belongs to one that is by the Apostles of Christ intrusted (under them) with the propagating of the Gospel, and maintaining it, where it is taught, which being a task of some weight and largeness, see thou perform all the parts of it.

5. But watch thou in all things, † endure afflictions, do the work of an Evangelist, * make full proof of thy ministery.]

† endure patiently κακοπαθησον ch. 2 3.

* fulfill πληροφορησον

6. And this the rather, because I have been in great danger, brought out to be tryed for my life, (see title of this Epistle note a. and Phil. 2. note e.) and my death hath been very nigh at hand.

6. For I am † now ready to be offered, and the time of my departure * is at hand.]

† already poured out, ἤδη σπένδομαι

* hath been nigh at hand ἐφίστηκε

a.

7. Which I can mention cheerfully, as having the testimony of my conscience, that I have behaved my self faithfully in my combate, run all the hazards, and past through them, and never fallen off from the discharge of my duty according to my Christian profession, and office Apostolicall.

7. [a I have fought a good fight, I have finished my course, I have kept the faith.]

8. Hence.

8. Henceforth there is laid up for me a crown of righteousnesse, which the Lord the righteous judge shall give me at that day: and not to me onely, but unto all them also that † love his appearing.]

8. For this I doubt not but God will give me my reward, when he comes to crown his combatants, even that eternall blisse and felicity, which as the judge or rewarder in the Olympick games or combates, he will certainly adjudge to me, as one who have endured much therein. And the same will he adjudge to all others, who shal have so spent their time, and continued in a Christian course, as that Christ's coming to reward the faithfull, and to destroy all opposers and unfaithfull, may be matter of desire and not terror to them, who if they live not to enjoy his deliverances here, will be abundantly recompensed by death.

† have loved ἠγαπηκόσι

9. * Doe thy diligence to come shortly unto me.]

* Hasten to come to me speedily, Σπούδασον ἐλθεῖν πρὸς με τάχιον

9. I desire with all possible speed that thou come hither to me.

10. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia.]

10. There being these motives to hasten thee, First because Demas, that did assist me in preaching the Gospel, Philem. 24. and Col. 4. 14. hath now left me, betaking himself to his worldly affaires (see note on 1 Tim. 3. a.) and is gone to Thessalonica, whether to his home there, or to trade, and get wealth in that place. As for Crescens, though he be gone into Gallia, (or France, saith Epiphanius, Hær. Ἀλογ.) yet that is not for any such worldly end, but to preach the Gospel there, and so Titus is gone another way to Dalmatia.

11. Onely Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministery.]

11. By which meanes I am almost alone, no body but Luke remaining with me, which makes me stand in need of thy help and presence. And when thou comest, bring Mark, Barnabas's kinsman, with thee, for I have especiall use of him, for the preaching of the Gospell.

12. And Tychicus have I sent to Ephesus.

13. The † [b] cloak that I left at Troas with Carpus, when thou comest, bring *with thee*. and the books, *but* especially the parchments.]

† roll

13. When I came from Troas I left a Parchment-roll with Carpus and some books, I pray in thy passage call for them and bring them with thee hither, but especially the Parchment-roll. b.

14. Alexander the Coppersmith did me much evill, [c] the Lord * reward him according to his works.]

* will, or shall reward, for the Syriack and the King's MS. read ἀπόδωσει, and so Scripter *Resp. ad Orthod.* seems to have done, calling it προφητικὸν, a prediction fit for an Apostolical person, see *Theophyl.*

14. Alexander, mentioned Act. 19. 33. (see note e. on that chapter) did me a great deale of wrong at my being there. He will one day meet with his just reward for such injuries. c.

15. Of whom be thou ware also, for he hath greatly withstood our words.]

15. The reason why at this time I mention him, is that thou mayst beware of him, avoid him, look upon him as an excommunicate person, delivered up to Satan, 1 Tim. 1. 20. for he stands out contumacious against all our reprehensions, and admonitions to repent.

16. At my first answer no man stood with me, but all men forsook me: *I pray God* that it may not be laid to their charge.]

16. At my coming to Rome, when I was to plead for my self, all my acquaintance (all that were able to have stood me in any stead, either by their power at Rome, or by their testimonies in my defence) forsook me, for fear of suffering (I pray God to pardon them for it.)

17. Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be * fully known, and *that* all the Gentiles might hear: and I was delivered out of [d] the mouth of the lion.]

* fulfilled πληροφορηθῇ

17. Yet God assisted and vindicated my innocence, that the Gospel might be preached by my means, and so the Romans, the Gentiles might receive it (see Phil. 4. 22.) and to that end I was at that time delivered from a most considerable present danger, though not freed from prison. d.

18. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdome: to whom *be* glory for ever and ever. Amen.]

18. And I am confident that God will at this time so guard me, that I shall be delivered from every enterprise against me, however that he will keep me from doing any thing unworthy of an Apostle and servant of his, that so when I lose this miserable life, I may attain to that eternal kingdome of God.

19. Salute Prisca and Aquila and [the household of Onesiphorus.]

19. See c. 1. note a.

20. Erastus abode at Corinth; but Trophimus have I left at Miletum sick.

† make haste Σπούδασον, see v. 9.

21. † Doe thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22. The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

The second *Epistle* unto Timotheus, ordained the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero * the second time.

* See note on the Title of the Epistle.

Annotations on Chap. IV.

a. Ἀγὼν

V. 7. *I have fought*——] These two verses are wholly Agonistical. Ἀγὼν is any of the four famous games, *Olympick*, &c. (and of that, as it signifies *suffering of afflictions*, see 1 *Thess.* 2. b.) Δρόμος is one sort of combate in either of those four, that of *racing*. The ἀγὼν is called καλὸς *good*, either as being in a good cause, or as νόμιμος c. 2. 5. according to the laws of the *agones*; and so his *fighting a good fight* is suffering Christianly and valiantly. Τελεῖν is *to perform*, and so τελεῖν δρόμον *to run*, or *perform the race*, (see Note 2. on *Act.* 21.) Then τηρεῖν πίστιν not referring to his whole life, but this one combat here insisted on, his danger at *Rome*. And then τηρεῖν πίστιν, *to keep the faith*, is to observe the Gospel rules, and so not to offend against the νόμοι *laws* of the combat, (see Note on the title of this Epistle.) Thus in those writings that go under *Trismegistus*'s name we have (Κλεῖδ. l. 4 p. 2.) ἡ ψυχὴ ἡ τὴν εὐσεβείας ἀγῶνα ἠγωνισμένη *the soul that hath undertaken and performed this strife*, or *combat, of piety*. Then the στέφανος *crown*, that is the βραβεῖον, Στέφανος *the reward*, and that is here called στέφανος δικαιοσύνης, *crown of righteousnesse*, possibly in the notion that the Hebrew צדקה (to which δικαιοσύνη *righteousnesse* is answerable) is taken *Isa.* 48. 18. *Nehem.* 2. 20. *Psal.* 35. 27. that is for *felicity*. As *Prov.* 8. 18. where *wealth* and *righteousnesse* are put together. *Abenezra* interprets it *felicity*, or *prosperity*; and so δικαιοσύνη is used *Rom.* 6. 16. and opposed to death, by which it there appears to signifie eternal life. But it may also signifie a righteous life, which is thus rewarded and crowned by God. Then δίκαιος κριτὴς *the righteous judge* is the βραβευτὴς who gives the crown to the conquerour. Καλὸς ἀγὼν

Τὸν δρόμον

Τὴν πίστιν

Δικαιοσύνη

Δικαίως κρίνων τὰς

b. Φαιλόνης

V. 13. *Cloake*] The authority which I have for rendring φελόνλω *the roll*, is from the *antient Glossaries*. Thus *Phavorinus*, φελόνης ὑλητὸν τὸ μέσιον βέμβεγνον, which without question should be written thus, τομάδιον μέμβεγνον, and so the explication of φελόνης will be, *a little piece of parchment folded up*, which perhaps may be all one with the μεμβράνα hereafter mentioned, because they being added with a μάλιστα δὲ, *but especially*, seem to denote somewhat which had been formerly mentioned, rather than any new thing. See *S. Hierome Ep.* 125. *ad Damas.* q. 2.

c. Ἀποδῴη

V. 14. *The Lord reward*] Of this form of speech Ἀποδῴη Κύριος, 'tis not here omiss to note that the full importance of it is no more than a Prophetical denuntiation or prediction that should in the just judgement of God befall. Thus some of the the best MSS. read Ἀποδώσει, *the Lord shall reward*; others of the antients who read ἀποδῴη *reward*, yet expound it ἀποδώσει *shall reward*. So the *Author of the questions and answers*, assigned to *Justine*, making it περίφρησιν *a prediction*. So *Chrysostome* and *Theophylact* ἀποδῴη, ἀντὶ τοῦ ἀποδώσει, it is *instead of* the future, *shall render*, adding that *pious men do not rejoice in*, or *desire to hasten the punishments of the wicked*, but that they foretell them, the Gospel and weak believers having need of such comforts. To this may be added, that it is a vulgar Hebraisme for the Imperative and Future tense to be used promiscuously, the one for the other. יִתַּם *Psal.* 7. 9. in the future, *complebitur* or *consumetur*, *shall be consumed* or *fulfilled*, is yet by the *antient Interpreters* rendred in the Imperative; συντελεσθήτω, say the 72. *Let it be accomplish'd*; and so the *Chaldee*, *Syriack*, *Arabick* and *Æthiopick*, and onely the *Vulgar Latine* retains *consumetur*, *shall be consumed*. Thus on the other side, *Mat.* 10. 13. εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω, *Let your peace return to you*, is sure a promise from *Christ*, or prediction, that their *peace shall return* to them; and thus is it innumerable times in the sacred dialect of these Books.

d. Λέοντος στόμα

V. 17. *The mouth of the Lion*] Στόμα λέοντος, *the mouth of the Lion*, is commonly thought here to signifie *Nero*, so styled because of his cruelty. But as there is no reason to believe that *Paul* was now admitted to *Nero's* own hearing, but may more probably be thought to have been heard before some inferior Judge at *Rome*; so it is very reasonable to expound *the mouth of the Lion*, as a Proverbial form, to signifie some present, devouring danger, from the gaping of the Lion after his prey, and the direfulness of that.

The

THE EPISTLE
OF
PAUL THE APOSTLE
TO
a TITUS.

THat *Titus*, a convert of *Pauls*, after imployed by him, was at length ordained by him the Archbiſhop of the Iſland of *Crete*, there to *ordain Biſhops in every city*, is intimated c. 1. 5. and cleared by all antient writers. So *Euſebius* l. 3. c. 4. affirms him ὃν ὁπὶ Κρήτης Ἐκκλησιῶν ἐπισκοπῶ ἐπιλαχόντα *to have been Biſhop of the Churches of Crete.* So* *Chryſoſtome*, that *Titus* was without doubt an approved perſon to whom was *committed* ὁλόκληρος τῆς Κρήτης, *an intire Iſland*, καὶ τοσούτων ἐπισκόπων κρίσις, *and the juriſdiction of ſo many Biſhops.* So † *Theodoret*, that he was by *Paul ordained Biſhop* τῆς Κρήτης μεγάλης ὔσης, *of Crete being very great*, καὶ τοσούτων ἐπισκόπους χειροτονῆσαι, *to ordain Biſhops under him.* So the *Scholiaſt*, Ἀπόστολος Τίτον ὅτι τὸ κατασῆσαι ἐπισκόπους κατέλιπεν, ἐπίσκοπον αὐτὸν ποιήσας, *The Apoſtle left Titus to ordain Biſhops, having made him Biſhop firſt.* And S. *Jerome* in *Catal. Titus Epiſcopus Cretæ in eadem & in circumjacentibus inſulis prædicavit Evangelium Chriſti*, *Titus was Biſhop of Crete, and in it and the ambient Ilands he preached the Goſpel of Chriſt*; making him Biſhop in that Iſland, and extending his charge to other Iſlands alſo. The time when *Paul* thus left him at *Crete* ſeems to be rightly ſet by *Baronius*, when *Paul* went into *Greece* from *Macedonia*, *Act.* 20. 2. which he conceives he did not by land, but by ſea, in which journey, ſaith he, by the *Ægæan ſea* he came to *Crete*. And this was about *An. Chr.* 54. Soon after this *an.* 55. when he came into *Greece*, he is ſaid to have written this *Epiſtle* to him, to inſtruct and direct him in the diſcharge of his office; but whether it were at *Nicopolis* that he wrote it, or whether it were before the beginning of the winter, which he determined to ſpend there, is left uncertain, c. 3. 12.

a. Tit. 1.

* in Tit. 1. hom. 1.

† in 4. g. Ep. ad Tit.

CHAP. I.

Paraphraſe.

1. PAUL a ſervant of God and an Apoſtle of Jeſus Chriſt, [* according to the faith of Gods elect, and the acknowledging of the truth which is after godlineſſe,]

* for κατὰ

1. to plant that faith by which all Chriſtians become acceptable in the ſight of God; and to confirm them unto the acknowledgment and practice of the Chriſtian religion; ſee note on 1 Tim. 3. f.

2. In hope of eternal life, which God, that cannot lie, promiſed a † before the world began,]

† long-time ago.

a 2

2. In expectation of that infinite reward which God long ſince promiſed obſcurely to Abraham, and will certainly perform to all his true children, that is, to all believers,

3. But hath in * due times manifeſted his word through preaching, which is committed unto me, according to the commandment of God our Saviour,]

* his own ſeaſons καιροῖς ἰδίοις

3. And hath in that ſeaſon which he thought fit to deſigne for it, moſt clearly now revealed by the preaching of the Goſpel, that which was committed to me as an Apoſtle by Chriſt's immediate appointment,

4. To Titus *mine* own ſon after the common faith,] Grace, mercy, *and* peace from God the Father, and the Lord Jeſus Chriſt our Saviour.

4. To Titus whom I firſt converted to the faith, preaching it according to Chriſt's appointment, to Gentiles (ſuch was he) as well as Jewes.

5. For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are wanting, and ordain Elders in every city, as I had appointed thee,]

5. In our paſſage through Crete, I conſtituted thee Biſhop there, that thou mightſt diſpoſe and ſettle those things there, which I by the ſhortneſſe of my ſtay omitted to ſettle, and to ordain Biſhops in each city of that Iſland (ſee note on Act. 11. b. and 14. b.) according to the directions which I then mentioned to thee, how they ſhould be qualified.

6. If any be blameleſſe, the husband of one wife, having faithful children, not accuſed of riot, or unruly.]

6. To wit, that thou ſhouldeſt ordain none but ſuch as ſhould be approved by teſtimony of the Church, (ſee note on Act. 6. b.) to be under no ſcandalous ſin, which live not with a ſecond wife after putting away the firſt (ſee note on 1 Tim. 3. b.) whoſe children, if they have any, have all received the faith (for if he bring not up his own children to be Chriſtian, what hope is there that he will be fit to convert others, and to rule in the Church?) and live temperately and regularly.

7. For a Biſhop muſt be blameleſſe, [as the ſteward of God:] not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

7. as becomes one that hath the government of God's family intruſted to him:

* or things ἀγαθῶν

8. But a lover of hoſpitality, a lover of good * men, ſober, juſt, holy, temperate.

† which is according to the doctrine τῆς διδαχῆς

9. Holding faſt the faithful word, † as he hath been taught, that he may be able * by ſound doctrine both to exhort, and to convince the gainſayers.]

9. Holding faſt that doctrine which is agreeable to

* both to exhort in wholeſome doctrine, καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, or to comfort thoſe that are in any tribulation, for the King's MS. reads ἢ παρακαλεῖν ἐν πάσῃ θλίψει

that

that which from Chriſt and us you have been taught, and ſeen exemplified, viz. that the truth of God muſt be confeſſed, though with the greateſt hazards and loſſes, contrary to what is now infuſed by the new Gnoſtick-teachers; that ſo he may be able to inſtruct all in the truth, or to comfort thoſe that for their conſtancy to the faith are under any preſſure, and convince the hereticks of the falſineſſe of their popular, grateful, carnal doctrine.

10. For there are already many unruly perſons that reſiſt our doctrine, and vent idle fanſies of their own, and ſeduce and corrupt others from the truth to their corrupt waies, which will be the ruining of them: And theſe are thoſe eſpecially that ſtand up as advocates for the obſervation of the Jewiſh Law.

10. **For there are many unruly and vain talkers, and † deceivers, eſpecially they of the circumciſion:]** † deceivers of ſouls ψυχαπάται

11. And theſe are not to be permitted to vent their deceits, for they ſeduce, where they come, whole families at once, and infuſe abominable doctrines into them, and thereby make advantage to themſelves.

11. **Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake.]**

b. c. 12. And theſe are ſuch kind of men as thoſe which Epimenides, a Cretian Poet and learned man (ſee note on Luke 1. n.) ſaid that Iſland was wont to be full of, lyars, beſtial, luxurious people.

12. **One of themſelves, *even* a [b] prophet of their own, ſaid, The Cretians *are* alwaies lyars, evil beaſts, [c] * ſlow bellies.]** * idle ἀργαὶ

13. The truth of this his cenſure now appears, and therefore do thou examine and inquire narrowly into them, and ſuch as thou ſhalt find to be ſuch, inflict the cenſures of the Church upon them, that thou mayeſt reduce and reform them by that means;

13. **This witneſſe is true: wherefore rebuke them ſharply, that they may be ſound in the faith;]**

14. That they may no longer hearken to thoſe myſtical Cabaliſtical explications of the Old Teſtament, which the Gnoſticks uſe, and to falſe doctrines of thoſe which, under pretence of Chriſtian liberty, corrupt ſeducible perſons, and pervert them from the Goſpel.

14 **Not giving heed to Jewiſh fables, and commandements of men, that turn from the truth.]**

d. 15. To a Chriſtian that doth all things with a pure conſcience, all kinds of meats, &c. are lawful: but to impure unchriſtian Gnoſticks, every thing they doe (though it were in it ſelf lawful) would become a matter of ſin to them, their wicked life hath ſo blinded their judgment, that they cannot judge aright, what is lawful, what not.

15. d **Unto the pure all things *are* pure: but unto them that are defiled and believing, *is* nothing pure; but even their † mind and conſcience is defiled.]** † underſtanding νοῦς

16. They profeſſe that they know God, but in works they deny him, being abominable and diſobedient, and unto every good work reprobate.]

16. They profeſſe themſelves Gnoſticks, aſſuming to themſelves eſpecial knowledge of God; but their lives are quite contrary to all piety, and acknowledgment of God, guilty of all deteſtable unnatural ſins, diſobedient to all that are placed over them in the Church, not wrought on by any admonition, and quite contrary to all Chriſtian practice.

Annotations on Chap. I.

a. πρὸ χρόνων Αἰωνίων

V. 2. *Before the world began*] Of the word αἰὼν that it ſignifies *an age*, or *long ſpace* of time, ſee Note on *Luk.* 1. p. by analogie with which αἰώνιος ſignifies *antient*, or *long agoe*, but not alwaies *eternal*; and χρόνοι αἰώνιοι here being ſpoken not of a decree, but of a promiſe of Gods, and ſuch as cannot be broken without lying (which muſt therefore ſignifie ſuch a promiſe which was made to ſome body, and not only his ſecret unrevealed purpoſe) cannot well be interpreted of *eternity*, but of ſome *long time agoe*, under the times of the Old Teſtament, ſuch as was made to *Abraham*, *Gen.* 15. 1. And thus the phraſe πρὸ αἰωνίων χρόνων is all one with ἀπ' γενεῶν ἀρχαίων, *from ancient generations*, *Act.* 15. 21. ſpeaking of *Moſes's time*. And accordingly αἰώνιον is oft uſed in the Old Teſtament, either for that *which is likely to laſt long*, or *whoſe beginning is long agoe*. So *Prov.* 22. 28. αἰώνιον for *antient*, *Eſa.* 58. 12. & 61. 4. αἰώνιον *old*, *Ezech.* 36. 2. αἰώνια *antient*. And ſo 2 *Tim.* 1. 9. though the ſcope of the place will allow it to ſignifie *eternity*, Gods mercy being decreed to us in *Chriſt* before all time, yet the phraſe of it ſelf ſignifies no more then *before antient times*, *long while agoe*.

b. Προφήτης

V. 12. *Prophet of their own*] Of *Epimenides* the author of this verſe, it is known that he took upon him to teach men how the judgments of Heaven, when at any time they fell on a city, peſtilence, famine, &c. were to be averted. A ſtory of this is notorious in *Diogenes Laertius*, and is ſet down Note on *Act.* 17. g. And ſo ſaith *Theophylact* of him, that as he was one of the wiſeſt men among the *Græcians*, ſo he was θειασμοῖς καὶ καθαρσίοις πρόσεχων, *one that ſet himſelf to find out and teach others what ceremonies were to be uſed to avert the anger of the Gods* (which they that did, are called among the Heathens *prieſts* and *diviners*, 1 *Sam.* 6. 1, 2.) He farther ſaith of him, that he did ſeem μαντικὴν καλοῦσθαι, *to rectifie divination*, and accordingly, ſaith *Laertius*, ἱστορικὸς καλεῖται, one *very much in the favour of the Gods*; but this, as it is elſewhere ſhewn at large, (Note on *Luk.* 1. n.) not referring only to prediction of things to come, but directing them in their duty for preſent actions. This gives an account of the reaſon why he is here called *a prophet of their own*, one ſo deemed by them. And as moſt ſuch were among them, ſo was he, a Poet alſo. Of him ſaith *Chryſoſtome* and *Theophylact*, that ſeeing the *Cretians* build a Sepulchral monument to *Jupiter*, and worſhip him as one that was or had been but a man, ζηλώσας *in zeale*, and *jealouſie*, and *rage* for that God of his, he writes theſe verſes to *Jupiter*, beginning,

Κρῆτες ἀεὶ ψεῦσται

Which *Chryſoſtome* makes up into a Diſtich,

——σὺ δὲ τάφον, ὦ ἄνα, σεῖο

Κρῆτες ἐτεκτήναντο, σὺ δ' οὐ θάνες, ἐσσὶ δὲ αἰεί.

The Cretans are alwaies liers, for they have built thee a tombe, but thou haſt never died, but ſhalt continue for ever. But it muſt here be obſerved, that theſe verſes are in *Callimachus's hymne* πρὸς Δία, which that they are the very lines here referred to in *Epimenides*, doth no way appear but by *Chryſoſtomes* conjecture; nay the contrary muſt be concluded by the καὶ θεία that here follows, but not in *Callimachus*. It is then moſt probable that *Callimachus* borrowed thence the firſt words, and added the reſt of his own, and ſo applied it to his purpoſe. And then it remains that this was not the occaſion of theſe words of *Epimenides* cited by S. *Paul*, and then all S. *Chryſoſtomes* ſuppoſed difficulties are at an end, which he raiſed on ſuppoſal that the verſe here cited by S. *Paul* referred to *Jupiter* (for it was no lye that *Jupiter* was mortal and had died.) However this were, *Epimenides's* words, as far as S. *Paul* cites them, are true, and the matter notorious, even to a proverb that the *Cretians* were *lyars*; and accordingly in *Cebes's table*, οἱ ἐν κειμικοὶ, is juſtly deemed to be falſly written for οἱ ἐν κρηπῖδι in this notion of κρηπίζειν, for ψεύδεσθαι and ἀπατᾶν, *lying* and *deceiving*.

See

See *Petiti Miſcell.* l. 4. c. 4. And ſo in that more general account, and not in this particular reſpect, Saint
ἀεὶ ψεῦσται *Paul* here calls them *lyars*, for to that the ἀεὶ ψεῦσται *alwaies lyars*, in *Epimenides*, belonged, and not to one act of theirs. So in like manner doth S. *Paul* take out of *Aratus*, and applie to the true God, thoſe words which that heathen applied ψευδωνύμῳ Θεῷ τὸν Δία, *to Jupiter falſly ſtyled a God*, by this means ſtopping their mouths with teſtimonies out of their own authors; as to the *Jewes* he elſewhere argues out of the Prophets of the Old Teſtament, which were of force with them, and not out of the Goſpels.

c. Ib. *Slow bellies*] What is here meant by γαστέρες ἀργαὶ
γαστέρες ἀργαὶ is matter of ſome queſtion. *Phavorinus* ſeems to have read it γαστέρας ἀργοὺς, and renders it *γαστρίμαργοι, great eaters*; and ſo indeed that word, proverbially uſed for *gluttons*, ſeems to be made of γαστὴρ *belly*, and ἀργὸς, not in the notion of βραδὺς *ſlow* or *idle*, but of ταχὺς *ſwift* (ſo ſaith *Heſychius*, ἀργὲς, ταχεῖς, and in *Homer* κύνες ἀργοὶ, are *ſwift, eager dogges*) and ſo ſignifies *greedy devourers*. And to this ſenſe hath *Guil. Canterus* with full confidence interpreted the phraſe, *Nov. Lect.* l. 1. c. 15. But that which to me ſeems more facile, is to render γαστέρες *bellies*, as *Heſychius* doth, τοὺς μόνας ὀπτωμένους, *they that take no care but for food*: and ſo the word *bellies* will be proverbially taken for gluttonous perſons, as in *Heſiods Theogonia*, from whence the latter part of this verſe ſeems to be imitated, and lightly changed,

Ποιμένες ἀγραυλοὶ, κακὰ ἐλέγχεα γαστέρες οἷον

And then ἀργαὶ *idle* annex'd to it will ſignifie all thoſe ſins of uncleanneſſe conſequent to gluttony, which are alſo proverbially expreſs'd by *idleneſſe*, as in *Sodome Ezech.* 16. 49. and ſo ſeem to ſignifie here among the *Gnoſtick* hereticks in *Crete*.

d. V. 15, *Unto the pure*——] The meaning of this verſe will be diſcern'd by conſidering the doctrine of the *Gnoſticks* (which here, and through this whole Epiſtle, he arms them againſt) that talked much of Chriſtian liberty, and extended it to the partaking of idol feaſts, and to all the filthineſſe of the fleſh, calling themſelves the *Spiritual* and *Perfect*, to whom all theſe things were lawful and indifferent or free. Theſe are they that *pervert the truth*, ver. 14. *teach things which are not lawful*, v. 11. and are μεμιασμένοι *polluted*, in the latter end of this verſe. Now the notion of *lawful* or *indifferent* is here expreſſed by *pure*, that is, that hath no impurity or turpitude in it, defileth not the conſcience. Of which ſort of things the Apoſtle here pronounceth that to them that live pure lives, and unſpotted from the pollutions of the fleſh, theſe indifferent things may thus freely be uſed. And this he thus expreſſes, *To the pure all things are pure*, Κ. τοῖς καθαροῖς
that is, They that ſtrictly abſtain from unlawful freedomes may with a ſafe conſcience uſe any lawful liberties; *but to them that are defiled and unfaithful*, that is, to polluted, filthy, Apoſtate *Gnoſticks*, *nothing is pure*, there is no place for ſuch pretences as theſe, that what they doe they doe with a good conſcience, *their mind and conſcience is defiled*, they are far from thoſe *faithful* and *knowers of the truth*, 1 *Tim.* 4. 3. who have this liberty there allow'd them, their mind is polluted with peſtilent errors, and their conſcience with knowledge and memory of their foul ſins, and ſo Chriſtian liberty belongs nothing to them. That this is the meaning of καθαροῖς *to the pure*, and not onely *to them that count theſe indifferent things lawful*, may appear by the latter part of the verſe, where μεμιασμένοις *the polluted* are ſet oppoſite to the καθαροῖς *pure*, to whom *nothing is pure* or *lawful*; that is, the things that are in themſelves moſt indifferent, are by them done in a polluted manner, their *eating things offered to idols* is far from being lawful or indifferent in them, Chriſtian liberty can never excuſe them, or be pretended for them.

CHAP. II.

Paraphraſe.

1. BUT ſpeak thou the things which become ſound doctrine:] 1. But let thy preaching be of thoſe things which agree perfectly with that doctrine which thou haſt heard from me, ſee c. 1. 9.

ancient 2. That the [a] * aged men be ſober, grave, temperate, ſound in faith, in charity, in patience.] 2. And for the deacons, or other officers of the Church beſide the Biſhops, c. 1. 7. they muſt be free from all manner of intemperance or exceſſes, of a reverend behaviour, diſcreet, orthodox, and ſuch as have not been guilty of the Gnoſtick hereſie, who have ſo much love to Chriſt, as to perſevere in that profeſſion in time of perſecution (ſee note on Rev. 2. b.) a.

† ancient women likewiſe, that are in the life, that they behave themſelves as becometh ſacred perſons, * enſlaved ſubdomitas † bring up 3. The aged † women likewiſe, that *they be* [b] in behaviour as becometh holineſſe, not falſe accuſers, not * given to much wine, teachers of good things.] 3. So for the Deaconeſſes, that they behave themſelves as becometh thoſe that are received into holy Orders for the ſervice of God in the Church, not backbiters, not accuſtomed to intemperate drinking of wine, ſuch as by words and examples may teach good, not ill leſſons unto others. b.

4. That they may † [c] teach the young women] to be ſober, to love their huſbands, to love their children, 4. Carefull of inſtructing and adviſing of the younger women in all Chriſtian duties, c.

5. *To be* diſcreet, chaſt, [d keepers at home, good, obedient to their own huſbands, that the word of God be not blaſphemed.] 5. ſtaying at home, taking care of the family, gentle and kind and charitable in all their relations, to ſervants at home, and to others that need their charity, reſpectfull and obſervant of their husbands, that Chriſtian religion be not thought to infuſe any thing into them contrary to moral vertue. d.

6. Young men likewiſe exhort to be ſober-minded.] 6. Likewiſe for the men, all thoſe that are under authority (ſee note on Luke 22. d.) adviſe them to take care that they be humble and temperate.

7. In all things ſhewing thy ſelf a pattern of good works: in doctrine *ſhewing* uncorruptneſſe, gravity, ſincerity,

8. Sound ſpeech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.] 8. True doctrine, and coming with ſo much clearneſſe of expreſſion and conviction, that it is not liable to the cenſures of any, but that they that doe not like, but oppoſe the Chriſtian profeſſion, may have nothing to lay to your charge, and ſo be aſhamed that they oppoſe ſuch excellent perſons.

9. *Exhort* ſervants to be obedient to their own maſters, *and* unto pleaſe *them* well in all things; * not anſwering again, * not contradicting τὸ ἀντιλέγειν

10. Not purloining, [but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.] 10. but approving themſelves the moſt truly faithfull ſervants that can be, that by their actions the Chriſtian religion may be well ſpoken of by all men in this as well as other reſpects.

11. For

11. For the Goſpel (ſee note on Heb. 13. d.) hath been made known and publiſhed to Gentiles as well as Jewes, ſee Luke 3. b.

11. For the † grace of God that bringeth ſalvation hath appeared to all men,] † ſaving grace of God, ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος

12. And the ſummary doctrines of that are, to oblige us Chriſtians to renounce and forſake all impious, licentious practices, and perform all ſorts of duties, reducible to three heads, toward our ſelves, toward our brethren, toward God, ſobriety, juſtice, and piety, all the time of our living here;

12. Teaching us that, denying ungodlineſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world;]

13. With patience and perſeverance in well doing, attending God's good time of performing his bleſſed promiſe to us, on which all our hopes are faſtned, even that glorious appearance of Jeſus Chriſt, our powerfull God and deliverer,

13. Looking for that bleſſed hope, and the *glorious appearing of that great God and our Saviour Jeſus Chriſt,] * appearance of the glory of our great God and Saviour ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν

14. Who came into this world in form of fleſh, and delivered himſelf up to a ſhamefull death, on purpoſe that he might ranſome us out of the power of Satan, from that courſe of vicious living in which men were before engaged, Rom. 8. 20. and cleanſe us in an eminent manner to be an holy pious people, moſt diligent to advance to the higheſt pitch of all vertue.

e. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a [e] peculiar people, zealous of good works.]

15. And thoſe that doe not practiſe accordingly, proceed to the cenſures of the Church againſt them. And take care thou permit not thy admonitions to be ſet at nought or deſpiſed by any.

15. Theſe things † ſpeak and exhort, [and rebuke with all authority. Let no man deſpiſe thee.] † or, teach, for the K ng's Ms. reads διδασκε

Annotations on Chap. II.

a. Πρεσβύτας

V. 2. *Aged men*] It is not certain here what is meant by πρεσβύ). The wordmay denote the *antienter* ſort of *men*, and no more: But the Context ſeems to incline it to Church-officers. For this Epiſtle being written to *Titus* a Biſhop, who was to ordain ſuch, and that which is here ſaid being the enumerating the qualifications of ſuch, it is evident that it referres to ſome ſuch order, unto which, upon choice and approbation of their qualifications, ſome were to be received, and not others. Whereas of the νεώτεροι or *juniors*, that is the ordinary Chriſtians aſſumed to no office, the ſtyle is altered, no more then this, that he ſhould *admoniſh them to be ſober*, ver. 6. Thus the *Commentaries* under S. *Hieromes* name, *Senes ætate & ordine poſſunt intelligi, Thoſe antient men may be here underſtood that are ſuch both for age and order.* But what order is here noted is uncertain ſtill. The word πρεσβύτης may ſeem to be that which is turned into the Latine *Presbyter*, the σ being ordinarily turned into r, as μάρτυς, *martyr*, λιγὺς, *ligur*, χάλης, *celer*, and the like; and ſo the *Commentaries* under S. *Hieromes* name interpret it, *Eccleſiæ Seniores, the Elders of the Church.* But it is much more likely that it is the order of Deacon; firſt, becauſe the comparing of the inſtructions which are here given to *Titus* for his Province with thoſe to *Timothy* for his, 1 *Tim.* 3. 1. doth inferre this. There the qualifications of a Biſhop are firſt ſet down, that he ſhould *be blameleſſe, the husband of one wife*, &c. and ſo here chap. 1. 6, 7, 8, 9. almoſt in the ſame words: Both after the example of *Jethro*'s direction to *Moſes* for the chooſing of rulers over the Iſraelites, *Exod.* 18. 21. And proportionably as after the Biſhops the Apoſtle gives *Timothy* directions for Deacons, *the Deacons likewiſe muſt be grave*, &c. ver. 8. ſo here the directions are given for πρεσβύται, that they *be ſober, grave*, &c. By which it may reaſonably be concluded, that the πρεσβύται here are the *Deacons* there. And accordingly they that are here called πρεσβύτιδες in the Feminine, but to *Timothy* γυναῖκας *women* only, are generally in the antient Church called διακονίσσαι *deaconeſſes*. Secondly, It is formerly cleared, Note on *Phil.* 1. a. that at the firſt in every city the Apoſtles and Apoſtolical men inſtituted none but a Biſhop and Deacons, and that there never was any Biſhop inſtituted, but there were Deacons alſo to attend upon him. To which it is conſequent that here being mention of no other ſtyle which can belong to Deacons, this of πρεσβύται ſhould denote them. As for the title of πρεσβύται, *ſenes, antient men*, it is not improper to ſignifie theſe: for as πρεσβύτεροι the *Elders* in the Comparative are the Governours of the Church, and νεώτεροι *the younger*, the ordinary believers under Government; ſo πρεσβύται is the middle betwixt thoſe, the Poſitive to πρεσβύτεροι, and ſo inferior to them, and yet ſuperior to νεώτεροι, as the Deacons are under the Biſhop, but over the brethren, or ordinary believers.

Νεώτερος

V. 3. *In behaviour*] Κατάστημα the Noun cometh from the Verb καθίστημι, which we find uſed chap. 1 5. and *Act.* 6. 3. for ordination or conſecration of Church-officers, according to that which Grammarians have obſerved; κατάστας, (perhaps it ſhould be καταστὰς) μηχανικὸς, in *Suidas*, noting office or function committed to any. And therefore in all reaſon it muſt ſignifie the rank of thoſe who are thus conſtituted Officers of the Church, in the ſame manner as from καλεῖν, uſed for *chuſing officers* of the Church, the Eccleſiaſtical word κατάλογος *the catalogue*, and ἱερὸς κατάλογος *the ſacred catalogue*, doth frequently ſignifie the liſt of Eccleſiaſtical perſons. This is that which in aftertimes was called κανὼν, when οἱ ἐν κανόνι, *they in the rule*, is the ſtyle of the Officers of the Church. Thus it may firſt appear by the Context here. Saint *Paul* giving directions to *Titus* for the ordaining of Biſhops chap. 1. 5. paſſes orderly to the next degree of Church-officers chap. 2. 2. under the name of πρεσβύται: and then after thoſe ſucceeds πρεσβύτιδες, as ſeveral ſorts of Church-officers under one another. Secondly, by the qualifications which are here ſet down both for the πρεσβύται and πρεσβύτιδες (in like manner as for the διάκονοι and γυναῖκας, that is, ſaith *Theophylact*, the deaconeſſes, 1 *Tim.* 3.) which ſure cannot be applied to them under the notion of *aged men* or *women*, but onely as ſuch as *Titus* was to *ordain in each city*. Whereas the *younger women* are mentioned in another manner, thus, ver. 4, 5. the πρεσβύτιδες muſt σωφρονίζειν τὰς νέας, *diſcipline the young women to be ſober*, &c. which is again an intimation of a part of the function of the πρεσβύτιδες, to be as σωφρονισταὶ among the *Athenians* (of which ſee Note c.) Thirdly, by the word ἱεροπρεπὴς, compounded of ἱερὸς, which is the the word peculiar for *ſacred*, whether perſons or things, that is, for thoſe which are ſet apart to the ſervice of God (as ἱερομάρτυρες are peculiarly *the clergy martyrs*; ſee Note on *Rev.* 3. c.) and ſo ſignifies ſuch as having taken a ſacred habit upon them, (ὃν τῷ σχήματι ἐξεταζομένων, *Concil. Nic.* cap. 19.) behave themſelves worthy of it. Fourthly, by the nature of the word, which denotes dignity as well as age, and differs little from the word *Presbyteræ*, by which the *Deaconeſſes* are expreſs'd by *Baronius*, out of ſome of the Antients. Thus doe the *Commentaries* under S. *Ambroſe*'s name underſtand it, *Anus in ſa-*

b. Κατάστημα

Ἱεροπρεπὴς

in religione digno, reading it in the Greek ἱεροπρεπῆ, where *religio* signifies those that are in some sacred function. And those under S. *Jerome's* name, on 1 *Tim.* 3. 11. *Similiter eas ut Diaconos eligi jubet, unde intelligitur quòd de his dicat quas adhuc hodie in Oriente Diaconissas appellant, He commands them to be chosen in like manner as the Deacons, from whence 'tis to be understood that he speaks of those which now in the East they call Deaconesses.* And the words are clear in the 11th *Canon* of the *Council of Laodicea*, Μὴ δεῖν τὰς λεγομένας πρεσβύτιδας ἤτοι πρεσκαθημένας ἐν ἐκκλησίᾳ καθίσαδς, *those that are called antient women, to wit, those that preside in the Church, must not be ordained.* Where 'tis clear that the πρεσβύτιδες are said to be *Præsidentes*, a note of some function over which they were set in the Church, as the addition of ἐν ἐκκλησίᾳ *in the Church* demonstrates, (and not onely of age.) And although the *Canon* there appoints μὴ δεῖν καθίσαδς, *that they should not be ordained*; yet first that very prohibition is an argument that they were in the Church: and to that *Epiphanius* agrees *Hær.* 79. Φαμηντέον ὅτι ἔχει διακονισσῶν τὸ ἐκκλησιαστικὸν ἐπιδεῖν τάγμα, χήρας τε ὀνόμαζε, κ) τούτων τὰς ἔτι γεραιτέρας πρεσβύτιδας, *It is to be observed that the Ecclesiastical order* (τάγμα there and κατάστημα here being all one) *wanted Deaconesses, and called them widows, and the elder of them* πρεσβύτιδες: and secondly for the prohibition it self, it signifies no more then this, that they should not be ordained by that imposition of hands which belonged to the other superior orders in the Church. For there is a double χειροθεσία or *imposition of hands*, saith *Tharasius*, εὐλογίας and χειροτονίας, or καθιερώσεως, *of blessing*, and *of ordination* or *consecration*: these were received by the first, not second way. To the same purpose is the *Concil. Epannense*, *Can.* 21. *Viduarum consecrationem, quas Diaconas vocant, penitus abrogamus, solùm eis pœnitentiæ benedictionem imponendo*, that they were not to be ordained, but onely received with a benediction such as is used in the absolution of a penitent. And this was first done against the Heresie of the *Cataphrygæ*, which would have them ordained, and teach, or preach in the Church (in favour of *Montanus's* Prophetesses) as appears by the *Commentaries* affix'd to Saint *Ambrose*, on 1 *Tim.* 3. *Cataphryges erroris occasionem captantes, propter quod Diaconas mulieres alloquitur, & ipsas mulieres Diaconas ordinari jubere defendunt*, &c. *sed Apostoli verbis contra sensum untuntur Apostoli, ut cùm ille mulierem in Ecclesia in silentio esse debere præcipiat, illi è contra etiam authoritatem in Ecclesia vindicent ministerii, The Cataphrygæ taking occasion of their error from* Saint *Pauls* speaking to the Deaconesses, *defend that they are to be ordained*, &c. *but they use his words against his sense, and when he will not permit a woman to speak in the Church, they assert their authority of ministery in the Church.* By which it appears what was forbidden by those *Canons*, the Deaconesses having authority or power of officiating in the Church, of preaching, in opposition to Saint *Pauls* precept of their *keeping silence*, of administring the Sacrament, * saith *Epiphanius*, (and consequently they received ordination which belonged to such;) not their being constituted officers in the Church, so as to serve in it: Which is all that I suppose here meant by καλόημα. By what hath been said, it will sufficiently appear how perfectly parallel this place is to 1 *Tim.* 3. where ἐπίσκοπος, διάκονοι, and γυναῖκες, *Bishop, Deacons*, and *women*, v. 11. are just all one with ἐπίσκοπος, πρεσβύτας, and πρεσβύτιδες ἐν καταστήμασι, *Bishop, antient men*, and *antient women in the list*, here.

* ἐχ ἱερατεύειν δέ τι ὑπηρέτριαι ἐπιτρέπει, *Hær.* 79.

c. Σωφρονίζειν

V. 4. *Teach the young women to be sober*—] There were in *Athens* some chosen persons to whom the education of youth was intrusted, and these are called σωφρονισταί· Ἄρχοντές τινες χειροτονηθοὶ (saith *Phavorinus*) δέκα τὸν ἀεὶ δῆμον ἑκάστης φυλῆς, ἐπιμελοῦντο τῆς τῶν ἐφήβων σωφροσύνης, *chosen magistrates, ten in number of every tribe, whose office it was to take care of the education of the young people:* such were the ἁρμόστραι to the female sex among the *Lacedemonians* (see Note on 2. *Cor.* 11. 2. a.) And proportionably with these, it was the office of these Deaconesses to instruct and take care of the younger women, and infuse all Christian practices into them.

V. 5. *Keepers at home*] Οἰκουρεῖν, *to keepe at home*, is the office of wives. See *Artemidorus* Ὀνειροκ. l. 1. ὡς γὰρ δεῖ τὸ πολὺ οἰκουρεῖν αἱ γυναῖκες, *wives for the most part keep at home.* This *Phidias* expressed by the Tortoise that carries her house about with her, *Pausan. Eliac.* 2. See *Faber's Semestria*, p. 29. And therefore *Plutarch* in his Γαμ. παραγγελμ. saith 'twas the custome for women among the Ægyptians to use no shoes, ὅπως ἐν οἴκῳ διημερεύσωσι, *that they might live quietly at home.* Thus the Dogges being called οἰκουροί, which are used ὅπ τῇ φυλακῇ κλημάτων, *to keep our goods*, doe, saith *Artemidorus*, signifie women, in the *Oneirocriticks*, or *the interpreting of dreams.* So in *Euripides in Oreste* οἰκουρήματα signifies *wives*,

d. Οἰκουρεῖν

l. 2. p. 95.

ἔστ' ἔνδον οἰκουρήματ' οἱ λελειμμένοι
φθείρουσιν,

they that are left within doors corrupt their wives. Under this word οἰκουρεῖν are contained two things, both staying at home and taking care of the family, as in *Naumachius*,

Σοὶ δ' οἰκοφελὴς μελάτω, οἷόν τε φυλάσσειν,

thou art to take care of the profit of the house, and to looke to the family. So *Hector* to *Andromache* in *Homer*, Ἰλιαδ. ζ'.

Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σαυτῆς ἔργα κόμιζε
Ἰστόν τ' ἠλακάτην τε—

Go home and fall to thine own works— on which saith *Eustathius*, Ἐνταῦθα ἡ κ) οἰκεῖον εἶδε γυναιξὶ τὸν οἰκείαν γνωμολόγει ὁποιητὴς, *the Poet in those words delivers a moral sentence, that it is the proper imployment for women to keep home, and follow their domestick affairs.* Contrary to these are the περιερχόμεναι τὰς οἰκίας *they that goe about to houses*, 1 *Tim.* 5. 13.

V. 14. *Peculiar people*] The notion of περιούσιος is set down by the *Glossaries*: περιούσιος λαὸς, ὁ ἔγκλητος, saith *Phavorinus*, ὡς τὸ Ἰσραὴλ εἰς περιουσιασμὸν ἑαυτῷ, ἀντὶ τοῦ εἰς κλῆμα, it signifies *acquired* or *purchased*, as, *Israel for an acquisition, that is a possession, to himself.* So περιούσιος, περιούσιος, saith *Hesychius*, *a purchased people*; but especially as that referreth to the richnesse, plentifulnesse, excellency of the possession, περιουσία, πλοῦτος, it denotes *wealth, plenty*, and περιουσιασμὸς, πλῆθος, *multitude*, and περιούσιον, πολὺ περισσὸν, *abundant*, and περιούσιος, πλούσιος πολὺς, *rich, much*, all in *Hesychius*. The full notion of it must be fetch'd from the Hebrew סגל, from whence סגלה signifies *peculium, proprium, thesaurus, facultates, res chara*, that which is a mans *own*, his *treasure*, his *estate*, any *thing dear unto him*; and so עם סגל, which is generally rendred λαὸς περιούσιος, *Exod.* 19. 5. *Deut.* 7. 6. and 26. 18. is 14. 2. and 26. 18. rendred by the *Targum* חביב, *dilectus, beloved*, and so in *Exodus* also; and accordingly here it signifies *a beloved, pretious, excellent people*, (for which *Symmachus* puts ἐξαίρετοι) as *Mal.* 3. 17. סגל is rendred by us *jewels*, and by *Aquila* περιούσιος.

e. Περιούσιος

Paraphraſe.

CHAP. III.

1. And let it be thy frequent and ſpecial care, to exhort all Chriſtians under thee to yield all honeſt obedience to the Kings and Governors under whom they live, and to be ready and cheerfull to the practice of all acts of charity,

1. PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,]

2. very mild (ſee note on 2 Cor. 10. 1.) and patient toward thoſe that oppoſe them and truth it ſelf.

2. To ſpeak evil of no man, to be * no brawlers, *but* [gentle, ſhewing all meekneſſe unto all men.] * peaceable ἀμάχους

3. As remembring that we our ſelves, before our converſion to Chriſt, were as oppoſite to the truth, and as perverſly ſo as any can be now ſuppoſed to be.

3. For we our ſelves were ſometimes fooliſh,] diſobedient, deceived, ſerving † divers luſts and pleaſures, living in malice and envy, hatefull, *and* hating one another. † various ποικίλαις

4. But when Chriſt, of his great mercy and bounty to mankind, was pleaſed to reveal himſelf to us,

4. But after that the kindneſſe and love of God our Saviour toward man appeared,]

5. Then out of his free undeſerved mercy toward us, not in reſpect of, nor by way of return unto, any good action of ours, he reſcued and delivered us out of our ſinfull courſes, put us into a ſtate of ſalvation upon our giving our ſelves up in baptiſme his vowed reformed ſervants, ſealing unto us the pardon of all our ſins, and then beſtowing his Spirit upon us, to bring forth in us all fruits of new life,

5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt,]

6. Which Spirit moſt plentifully deſcended on us from God the Father, Chriſt Jeſus his Son obtaining that mercy from him;

6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour;]

7. That having our lives amended, and our ſins pardoned by his grace and mercy, we ſhould become, as children of God, his heirs (at preſent in hope) of eternal life.

7. That being juſtified by his grace, we ſhould be made * heirs according to the hope of eternal life.] * by hope heirs of eternal life, κληρονόμοι κατ' ἐλπίδα ζωῆς αἰωνίου

8. This is an important ſpecial Chriſtian doctrine, which I would have thee be earneſt in telling men, and convincing them of the importance of it, that all that have profeſſed to be Chriſtians, ſhould make it their principal care, to ſee that all that belong to them, together with themſelves, doe not only live in the univerſal duties of Chriſtians, but alſo particularly follow ſome honeſt labour or vocation, v. 14. and Epheſ. 4. 28. for theſe are the things that are good in themſelves, and uſefull to mankind, of good report in the actors, and beneficial to the community, keep others from being burthened with the ſlothfull, and enable them to be themſelves helpfull to others.

a. 8. *This is* a faithfull ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might † be careſull to maintain [a] good works: theſe things are good and profitable unto men.] † make it their care to ſet up good works

9. As for the Gnoſticks, that employ themſelves in compiling a new model of divinity, made up of fooliſh diſputes, and of heathen notions of poetical genealogies (ſee 1 Tim. 1. 4.) and contentions about the obſerving the Moſaical Law, (that Chriſtians be circumciſed, Gal. 6. 12.) and by ſo doing put themſelves out of their calling, live idly, diſorderly, 2 Theſſ. 3. 6, 11. theſe ſpend their time upon vanities, that neither themſelves nor others are the better, but the worſe for.

9. But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law, for they are unprofitable and vain.]

b. c. 10. Whoſoever maketh any diviſion in the Church, that teacheth any doctrine contrary to that which hath been taught by Chriſt and the Apoſtles, and, that he may get followers, ſeparates from the Church, from the communion of Chriſtians there; it is thy office and duty toward ſuch an one, firſt to admoniſh him once or twice (Mat. 18. 16.) and if that will not work upon him, or reduce him, then to ſet a mark upon him, as on one which is under the cenſures of the Church, and to appoint all men to break off familiar converſe with him;

10. A man that is an [b] heretick, after the [c] firſt and ſecond admonition reject:]

d. 11. Knowing that ſuch a man is a perverſe, wilfull ſinner, inflicting that puniſhment on himſelf which the governors of the Church are wont to doe on malefactors, that is, cutting himſelf off from the Church, of which he was a member.

11. Knowing that he that is ſuch, is ſubverted and ſinneth, being * [d] condemned of himſelf.] * ſelf-condemned

12. When I ſhall ſend Artemas unto thee, or Tychicus, † be diligent to come unto me to Nicopolis: for I have determined there to winter. † make haſt σπούδασον

13. Furniſh Apollos and Zenas the lawyer, that are coming to me, with all things neceſſary for their journey (ſee note on 1 Cor. 16. a.)

13. * Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.] * ſet forth carefully σπουδαίως προπέμψον

e. f. 14. But let not only the Gnoſticks v. 8. be thus admoniſhed and convinced, but let all thoſe alſo that continue with us, all the orthodox Chriſtians, be taught by you to ſet up (in themſelves and families) ſome honeſt labours among men, to ſupply their wants, and provide for themſelves neceſſaries of victuals, &c. that they live not like drones on others ſweat, maintained out of the treaſure of the Church, but earn every one their own livings, 2 Theſſ. 3. 12.

14. And let [e] ours alſo learn to † maintain good works for [f] neceſſary uſes, that they be not unfruitfull.] † ſet up

15. all our loving fellow-Chriſtians,

15. All that are with me ſalute thee. Greet [them that love us in the faith.] Grace *be* with you all. Amen.

It was written to Titus, ordained the firſt Biſhop of the Church of the Cretians, from Nicopolis of Macedonia.

Annotations on Chap. III.

a. Καλὰ ἔργα

V. 8. *Good works*] That καλὰ ἔργα both here and v. 14. ſhould ſignifie *honeſt trades*, or *callings*, there will be ſmall doubt or difficulty, when 'tis obſerved how ἐργάζεσθαι *to labour* is uſed 1 *Cor.* 4. 12. and 9. 6. of S. *Pauls* working in his calling, and ſo 1 *Theſſ.* 2. 9. and 2 *Theſſ.* 3. 8. 10, 11, 12. then by comparing *Epheſ.* 4. 28. ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσὶ, *working with his hands that which is good*, where bodily labour

Ἐργάζεσθαι ἀγαθὸν

is

is called *working of good.* Thus a very antient Greek author, *Palaphatus* περ. ἀπ. ſpeaking of *Actæon* that ſpent all his time upon hunting, he adds, τῶ δ' ἀγαθῶ πράγματ& ὠμέλει, *he neglected the good thing*, that is, his buſineſs, all men being then, ſaith he, αὐτουργοὶ, having no ſervants, but *doing their own buſineſs* themſelves, tilling the ground, &c. and he being the richeſt ὃς ἐγεώργει κ) ἐργασιμώτατ& ὑπῆρχε, *who was moſt laborious in his husbandry*; whereas this man, ſaith he, ὠμέλει τ' ὀικείων *neglected his domeſtick*, or *his own, affairs.* Where ἀγαθὸν πρᾶγμα *the good thing*, and οἰκεῖα *his own* or *domeſtick affairs*, are all one, and ſignifie the buſineſs of the calling. Thus *Act.* 9. 36. *Tabitha* is ſaid ἀγαθῶν ἔργων to be *full of good works*, that is, a very laborious work-woman, that wrought or made many garments, v. 39. and by that means, as it follows, was a very *liberal, charitable almes-giver*, gave the *garments*, when ſhe had made them, to *old widows*, &c. Thus in *Cicero vitæ actio* ſignifies *a trade*, or *the whole buſineſs of the life*, l. 1. *De nat. Deor. De actione vitæ multa dicuntur.* So *Gen.* 47. 3. τί τὸ ἔργον ὑμῶν; *what is your occupation?* to which they anſwer that they are ſhepheards. So in *Sophocles's Oedipus*, when the queſtion is,

Ἔργον μεμιγμῶν ποῖον, ἢ βίον τίνα;

What is your trade or manner of living? the anſwer is,

Ποιμνᾶς τὰ πλεῖστα τῶ βίω ξυνεπόμην,

I have ſpent moſt of my time in keeping of ſheep. So *Jonah* 1. 8. τίς σου ἡ ἐργασία; *What is thy occupation?* This may farther appear by περίστασις which is here uſed with it; for that ſignifies *to profeſs*, or *work in*, any *art* or *calling.* So *Syneſius Ep.* 2. περίστη τ' τέχνης λαμπρῶς, *ſhe hath followed her trade bravely.* So in *Cicero Pro Domo*; *Qui ſacerdotiis præfuerant, the Prieſts.* In *Chryſoſt. Hom.* 31. *in Rom.* οἱ ἀπ' χειρῶν ζῶντες, κ) ἐργασηρίῳ περεσηκότες, *they live by their hands, and profeſs*, or *work, in the ſhop.* And this is inforced by what here followes, *for theſe things are profitable to men*; anſwerable to what is added, *Eph.* 4. 28. *that he may be able to give to him that needeth*, out of the fruits and earnings of his labour: and ſo here, *v.* 14. (where the ſame exhortation is repeated) he addeth πρὸς τὰς ἀναγκαίας χρείας *for neceſſary uſes*, (ſee Note f.) that they be not ἄκαρποι *unfruitfull*, that is, that they may *give to others*, which he cals καρτὸς *fruit*, *Philip.* 4. 27. and the *fruits of righteouſneſs*, c. 1. 11.

b. V. 10. *Heretick.*] The literal notation of the word Αἱρετικὸς may beſt be taken from the Verb αἱρετίζω, from which it immediately comes, as from δογματίζω δογματικὸς, and the like. What that is, will be ſeen by theſe ſeverals in *Heſychius*: Αἱρετεῖ με, προτιμᾶτέραν ἠγήσατό με, *to preferre before others*; Αἱρετίζειν, αἱρεῖσθαι, ἀρέσκεσθ, *to chuſe, to be pleaſed*; Αἱρετιῶ (it ſhould be Αἱρετίζω) προσλαμβάνω, αἱρῶ αὐτὸς πρὸς ἐμαυτὸν, *to take* or *receive others to ones ſelf.* All which put together will make up this compound, to take up an opinion upon ones own choice or judgment, and preferre it before the doctrine eſtabliſhed in the Church, and to gather and receive diſciples or followers to himſelf, in oppoſition to, or ſeparation and diviſion from, the Church: according to which the heretick is defined by that learned Grammarian, ὁ ἄλλό τι περὶ τ' ἀληθείαν αἱρούμενος ἔχειν, *He that chuſeth to have ſome other opinion* (or *doctrine*) *beſides* (or in *oppoſition to*, or *preferring it before*) *the truth*, (for ſo περὶ ſignifies.) Where as αἱρετίζειν and αἱρετικὸς are all one: ſo, αἵρεσις coming from the latter of thoſe, αἱρεσιώτης that comes from αἵρεσις, and αἱρετικὸς that comes from the former αἱρετίζω, are all one alſo; and both denote *a leader of a faction, a teacher of* ſome *new doctrine*, which, that he may get diſciples to him, makes a rent or diviſion in the Church. Such were thoſe *falſe teachers*, that *crept in among them*, and *led ſilly women captives*, removed them from that union of the Church in which before they were, and (as captives are carried by the Conqueror into his own quarters, ſo) took them off from the ſociety of Chriſtians in which they had been, and led them into ſeparated aſſemblies or congregations. Not that the name *Heretick* is competible to none but thoſe that are the firſt in diſſeminating a falſe doctrine, but that it belongs to all that endeavour to corrupt others & draw them into the faction with them. Such were all the *Gnoſticks* whereſoever they came, and thoſe were principally here meant.

Ib. *Firſt and ſecond admonition.*] *The firſt and ſecond admonition* here referres to the method preſcribed by *Chriſt* in proceeding againſt Chriſtian offenders, *Mat.* 18. 15. but in ſome circumſtances differs from it. There is mention of a threefold admonition, one by the injured perſon alone, a ſecond by *two or three* taken with him, the third by the *Church*: But here onely a *firſt and ſecond admonition.* The cauſe of this difference is to be taken from the quality of the perſon to whom this *Epiſtle* is written, *Titus* a Biſhop; whereas there the ſpeech was addreſs'd to every private Chriſtian that is injured by any. Here the firſt admonition of the Biſhop carries an authority along with it farre above that of the private perſon and the *two or three* with him, and ſo may well ſupply the place of both thoſe; and then the ſecond here will be parallel to the third there; and ſo after that is deſpiſed or proved uneffectual, it is ſeaſonable to proceed to Cenſures, to excommunicate the contumacious, which is the meaning of the παραιτῶ here, the *avoiding* of him. Thus 2 *Cor.* 13. 2. immediately after the ſecond admonition delivered by S. *Paul*, προλέγω τὸ δεύτερον, *I foretell you the ſecond time* (characterized v. 1. by, *in the mouth of two or three witneſſes*) he tells the offenders, οὐ φείσομαι, *I will not ſpare*, but proceed to Cenſures. And v. 10. he tells them that this admonition is, ἵνα μὴ ἀποτόμως χρήσωμαι, that he may not proceed *to exciſion*, or *cutting off*, which he there calls καθαίρεσις *taking away*, the word ordinarily uſed in the *Canons* for *excommunication.*

c. Μία κ) δευτέρα ἐκκλησία. παραιτοῦ. προλέγω τὸ δεύτερον.

d. V. 11. *Condemned of himſelf.*] Αὐτοκατάκριτ&, *ſelf-condemned*, ſignifies not the man's publick accuſing or condemning his own doctrines or practices; for that *ſelf-condemnation*, being an effect and part of repentance, would rather be a motive to free any from the cenſures of the Church which were already under them, then aggravate their crime, or bring that puniſhment upon them. Nor yet 2dly, can it denote him that offends, and yet ſtill continues to offend againſt conſcience, and though he know he be in the wrong, yet holds out in oppoſition to the Church. For, (beſides that there are very few that doe ſo, and thoſe known to none but God, and if that were the character of an heretick, then none but hypocrites could be hereticks, and he that through pride & opinion of his own judgment ſtood out againſt the doctrine of *Chriſt* and his Church in the pureſt times, ſhould not be an heretick,) this inconvenience would farther be incurred, no heretick could poſſibly be admoniſhed or cenſured by the Church; for no man would acknowledge of himſelf that what he did was by him done againſt his own conſcience, nor could any teſtimony be produced againſt him before any humane tribunal, no man being able to ſearch the heart. It is rather an expreſſion of his ſeparation from, and diſobedience to the Church, and ſo an evidence of the ἐξέστραπ) κ) ἁμαρτάνει, being *perverted and ſinning* wilfully, and without excuſe. For he that thus diſobeyes and breaks off from the unity of the Church, doth in effect inflict that puniſhment on himſelf which the Church uſeth to malefactors, that is καθαίρεσις 2 *Cor.* 13. 10. and ἀκρεῖδω *cutting off* from the Church, which he being an heretick (and therein a Schiſmatick alſo) doth voluntarily, without the Judges ſentence: his very αἵρεσις *hereſie* is a ſponta-

neous καθαίρεσις or *exciſion*. So ſaith S. *Hierome*, *Whereas fornicators &c. are turned out of the Church*, the *heretick* inflicts this on *himſelf*, *ſuo arbitrio ab Eccleſia recedens, departing from the Church out of his own choice*; which *departing*, ſaith he, *propriæ conſcientiæ videtur eſſe damnatio, ſeems to be a condemnation of his own conſcience*. So in the *Councilof Laodicea*, *Can.* 40. after an order that no Biſhop ſhall diſobey a citation from the *Council*, 'tis added, εἰ δὲ καταφρονήσειε, ἑαυτὸν αἰτιάσεται, *if he doe deſpiſe it, he ſhall* be conceived to *accuſe himſelf*, which is the next degree to *ſelf-condemnation*. So in the *African Codex Can.* 22. 'tis ſaid of a Biſhop that appears not on citation, αὐτὸς καθ' ἑαυτὸν τὴν καταδίκην τοῦ ἀμφῶνηκέναι κεκύρωται, *he ſhall be judged to have pronounced ſentence of condemnation againſt himſelf*, according to that of *Apollonius Tyaneus* in *Philoſtratus* l. 7. c. 7. Ὁ δ' ἐκλιπὼν τὸ δικάσασθαι, πῶς ἂν διαφύγοι τὸ μὴ οὐχ ἑῷ ἑαυτῷ ἐνόχοι δοκεῖν; *He that declines a judicature, how ſhall he avoid the being thought to have condemned himſelf?* So in the 12 *Tables*, *Præſenti litem addicito*, he that appears not is alwaies caſt: and ſo moſt nations have obſerved it, *ut abſens cauſâ caderet, ni ſonnia nunciaſſet, that the abſent ſhould* alwaies *loſe the cauſe, unleſſe he gave his juſt cauſe of being abſent*. So *Regulæ ab Abbat. Floriac. conſtitutæ*, *Qui non comparuerit, tanquam convictus judicabitur, He that appears not, ſhall be judged convict*, that is, αὐτοκατάκριτος. The like phraſe we have on another occaſion in *Joſephus*, l. 2. c. 12. *de Bell. Jud. Oathes*, ſaith he, *were wholy avoided, & counted worſe then perjury*; Ἤδη γὰρ κατεγνῶσθαι φασὶ τὸν ἀπόμοσον δίχα θεοῦ, *For he*, ſay they, *that is not believed without ſwearing, is already condemned*. His uſing an oath condemns him of lying. See *Marculf. form.* l. 1. c. 37. and *Hieron. Bignonius* on them, *Steph. Forner. Rer. Quotid.* l. 6. c. 21. *Juſtell.* in the *Notes* on *Cod. Can. Eccl. Univ.* p. 38. By all which it appears, that every one which ſubmits not to, but ſeparates from the Orthodox Church, whoſe member and ſubject he is (and this every Heretick and Schiſmatick doth) is properly ſaid to be *ſelf-condemned*. His receding from the Church is an evidence that his doctrine or practice is contrary to that which the Church approves, and that being received from *Chriſt* and his Apoſtles, this ſingular doctrine or practice of his is condemned by the contrariety to that, and himſelf by his non-ſubmiſſion to the Governour of the Church. And therefore though to ſuch an one, as to any other malefactor, *the firſt and ſecond admonition* ver. 10. be due, which in all that are not reformed by thoſe, is wont to bring on the ſentence of Excommunication; yet there is no need to proceed to that, becauſe he by contumacy, and non-ſubmiſſion to the Church-ruler, inflicts this upon himſelf. The appointment therefore is more agreeable to his caſe, that men *avoid* him, v. 10. as one that is already excommunicate by his own, and ſo needs not the Judges ſentence.

V. 14. *Ours*] The ἡμέτεροι here are all one with the οἱ ἐξ ἡμῶν *they that are of us*, 1 *Joh.* 2. 19. of which he ſaith μεμενήκεισ᾽ ἂν μεθ᾽ ἡμῶν, *they remained with us*, contrary to the *Gnoſticks* that broke off and ſeparated from them. Thoſe are deſcribed ver. 8. and in reſpect to them peculiarly he commands the doctrine here ſpoken of, of following the buſineſſe of their callings, to be earneſtly preſs'd, becauſe thoſe πεπιστευκότες there, the *Gnoſticks* that had been profeſſors of the faith, wanted that leſſon ſo much. But now he extends it to thoſe that are not fallen off to that Sect, that they be taught it too that none *live idly* upon the ſcore of being a Chriſtian, or make that advantage of the liberality of other Chriſtians, but every man *labour to earn his own living*.

e. Ἡμέτεροι

f. Ἀναγκαία χρεία

1b. *Neceſſary uſes*] What ἀναγκαία χρεία, *neceſſary uſe*, ſignifies, is manifeſt by this place of S. *Baſil* in his Ἄσκητ. p. 560. *Edit. Baſil.* Ἄνδρωποι ὄντες δίκαιοι καὶ εὐσεβεῖς, πένητες δὲ, καὶ τῶν ἀναγκαίων ἐκ ὑποδεεῖς, πόνοις σώματος καὶ προσκαρτερήσει δικαίως, τῶν ἀναγκαίων χρείαν ταύτην ἑαυτοῖς συμφορίζοντες, *Thoſe that were righteous and pious men, but poor, and not furniſhed with neceſſaries, continually laboured, that they might earn neceſſary uſe for themſelves*. Where it diſtinctly ſignifies all thoſe things which are neceſſary for life, meat, drink, cloaths, &c. And ſo *Act.* 6. 3. the *Deacons* are ſet ἐπὶ τῆς χρείας ταύτης *over this uſe*, that is, the providing for the neceſſaries of life for them that wanted, out of the ſtock of the Church. Χρεία

The

THE EPISTLE OF PAUL TO [a]PHILEMON.

Philemon, to whom this *Epiſtle* was written, is ſaid to have been an eminent perſon in *Coloſſæ*; and ſo that of *Col.* 4. 9. inclines to believe, where *Oneſimus*, *Philemons* ſervant, is ſaid to be *one of them*. S. *Paul* had converted him to the faith, ver. 19. but that not at *Coloſſæ*, (for he had not been perſonally there, *Col.* 2. 1.) but in ſome other place, where he had alſo contracted a friendſhip with him. *Oneſimus* had been his ſervant, and had ſtolne and run away from him, and coming to *Rome* while *Paul* was priſoner there, was converted by him, v. 10. and is now returned to his Maſter with this *Epiſtle* of commendation, to obtain a pardon and reception for him; which conſequently was written and ſent from *Rome*, where he now was in priſon, *An. Chr.* 59. And this at the ſame time that the *Epiſtle to the Coloſſians* was ſent, as may be conjectured by theſe characters common to them: 1. *Timothy* joyned with *Paul* in the beginning; 2. the ſame ſalutations in the concluſion, *Epaphras*, *Marcus*, *Ariſtarchus*, *Demas* and *Lucas*; and 3. *Archippus* called upon in both to take care and look to the truſt committed to him. [a] Φιλήμων

CHAP. I.

Paraphraſe.

1. PAUL a priſoner of Jeſus Chriſt and Timothy *our* brother, unto Philemon our dearly-beloved, and fellow-labourer,

2. And to *our* beloved Apphia, and Archippus our fellow-ſouldier, and to [the Church in thy houſe:] — 2. thoſe Chriſtians that are with thee.

3. Grace to you and peace from God our father, and the Lord Jeſus Chriſt.

4. I thank my God, making mention of thee alwaies in my prayers,

5. Hearing of [thy love and faith, which thou haſt toward the Lord Jeſus and toward all ſaints,] — 5. thy charity to all the ſaints, and thy faith in Chriſt (ſee note on Mat. 7. d.)

6. That the communication of thy faith may become effectual by the acknowledging of every good thing, which is * in you † in Chriſt Jeſus.] — 6. That your liberality & charity to others that are in want, flowing from thy faith in Chriſt Jeſus, (ſee note on Act. 2. e) may be able to demonſtrate to all the zeal of your charity and kindneſſe toward Jeſus Chriſt.

* among in † toward *vis*

7. For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.] — 7. This liberal charity of thine is matter of great joy and comfort to me, to conſider how many Chriſtians are in their wants refreſhed & comforted by thee, my beloved Philemon.

8. Wherefore though I might be much bold in Chriſt to injoyn thee that which is convenient,] — 8. And therefore though from my experience of thee I have great freeneſſe of behaviour toward thee in or through Chriſt (ſee Joh. 7. a.) and am not ſhie or backward to lay it upon thee as an Apoſtolical command, knowing that thou wilt readily obey it,

9. Yet for love's ſake I rather beſeech *thee*, being ſuch an one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.] — 9. Yet I chuſe rather to make it my requeſt upon the ſcore of thy love toward me, who as an old man and a priſoner, ſhall obtain ſome kindneſſe and affection from thee.

10. I beſeech thee for my ſon Oneſimus, whom I have begotten in my bands;] — 10. And my requeſt is not for my ſelf, but for Oneſimus, one whom I have converted to the faith ſince I was a priſoner;

11. Which in time paſt was to thee unprofitable, but now profitable to thee and to me;] — 11. A perſon that formerly injured thee, when he ran away from thee, but is now, if thou wilt receive him again (according to the ſignification of his name) likely to be profitable to thee, and, if thou pleaſe, to me alſo (ſee v. 13.)

12. Whom I have ſent again: thou therefore receive him that is mine own bowels.] — 12. He is thy ſervant, and therefore I have remitted him to thee. I pray receive him, and entertain him with all kindneſſe, as one dearly beloved by me.

13. Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the Goſpel. — 13. Had it not been for the reaſon ſpecified v. 14. I would have kept him here with me, that he might attend and doe me all thoſe good offices, while I am in priſon for the doctrine of Chriſt, which I know thou wouldeſt doe, if thou wert here.

14. But without thy mind would I doe nothing: that thy * benefit ſhould not be as it were of neceſſity, but willingly.] — 14. But I would not doe ſo, till thou hadſt given thy conſent, that thy charity to me may be perfectly free, and ſo thy kindneſſe in affording him to me, if thou thinkeſt meet.

* good deed τὸ ἀγαθόν σου

15. For perhaps he therefore departed for a ſeaſon, that thou ſhouldſt receive him for ever;] — 15. And for his leaving thee ſo injuriouſly, there may

come advantage to thee thereby: it is very poſſible that he was by God's ſpecial providence thus permitted to run away from thee for a little while, that by the reformation and converſion now wrought on him by me, he may be an uſeful ſervant to thee for ever;

16. Being now ſo improved, that he will not only deſerve to be looked on as a ſervant, uſefull to thee ſo, but more then ſo, as a fellow-Chriſtian, and uſefull to thee in thoſe beſt things; one very uſefull to me, and therefore in any reaſon to be ſo much more to thee, who haſt a double relation to him, as one of thy family, and one of thy faith.

16. Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord?]

17. If therefore thou look-eſt on me as a friend, if all be common between thee and me, as between friends, treat him as thou wouldſt doe me, if I ſhould come unto thee.

17. If thou * count me therefore a partner, receive him as my ſelf.] * haſt ἔχεις

18. And if at his coming away from thee he purloined any thing from thee, or hath any thing of thine in his hands, I will be anſwerable to thee for it.

18. If he hath wronged thee, or oweth *thee* ought, put that on mine account.]

a.

19. I give thee this bill under my hand, whereby I oblige my ſelf to pay it; though I might put thee in mind, that a greater debt then that need not be ſtood on between me and thee, who oweſt thy converſion, and ſo thy ſoul and wel-being, and ſo thy ſelf, to me.

19. I Paul [a] have written *it* with mine own hand, I will repay it: albeit I doe not ſay to thee how thou oweſt unto me even thine own ſelf beſides.]

20. give me cauſe of rejoicing to ſee thee, doe as becomes a true charitable Chriſtian to doe.

20. † Yea, brother, let me have joy of thee in the Lord: [refreſh my bowels in the Lord.] † I pray thee Ne.

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt alſo doe more then I ſay.

21. that by the benefit of the prayers of you and others for me, I ſhall have liberty from my bonds, and be permitted to come and viſit you.

22. But withall prepare me alſo a lodging: for I truſt [that through your prayers I ſhall be given unto you.]

23. There ſalute thee Epaphras my fellow-priſoner in Chriſt Jeſus,

24. Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25. The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

* his

Written from Rome to Philemon by Oneſimus * a ſervant.

Annotations on Philemon.

a. Ἐγραψα τῇ ἐμῇ χειρί.

V. 19. *Written it with my own hand*] Theſe words are to be explained by the Roman laws: that of *Ulpian* among their Axiomes, *Si quis ſcripſerit ſe fide juſſiſſe, omnia ſolenniter acta videri, If any one write that he hath undertaken a debt, this is a ſolemn obliging of him*; and that of *Juſtinian*. *Ut quodcunque ſcriptum ſit quaſi actum, etiam actum fuiſſe videatur, That whatſoever is written as if it were done, ſeems*, and is reputed, *to have been done*. Both to this purpoſe, that a man is bound as much by his own hand, or confeſſion under it, as if any other teſtimonies or proofs were againſt him of a fact or debt, or himſelf under a ſolemn obligation. So *Anianus* paraphraſing on *Paulus lib.* 5. *Collect. t.* 7. *Si ſcribat aliquis ſe quamcunque ſummam redditurum, ita habetur quaſi ad interrogata iſta, Dabis? Promittis? reſponderit, Dabo, Promitto. Ideóque ad redhibitionem tenetur, If any one write that he will pay ſuch a ſumme, he is as much obliged as if he had anſwered to the ordinary interrogatories, Wilt thou give? Doſt thou promiſe? I will give, I doe promiſe. And therefore he is bound to make payment.* So in the *Novells* Διαταξ. ϱλϛ'. the diſtinction is put between thoſe who in Contracts γραμματεῖα καὶ λογοθέσια ποιοῦσιν, ἃ ἐπ' ἀγορᾶς τίθενται, *enter in bands and obligations, which are done in courts*, and thoſe who συγγράφουσι τῇ ἰδίᾳ χειρὶ, *write it under their own hands*; and preſently 'tis added, that he is as much bound who οἰκείᾳ γράφῃ χειρὶ, *writes with his own hand*, (whence are all thoſe three words, ἰδιόγραφον, and χειρόγραφον, and ζυγγραφὴ,) as he who σύμβολον ἀγορᾶιον ποιήσας, ἢ ὑπογράψας ἐν τοῖς παρ' ἑτέρων γραφῆσιν, ἢ γραμματείοις, ἢ λογοθεσίοις, *hath entred an obligation in the court, or ſuperſcribed bills written by others, or bands and obligations*, ſuch as are mentioned in the Goſpel, *Luc.* 16. 6. δέξαι σου τὸ γράμμα, *take thy bill*, that is, the obligation, (wherein he was bound to the Stewards Maſter, which being in the Stewards keeping he reſtored to him) and by *Chryſoſtome* expreſs'd by γραμματεῖον ἐκπλάσαι, *to give bond*. And to this kind of obligation, which is not done by any legal contract, but onely *per chirographum*, or ἰδιόγραφον, referre theſe words of S. *Paul* here, ἐμῇ (that is, ἰδίᾳ) χειρὶ ἔγραψα. See *P. Faber Sem.* 3. l. T. 4. p. 411. li. 7.

The

THE [a]EPISTLE

a.

OF

PAUL THE APOSTLE

TO THE

HEBREWES.

WHether this *Epiſtle* were written by Saint *Paul* hath not only of late but antiently been doubted. And as the Title or Superſcription which is in our Copie, pretending not to be a part of the *Epiſtle*, is not ſufficient to conclude any more than that it was in that time when this *title* was prefix'd believed to be Saint *Pauls*; ſo there is no doubt but that it went without any Superſcription or known Author more antiently; and ſo hath left ſome place to variety of conjectures, who the Author ſhould be. Saint *Chryſoſtome* in his Proeme to the *Epiſtle to the Romans* expreſſeth his opinion of it, that it was by Saint *Paul* written at *Rome* in his bands; (but that cannot well be imagined, when he tels them c. 13. 23. that *with Timothy, if he come ſhortly, he will ſee them*; for that ſignifies the Author to be at liberty when he thus purpoſed.) Long before him *Clemens Alexandrinus* (as we ſee in *Euſebius* l. 6. c. 11.) renders reaſons why Saint *Paul* prefix'd not his name in the front of it, as in all other *Epiſtles* of his he had done, *Paul an Apoſtle*, &c. which though it be an evidence of that antient writers opinion, yet it is alſo of its being queſtioned in that time, and is alſo an acknowledgement that it was not own'd by Saint *Paul* at the time of writing it, or then publickly acknowledg'd to be his. Others were antiently inclinable to father it on *Barnabas*, others on *Clemens Romanus*, others on *Luke*; which is a farther argument of the uncertainty of it. And for the laſt of them, there is a paſſage c. 2. 3. which is conceived to make it more probable to be written by him then by Saint *Paul:* For ſpeaking of the *ſo great ſalvation*, whether that be the Goſpel and doctrine of *Chriſt*, or whether the deliverance of the faithfull out of their perſecutions, (ſee c. 2. Note b.) he ſaith of it, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, *it was confirm'd to us by them that heard it*; whereas it is known of Saint *Paul*, *Gal.* 1. 12. that he profeſſeth *not to have received the Goſpell by man, nor to have been taught it, but by the revelation of Jeſus Chriſt*; and ſo likewiſe of the *deliverance of the faithfull*, of which he ſo often ſpeaks ſo confidently, there is no doubt, but among the many revelations which he had received 2 *Cor.* 12. 7. this was alſo revealed to him. But to this the anſwer is eaſie. Firſt, that ἡμᾶς *ns* is not to be reſtrained to the writer only, but ſo as to comprehend thoſe to whom he writes, as we ſee it uſed *Tit.* 3. 3. and *Eph.* 2. 5. *we being dead in treſpaſſes*, &c. for it followes immediately, *by grace ye are ſaved*; and ſo *we* is all one with *ye*. And ſecondly, it is no new or ſtrange thing for Saint *Paul* to confirm the truth of the Goſpel by the teſtimony of others, and tradition from them which ſaw and heard. See 1 *Cor.* 15. 3. &c. Other κειτήρια are added by the learned *Hugo Grotius*, from the obſervation of the ſtyle and idiome, which render it probable to be written by Saint *Luke*. But as all which can be ſaid in this matter can amount no higher than to probable or conjecturall; ſo is it not matter of any weight or neceſſity that it be defined who the Author was, whether Saint *Paul*, or Saint *Luke*, a conſtant companion of his for many years, the author of two other books of the ſacred *Canon*. That * which *Theophylact* conceives in this matter, is not improbable, *viz.* that S. *Paul* wrote it in Hebrew, as being to the Hebrewes, but that S. *Luke*, or, as ſome ſay, *Clement*, tranſlated it into Greek; and conſequently that there is not ſo much force in the Argument taken from the difference of the ſtyle, to conclude againſt its being written originally by S. *Paul*, as there is in the ſublimity of the ſenſe and matter, to conclude that none but S. *Paul* was the Author of it. And as for the Author, ſo for the place from whence it was written, it is uncertain alſo, the ordinary Copies reading, in the Subſcription, ἀπὸ τῆς Ἰταλίας, *from Italy*, but the Kings *MS.* ἀπὸ Ῥώμης, *from Rome*. And the argument which is produced in favour of the former, becauſe chap. 13. 24. in the ſalutations are mention'd οἱ ἀπὸ τῆς Ἰταλίας, which is ordinarily rendred, *they of Italy*, is not of much force; becauſe that may more fitly be rendred, *they from Italy*, that is, thoſe that came from thence to *Rome*, or to any other place where the Author now was at the writing of it. So again that *Timothy* was the bearer of this *Epiſtle*, (as is affirmed in the Subſcription) it is not certain, nor, if we will judge by c. 13. 23. probable: for there mentioning *Timothies* being *ſet at liberty*, it is added, *with whom, if he come ſhortly, I will ſee you*, which referres to the Authors intention to bear *Timothy* company to them, which is not well reconcileable with *Timothy's* carrying this *Epiſtle* from him. So that in all theſe circumſtances there is very little certainty. As for thoſe to whom it is written, the Hebrews, they are the Jewes-Chriſtian, which the Author had known in *Judea* and *Syria*, (which all belonged to *Jeruſalem* as the chief and principal *Metropolis*) who being perſecuted by the unbelieving Jewes, were by the infuſions of the *Gnoſticks* inclined to great caution and complyances, and conſequently began to forſake the Chriſtian aſſemblies, and to fall off from the profeſſion of the faith: which being the occaſion of this monitory *Epiſtle*, the ſubject of it conſequently is, to confirm them in the truth of the Goſpel againſt the Jewiſh pretenſions, to repreſent the great danger and ſin of falling off, and to fortifie them with conſtancy and perſeverance by many examples of faith and patience, putting them in mind of the deliverance from their perſecutors, which ſhould now very ſhortly befall them, c. 10. 37. That this *Epiſtle* was written in Hebrew is phanſied by ſome, but without any reaſon; the Hebrewes

Emendd. edit. Edit. Lint.

* *In Epiſt.* p. 879.

Erſm.

to whom it was written, underſtanding and ſpeaking Greek, from whence they are called *Helleniſts* in many places. And accordingly the places of the Old Teſtament, which are cited in this *Epiſtle*, are generally ſet down in the words of the *Septuaginta* tranſlation, which was in uſe with the Helleniſt Jewes, and read in their Synagogues.

Paraphraſe.

CHAP. I.

1. God, which uſed formerly ſeveral ſteps or degrees, and likewiſe ſeveral waies and means of revealing to men the things to come, delivering them out in portions, not all together, and that ſometimes by viſions or by dreams, ſometimes by the oracle, ſometimes by the coming of his Spirit upon the prophets, and ſometimes by voice from heaven, *.

1.* GOD, who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets,] * God having in many parcels ſpoken of old time Πολυμερῶς. πολλοὶ τρόποι τὸ παλαιόν.

2. Hath in theſe laſt daies ſpoken unto us by *his* Son, whom he hath appointed heir of all things, by whom alſo he made the worlds;]

2. In this latter age of the world, hath ſent his Son out of his boſome, the eternal Son of God, to exerciſe this office, to take our humane nature upon him, therein to declare with more authority his Fathers will unto us, and as a prophet to foretell his deſigne of dealing with his Church (ſee c. 2. note b.) And to reward his fidelity in this office, he hath given him dominion over all things, power to command and judge men, to rule and govern the Church, as it was he alſo by whom he hath created the heaven and the earth;

a. 3. Who being the means of reflecting to us the ſight of him who is otherwiſe inviſible, Joh. 1. 18. and having perfect dominion over all, and accordingly adminiſtring all by his divine power, having by his death and reſurrection done his part toward the juſtifying and ſanctifying us, pardoning our ſins, and reforming our wicked lives, he aſcended to the right hand of his Father in heaven, there to ſit, as having finiſhed that part of his prieſtly office, which conſiſted in ſacrificing, to which they that were ſeparated were appointed to ſtand before the Lord, Deut. 10. 8. and there to reign, and as a king to defend his faithfull ſervants, and puniſh his enemies;

3. Who being the † brightneſſe of *his* glory, and the * expreſſe image of his perſon, and †a upholding all things by the word of his power, when he had by himſelf * purged our ſins, ſat down on the right hand of the majeſty on high;] † beam ἀπαύγασμα * character of his ſubſtence χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ † bearing, or ruling * wrought the cleanſing καθαρισμὸν ποιησάμενος † ſuperior

b. 4. And ſo is advanced to a ſuperiority even over the Angels themſelves, which you may diſcern by the compellations that are beſtowed on him, farre higher then any that are beſtowed on the Angels:

4. Being made ſo much b† better then the Angels, as he hath by inheritance obtained a more excellent name then they.]

5. As that of Son, in the ſecond Pſalme, which though in ſome ſenſe it belong to David, yet is by the Jewes themſelves acknowledged in a more ſublime ſenſe to belong to the Meſſias; ſo likewiſe that 2 Sam. 7. 14. delivered to Solomon, as he was a type of the Meſſias, which in ſome degree true of him, was in a much more eminent manner to be underſtood of Chriſt:

5. For unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a father, and he ſhall be to me a ſon?]

6. And again when the Scripture Pſal. 97. ſpeaks of the Lord, that is, the Meſſias his reigning, v. 1. and in the proceſs of the Pſalme deſcribes his entring on his kingdome, that which commenced at his aſcending into the ſuperior world (the heavens here v. 3. and c. 2. 5.) the expreſs words of the Pſalmiſt are v. 7.

6. And again, when *he bringeth in the firſt-begotten into the world, †he ſaith,] And let all the Angels of God worſhip him. * it brings εἰσαγάγῃ † it ſaith λέγει

7. Whereas the titles which he gives the Angels, are no higher than of winds and flames, Pſal. 104. 4.

7. And * of the Angels he ſaith, Who maketh his Angels † ſpirits, and his miniſters a flame of fire.] * to the πρὸς † winds πνεύματα

8. But he gives farre higher titles to the Meſſias, calling him the eternal King and God, mentioning his throne and ſcepter, and his great juſtice in exerciſing his Regal power in ſuccouring the faithfull, and puniſhing the obdurate, and addreſſing to him in this dialect, Pſal. 45. 62.

8. But unto the Son *he ſaith*, Thy throne, O God, *is* for ever and ever, a *ſcepter of righteouſneſſe *is* the ſcepter of thy kingdome.] * the rod of uprightneſſe ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου

9. All thy doctrine and practiſe, thy words and thy example, have been deſigned for the advancing of all kind of vertue; and by way of reward for that, God hath entertained or treated thee more liberally then any other, (ſee note on Mat. 26. c. and on Act. 10. c.) preferred and dignified thee before all Angels and men.

9. Thou haſt loved righteouſneſſe and hated iniquity; therefore God *even* thy God hath anointed thee with the oile of gladneſſe above thy fellows.]

10. Another place, Pſal. 102. 25. applies that which is ſaid of God Gen. 1. 1. about the creation of the world, to the Meſſias, calling him Lord and Creatour of heaven and earth, (which is a proof of what is added in the end of v. 2.) and adding,

10. And, Thou Lord in the beginning haſt laid the foundation of the earth: and the heavens are the works of thine hands.]

11, 12. They ſhall at laſt be deſtroyed, & in the mean time decay daily, be put off like clothes, and worn no more. But the Meſſias ſhall continue immutable and immortal.

11. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment:

c. 12. And as a veſture ſhalt thou *fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.]

13. And accordingly thoſe words ſpoken of him Pſal. 110. 1. to this plain ſenſe, that he ſhould reign till all his enemies were ſubdued, and brought to the acknowledgment of him, that he ſhould act a ſignal revenge upon his crucifiers, were never delivered, or applied unto any the moſt dignified Archangel, but only to this eternall Son of God.

13. But to which of the Angels ſaid he at any time, Sit on my right hand, untill I make thine enemies thy footſtool?]

14. The higheſt dignity that is beſtowed on them is, that they are ſervants under God for the uſe of men or Chriſtians, thoſe eſpecially who are now under perſecution, and ſhall ſhortly be reſcued out of it by a ſignal deliverance, and upon their conſtancy and perſeverance ſecured of eternal ſalvation, (ſee c. 2. note b.)

14. Are they not all miniſtring ſpirits, ſent forth *to miniſter for them who ſhall be heirs of ſalvation?] * for miniſtery for their ſakes who are ready to inherit ſalvation, or deliverance, εἰς διακονίαν διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν

a. φέρων

V. 3. *Upholding*] The Hebrew נשׂא ſignifies two things, *fero, to bear*, and *rego, to rule*; and from the latter of them it is that נשׂיא is the ordinary word for *a Prince*. Agreeably to this, φέρων, which is ſometimes the rendring of the Hebrew נשׂא, as *Num.* 11. 14. *Deut.* 1. 9. may accordingly ſignifie *to rule, to govern, διοικῶν, to adminiſter*, as a Commander, or Governour, or Procurator of a Province; and ſo 'tis here taken, to denote the Regal power of *Chriſt*, to which he is advanced by his Reſurrection.

b. Κρείττων ἀγγέλων

V. 4. *Better then the Angels*] When we read *Iſa.* 52. 13. *Behold my ſervant ſhall proſper, he ſhall be exalted, and extolled, and be very high*, the *Chaldee* reads, *my ſervant the Meſſiah*. And *Abrabaneel* a Jew confeſſes, that the antient wiſe men of the Jewes did interpret that place of the *Meſſiah*, after this manner, that the *Meſſiah* ſhould be exalted above *Abraham*, above *Moſes*, and that he ſhould be higher then the Angels themſelves. And agreeably to this known doctrine of theirs it is, that the Apoſtle here writing to them thus ſpeaks, ſignifying *Chriſt* to be indeed the *Meſſiah*, and ſo ſuperior to the Angels themſelves.

c. ἑλίξεις

V. 12. *Fold them up*] That this whole Text is cited out of *Pſal.* 102. 25, 26, 27. 'tis evident. In that place of the *Pſalmiſt*, the *Septuagint* or *Greek tranſlation* in the ordinary Copies read, ἑλίξεις, *thou ſhalt fold*; and from that 'tis ſtill continued here, at leaſt our Copies read it ſo. But there is little doubt but that the reading of the *Greek* there was not ἑλίξεις *thou ſhalt fold*, but ἀλλάξεις *thou ſhalt change*; for ſo the ἀλλαγήσονται, *and they ſhall be changed*, that follows, doth manifeſt; and ſo alſo the Hebrew תחליפם clearly ſignifies: For חלף, *mutavit*, is thus ordinarily applied to *changing* of garments, 2 *Sam.* 12. 22. ויחלף שׂמלתו *and he changed his clothes*; and *Gen.* 35. 3. *change your garments*, the ſame word is again uſed. By which it is clear, that either the Copie here is by tranſcribers corrupted (as it is eaſie to ſuppoſe, when we remember that the Copies of the *Greek Pſalterie* reading ἑλίξεις, might very eaſily occaſion their conforming that which here they found to what was before them in the place from whence 'twas manifeſtly cited) or elſe that the Author himſelf, following the *Septuagint*, tranſcribed this teſtimony *verbatim* as the words then lay in the Copies of the *Greek Bible*, and did not reform it by the Original, the ſenſe indeed, though a little changed, being not much diſturbed by this other reading; it being the manner, when a man ſhifts or changes his ſuits, to fold and lay up that which is put off. If in the time of writing this *Epiſtle* the *Septuagint* were thus corrupted in the Copies, then this is likely to be the truth of it, it being ordinary for the Apoſtles to cite Scriptures as they were found then in the *Greek Bibles*, though they varied from the *Hebrew*, becauſe thoſe *Greek Bibles*, and not the *Hebrew*, were in uſe among thoſe to whom they wrote. But if the corruption in the *Pſalms* were of a later date, then 'tis probable that the tranſcriber of the *Epiſtle* corrupted it from ἀλλάξεις to ἑλίξεις. That one of theſe is the truth, there will be little ground of doubting, though which it is it be not certain. Mean while the meaning of the place is clear, that the *heavens* ſhall be *changed*, after the manner of mens changing their clothes, putting off the old and putting on new, that is, that there ſhall be new heavens, a new ſort of world. The heavens having no more ſervice to doe to the earth, by inlightning and ſhining on it, ſhall be changed into a form which ſhall be moſt agreeable to the preſent imployment or uſe of them.

CHAP. II.

Paraphraſe.

1. THerefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we * [a] ſhould let *them* ſlip.] 1. Wherefore Chriſt being a prophet ſo much ſuperior a. to all before him, c. 1. 2. and now elevated above Angels to his regal office in heaven, whereby he is certainly able to perform what he foretold, we ought in all reaſon to heed his predictions, which have been delivered to us from him (ſee v. 3.) and to make uſe of them as means to fortifie us, that we be not tempted to apoſtatize and fall off from Chriſt, miſcarry, and be loſt after all this.

* fall away

2. For if the word ſpoken by Angels † was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompenſe of reward;] 2. For if the Law were given onely by the mediation or miniſtery of Angels, and yet the threats on the breaking of that did come to paſſe (ſee note on 2 *Pet.* 1. d.) and all the ſins committed by the Iſraelites againſt that were ſeverely puniſhed in the wilderneſſe, and they that had provoked were not permitted to enter into the promiſed land of Canaan;

† became γενομένου βεβαίου

3. How ſhall we eſcape, if we neglect ſo great * [b] ſalvation, which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by them that heard *him*;

4. God alſo bearing them witneſſe both with ſignes and wonders, and with diverſ miracles and † gifts of the Holy Ghoſt, according to his own will?] 3, 4. How ſhall we avoid b. that puniſhment, or the like, being involv'd with the crucifiers in their deſtruction, if we doe not now by conſtancy and perſeverance make our ſelves capable of that deliverance, which Chriſt firſt at his being on earth, and the Apoſtles that heard it from him, have aſſured us of, and which God himſelf hath teſtified both by many prodigies and ominous preſages of it, and by giving them that have foretold this power to doe miracles, and other extraordinary abilities of his Spirit, as he hath thought fit to diſpenſe them, to one man one ability, to another another; by this means giving authority to their predictions.

* or deliverance

† diſtributi σνμμερισμοῖς

5. For unto Angels hath he not put in ſubjection the world to come, whereof we ſpeak.] 5. And that ye may know that what Chriſt hath thus foretold he is able to perform, ye are to know that all power is given to him in heaven and earth, which is a dignity far above that of the Angels; for God gave not them any Regall power to exerciſe now under the Goſpell (ſee note on c. 6. a.)

6. But one in a certain place teſtified of him, ſaying, What is man, that thou art mindfull of him; or the ſon of man, that thou † viſiteſt him?] 6. But this was given to Chriſt onely. And accordingly of him are thoſe words to be underſtood in the diviner ſenſe, which the Author of Pſal. 8. hath, that he is a mean and vile man in outward appearance, not worthy to be conſidered or regarded by God,

† regardeſt ἐπισκέπτῃ

7. *Thou

c. 7. Who for the ſpace of 33. years was ſubjected to a condition inferiour to that of Angels; but then after his ſuffering in our fleſh, he was by God moſt honourably advanced to the higheſt dignities, made the ſupreme ruler and King of heaven and earth.

7. * Thou madeſt him c a little lower then the Angels, thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands.] † Thou haſt leſſened him a little while below ἠλάττωσας αὐτὸν βραχύ τι παρ'

8. And all his enemies and the perſecutors of his Church ſubjected to him, and he advanced above all created beings. This prophecie of the Meſſias cannot be fulfilled, if any enemie be left which is not brought under him: and from thence it is manifeſt, that there is a yet future ſubduing of his enemies to be expected; for as yet the Jewes and Gnoſticks do perſecute the Orthodox Chriſtians, and are not ſubdued or deſtroyed, and the Chriſtians delivered by that meanes.

8. † Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing *that is* not put under him. But now we ſee not yet all things put under him.] † Thou haſt put all things under his feet: for in putting all things under him, he left nothing unſubjected to him, Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον.

9. Only this we ſee already, that the Meſſias that was humbled for a while, even to the death of the croſſe, for the benefit of all mankind and every man in the world, is now after, and for that humiliation of his, rewarded and crowned with glory and honour, and a throne erected for him in heaven, of which this is but conſequent that his enemies ſhall be made his footſtool.

9. But we ſee Jeſus, who was * made a little lower then the Angels, for the ſuffering of death, crowned with glory and honour, that he by the grace of God ſhould taſt death for every man.] * a little while leſſened below, v. 7.

10. For God, the univerſal deſigner of all, in his wiſdome foreſeeing the oppoſitions and ſufferings that would befall his people, believers, in this world, thought it fit that Chriſt his own Sonne, the author of their deliverance, ſhould through ſufferings come to his reward and crown, (ſee note on Phil. 3. 13.) that ſo he might after his own example deliver thoſe that ſuffer conſtantly and patiently.

10. For it became him for whom † *are* all things, and by whom * *are* all things, in bringing many ſonnes unto glory, † to make the captain of their ſalvation perfect through ſufferings.] † were all things τὰ πάντα * were † to conſummate τελειῶσαι

11. For as among the Jewes both the firſt-fruits and the whole harveſt are of the ſame nature; and as the prieſt that wrought expiation, and the people for whom it was wrought, were of one beginning: ſo are Chriſt and all mankind of one making, and Chriſt and the Jewes from one original, (to wit, of Abraham, v. 16. who was called One, Mat. 2. 15.) and therefore we muſt expect in our way to exaltation or deliverance, to paſſe through the like condition of afflictions: In which reſpects Chriſt and we are brethren, and we ſo owned by him,

11. For both he that ſanctifieth and they that are ſanctified *are* all * of one: for which cauſe he is not aſhamed to call them brethren,] * from ἐξ

12. According to that of the Pſalmiſt, ſaying,

12. Saying,] I will declare thy name unto my brethren, in the midſt of the Church will I ſing praiſe unto thee:

13. Another proof alſo of the ſame (viz. that both Chriſt and we are brethren in this, both to paſſe by ſufferings v. 10.) is that of Iſa. 8. 17, 18. where firſt he ſpeaks of waiting on the Lord that hideth his face, and withall truſting in him, being confident of his uncovering his face, giving deliverance, in whatſoever adverſity relying and depending on him, thereby noting that he is to paſſe through ſuch, and after ſpecifying and inſtancing in himſelf and his children given him by God, that is, (in the antitype to Iſaiah and his children, given him by God for a ſign) Chriſt and all faithfull Chriſtians, which are his children ſpiritually begotten to him by God.

13. And again, I will put my truſt in him: and again, Behold I and the children which God hath given me.]

d. 14. Seeing therefore that Chriſtians or believers, thoſe that are to be brought to heaven by Chriſt, are here in humane fleſh and ſufferings, and ſeeing that brethren or fellow-children are of like natures, Chriſt therefore, who is called our brother, is to be ſuppoſed to have part with us in fleſh and ſufferings, and ſo to ſuffer alſo: And by ſo doing he was to fruſtrate and make void the devils deſign, (which was to keep men for ever under the power of death) to rob death of its ſting, and to reſcue men from the bands or power of death, by a reſurrection from death to life.

14. For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame: that through death he might † d deſtroy him that had the power of death, that is, the devill,] † evacuate, fruſtrate

15. And ſo take away all that fear of perſecutions and death it ſelf, which makes men ſo cowardly, and keeps them in ſuch awe, that is, in a moſt unchriſtian and ſervile condition, whilſt they ſee no hope of deliverance.

15. And deliver them who through fear of death were all their life time ſubject to bondage.]

e. 16. For 'tis not ſaid any where, that he catches hold of Angels as they are falling, or running, or carried captive from him, to ſave or reſcue them from ruine, or to bring them out of captivity; but only to men doth he this favour peculiarly.

16. * For verily he e took not on him *the nature of* Angels; but he took on him the ſeed of Abraham.] * For he doth not any where lay hold on Angels, but he layeth hold on the ſeed of Abraham † to expiate ἱλάσκεσθαι

17. And therefore he was not to come in an Angelical glorious guiſe, but in an humble ſuffering condition, whereby he is the better qualified to have compaſſion on thoſe that are in any ſad eſtate, and we thereby ſecured that he will diſcharge his prieſtly office faithfully, and negotiate for us in all affairs between God and us, (ſee note on Act. 13. i.) but eſpecially by ſuffering obtain pardon for us.

17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high prieſt, in things *pertaining* to God, † to make reconciliation for the ſins of the people.]

18. For by the ſorrowes which himſelf ſuffered, 'tis very proper and agreeable that he ſhould become compaſſionate, and willing to relieve thoſe that fall into the ſame or the like evils, that are under the ſharpeſt perſecutions in this life.

18. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.]

Annotations on Chap. II.

2. Παραῤῥύωμεν

V. 1. *Should let them ſlip*] Παραῤῥυῶμεν is a phraſe uſed from the water, which when 'tis not kept within limits, fals away, runs about. *Heſychius*, Παραῤῥυῶμεν, ἐξολισθῶμεν, and *Phavorinus*, παραπέσωμεν, it ſignifies *to be loſt* or *fall away*; and ſo *Prov.* 3. 21. when μὴ διαῤῥυῇς, *fall not away*, is ſet oppoſite to τήρησον ἦ, *but keep*; and ſo here to προσέχειν, *take heed*, and therefore the *Syriack* render it *leſt we fall*, and ſo the *Arabick Interpreter* alſo. And accordingly *Theophylact* hath μὴ ἐκπέσωμεν, μὴ ἀπολώμεθα, *let us not fall away, let us not periſh*; to note, ſaith he, τὸ ῥυκόλον ὀλισθῆσαι, καὶ τὸ χαλεπὸν τῆς ἀπωλείας, *the eaſineſſe of the fall, and heavineſſe of the ruine.*

V. 3. *Salvation*] It may here be matter of ſome queſtion, what is the meaning of the word σωτηρία *ſalvation*, or *deliverance*. Three notions of the Verb σώζειν have been oft mention'd: one for *eſcaping out of the vitious cuſtomes of the world*, repentance and converſion to *Chriſt*, receiving the faith (ſee Note on *Luk.* 13. b.) the other for *deliverance out of calamities*, (from b. σωτηρία

(from whence comes a third notion, for eternal bliſſe in heaven, as an eternal deliverance from all evil, whether of ſin or puniſhment:) and accordingly σωτηρία is oft taken for that eminent *deliverance from perſecutions*, which was to befall the faithfull at the time of the utter deſtruction of the Jewes, (ſee Note on *Rom.* 13. c.) If the word be here uſed in the firſt notion, then it muſt ſignifie the preaching of the Goſpel, the means of converting and bringing men to good life. And ſo it may poſſibly be, comparing the Goſpel here delivered by *Chriſt* with the Law delivered by Angels. The ſecond notion alſo having two parts, one to ſignifie a ſignal deliverance here, another to ſignifie eternal ſalvation, it is not impoſſible that both here and c. 1. 14. it ſhould belong to the latter of theſe, eſpecially there where there is mention of *inheriting* it. But yet the former of theſe two latter notions, that for the ſignal deliverance of the faithfull, long promiſed, and at the writing of this now *approaching*, and 1 *Pet.* 1. 5. call'd the *deliverance ready to be revealed in the laſt ſeaſon*, may very probably be it that is here meant in both places. In the former, c. 1. 14. where the Angels are ſaid to be ſent εἰς διακονίαν, *for miniſtery*, διὰ τοὺς μέλλοντας, *for them that are ready to inherit this deliverance*, that is very agreeable to the manner of expreſſing it elſewhere, by his *coming with his angels*, or *holy myriads*, to puniſh the Jewes and reſcue the faithfull Chriſtians; and accordingly in the 7th of the *Revelation* the Angel is ſent to ſeal the faithfull, when the reſt are to be deſtroyed by the four Angels. And this deliverance being a fatherly act of mercy in God, made over by promiſe to all that ſhould perſevere, may well be ſaid to be *inherited* by ſuch; and the neerneſſe of it at that time, every where ſpoken of, may be denoted by the μέλλοντας, their readineſſe to receive it, as in *Peter* it was *ready to be revealed*. And ſo for the πλειόνη σωτηρία here, if we will judge by the Context, it muſt moſt probably ſignifie this. For firſt, this will by the conſequents appear to be the deſigne of the whole *Epiſtle*, (See Note on the Title a.) to fortifie the believing Jewes by the approach of this deliverance: Secondly, the *Epiſtle* beginning with *Gods ſpeaking in theſe laſt times by Chriſt*, as he had formerly *by* ordidinary *Prophets*, c. 1. 1. and the reſt of that Chapter being ſpent in the ſetting out the dignity of this Prophet above all, even Angels themſelves, he applies it to this very matter c. 2. 1. that they *give heed to what hath been thus foretold by Chriſt, leſt they ſhould fall away*, and this enforced by the danger of ſo falling, v. 2, 3. and by the greatneſſe of the deliverance, ſuch as was thought fit to be foretold by *Chriſt* and his Apoſtles, who were furniſhed with power of working miracles to confirm their prophecy. Where, as the σωτηρία that *began to be ſpoken* of, v. 3. is all one with the ἀκουσθέντα *the things heard*, v. 1. ſo both are fitly appliable to this matter, which we know *Chriſt* ſolemnly foretold, *Mat.* 24. and the Apoſtles in their preachings, and in their *Epiſtles* (See Note on the Title of the *Epiſtle to the Romans*, a.) And thirdly, the conſequents in this Chapter agree to this interpretation, where *Chriſt* is ſet out as a King, v. 5. *all things to be ſubjected to him*, which being not yet fulfilled, as long as his enemies proſper and prevail againſt the Chriſtians, that is there uſed as an argument that ſome farther exerciſe of this power of his, ſome deliverance of the faithfull, was yet to be expected. So again v. 9. where he is exalted by way of reward for his ſufferings, that by the ſame way as he paſs'd they might paſſe alſo, that is, *through perſecutions* to *deliverance*, v. 10, 11. and ſo be as his *brethren*, v. 12, 13. which in the laſt verſe is expreſs'd by his *ſuccouring them that are tempted*, that is, relieving them that are perſecuted (for ſo πειρασμὸς *temptation* ſignifies:) and ſo on in the next Chapter, where by occaſion of the mention of the *Iſraelites provoking*, and being excluded *Canaan*, he re-inforceth his exhortation of *not falling off*, that they may *enter into Gods reſt*, which expects the Chriſtians; which that it belongs to this matter of their deliverance from perſecutions, and Halcyonian dayes attending it, ſee Note c. on ch. 3. So likewiſe may the phraſe εἰς σωτηρίαν be interpreted ch. 9. 28. Where the mention of *Chriſts ſecond appearing* or *coming*, and that quite contrary to the firſt, (when he came to dye for our ſins) a coming in power to deſtroy his crucifiers, may very fitly determine it to that deliverance which the perſecuted Chriſtians that held out conſtantly, in expectation of his making good this his promiſe to all ſuch, ſhould reap by it: But not ſo in any of theſe as to exclude, but farther to comprehend, that eternal deliverance which we ordinarily call *ſalvation*.

V. 7. *A little lower*] The Hebrew מְעַט hath a double notion, in reſpect of quantity, or of time. *Pſal.* 8. 5. whence this verſe is taken, as the compariſon is ſet betwixt *Enoſch*, or *Ben Adam*, the loweſt man on earth, and the heaven and *Angels*; ſo the words will bear the firſt ſenſe, that *man* is *little lower then the Angels*: but as thoſe words were a prophecy, and the application of them here an enunciation concerning *Chriſt*, ſo מְעַט is an Adverb of time, and ſignifies *a little while*.

V. 14. *Deſtroy*] That καταργεῖν ſignifies *to fruſtrate, evacuate, invalidate, take away all force* or *power from any*, hath been formerly ſaid, *Rom.* 7. Note a. And ſo it muſt be taken here; & καταργῆσῃ διάβολον will be *to evacuate* or *fruſtrate the devils deſign*, and cancell that deed by which, upon ſins coming into the world, men were bound over to death. For by *Chriſt*, though death temporal be not quite taken away, yet it is rob'd of the ſting and victory, or reigning power over man, who by *Chriſt* is reſcued from death, that is, from the κράτος or *power* of it here, (as of *Chriſt* it is ſaid *Act.* 2. 24. that *it was not poſſible* κρατεῖσθαι *for him to be held under death*) and raiſed to eternal life; and mean while, while the body lies in the grave, 'tis but as in a ſtill, quiet ſleep, a freedome from the preſſures of this life, and ſo hath nothing of evil or formidable in it. This notion of the phraſe doth fitly belong to it here, where it is laid as the foundation of comfort to them that dread perſecutions, becauſe they *fear death*, v. 15. by aſſuring them that *Chriſt* hath taken away the ſting of death, and that conſequently, if they that are now under preſſures for *Chriſt* doe not outlive them, or enjoy the promiſed deliverance here, yet death ſhall be no loſſe or diminution to them, they ſhall riſe to eternal life.

V. 16. *Took not on him*] The notion of ἐπιλαμβάνεται is beſt expreſs'd by *Chryſoſtome* in theſe words, φεύγοντας ἀπ' αὐτοῦ καὶ πόρρω φεύγουσαν ἀνθρωπίνην φύσιν χειρὸς καλαῖδι λάξας κατέλαβεν, *when mankind fled, fled far from him, Chriſt purſued and caught hold of it*. The word is interpreted by *Cicero cont. Piſon.* by *retinere ad ſalutem*, i. e. *manu, aut lacinià, prehendere ac retinere eum qui ſe it perditum, to hold one back, by that means to ſave him, to catch by the hand or garment, and hold him that is about to deſtroy himſelf*. And this *Chriſt* did by faſtning on our nature in his Incarnation, wherein the Angels were not concerned; for he did not ſo to them, but only to us, according to that of the Antients, that that which was not aſſumed was not ranſomed by him, that the nature of man being only aſſumed by *Chriſt*, and not the nature of Angels, man only had the benefit of it; all his coming and preaching deſigned to bring ſinfull man to repentance, but not to recall or recover the laps'd Angels.

CHAP.

Paraphraſe.

CHAP. III.

1. Upon theſe grounds I may moſt reaſonably exhort you, my Chriſtian bretlren, who are called and admitted to the ſame common faith, diſciples of this crucified Saviour, to conſider and imitate Jeſus Chriſt, who was ſent with commiſſion by his Father to preach that Goſpel to us which we profeſſe, and to ratifie it with his own blood, the effuſion of which denominates him our high prieſt, who ſacrificed himſelf for us,

1. WHerefore holy brethren, partakers of the heavenly calling, conſider the Apoſtle and high prieſt of our profeſſion Chriſt Jeſus,]

2. And hath with all fidelity diſcharged his office, to which he was deſigned by God in every particular, in like manner as is affirmed of the fidelity of Moſes, who governed and adminiſtred not any one part, but all the houſe of Iſrael.

2. Who was faithfull to him that appointed him, as alſo Moſes *was faithfull* in all his houſe.]

a. 3. Nay Chriſt's condition is much more honourable then that of Moſes, as farre as that of the maſter of the family above any the moſt eminent ſervant in the houſe.

3. For this *man* * was counted worthy of more glory then Moſes, in as much as he who hath [a] builded the houſe hath more honour then the houſe.]

* was vouchſafed or had more honour πλείονος δόξης ἠξίωται

4. For every family or kingdome hath ſome original or founder; but God is the founder of all, both of the Church of the Jewes, and now of the Chriſtians: and ſuch is our Chriſt, of whom now we ſpeak.

4. For every houſe is builded by ſome man; but he that built all things *is* God.]

ſee 1 Tim. 5. 17.

5. And indeed Moſes's fidelity was only as that of a ſervant, or officer, in giving or promulgating thoſe commands which God commanded him to promulgate;

5. And Moſes verily *was* faithfull in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be † ſpoken after;]

† ſpoken, λαλησθησομένων

b. 6. But Chriſt was as the eldeſt ſon, who is the maſter and ruler of the family, and that family of his are we, if we continue our Chriſtian profeſſion courageouſly, in deſpight of all fear (ſee note on John 7. a.) and our cheerfulneſſe in all that befals us here be founded on our hope of deliverance and relief from Chriſt, on thoſe termes on which he hath promiſed it.

6. But Chriſt as a ſon over his own houſe, whoſe houſe are we, if we hold faſt the confidence and the [b] rejoycing of the hope firm unto the end.

7, 8. Which is an obligation to us to adhere to Chriſt, and perſevere, whatſoever difficulties we meet with, and not to apoſtatize or fall off from him, as the Iſraelites did, when the Scripture ſaith of and to them, Pſal. 95. 8. To day if ye &c. that is, Take heed that ye bring not deſtruction on your ſelves, by revolting from and rebelling againſt God, as your forefathers did, ten times after their coming from Ægypt, Num. 14. 22.

7. Wherefore as the Holy Ghoſt ſaith, To day if ye will hear his voice,
8. Harden not your hearts as in the provocation, * in the day of temptation in the wilderneſſe,]

* according to, κατὰ

9. While they tempted and provoked God, and would not believe his power, though they had teſtimonies enough of it, by the miracles which they ſaw done, for the ſpace of ſo many yeares together.

9. †When your fathers tempted me, proved me, and ſaw my workes forty yeares.]

† where? ὅπου

10. Which was a grieving and wearying of my patience, they never doing what they ought to doe, but alwayes the contrary to that.

10. Wherefore I was * grieved with that generation, and ſaid, They do alway erre in *their* heart; and they have not known my wayes.]

* wearied προσώχθισα

c. 11. Upon which my irreverſible oath went out againſt them, Num. 14. 23. and 28, 29, 30. that they ſhould never come into Canaan, but leave (every one of them, but Caleb and Joſhua) their carcaſſes in the wilderneſſe.

11. †So I ſware in my wrath, * they ſhall not enter into [c] my reſt.]

† therefore ὡς
* If they ſhall εἰσ-ελεύσονται

12. And therefore let the terrors of that Scripture move you, and from the example of thoſe murmurers and complainers (that were perpetually mutinying againſt God when any hardſhip approached them, ready to turn back into Ægypt upon every ſlight fear and diſcouragement, and for ſo doing were excluded from the promiſed land and reſt) do you take heed, leſt the preſent diſcouragement and preſſures, meeting with covetous or fearfull hearts, make you fall off from the Chriſtian profeſſion or practice.

12. Take heed, brethren, leſt there be in any of you an evill heart of unbelief, in departing from the living God.]

13. But daily cheer up one another with incitations and exhortations to perſevere, that none of the baites that are now abroad in the world, thoſe of the Gnoſtick hereſie, which undertake to ſecure your fears, and gratifie your luſts, be able to gain in upon you.

13. But exhort one another daily, while it is called to day, leſt any of you be hardened through the deceitfulneſſe of ſinne.]

14. For all our Chriſtian profeſſion hitherto will ſtand us in no ſtead, unleſſe we perſevere conſtant unto the end, in the courage and patience which himſelf hath exemplified to us, (ſee note on c. 11. a.)

14. For we are made partakers of Chriſt, if we hold the beginning of * our confidence ſtedfaſt unto the end.]

* or, his confidence, for the King's MS. reads αὐτοῦ

15. And thus the words in the Pſalmiſt lye, To day, &c.

15. While it is ſaid, To day if ye will hear his voice, harden not your hearts, as in the provocation.]

16. Whence it appears that ſome that were firſt obedient, that heard and received the Law from heaven, did after rebell, and fall off, and murmure againſt God: but Caleb and Joſhua did not ſo, and conſequently not all that by the conduct of Moſes came out of Ægypt: which may be matter of admonition to you, that you imitate thoſe few that adhered to, and not the many that fell off from God.

16. For ſome when they had heard, did provoke: howbeit not all that came out of Ægypt by Moſes.]

17. And ſo when it is ſaid that he was provoked and wearied with them fourty years, 'tis apparent it was with thoſe diſobedient murmurers that would have gone back to Ægypt, and never a man of them came to Canaan, but dyed every one of them in the wilderneſſe; and that may be a warning for us.

17. But with whom was he grieved fourty years? *was it* not with them that had ſinned, whoſe carcaſſes fell in the wilderneſſe?]

18. Laſtly, when 'tis ſaid that he ſwear they ſhould not come into Canaan, 'tis apparent who they are that do not come, the contumacious murmurers, v. 10. which gives us this matter of obſervation, that thoſe that would not truſt God with their preſervation, ſhall be ſure to be deſtroyed by that means by which they expect to be preſerved, by going back, renouncing Gods conduct; and ſo will it be with you, falling off from Chriſt will bring certain ruine on you.

18. And to whom ſwear he that they ſhould not enter into his reſt, but to them that † believed not?]

† were diſobedient ἠπειθήσασιν

19. And ſo the ſhort is, that unbelief and falling from God upon our carnal fears, or impatiences, or murmurings at the preſent perſecutions and hardſhips that befall Chriſtians, will deprive us of all reward of our faith, as it did the Iſraelites, that followed Moſes for a time, but afterwards fell off.

19. So we ſee that they could not enter in becauſe of unbelief.]

Annota-

a. Κατασκευάζειν οἶκον οἰκίᾳ

V. 3. *Builded the houſe*] Καλασκευάζειν οἶκον, *to build a houſe*, is here an Hebrew form of ſpeech, in which language, as οἶκος *houſe* ſignifies not only the material houſe, but thoſe that inhabit it, *the houſhold* or *family*, ſo καλασκευάζειν, *to prepare* or *build*, is anſwerable to בנה, which as it ſignifies *to build*, ſo it is vulgarly uſed for *begetting*, ſo farre that *Ben* בן, which is the ordinary word for *a ſon*, comes from thence; and ſo *to build a houſe* is to beget or raiſe a family, and καλασκευάσας οἶκον here is but a *periphraſis* of a *Pater familias*, *the father* or *maſter of a family*.

b. Καύχημα Ἐλπὶς

V. 6. *Rejoycing*] That *glorying* and *rejoycing* are one in the New Teſtament is ſufficiently known, and that there is no difference unleſs of degrees, the glorying being the higher of the two. And ſo again that *hope* ſignifies the hope in God, reliance on him in expectation of the performance of his promiſe in the moſt improbable ſeaſon, even when all things in reſpect of this world are moſt improſperous and adverſe. And therefore that *hope* being the foundation of all a Chriſtians rejoycing, eſpecially of that which is in time of affliction (and accordingly the phraſe uſed *Rom.* 12. 12. *rejoyce in hope*) this will clearly be the meaning of this phraſe; The rejoycing in all that befalls us here, founded in a ſure hope of receiving abundantly from God both here and in another world. And this is here joyned with παῤῥησίαν *free confeſſion* of *Chriſt* in time of perſecution. Thus *Rom.* 5. 2. καυχώμεθα *we glory*, or *rejoyce, in hope of the glory of God*; which is there attended with οὐ μόνον δὲ, *and not only ſo, but we glory in afflictions*, v. 3. which the Apoſtle really doth, 2 *Cor.* 11. 23. *boaſting* diſtinctly of his toyles and ſtripes and impriſonments, and 2 *Cor.* 12. 9. *moſt gladly will I glory in my weakneſſes*, that is, the afflictions that have befallen me. Contrary to which is *ſorrowing as they that have no hope*, 1 *Theſſ.* 4. and forſaking or falling off through perſecution.

Παῤῥησία

c. Κατάπαυσις μου

V. 11. *My reſt*] What is meant by Καλάπαυσίς μου, *Gods reſt*, in this place is evident, both as it reſpects *Moſes*'s time, and *Davids*: One reſt there was expected in *Moſes*'s time, the coming into *Canaan*, another in *Davids*, the bringing the *Arke* (to which the publick ſervice of God was conſequent) to *Jeruſalem*. So ſaith *R. Solomon* on *Pſ.* 95. *the land of Iſrael, and alſo Ieruſalem, which is called a Reſt, as 'tis ſaid, This is my Reſt for ever, here will I dwell.* According to which there muſt be in that *Pſalm* a double reſt literally underſtood: Firſt, that peaceable, proſperous poſſeſſion of the promiſed land of *Canaan*, which after all their expectation and indurance they ſhould at laſt enjoy, (all that obeyed God) whereas *Gods oath* is gone out againſt the diſobedient murmurers, (that revolted from God, and in their hearts returned to *Ægypt* again) that they *ſhould never enter into that reſt*. Secondly, the enjoyment of the privileges of Gods preſence in the Arke, and afterwards in the Temple, Gods publick and ſolemn *worſhip*. That the phraſe doth certainly belong to both of theſe may appear by the original of it, which we have *Deut.* 12. 9. *Ye are not as yet come into the reſt, and to the inheritance which the Lord your God giveth you*: where *the reſt* is the quiet poſſeſſion of that inheritance ſo long promiſed them by God, (as *Ruth* 3. 1. *ſeeking her reſt* is getting her a quiet, proſperous condition, and belongs there to getting her an husband which was childleſſe, *that it may be well with thee*, as there it followeth) and it is more fully explained v. 10, 11. *When ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you reſt from all your enemies round about, ſo that you dwell in ſafety; Then there ſhall be a place which the Lord your God ſhall chuſe to cauſe his name to dwell there, thither ſhall ye bring your burnt offerings*, &c. Where 1. the reaſon is manifeſt why it is called *Gods reſt* here, becauſe *God giveth it them*, it is an eminent act of his power and mercy that they ever come to it; 2^ly, it is clear that the *reſt* conſiſts in the expulſion of their enemies, their quiet and ſafety, an immediate conſequent of which is their peaceable publick aſſembling to the ſervice of God at *Jeruſalem*. Now as 'tis the judgment of the learned *Jews*, *David Kimchi*, &c. that the ſtate under the *Meſſias* is foretypified by that *reſt* of *Gods*, העולם חבוה שכולו שבת *the age to come which ſhall be all Sabbath*, ſaith *Solomon Jarchi* on *Pſ.* 92. ſo here it appears by this authors application of it. And accordingly we may diſcern what is the meaning of *Gods reſt*, which c. 4. 1. is ſaid to be promiſed the Chriſtians, even that which is moſt literally expreſs'd by that deſcription of that *reſt* in *Deuteronomy*, viz. a quiet and ſafety from the perſecutors, proſperous, peaceable daies for the publick worſhip and ſervice of God, which ſhould now ſhortly befall the Chriſtians by the deſtruction of their perſecutors, the unbelieving Jewes, who, as the *Canaanites*, when they had fill'd up the meaſure of their iniquities, ſhould ſhortly be rooted out. The only thing farther to be obſerved, (and wherein the parallel was to hold moſt remarkably, and which is the ſpecial thing that is preſſed in this place) is the fate of the diſobedient, murmuring *Iſraelites*, which were ſo impatient of the hardſhips that befell them in their paſſage toward this *reſt*, that they frequently and fouly fell off from God, and returned to the ſins and idolatries and villanies of heathen *Ægypt*, from whence they were reſcued by God; all theſe were excluded from this *reſt* of *Gods* giving, their *carcaſſes fell in the wilderneſſe*, and of that whole generation only *Caleb* and *Joſhua*, which were not of the number of theſe provokers, attained to that *reſt*, were allowed entrance into *Canaan*. And juſt ſo the *Gnoſtick Chriſtians*, thoſe that in time of perſecution forſook *Chriſt*, and returned to the heatheniſh, horrid villanies from which Chriſtianity was deſigned to reſcue them, were never to *enter into this reſt* of *Gods*, were certainly to be deſtroyed with the Jewes, with whom they ſtruck in and complied, and deſiring to *ſave their lives, ſhould loſe them*, uſing their own wayes to attain their *reſt* or *quiet*, ſhould miſcarry, and never have part in *Gods reſt*: whereas all *that have believed*, c. 4. 3. that is, that have or ſhall adhere and cleave faſt to *Chriſt* in the preſent perſecutions, and never murmure, nor provoke, do certainly *enter into this reſt*; (as many as ſurvive theſe perſecutions,) happy, Halcyonian daies of a peaceable, proſperous profeſſion of Chriſtianity were very ſhortly to attend them. And this is a ſufficient means of explaining and underſtanding that whole 4^th Chapter of the καλάπαυσις and Σαββατισμὸς, *the Reſt* and *the Sabbatiſme* (as that is diſtinctly ſevered from the *ſeventh daies Sabbath* ver. 4.) which ἀπολείπεται *remaineth* (and is now ſhortly to be had) *to the people of God*, the faithfull, ſincere, conſtant Chriſtians, *the true Iſraelites*, v. 9. and ſo v. 10, 11. where alſo the parallel is obſerved betwixt this *reſt* of *Gods giving*, and that *Sabbatick reſt*, which *God* is ſaid to have *reſted on the ſeventh day*. For as that was a *ceſſation from* all the *works* of the ſix daies creation, v. 10. ſo is this *reſt* that is now to befall the Chriſtians a remarkable, diſcernible ceſſation from all the toyles and labours that their perſecutions under the Jewiſh unbelievers had brought upon them, and is accordingly ſtyled ἄνεσις θλιβομένοις *reſt*, or *releaſe, to the perſecuted*, 2 *Theſſ.* 1. 7. and ἡμέραι ἀναψύξεως, *daies of refreſhment*, or *breathing*, from theſe toyles. See *Act.* 3. Note a. According as it fell out in *Veſpaſian*'s time, immediately after the deſtruction of the Jewes. See Note on *Rev.* 1. d. And thus when death is mention'd as the releaſe of the Confeſſors from their ſufferings, *Rev.* 14. 13. it is expreſs'd by ἀναπαύσονται

Σαββατισμὸς

Ἀπολείπεται

Ἄνεσις

ἐκ τῶν κόπων αὐτῶν, their *reſting from their toyles*, or *labours*. See *Rev.* 14. e. And it is farther obſervable to this purpoſe, that the inſtitution of the Sabbath among the Jews, though it be in *Exodus* 20. tranſcribed as a copie of Gods ſeventh daies reſt, yet *Deut.* 5. where that commandment is again repeated, 'tis ſet parallel to, and commemorative of, the deliverance out of *Ægypt*, *Remember thou waſt a ſervant in the land of Ægypt, and that the Lord thy God brought thee out thence with a mighty hand and ſtretched-out arm, therefore the Lord thy God commanded thee to keep the ſabbath day*, v. 15. By which it appears how fitly, and with what analogie to Scripture-ſtyle, this deliverance from perſecutions, and daies of peaceable ſerving of God, are here ſtyled *a reſt*, that had long been promiſed, and now approached the Chriſtians. For as the Jewiſh Sabbath in ſome things reſembled the reſt after the Creation, (in being a ceſſation from works of weight and difficulty with which formerly the perſon was exerciſed, and ſo alſo in reſpect of the time of obſerving it, the ſeventh day) but in other things is the repreſentation and commemoration of the deliverance out of *Ægypt*, in reſpect of the tasks and ſtripes from which they were freed, and of the plentifull condition to which they were brought; ſo may the word *reſt*, propheſied of by the *Pſalmiſt*, both as it concerned the Jewes in *Davids* time, as ſtill future, both after the Creation, and after the entring into *Canaan* ſo many years, and as it yet farther reſpected the times of *Chriſt*, be fitly interpreted *reſt* from perſecutions, and have one eminent completion in this, the Chriſtians peaceable enjoying of Chriſtian aſſemblies, which was now through the conduct of God approaching them.

Paraphraſe.

CHAP. IV.

1. Upon thoſe words of God c. 3. 15. (an ominous admonition, if it be not heeded) we have great reaſon to fear, leſt that promiſe of coming to Gods reſt, (as for thoſe others, to Canaan) being made to us, a promiſe of deliverance from our perſecutors, and peaceable daies of profeſſing the Goſpel attending it, (ſee c. 3. c.) we may yet (ſee note on Mat. 3. f.) by our diſobedience miſſe of attaining to it.

1. **LET us therefore fear, leſt a promiſe being left *us* of entring into his reſt, any of you ſhould ſeem * to come ſhort of it.]**

* to miſſe ὑστερηκέναι

2. For as they had the Law of God, the Decalogue, delivered unto them, ſo we have the Goſpel, the new Law of God, preached by Chriſt on that other mountain, Mat. 5. 6, 7. But as then, ſo here, this word of God being only heard, and not digeſted by faith, will not be profitable, or ſtand them in any ſtead that have heard it, it being the practice of the Goſpel-precepts, patience and conſtancy, &c. which will advantage any. Or, we muſt to our hearing Gods word, adde both obedience and Communion with all Orthodox Chriſtians, or elſe the word will benefit us nothing.

2. **For unto us was the Goſpel preached, as well as unto them: but the word † preached did not profit them,[a] || not being mixed with faith in them that heard *it*.]**

2. † of hearing, or which was heard ἀκοῆς
|| who are not by faith united to them that have heard

3. For as there is ſuch a thing as a reſt yet future, for us to hope for, ſo it is moſt certain, that this is only for conſtant perſevering believers to enter into; and ſuch muſt we be, if we mean to enter into Gods reſt. By Gods reſt, I mean not that which is ſo oft called by that name, the Sabbath of the ſeventh day after the creating of the world in ſix daies; there are more reſts of God beſide and after that. That mentioned in the Pſalmiſt, Pſal. 95. 8. is called Gods reſt, though it were many years after the creation of the world: And ſo there is now a yet future reſt for us, happy, peaceable, Halcyonian daies here in the Church of Chriſt now perſecuted, which ſhall ſhortly come, after the deſtruction of Chriſts enemies, quiet ſeaſons of worſhipping of God (anſwerable to that Canaan that the Iſraelites (all but the murmurers) poſſeſs'd, after the expulſion of Gods enemies, the Canaanites, &c.) which they that hold out, and are not diſcouraged by the preſent preſſures, ſhall attain to, if they live ſo long, and however an eternal reſt in heaven. And it neerly concerns us now to attempt to enter into that, and to be very carefull to doe ſo.

3. **For * we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, if they ſhall enter into my reſt: although the works † were finiſhed from the foundation of the world.]**

* or let us which have believed, enter into the reſt, for the King's MS. reads εἰσερχώμεθα
† had been done γενομένων Stirtus

4. For one place of Scripture ſpeaks of that firſt ſabbath immediately after the creation, thus, And God &c.

4. **For he ſpake in a certain place of the ſeventh *day* on this wiſe, And God did reſt the ſeventh day from all his works:]**

5. And another in the Pſalmiſt, long after, mentions this other reſt as ſtill future: which as it cannot referre to that after the creation, ſo neither can it to that of the Iſraelites in Canaan, being written after them both; but in the firſt ſenſe, to Davids time, being a promiſe to them of that age, that if they would then come in and hearken to the voice of God, after all their former rebellions, their land ſhould be truly what it was promiſed to be, a reſt to them, no Midianite, Philiſtine, or Canaanite ſhould diſturbe them, their ark ſhould be no more captive, but reſt with them for ever in Jeruſalem: and in a ſecond myſtical ſenſe, to theſe times of the Goſpel, to which the Jewes acknowledge that Pſalm to belong, and wherein God by Chriſt was preſent among them, (the higheſt completion of what was obumbrated by the Ark or Temple) but ſhould be taken away from them, if they did not timely believe on him.

5. **And in this *place* again, If they ſhall enter into my reſt.]**

6. Seeing then there is ſuch a thing as a reſt for ſome to enter into, and the Iſraelites that came out of Ægypt, through their diſobedience, failed of entering into it,

6. **Seeing therefore it remaineth that * ſome muſt enter therein, and they to whom it was firſt preached enter not in, becauſe of † unbelief;]**

* ſome enter τινὰς εἰσελθεῖν
† diſobedience, ἀπειθείας

7. And again ſeeing the Pſalmiſt, ſo long after the Iſraelites entring into Canaan, ſpeaks of a ſet time of entring into his reſt, and that at that time ſtill future, and yet farther typical of ſomewhat under the Goſpel,

7. **Again, he * limiteth a certain day, ſaying in David, To day, after ſo long a time, as it is ſaid, To day if ye will hear his voice harden not your hearts:]**

* defines ὁρίζει

8. (For if Joſhua, which is in the Syriack dialect call'd Jeſus, (ſee Act. 7. 45.) had compleated that prophecie by leading them into it whom Moſes had not led, the Pſalmiſt would not then have ſpoken of another future,)

8. **For if † Jeſus had given them reſt, then would he not * afterward have ſpoken of another day:]**

† Joſhua Ἰησοῦς
* have ſpoken of another day after theſe things περὶ ἄλλης ἡμέρας μετὰ ταῦτα ἐλάλει

9. It from all theſe premiſes clearly follows, that there is now for Chriſtians a reſt ſtill behind, which all that adhere faſt to Chriſt ſhall now have their parts in, and of which that place in the Pſalm is a typical prediction, ſee note c. on c. 3.

9. **There remaineth therefore † a reſt to the people of God.]**

† a ſabbatizing Σαββατισμὸς

10. And this reſt is a reſt from toyl and labour, a quiet repoſe of the Church, as of the Ark at Jeruſalem, in a free exerciſe of the true religion, ſuch as will be had after the deſtruction of the perſecutors, parallel to that ſabbath wherein God reſted from his labours, and hallowed it a day unto his ſervice.

10. **For he that is entred into his reſt, he alſo hath ceaſed from his own works, as God *did* from his.]**

11. Let us then ſet carefully about this deſign of getting our parts in this reſt, and that muſt be, if we fall not from theſe promiſes and hopes through diſobedience, as the Iſraelites fell from their reſt in the promiſed Canaan.

11. **Let us labour therefore to enter into that reſt, leſt any man fall off after the ſame example of * unbelief.]**

* diſobedience, ἀπειθείας

12. For

† living and active ζῶν καὶ ἐνεργὴς * nerves ἁρμῶν † imagination thoughts ἐνθυμήσεων καὶ ἐννοιῶν

12. For b the word of God *is* † quick, and powerfull, and ſharper then any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the * joynts and marrow, and *is* a diſcerner of the † thoughts and intents of the heart.]

12. And let us not think to deceive or eſcape that vengeance that expects all that fall off from Chriſt, how cloſely and cunningly ſoever they b.

doe it: For what Chriſt hath foretold, that he that will ſave his life ſhall loſe it, and that they only that hold out and endure to the end ſhall eſcape, is ſure to prove ſo true, that there is no hope by the moſt artificious dextrous managery to avoid the force of it, the word of God being like God himſelf, vital and operative, piercing into the depths and ſecrets of men, diſtinguiſhing between thoſe which are the hardeſt to be diſcriminated, the true and the hypocritical Chriſtian, and when the actions doe not diſcover, ſearching into the thoughts and moſt cunning contrivances (as the prieſt in diſſecting the ſacrifices, obſerves and ſeparates thoſe things which are moſt ſecret, and cloſeſt joyned together.)

13. Neither is there any creature that is not manifeſt * in his ſight: but all things *are* naked and c † opened unto the eyes of * him with whom we have to doe.]

13. And no man ſhall be able to diſguiſe himſelf ſo cunningly but he ſhall be diſc

* before it, ἐνώπιον αὐτοῦ † cut down the back, * that of which we ſpeak πρὸς ὃν ἡμῖν ὁ λόγος

covered, diſcloſed, layed open and bare, as the ſacrifice when 'tis firſt flay'd, then cut down the back, and all laid upon and diſcernible before the prieſt.

14. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Sonne of God, let us hold faſt *our* profeſſion.]

14. On theſe conſiderations therefore, (the reſt which is promiſed upon our conſtancy, and the certain ruine if we doe not perſevere) and withall having ſuch an example before our eyes, Chriſt, that having ſuffered, aſcended through the clouds unto the right hand of the Father in the ſupreme heaven, which is a token to us, that ſufferings are the way to exaltation, let us take heed, and be ſure, that whatever oppoſition or afflictions we meet with in the way, we be not diſcouraged from our courſe of Chriſtianity, and the acknowledging and profeſſing it publickly.

† have compaſſion on συμπαθῆσαι * after our likeneſs, except ſin, χωρὶς ἁμαρτίας † with freeneſſe μετὰ παῤῥησίας * for a ſeaſonable relief, εἰς εὔκαιρον βοήθειαν

15. For we have not an high prieſt which cannot † be touched with a feeling of our infirmities, but was in all points tempted, * like as we are, *yet* without ſinne.]

15. For Chriſt our high prieſt, that is entred into heaven before us, hath alſo ſuffe

red before us all that we can ſuffer, and ſo will be ſure to be ſenſible of our condition, and to aſſiſt, and aid, and relieve us, that if we be not wanting to our ſelves, we ſhall be able to ſtand.

16. Let us therefore come † boldly unto the d throne of grace, that we may obtain mercy, and find grace * to help in time of need.]

16. And accordingly let us adhere to him, and pray d.

confidently to him, make an open free diſcovery of all our wants and requeſts to God, who though he ſits upon a throne, yet ſits there to hear our requeſts moſt freely, (ſee Joh. 7. a.) to relieve us in a fit ſeaſon, and will do ſo, when we moſt want and leaſt look for it.

Annotations on Chap. IV.

a. μὴ συγκεκερασμένους

V. 2. *Not being mixed*] If συγκεκερασμένοις be the right reading, then queſtionleſs that being joyned with λόγος, the Engliſh rendring is proper, *being not mix'd with faith*—— But it is certain that S. *Chryſoſtome* read it συγκεκερασμένους in the Accuſative caſe Plural, ſo as to be joyned with ἐκείνους *them*, who are ſaid *not* to have been *profited*. This is clear by that paſſage in him, ἐκ ᾧ τοῦ μὴ συγκεκρᾶσθαι οὐκ ὠφελήθησαν, *for by not being mix'd they were not profited*, which ſuppoſes the *not mixing* and *not profiting* to belong to the ſame perſons. And ſo *Theophylact* expreſſely reads it, μὴ συγκεκερασμένους, & upon that reading proceeds all his interpretation. If therefore this be the right reading, as not improbably it is, then the rendring is evidently this; *But the word that was heard did not profit thoſe who were not by faith joyned*, or *united*, *to them which heard*. Thus *Theophylact* interprets, μὴ συγκεκερασμένους, τυτέστι μὴ ἑνωθέντας μηδὲ συμφυήσαντας διὰ τῆς πίστεως τοῖς ἀκούσασιν, ἀλλ' ἀπορραγέντας αὐτῶν, *not mix'd*, that is, *not united or agreeing by faith with them that heard*, (that is, ſaith he, *that believed*, ἅτοι γὰρ τῷ ὄντι ἀκούσαντες ἂν λέγοιντο, *for theſe are ſaid to be hearers indeed*) *but breaking off from them*. To this S. *Chryſoſtome* accords in theſe words, ὃ δὲ λέγει τοιοῦτόν ἐστιν—— *This is that which he ſaith, They heard*, ſaith he, *as we hear, but they received no profit: do not you therefore think that by the hearing the word preach'd ye ſhall be profited, ſeeing they alſo heard, but were profited nothing, becauſe they believed not*. What there followes in S. *Chryſoſtome* of thoſe that were with *Caleb* and *Joſhuah*, that ἐπειδὴ μὴ συγκεκράθησαν τοῖς ἀπιστήσασι, διέφυγον τὴν κατ' ἐκείνων ἐξενεχθῆσαν τιμωρίαν, *ſeeing they were not joyned with the unbelievers*, that is, *agreed not with them, they eſcaped the puniſhment which went out againſt them*, *Theophylact* profeſſeth not to underſtand; *This*, ſaith he, *Chryſoſtome ſaith according to his great and deep wiſdome*, ἐμοὶ γοῦν τῷ ἀναξίῳ οὐκ ἔδωκε νοῆσαι πῶς αὐτὸ εἶπεν, *but he hath not given me, unworthy man, to underſtand how he ſaid it*. Where yet I ſuppoſe the riddle not ſo inextricable, *viz.* that that paſſage of S. *Chryſoſtome* was rather delivered *ex abundanti*, *over and above* what was neceſſary to the interpreting of the words, then deſigned to ſet down who were the συγκεκραμένοι. That he had ſet down clearly before, *viz.* that the diſobedient or unbelieving Jewes were they: which being ſaid, he farther addes on the other ſide, that *Caleb* and *Joſhuah*, and thoſe that were with them, aſſociated not with the unbelievers, &c. which certainly was true alſo; for as the unbelievers joyned not with them, ſo neither they with the unbelievers. Having thus expatiated, he retires again, and obſerves ſomewhat from the Critical notation of the word; He ſaith not (ſaith he) ὃ συνεφώνησαν *they conſented not*, but ὃ συνεκράθησαν *they mix'd not, joyned not with them*; in which words he ſpeaks not of *Caleb* and *Joſhuah*, as in the laſt period he had done, but of thoſe of whom S. *Paul* ſpake, that is, of unbelievers: and ſo I doubt not but that which followes, τυτέσιν ἀσασιάσως διέστησαν is corrupt, and ſhould be read, τυτέστι στασιαστικῶς διέστησαν, that is, *they ſeditiouſly differed*, or *departed*, *from them*, who (as he addes) were all of one and the ſame mind; which he obſerves on purpoſe to make the parallel more complete betwixt thoſe provoking Iſraelites then, and the *Gnoſtick* hereticks, referred to in that *Epiſtle*, who brake union, divided ſchiſmatically and ſeditiouſly from their Biſhops, as thoſe from their leaders *Caleb* and *Joſhuah*. That this was his meaning, appears by his concluſion, ἐπαινεῖ μοι δοκεῖ καὶ στάσιν αἰνίττεσθαι, *In this word he ſeems to me to intimate a ſedition*; which I ſuppoſe a competent evidence that στασιαστικῶς, was the right reading. The corrupting of which word was it (as appears) which made S. *Chryſoſtomes* meaning ſo unintelligible to *Theophylact*, it being indeed by this means wholly miſtaken by him. Meanwhile it is not eaſie to divine what cauſed the *Author of the Annotations* on that place of S. *Chryſoſtome* to expreſs his wonder whence that Father took that phraſe ὃ συνεκράθησαν, addingthat it was neither in S. *Paul*, nor in the place of *Numbers*, where μὴ συγκεκραμένους the Participle was viſible before him, in tha place, *Heb.* 4. 2.

b. ὁ λόγος τῦ Θεῦ

1b. *Word of God*] That ὁ λόγος τῦ Θεῦ, *the word of God*, ſhould ſignifie *Chriſt*, the eternal Word, is not impoſſible, it being among the Jewes the known title of the *Meſſias* (ſee *Luk.* 1. Note b.) and to that the mention of *eyes* v. 13. doth ſomewhat incline it. But this phraſe being not elſewhere found in this ſenſe in the New Teſtament, ſave only in Saint *John*'s writings, who is therefore called Θεολόγος, it is more reaſonable here to take it for *the word of God*, that is, that which had been delivered by *Chriſt*, and particularly that ſevere ſanction and denunciation of judgment againſt all that hold not faſt to him in time of temptation, thoſe that openly or clancularly deny him by their words or actions. For it muſt be obſerved, that this *Epiſtle* being accommodated to the preſent condition of the Chriſtians in *Judæa*, who were now daily ſollicited by the *Gnoſticks*, and drawn off from their conſtancy and purity, doth labour by all arguments to fortifie them. And in this Chapter doth it by two arguments, one depending on the other. Firſt, from the advantages which they ſhall reap by a conſtant adhering to *Chriſt*; not only eternal reſt in heaven, an ample reward for all their perſecutions, whatever they are, but even in this life more peaceable dayes of profeſſing and worſhipping *Chriſt*, when the unbelieving Jewes the perſecutors ſhould be deſtroyed, and that time was now *at hand*, c. 10. 37. And this hath formerly been explained to be meant by the ἀπάυσις *reſt*, that is here ſpoken of, a *reſt* from the *labours*, that is, wearyſome perſecutions and preſſures that lay upon them. This he reſembles to the *Iſraelites Canaan*, as in the refreſhment that it yielded the people of God after a ſad travaile in the wilderneſſe, ſo in the propriety that the faithfull ſervants of God had in it, none but they admitted to it; when they that had been brought out of *Ægypt*, and received the Law from God's mouth at *Sinai*, and ſo were highly favoured and dignified by him, yet upon their murmuring and falling back toward *Ægypt* in their hearts, through impatience of hardſhips and the like (herein directly parallel to the *Gnoſticks*, and thoſe that were ſeduced by them, who either ſecretly or openly forſook *Chriſt* in time of perſecutions) were cut off and deſtroyed in the wilderneſſe, and not a man of them entred into *Canaan*. And accordingly the ſecond argument is here taken from the ſeverity of *Chriſt*'s denunciations againſt theſe (every where in the Goſpel) which ſhall thus fall off from him, 'the *ſeed on the ſtony ground*, and they that are *ſcandalized in him*, and they that *ſeek to ſave their lives*, &c. which denunciation, ſaith the author here, ſhall like a divine vengeance (*ſharper*, ſaith *Theophylact*, *then warre or ſword was to the rebellious Iſraelites*,) certainly find out every one that is obnoxious to it, how ſecretly ſoever he have contrived it. This is here rhetorically and figuratively expreſs'd by the reſemblance of a prieſts knife cutting up the ſacrifice, proceeding and entring into the leaſt and the moſt ſecret parts of it, the nerves the leaſt, and the marrow the inmoſt parts. And all this meant but to aſſure them that they which thus fall off ſhall never be concealed. This vengeance foretold will find them out, if they be not carefull to make good their conſtancy, and ſo to be of the number of thoſe to whom the *reſt* is promiſed: which is the meaning of that exhortation ver. 11. which this is ſet to back, as the reaſon of it, ζῶν γὰρ ὁ λόγ☉ τῦ Θεῦ, *for the word of God is living*, &c. Upon which it followes, ver. 14. that we ſhould therefore *hold faſt our profeſſion*, or avowed confeſſion and acknowledgment of *Chriſt*, conſidering what he hath ſuffered before us, by which we may be ſure that he will aſſiſt and relieve us if we ſtick faſt to him.

c. τραχηλίζειν

V. 13. *Opened*] The notion of τραχηλίζειν here hath been much doubted of. I conceive it is moſt clearly that which *Phavorinus* thus expreſſes, Τραχηλίζειν, διχοτομῶν λέγει, ἤγουν τὰ διὰ τῆς ῥάχεως σχίζειν, it ſignifies *to cut in two, to divide down the Spina dorſi* (ῥάχηλ☉ ſignifying, ſaith he, πᾶν σπονδύλως τῶν κογχυλίων, *the ſpondyls of the back-bones*;) and ſo it belongs clearly to the cuſtome of the Prieſts, in examining the ſacrifices whether they were intire and without blemiſh or no. This is called δοκιμάζειν and ἐξετάζειν ἱερεῖα, *to try* and *ſearch the ſacrifices*, (as in *Lucian* περὶ θυσ. Οἱ θύοντες στεφανώσαντες τὸ ζῶον, κ) πολύ γε περίτεχον ἐξετάσαντες εἰ ὁλοτελὲς ἔη, &c. περιάγουσι τῷ βωμῷ, *The prieſts put a crown on the beaſt's head, and having firſt ſearched it a great while, if it be perfect, they bring it to the altar*,) and among the Fathers μωμοσκοπεῖν *to look as a Momus* or *Cenſor*, and conſider whether there were in the ſacrifice any מום or *blemiſh*, whether all were ἄμωμα κ) ἀσινῆ, *immaculate and unhurt*. They that did this were the μωμοσκόποι, who to that end uſed to flay the body firſt, and then cut it down the neck or back-bone called ῥάχηλ☉, and being ſo cut to lay it upon the Altar, that the Prieſt might ſearch and look into the inwards, and, as *Philo* ſaith, ὅσα ὀπὶ γαστὶ κ) μηρῶν ἀνακέκρυπται, *whatſoever is hid in the belly*, &c. To which refers that of *Solomon Prov.* 20. 27. *The ſpirit of the man is the candle of the Lord, ſearching the hidden parts of the belly*. As therefore the entrails of the ſacrifice and the moſt ſecret parts are conſpicuous to the Prieſt by the help of the μωμοσκόπος, and by cutting the ſacrifice thus down the ῥάχηλ☉ *neck*, or *back-bone*; ſo are all before *the word of God*, the moſt ſecret things, diſcerned and ſeen into: & that is the meaning of γυμνὰ and τετραχηλισμένα, *naked*, in reference to flaying, taking off the skin with which the fleſh was clothed and covered, and cut down the back alſo. Thus ſaith *Iſidore Peluſiote Ep.* l. 1. 94. that the phraſe here uſed is ἐκ μεταφορᾶς τῶν ἱερείων τῶν εἰς θυσίαν προσαγομένων, *by a metaphor of conſecrated beaſts brought to ſacrifice*; ὥσπερ γὰρ ἐκεῖνα τῶν δορῶν ἀφαιρεθέντα πᾶσιν τῆς φαινομένης ἀποχυμνῦ) περιβολῆς, κ) τῶν κεκρυμμένων ἔνδοθεν ὁπλοθείκνυ) διαθέσεις, κ) ῥαχηλίζε) εἰς ἔρευναν παντὸς ὀστέκ κ) μέλους, πρὸς τὸ πάντα ἐκκαθαρθῆναι, ὅτω, &c. *For as they being flay'd are made naked and deveſted of all the viſible covering, and ſhew the placing of thoſe things which were hid within, and are cut down the back-bone, to the end that he may ſearch and look into every bone and part, that all may be cleanſed* (or *found to be pure*) *before they are ſacrificed*; ſo, &c. Hence is that of *Heſychius*, Τετραχηλισμένα, πεφανερωμένα, and *Phavorinus*, ἀνακεκαλυμμένα· the word ſignifies *diſcovered*, and *made manifeſt*.

d. Θρόν☉ χάριτ☉

V. 16. *Throne of grace*] The Jewes mention a double throne of Gods, כסא רחמים *the throne of pity* or *mercy*, and כסא הדין *the throne of judgment*: and they adde that, when ſitting in *the throne of judgment* he ſees the multitude too great of thoſe that deſerve puniſhment, he then removes to *the throne of mercy*, or *pity*, that is, of pardon.

Paraphraſe.

CHAP. V.

1. To this purpoſe of Chriſt's being our high prieſt, and, as ſuch, working deliverance for us, c. 4. 15. it will not be amiſſe to inlarge a while, by comparing the chief things obſervable in an Aaronical

1. FOR every high prieſt * taken from among men is † ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſinnes;]

* being taken from men ἐξ ἀνθρώπων λαμβανόμ☉

† conſtituted καθίσταται

prieſt

priest with the like which are observable in him, every one of them. They are chiefly three. First, the Aaronical high priest is severed and set apart from the common multitude, and appointed to act in stead of them in all things between them and God, and particularly in matter of burnt-offerings, which are by men given to God, and so spent by the Priest wholly in God's service, and of sin-offerings, such as Lev. 4. 3.

*Being able to μετριοπαθεῖν † are in error πλανωμένοις

2. * Who can have compassion on the ignorant, and on them that † are out of the way, for that he himself also is compassed with infirmity:]

2. Both which he offers for the sins of the people, those which they commit without deliberation, through ignorance, surreption, or suddain passion. And this secondly, he can doe affectionately, and with a fellow-feeling of those infirmities which have betrayed them to such sins, through incogitancy, without malice or presumption, as considering that he himself is subject to the like infirmities as well as others, and so the more inclinable in all reason to mildnesse toward them.

3. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.]

3. And because the Priest is subject to those infirmities; 'tis therefore appointed that he shall offer also for himself, not only in case of any actual commission of this kind, of which he is at any time guilty, Lev. 4. 3. but also because such sins may passe by him undiscerned, he is therefore on the great day of expiation, when he offers for the sins of the people, to offer for himself also, Lev. 16. 6.

*as Aaron also was καθὼς καὶ Ἀαρών

4. And no man taketh this honour unto himself but he that is called of God, * as *was* Aaron.]

4. And thirdly, the nature of this office was such, that no man might legally assume it to himself, but only he that was of Aaron's line, and so called to it by God that had assigned it to that line.

5. So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to day have I begotten thee.

6. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedek.]

5, 6. Now of these three things propounded of a legal high priest, the first v. 1. the second v. 2, 3. and the third v. 4. every of them are directly appliable to Christ. As first the last of them (see note on Mat. 7. b.) that Christ did not intrude himself upon this office, but God called him to it. And that is the meaning of two places in the Psalmes: first Psal. 2. This day have I begotten thee, O my son, that is, bestowed this special dignity upon thee to be a King and Priest after thy resurrection, that is, upon the ascending of Christ, which was his going into the Holy of holies, whither none but the high priest went; the second, Psal. 110. Thou art such a Priest as Melchisedek was, that is, a King and a Priest together, and that never to cease or to be succeeded by any, till all be delivered up to God the Father, 1 Cor. 15. 24.

†preserve him out of death, σώζειν ἐκ θανάτου ix-- * hearkned to, delivered from his fear

7. Who in the daies of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to † save him from death, and was * [a] heard [b] in that he feared;]

7. The second parallel betwixt Christ and the Priest in his offering for himself now follows; For so did Christ also in the time of his lowest estate of infirmities and destitution, (when upon the crosse he cried out, My God, my God, &c.) offer up prayers and very submisse petitions to his Father, that he would, if he died, yet deliver him out of death, preserve his spirit, and restore it again, saying, Father, into thy hands I commend my spirit, and cried with a loud voice (Mat. 27. 50. Mar. 15. 37. Luk. 23. 26.) at the delivering those words, and it seems (though it be not mentioned in the Gospel) added tears therewith; and accordingly he was delivered from that which he feared, and according to his ardent prayer he was thus preserved by God, and though he died, was yet restored from death by God, and not suffered to lie under the power of it; a. b.

8. Though he were a son, yet learned he obedience by the things which he suffered.]

8. And having past through so much of sufferings, even to the highest degree of death it self, in obedience to his Fathers will, and so having found how dear obedience cost him, though he were the Son of God in an eminent manner, he could not but learn from thence, what an hard thing it is to perform constant obedience, when death it self sometimes must be taken in the way to it, and consequently he could not but learn to have compassion on those that sin out of weaknesse v. 2. though in that he were unlike the priest, that he was not subject to sin like him, which taught the priest his compassion to sinners.

† consummate or consecrated * being pronounced by προσαγορευθεὶς ὑπὸ

9. And being † [c] made perfect he became the author of eternal salvation unto all them that obey him:

10. * Called of God an high priest after the order of Melchisedek.]

9, 10. After this third and second part of the parallel, the first now follows in the last place, that as the priest is taken from among men, and advanced to that office to negotiate between God and man, in the things belonging to God, especially in offering sacrifices, so Christ is parallel to the priest also, though in an higher manner, not taken from the common multitude of men, as the priest was (in that unlike) but yet negotiating in the whole businesse of souls, as the priest did, consecrated by his sufferings, as the priest by the ceremonies of his consecration, and being so consecrated, he offers up himself unto his Father (as the priest did gifts and sacrifices v. 1.) presents himself now at his right hand in heaven by way of intercession for us, for pardon and for grace, and by that means, if we live sincerely, though not perfectly obedient to him, becomes unto us the author of eternal salvation, being after his resurrection from the grave pronounced or declared by God an high priest, such an one as Melchisedek was, a king and a priest together, the priest to pray for blessings on us, as Melchisedek did on Abraham, and the king to doe that with power, actually to bestow those blessings on us. c.

*Concerning which Περὶ οὗ † much matter, and which would not easily be interpreted by speaking, πολὺς ὁ λόγος καὶ δυσερμήνευτος λέγειν * what are the elements or letters of the beginning τίνα τὰ στοιχεῖα τῆς ἀρχῆς, see note on Rom. 3. a. † partakes of ὁ μετέχων * tasts not of ἄπειρος

11. * Of whom we have † many things to say, and hard to be uttered, seeing ye are dull of hearing.]

11. Of which resemblance also between Christ and Melchisedek I might speak very much, which would not easily be understood if I should speak it: For I cannot boast much of the quickness of your understanding or perception in divine things, or your forwardness to hearken to what is thus said unto you, the persecutions that are fallen on the Church have discouraged you; Theoph.

12. For when for the time ye ought to be teachers, ye have need that one teach you again * which *be* the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.]

12. For some of you that have been long employed in the Church, and in that respect might be fit to be Bishops, (see note a. on ch. 6.) in stead of that have indeed need that the first doctrines and principles of Christianity, necessary for all the youngest and tendrest Christians to know, should be taught you again, and 'tis unfit to give you such mysterious abstruse doctrine, concerning the priesthood of Christ and Melchisedek, who want instruction in the plainest parts of Catechistical doctrine.

13. For every one that † useth milk, * *is* unskilfull in the word of righteousnesse, for he is a babe.]

13. For he that is gotten no higher then milk, will be hurt, not fed, by having more solid food given him; and so they that are not gotten beyond the lowest, most necessary part of Christian knowledge, must not be burthened with higher doctrines, such as belong to proficients, for they are as children which have neither teeth nor stomach to overcome such harder food.

14. But [d] strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.]

14. But these higher doctrines, like stronger meats, are for those that are perfect men of full growth, (and answerable to them, those that are of full knowledge in Christianity) that by long custome and conversation in the sacred writings, have so exercised and improved their faculties that they can discern between good and bad, true and false doctrines (which children and raw rude persons cannot doe.) See *Origen. cont. Cels.* l. 6. p. 262. d.

a. Εἰσακουθεὶς

V. 7. *Heard*] Εἰσακούειν *to hear* is uſed by the *Greek tranſlators* of the Old Teſtament to expreſſe הושיע *to preſerve* or *deliver*; ſo *Pſal.* 55. 18. (to which the Greek σώζειν, which we ordinarily render *to ſave*, is directly anſwerable, and ſo is here joyned with εἰσακούειν in the ſame ſenſe:) and it is alſo uſed in other places for ענה *reſpondit*, *anſwered*, which is in effect the ſame, the *anſwering a prayer for deliverance* being all one with *delivering*; ſo *Pſal.* 22. 22. *Thou haſt heard*, or *anſwered*, *me from the horns of the Unicorn*, that is, delivered me from that great danger.

b. Εὐλαβεια

Ib. *In that he feared*] Εὐλάβεια noting ordinarily *a pious fear*, doth in S. *Luke* (whom ſome think to be the Author of this *Epiſtle*) denote any other kind of *fear* alſo: ſo *Act.* 23. 10. where in the commotion the Commander is ſaid to be εὐλαβηθεὶς, *afraid*, that *Paul* would be *torn in pieces*. So מוראה φόβος *fear*, from ירא *timuit*, is rendred εὐλαβοῦς *Exod.* 3. 6. And being here taken alſo in the ſame ſenſe, it is yet with ſome difference, being here uſed (as many other words which denote the affections) to ſignifie not the affection, but the object, or thing it ſelf which is feared. So 1 *Pet.* 3. 14. φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, that is, the puniſhments which they threaten; and ſo *Iſa.* 8 16. (from whence the place is taken) the Hebrew, which is rendred φόβον αὐτῶ *his fear*, is מוראו, which ſignifies *the terrible thing*, the object of fear, not fear it ſelf, which is יראה, and therefore it followes in that very place, Κύριος ἔσται φόβος, *The Lord ſhall be thy fear*, that is, ſurely, the object of it, he ſhall be feared by thee. And ſo the Hebrew is in other places rendred by ὁράματα, *Deut.* 26. 8. *terrible ſights*, or *appearances*, and c. 34. 12. θαυμάσια τὰ μεγάλα, *the great wonders*, or *terrible things* that were done before them. So פחד *fear* is ſometimes rendred πόλεμος *warre*, *Job* 22. 10. ſometimes ὄλεθρος *deſtruction*, *Prov.* 1. 26. ſo *Jude* 23. οὓς ἐν φόβῳ σώζετε, *whom ſave in fear*, that is, in time of danger, as it follows, *ſnatching out of the fire*: ſo πλόησις *terror* is uſed for the thing that is feared, *Prov.* 3. 25. πλόησις ἐπελθοῦσα, *the fear approaching*, explained by ὁρμαὶ ἀσεβῶν ἐπεχόμεναι, *the aſſaults*, or *violences*, *of the wicked that come upon them*. Of theſe and the like words ſee Note on *Luk.* 1. g. And thus εὐλάβεια will be anſwerable to θάνατος *death* preceding, as εἰσακουθεὶς *heard* to σώζειν *being ſaved*. As for the other interpretation of the ἀπὸ τῆς εὐλαβείας, taken from the notion of ἀπὸ in that place, where 'tis ſaid they could *not ſpeak* ἀπὸ χαρᾶς *for joy*, or in that they were ſo full of joy, by analogie with which ſome would render this, that he *was heard in that he was ſo much afraid*, there will be little reaſon for that, even according to that analogie; his joy being the cauſe (and that noted by ἀπὸ) of what they did or abſtained from doing, but his fear being not in like manner the cauſe of what another did or of what he ſuffered, but the pleaſure or mercy of him that did hear him, that is, of God, of which this *hearing* was the effect, and not of his *fear*.

ἐν φόβῳ σώζετε

Ατὸ

c. Τελειωθεὶς

V. 9. *Made perfect*] Τελειοῦν in the Agoniſticall notion we have formerly explained, Note on *Phil.* 3. d. Another notion there is of it not far diſtant from thence, uſuall among the *Greek tranſlators* of the Old Teſtament, to ſignifie the conſecration of a Prieſt, who was to perform and paſſe through ſome ceremonies, and thoſe being done, and he actually conſecrated, he was ſaid τελειοῦσθαι *to be conſummate*. The Hebrew word to which this is anſwerable is מלא, from מלא *implevit*, to which τελείωσις is not unfitly accommodated, becauſe τελειοῦσθαι and πληροῦσθαι, *to be perfected* and *filled*, are ſo neer *Synonyma*. The applying of this word to the conſecration of a Prieſt was perhaps from that cuſtome of *filling the hands* of him that was conſecrated with *fleſh* and *bread* *Exod.* 29. 24. Hence the ram that was offered at the conſecration of the prieſt is called איל המלאים *of impletions*, and the fleſh again, *the fleſh of impletions*, or *fillings*, but in Greek θυσία τῆς τελειώσεως, *the ſacrifice of conſecration*, in the *Septuagint*, *Exod.* 29. 34. That it is taken here in that notion, may appear by the προσαγορευθεὶς ὑπὸ Θεοῦ ἀρχιερεύς, that follows, as an explication of it, v. 10. *pronounced*, or *proclaimed*, or *declared*, *high prieſt*, which belongs to *Chriſt* after his Reſurrection, and not before, that being the time wherein all *power* was given unto him, viz. that power of bleſſing wherein the *Melchiſedek-Prieſthood* conſiſts. As for the ſacrifice on the Croſſe, that was the ceremony of his conſecration, anſwerable to that which was preſcribed *Exod.* 29. 11. after which he was aſſumed ſolemnly to this office of Prieſthood, according to that of *Menander* in *Artemidorus Oneirocrit.* l. 4. who dream'd in *Greece* that he was crucified ἔμπροσθεν ἱερᾶς Διὸς πόλεως, *before the temple of Dioſpolis*, or *the city of Jupiter*, upon which, ſaith he, ἱερεὺς ἀποδεχθεὶς ὑπὸ τοῦ θεοῦ, λαμπρότερος ἐγένετο καὶ ἐυπορώτερος, *he was appointed*, or *conſtituted*, *prieſt of that God*, *and ſo became more ſplendid and wealthy* then he was.

V. 14. *Strong meat*] What στερεὰ τροφὴ, *ſolid food*, literally ſignifies, hath no doubt or difficulty in it; 'tis that which is agreeable to healthy men's ſtomachs, and tends moſt to the nouriſhing of ſuch, but is too hard and heavy for children or weak ſilly perſons, and doth rather deſtroy then advantage ſuch. What 'tis here figuratively applyed to is clear alſo, *viz.* the explication of figures or types in the Old Teſtament, ſo as to diſcover Evangelicall truths in them. As for example, the comparing of the Prieſts under the Old Teſtament, whether *Aaron* or *Melchiſedek*, with that which the Goſpel teaches us of *Chriſt*, and ſhewing what thoſe typically or myſtically, or in a ſpiritual ſenſe, ſignifie. That theſe are here meant by *ſolid food*, appears by the diſcourſe which this *Author* had now in hand, though he tell them that they are ſcarce *fit to receive* it. And on that occaſion, by way of *Parentheſis*, that which is here ſaid, and at the beginning of the next Chapter, comes in, after which he returns to this kind of diſcourſe again, at the end of c. 6. and beginning of c. 7. *This Melchiſedek*, &c. The only difficulty here to be explain'd is, why or how the Author here fals off into this long digreſſion, interſerting this ſtrange *parentheſis* in the midſt of his diſcourſe about *Chriſt's Melchiſedekian* Prieſthood, on which he was entred here in this c. 5. v. 10. and returns not perfectly to it again till the beginning of c. 7. To this the ſolution is, that on occaſion of this myſtical explication of ſome paſſages in the Old Teſtament, he began to think of the *Gnoſtick* leaven among them, which conſiſted much in giving figurative myſtical interpretations of the Old Teſtament, which being called γνῶσις *knowledge*, they aſſumed that title of *Gnoſticks* or *knowing* men to themſelves, upon this ground of their dealing ſo much in theſe interpretations, and gathering and confirming all the branches of their hereſie from places of Scripture perverted by that means. Upon this occaſion he therefore thinks fit to tell them firſt, that as the interpreting Scripture after this manner is a difficult task, and if it be undertaken by unskilfull raw teachers, it may doe a great deal of hurt; ſo if the auditors be ignorant, and not well and habitually ſetled in the truth of Chriſtianity, and ſomewhat converſant in the Scriptures, ſo as to be able to judge between true and falſe, Chriſtian and hereticall doctrine, this way may do them a great deal of hurt, may ſeduce, and corrupt, and deſtroy them, as ſtrong meat doth weak ſtomachs. Secondly, that this is the caſe of many of theſe Hebrews, even thoſe that have

d. Στερεὰ τροφὴ

have been Christians long enough to be better proficients, and judges of true and false doctrine, meaning no doubt those that had received some of these *Gnostick* heretical infusions, and either were already fallen off into their abominable practices, or else were very much in danger of doing thus. And of these he resolves that (though he doth not now mean to do it, chap. 6. 1. but may perhaps at some other opportunity, v. 3. yet) it were most proper to begin with them, as with new converts, or *children*, not yet sufficiently catechised in the *principles*, and to instruct them in the nature of *Faith* and *Repentance from wicked* abominable *works*, of *Baptisme* and the vow of it (to forsake all carnall sins, and to stick close to *Christ* in despite of all temptations) of *imposition of hands* in the absolution of those that were laps'd (as many either were already, or were likely to be) and in like manner of the *resurrection of the dead and everlasting judgment* (which these Hereticks began to doubt of; see 2 *Tim.* 2. 18. and 1 *Cor.* 15. 12.) upon which he farther thinks fit to warn them of the danger of such apostasie from the Christian faith, c. 6. 4. And that enlargeth the *Parenthesis*. And that having resolved them thus unfit to have this *solid food* allowed them, he yet proceeds, ch. 7. to give it them, entring there into this mystical divinity concerning *Melchisedek's* Priesthood, the reason is clear; first, because this touch here given might be sufficient to avert the danger, and secondly, because of the generality of them he was *perswaded better things*, c. 6. 9. though of some he had reason to passe this severer censure.

* *

CHAP. VI.

Paraphrase.

* the discourse of the beginning of Christ ὁ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος † be carried on φερώμεθα

1. THerefore leaving * the principles of the doctrine of Christ, let us † go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,]

1. And that we may discourse at large of this high point of Christs Melchisedek-Priesthood, c. 5. 10. it is necessary (though some mens stupid ignorance and impenitent lives, or relapses to their former unchristian sins after their receiving of Christianity, would tempt one to return and plant again the first principles among them, (see c. 5. note d.) to passe over those rudiments of Christian Religion, in opposition to perfection here, and the word of righteousnesse, c. 5. 13. or those first things that we read of in the Gospel (see Note on Rom. 3. a.)

2. Of the doctrine of Baptismes, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.]

2. And these are referr'd to six heads, as so many stones in the foundation; first, Repentance or change of mind, a resolute forsaking of all sinfull works; secondly, Faith on Christ, or embracing the Gospel; thirdly, the Doctrine of Baptisme now among Christians, as before among the Jewes the ceremony to receive Proselytes into the Church; fourthly, Imposition of hands for those that were fallen after Baptisme, after the example of Christ, who laid his hands on the sick when he healed them, to which absolution is answerable, (the cure of the sick being the loosing from that band, Luke 13. 16. See Note on 1 Tim. 5. f.) fifthly, Resurrection from the dead; and sixthly, Eternal judgment.

3. And this we will doe, if God permit.]

3. Of which, if God see fit, I may have another season to instruct others Catechistically that stand in need of it, (but at this time I shall not doe it, but ascend to higher parts of Christian knowledge, the understanding of the figures and types of the Old Testament applicable to Christ under the Gospel) the danger being so great to them that doe not understand them aright, and order themselves accordingly.

4. For *it is* impossible for those who were once inlightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,

4, 5, 6. For as for those that have been received into the Church by Baptisme, and so by oath obliged themselves to continue in the true faith and Christian practice to their lives end, and having done so have for some time enjoyed the privileges of Christians, pardon of sin, and peace of conscience, a consequent of the mercy sealed in Baptisme, and yet farther have had some of those extraordinary gifts of the holy Ghost poured out upon them (see Note on Acts 6. c.) and by their continuance in the Church for some space, have had experience of the promises of Christ, and the wonderful works of mercy wrought for us by him under the Gospel, Eph. 1. 19. if those, I say, shall through the Gnostick infusions apostatize from the faith, after all these engagements to continue in it, they must never be received to the peace of the Church again, and those consequent advantages and privileges from which they are fallen, being guilty of the same sin that the Jewes were in denying and crucifying of Christ, and making an Impostor of him: (for thus did all they that fell off to the Gnostick heresie, in which Judaism and denying of Christ was a special ingredient.)

* future age μέλλοντος αἰῶνος

5. And have tasted the good word of God, and the powers of the * world to come,

† and have fallen away again to.

6. † If they shall a fall away, to b renew them again unto repentance, seeing they crucifie to themselves the Son of God afresh, and put *him* to an open shame.]

a. b.

* for whom δι' ὃν † partaketh of * reprobate and neer a curse, ἀδόκιμος καὶ κατάρας ἐγγύς

7. For the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them * by whom it is dressed, † receiveth c blessing from God.

8. But that which beareth thorns & briars *is* * rejected, and *is* nigh unto cursing, whose end *is* to be burnt.]

7, 8. For as the ground that, being sowed and watered from heaven, fructifies proportionably for the benefit and advantage of them to whom it is designed to be useful, is commended by God as good ground, on which the rain from heaven is bestowed to some purpose, and as far as it is capable, rewarded by him with more rain, more fructifying showers and beams, that it may bring forth more fruit (like the good tree and the good servant in the parable;) but contrariwise that ground or field which, after the like sowing and irrigation, brings forth only thorns instead of fruit, is given over, rejected by God and man, and may justly expect to be cursed as the fruitless Fig-tree, and is finally fit for nothing but to be burnt and destroyed (like that of Sodome) never to bear fruit again: So he that hath been baptized, and made partaker of the holy Ghost, and hath extraordinary gifts of the Spirit bestowed upon him, on purpose for the benefit of others, if he renounce and apostatize from Christ, he is never to be restored to his dignity again, but is to be look'd on as one that, in stead of edifying, hath endevoured and done his worst to ruine the Church, and so is to be cast out of it irreversibly, the curse of a fruitlesse Tree or Field to fall upon him. And so generally the Gnostick Apostatizers, especially those that from any extraordinary gifts have fall'n into this foul noisome heresie, are to look for an heavy curse, for fierce judgments approaching them, and in the conclusion for utter destruction.

c.

† are ne. r

9. But, beloved, we are perswaded better things of you, and things that d † accompany salvation, though we thus speak.]

9. But after all this thus said to you by way of caution, I have more comfortable hopes of you, and perswade my self that you will have your parts in the great signal deliverance (see Note on ch. 2. b.) that now the faithful are to look for, preparatory to their eternal blisse, and not the destruction that attends others.

d.

10. For God *is* not unrighteous, to forget your work and labour of love which ye have ſhewed toward his name, in that ye have miniſtred to the Saints, and do miniſter.]

10. And the ground of my hope is, becauſe you have been formerly ſo couragious in profeſſing of Chriſt, and ſo charitable to poor Chriſtians, and are ſo ſtill; which works of yours God is, according to his promiſe of mercy in the Goſpel, bound to reward with giving more grace, and not to forſake and leave ſuch without all grace, as thoſe which for their obſtinacy in ſin are accurſed by him, v. 8.

11. And we deſire that every one of you do ſhew the ſame diligence to the *full aſſurance of hope unto the end,]

11. All the deſign of my preſent admonition and digreſſion is, to ſtir up every one of you to the continuance of this diligence to the end, that you may perſevere in the performing that condition upon which all the promiſes are propoſed, and your hopes grounded, (ſee Note on Luk. 1. a.)

*conſummation of your hope πληροφορίαν τ ἐλπίδ&

12. That ye be not †ſlothful, but followers of them who through faith and *patience inherit the promiſes.]

12. That you doe not now like faint-hearted perſons give over your courſe, but imitate and follow their pattern, who by faith continuing and enduring through all afflictions, did at laſt enjoy their part in the promiſes made unto them.

†cowardly, ſluggiſh νωθροὶ

*longanimity μακροθυμίας

13. For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf,

14. Saying, Surely bleſſing I will bleſſe thee, and multiplying I will multiply thee.]

13, 14. Such were thoſe promiſes which were made by God to Abraham under oath, under the ſtyle of bleſſing and multiplying him, by which was meant Gods bringing his ſeed into Canaan, and all faithful Chriſtians to the reſt mentioned c. 3. Note c.

15. And ſo after he had patiently endured, he obtained the promiſe.]

15. And theſe promiſes being made under oath, were in themſelves moſt ſure, and being faithfully relyed on and believed by Abraham, were, though not preſently, yet in time, performed to him, that is, to his ſeed, the Jews.

16. For men verily ſwear by the greater, and an oath †for confirmation *is* to them an end of all ſtrife.]

16. For as a man when he would ſwear, alwaies ſwears by the greateſt perſon he knows, and an oath being taken by one of the conteſting perſons, one ſaying one thing, the other the contrary, ſets an end to that affirming and denying, and confirms the judge to the believing of one party againſt the other (ſee Note on 1 Tim. 5. c.)

†is to them the end of all conteſtation for eſtabliſhment, πάσης αὐτοῖς ἀντιλογίας εἰς βεβαίωσιν

17. * Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, †confirmed *it* by an oath;]

17. So God was pleaſed to ſwear by himſelf, having no greater to ſwear by, v. 13. and by that means to aſcertain thoſe to whom his promiſes belong, that is, all conſtant Chriſtians, of the performance of his promiſe concerning believers, the ſpiritual ſeed of Abraham;

*Wherefore Ἐν ᾧ

†he interpoſed by oath μεσιτεύσας ὅρκῳ

18. That by two immutable things, in which *it was* impoſſible for God to lie, * we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us:]

18. That by promiſing firſt, which, when the condition is not neglected, is immutable, and then by adding an oath to it, he might give us ſecurity of enjoying what we hope for, of receiving the reward propoſed to us:

* we may have ἰσχὺν

19. Which *hope* we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entreth into †that within the veile:]

19. This hope being that which keeps us from being toſt and ſhipwrackt with the billows of the world, as being able indeed to ſee through the afflictions and perſecutions of this world, and ſee ſomewhat beyond them, daies of reſt and releaſe here, and beyond that eternal reſt hereafter in heaven, meant by the holy place, whither none but the prieſt could enter, and parallel thereto, the true faithfull Chriſtians;

† the inner part of the veil, τὸ ἐσώτερον τοῦ καταπετάσματος

20. Whither the forerunner is for us entred, *even* Jeſus, made an high prieſt for ever [c] after the order of Melchiſedek.]

c.

20. And whither, to make the way acceſſible to us, our Saviour Chriſt is gone as our harbinger, even he, that king and prieſt, or powerfull interceſſor of ours, of which I ſpake ch. 5. 10. and on occaſion of the mention of which all that ſince hath been ſaid, hath by way of Parentheſis, as it were, been interpoſed, to fortifie you againſt thoſe that deceive you by figurative explications of Scripture (ſee Note on chap. 5. d.)

Annotations on Chap. VI.

2. Βαπτισμῶν

V. 6. *Fall away*] What παραπεσόντας, *falling away*, here notes, may beſt be collected from the Context: and that firſt from the Antecedents, the *illumination*, and *taſting the heavenly gift*, and *partaking of the Holy Ghoſt*, and *taſting the good word of God, and the powers of the future age*; and ſecondly by the Conſequents, *crucifying again*, and *putting to an open ſhame the Son of God*. The former ſhews from whence it is that they are ſaid to *fall*, and the latter how deep the fall is that is here ſpoken of. The former conſiſts of ϕωτισθέντας ſeveral degrees; firſt, ϕωτισθέντας, thoſe that have been *inlightened*. That certainly ſignifies *Baptiſm*, which among the Antients was generally call'd ϕωτισμὸς, *illumination*. And this contained under it not only the *acknowledgment of the truth*, c. 10. 26. but farther alſo the vow of Baptiſme, that of *forſaking all wicked wayes*, and *adhering* conſtantly *to Chriſt to their lives end*. Now all that were thus baptized, and thereby entred into the Church, were received to abſolution of all their ſins paſt, admitted to be members of the Church, and to enjoy the privileges of Chriſtians, the mercies afforded men there, called *the gift of God*, *Joh.* 4. 10. And they that have enjoyed the benefit and comfort of this for ſome time, may here fitly be expreſſed by γευσάμενοι τ δωρεᾶς τ ἐπουρανίου, *that have taſted the heavenly gift*: and that phraſe being annex'd to the ϕωτισθέντας, *illuminate*, with the Conjunction τε, *and*, may fitly be reſolved to belong to the ſame matter, as a fuller expreſſion of the ϕωτισθέντας *enlightned*, thoſe that by being baptized have been admitted to theſe privileges of Chriſtians, and have *taſted*, enjoyed them for ſome time. But then, as beſide theſe of Baptiſme and pardon of ſin, there were other χαρίσματα, *extraordinary powers* and *gifts* in the Church; ſo here, beſide the mention of being *inlightned*, and *taſting the heavenly gift*, are added theſe other phraſes, that ſeem to be ſet on purpoſe to denote thoſe higher endowments: firſt, Μέτοχοι γενηθέντες πνεύματος ἁγίου, *made partakers of the Holy Ghoſt*, thoſe which have the *Holy Ghoſt*, which *deſcended on the Apoſtles*, *Act.* 2. communicated to them, for ſo had many believers at that time in the Church of *Judea*, (ſee Note on *Act.* 2. d. and on *Act.* 6. c.) and ſecondly, καλὸν γευσάμενοι θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, *having taſted the good word of God, and the powers of the future age*; where, firſt, μέλλων αἰὼν, *the future age*, is the very phraſe uſed

Δωρεὰν ἐπουράνιον

Μέτοχοι πνεύματος

Μέλλων αἰὼν

uſed in the *Septuagint*, *Iſa.* 9. 6. for the ſtate of Chriſtianity, where *Chriſt* is called πατὴρ μέλλοντος αἰῶνος *the father of the future age*, there being in the Jewes account two Ages, the one before, the other after the coming of the *Meſſias*, and the ſecond in reſpect of the former called μέλλων *future*, (and ſo οἰκουμένη μέλλουσα, *the future world*, ch. 2. 5. that after the coming of the *Meſſias*,) and אחרים ימים *the after*, or *later*, *daies*, ἐσχάται ἡμέραι, often mentioned in the New Teſtament; ſecondly, δυνάμεις *powers*, is the ordinary word to denote *miracles*, and ſo δυνάμεις μέλλοντος αἰῶνος will be either thoſe miraculous powers, extraordinary gifts, which were beſtowed on believers by the coming of the *Holy Ghoſt* upon them, for the confirming themſelves, and converting of others, (and ſo were generally the conſequents and effects as of the *Holy Ghoſt deſcending* on *the Apoſtles*, ſo of their *impoſing hands* on others, and their *receiving the Holy Ghoſt*; for of ſuch we oft read, that they *ſpake with tongues*, &c. which were theſe δυνάμεις *powers*, miraculous gifts here ſpoken of,) or elſe more ſimply, and ſo as to agree with *the good word of God*, (whereby the Evangelical promiſes are denoted) the miraculous tranſcendent mercies enjoyed under the Goſpel. And then that will be the importance of theſe ſeveral ſorts of phraſes here put together, thoſe that are not only baptiſed Chriſtians, but furniſhed with extraordinary gifts and graces, and ſuch as have had experience of the wonderfull mercies and performances of *Chriſt* to Chriſtians under the Goſpel. And ſuch as were ſo, will be the Subject of this Propoſition. Then for the Conſequents, they expreſſe the degree of the fall here ſpoken of; They that are here ſuppoſed to have *fallen* from this ſtate, are ſaid ἀνασταυροῦν *to crucifie Chriſt* a *ſecond time*, and παραδειγματίζειν, that is, *to inflict open puniſhment* upon him, (ſee Note on *Mat.* 1. h.) That muſt needs include renouncing and denying of *Chriſt*, the looking on him as ſuch as the Jewes pretended him to be when they crucified him, that is, as an impoſtor; and accordingly the Hebrew נפל, anſwerable to παραπίπτειν, *falling away*, ſignifies with them *Apoſtaſie*, and ſo מעל, which is oft rendred παραπίπτειν *to fall away*, doth denote alſo, 2 *Chron.* 20. 19. and elſewhere, and ſo the *Gnoſtick* hereticks (which are in the Apoſtles eye) are ſuppoſed by S. *John* to deny *Christ*, and thereupon are called Ἀντίχριστοι *Antichriſts*. And both theſe put together ſeem to make up the full importance of this place, That they that being baptized illuminate Chriſtians, endowed with extraordinary gifts, and having continued ſo for ſome time (and ſo *for their time ought to be Doctors*, c. 5. 12.) fall off after all this not only to ſome waſting ſin, but to denying of *Chriſt*, renouncing of him, apoſtatizing from him, could not poſſibly be *again renewed to repentance*; and what that ſignifies will be ſeen Note b.

δυνάμεις μέλλοντος αἰῶνος

Καλὸν Θεοῦ ῥῆμα

Ἀνασταυροῦν Παραδειγματίζειν

b. Ib. *Renew them again unto repentance*] What ἀνακαινίζειν ſignifies, may, I ſuppoſe, be beſt concluded by the notion of ἐγκαινίζειν *to dedicate*, from whence we have ἐγκαίνια *the feaſt of the dedication of the Altar*, in the book of the *Maccabees*, mentioned in the Goſpel. Agreeably when men, which by their creation after God's image were dedicated to his ſervice, had fallen away from him into idolatry, or ſin, the receiving them to Baptiſme, upon vow of new life, was the ἀνακαινίζειν εἰς μετάνοιαν, *dedicating them anew to repentance*, or *new life*. And accordingly to prepare them for Baptiſme, they uſed to confeſſe their ſins, and the Catechiſt to lay hands on them, and pray for abſolution; as it is ſaid of *Conſtantine*, Ἐξομολογοῦμαι τῶν διὰ χειροθεσίας ἐυχῶν ἠξίωτο, *He confeſs'd, and obtained the prayers by impoſition of hands*, *Euſeb. de vit. Conſt.* l. 4. Conſequently πάλιν ἀνακαινίζειν εἰς μετάνοιαν *again to renew to repentance*, is to uſe ſome new courſe of dicating and conſecrating them anew, after ſome foul fall or waſting ſin after Baptiſme, and that was wont to be by Penance and Abſolution. For μετάνοια *repentance* is ſometimes taken for *admiſſion to pardon*, or the whole proceeding of the Church with the penitent in order to his abſolution from the Cenſures. So μετάνοιαν αἰτεῖν *to ask repentance* is to demand or beg admiſſion to that courſe which ſhould prepare them for Abſolution, *Conc. Neocaſ. Can.* 52. and elſewhere frequently. And ſo in our 16th *Article*, the *grant of repentance* is put to explain that which had been before, in King *Edward's Articles*, the *place for penitents*, and in the *Auguſtan confeſſion*, *Abſolutionem impertire*, *to afford abſolution*, *Art.* 12. and this according to Scripture-ſtyle, where to *preach repentance* is to proclaime admiſſion to pardon upon repentance. And therefore when it is here ſaid that it is ἀδύνατον *impoſſible* (not to be hoped for, or attained) *again to re-dedicate ſuch an one to repentance*, the meaning will be, that ſuch as are here ſpoken of, Apoſtate *Gnoſticks*, that from ſo high a ſtate of Chriſtians, ſo long continued in, ſhall *fall off*, and joyn with the Jewes in denying of *Chriſt*, and perſecuting Chriſtians, are never to hope to be received to the peace of the Church again, to have the benefit of their publick prayers, as c. 10. 26. it is ſaid of ſuch, that *there remains no more ſacrifice for ſin*. For although for other foul acts of ſin, ſacrificing to Idols, &c. the antient Church, eſpecially of the *Roman* Communion, allowed place for reconciliation and abſolution after a firſt offence, (ſome denying it to a ſecond, *amplius nunquam*, ſaith *Tertullian De pœn.*) yet to Apoſtates, and thoſe which turned open, obſtinate enemies, after *the acknowledgment of the truth*, this was not allowed. (And accordingly we read of *Julian* the *Apoſtate*, that in ſtead of praying for him, they prayed againſt him.) And this or the like underſtanding of theſe words ſeems to be the reaſon that the *Roman* Church, which at firſt received not this *Epiſtle*, thinking it to oppoſe admiſſion to the peace of the Church, for any act of known and groſſe ſin after Baptiſme, did after receive it into the *Canon*, obſerving ſome other interpretation (reconcilable with their doctrine) of which the words were capable. And if this be not thought to come home to the force of the word ἀδύνατον *impoſſible*, becauſe though the Church will not receive ſuch, yet it is ſtill poſſible they may; that is eaſily anſwered by obſerving, that that word is uſed ſometimes to ſignifie that which by law may not be done, though naturally it may. So *Joſephus* againſt *Appion*, l. 2. ſpeaking of great offenders, ſaith, Ἀδύνατος ἡ τοιάσδε παράτασις, *'tis impoſſible to obtain remiſſion of the puniſhment*, that is, the law permits it not. One other notion there is that this place may be capable of, by applying it yet more peculiarly to the *Gnoſticks* at that time; that they that ſo foully fell off from Chriſtianity through the Jewiſh perſecutions, ſhould in the iſſue never be capable of repentance, the *deſtruction* that, *as a thief in the night*, ſhould come ſo unexpectedly on the Jewes, ſhould alſo involve them, and ſweep them ſuddenly away. And to this belongs that which is added v. 8. that they were *neer a curſe*, *whoſe end was to be burnt*: and to that the place *Heb.* 10. 26. very well accordeth. But the words here have generally been conceived by the antient Church to belong to the Cenſures, and admiſſion to Penance and Abſolution; and to that the phraſe ἀνακαινίζειν εἰς μετάνοιαν, *renewing to repentance*, hath a propriety, and that other may be the interpretation of v. 8. and preſuppoſe, and fitly be ſuperadded to this, and not be excluſive of it.

Ἀνακαινίζειν εἰς μετάνοιαν

Πάλιν ἀνακαινίζειν

Μετάνοια

Ἀδύνατον

c. V. 7. *Bleſſing*] What εὐλογία *bleſſing* here ſignifies is ſomewhat uncertain, the word being capable of ſeveral acceptions. That which is moſt commodious to the matter in hand, and contrary to κατάρᾳ *curſing*, which follows, is, that it ſignifie *praiſe* or *approbation*, by

Εὐλογία

by way of reward, the *well done good and faithfull ſervant*, and the bliſſe attending it. And then, as any that doth his duty is ſaid to be approved, and any that brings in fruit to be commended by God (eſpecially when it is conſidered that the ſimilitude of the *earth* is here uſed to ſignifie Men, who are capable of ſuch payments by way of reward from God, if the earth be not,) and becauſe the ſimilitude is not here applied, the ἀντιμισθοσις being left out, it was therefore more reaſonable to uſe this phraſe, (which belongs more properly to the man then the earth) more ſignally to note, that what is ſaid of the Earth, is meant of the Man. It is here farther obſervable of this earth, that the thing for which it is rewarded, (and for want of which the *reprobate earth is curſed*) is the *bearing fruit meet for them, δι' ους γεωργεῖται for whom it is plowed*, not for God that ſends it the rain; which notes the perſons which are meant under the repreſentation of the *earth* to be thoſe which had gifts given them by God for the uſe of others, and ſo ſignally denotes thoſe that had *received the Holy Ghoſt*, and the extraordinary graces thereof, (parallel to the rain from heaven) in order to the inſtructing and profiting of others: to which end they that make uſe of thoſe gifts as they ought, bring a great bleſſing on others, convert many to righteouſneſs, and withall themſelves reap the fruit of it, ſhine like ſtarres, ſee *Jam.* 5. 20. And ſo this is a farther evidence, that it is not the fall of an ordinary Chriſtian, but the Apoſtaſie of one that had been partaker of extraordinary gifts, which is ſpoken of in the former verſes. And that may be matter of admonition to the moſt perfect, *not to be high-minded, but fear*, leſt he thus fall after all this.

d. Ἐχόμενα σωτηρίας

V. 9. *Accompany ſalvation*] That ἐχόμενα ſignifies *adjoyning*, and that proportionally to the *Septuagint*, who render אחר *next after* by ἐχόμενα, hath been ſaid Note on *Mar.* 1. b. and then ſo it muſt ſignifie here, things that *joyn neer upon deliverance*, or *ſalvation*. The onely difficulty will be, what notion belongs to σωτηρία *deliverance* or *ſalvation* in this place. And that will moſt probably be the temporal deliverance here, preparative to the eternal reſt hereafter, this being the interpretation of the promiſes, v. 12. which by Faith and endurance are poſſeſſed; whereas they that now for perſecutions fall off, loſe both their preſent and future reward, are deſtroyed here with the Jewes the perſecutors, and are loſt eternally.

e. κατὰ τάξιν

V. 20. *After the order*] κατὰ τάξιν *after the order* may here ſignifie no more then *ſicut* or *quemadmodum, even as*, or *after the manner of*: for the words in the *Pſalmiſt* are על דברתי, which *Aben Ezra* explains by *after the manner*, or *like as*. Not that τάξις ſhould ſignifie here, as it would doe being ſpoken of the Aaronical Prieſt, for there it ſhould ſignifie a *natural ſucceſſion in that line from Aaron*, obſerved among all the Levitical high Prieſts; but onely *a ſimilitude* or *agreement*, in ſo many particulars nominated, with *Melchiſedek* (ſee *Cunæus De Rep. Heb.*) particularly that of being a King and a Prieſt together, which was ſo ſolemnly preſignified of *Chriſt* by the Prophets, and perhaps from thence taken into the heathen Oracles, that about that time among the *Romans* the dignity of the Pontificate was joyned with the Imperial, firſt by *Auguſtus*, and afterwards by the reſt of the Emperors. See *Sueton.* in *Auguſt.* and in *Galba* c. 8. and in *Claud.* c. 22. And thereupon ſaith *Tacitus An.* l. 3. *Nunc Deûm munere ſummum Pontificem ſummum hominem eſſe, Now by the gift of the gods the chief prieſt is the ſupreme man*, or *Emperour*.

Paraphraſe.

CHAP. VII.

1, 2. Now that Chriſt was not onely an Aaronical Prieſt, but of a much higher kind, appears by the nature of the Prieſthood of Melchiſedek, after the manner of which Chriſt's Prieſthood was.

1. FOr this Melchiſedek, King of Salem, Prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the Kings, and bleſſed him,

2. To whom alſo Abraham gave a tenth part of all, firſt being by interpretation King of righteouſneſſe, and after that alſo King of Salem, which is King of peace,]

For this Melchiſedek, who in his name [King of righteouſneſſe] and in his title [King of Salem, or Peace] reſembled Chriſt moſt abſolutely, and is called Gen. 14. 18. a Prieſt of the moſt high God, and ſo a King and Prieſt both, and who as ſuch, when Abraham came from his victory over Kedorlaomer and the other Kings, came out and treated him civilly, as a King, and as a Prieſt bleſſed him, and received from him the tenth of all he had there,

3. One, of whoſe father, or mother, or pedegree there is no mention in the ſtory in Geneſis; as being indeed of another race, not of that which is recorded in Scripture, ſee v. 6. (which notes him to be no Prieſt by deſcent, as the Levitical Prieſts were, and accordingly their genealogies and pedegrees both on the fathers and mothers ſide were preſerved exactly) as neither of his birth nor death, the time of his entring on, or leaving his office, and ſo ſtands in the ſtory as a kind of immortal Prieſt without any ſucceſſor mention'd in his Prieſthood (nay, perhaps the laſt Prieſt of the true God that was in Phœnicia, Idolatry preſently coming in) this Melchiſedek, I ſay, is in all this an embleme of Chriſt, (and ſo is ſet down Pſal. 110.) who is ſuch a Prieſt as he, in reſpect of the conjunction of Prieſthood and Regal office, of the no predeceſſors or ſucceſſors in the line, of the title of King of righteouſneſſe and Prince of peace, and of his continuing for ever in that office, that is, as long as there ſhould be need of any (as Melchiſedek did, as long as the worſhip of God continued in Phœnicia.)

3. Without father, without mother, without * deſcent, having neither beginning of dayes nor end of life; but made like unto the Son of God, abideth a Prieſt continually.] * pedegree ἀγενεαλόγητος

4. And ye will ſoon diſcern what an eminent perſon this Melchiſedek was, when ye but remember that the Patriarch Abraham, that had undertaken the ſervice of the true God, and was the ſtock from whence all the Aaronical Prieſthood ſprang, did himſelf give him a tithe out of the choiceſt of the ſpoils which he took in the victory over the Kings.

2.

4. Now conſider how great this man *was*, unto whom the Patriarch Abraham gave the tenth † of the a ſpoils.) † out of the prime of his ſtore

5. Now the Levitical Prieſts had commiſſion by Law to receive tithes of all Jews that came from Abraham, as Levi did, that is, from their own Countrymen.

b.

5. And verily they that are of the ſons of Levi, who receive the office of the Prieſthood, have a commandment to take tithes of the b people according to the Law, that is, of their brethren, though they come out of the loins of Abraham.]

6. But Melchiſedek, who was no kin to Abraham, nor of that people, a ſtranger to him, received tithes from him, (which is an argument of greater dignity then to receive it onely from his own people) and bleſſed him who was ſo ſpecial a favorite of Gods, as to receive promiſes of ſuch a nature, ſo oft repeated to him.

6. But he whoſe deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes.]

7. And

7. And without all contradiction, the leſſe is bleſſed of the better.] 7. And this is a clear argument that Melchiſedek was a greater perſon then Abraham.

8. And here men that die receive tithes: but there he *receiveth them*, of whom it is witneſſed that he liveth.] 8. And in the Levitical Law they that receive tithes, dye, ſucceed, and are ſucceeded, their ſucceſſion of one after the death of another is recorded in the Scripture, and ſo their death punctually ſet down: but in that place of Geneſis, Melchiſedek hath no other mention made of him, but that he liveth, no kind of mention of his death.

9. And as I may ſo ſay, Levi alſo, who receiveth tithes, paid tithes in Abraham.] 9. So again, if you compare it, you ſhall find that Levi alſo, who under the Law hath the privilege of receiving all the tithes, did in Abrahams perſon (as the ſons are included in the parents) pay tithes to Melchiſedek; which ſhews again the dignity of that Prieſthood above the Levitical.

10. For he was yet in the loins of his father when Melchiſedek met him.] 10. For Levi was in the loins of his great grandfather Abraham, and as it were included in him, and ſo may be ſaid in ſome ſenſe to have done what he did, and paid what he paid.

11. If therefore perfection were by the Levitical Prieſthood (for * under it the people received the Law) † what farther need *was there* that another Prieſt ſhould * riſe after the order of Melchiſedek, and not be † called after the order of Aaron?] 11. This is an argument that the Levitical Prieſthood was not ſo perfectly able to make a perfect expiation of ſin, (although it be true that it was inſtituted by the Law of God for that time;) for if it were, there would then have been no need, as it ſeems there was, that God ſhould inſtitute another ſort of Prieſt, to wit, his own Son, to be ſuch a Prieſt as Melchiſedek was, and not ſuch an one as Aaron.

* about that ἐπ' αὐτῇ † what need now is there τίς ἔτι χρεία * be raised ἀνίστασθαι † named or ſaid λέγεσθαι

12. For the Prieſthood being * changed, there is made alſo of neceſſity a † change of the Law.

13. For he of whom theſe things are ſpoken pertaineth to another tribe, of which no man gave attendance at the altar.] 12, 13. And the truth is, the Prieſthood being a thing about which the Moſaical Law was principally converſant, the changing of the Law about that, and tranſlating it to a Tribe or family, that of Judah and David, of which none by the Law were to be Priests, is an evidence that the Law is aboliſhed, and conſequently that neceſſity of legal obſervances, or continuing in all the words of that Law, and of the Moſaical yoke.

* translated μεταθεμένης † translation μετάθεσις

14. For *it is* evident that our Lord ſprang out of Judah, of which Tribe Moſes ſpake nothing concerning Prieſthood.] 14. Now this is clear by our Saviours being of the Tribe of Judah, a Tribe from whence the Priests were not to come.

15. And it is yet far more evident: for that after the ſimilitude of Melchiſedek * there ariſeth another Prieſt,] 15. And more clear by the diſtinct words concerning him, of his being ſuch a Prieſt as Melchiſedek was, not as Aaron.

* another priest is raised up ἀνίσταται ἱερεὺς ἕτερος † indiſſoluble ἀκατάλυτος

16. Who is made not after the Law of a carnal commandment, but after the power of an † endleſſe life.] 16. For by that it is manifeſt, that Christ, who is now our Prieſt, and inſtalled to it after his reſurrection, was not made a Prieſt by any law that provides for the mortality of Priests, and ſo appoints them in a ſucceſſion, as the Aaronical Prieſthood was, but by that Spirit that powerfully raiſed him from the dead, never to dye again, and ſo to be a Prieſt for ever.

17. For he teſtifieth, Thou *art* a Prieſt for ever after the order of Melchiſedek.] 17. According as the Pſalmiſt teſtifieth, Thou art a Prieſt for ever, &c.

18. For there is verily a diſannulling of the commandment going before, for the weakneſſe and unprofitableneſſe thereof.] 18. And indeed that this Moſaical Law ſhould be evacuated, there was reaſon, becauſe it was ſo unable and uneffectual to doe that which was deſigned, viz. the expiating of, or cleanſing from ſin.

† superinducing of better ἐπεισαγωγὴ κρείττονος * or let us, for the King's MS. reads ἐγγίζομεν

19. For the Law made nothing perfect, but the † bringing in of a better hope *did*; by the which * we c draw nigh unto God.] 19. For the Moſaical Law got no man any freedome from ſin, was able to give no man ſtrength to fulfil the will of God, and could not purchaſe pardon for any that had broken it. This therefore was to be done now afterwards by the Goſpel, which gives more ſublime and plain promiſes of pardon of ſin, which the Law could not promiſe, of an eternal and heavenly life, to all true penitent believers: which gracious tenders now made by Chriſt, give us a freedome of acceſſe to God, and confidence to come and expect ſuch mercies from him, to lift up pure hands, &c. 1 Tim. 2. 8. and in all reaſon we are to make that uſe of it, and not to fall off from Chriſt to Moſaical obſervances. c

20. And inaſmuch as not without an oath *he was made Prieſt*,

21. (For thoſe Priests were made without an oath; but this with an oath, by him that ſaid unto him, The Lord ſware, and will not repent, Thou *art* a Prieſt for ever after the order of Melchiſedek)

22. By ſo much was Jeſus made a ſurety of a better * Teſtament.] 20, 21, 22. And 'tis likewiſe added by the Pſalmiſt, that God ſware, and will not repent, interpoſed his oath in this matter, which is an argument of the immutability and weightineſſe of the matter, and of the eternal continuance of this Prieſthood of Chriſt, and ſo of the preeminence of it beyond the Aaronical, which was not eſtabliſhed by God by oath: And ſo as much as a durable, immutable, eternal Prieſthood is more excellent then a tranſitory, mutable, finite Prieſthood (ſuch as the Levitical, being fixt in mortal perſons, one ſucceeding the other, and ſuch as was it ſelf mortal, not to laſt any longer then the coming of Chriſt) ſo much was that Covenant, wherein Chriſt was Sponſor and Surety for God, that it ſhould be made good to us on Gods part (on condition we performed that which was required of us) viz. the Covenant confirmed to us by Chriſt in the Goſpel, a better Covenant then the Covenant of the Law, wherein Moſes undertook for God to us.

* Covenant διαθήκης

23. And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death.] 23. And the Levitical prieſts are a number of men ſucceeding one another, by whom proviſion is made for the mortality of the men, which otherwiſe will bring it to an end.

* a prieſthood that paſſeth not away † perpetuity εἰς τὸ παντελὲς

24. But this *man*, becauſe he continueth ever, hath * an unchangeable prieſthood.] 24. But Chriſt being now no longer mortal, hath no ſucceſſor in his Prieſthood, his Prieſthood paſſes not from him to any other. d.

25. Wherefore he is able alſo to ſave them to † the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.] 25. By all which evidences it appears, to our preſent comfort, that he living for ever can intercede for ever for us, beſtow on us whatever we ſtand in need of, and ſo from time to time relieve and ſuccour againſt all temptations thoſe that are true ſincere Chriſtians, that ſerve Chriſt with all their hearts, that adhere conſtantly to him.

* free from evil, undefileable, ἄκακος ἀμίαντος

26. For ſuch an high prieſt became us, *who is* holy, * harmleſſe, undefiled, ſeparate from ſinners, and made higher then the heavens;] 26. And this was a ſort of high prieſts that we ſinfull weak creatures had need of, one that being mercifully diſpoſed, is alſo uncapable of ſuffering any hurt, of being defiled or corrupted, or conſequently of dying, v. 25. and to that end is advanced to a pitch above our ſinfull corruptible condition here;

27. Who

27. Who hath no neceſſity oftentimes, as upon the great day of expiation once a year (ſee ch. 10. 11.) to offer ſacrifice firſt for his own, then for the peoples ſins, as the high prieſt did under the Law. All that was neceſſary for him to doe, in proportion to thoſe offerings of the Levitical prieſt, was performed by him at once, by his death upon the croſſe, by which he both offered for himſelf, that is, made expiation as it were, (not to deliver himſelf from ſin, for he was never guilty of any, but from the infirmities aſſumed by him, but eſpecially from death it ſelf, and ſo is now never likely to die, and determine his Melchiſedek-prieſthood) and for others alſo, offered one ſacrifice for the ſins of the whole world, which will ſerve the turn without ever repeating it again.

27. Who needeth not † daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf.] † upon a day καθ' ἡμέραν

28. For the Levitical Law makes ſuch men prieſts, and none elſe, which are ſubject to mortality; but the oath of God, Pſal. 110. concerning the immutable prieſthood, makes Chriſt the chief prieſt, whoſe life, and ſo whoſe prieſthood, was never to determine, whoſe offering for himſelf, that is, for the putting off his infirm, mortal body, was complete at that once, and needed never to be offered again by him, any more then the ſame offering of his as it was for the ſins of the world. See ch. 10. 11, 12.

28. For the law maketh men high prieſts which have infirmity; but the word of the oath which was ſince the Law, *maketh* the Son, who is conſecrated for evermore.]

Annotations on Chap. VII.

2. Ἀκροθίνια

V. 4. *Spoiles*] The true notion of ἀκροθίνια will be beſt diſcerned by conſidering the parts of it, σῖτος, and ἄκρα. σῖτος ſignifies properly *heaps*, whether of ſand or corn, or any other goods. And *Phavorinus* obſerves that in the Feminine gender it ſignifies (from that of heaps of ſand) *the ſea-ſhore*, but in the Maſculine it is taken for χεννάδων καὶ λίθων, *an heap of goods or ſtones*, and the like: ſo again ſaith he p. 110 σῖτος δέ ἐστιν οἱ σωροὶ τῶν πυρῶν ἢ κριθῶν, the word ſignifies *heaps of wheat or barley*; where, by the way, the ἢ πᾶσα ἀπαρχὴ that followes in the author, muſt not be taken as an interpretation of σῖτος, but ſubjoined to ἀπαρχὴ τῶν σίτων before, and accordingly the punctation muſt be altered from what it is in the printed copie, thus, Ἀπαρχὴ τῶν σίτων (σῖτος δέ ἐστιν οἱ σωροὶ τῶν πυρῶν ἢ κριθῶν, ἢ πᾶσα ἀπαρχή.) Then for the word ἄκρα, it ſignifies *the top*, or *prime*, or *choiſe part* of any thing (as ἀκρόδρυα are *the prime part of the trees*, viz. the fruits upon them, οἱ καρποὶ δενδρικοί.) And then theſe two put together in compoſition are the *prime*, or *chief* part of whatſoever it is that is meant by σῖτος and what that is particularly in any place, the matter ſpoken of muſt determine. Thus when the notion of σῖτος is that of *corn* or *fruits* &c. then ἀκροθίνια are in the *Grammarians* αἱ ἀπαρχαὶ τῶν καρπῶν, *the prime*, or *choiſe*, *of the fruits*, or *firſt-fruits*, ſuch as among all men were wont to be conſecrated to the gods (not in order of time the firſt that are gathered, but) for quality the faireſt or beſt of the heap. So when the notion of σῖτος is the *heaps of goods taken in warre*, τὰ ἀπὸ τῶν πολεμίων, be it gold or other pillage, χρυσία or ζῶα, then the ἀκροθίνια are *the prime* and *choiſe* of thoſe, ἀπαρχαὶ λαφύρων *the prime part of the prey*, which generally was dedicated and preſented to God (ſuch as is mentioned 1 *Sam.* 15. 21. under the title of the *chief things of the ſpoil*, *ſheep* and *oxen*, &c. *to ſacrifice unto the Lord in Gilgal.*) And this is by *Herodotus*, *Thucydides*, *Xenophon* and *Euripides* called ἀκροθίνια. And there is a memorable place in *Arrian*'s Κυνηγ. χῆν, ſaith he, ὅτι ἤρξατο ἀρχεῖς ἀπὸ θεῶν, &c. καὶ ἀπαρχὰς ἀλισκομένων ἀναθεῖναι, ἐμοὶ μὲν οὖν ἡ ἐν τῇ θήρᾳ πολέμου ἀκροθίνια, *Men ought in hunting to begin from the gods, and to preſent to them the firſt-fruits of what they have taken, no leſſe then in a victory in war the chief of the ſpoiles.* So when σῖν ſignifies *the ſea-ſhore*, then ἀκροθίνια are *the prime of thoſe rarities as* ἀναπλέοντες οἱ ἐξ ἐμπορείας, *which the merchants*, when they return from a voyage, *offer up* as ἀναθήματα to the gods. From theſe ſo many notations of the word, it comes not only to ſignifie any or each of theſe, but in general, πᾶσα ἀπαρχὴ, *all the prime*, or *choice*, *of any kind*; but this καταχρηστικῶς, ſaith he, *by way of abuſe*, not in the firſt propriety. Agreeably hereunto, δεκάτη τῶν ἀκροθινίων will here ſignifie *a tithe* or *tenth* given to *Melchiſedek*, as to the Prieſt of God (not of the ἀκροθίνια, a tenth part only of them, for that were δεκάτη ἀκροθινίων, but) *tenth of all*, *Gen.* 14. 20. and that tenth paid ἐκ τῶν ἀκροθινίων, *out of the choice*, or *prime*, or *beſt of the ſtore*, for that was wont to be pick'd out and dedicated to God. The whole difficulty then remaining will be, not whether he paid a full tithe of all the ſpoils, for that is already cleared by *Geneſis*, *he gave him tithes of all*, and by this chap. v. 2. δεκάτην ἀπὸ πάντων, *a tithe from all*, to which ἐκ τῶν ἀκροθινίων is added, not to deny what was before ſaid, but to ſpecifie that this *tithe of all* was choſen out of the beſt and choiceſt; but, I ſay, the onely remaining difficulty will be, whether this tithe then paid by *Abraham* were of all his own poſſeſſions, and ſo that the notion of ἀπὸ πάντων ver. 2. and *paid tithes of all*, *Gen.* 14. 20. or whether it were only of the tithes of the ſpoils taken in that war againſt the four Kings, and ſo that the notion of ἐκ τῶν ἀκροθινίων here. To which I anſwer, firſt, That there is little doubt but that ἐκ τῶν ἀκροθινίων here, and ἀπὸ πάντων ver. 2. referre to the ſame thing exactly, to wit, that which *Gen.* 14. 20. is called the *tithe of all*; and if that be the *tithe of the ſpoils* only, then πάντα muſt be interpreted (with this reſtraint from the matter in hand) not *all his own goods*, but all that he had there with him, all that he had then acquired, all the ſpoils. Or if ἀκροθίνια ſhould ſignifie his other ſtore, his corn and fruits at home (as, according to the notion of the word, 'tis clear it may doe) then πάντα ſhall ſignifie all his titheable poſſeſſions of any kind. But then ſecondly, It muſt be conſidered that *Abraham* was not now at his own home, but in his returne from the conqueſt over the *Kings*, v. 1. and that, if it ſhould be doubted of, farther appears, becauſe *Melchiſedek King of Salem came out to meet him*, as a ſtranger in his paſſage, which ſignifies that he was then paſſing through *Melchiſedek*'s dominions. *And he*, that is, *Melchiſedek*, *brought him forth bread and wine*, *Gen.* 14. 18. not *offered bread and wine* to God, as ſome would have it, but, ſaith *Cyril* of *Alexandria*, ἐξενεγκὼν αὐτῷ *brought it out to Abraham.* And *Philo Judæus* mentions this act of *Melchiſedek* as an act of bounty and hoſpitality, oppoſite to what *Amalek* after did to *Iſrael*: *Amalek*, ſaith he, *met not Iſrael with bread and water*, *but Melchiſedek met Abraham with bread and wine*, *and preſented it to him*, *and bleſſed him.* And *Joſephus*, Ἐξοχήγησεν ὁ Μελχιζεδὼκης τῷ Ἀβράμῃ στρατῷ ξένια, καὶ πολλὴν ἀφθονίαν τῶν ὀπτηδείων παρέχει, καὶ παρὰ τῶν εὐωχιῶν αὐτῶν τε ἐπαινεῖν ἤρξατο, καὶ τὸν Θεὸν εὐλογεῖν ὑποχείριόν οἱ ποιήσαντα τὸν ἐχθρὸν, *He brought forth gifts*, *and abundance of victuals to Abrahams army*, *and at the feaſt began to commend Abraham*, *and bleſs God that had ſubdued his enemies.* All agreeing to make this *bringing forth bread and wine* to *Abraham* an act of Regal liberality in that King of *Salem* toward that ſtranger or paſſenger, as his *bleſſing* him was of his Prieſtly office. And therefore thirdly, it cannot be imagined that *Abraham* had all his poſſeſſions there with

1. *Glaph. tit. de Abr. & Melchi.* l. 2. *Sacr. legis Alleg.* p. 106.

Antiq. l. 1. c. 18.

with him at that time, but only the ſpoils which his conqueſt had afforded him, and nothing elſe, unleſſe there were ſome ſmall remainders left of proviſion which he had carried out for his march. Nay fourthly, the manner of paying tithes being not ordinarily thus, that a man ſhould give the tenth of all his poſſeſſions, but only the tenth of his increaſe, much leſſe that he ſhould give a tenth of that all, whenſoever, or as oft ſoever as he meets a Prieſt, but only at the time of harveſt, or whenſoever he receives from Gods hand any kind of increaſe; it will not appear reaſonable that *Abraham* ſhould at this time pay to *Melchiſedek* a tithe of all his poſſeſſions, nor indeed of any thing but what he had now reaped by way of harveſt, that is, of the increaſe that Gods proſpering hand had given him in the victory over thoſe Kings. And of that it is that it is here ſaid, he preſented the tithe to *Melchiſedek*, and having done that, and allowed a portion to them that went with him, *Gen.* 14. 24. he reſtored all the reſt (but what was eaten in the war, v. 24.) to the King of *Sodom*, from whom it had formerly been taken: and ſo the truth is, of the whole tithe which *Abraham* gave *Melchiſedek*, no part was of his own poſſeſſions, but only of the King of *Sodom's* goods, which *Abraham* had taken as lawful reprizal from the four Kings, on whom he avenged the cauſe of his nephew *Lot* and the King of *Sodom*, formerly conquered by them. All which notwithſtanding, it ſtill ſtands good in the fifth place, that *Abraham* did pay full tithe, and that of the choiceſt of this increaſe of his, that is, of the ſpoils taken in that warre; and that will be a ſufficient example and teſtimony of the cuſtome in *Abrahams* time of paying tithes to the Prieſt of all our increaſe, of what kind ſoever it is. Though that this was paid to a Prieſt of another country, ver. 6. was a peculiar dignity and honour to *Melchiſedek*, as 'tis there intimated, the due being only to receive tithes of their own country-men, ver. 5.

b. ἀλλὰ κατὰ τὸν νόμον

V. 5. *People according to the law*] Τὸν λαὸν here ſignifies the Jewes, *that people*, called oft τὸ ἔθνος *the nation*, and ὁ λαὸς *the people*, as when *Caiaphas* propheſies that it was *expedient that one man ſhould die for the people, and that the whole nation periſh not*, and many the like; and ſo here, with an addition, τὸν λαὸν κατὰ τὸν νόμον, *the people that were under the Moſaical Law*, that is, punctually the Jewes. And this is more probable then that κατὰ νόμον ſhould belong to ἀποδεκατοῦν, *tithe, according to the Law*, for that had been ſaid before in ἐντολὴν ἔχουσιν, *they have commandment*, and needed not again be ſo ſuddainly repeated; and ſecondly, the τουτέστι, *that is*, that follows, ſeems to ſet τοὺς ἀδελφοὺς αὐτῶν, *their brethren*, as an interpretation of what went immediately before, which cannot be of the κατὰ νόμον ἀποδεκατεῖν, *tithe according to Law*, but will very readily be ſo of the τὸν λαὸν κατὰ τὸν νόμον, *the people according to Law*, in this notion of it, that people to which the Law was given, the legal people, the people of the Jewes.

V. 19. *Draw nigh*] What is the importance of ἐγγίζειν here, will appear by the Hebrew קָרַב, which ſignifies promiſcuouſly *to draw nigh*, and *to offer*. From it comes the ordinary word *Corban*, which the *Evangeliſts* render *a gift*, viz. that which is preſented and conſecrated to God in the Temple, and the place where the offerings were laid up was alſo called by that name, and τὰ δῶρα *gifts*, *Luk.* 21. 4. So קָרַב ſignifies alſo both *to draw nigh*, and *to offer*. From the firſt notion of it the word ἐγγὺς *neer* ſeems to be derived, the Conſonants or Radicals in both being the ſame, and accordingly 'tis fitly rendred by ἐγγίζω *to draw neer*. So *Exod.* 19. 22. Οἱ ἐγγίζοντες ἱερεῖς Κυρίῳ *the Prieſts that draw nigh unto the Lord*, and *Lev.* 21. 21. οὐκ ἐγγιεῖ τοῦ προσφέρειν θυσίας, *He ſhall not draw nigh to offer ſacrifices*. And this and the other ſignification of the Hebrew words are here both contained under the word ἐγγίζω *to draw nigh*, which is here anſwerable to either of thoſe Hebrew: For that is the meaning of it here, that we by our high Prieſt *Chriſt* are made a kind of Prieſts our ſelves, enabled to *draw nigh to God*, and *offer up our ſelves* to him, to *preſent our bodies* to him *a living ſacrifice*, *Rom.* 12. 1. to *lift up pure hands*, 1 *Tim.* 2. 8. that is, to doe as the Prieſts were wont to doe. This the *vulgar Latine* ſeems to have conſidered, when he renders ἐγγίζειν here *offerre, to offer*; not, as *Lucas Brugenſis* conjectures, as if he had read προσφέρειν, but out of the exact critical notation of the word and προσφέρειν among theſe writers and the tranſlators of the Old Teſtament. c. Ἐγγίζειν Κόρβαν τὰ δῶρα

V. 24. *Unchangeable*] That ἀπαράβατον here ſignifies *that which doth not paſſe from father to ſon*, from one ſucceſſor to another, is from the nature of the word παραβαίνειν *tranſire, to paſſe*; and ſo they are the words of *Athanaſius* concerning *Chriſt*, ἀπαράβατον καὶ διάδοχον ἔχων τὴν ἀρχιερωσύνην, *he hath a pontificate*, or *Prieſthood, that paſſeth not away*, or *doth not go by ſucceſſion to others*. d. Ἀπαράβατον

CHAP. VIII.

Paraphraſe.

1. NOW of the things which we have ſpoken, *this is* the ſumme: We have ſuch an high Prieſt, who is ſet on the right hand of the throne of the Majeſty in the Heavens.]

1. Now to recapitulate all that we have ſaid in this matter of Chriſts being our high Prieſt: The high Prieſt which intercedes for us Chriſtians, is one that is entred into Heaven, and there ſits at the right hand of God, that is, reigns there, hath all power given unto him, and ſo is a King and Prieſt together, actually beſtowes upon us all thoſe things for which he intercedes for us, grace and pardon to all obedient ſincere Chriſtians, and is able and ready to help us in time of need,

2. A Miniſter of the Sanctuary, and of the true Tabernacle, which the Lord * hath built pitched, and not man.]

2. One that miniſters and officiates in his Church, that hath the ordering of the true, not typical, figurative Temple and Tabernacle, that which is not built by humane workmen, but by God, (all power being given unto him in Heaven and in Earth, having dominion inſtated on him over his Church to deliver them, and over his enemies to deſtroy them.)

3. For every high Prieſt is ordained to offer gifts and ſacrifices: wherefore *it is* of neceſſity that this man have ſomewhat alſo to offer.]

3. A Miniſter, I ſay, for ſo every Prieſt is, his buſineſs being peculiarly to ſacrifice, and offer burnt-offerings and ſin-offerings &c. c. 5. 1. and agreeably Chriſt was to have ſome ſacrifice to offer to God as a Prieſt, and that was himſelf, preſenting himſelf in Heaven, the true Sanctuary, after the ſlaying him upon the croſſe, c. 9. 12.

4. For if he were on earth, he † ſhould not be a Prieſt, * ſeeing that there are Prieſts that offer gifts according to the Law.]

4. And for his being a miniſter not on Earth only, but now more eſpecially in Heaven, and there exerciſing his Prieſthood, 'tis clear, becauſe here on Earth there be ſtore of Prieſts which officiate according to the preſcription of the Moſaical Law, viz. thoſe that offer the Levitical ſacrifices, and ſo there is no need that Chriſt ſhould take that office upon him, if it were to be exerciſed only here, becauſe that legally belongs to others.]

* hath built ἔπηξεν

† ſhould not have been οὐκ ἂν ἦν

* thoſe being Prieſts ὄντων ἱερέων

5. And thoſe Prieſts which officiate here on earth, do attend on and perform none but that figurative typical ſervice, which ſignified and repreſented this offering of Chriſt, preſenting himſelf to God in Heaven, and there interceding for us. (So that that which was by God himſelf ſaid to Moſes, when he was to make the Tabernacle, that he ſhould take care to make it according to the pattern ſhewed him in the Mount, may fitly be applied by way of accommodation to this matter; this offering of Chriſts in Heaven being indeed that ſubſtantial Idea, of which all the ſervice of the Tabernacle was but a type or ſhadow, and ſo fitly ſtyled an heavenly pattern.)

5. Who † ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God when he was about to make the Tabernacle: For ſee (ſaith he) *that* thou make all things according to the pattern ſhewed to thee in the Mount.] † wait upon the in age

6. But as for Chriſts office or Miniſtery that he thus exerciſeth, it is above that of the Levitical Prieſts, which conſiſted only in typical obſervances, and as much above them, as the Covenant which Chriſt mediated between God and man was above the Moſaical œconomy. Of this Covenant it is obſervable, firſt, That it is now ſettled as a Law, in which both parties are mutually bound to each other, God to man, and man to God; and ſecondly, That it is a much more excellent, perfect, beneficial Covenant then the former, the duties now required more ſpiritual and ſublime, and the promiſes now propoſed infinitely better promiſes then thoſe which were under the Law, (viz. not only legal impunity, which the ſacrifices under the Law yielded, but pardon and remiſſion, that pardon not only for light faults, ſins of error &c. for which thoſe ſacrifices were deſigned, but even for wilful ſins, if forſaken and repented of, yea and the pouring out the Spirit on all fleſh, giving ſpiritual gifts for the building up of the Church, not only to a few, as to one or two Prophets under the Law, but to many, even to all, Gentiles as well as Jewes, yea to all Chriſtians in ſome meaſure; and laſtly, in ſtead of the promiſes of a temporal Canaan, the plain promiſes of eternal life and bliſſe.)

6. But now hath he obtained a more excellent Miniſtery, by how much alſo he is the Mediator of a better covenant, which was * eſtabliſhed upon better promiſes.] * enacted

7. For if that firſt *covenant* had been faultleſſe, then ſhould no place have been ſought for the ſecond.

7. For if the Covenant under the Law had been ſo perfect, that it could not have been improved or bettered, there would have been no need of a ſecond Covenant.

8, 9. Which appears by this, becauſe when he ſpeaks in the Prophet Jeremy c. 31. 31. of making a new Covenant, he doth it by way of complaint, or finding fault with the weakneſſe and imperfection of the former, (ſee c. 7. 18.) after this manner, or form of ſpeech, The Covenant which I will now make, is not after the rate of the Covenant which I made with the Iſraelites by Moſes (a Covenant made up of external carnal commandments) when I brought them out of Ægypt; for that was not effectual to them, was not able to attract them to obedience, or perſeverance, but they fell off from me, and conſequently I forſooke them, ſaith the Lord.

8. For finding fault † with them, he ſaith, Behold, the dayes come, (ſaith the Lord) when I will make a new Covenant with the houſe of Iſrael and the houſe of Judah; † he ſaith to them

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Ægypt, * becauſe they continued not in my Covenant, and [a] I regarded them not, ſaith the Lord.] * for in

a.

10. But this is the Covenant which I will make in the latter dayes, or age of the Meſſiah, in time of the Goſpel; I will in ſtead of thoſe external carnal ordinances and obſervations, give them ſpiritual commands for the regulating their affections, precepts moſt perfectly agreeable to all rational minds; and by the exceeding greatneſſe of that grace and mercy, in this and many other particulars, ver. 12. I ſhall incline their affections willingly to receive my Law, as well as convince their underſtandings of their duty, and ſo I will take pleaſure in them, and they ſhall perform obedience unto me, live like a people of God, worthy of ſuch a Leader.

10. For this *is* the Covenant that I will make with the houſe of Iſrael after thoſe dayes, ſaith the Lord; I will put my Laws into their mind, and write them † in their hearts: and I will be to them a God, and they ſhall be to me a people.] † on

11. And there ſhall be no need of ſuch pains in teaching men what they are to doe, as under Moſes Law, (which conſiſted of many outward performances which had no ſuch inward eſſential goodneſſe in them, as that a mans own reaſon ſhould prompt him to them, and approve them as beſt and moſt excellent, if they were not taught by the Law-maker, and kept ſtill in their minds by inſtruction in the Law:) but the precepts now propoſed being ſo agreeable to humane reaſon, they ſhall be found written by every man in his own heart (as it were) able of themſelves to approve themſelves to men, ſee Deut. 30. 11.

11. And they ſhall not teach every man his neighbour, and every man his * brother, ſaying, Know the Lord: for all ſhall know me from the leaſt to the greateſt.] * or citizen, for the King's Ma. reads man

12. Eſpecially when that part of the Covenant is conſidered, promiſe and aſſurance of pardon for all forſaken ſins, as alſo for frailties and weakneſſes daily continuing upon us: For in all reaſon ſuch a Covenant as this, giving us aſſurance of ſuch gracious uſage, will have great efficacy to move any man to devote himſelf wholly to Gods ſervice, that eaſie and bleſſed yoke.

12. For I will be merciful to their unrighteouſneſſe, and their ſins and their iniquities will I remember no more.]

13. And this form of ſpeech, A new Covenant, is an argument that the former was old, and an evidence, that ſo indeed that legal Covenant or Moſaical Law was: and being now perfectly old and decayed, 'tis not likely to live long, but, with the Jewiſh Church and Common-weal, within few years (within ten after the writing of this Epiſtle) 'tis ſure enough to be deſtroyed.

13. In that he ſaith, A new *covenant*, he hath made the firſt old. Now that which decayeth and waxeth old, *is* ready to vaniſh away.]

Annotations on Chap. VIII.

a. V. 9. *I regarded them not*] The whole place being by this Writer cited out of *Jeremy* chap. 31. 32. ſome difficulty there will be to accord this part of the citation, ἠμέλησα αὐτῶν, *I regarded them not*, with that which we now find in the Hebrew there. For the words בעלתי בם, as our Hebrew copies now read, ordinarily ſignifie ἐκυρίευσα αὐτῶν, *I ruled over them*, which is very farre diſtant both from the deſigned ſenſe of that place, if we will judge by the Context, and from the words, *I regarded them not*, as they are here recited. The unfitneſſe of that rendring in that place in the Prophet is viſible to any reader that obſerves the words immediately precedent, *which my Covenant they brake*, to which theſe other cannot connect (but rather the contrary) *and I ruled over them*, or, *I was their Lord*. Here our Engliſh have put *husband* for *Lord*, and *although* for *and*, and yet farther altered it in the Margent, *Should I have continued an husband unto them?* by way of interrogation; which as it makes the ſenſe directly contrary to what it would be without the interrogation, ſo it is a confeſſion, that that contrary ſenſe is (in the truth) it which alone is agreeable to the place. It is therefore farre more reaſonable to conſider, that the words which are here recited in this Author, and are exactly agreeable to the Context in the Prophet, (which is deſigned to ſet down the Iſraelites breaking of Covenant, and Gods dealing with them by way of

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puniſhment)

puniſhment) are the very words by which the *Greek Tranſlator* had rendred that place in the Prophet, which makes it neceſſary to conclude, that either the Hebrew Copy now is in this particular varied from what it was when they tranſlated it, or that בעל hath ſome other ſignification then that which is ordinarily taken notice of. That all Copies tranſcribed from hand to hand ſhould be ſubject to ſome light changes, is nothing ſtrange; nay, 'tis evident, by comparing 2 *Kin.* 20. 12. with *Eſay* 39. 1. that ſuch miſtakes have been committed: for there in a ſtory, which in both thoſe places is exactly the ſame, we now read ברארך *Berodach* in the former place, and מראדך *Merodach* in the latter, which muſt needs be imputed to the hand of the Scribe, and not to any other original. So in the ſame ſtory, in the very next verſe, 2 *Kin.* 20. 13. we read וישמע, *And Hezekiah heard*, or *hearkned*, but *Iſai.* 39. 2, it is וישמח, *And Hezekiah was glad of them*; where the light change of ח into ע is viſibly the error of the Scribe. And ſo the eighteenth *Pſalm*, which was certainly delivered by *David* in one fix'd, certain form, is yet varied in many particulars, 2 *Sam.* 22. which cannot be imputed to any cauſe but that of the Tranſcribers; and the *Maſorites* pains, coming long after theſe changes were come in, can give no ſecurity or fence againſt them. And then it is not impoſſible but that thus it hath happened in that place of *Jeremy* which is here cited. Accordingly the Annotations under the name of *Hugo Grotius* conceive, that the *Septuagint* read it בחלתי, not בעלתי, and accordingly rendred it ἠμέλησα, *I forſook them, regarded them not*, continued not my defence unto them, but permitted them to be often worſted by their enemies: but Mr *Meade* from *Cappellus* ſuppoſeth it to have been נעלתי (which is as light an alteration, only ב for נ, as in the other ע for ח) which is alſo ἠμέλησα, ἀφῆκα, ἐβδέλυξα. *I neglected them, departed from them, deteſted* or *abomin'd*, and accordingly forſook *them*. Other examples of this nature we have in the New Teſtament, which may here fitly be taken notice of. *Mat.* 15. 9. we have theſe words, Καὶ μάτην σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων, *In vain they worſhip me, teaching doctrines the ordinances of men.* This verſe is taken out of *Iſa.* 29. 13. where yet the Hebrew reading now, ותהי יראתם אתי מצות אנשים מלמדה, hath nothing that can be duly rendred καὶ μάτην *and in vain*. But by the *Septuagint* there, (and the *Evangeliſt* here) it is to be believed that it was otherwiſe read when they ſo rendred it; and if for ותהי in the beginning of the verſe we read ותהו, and onely change the points of the laſt word, without change of any letter, and read מלמדה, *docens, teaching*, in ſtead of מלמדה *taught*, it will then be exactly as the *Septuagint* render, & the *Evangeliſt* cites it from them: For that תהו ſignifies μάτην *in vain* appears by the uſe of it in that ſenſe, *Iſa.* 45. 18, and 19. and c. 49 4. and from thence it is that the Idols are oft in this Prophet called תהו *vanity*. So *Mat.* 27. 9, 10. we have theſe words cited out of *Jeremy* the Prophet, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος. Wherein there are many difficulties. As firſt, how theſe words come to be cited out of *Jeremy*, which are found in *Zachary* onely. But that may be ſalved, either by ſaying that this was firſt in *Jeremy*'s prophecie (ſomewhat of his not now extant, but by tradition delivered down to have been originally his) and afterward in *Zacharie*'s, according to a ſaying of the Jewes, that *the ſpirit of Jeremy reſted on Zachary*; or elſe by affirming that thoſe latter (the 10, 11, 12.) chapters of *Zachary* were really the prophecies of *Jeremy*, though, as other mens Pſalmes are annex'd to *David*'s, and *Agur*'s Proverbs to *Solomon*'s, ſo theſe chapters of *Jeremy*'s prophecie (perhaps not coming to light till after the Captivity) are affixed to the former chapters of *Zachary*. A ſecond difficulty there is, how ἔλαβον and ἔδωκαν, *they received* and *gave*, can here connect with συνέταξέ μοι *the Lord commanded me*. And that may be anſwered alſo by obſerving that ἔλαβον, being anſwerable to ואקחה in the Hebrew, muſt neceſſarily be rendred in the firſt perſon Singular, *I received*, not in the third Plural, *they*, and conſequently that the ν in ἔδωκαν is to be look'd on as a miſtake of the Scribe, (conceiving that ἔλαβον had been the third perſon Plural, and ſo according this unto it) whereas both the Syriack in *Matthew* reads it *I gave*, and the Hebrew in *Iſaiah* ואשליך *I gave*, or *ſent*. And that this muſt be ſo read, appears by the μοὶ retained in all, *as the Lord commanded* (not *them*, but) *me*. But then there is a third difficulty, which can no way be ſalved, but by making uſe of the obſervation which we are now upon. For in ſtead of thoſe words in *Matthew*, καθὰ συνέταξέ μοι Κύριος, *according as the Lord appointed me*, the Hebrew reads in *Zachary* בית יהוה *the houſe of the Lord*, and the *Septuagint* agrees, with a little change (the addition of εἰς *into*) εἰς τὸν οἶκον Κυρίου, *into the houſe of the Lord*, rendring ואשליך *I gave*, or *ſent*, (which belongs to laying down the price in the purchace of the field) καὶ ἐβαλον *and I caſt*, as if it referred to the caſting it down in the Temple. For ſalving of which, it muſt firſt be obſerved that the thing to which this prophecie is applied in *Matthew*, is the *high prieſt's buying the potter's field*, v. 7. *with* that *money* which *Judas returned* to them, v. 3. *caſting it down in the Temple*, v. 5. which accordingly they *take up*, λαβόντες, v. 6. which is an evidence that the teſtimony applied to that matter muſt be interpreted of thoſe High prieſts, repreſented prophetically in the firſt perſon ſingular, ἔλαβον *I received*, ואשליך καὶ ἔδωκα, *and I gave*, or parted with them, אל היוצר εἰς τὸ χωνευτήριον in the *Septuagint*, and εἰς τὸν ἀγρὸν τοῦ κεραμέως *for the potters field*. Secondly, the phraſe בית יהוה ſeems to be a miſtake for ſomewhat elſe, and that Mr. *Meade* hath very probably conjectured to be (by an eaſie change of כ for ב, and ד for י) כרת יהוה *according to the word of the Lord*, as the phraſe is uſed *Heſt.* 1. 8, 15. and often in that book, and ſo that will be exactly rendred by the καθὰ συνέταξέ μοι Κύριος, *according as the Lord appointed*. And unleſſe ſome ſuch change be imagined, there will be no ſenſe in the Hebrew: firſt, becauſe בית יהוה, without any prepoſition before it, is to be rendred *the houſe*, not *into the houſe*, *of the Lord*; and ſecondly, becauſe the place belonging to the *High-prieſt's buying the field*, hath nothing to doe with *Judas's caſting down the money in the Temple*, or *houſe of the Lord*, which act of his was precedent to the High-prieſt's ἔλαβον, and ἔδωκα *taking*, and *giving* that money for that purchaſe. Thus again *Act.* 15. 17. where we read Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, *that the reſidue of men may ſeek the Lord*, &c. the words are evidently taken out of *Amos* 9. 12. And yet there the Hebrew words, as now we read them, are ſomewhat diſtant, למען ירשו את־שארית אדום *that they may poſſeſſe the remainder of Edom*. And therefore both by the *Septuagints tranſlation*, and the citation in the *Acts*, learned men have adventured to reſolve, that the Hebrew was then diſtant from what now we find in the Copies, moſt probably thus, למען ידרשו אל שארית אדם *that the reſidue of men may ſeek the Lord*, and all this by light changes of ו for ד, ת for ל, and אדום *Edom* for אדם *man* or *men*, the Singular number collective being oft put for the Plural. So when *Hoſ.* 14. 2. we find in the Hebrew copie which we now uſe, פרים שפתינו *the calves of our lips*, but in the *Greek tranſlator*, and from thence *Heb.* 13. 15. καρπὸν χειλέων ὁμολογούντων, *the fruit of our lips*, 'tis poſſible and eaſy to conjecture that the antienter and true reading was פרי (not פרים)

which ſignifies καρπὸς *fruit*. Theſe examples according in this matter (and many more diſcernible in the Old Teſtament, by comparing the Hebrew, as now we have it, with the Greek) make it not unreaſonable to receive this account which hath here been given of ἰμείλησα, on occaſion of which theſe others have been here mention'd, becauſe omitted in their proper places. But Mr. *Pocock* hath given me ſome reaſon to depart from theſe conjectures, and adhering to the ordinary reading, to take notice of another notion of the word בעל, where it is in conſtruction with ב. In moſt other places the word is uſed either with an Accuſative caſe after it, or with the prepoſition ל, and then conſtantly it ſignifies *dominari*, but in this place of *Iſaiah*, and *Jer.* 3. 1. it is uſed in a peculiar different manner with ב; and then 'tis *Kimchi*'s obſervation, as his ſonne tells us, that whereſoever בעל is uſed with ב, it is taken in an ill ſenſe; and accordingly he interprets it in *Jeremie* קצתי בנם, *I have lothed you*: and ſo *Rabbi Tanchumi*, It ſignifies, ſaith he, *to ſcorne* or *reject*, in the ſame ſenſe as the word בחל is uſed, which is but a light change from ע to ח. And thus in the Arabick, which is but a Dialect of the Hebrew, the word בעל ſignifies not onely *dominari*, and *maritum eſſe*, but *perturbari*, *ſeparari*, *faſtidire*, *nauſeare*, and in that ſenſe is uſed in conjunction with ב, as here it is, and with *alla*. So *Ebn Jannahius*, whom *David Kimchi* commonly followes, and cites by the name of *R. Jonah*. And ſo this is a fair account of this place. The like alſo hath he given of that other laſt mentioned, *Heb.* 13. 15. making καρπὸς *fruit* to be there taken in the notion of κάρπωμα, which the *Septuagint* uſe for *an holocauſt*, which being ordinarily of Bullocks, the Hebrew פרים *calves* may well be rendred by it. Of this ſee Note on *Heb.* 13. c. Καρπὸς

Paraphraſe.

CHAP. IX.

a. 1. That firſt covenant indeed had ceremonial lawes, peculiar waies of worſhipping God, and a tabernacle. And firſt for the latter of them, (ſee Mat. 7. note b.) the Tabernacle, (that was a type of the whole world, of earth and heaven, this made by Moſes, but that by God, ch. 8. 2.) this conſiſted of two parts.

1. *Then verily the [a] firſt *covenant* had alſo ordinances †of divine ſervice, and a worldly ſanctuary.] *the firſt therefore †worſhip λατρείας

2. For as this world conſiſts of two parts, this lower world, and the higheſt heavens, ſo alſo the Tabernacle had two regions in it; the firſt was called the Holies (or the Sanctuary) wherein was the candleſtick (with ſix branches, and one in the midſt, to ſignifie the planets) and the bread, or twelve loaves ſet upon the table (to ſignifie the fruits of the earth, brought forth by that inlivening influence of the heavens, ſaith Philo:)

2. For there was a Tabernacle made, the firſt wherein *was* the candleſtick, and the table, and the ſhew-bread; which is called the ſanctuary:]

3. And the ſecond was a place of more ſanctity then the former, which was beyond the former, anſwerable to the place where the Oracle was in the former Temple, and is the image of the higheſt heaven,

3. And after the ſecond veile, the Tabernacle which is called the holieſt of all]

b. 4. Having a golden cenſer belonging to it, not alwaies kept in it, but carried in when the prieſt went in, who was not to goe without incenſe, and the Arke covered round about with gold, and in this the pot of Manna, and Aaron's rod, and the tables of the Commandements, in reſpect of which it is called the ark of the covenant,

4. Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein *was* the [b] golden pot that had Manna, and Aarons rod that budded, and the tables of the covenant,]

c. d. 5. And over it the images of the Cherubim, by which God is wont to appear, and ſhew himſelf, Exod. 25. 22. and theſe ſhadowing the covering of the Arke from whence God was wont to ſpeak with Moſes, to give him anſwers, and ſhew that he was propitious to the people.

5. And over it the cherubims of [c] glory, ſhadowing the [d] mercy-ſeat:] of which we cannot now ſpeak particularly.

6. And this being thus deſcribed, we may aſcend to the former things mentioned v. 1. the prieſts officiating, and the ſtatutes about that: and that ſervice of the prieſts was of two ſorts, the daily ſervice, and that was in the former outward part of the tabernacle;

6. Now when theſe things were thus ordained, the prieſts went alwaies into the firſt tabernacle, accompliſhing the ſervice *of God*:]

e. 7. But into the inner part of the tabernacle, or the Holy of holies, none entred but the high prieſt, and he onely one day in the year, on the faſt, or great day of expiation, and then alwaies he carried with him blood of calves & of goats, of calves to offer for himſelf, and of goats to offer for the people, (By which it appears that the offering of Chriſt which is anſwerable to this, is, after his paſſion, performed at his going into heaven, which was ſignified by the Holy of holies:)

7. But into the ſecond *went* the high prieſt alone once every year, not without blood, which he offered for himſelf, and *for* the [e]* errors of the people:] *ignorances

8. By which the Holy Ghoſt typically ſignified, that no man by the power of that firſt covenant could goe to heaven, or that the way to heaven was not there revealed, none being then admitted thither but the high prieſt once a year, who was a type of Chriſt; but now that that Holy of holies is deſtroyed, and therewithall the Judaical Law, there is now admiſſion for all true Chriſtians or worſhippers of God, who now have promiſes and right to heaven, though till after death they are not admitted to their poſſeſſions.

8. The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt while as the firſt tabernacle was yet ſtanding]

9. And the parabolical, typical meaning of this will be appliable to thoſe of this time, that ſtill obſerve and contend for the obſervation of the Judaical forms of worſhip, and think it is ſtill in force: For all theſe performances will not be able to give any man confidence to pray to God, to bring any man to heaven, or to obtain for him the pardon of any wilfull or preſumptuous ſin in the ſight of God, to free him from any ſin that hath waſted his conſcience, or give him grace to purge himſelf from ſuch ſin (ſee note on 1 Joh. 3. c.)

9. † Which *was* a figure for the time then preſent,* in which † were offered both gifts and ſacrifices, * that could not make him that did the ſervice perfect, as pertaining to the conſcience,] †Which parable belongs to the time approaching, Ητις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα * according to which (parable) for the King's MS. reads κατὰ ὃν † are offered προσφέρονται *being not able to perfect the worſhipper μὴ δυνάμεναι τελειῶσαι τὸν λατρεύοντα

10. But onely to purge him from legal uncleanneſſes or pollutions, as having eaten any unclean meat, drinking wine at any unlawful time, (Lev. 10. 9.) or out of any unclean veſſel, omitting any waſhing commanded by the Moſaical Law, and neglecting any of thoſe external carnal ordinances, upon which they were to be puniſhed here, or to be ſeparated from the congregation, (to gain them impunity for ſins of ignorance, &c. v. 7.

10. † *Which ſtood* onely in meats and drinks and divers waſhings, and carnal ordinances impoſed *on them* untill the time of reformation.] †Being only impoſed for meats μόνον ἐπὶ βρώμασι

for

for to this end onely theſe ſacrifices were inſtituted, and ſo onely in order to this life, and meant onely to continue till the time of Chriſt, wherein the whole ſervice was to be reformed, and the whole courſe of bringing men to juſtification and ſalvation, a true and ſpiritual purity, to be introduced, and a better covenant to be made with them.

11. But Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle not made with hands, that is to ſay, not of this building.

11, 12. But when Chriſt came to enter on the high-prieſthood to obtain for us all thoſe bleſſings (of purging the conſcience, which could not be had by the Law, of

12. Neither by the blood of goats and calves, but by his own blood, he entred in * once into the holy place, having obtained eternal redemption *for us*.]

* for once, or, once for all, ἐφάπαξ

beſtowing on us our great reward, which is not to be had in this life, and ſo) which were future in reſpect of the Law and of this life, and to that purpoſe made uſe of a tabernacle that was of a more honourable nature then that under the Law, to wit, his own body, not made with hands as that was, but formed by the Holy Ghoſt in the Virgins womb, after an extraordinary manner (and ſo differing not onely from that tabernacle as fleſh from wood, but alſo from other humane bodies, as that which was conceived by the Holy Ghoſt, from that which was begotten after the ordinary manner) when, I ſay, Chriſt entred on his high prieſthood, he aſcended into heaven, in ſtead of the Holy of holies, and did this once for all, in ſtead of the once a year of the high prieſt, and this with his own blood, or having laid down his own life, in ſtead of that blood of goats for the people, and of bullocks for himſelf, which the prieſt took with him to the Holy of holies, having thus found out a way of purchaſing eternal redemption for us from the guilt and power of ſin, by his death and reſurrection.

13. For if the bloud of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, [f] ſanctifieth to the purifying of the fleſh:]

13. For if the legal pollutions, the eating or touching [f]

of unclean things, &c. be expiated by bloud and aſhes, ſo far as to keep them that are polluted ſo from being turned out of the Congregation, and from any legal puniſhment:

14. How much more ſhall the bloud of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?]

14. How much more ſhall Chriſts death, the ſhedding of his bloud for you, and after

that, his preſenting himſelf to his Father in heaven in a body that ſhall never die any more, raiſed from the dead by the Spirit and power of God, and now being not onely alive, but immortal, deliver you from the guilt of ſin, and fit you to ſerve God in a vital Chriſtian courſe, giving over all the ſins of the former life?

15. And for this cauſe he is the Mediatour of the New * Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt † Teſtament, they which are called might receive the promiſe of eternal inheritance.]

* Covenant: ſee note on the title of theſe books. † Covenant

15. And for this end was Chriſt made uſe of to intercede between God and us, and eſtabliſh and ſeal a new Covenant with us, that by

the intervention of his death for the expiation of all ſins and tranſgreſſions, even ſuch as could not be expiated under the old Covenant, they which are effectually called, the truly penitent reformed believers, may have heaven and eternal bliſſe made over to, and poſſeſſed and inſtated on them, by way of inheritance.

16. For where a Teſtament *is*, there muſt alſo of neceſſity * g be the death of the Teſtator.]

* be produced

16. He ſhed his bloud, I ſay, becauſe that a Teſtament [g]

be valid, or that any man enjoy any thing by the death of another, the death of the Teſtator is required neceſſarily, and muſt be avouched or produced by him.

17. For a Teſtament is † of force after men are dead, otherwiſe it is of no ſtrength at all, while the Teſtator liveth.]

† firm βεβαία

17. There being no ſtability in a Will as long as

the Teſtator liveth, becauſe he may change it if he will, and beſides it is to be ſuppoſed of him, that he meant not the benefit of it to his heir till after his own death.

18. Whereupon neither the * firſt *Teſtament* was dedicated without bloud.

* firſt was conſecrated πρώτη ἐγκαινίζεται

18. And therefore agreeably to this nature of Covenants, which are among the Eaſtern Nations ſtill ſigned with bloud, and of Teſtaments which are not in force till the Teſtators death, we read in the Law, that the ceremony of bloud was uſed in the ſanction of the firſt Covenant, that under the Law.

19. For when Moſes had ſpoken every precept to all the people according to the Law, he took the bloud of calves and of goats with water and ſcarlet wooll and hyſſope, and ſprinkled both the book and all the people,]

19. For when the Commandments, Exod. 20, 21, 22, 23. were by Moſes recited to all the people according to Gods appointment, then, as it follows Exod. 24. 6. he took, &c. and ſprinkled, &c. (which noted this ſanction of Covenants (as of Teſtaments by death) by the Ceremony of bloud, and fore-ſignified the ſhedding of the bloud of Chriſt for the making of a new Covenant with us,)

20. Saying, This *is* the bloud of the † Teſtament which God hath * enjoined unto you.]

† Covenant * commanded for or toward you, ἐνετείλατο πρὸς ὑμᾶς

20. Saying, This bloud is the Ceremony of eſtabliſhing the Covenant which God hath made with you.

21. Moreover he ſprinkled with bloud both the Tabernacle and all the Veſſels † of the Miniſtery.]

† of ſervice λατρείας

21. And ſo likewiſe he ſprinkled the Tabernacle, and all the utenſils that were uſed in the worſhip of God, with bloud.

22. And almoſt all things are by the Law purged with bloud; and without ſhedding of bloud is no remiſſion.]

22. And generally under the Law the courſe was, that

all things that were purified ſhould be purified by that ceremony of ſhedding bloud, and ſo in like manner, that when any ſin was committed, a beaſt ſhould be ſlain for a ſacrifice, by way of confeſſion that that ſin deſerved death.

23. *It was* therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe, but the heavenly things themſelves with better ſacrifices then theſe.]

23. And therefore the Law commanding that the Tabernacle which (in reſpect of the

two parts of it, but eſpecially the inmoſt part) is an image of the higheſt Heavens, ſhould thus be purified with the bloud of bullocks or goats, that is, that the Prieſt ſhould never enter in thither without ſuch bloud-ſhedding, it is moſt agreeable and proportionable to theſe types, that Chriſt ſhould dye, ſhed his own bloud, and ſo enter into Heaven to be our high Prieſt (and in like manner that we through many ſufferings ſhould enter into the kingdome of God.)

24. For Chriſt is not entred into the holy places made with hands, *which are* the * figures of the true; but into Heaven it ſelf, now to appear in the preſence of God for us:]

* copies ἀντίτυπα

24. For Chriſt was not ſo an high Prieſt as to enter into any holy place built by

men, the image or repreſentation to ſignifie Heaven, (ſee Wiſd. 9. 8.) but into Heaven it ſelf, there to appear before God, as the Prieſt was ſaid to doe in the Holy of holies, and to recommend our wants and affairs to him, and negotiate for us, and ſo to relieve us when we ſtand in need of him:

25. Nor was the similitude betwixt him and an high Priest to hold in this, that as the Priest enters into the holy place every year with the bloud of bullocks and goats, so Christ should enter every year into that which was signified by the Holy of holies:

25. Nor yet that he should offer himself often, as the high Priest entreth into the holy place every year with bloud of others:]

26. (For then he should from time to time ever since the beginning of the world have dyed many times) but in this, his presenting himself in the sight of God, his going to heaven to intercede for us, differs from the Priests going into the Holy of holies, that Christ doth shed none but his own bloud, and that but once for all, and that now in this last age, (see Note on Mat. 24. c.) this close or shutting up of the Jewish state, on purpose to obtain pardon for whatsoever sins repented of, and to work reformation among us.

h.

26. (For then must he often have suffered since the foundation of the world) but now once † in the end of the world * hath he appeared h to put away sin by the sacrifice of himself.]

† at the consummation of the ages
ἐπὶ συντελείᾳ τῶν αἰώνων
* hath he been manifested by sacrificing of himself for the putting away of sin,
εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ παραγίνεται
† and where as there is reserved for men, ἀπόκ. ἀνθρ. κεῖται τισὶ
* for their deliverance
εἰς σωτηρίαν, see note on c. 2. b.
† the King's MS. adds here διὰ πίστεως, by faith.

27. For in this is the condition of Christ like to the condition of other men, that as they must die but once, and then be judged to all eternity:

27. † And as it is appointed unto men once to die, but after this the judgement:]

28. So Christ having yielded up himself for a sacrifice for us, and so born our sins up to the crosse with him (dyed as our surety or proxy) shall doe this but once: when he comes again it shall be in another manner, he shall not come to this earth to dye again, but shall come in glory and power, (quite unlike that state wherein he was when he bare our sins) to the relieving and bestowing deliverance on those who expect and wait for him, and constantly adhere to his commands.

28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin * unto salvation †.]

Annotations on Chap. IX.

2. πρώτη

V. 1. *First covenant*] That it must be read ἡ πρώτη *the first* without σκηνὴ *tabernacle*, will appear by the authority of antient MSS. (as, besides others taken notice of by other men, in an antient one in *Magd. Col.* Library in *Oxon*) and of the *Syriack*, and old *Latine* Translation, and of Saint *Chrysostome*, and the *Greek Fathers*, who read it not: And then there is little doubt but the Substantive to it must be διαθήκη *Covenant*, mentioned in the former Chapter, and called ἡ πρώτη, *the first*, in the verse immediately preceding this, c 8. 15. which antiently was conjoined with this, before the division into Chapters. Besides the addition of σκηνὴ *tabernacle* will not be very congruous; for then the Tabernacle must be said to have in it τὸ ἅγιον κοσμικὸν, *the worldly holy*, that is, the Tabernacle, as appears v. 3. where σκηνὴ *tabernacle* is called ἁγία ἁγίων *the Holy of holies*. As for δικαιώματα *ordinances*, see *Rom* 8. d. and λατρείας is in any reason to be taken not in the Genitive, but the Accusative plural, and so will note sacrifices and other institutions for Gods worship, which belonged to that Mosaical Covenant.

λατρείας

b. στάμνος χρυσῆ

V. 4. *Golden pot*] It is a matter of some difficulty to determine, whether it were the Ark, in which the Pot of Manna and the Rod are here said to be kept, or more generally the Holy of holies, wherein, as in a common place, both they and the Ark were. For first, the phrase ἐν ᾗ *in which*, may equally referre to σκηνὴ λεγομένη τὰ ἅγια ἁγίων *the tabernacle called the Holy of holies*, and to κιβωτὸς *the Ark*: and secondly it is positively affirmed, 1 *King*. 8. 9. that *there was nothing in the Ark but the tables of stone*. But then on the other side it is apparent that those Tables of the Law were in the Ark, and therefore the mention of those being immediately subjoyned to the mention of the Pot and the Rod, and connected distinctly with a ᾗ, *the pot and the rod and the tables*, in all reason they must be thought affirmed to be in the Ark, where it is certain the Tables were; and 2. it is as manifest that the κατεράνω αὐτῆς, *over it*, v. 5. denotes the Ark, on the covering of which, and not of the Holy of holies, the *Cherubim* were. To this difficulty that which *Theophylact* hath affirmed is most satisfactory, that though at that time which is referred to 1 *King*. 8. 9. that is, in *Solomons* time, there was nothing in the Ark but the Tables, yet in after-times the Pot and the Rod were put there, *viz.* in *Jeremies* time, when the Ark was to be hid by him: and all this, saith he, S. *Paul* may be supposed by tradition to have had from *Gamaliel* his Master, a Pharisee; and accordingly, saith he, ᾗ νῦν οἱ Φαρισαΐζοντες τῶν Ἑβραίων συντίθενται τοῦτο οὕτως ἔχειν, *the Hebrews*, or *Jewes*, *of his time*, *which were of the Pharisees sect*, *affirmed it to be so*.

V. 5. *Glory*] Δόξα, *glory*, is here set to signifie the *Schechina*, or *appearing of God*, which was wont to be by Angels, of which there *Cherubims* were the representations. See Note on *Mat.* 16. n. and on *Mar.* 1. 2.

c. Δόξα

Ib. *Mercy-seat*] The word Ἱλαστήριον is answerable to the Hebrew כַּפֹּרֶת. Now the word כפר signifies two things, first, *to cover* (and indeed the English word *cover* seems to come from it) and that either simply *to cover*, or *to cover with pitch*, &c. & secondly in *Piel*, *to cleanse*, *expiate*, and *to be propitious*. Hence it is rendred sometimes ἀσφαλτῶσαι *to plaster*, or *cover*, *with bitumen* or *pitch*, and sometimes, most ordinarily, ἱλάσκομαι, ἐξιλάσκομαι, καθαίζω, *to propitiate* or *cleanse*. And accordingly כַּפֹּרֶת is rendred sometimes κατακάλυμμα *a covering*, *Exod.* 26. 36. sometimes ἱλαστήριον *propitiatory*; and ἱλαστήριον *propitiatory*, when the sense is κατακάλυμμα *covering*. See Note on *Rom* 3. h. And so in this place, where it notes a part of the Ark, it must be taken in the notion of the Hebrew, and rendred in that sense of κατακάλυμμα, *covering*, as 'tis *Exod.* 26. 34. and 30. 6. or as the Hebrew כַּפֹּרֶת, if it had been here retained, would have imported.

d. Ἱλαστήριον

V. 7. *Errors*] The word ἀγνοῶν, though it signifies peculiarly *ignorance*, yet is taken among the Greek Writers in the Old Testament for *sinning* indifferently. So *Tob.* 3. 3. *Judith* 5. 20. *Ecclus.* 51. 26. 1 *Mac.* 13. 39. 2 *Mac.* 13. 37. *Ecclus.* 23. 2. and 3 *Mac.* σύστημα μηδὲν ἠγνοηκὸς, *a company that had not sinned* against the King, according to the notion of the Hebrew שָׁגָה, which as it signifies *ignoravit*, *erravit*, *ignorance*, *error*, so also it signifies *defecit*, *recessit*, *falling off*, *failing*; and so here it signifies all those sins for which there was allowed expiation and sacrifice under the Law, that is, all sins but those of Presumption, or Will.

e. Ἀγνοήματα

V. 13. *Sanctifieth*] Ἁγιάζειν *to sanctifie* in this place signifies *to purifie*, in the notion that belongs to the Hebrew טָהֹר which is sometimes rendred καθαρὸς *pure*, sometimes ἁγὸς *holy*; and accordingly ἀκάθαρτα and ἅγια, *impure* and *holy*, are set opposite 1 *Cor.* 7. 14. So also the Hebrew קדש which is vulgarly ἁγιάζειν *to sanctifie*, is used for *washing* among the Jewes. See Note on 1 *Cor.* 7. d. Thus it appears to be used here, not onely by the κεκοινωμένους *unclean*, or *polluted*, immediately precedent, and the καθαρότητα *cleansing*, or *purity*, following; but by the evidence of the matter here

f. Ἁγιάζειν

here ſpoken of. For that was the deſign of the legal ſacrifice, bloud and aſhes, to cleanſe them that were legally polluted, which is the meaning of *πρὸς τὴν τῆς σαρκὸς καθαρότητα for the cleanſing of the fleſh*, that is, to make them legally clean, ſuch as might come into the congregation again. But this ſtill in a Metaphorical ſignification, as *cleanſing* ſignifies expiation, or obtaining pardon of ſin, freeing from the inconveniences or Cenſures that belong'd to it. In this ſame ſenſe the word is uſed c. 10. 10. *Through which will we are ſanctified*, ἡγιασμένοι ἐσμὲν, that is, our ſins are expiated, *through the offering of the body of Chriſt once for all*, which v. 26. is expreſſed by another phraſe, that *he hath now once appeared to put away ſin by the ſacrifice of himſelf.*

ἠγιασμένοι ἐσμὲν

V. 16. *Be the death* —] What the word φέρειν ſignifies here, will be beſt gueſt by the Context, which looks to the validity of Wills and Teſtaments, and to the pleading of them in Law, to receive benefit from them. This is expreſſed v. 17. by βεβαία and ἰσχύει, and of this it is ſufficiently known in all Lawes, what is here ſaid, that *as long as the Teſtator lives* there is no validity in his Will, no pleading any thing from it, becauſe *Voluntas eſt ambulatoria*, ſay the Lawyers, a man as long as he lives may change his Will. In this ſenſe may this 16. v. be thus interpreted, Ὅτι διαθήκη, *where there is a Teſtament*, that is, where a Teſtament is produced or pleaded, or, where a Teſtament is a Teſtament, or, to the confirming of a Teſtament, to the proving of a Will, ἀνάγκη, *it is neceſſary*, φέρεσθαι θάνατον τοῦ διατιθεμένου, *that the death of the Teſtator be brought, produced, alledged*, brought into the Court, teſtimony brought of it; for otherwiſe the Will will not be βεβαία *firm*, nor ἰσχύειν of *force*, ὅτε ζῇ, &c. *as long as the Teſtator is alive*, or as long as there is no *conſtat* of his death. Thus is the word φέρειν and φέρεσθαι uſed ſometimes in the New Teſtament, in a Forenſical ſenſe, as *κατηγορίαν φέρειν, to bring an accuſation*, 1 *John* 18. 29. *ἐγκλήματα φέρειν*, *Act.* 25. 7. *to bring accuſations* or *charges* againſt any, and φέρειν *κρίσιν to bring*, or *enter*, *a ſuit* againſt one.

g. φέρεσθαι

Βεβαία

V. 20. *To put away*] Ἀθετῶν properly ſignifies *to fruſtrate*, as ἀθετεῖν βουλὴν Θεοῦ, *to fruſtrate God's counſel*, that is, deprive it of (evacuate) the end of it: and ſo here *Chriſt's* death is *ἀθέτησις ἁμαρτίας, depriving ſin of its end* or *deſigne*, which was firſt to get us into its power, to reign in our mortal bodies, and then maliciouſly to bind us over to puniſhment eternal; from both which *Chriſt's* death was deſigned to redeem us, from living in ſin, and from being puniſhed for it, according to the two benefits of *Chriſt's* death, ſignified in the Sacraments, grace and pardon.

h. Ἀθέτησις

CHAP. X.

Paraphraſe.

* the good things.
† by the ſame ſacrifices eve y year κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις

1. For the Law having a ſhadow of * good things to come, *and* not the very image of the things, can never † with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect.]

1. For the Moſaical Law, which contained no more then an imperfect ſhadow or rude firſt draught of thoſe mercies made over to us by the Goſpel, eternal life, &c. and not the lively repreſentation or effigies of them, ſuch as the Goſpel now affords us, is no way able by ſacrificing every year, as long as the temple laſts, bullocks and goats, that is, by repeating often thoſe ſame kinds of ſacrifices, to work that great benefit for the worſhippers which the Goſpel is deſigned to doe, viz. to give men full pardon of ſin, and purifie their conſciences.

* Sure they would have ceaſed, for many other copies read ἐπεὶ ἂν ἐπαύσαντο, leaving out ἂν, others read the ἂν not but by way of interrogation: ſo Theophylact

2. For then * would they not have ceaſed to be offered, becauſe that the worſhippers once purged ſhould have had no more conſcience of ſin.]

2. For then they would not need to be offered again continually, when the work for which they were offered was once wrought, as if the cure were wrought, the medicine need not be any more applyed.

† a commemoration ἀνάμνησις

3. But in thoſe *ſacrifices there is* † again remembrance of ſins *made* every year.]

3. Whereas now being only a commemoration of ſins, not a purging them away, they are offered every year anew on the day of expiation, thereby commemorating not only the ſins committed that year, ſince the laſt day of expiation, but their former ſins again, for which they had formerly ſacrificed, at the time of committing of them, and to typifie that one true ſacrifice of Chriſt, that alone is able to do the work for all our ſins.

4. For *it is* not poſſible that the bloud of bulls and goats ſhould take away ſins.]

4. For the truth is, it is not in the power of any ſacrifice of any beaſt to take away the guilt of ſin, or purifie the conſcience.

* thou haſt not delighted in, οὐκ ἠυδόκησας
† framed κατηρτίσω

5. Wherefore when he cometh into the world, he ſaith, Sacrifice and burnt-offering * thou wouldſt not, but a body haſt thou † prepared me.]

5. And therefore in the Prophetick Pſalm concerning Chriſt's coming into the world, God's deſpiſing of thoſe legal ſacrifices is mentioned, and all that is thought fit to be depended on in order to obtaining pardon for ſin, is the body of Chriſt, God giving him a body, and deſigning that to crucifixion, fitting it for the Croſſe, as the ſervants ear for the door-poſt, Deut. 15. 17. to which it was to be nailed, (on which ground of ſimilitude it is, that in ſtead of opening or boaring my ear, in the Pſalmiſt, tis here framing him or fitting him a body, ſee Note on 2 Cor. 13, c.) and ſo decreeing that to be the perfect and complete ſacrifice, which was to ſupply the defects of all the reſt.

6. In burnt-offerings and *ſacrifices* for ſin thou haſt had no pleaſure.]

6. And then he adds in the name of Chriſt ſpeaking to God his Father, The offerings of legal ſacrifices, I know, are not acceptable in thy ſight, or able to reconcile thee to ſinners.

* Indenture, or folding of the Bill, ſee note on Lu. 4. 2.
† that I my doe τὸ ποιῆσαι
* according to the Law κατὰ νόμον

7. Then ſaid I, Lo, I come (in the * volume of the Book it is written of me) † to doe thy will, O God.]

7. Therefore I, that is Chriſt, come (according to what he had undertaken and bound himſelf by bond to his Father, in order to that great work of our redemption) to perform whatſoever thou my God ſhalt require of me.

8. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and *offering* for ſin, thou wouldſt not, neither haſt pleaſure *therein*, (which are offered * by the Law;)

8, 9. By which place of the Pſalmiſt, Pſal. 40. it is clear, that the ſacrifices appointed by Moſes's Law are not of any force with God, but onely the ſufferings and death of Chriſt, the firſt being in that place wholly renounced and diſclaimed, and onely the ſecond ſet up.

9. Then ſaid he, Lo, I come to do thy will (O God.) He taketh away the firſt, that he may eſtabliſh the ſecond.]

† through which ἐν ᾧ
* by διὰ τοῦ

10. † By the which will we are ſanctified, * through the offering of the body of Jeſus Chriſt once *for all.*]

10. And by this gracious will of God (which Chriſt came to perform in the body which God prepared for him, v. 5.) by offering that body once for all, and not by thoſe legal

ſacrifices, which were oft repeated, all our ſins are expiated, (ſee note on c. 9. e.) and we received into Gods favour, as many of us as by performing the condition of ſincere obedience, ſtill required of us, are rendred capable of that great benefit purchaſed for us by the ſufferings of Chriſt.

11. Again, under the Law, the high Prieſt was wont every year once (ſee c. 7. 27.) on the great day of expiation, to officiate and offer up yearly the ſame kinds of ſacrifices, bullocks, &c. none of which have power to free the conſcience from the guilt, or the offender from the puniſhment of ſin.

11. And every Prieſt † ſtandeth * daily miniſtring and offering oftentimes the ſame ſacrifices, which can never take away ſins :]

† Stood indeed μεν ἑστηκε

* upon a day καθ' ἡμεραν

* hath for continuance ſate εἱς το διηνεκες ἐκαθισεν, ſee v. 14.

12. But Chriſt having by his own death made one compleate ſacrifice, which will ſuffice for the ſins of all the world, without need of repeating it, (ſealing to all that ſhall ever live a covenant of mercy and remiſſion upon repentance) hath ever ſince continued at the right hand of God, and ſhall doe ſo for ever,

12. But this man, after he had offered one ſacrifice for ſins * for ever, ſate down on the right hand of God,]

13. Exerciſing his regal office in mens hearts, and meaning to exerciſe it alſo over ſin and death it ſelf, in aboliſhing or ſubduing them both in the reſurrection.

13. † From henceforth expecting till his enemies be made his foot ſtool.]

† For the time to come τὸ λοιπον

14. For that one offering of his in his death hath done the whole work, once for all compleately, for all obedient Chriſtians, all ſanctified diſciples of his (that having the interceſſion of Chriſt in heaven, the ſending the Spirit, &c. adjoyned with it, which are the grounds of furniſhing us with all grace, &c.)

14. For by one offering he hath perfected for ever them that are ſanctified.]

15, 16, 17. And of this the Scriptures of the Old Teſtament doe teſtifie ; for after he had premiſed, as the firſt thing promiſed in his covenant, the writing his laws in their hearts and on their minds, and revealing his will, and giving them his ſanctifying grace for the reforming of their wicked lives, he then adds as a ſecond part of his covenant, the free pardon of all the ſins and tranſgreſſions of their former life, whatſoever they have been.

15. * *Whereof* the Holy Ghoſt alſo is a witneſſe to us, for after that he had † ſaid before,

16. This *is* the covenant that I will make with them after thoſe daies, ſaith the Lord, I will put my laws into their hearts, and * in their minds will I write them :

17. And their ſins and iniquities will I remember no more.]

* And the holy Ghoſt alſo beareth us witneſſe, Μαρτυρει δε ἡμιν και το

† firſt ſaid προειρηκεναι

* upon ὁτι

18. And this being done once for all, there is no need of any farther ſacrifices, or Judaical obſervances, for which ſome of you doe ſo zealouſly contend.

18. Now where remiſſion of theſe *is, there is* no more offering for ſin.]

19. The doctrine then of the ſuperlative excellence of Chriſt's prieſthood above the Moſaical being thus evidenced, and the benefit of it being to us ſo great, even to give us liberty (ſee Joh. 7. a.) to approach unto God in prayer, and apprehenſion of his promiſes, to have title to heaven it ſelf, through what Chriſt hath purchaſed for us,

19. Having therefore, brethren, † boldneſs to enter into the holieſt by the blood of Jeſus,]

† liberty παῤῥησιαν

20. (Which confidence and liberty to enter he hath helped us to by a way never known before, and that a clear or living way, in oppoſition to the dead ſhadows and rudiments under the Law, which, I ſay, he hath helped us to, by paſſing himſelf from the outer to the inner tabernacle, from this life to another, breaking through the veile or partition between them, that is, through his fleſh, being fain to die before he entred heaven)

20. * By a new and living way which he hath conſecrated for us, through the veile, † that is to ſay his fleſh,

* Which he hath conſecrated for us a new and living way by the veil, Ἡν ἐνεκαινισεν ἡμιν ὁδὸν προσφατον και ζωσαν

† that is, his own fleſh τουτεστι τῆς σαρκος αὐτου

21. And having one that interceſſes for us at the right hand of God, and that hath taken upon him the whole care of his Church, and of every faithfull ſervant of his that ſhall adhere and keep cloſe to him,

21. And *having* an high prieſt over the houſe of God,]

22. Let us ſerve and worſhip him unfeignedly, being fill'd with faith (ſee note on Luc. 1. a. and h.) and having reformed our wicked lives in ſincere reſolution of heart, (without which there is no more reception to be hoped for at God's hands, Iſa. 1. 15. then under the law there was liberty to come into the congregation for them that had touched any impure thing, till they were ſprinkled with water by the prieſt) and having our actions waſhed and pure alſo.

22. * Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.]

* Let us come to him in fulneſs of faith, Προσερχωμεθα μετα πληροφορίας

23. Let not all the afflictions and dangers that can approach us, move us ſo much as to waver in our Chriſtian profeſſion, which having the hope of eternal life joyned with it, is fortification enough againſt all the terrors of this world, having God's fidelity engaged to make good the promiſe to us.

23. Let us hold faſt the profeſſion of the † faith without wavering, (for he *is* faithfull that promiſed.)

† hope ἐλπιδος

24. And let us conſider all advantages that we can have upon one another, to provoke and excite one another to charity, and all actions of piety, (ſuch as are joyning in the publick ſervice, ver. 25.) whenſoever we ſee any thing of fainting or growing cold in any ;

24. And let us conſider one another to provoke unto love and unto good works ;]

25. And not ſuffer our ſelves to proceed ſo farre toward defection, as to give over the publick aſſemblies, (the forſaking of which is not onely deſerting of the publick profeſſion of Chriſt, but alſo of the means of growth in grace) but ſtirre up one another to the performance of this and ſuch other duties of confeſſion toward Chriſt, by this argument among others, that now their deliverance from the perſecutions which ſo diſcouraged them is near at hand, (by reaſon of the deſtruction of the enemies of the croſſe, the Jews and Gnoſticks, that have cauſed all theſe perſecutions) which therefore would make it unreaſonable for them now to give over their conſtancy, and loſe all, when they are ſo near the end of their voyage, (ſee Rom. 13. 11. and Jam. 5. 7, 8.)

25. Not forſaking the aſſembling of our ſelves together, as the manner of ſome *is*, but exhorting *one another* : and ſo much the more, as ye ſee the [a] day approaching.]

26, 27. For if we obſtinately commit ſuch a ſinne as this, defection from Chriſt, and forſaking Chriſtianity (as they that forſake the publick aſſemblies are in danger to doe) after once receiving it (ſee note on Mat. 12. h.) there is no plea or apologie of ignorance or unwillingneſſe for that ; and conſequently, as under the Law no ſacrifices are to be offered for ſuch, nor ever any for Apoſtates, ſo now there is no way of remiſſion which will be profitable for ſuch, all that is to be expected is the judgments and wrath of God, ſuch as are like to be ſent out ſpeedily to utter deſtruction, againſt all ſuch enemies of Chriſt, (ſee note on 2 Per. 3. g. and Heb. 6. b.

26. For if we ſin wilfully after we have received the knowledge of the truth, there remaineth [b] no more ſacrifice for ſins,

27. But a certain fearfull looking for of judgment, and * fiery indignation, † which ſhall devour the adverſaries.]

* burning of fire πυρος ζηλος

† ready to μελλοντος

28. He

28. He that despised Moses Law, died without mercy, under two or three witnesses.]

28. He that offended wilfully, and so capitally, under Moses's Law, was not capable there of any mercy, but the thing being proved against him by competent testimony, he was to be put to death.

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the Covenant wherewith * he was sanctified, † an unholy thing, and * hath done despight unto the spirit of grace?]

* he hath been — ἡγιάσθη
† a profane thing κοινὸν
* hath reproached ἐνυβρίσας

29. How much sadder then will his condition be judged to be, who against all light and conviction received, and formerly assented to, shall thus fall off, and by doing so, joyn with those Antichristian Gnosticks, and Jewes the crucifiers of Christ, and enemies of Christians, which have despised Christ, as vile, and nothing worth, yea as one that died as a malefactor, and so his blood no better then unclean, profane blood, not such as will bring any benefit to us, (as it was designed to doe) and scorn and reject the Gospel it self, revealed to us by the Apostles, authorized thereto by the descent of the Spirit on them, and other mercies in it so graciously bestowed on us?

30. For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord: and again, The Lord shall judge his people.]

30. For we know it is the Lord that said, Vengeance, &c. and again Psal. 135. 14. that God will avenge his people, (his Church) and consequently will avenge the cause of those which now suffer among you, against their persecutors, in his time, if you can patiently wait for it.

31. *It is* a fearfull thing to fall into the hands of the living God.]

31. To which purpose you may be armed with this consideration, that 'tis not near so formidable a thing to be persecuted and punished by mortal men, as by him that lives for ever: see Mat. 10. 20.

32. But call to remembrance the former daies, in which after ye were illuminated, ye indured a great † fight of afflictions;]

† combate ἄθλησιν

32. Now that the being persecuted for Christianity should bring you to this defection, there is no reason, considering how, when you did first receive the faith, (see Rom. 13. 11.) ye indured afflictions courageously (and therefore ought not now at last to fail in any reason, lest you lose the fruit of all that)

33. Partly whilest ye were made a gazing-stock both by reproaches and afflictions, and partly * whilest ye became companions of them that were so used.]

* being made partakers of those which so lived κοινωνοὶ τῶν οὕτως ἀναστρεφομένων

33. Suffering most courageously and notoriously your selves, and shewing your fellow-feeling and common concernment with them that were thus afflicted.

34. For ye had † compassion of me in my bonds, and took joyfully the spoiling of your goods, * knowing in your selves that you have † in heaven a better and an enduring substance.]

† or a fellow-feeling with prisoners, for the King's MS. reads τοῖς δεσμίοις συνεπαθήσατε
† a better

34. For (first to the latter of them, see note on Mat. 7. a.) you expressed your sense of my sufferings (and perhaps of many others that were in like manner imprisoned) in mourning for me, and relieving me; and (for the former) ye parted with your worldly wealth, which was violently torn from you, with perfect patience, nay rejoycing that you were thought worthy to suffer for Christ's sake, and considering, and assuring your selves that such sufferings as these yield you (and will bring you by way of reward) a more valuable and durable kind of wealth, eternal blisse in heaven.

* knowing that you have in your selves γινώσκοντες ἔχειν ἐν ἑαυτοῖς being in heaven, and an abiding one, κρείττονα ὕπαρξιν ἐν οὐρανοῖς καὶ μένουσαν

35. Cast not away therefore your * confidence, which hath great recompence of reward.]

* boldnesse παῤῥησίαν

35. Having therefore indured so much upon these grounds of the certain retribution that all your sufferings bring with them, be not beaten out of your fearlesnesse (see note on Joh. 7. a.) and patience and Christianity at last.

36. For ye have need of patience, † that after ye have done the will of God, ye might receive the promise.]

† that having done ποιήσαντες

36. For Christianity being a life of faith and hope, fastned on future promises, both those of this life, release from persecutions, and those of another life, eternal blisse, which will not be had till we have done what God appoints us in the interim to doe or suffer, 'tis clear that patience is necessary for all Christians at all times, and particularly for you at this.

37. For yet * a little while, and he that † shall come will come, and will not tarry.]

* a very little while μικρὸν ὅσον ὅσον
† cometh ἐρχόμενος

37. For the time is now very near at hand, that Christ (see note on Mat. 11. a.) shall come as a judge to destroy the enemies, and as a reliever to rescue all faithfull disciples (see note a.) and though you may think he hath stayed something long, yet now he will come very speedily to that work.

38. * Now the just shall live by faith: † But if *any man* ᶜ draw back, my soul shall have no pleasure in him.]

* But δὲ
† And if he draw back or slink away Καὶ ἐὰν ὑποστείλῃται

38. Mean while the true constant Christian shall by the strength of his faith live, and hold out against all these terrors, sustain himself by his faith (see Rom. 1. 17.) and he that doth not so, but is affrighted and driven by afflictions out of his hold and profession (as now ye are like to be) God will certainly reject and hate such a man, never accept of such temporary obedience.

c.

39. But we are not of them who draw back unto perdition: but of them that believe to the ᵈ * saving of the soul.]

* purchasing, acquiring, finding, περιποίησιν

39. But as Christ told his disciples, that in times of persecution he that would save his life should be the most likely to lose it, and he that would venture the utmost for Christ's sake should be most likely to thrive, and secure himself even in this world; so it is likely to be at this time: and so I may say it with comfort of all true faithfull constant Christians, that we doe not mean to forsake Christ, or fall off to the Gnostick compliances, which in stead of delivering will prove the certainest way to ruine, but to stick constantly to him, as the likeliest way to preserve us here, and the only way of securing us to eternity, whether to save our lives, or our souls.

d.

Annotations on Chap. X.

a.

Ἡμέρα Χριστοῦ

V. 25. *Day approaching*] The notion of ἡμέρα Χριστοῦ, *the day of Christ*, and ἡμέρα, *day*, and παρουσία Χριστοῦ, *coming of Christ*, and βασιλεία Θεοῦ, *kingdome of God*, and many the like, signifying that famous destruction of the Jewes, hath been often mentioned. The other phrases have been gathered together from their dispersions through this book, Note on *Mat.* 3. c. *Mat.* 24. b. c. &c. Now for this of ἡμέρα, *day*, or ἡμέρα Χριστοῦ, *day of Christ*, although somewhat hath been said on *Rom.* 13. Note d. yet now more fully it must be explained. The force of the phrase may appear *Zach.* 14. 1. *Behold the day of the Lord cometh, and I will gather all nations against Jerusalem to battel, and the city shall be taken*, &c. and so in many places of the Old Testament: and accordingly in the New, *Luk.* 17. 24. *The Son of man* ἐν τῇ ἡμέρᾳ αὐτοῦ, *in his day*, that is, when he comes to destroy *Jerusalem*; so *Mat.* 24. 36. περὶ δὲ τῆς ἡμέρας ταύτης *of that day and hour*, that is the punctual time of this destruction (not of the day of the last judgment, but of somewhat that was to come in *that age*, v. 34.) *knows no man*. So *Luk.* 17. 30. ἡμέρᾳ *the day wherein the Son of man shall be revealed*; & v. 31. ἐν ἐκείνῃ τῇ ἡμέρᾳ *in that day*; and c. 19. 40. ἡμέραι *the daies shall come in which thy enemies shall cast a trench*. So *Act.* 2. 20. ἡμέρᾳ Κυρίου μεγάλην καὶ ἐπιφανῆ, *the great and conspicuous day of the Lord*, Ἡμέρα ἐκείνη Ἡμέραι Ἡμέρα Κυρίου

from

from which none of the Jewes ſhould eſcape, but only the believers: In which place, as 'tis cited out of *Joel*, 'tis obſervable that there is firſt mention of *the laſt daies*, v. 17. (which as the Jewes render *the daies of the Meſſias*, ſo *Peter* interprets the time after the reſurrection of *Chriſt*, in which the *Spirit* was *poured out*) then of this *great day* v. 20. which is as it were ἐσχάτων ἡμέρα, *the laſt of the laſt*, fourty years after his reſurrection, in which *Judæa* was to be laid waſt. So 1 *Cor.* 1. 8. *the day of the Lord Jeſus*, agreeable to the ἀποκάλυψις Κυρίου Ἰησοῦ, *revelation of the Lord Jeſus*, ver. 12. both of them denoting this time of judgment on unbelievers, and deliverance of the faithfull: See alſo chap. 3. 13. So 1 *Theſſ.* 5. as χρόνοι and καιροὶ *times* and *ſeaſons*, v. 1. referre to this matter (as, *the time is come*, *Ezech.* 2. 7.) ſo ἡ ἡμέρα Κυρίου, *the day of the Lord cometh as a thief* (the ſame that is ſaid of it 2 *Pet.* 3. 10.) belongs to this matter alſo. So 2 *Theſſ.* 1. 10. *In that day.* So here ἐγγίζουσα ἡ ἡμέρα, *the day approaching*, as *Luk.* 21. 8. ὁ καιρὸς ἤγγικε, *the ſeaſon approacheth*, or as *Joel* 2. 1. ὅτι πάρεστιν ἡμέρα Κυρίου, ὅτι ἐγγύς, *the day of the Lord is come, it is nigh at hand.* So the ἡμέρα διαυγάζουσα *day dawning* is that day of judgment to the Jewes, and deliverance to the believers among them, 2 *Pet.* 1. 19. (ſee Note g.) And that this phraſe ſhould thus ſignifie will not be ſtrange, when it is conſidered that in all languages and idiomes, the word *Day* ſignifies judgment here on earth. So ἡμέρα 1 *Cor.* 3. 13. *the day ſhall declare*, that is, the judgment, or trial; and ἀνθρωπίνη ἡμέρα, *man's day*, 1 *Cor.* 4. 3. that is, the judgment of men: ſo *dies* in Latine, *diem dicere*, *to implead*, and in Engliſh *a daies-man*, an umpire or judge (ſee Note on *Mat.* 3. c. and *Mat.* 24. b.) That this is the meaning of this place will appear by the ſcope of the place, which is, to comfort them which were ready to fall off from Chriſtianity, upon the continued perſecutions of the Chriſtians by the Jewes, among whom theſe Hebrew Chriſtians lived, as will appear in the ſtory, *Act.* 11. 19. & 1 *Theſſ.* 2. 14. the approach of whoſe deſtruction muſt conſequently be matter of comfort to them that had ſuffered long, and ſo of keeping them from falling away, (ſee Note on *Rom.* 13. c.) And ſecondly, 'twill appear by the plain words that follow to this very purpoſe, to ſuſtain their patience, v. 37. *Yet a little while, and he that cometh*, ὁ ἐρχόμενος, that is, *Chriſt*, which hath promiſed to come to their puniſhment and your relief, *will come*, (and that notes this particular, the deſtruction of the Jewes, which is called his *coming*, *Mat.* 24) καὶ οὐ χρονιεῖ, *and he will not tarry*, that notes the ἐγγίζουσαν, the *approach* of that day. And to this purpoſe to confirm men in patient expectation of this, without all diſheartning by the delay, follow all thoſe examples of Faith, c. 11. in which it appears that many depended by faith on performances of promiſes to their poſterity, which were never performed to themſelves perſonally, and ſo might very well fortifie the Hebrewes for an expectation of a farre ſhorter time, it being now very *near at hand*. The ſame is expreſſed, when it *draws nigher at hand*, by ἐσχάτη ὥρα, 1 *John* 2. 18. *the laſt hour*.

ἡ Ἡμέρα Κυρίου

Ἡμέρα διαυγάζουσα

Ἀνθρωπίνη ἡμέρα

ὁ Ἐρχόμενος

καὶ Χρονιεῖ

ἐσχάτη Ὥρα

b.

Ἑκουσίως ἁμαρτανόντες &c.

V. 26. *For if we ſin wilfully*——] What is meant by this phraſe, Ἑκουσίως ἁμαρτανόντες μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, *Sinning wilfully after receiving the acknowledgment of the truth*, muſt be collected by a brief ſurvey of every part of the phraſe. First, ἁμαρτάνειν *to ſin*, as it ſignifies in general any kind or ſort of ſin, not only deliberate, but of ignorance, or paſſion, or ſurpriſe, and again not only an act, but habit or courſe of ſin, (and is to be determined to either by the Context in any place,) ſo in many places it appears to ſignifie the great ſin of Apoſtaſie: ſo c. 3. 17. and is applied to the Apoſtate Angels 2 *Pet.* 2. 4. And ſo here ſure it muſt ſignifie the ſin here ſpoken of, ver. 23, and 25. being the *not retaining*, that is, forſaking, *the profeſſion of their hope*, that is, the Chriſtian profeſſion, and ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, *forſaking the aſſemblies of publick worſhip*, &c. which though done upon the motive of fear, to avoid perſecution, yet was an Apoſtatizing from the Chriſtian courſe, and that no ſuddain, paſſionate, but weighed, deliberate act and courſe, and is therefore defined ver. 38. to be an ὑποστολὴ εἰς ἀπώλειαν *a drawing back to perdition*, an Apoſtaſie from the Chriſtian profeſſion, a preferring the advantages of the world, the preſerving their own preſent ſafety before the ſervice and worſhip of God, and privileges belonging to it; and accordingly this ſin of theſe forſakers is ellewhere ordinarily expreſs'd by *loving the world, and the things of the world*, in oppoſition to, and excluſion of, *the love of the Father*, *loving of pleaſures more then of God*, *ſerving of the belly*, &c. and 'tis known of theſe *Gnoſticks*, that as they renounced the Chriſtian profeſſion, ſo they joyned with the enemies (called here ὑπεναντίοι *adverſaries* v. 27.) againſt the Chriſtians, and to ſave themſelves calumniated and perſecuted others. Now this ſin thus conſidered is here farther expreſs'd to be ſo by the mention of their former *acknowledgment of the truth*, and by their continuing in this courſe ἑκουσίως *wilfully after the acknowledgment of the truth.* That may be taken in a double notion: First, to ſignifie the commiſſion of this ſin after the acknowledgment of Chriſtianity in general, after having received the faith, and obeyed it (which muſt neceſſarily deprive them of all excuſe of Ignorance or Involuntarineſſe) as, 2 *Pet.* 2. 21. ἐπιγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, *having acknowledged the way of righteouſneſſe*, and then ἐπιστρέψαι *to turn*, clearly ſignifies. And this 'tis certain is contained here: for they that thus forſook the aſſemblies, and drew back, were the δίκαιοι, the *juſt*, v. 38. But, I ſuppoſe, there is yet a farther notion of it, which muſt be added to this, the doing this contemptuouſly againſt the Apoſtles doctrine and admonition, concerning the infuſions of the *Gnoſtick-hereticks*, and conſequently a caſting off the authority of the Apoſtles and Governours of the Church, who acted in power of the Holy Ghoſt; and they that thus diſobeyed, were look'd on and dealt with *as heathens and Publicans*, deſperate and incorrigible, *Mat.* 18. 17. Thus ſaith *Photius*, Πολλὴ ἡ διαφορὰ τοῦ ἐξ ἀγνοίας ἁμαρτήματος πρὸς τὰς ἐν γνώσει καὶ μετὰ καταφρονήσεως πεπραγμένας ἀνομίτους πράξεις, *There is great difference between ſins committed out of ignorance, and wicked practices committed in knowledge and with contempt*, *Epiſt.* p. 386. And that this was it, appears, not only by the exhortations and admonitions of the Apoſtle through this whole *Epiſtle*, *Take heed, brethren, that there be not in any of you an evil heart of unbelief in departing*, or *Apoſtatizing, from the living God*, ch. 3. 12. and by his laying before them the examples of the murmuring and provoking Apoſtatizing *Iſraelites*, which loſt their *Canaan*, and by foretelling the like vengeance that would ſuddainly fall on them, if they did thus *depart*; but alſo by one end or conſequent of their forſaking their Church-meetings, contemning and rejecting the exhortations and admonitions of their Governours, for which, among other things, theſe meetings were ordained. And this ſeems to be here noted by mention of the ἀλλὰ παρακαλοῦντες *but exhorting*, which was eſpecially the Governours office, and which they that forſook the aſſemblies did forſake alſo, and did not ſubmit themſelves to it. And then they that thus *ſinn'd* ἑκουσίως *wilfully* after the having *received* this *acknowledgment of the truth*, were they that did contemptuouſly forſake and caſt off the Chriſtian yoke, which they had once ſubmitted to, and that is the character of Apoſtates. Adde to this the conſideration of v. 28. where, parallel to the fate of the perſon

Ἐγκαταλείποντες τὴν ἐπισυναγωγὴν

Τινες δὲ εἰς ἀπώλειαν

μετὰ Ἐπίγνωσιν τῆς ἀληθείας

Παρακαλοῦντες

Ἀθετῆσας τὸν νόμον Μωσέως

person here, is set Ἀθετήσας τις τὸν νόμον Μωσέως, *Any one that despiseth*, or *setteth at nought*, *Moses Law*, *the man that will doe presumptuously, and will not hearken to the Priest*, *or to the Judge*, *Dent.* 17. 12. such an one, as when his fact is competently proved against him, *he must die without mercy*: And that is also the meaning of the

Οὐκέτι περὶ ἁμαρτιῶν θυσία

οὐκέτι περὶ ἁμαρτιῶν θυσία, *there remains no longer any sacrifice for sin*. It is such a sin for which the High-priest among the Jewes was not allowed to offer sacrifice for expiation. Ἀδιόρθωτος ἡ κολάσεως παραίτησις, saith *Josephus*, l. 2. *cont. Apion. there was no deprecating*, *no possibility of averting the punishment of death* which belonged to such. Accordingly we see the practice in *Maimonides* (in the title of *dressing oblations*, cap. 3. *num.* 3, 5.) that *no sacrifice should be made for Apostates*, *though for Ethnicks there might*. So again appears v. 29. by

Καταπατῆσαι τὸν υἱὸν τοῦ Θεοῦ

ὁ καταπατήσας τὸν υἱὸν τοῦ Θεοῦ, *trampling on the Son of God*, that is, contemptuously using him, as these Apostatizing desertors did,

Αἷμα διαθήκης κοινὸν ἡγησάμενος

counting the blood of the covenant an unholy thing, (as *Ezech.* 22. 26. to the Priests ἀθετῶν *violating Gods Law*, is added their *profaning Gods holy things*) contemning the Covenant sealed by the blood of *Christ*, by which they have obliged themselves to adhere to him, and

Καὶ ὑβρίσας τὸ πνεῦμα τῆς χάριτος

contumeliously using the Spirit of grace, that is, again despising and throwing away those pretious advantages of the Spirit of God which had been bestow'd upon them, but now are repell'd and rejected by them, as in the *Canons of the Councils*, they that have undertaken the office of Church-widows, and after marry, are said to *doe despite to the grace of God*: (see *Conc. Wormac.* cap. 45.) for which S. *Paul* hath *casting off their first faith*, 1 *Tim.* 5. 12. By all which appears what the nature and aggravations of this sin was, A forsaking the Christian orthodox, and going over to the heretical *Gnostick* way, which was a downright Apostasie from *Christ* to *Antichrist*. And for such an one the punishment is figuratively expres'd by, *there remains no farther*, or *no longer*, *sacrifice for sins*: that is, either *the blood of Christ trampled on* by him, v. 29. will not prove beneficial to him, and so, because *there is no other sacrifice*, he is capable of no mercy; or else the prayers and oblations of the Church, which are used for those that they have any hopes of, belong not to him. See Note on chap. 6. b. and 1 *John* 5. c.

c. Ὑποστολῆς

V. 38. *Draw back*] What is here meant by ὑποστολὴς we have two waies of discerning; first, by considering the word in the few other places of the New Testament: *Act.* 20. 20. οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν, *I did not withdraw*, or *hold back*, *from declaring to you any of those things that were profitable for you*, and almost in the same words and sense v. 27. οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι, &c. *I did not withdraw*, or *withhold*, *my self from declaring to you the whole counsel of God*. So in *Phavorinus*, ὑποστειλάμην, ὑποκρυψάμην *hiding* himself, *getting out of the way*, and ὑπεστειλάμην, παρητησάμην, the word used c. 12. 25. for *detractare*, *to get off from* any *employment*, *to be unwilling to enter upon it*, *to hang back*, *to refuse*; so

Ὑπέστειλεν ἑαυτὸν

ὑπέστειλεν ἑαυτὸν, *Gal.* 2. 12. *he stunk away*, *withdrew himself*, got out of their company, and that as an effect of fear, φοβούμενος, &c. *fearing the Jewish Christians*. So *Phavorinus* again, ὑποστειλάμενος, φοβηθείς, and ὑποστέλλεται, φεύγει, *fearing*, *running away*. And so here the matter of the discourse being exhortation and encouragement to constancy in the Christian profession, in despight of all the terrors and assaults that lay on them from the Jewes at that time, and that upon constant expectation of receiving a rich *reward*, deliverance here within a while, if they live and continue constant, and eternal blisse in another world, for all that they could suffer here, (which is the meaning of the

Παῤῥησία

παῤῥησία *confidence*, &c. ver. 35.) it will be most agreeable that the *just man's living by faith* in the beginning of v. 38. should be his patient, cheerful, constant continuance in the Christian profession, meerly upon the strength of the promises that are made to courage and constancy, the promised deliverance in this, v. 36, & 37. and eternity in another world: and contrary to that, the ὑποστολὴς *drawing back* here, and ὑποστολὴ v. 39. must needs be a fainting in the course, a pusillanimous falling off, a detractation or failing in point of perseverance, caused by fear or pusillanimity. And this will likewise appear by a second *medium*, by looking into the prophet *Habakkuk*, ch. 2. 4. from whence 'tis clear those words immediately precedent are cited, ὁ δίκαιος ἐκ πίστεως ζήσεται, *the just shall live by faith*. If that place of *Habakkuk* be observed carefully in the *Septuagint* and the *Hebrew*, it will not be improbable which some have surmised, that the *Septuagint* read the *Hebrew* words a little otherwise then now we read them; not עפלה, *arrogans fuit*, *was lifted up*, as we read in the beginning of the verse, nor נפשו *his soul*, but עלפה for the former, and נפשי *my soul* for the latter. Now the word עלף which they are surmised to have read there, is perfectly answerable to the ὑποστολὴ here (as the נפשי *my soul* is rendred here ψυχή μου *my soul*, otherwise then the *Hebrew* there will regularly bear it) for the *Hebrew* signifies primarily *texit*, *covered*, (and so ὑποστολὴς was rendred by ὑποκρυπτὴς *being hidden*, out of *Phavorinus*) and then also it signifies *turbatus fuit*, *was frighted*, or *troubled*, (which they that are, slink, or hide themselves out of the way.) So *Isa.* 50. 20. *Thy children* עלפו, the *Chaldee* reads, *were troubled*, the *Septuagint*, ἐταράχθησαν *were in distresse* or great *fear*; and *Jonah* 4. 8. 'tis rendred ὠλιγοψύχει, *was ready to faint*; and so *Am.* 8. 13. the *Targum* explain it by ישתלהון, *they shall be weary*, or *faint*, and so in other places, the *Septuagint* render it by ἐκλείπειν *fainting* or *failing*: and so the *Septuagint*, if they read as is surmised, will seem to have taken it in *Habakkuk*, He that *falls off*, or *faints*, the cowardly or fearful, *my soul doth not like* him. But others that have considered that place in *Habakkuk*, conceive the ordinary Hebrew reading may be well retained, the word עפל being of the same signification with עלף *Jonah* 4. 8. ויתעלף & *defecit*, and so *Isa.* 51. 20. בניך עלפו *thy sonnes have fainted*. Thus *Rabbi Tanchum* renders it by *withdrawing himself*, being *far removed*, and that is all one with our notion of ὑποστολὴς. And the Arabick word which is answerable to it signifies *negligere*, *alio animum avertere*, *to neglect*, *to turn away his mind*; and so that is agreeable also. Thus ישר, which in the latter part of the verse ordinarily signifies *right*, is frequently rendred ἀρέσκειν *pleased*, and so is all one with εὐδοκεῖ· and then נפשו *his soul* may be retained also, meaning Gods soul, from whom he averts, which therefore the *Septuagint* thought fit to expresse by ψυχή μου, *my*, that is, Gods *soul*, in like manner as they have done *Psal.* 5. 9. where the Hebrew hath, *his strength*, and they read τὸ κράτος μου, *my strength*. See *Mr. Pocock Miscell.* p. 45. And all this sets down the true notion of the word in this place, thus; But if he that should *live by his faith*, shall cowardly withdraw himself from the publick worship of *Christ*, v. 25. (as *Ignatius* saith they did which had received the infusions of the *Gnosticks*, Εὐχαριστίας καὶ προσευχῆς ἀπέχονται, *Ep. ad Smyrn. they abstain from the Eucharist*, *and from prayer*, that is, publick assemblies, and exhorts them to mend that fault, πυκνότερον συναγωγαὶ γινέσθωσαν, *ad Polyc. Let there be more frequent assemblies*, and so again *ad Ephes.*) if they withdraw from the

Ἄθλησις τῶν παθημάτων

ἄθλησις *the patient*, *magnanimous encounter of afflictions*, v. 32. from the παῤῥησία or *confident profession of the truth*, v. 35. (in expectation of the future reward)

reward) from the ὑπομονὴ *patience*, and *doing the will of God*, v. 36. and from the *faith*, v. 38. whereby we depend ſecurely on the promiſes of *Chriſt*, with confidence that they ſhall be performed to us, If, ſaith the Author, the juſt, the Chriſtian prove thus puſillanimous, hang back from this performance of his duty, if by afflictions he be disheartned and terrified, *Gods ſoul hath no pleaſure in him*, he is utterly rejected and disliked by God. And thus, v. 39. ὑποστολὴ *cowardiſe* is directly ſet oppoſite to πίστις *faith*, as περιποίησις ψυχῆς, *ſaving the ſoul*, or *life*, to the ἀπώλεια *deſtruction* or *looſing* of it.

ὑποστολὴ

d. Περιποίησις ψυχῆς

V. 39. *Saving of the ſoul*] The word περιποίησις ſignifies *acquiring, purchaſing, getting, poſſeſſing*. So περιποίησις δόξης, *purchaſing of glory*, 2 *Theſſ.* 2. 14. περιποίησις σωτηρίας, *purchaſing*, or *acquiring*, *of ſalvation*, 1 *Theſſ.* 5. 9. But *Phavorinus*, who hath that notion of it, gives us alſo περιποίησις σωτηρία καὶ διασώσεις, *ſaving, delivering*; and ſo being here ſet oppoſite to ἀπώλεια *deſtruction*, and joyned with ψυχῆς *of the ſoul*, or *life*, it ſeems moſt probably to ſignifie as κτᾶσθαι ψυχὴν *to poſſeſſe the ſoul*, *Luk.* 21. 19. (which is the ſame with περιποίησις ψυχῆς, *ſaving the ſoul* here; ſo ſaith *Phavorinus*, Κτῆσις, περιποίησις, *poſſeſſing is purchaſing*) is σῴζειν ψυχὴν *to ſave* or *preſerve the life*, *Mar.* 8. 35. *Luk.* 9. 24. See Note on *Eph.* 2. d. 1 *Pet.* 2. c.

Paraphraſe.

CHAP. XI.

2. 1. And that you may know to what your being Chriſtians, and your profeſſing the faith of Chriſt, obligeth you in this matter, you may conſider what Faith is, a confident dependence on God for the performance of his promiſe, a being convinced of the truth of thoſe things of which we have no ocular or ſenſible demonſtration.

1. NOW Faith is the *[a] ſubſtance of things hoped for, the † evidence of things not ſeen.]

*confident expectation
† conviction, ἔλεγχος

2. And that you may not look on this faith as a new and a ſtrange thing, ye may through all times ſee the examples of it among pious men, which may excite you to the practice and exerciſe of it at this time, now you have ſo much need of it, ch. 10. 36. For indeed ye may obſerve that this was it by which the Antients or Fathers of the Old Teſtament received a teſtimony of Gods approbation of, and reſpect unto them.

2. For by it the Elders * obtained a good report.]

*received a teſtimony ἐμαρτυρήθησαν

b. 3. One act of faith it is, by which we rightly apprehend the omnipotent power of God in creating the whole world, heaven and earth, meerly by a word, ſaying, Let there be light, &c. and there was light: and ſo by the ſame act of faith we ſee God can and doth produce effects quite diſtant from the ordinary courſe of nature, for ſo all this viſible world was framed, not out of things conſpicuous to our eyes, as now a man of a man, a tree from a kernel, &c. but by the meer command of God out of nothing, or out of the earth, which is deſcribed as an inviſible Chaos of confuſion, Gen. 1. 2. (And then why may we not believe God's promiſe in the like manner at this time, that he is able to bring you deliverance out of your preſent perſecutions, upon your continuing conſtant unto him, by thoſe ways that are leaſt diſcernible to you, meerly by acts of his own power and wiſdom?)

3. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen † were [b] not made of things which do appear.]

† were made not

4. Another act of faith it was (appliable alſo to your preſent purpoſe) which was diſcernible in Abel, who offered to God the firſtlings and the fat, Gen. 4. 4. that is, the beſt and faireſt that he had in all his flock, whereas Cain did not proportionably, but only brought of the fruit of the ground (without any choice of the beſt) an offering to God, v. 3. This Abel certainly did upon a belief of Gods eſſence and attributes, and a conſequent love of him, willing to give him that which is moſt precious; (and parallel to that is the faithful conſtant Chriſtian now, that will lay down his life for Chriſts ſake, ſuffer any thing, part with all that is moſt precious) and from this faith it was that God pronounced him a righteous perſon, and expreſſed his approbation of his ſacrifice; and from this it was that God ſaid of him that his blood cried from the ground, when he was dead, intimating that he had then a life with God, who was able to ſpeak to him (ſee Philo, *li. Pejorem inſidiari meliori*) and that God would avenge his blood, and the blood of all ſuch upon their perſecutors.

4. By faith Abel offered unto God * a more excellent ſacrifice then Cain, by which he obtained witneſſe that he was righteous, God teſtifying of his gifts: and by it he being dead yet ſpeaketh.]

*a ſacrifice exceeding that of Cain πλείονα θυσίαν παρὰ

5. By faith Enoch did that which was acceptable in the ſight of God, and was rewarded by God by being tranſlated to heaven, inſtead of dying (And that ſignifies that they that walk and perſevere in the ways of God, when they goe out of this world, they are never the worſe for it, they are removed to a place of endleſſe bliſſe.)

5. By faith Enoch was tranſlated that he ſhould not ſee death, and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.]

6. And this acceptation of God was a proof that he had faith, for otherwiſe his actions could not have been acceptable to God; for without believing the power, and wiſdome, and juſtice of God, 'tis impoſſible to doe any thing that can pleaſe God, or be rewarded by him: For he that undertakes the ſervice or worſhip of God in any kind, muſt believe that he is God, and that he rewards all his faithful ſervants, that doe what they are enabled to doe toward the ſearch and performance of his will. And he that doth believe this, what ſhould ever tempt him to forſake or diſobey him, when his ſincere, faithful performances, how dear ſoever they coſt him here, are ſure to be abundantly rewarded by God, and his forſaking and falling off to bring judgments and ruine upon him?

6. But without faith *it is* impoſſible to pleaſe *him*: for he that cometh to God muſt believe that he is, and *that* he is a rewarder of them that diligently ſeek him.]

7. A like example of faith we have in Noah, who believing the threats, and heeding the warning of God that foretold the drowning of the world, and aſſuring himſelf that God would deſtroy and drown the wicked of that age, and preſerve him and his family (an embleme of the Church of faithful obedient Chriſtians) did accordingly ſo fear the judgment of God denounced againſt the wicked, and believe Gods command of making an Ark for himſelf and his family, that he ſet preſently to making of that Ark, by that means to ſave both himſelf and his family from the Floud (Parallel to which is your belief of Gods threats and commands, and making uſe of that way of ſecuring your ſelves which Chriſt hath directed you, a careful obedience, and cloſe adhering to the commands of Chriſt in this time of approaching deſtruction;) and thus as a Prophet he foretold, and brought upon the whole world of ſinful men an univerſal deſtruction, and himſelf was left the only poſſeſſor of the earth, had it all for an inheritance to him and his poſterity, and no queſtion had the happineſſe of another world, as a reward of his pious fear and faith in God, and the actions which he did out of that principle.

7. By faith Noah being warned of God of things not ſeen as yet, moved with fear, prepared an Ark to the * ſaving of his houſe; by which he condemned the world, and became heir of the righteouſneſſe which is † by faith.]

*delivering of his houſhold σωτηρίαν τῷ ἰδίῳ οἴκῳ
† according to κατὰ

8. A like act of faith was Abrahams obedience to Gods command of leaving his Country, and going whitherſoever God ſhould direct him, not knowing whither it was, only receiving a promiſe from God, that his poſterity ſhould be the poſſeſſors of that place whither he was appointed to goe, but no way aſſured that himſelf ſhould ever be owner of any part of it.

8. By faith Abraham, when he was called to goe out into a place which he ſhould afterward receive for an inheritance, obeyed, and he went out, not knowing whither he went.]

9. By

9. By faith he ſojourned in the land of promiſe, as *in* a ſtrange countrey, dwelling in Tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſes.] though he ſojourned in that land which was promiſed him, in the ſame manner as he ſhould if he and his ſeed had had nothing to doe with it (he and his ſons and his ſons ſons dwelling in it in Tabernacles, erected for a tranſitory paſſage through it, and not in houſes, as in a place of poſſeſſion, and thus they lived all their lives long till Jacob was removed into Ægypt) yet he firmly believed that his ſeed ſhould poſſeſſe that land, and was himſelf very well ſatisfied without it;

9. And accordingly a like act of faith it was in him, that

10. For he looked for a City which hath foundations, whoſe builder and maker *is* God.]

10. Upon this ground of Chriſtian faith, that God had

* for him an abiding firm building, which after a pilgrims life expected him in another world, (ſee 2 Cor. 5. 1. & Heb. 12. 28.) and would plentifully reward all his obedience, though he had no other reward to receive in this life.

† even ſo

11. Through faith † alſo Sarah her ſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.]

11. By the like belief and relying on Gods power and providence, againſt all probabilities to the contrary, Sarah being both barren, and of an age paſt child-bearing, did not only by her handmaid Hagar, but of her own womb, and that by Abraham, when he was very old alſo, receive ſtrength to conceive and bring forth a ſon, having no ground to believe this, or hope it poſſible, but that God had promiſed it, and ſhe was confident he would not break his promiſe, but perform it.

* dead in theſe reſpects τῶν νενεκρωμένων

12. Therefore ſprang there even of one, and him * as good as dead, *ſo many* as the ſtars of the sky in multitude, and as the ſand which is by the ſea ſhore innumerable.]

12. And as the reward of their faith of this, they became ſo fruitful, that from one Abraham (called by that title of One, Mal. 2. 15.) and that at a time when he was paſt power of getting children, there yet came a moſt numerous progeny, according to the promiſe of God made to him, and laid hold on and depended on by his faith.

* By or according to faith all theſe died Κατὰ πίστιν ἀπέθανον

† ſojourners on the land παροίκους ἐπὶ τῆς γῆς

13. * Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, c and were perſwaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and † pilgrims on the earth.]

13. And this his numerous poſterity did not, till the time of Joſhua, come to enjoy this promiſed land of Canaan; only as Abraham went on cheerfully, as believing that four hundred years after the promiſes ſhould be performed to his ſeed, ſo did they comfort themſelves with the aſſurance that their poſterity ſhould enjoy them if they did not, and meanwhile calling themſelves gueſts and ſtrangers in that promiſed land, Gen. 23. 4. and 47. 9. and not poſſeſſors of it: (which is an inforcement of that conſtancy which is now called for of Chriſtians in perſecution, upon ſtrength of that promiſe of the approaching coming of Chriſt to reſcue them, which in caſe it ſhould not come in their daies, yet being ſo ſure to come to their poſterity, ſo much ſooner then the Canaan came to Abrahams poſterity, this may be matter of faith and encouragement to Chriſtians as reaſonably as the aſſured expectation of thoſe promiſes was to Abraham and his poſterity.) c.

14. For they that ſay ſuch things declare plainly that they ſeek a Country.]

14. And this language of theirs, calling themſelves ſojourners in Canaan, and not poſſeſſors of it, ſignifies that they did not think themſelves at home, but that they were in purſuit of a Country.

* if they had mentioned ἐμνημόνευον † they had εἶχον

15. And truly * if they had been mindful of that *country* from whence they came out, † they might have had opportunity to have returned.]

15. And that not their own Country Chaldæa, from whence Abraham firſt went out upon Gods command, for he and his poſterity had many ſeaſons to have gone back thither, if that had been the Country they look'd after.

16. But now they deſire a better *country*, that is, an heavenly: wherefore God is not aſhamed to be called their God; for he hath provided for them a City.]

16. But now 'tis clear that the Country which they profeſs'd to expect, was that promiſed to their poſterity, which being not come till after this life of theirs, was a type of heaven: and in having made this proviſion for them, God is moſt juſtly ſaid to be the God of Abraham, &c. for whom he made ſo rich a preparation, deſtining the land of Canaan, and in that a famous City Jeruſalem (though it was not yet imaginable how it ſhould be built) for their poſterity, and in that myſtically foreſhewing an eternal City and Kingdome, the Canaan and Jeruſalem above, which they ſhould have which continued conſtant to Chriſt, and obtained not the promiſes in this life.

* having admitted or entertained the promiſes ὁ τὰς ἐπαγγελίας ἀναδεξάμενος

† ſhall the ſeed be called to thee, κληθήσεταί σοι σπέρμα

17. By faith Abraham when he was tryed offered up Iſaac, and * he that had received the promiſes offered up his only-begotten *ſon*;

18. Of whom it was ſaid, that in Iſaac † ſhall thy ſeed be called:]

17, 18. Another eminent act of faith it was in Abraham, that upon Gods command to ſacrifice his only ſon Iſaac, he preſently and readily obeyed, took him and carried him to the Mountain, and was ready to have offered him up, if God had not ſtopt him: and having entertained and embraced and firmly believed the promiſes of a numerous ſeed and people that ſhould ſpring from him, and having no other ſon but this from whom they ſhould ſpring, nor poſſibility in nature, nor promiſe above nature, that he ſhould have any more children, but a plain affirmation that this people, which ſhould be counted his ſeed, to whom the promiſes belonged, ſhould come from Iſaac, he did yet abſolutely obey that command of Gods, in reſolving to kill that ſon on whom all thoſe promiſes depended, and yet never doubted of the pertormance of the promiſes,

* in a figure he had alſo received him, ἐν παραβολῇ αὐτὸν ἐκομίσατο

19. Accounting that God was able to raiſe *him* up even from the dead; from whence * alſo he received him in a figure.]

19. Reſolving with himſelf that rather then the promiſe ſhould not be performed, which was made to him of a numerous poſterity, to ſpring particularly from Iſaac, God, who was able to raiſe from the dead, would ſo raiſe Iſaac when he ſhould have killed him, having withall a kind of pledge to aſſure him that he would doe that, becauſe when he was conceived and born to him, it was a kind of coming from the dead, viz. from Sarahs womb, when ſhe was paſt age of child-bearing, and from himſelf, who in this reſpect of getting children was mortified and dead alſo, v. 11, 12. (And this again is an example to encourage and confirm the faith of Chriſtians, that in obedience to Chriſt they continue conſtant to death it ſelf, or the utmoſt danger of it, knowing that God will performe his promiſes to them, yield them the promiſed deliverance, though they cannot imagine the manner how.)

† by faith concerning things to come Πίστει περὶ μελλόντων

20. † d By faith Iſaac bleſſed Jacob and Eſau concerning things to come.]

20. An act of faith alſo it was in Iſaac that, after that manner that is ſtoried of him, he bleſſed his two ſons Jacob and Eſau, that is, prayed for bleſſings on them, nay, as a Prophet, foretold from God what ſhould befall the poſterity of each of them; firſt, aſſuring himſelf that the promiſe made to Abraham ſhould be fulfilled in Jacob, Gen. 28. 4, 5. and ſo that what he had done, though through error, miſtaking Jacob for Eſau, would yet certainly be performed to him by God, Gen. 27. 33, 37. And for Eſau, he foretold alſo of his poſterity, that at length they ſhould be freed from their ſubjection to the Jewes, v. 39. which was a kind of bleſſing of him alſo, although it were not performed to him perſonally, but to his poſterity many years after. (And the like faith will it be now in the Chriſtians, that ſhall aſſure themſelves that God will now bleſſe and preſerve the faithful conſtant believers, give them deliverances from their preſſures, although they be not yet preſent but future.) d.

* worſhipped upon προσεκύνησεν ἐπὶ

21. By faith Jacob, when he was a dying, bleſſed both the ſons of Joſeph, and * worſhipped *leaning* upon the e top of his ſtaffe.]

21. Thus Jacob, a little before his death, roſe and ſet himſelf up upon his bed, and leaning upon his ſtaffe, (which was an embleme of faith) depending and relying firmly upon Gods promiſe, he prayed and worſhipped God, and bleſſed prophetically Manaſſeh and Ephraim, foretold how God ſhould deal with them and the tribes that ſprang from them, after his and their death. e.

22. By the ſame faith, and aſſurance that God would make good this promiſe of giving Canaan to Abraham's ſeed, though 'twere not yet given, Joſeph, before his death a little, mentioned the Iſraelites going out of Ægypt, and commanded that when they went, his bones ſhould be carried with them; which argued his aſſurance, without all doubt, that they ſhould poſſeſſe that promiſed land, and be delivered out of the Ægyptian thraldome that they were for ſome years to lye under.

22. By faith Joſeph, when he died, made mention of the departing of the children of Iſrael: and gave commandment concerning his bones.]

23. Another act of faith it was in Moſes's parents to break through all fear, to hide the child, and endevour to ſave him in ſpight of the King's bloudy law, having been aſſured from God that there ſhould be born from among them one that ſhould deliver them out of Ægypt, and judging by ſomewhat extraordinary in Moſes's look, that he was that perſon thus promiſed them. (And a like act of faith it will now be, thus confidently to believe this promiſed deliverance, and to act accordingly.)

23. By faith Moſes, when he was born, was hid three moneths of his parents, becauſe they ſaw *he was* a † proper child, and they were not afraid of the Kings commandment.] † comely ἀστεῖον

24. An act of faith it was in Moſes, that when he came to age, he would not accept the honour of being adopted by Pharaoh's daughter;

24. By faith Moſes, * when he was come to years, refuſed to be called the ſon of Pharaoh's daughter;] * being grown big μέγας γενόμενος

25. Chuſing rather to endure any affliction that ſhould fall on the Iſraelites, then to enjoy all the pleaſures and advantages of a palace, with the guilt of that cruel ſin of perſecuting the children of God, which he could not eſcape doing, if he lived in that court, when he came to be of age;

25. Chuſing rather to ſuffer afflictions with the people of God, then to † enjoy the pleaſures of ſin for a ſeaſon;] † to have the temporary enjoyment or delight of ſin πρόσκαιρον ἔχειν ἁμαρτίας τέρψιν

26. And counting that reproach which Chriſt & Chriſtians endure now, and which the children of Iſrael, the anointed of the Lord, Pſal. 105. 15. then endured in Ægypt, (being moſt reproachfully afflicted and oppreſſed) a far more deſirable thing then all the wealth and power in Ægypt; looking upon the great difference of rewards between thoſe two ſtates in another world, wealth and greatneſſe and perſecuting Gods children being attended, as Dives, with flames, and affliction and reproach with heaven and bliſſe, like Lazarus. (And the like faith will it be in the Chriſtian, to renounce all thoſe ſecular advantages that the Gnoſticks now promiſe men that will forſake the pure faith, and joyn with them in compliance with and aſſiſting the perſecutors; and rather to ſuffer any the ſharpeſt perſecutions from the Jews, then thus joyn and concur with them in perſecuting the Chriſtians.)

26. Eſteeming the reproach of Chriſt greater riches then the treaſures in Ægypt: for he had reſpect unto the recompence of the reward.]

27. So after, it was alſo an act of his faith, and obedience to the word of God, delivered him in the buſh, that, being threatned by the King, if he ſhould ever any more mention the going out of the people of Iſrael, Exod. 10. 28. he went out from the King courageouſly, and having told Pharaoh that he would never treat with him more about it, he conducted the Iſraelites out of Ægypt, depending conſtantly on God, and as firmly, as if he had ſeen him preſent to ſecure and defend him. (And the like faith it is to confeſſe Chriſt now, be the danger never ſo great and immineent of doing ſo.)

27. By faith he forſook Ægypt, not fearing the wrath of the King: for he * endured as ſeeing him who is inviſible.] * was conſtant ἐκαρτέρησεν

28. Another act of faith it was and obedience to God, in Moſes, that he did that which he did about the Paſſeover, and ſprinkling the ſide-poſtes of the door, to deliver by that means all the firſt-born of the Iſraelites: (by which was alſo typified the redemption wrought by Chriſt, and that which is now approaching foretold and promiſed by him, that he that endureth to the end ſhall eſcape, that the believers ſhall be ſealed and ſecured, before the deſtruction come out againſt this people, ſee Rev. 4. 7, &c.)

28. Through faith he kept the Paſſeover, and the ſprinkling of bloud, leſt he that deſtroyed the firſt-born ſhould touch him.]

f. g. 29. And an act of faith it was in the people of Iſrael, that they ventured into the Erythræan ſea, and went through part of it, as if it had been firm ground; whereas the Ægyptians, perſecuting and trying to follow them, were drowned. (And the like faith will now ſecure the conſtant ſufferers, whilſt their perſecutors are overwhelmed and deſtroyed by the ſame means that gives them deliverance.)

29. By faith they f paſſed through g the Red ſea, as by dry *land*: which the Ægyptians aſſaying to doe were drowned.]

30. An act of faith it was in Joſhua, and the people in obedience to him, to go about Jericho ſeven days together with the Ark before them, upon which followed the falling of the walls of it. (And the like in the Chriſtians now; to truſt confidently in God's deliverance, although they uſe no artifices, or ſecular policies, or means of their own to work it for them.)

30. By faith the walls of Jericho fell down, after they were compaſſed about ſeven days.]

31. An act of faith it was in Rahab, who had formerly been an Idolatreſſe and an harlot, (and now kept an Inne or Victualling-houſe) to entertain the ſpies ſent by the Iſraelites ſafely, believing that God whom they worſhipp'd to be the true God, whereupon ſhe was ſaved alive, when the reſt of the incredulous idolatrous people of that land were deſtroyed. (And the like faith will it be in them now that ſhall uſe all kindneſſe and fidelity to the perſecuted Chriſtians, and the doing thus will be much a more probable way to ſecure them that doe it, then all the Gnoſtick treacheries and compliances with the perſecutors.)

31. By faith the harlot Rahab periſhed not with them that † believed not, when ſhe had received the ſpies with peace.] † obeyed not ἀπειθήσασι

32, 33. What need I give you any more examples of this matter? 'Twere infinite to enlarge on this ſubject, to tell you all that might be ſaid for your encouragment to truſt God, and adhere conſtantly to him: ſuch were the great champions of Gods people, who depending on Gods ſtrength and bleſſing, conſtantly and fearleſly diſcharged their duty, and by Gods eſpecial motion, and their obedience thereto, were raiſed up to govern the Iſraelites, and to fight their battels for them, and to make conqueſts, Gedeon over the Madianites, Barak over the Canaanites, Samſon and Samuel over the Philiſtines, Jephtha over the Ammonites, David over the Amalekites, Jebuſites, Moabites, Philiſtines, Idumæans, Syrians: and all theſe by faith, (not thinking they ſhould be able to vanquiſh them without fighting, but) fighting valiantly, and depending on God's promiſe and power to give them victories, with ſmall as well as with great numbers, who again by faith lived godly and righteous lives, received great mercies from God miraculouſly, onely by the ſtrength of his having promiſed it. And ſome of them, Daniel by name, (contained under the word prophets ver. 32.) obtained that miracle of mercy and deliverance from God, that the Lions, when he was thrown into their den, did him no hurt:

32. * And what ſhall I more ſay? for the time would fail me to tell *of* Gedeon, and *of* Barak, and *of* Samſon, and *of* Jephtha, *of* David alſo, and Samuel, and *of* the Prophets;

33. Who through faith ſubdued Kingdomes, wrought righteouſneſſe, obtained promiſes, ſtopped the mouths of lions,] * and why do I yet talk, or ſpeak τί ἔτι λέγω

34. Others were ſo favoured by God, that the fire did them no hurt when they (that is, the three children) were caſt into it; others eſcaped preſent danger of being killed by the ſword, as David from Saul, Elias and Michaiah from Ahab, the Jews in Heſter from Haman; others were recovered from deſperate diſeaſes, as Job and

34. Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſſe were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.]

and Hezekiah, others became wonderfully courageous in fighting, as Jonathan, &c. and routed the armies of the Heathen Canaanites, &c. very often.

† by resurrection ἐξ ἀναστάσεως

35. Women received their dead † raised to life again: and others were [h] tortured not accepting deliverance, that they might obtain a better resurrection.]

35. Some women (as the widow of Sarepta, 1 Kin. 17. 21. and the Shunamitish woman, 2 Kin. 4.) had their children restored from death to life, upon their entertaining the prophets of God, cherishing and relieving Gods servants, Elias and Elisha: Others when rack'd and tormented for the acknowledgment of the truth, had no desire to be spared, but refused to be delivered when they might, meerly by the strength of faith, believing a resurrection to life eternal after death, and looked upon that as much more desirable then a present remission of torments. Thus the mother and seven children 2 Mac. 6. 19, 30. and ch. 7. 9.

h.

* contumelies ἐμπαιγμῶν

36. And others had trials of * *cruel* mockings and scourgings, yea moreover of bonds and imprisonment.]

36. Others, as Michaiah and Jeremiah and the Maccabees, had patience tried by whipping, very reproachfull and painfull, others by shackles and imprisonment, and so Joseph in Ægypt, and others.

† were burnt with hot irons ἐν want, distressed, ill handled, ἐστερούμενοι, θλιβόμενοι, κακουχούμενοι

37. They were stoned, they were sawn asunder, † [i] were tempted, were slain with the sword; they wandred about in sheep-skins and goat-skins, being * destitute, afflicted, tormented:]

37. Some were stoned, as Zacharias; others sawn asunder, (as Isaiah by Manasses, say the Jews) others burnt alive, or broiled, or run through with hot irons, as the Maccabees; others, very many, kill'd by the sword; others, the prophets that preached the coming of Christ, meanly arrayed in skins, as Ezechiel, John Baptist, &c. being very poor, in great dangers, and meeting with very ill usage;

i.

38. (Of whom the world was not worthy) they wandred in deserts, and *in* mountains, and *in* dennes and caves of the earth.]

38. Used thus, as men that were too good to live in this wicked world, and accordingly others of them lived recluse and retired from the world, in deserts and hills, and caves of the earth.

† received testimony μαρτυρηθέντες

39. And these all having † obtained a good report through faith, received not the promise:]

39. And all these valiant champions and servants of God last mentioned v. 36, &c. and before v. 8, 13. being much commended for their faith, did not in their time receive the promises made to Abraham, had no deliverance in this life from their persecutors:

* God foreseeing somewhat better concerning us, that they might not be perfected without us, τοῦ Θεοῦ περί ἡμῶν κρείττον τι προβλεψαμένου

40. *God having provided some better thing for us, that they without us should not be [k] made perfect.]

40. God having determined this as the time most congruous in his wisdome to give the utmost completion to all those prophecies and promises to send the Messias into the world, and, as a consequent of his resurrection from the dead, to grant us those privileges and advantages that the fathers had not enjoyed, a rest after long persecutions, a victory over all oppolers of Christ's Church, that so what was promised to Abraham's seed, Gen. 22. 17. that they should possesse the gates of their enemies, being but imperfectly fulfill'd to the fathers, might have the utmost completion in the victory and flourishing of the Christian faith over all the enemies thereof.

k.

Annotations on Chap. XI.

a. Ὑπόστασις

V. 1. *Substance*] The use of this word ὑπόστασις, both here and in the other places of the New Testament, will appear by observing the Greek rendring of the Hebrew יחל and תוחלת from it. The word signifies *to hope*, and in *Piel to expect with* some *confidence*, and so to stay and wait for any thing, generally rendred by the *Targum* ואורך *and he expected*, *Gen.* 8. 10, and 12. but sometimes by מחצפין *ausi sunt*, *Ezech.* 13. 6. *they took confidence*. Now this word *Mic.* 5. 7. is by the *Greek translators* rendred ὑποστῆ, where the Hebrew יחל לבני אדם *he shall hope in the sons of men*, is by the *Targum* rendred מכתר *he shall expect*, we render it, *wait for them*. The sense beareth *depending on them for aid*, and so *subsisting* in them, and that is the literal notation of the ὑποστῆ. Thus likewise the Noun תוחלת ἐλπὶς, *hope*, *Lam.* 3. 18. *expectation*, *waiting*, is rendred ὑπόστασις *Psal.* 39. 8. and so in the *book of Esdras*, 2 *Esdr.* 8. *They who have not* ὑπόστασιν καλῶν ἔργων *the hope*, or *confidence*, *of good works* (that μέγας παῤῥησίας θησαυὸς in *Plutarch*) that *great treasure of confidence*, that ariseth from well doing. Agreeable to this notion of the word is the acception of it in every place of the New Testament, (save onely that *Heb.* 1. 3. where speaking of *Christ* he is called χαρακτὴρ ὑποστάσεως αὐτοῦ, *the character of his subsistence.*) Thus 2 *Cor.* 9. 4. μὴ καταισχυνθῶμεν ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *that we be not put to shame in this confidence of boasting*, that is, in having had that confidence of their liberality and readinesse, as to boast of them in that behalf. For to that belongs that *great shame*, in case his confidence should miscarry, as that *hope* which is rightly grounded upon firm promises ἐ καταισχύνει *doth not put to shame*, saith the *Apostle*, *Rom.* 5. 5. and to the same purpose c. 9. 33. To the same sense is that in the same words c. 11. 17. which is explain'd after by ἐάν τις παμῷ, πάμῳ κἀγώ, *If any have confidence, I also have confidence*, according to that mention'd from the *Targum*, *Ezech.* 13. where the Hebrew answerable to ὑπόστασις is rendred *daring*; and so *Polybius* seems to have used the word ὑπόστασις for *courage* and *valour* or *good assurance*. So oft in * *Diodorus Siculus*, Ἐπῆρεν αὐτὸν πρὸς τὴν ὑπόστασιν ταύτην ὄνειρος, *a dream raised him to this confidence*, giving him a vision of great advancement and glory, and παρώξυνε πρὸς τὴν ὑπόστασιν τῶν Φιλομήλου, *he incited them to keep the constancy*, or *courage*, *of Philomelus*. So in * *Josephus*, ἀμετάλλακτον αὐτῶν ὑποστάσιν *their immutable courage* or *constancy*. Thus *Cicero* defineth Faith, *Fides est dictorum conventorúmque constantia & veritas*, *It is a constancy and truth of all that hath been said and agreed*. And so the *Hebrew* and *Chaldee* word for *faith* אמן, and חימנות, and so also the *Arabick* אמאנה signifies *firmness*, *constancy*, *stability*. So *Heb.* 3. that which is v. 6. ἐὰν πρὸς τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν, *if we hold fast the confidence and the boasting of hope firm untill the end* (as the condition of being Christians or the household of *Christ*) is expressed v. 14. in this other phrase, little differing from it, ἐὰν περ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν, *If we hold fast the beginning of confidence*, that is, that confidence exemplified to us by *Christ*, which we had from the beginning, *firm unto the end*. And so here, *faith* is ἐλπιζομένων ὑπόστασις, *the expectation* (or *dependence*, or *confidence*, or the *confident expectation*) *of things hoped for* by us, (and this opposed to the ὑποστολὴ *falling off*, or *cowardly behaviour*, mentioned in the conclusion of the former Chapter;) the promise of *Christ* being the object as of our hope so of our faith also, and differing very little in that particular, but that *faith* seems to be the greater adherence, to have the lesse of doubting, the more of confidence in it.

* *De bell. Jud.* l. 2. c. 12.

b. Τὰ φαινόμενα

V. 3. *Not made of things which doe appear*] Μὴ φαινόμενα *things that appear not* seems to denote the

earth, *Gen.* 1. 2. in that ſtate when 'tis ſaid to be *tohu vabohu, without form and void*, or, as the *Septuagint* render it, ἀόρατος, *inviſible, not to be ſeen.*

c. καὶ πεισθέντες

V. 13. *And were perſwaded*] The words καὶ πεισθέντες, *and being perſwaded*, which are added in ſome Copies between ἰδόντες *ſeeing*, and καὶ ἀσπασάμενοι *and embracing*, are wanting in the antient *MSS.* of the greateſt reputation, and, beſides others mentioned by other men, in a very antient one of *Mag. Coll.* in *Oxford.*

d. Περὶ μελλόντων Ἰσαὰκ

V. 20. *By faith Iſaac bleſſed Jacob*] Some difficulty here is, where it is ſaid of *Iſaac* that *by faith concerning things to come he bleſſed Jacob and Eſau*, to what part of the ſtory in *Geneſis* it ſhall belong. In ch. 27. he *bleſſeth Jacob*, v. 28, 29. *God give thee of the dew of heaven—— Let people ſerve thee, and nations bow down to thee: be lord over thy brethren, and let thy mothers ſons bow down to thee——* But it will, firſt, be hard to affirm, that he here *bleſs'd Jacob by faith*, when it is evident he knew not that it was *Jacob* whom he thus *bleſs'd*; and ſecondly, *Iſaac* thinking verily that it was *Eſau* whom he thus *bleſs'd*, it could not be an act of faith in him, or reconcileable with that which God had revealed to *Rebecca*, c. 25. 23. (*that the elder ſhould ſerve the younger*) thus to pronounce or foretel of *Eſau*, that he ſhould *be lord over his brethren.* For theſe two reaſons it will not be fit to referre this of the Apoſtle to that part of the ſtory wherein blind *Iſaac*, contrary to his intention, thus bleſſed *Jacob.* The next paſſage in the ſtory will, I ſuppoſe, be much more commodious for the turn, when upon *Eſau's* coming with his veniſon, *Iſaac* finds himſelf to have been abuſed, and *trembling very exceedingly*, tells him that *Jacob* had brought him veniſon already, and he had eaten and *bleſs'd* him, *yea and he ſhall be bleſſed*, v. 33. and again, v. 37. that he *had made Jacob his lord, and given him all his brethren for his ſervants.* Where *Iſaac* diſcerning what he had done, though by miſtake, remembers the Oracle that God had delivered before their birth, and conſidering how punctually the bleſſing thus given to *Jacob* by him did agree to that, he doth now *by faith* reſolve, that ſo it ſhould certainly be, that what his affection had deſigned to *Eſau*, was by God promiſed to *Jacob*, and conſequently ſhould irreverſibly belong to him, and thereupon he confirmes it anew to *Jacob*, *Yea and he ſhall be bleſſed*, and *I have made him thy lord.* And ſo this was the bleſſing wherewith *by faith Iſaac bleſſed Jacob.* Then for his bleſſing of *Eſau*, that viſibly followes, v. 39. *Thy dwelling ſhall be the fatneſs of the earth*—— (and in the body of it again inſerted a farther confirmation of *Jacobs* bleſſing, by telling *Eſau*, *thou ſhalt ſerve thy brother*, v. 40.) *and it ſhall come to paſs that when thou ſhalt have the dominion, thou ſhalt break his yoke from off thy neck.* Where it muſt farther be ſuppoſed that *Iſaac*, beyond that prediction *before their birth*, that *the elder ſhould ſerve the younger*, had received from God another Oracle concerning his two ſonnes, that as the poſterity of *Jacob*, the Jews, ſhould have the preeminence and dominion for ſome time over the *Edumæans*, the poſterity of *Eſau*, ſo in proceſs of time, the Jewes ſhould be *brought down*, and ſo the *Edumæans* be quitted of that yoke; and accordingly *Iſaac* foretelling this is here as truly ſaid to have *by faith bleſs'd Eſau.* And this perhaps was it upon which *Iſaac* before had pronounced that bleſſing upon him which he took to be *Eſau, Be lord over thy brethren*—— which though, in reſpect of the times next inſuing, it were true of *Jacob* (and accordingly was in Gods providence thus directed to him) yet in reſpect of the latter times, when the Jewes ſhould be *brought low*, was to be truely appliable to *Eſau*, and ſo might *by faith* be deſigned by *Iſaac* to him.

e. ἄκρον τῆς ῥάβδου

V. 21. *Top of his ſtaffe*] The *Hebrew* מטה ſignifies both *a bed* and *a ſtaffe*, perhaps antiently the very ſame word for both, though now *Grammarians* have pointed it diverſly, and made a difference of ſound alſo betwixt them. The *Hieruſalem Targum* reads it, *Laudes Dei cecinit ſuper ſpondam ſuam, He ſang the praiſes of God upon his bed-ſtead.* The *Greek* here followes the *Septuagint's tranſlation*, and there is no queſtion of the truth of it: and indeed it may well be that both notions of the Hebrew may here ſtand, and the truth be, that ariſing out of his bed, he ſate on it, and lean'd, as ſick perſons do, upon his ſtaffe, for we after read, that *he gathered up*, or *returned again, his feet into the bed*, *Gen.* 49. 33. which is a ſigne that he was before riſen out of it, and ſate on the ſide with his feet on the ground, which was very fit for this poſture of *leaning on his ſtaffe.*

f. διαβαίνειν

V. 29. *Paſſed through*] Διαβαίνειν doth not here ſignifie *to goe from one ſide to the other*, quite *through*, or *croſſe the ſea* (for the *Iſraelites* journeying makes it appear that they did not ſo) but *to goe in into* part of *the channel*, *Exod.* 14. 22. and paſſe on there a good way *in the midſt*, v. 29. and then to come out again on the ſame ſide; for ſo the *Iſraelites* did, as appears by the ſtory. This is expreſſed *Pſal.* 137. 14. by *God's dividing* the *Red ſea*, and *leading* them בתוכו διὰ μέσου αὐτῆς, *by*, or *through, the midſt of it*, agreeably to what is now ſaid.

g. Ἐρυθρὰ θάλασσα

Ib. *The Red ſea*] That ſea through part of which the *Iſraelites* paſſed (and in which the *Ægyptians* were drowned) is in the Hebrew ſtyled ים סוף *mare algoſum, the ſea* that was ſo *full of weeds*, &c. (See *Pſal.* 106. 7. and 137. 13.) By the ſide or ſhore of this ſea did the poſterity of *Eſau* or *Edom* dwell. Now *Edom* is by the *Septuagint* called Ἐρυθρὸς *red*, becauſe as that comes from the Hebrew אדם *red*, with a very little change of one letter ו inſerted אדום, ſo from ἐρυθρὸς *red* doth the word Ἐρυθρᾶς alſo vary as little. From hence alſo (and not from *Erythræus* a king drowned there, as *Diodorus Siculus* ſaith) it is that this ſea is by them rendred ἐρυθρὰ θάλασσα in thoſe places of the *Pſalmiſt* (and elſewhere,) where the Hebrew onely have ים סוף *the weedy ſea*, and accordingly it is here retained ἐρυθρὰ θάλασσα, meaning that *Edumæan ſea*, which by analogie would rather be ſtyled Ἐρυθρᾶια then Ἐρυθρὰ, *the Erythræan* or *Edumæan*, then *the Red ſea.*

h. τυμπανιζόμενοι

V. 35. *Tortured*] What is here meant by τυμπανιζόμενοι I ſhall propoſe by way of conjecture, by theſe ſteps and degrees. That this puniſhment was that inflicted by *Antiochus* on the *Maccabees* there is little queſtion, the many circumſtances here agreeing with thoſe there doe make it manifeſt: as firſt, the word τυμπανιζόμενοι here, and there; ſecondly, their *not accepting deliverance* here, ſet down there diſtinctly, 2 *Mac.* 6. 30. then thirdly, the mention of *a better reſurrection* here, compared with that their *comfort* there, c. 7. 9. and fourthly, the ἐμπαιγμοὶ *contumelious uſages* here, v. 36. and there 2 *Mac.* 7. 7. ſuch as are mentioned 1 *Sam.* 31. 4. and are defined by *Sophocles in Antigona*, Τὸν θανόντ' ἐπικτανεῖν, καὶ ἐπελλίζειν πεπτῶτι κειμένῳ καὶ ἐμπαίζειν, *to kill and inſult on the dead, and uſe him contumeliouſly*; ſo fifthly, μάστιγες *ſtripes* here, and there v. 30, &c. ſixthly, the πεῖρα ἐμπαιγμῶν *trial of contumelies* here, and there the narration how thoſe ἐμπαιγμοὶ were to trie whether they would *perſiſt* or no; ſeventhly, the word, whether ἐπειράσθησαν *tried*, or ἐπυρώθησαν *ſcorched*, here v. 37. If it be the former, then it referres to πεῖρα *trial*, forementioned; if the latter, then to the *burning them alive*, and *frying* them *in a pan*, τηγανισμὸς, 2 *Mac.* 7. 5. This being premiſed for the general explication of this word and thoſe that follow, 'tis in the next place obſervable that *Ariſtophanes* hath this paſſage, Ὦ πύπαγα καὶ πώγωνες, where

Ἐμπαιγμοὶ

Ἐπυρώθησαν

where the *Scholiaſt* hath obſerved two ſignifications of the word τύμπανον, which *Phavorinus* hath borrowed from him; firſt, for ξύλον ἐφ' ᾧ ἐτυμπάνιζον, *an engine of wood upon which they puniſhed men in this manner*, ἔχεσθαι γὰρ πύτη τῇ τιμωρίᾳ, *for this was a kind of puniſhment*, that is, τυμπανισμὸς was ſo; ſecondly, ξύλα οἷς τύπτουσι ἐν τοῖς δικαστηρίοις οἱ τιμωρούμενοι, *cudgels with which they were beaten in their judicatories*, or, as *Heſychius* and *Suidas* adde, ἰσχυρῶς πλήττουσι, *are ſtrucken very ſtrongly*. Thirdly, it may be obſerved, that here κύφωνες is joyned by *Ariſtophanes* with τύμπανα, and that κύφωνες are in that *Scholiaſt*, *wooden jokes* or *clogs* (for ſo κλοιὸς is turned into *Engliſh* by the change but of *i* into *g*, which is an ordinary tranſmutation, and eaſie for the ſound, *i* and *g* having the ſame ſound in many words) *hanged to the neck*, and mentioned *Jer.* 28. 14. where it ſignifies ſuch *a joke of iron* with ſuch a wooden clog faſtned to it, which both bound in the neck cloſe, and bowed the head down, and made it κύφων (from whence 'tis named;) and 'tis mentioned alſo by *Ariſtotle*, *Pol.* 5. δεδῆσθαι ἐν ἀγορᾷ ἐν κύφωνι, *to be bound in the market-place with this joke*. This being alſo obſerved, 'tis fourthly to be conſidered, that in * *Lucian* κύφωνες καὶ τροχοὶ are put together, as in *Ariſtophanes* τύμπανα καὶ κύφωνες· and therefore probably that τύμπανα in the former acception, for ξύλα ἐφ' οἷς, *the wooden inſtruments on which they were puniſhed*, are the ſame that τροχοὶ *wheels* in *Lucian*. To which purpoſe we find in antient Authors, that *tympanum* is *machina ad aquam, lapides*, &c. *in altum ſubvehenda parata, an engine to lift up water, ſtones*, &c. mentioned oft by *Vitruvius* in this ſenſe, and *Nic. Perottus Cornucop.* p. 34. by which it appears, that it was a wheel with teeth, like that upper great wheel in a mill, which cauſes the going about of the mill-ſtone. After this form, with no great difference, 'tis moſt probable was the τύμπανον on which men were puniſhed, viz. a wheel on which the man was tied, and ſo fetched up on high; and therefore *Suidas* adds κρεμᾶται *he is hanged*, and *Heſychius*, Ἐτυμπανίσθησαν, ἀνεκρεμάσθησαν, ἐσφαιρίσθησαν, *they were hanged, they were carried about in a ſphare*. This wheel was a kind of engine on which any were tormented, and no queſtion that which is mentioned 2 *Mac.* 6. 28. ἐπὶ τὸ τύμπανον ἐνδίως ἦλθε, *he came preſently to the torment*, and v. 19. ἐνδιατρίβων ἐπὶ τὸ τύμπανον παρεῖχε, *he came voluntarily to the torment*. From this cuſtome of hanging malefactors upon the *tympanum*, it is that *Celſus* in *Origen.* p. 81. ſpeaking of *Chriſt*, calls him ἄνδρα ἀτιμότατον, καὶ ἀντυμπανισθέντα, *a moſt infamous perſon, put to death upon the tympanum*, thinking his hanging on the croſſe to be that upon the *tympanum*. When the malefactors were thus hanged or faſtned to the *tympanum*, 'tis obſervable in the fifth place, that other puniſhments followed: firſt, *flaying*, whereupon in *Heſychius* ἐδάρη *is flay'd* is ſet to the explication of it; and ſo 2 *Mac.* 7. 7. τὸ δὲ κατασθέμενος τὸν δερὶ ἀφειδέστερον, *they pull'd off the ſkin with the hairs* (and ſo in *Agathias* l. 4. p. 128. where he diſcourſeth of the antiquity of that puniſhment, & fetcheth it from *Sapores* King of *Perſia*:) then ſecondly, upon examination of the perſon, and not yielding, but ſtill holding out againſt the torment, they proceeded either to ἀκρωτηριασμὸς, *cutting off the extreme parts*, hands and feet and tongue, or to βάσανος, *rack*, c. 7. 8. which was by blows inflicted with a cudgel or *tympanum*, c. 6. 30. (and therefore 1 *Sam.* 21. where the *Septuagint* read προσποιοῦτο καὶ ἐτυμπάνιζεν, *Aquila* reads προσίκνει *beat* him) and theſe blows were to death, as in the *Maccabees* 'tis clear, μᾶλλον δὲ ἕτοιμοι πληγαῖς πελιτῶν, *being ready to die with the blows*, and again when he ſaith, ἀσφαλῶς κατὰ τὸ σῶμα ἀλγηδόνας μαστιγούμενος, *I am grievouſly pained with thoſe blows*, it follows preſently μετήλλαξεν, *he died*, v. 31. From this uſe of the cudgel in this puniſhment of τυμπανισμὸς, it is that *Polybius* for τυμπανίζειν ſets ξυλοκοπεῖν *to beat with cudgels*, in reſpect of this one part of that puniſhment, not but that it had much more in it beſide, as beſide βάσανος *rack* and ἀκρωτηριασμὸς *cutting off the extreme parts*, formerly mentioned, (it ſeems by the ſtory of the *Maccabees*) τηγανισμὸς *frying* or *broiling*. By what hath been ſaid it appears that this puniſhment was, firſt, very Painful, ſecondly, Contumelious, thirdly, Capital. Firſt, very Painful; ſo *Ariſtot. Rhet.* 2. c. 5. mentions τοὺς ἤδη τυμπανιζομένους, *men that are under that puniſhment*, as thoſe that think themſelves δεινὰ πάντα πεπονθέναι, *to have ſuffered all the ſad meaſure imaginable*, and ἀνεψυγμένοι εἰς τὸ μέλλον, *made ſoulleſſe and ſenſleſſe for what is behind*. Secondly, moſt Contumelious; for ſo l. 3. *Mac.* ἀσχίστοις βασάνοις ἀντυμπανισθήσῃ, that *puniſhment* was *a moſt ſhamefull torment*. Thirdly, Capital; bringing death finally, though ſlowly, and therefore is named by *Ariſtotle Rhet.* 2. 5. among thoſe things which have no ἐλπὶς σωτηρίας *hope of eſcaping*, and he reckons *Antiphon* the Poet for one, c. 6. who ἀντυμπανιζόμενος, being thus puniſhed by *Dionyſius*, asked one of his companions jeſtingly, who of the ſpectators ſhould ſee them to morrow: ſo in *Maccabees*, ἕτοιμοι πληγαῖς πελιτῶσι μαστιγούμενοι, c. 6. *they die with it*; and ſo the King of *Babylon*, the third after *Nebuchadnezzar*, as * *Euſebius* cites it out of *Polyhiſtor*, ὑπὸ τῶν φίλων ἀντυμπανίζεται, *was ſo uſed by his friends*, and then it preſently follows ἀπολυμένου δὲ, *and dying*, &c. which is repeated in like manner by *Beroſius* l. 3. χαλδαϊκῶν in the *Fragments* ſet out by *Joſ. Scaliger*, where yet for καβασσοαρέχου in *Euſebius*, we find λοβοσσοαρχόδου, who, ſaith *Scaliger*, was certainly *Belſhazzar*, of whom ſaith *Juſtin Martyr* from *Dan.* 5. ἀντυμπανίσθη τὸ θηρίον *the beaſt was put to that death*, for which we now read in the *Greek* copie ἀνῃρέθη *he was killed*, and no more. *Megaſthenes* out of *Abydenus* calls him Λαβασσοαρδοκήνου, and ſaith he died βιαίῳ μόρῳ, *by a violent death*, and adds no more. See *Scaliger* in thoſe *Fragments* in the end of the book *De emend. Temp.* p. 4. By all this it appears that this was a puniſhment uſed among the *Grecians* and *Babylonians*; and, it ſeems, by the *Romans* too: for ſo in *Euſeb. Eccl. Hiſt.* l. 5. c. 1. we find, Ἀποστίλων καὶ Καίσαρος τοῦ μὴ ἀντυμπανισθῆναι, &c. of the *Emperors commanding* the Chriſtians *to be put to this torment*; and if they *renounced Chriſtianity*, they were to be *looſed*.

* Præpar. Evang. l. 4. p. 167.

V. 37. *Were tempted*] Some Copies read ἐπειράσθησαν, others have ἐπυράσθησαν. The truth is, ἐπειράσθησαν, which is the ordinary reading, ſeems not to be agreeable, after πεῖραν ἔλαβον, *they received trial*, &c. and neither the *Syriack*, nor *Chryſoſtome* (and they that follow him) have this word, or any thing for it; ſo that it is likely it came out of the margine into the Text, and then 'twill be doubtfull, but not much material, which reading is to be preferred. i. Ἐπυράσθησαν

V. 40. *Made perfect*] What is the meaning of this κρεῖττόν τι *ſomewhat better*, which this Author ſaith was by *God foreſeen*, and reſerved for the faithful, conſtant Chriſtians, will beſt be underſtood by the former verſe 39. *Theſe all* μαρτυρηθέντες διὰ πίστεως, *being commended*, or *having received teſtimony*, or perhaps *being martyred, by their faith*, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν *received not the promiſe*. Where firſt it muſt be obſerved who ἵνα πάντες *all theſe* were: moſt diſtinctly the *Maccabees*, mentioned immediately before, ver. 36, 37, 38. but not ſo as to exclude, or not to comprehend thoſe others which were ſet down as examples of Faith before them, for they alſo muſt be contained in the ἵνα πάντες *all theſe*. For the *Maccabees*, next before mentioned, theſe are in the *Jewes* ſtories commended for their conſtancy in adhering to Gods commands, or the Jewiſh lawes, in ſpite of the cruelleſt perſecu- k. Κρεῖττόν τι προβλεφθὲν Μαρτυρηθέντες Οὗτοι πάντες

ters and tormentors, and were really martyred, or put to death, loſt their lives, διὰ πίστεως *by their faith* or *conſtancy*; and of theſe it is ſaid, *they received not the promiſe, God having foreſeen*, or *reſerved, ſomewhat better for us*, that is, God having reſerved for the Chriſtian Church ſome performance of promiſe which he had not afforded thoſe former. By this it is already apparent that eternal bliſſe in another world was not the matter of this promiſe, both becauſe this was not it that they could be evidenced to have miſs'd by their being tormented and put to death, but that which it was more ſure they received, becauſe they were ſo ill uſed here; and ſecondly, becauſe if it were ſuppoſed to be true, (as ſome vainly conceive,) that thoſe that died before *Chriſt* did not attain their bliſſe till after *Chriſt*'s reſurrection, yet it will be acknowledged by all that they then received it, and then it will follow that the ἡμεῖς, the Chriſtians, had not κρεῖττόν τι *any advantage* of them that lived before, in that reſpect, thoſe obtaining the bliſſe aſſoon or ſooner then they, and no torment or temporary pains being ſuppoſable for ſuch Martyrs between the day of their ſufferings and their attaining to bliſſe, wherein theſe latter can by any be thought to exceed them. It follows then, that as *the promiſe* which they by ſuffering *received not*, was ſome promiſe of this life, ſo the κρεῖττόν τι the *ſomewhat better* was ſomewhat which the Chriſtians ſhould enjoy in this life. In the next place then, we may have another way of finding out what this *promiſe* was wherein the Chriſtians were to have the advantage of the former, by looking on ver. 13. where of *Abraham, Iſaac* and *Jacob* it is ſaid, in like manner, that *they died receiving not the promiſe*. That *promiſe* was clearly the promiſed land, that *Canaan*, the type of the Chriſtians reſt, or deliverance from their enemies, (ſee Note on *Heb.* 3. c.) which they received not in their life time; & though their poſterity afterward did receive it, yet ſome promiſes there were made unto *Abraham* and his ſeed, which even they that attain'd the promiſed land did not receive. And what were they? Among the promiſes made to *Abraham* (not perſonally to him, but to his ſeed) this is one, *Gen.* 22. 17. that *his ſeed ſhould poſſeſſe the gates of his enemies*. This it ſeems was look'd upon by all the *Jewes* as a ſpecial part of the promiſe to *Abraham*, repeated by all the Prophets, *Luk.* 1. 70. *that they ſhould be ſaved from their enemies, and from the hands of all that hate them*, v. 71. and this diſtinctly there mentioned by *Zachary*, as a ſpecial part of the *Covenant* and *oath made to Abraham*, ver. 72, 73. *that he would grant them, that being delivered without fear from the hands of their enemies, they might ſerve God in holineſſe*, &c. ver. 74, 75. And this was it which, being not fully attained by *Abraham's* poſterity in *Canaan*, was ſtill by them expected to be perform'd by the *Meſſias*, and was the κρεῖττόν τι, the *ſomewhat better*, that was reſerved for theſe times of the *Meſſiah*. For of the reſt of the faithful, named after *Abraham, Iſaac* and *Jacob*, even thoſe that were poſſeſſors of *Canaan*, who did *ſubdue enemies by their faith* ver. 32, 33. and ſo are ſaid to have *obtain'd promiſes* there, yet this was not for a continuance, ſuch as might be called *the poſſeſſing the gates of their enemies*, and *deliverance from the hands of all that hated them*, but (as by the conſequents, eſpecially by the ſtory of the *Maccabees*, 'tis manifeſt) this Church or nation of the *Jewes* fell under heavy perſecutions and oppreſſions, and was waſted and brought low by theſe means, and at laſt was delivered up to be finally deſtroyed by their enemies, their City, their Temple, and their whole ſervice and way of worſhip. Whereas the Chriſtian faith and profeſſion and Church was to endure and hold out, and both flouriſh the more for perſecutions, and finally get victory over all, and never be deſtroyed by the enemies thereof: which was the meaning of *Chriſt*'s prediction, that the *gates of* Ἅιδης, that is, the power of deſtroyers, *ſhould not prevail againſt it*; which being all one in effect with the promiſe to *Abraham*, that *his ſeed* (ſpiritual ſeed, the Chriſtian Church) *ſhould poſſeſſe the gates of their enemies* (for *to poſſeſſe the gates of their enemies* is directly equivalent with *the gates of their enemies not prevailing againſt them*) it follows moſt properly here, that *they without us ſhould not be perfected*, that is, that they ſhould not have the promiſe to *Abraham* made good to them in the utmoſt extent, but that they were to want the higheſt part of the completion of the literal ſenſe of that promiſe, till it were accompliſh'd in the Chriſtian Church, which ſhould in this have the preeminence, a very conſiderable advantage above the *Jewes*, that however it were perſecuted, it ſhould never be deſtroyed. And this notion and interpretation of this place, as it agrees very well with the purport of the whole *Epiſtle* (deſigned on purpoſe to fortifie the Chriſtian *Hebrews* againſt the dread of perſecutions, upon this one ground, becauſe *Chriſt* was able and *willing* to *deliver* them, c. 4. 15. yea and would now ſpeedily come unto their reſcue, c. 10. 37. and though ſome *reſiſted to blood*, died in the cauſe, yet a ſignal deliverance they ſhould ſpeedily have by the deſtruction of their enemies the Jewes, & in fine the Chriſtian Church ſhould not fail, but flouriſh the more for perſecutions) ſo it ſeems to be taken notice of by *Procopius* on *Iſaiah* (p. 683.) who interprets the place, περὶ τῶν παρ' Ἰουδαίοις διωμολογημένων τῆς παρουσίας Χριστοῦ προμηνύοντων, *of the pious Jewes that expected the coming of Chriſt*; and again, p. 701. when he ſpeaks of *Chriſt*'s *coming*, he ſaith of it, καθ' ὃν τοῖς πεπιστευκόσι τὰς ὑπ' ἀλπίδος ἐπαγγελίας ἀπέδωκεν, *by which God gave believers thoſe promiſes which they hoped for ſo long*. As for the word τελειωθῶσι *be perfected*, that ſignifies to receive a reward or crown, to have the full of their hope or expectation beſtowed upon them: and accordingly *Chriſt* is ſaid to be τελειωτὴς τῆς πίστεως *the perfecter of their faith*, c. 12. 3. in giving them the full completion of the promiſes, the object of their faith, which was not done to the *Jewes* (before *Chriſt*) χωρὶς ἡμῶν, *without us*, but had the full completion in the Chriſtian Church. According to which it is ſaid of theſe promiſes, that *the Fathers* of old *ſaw them*, and *ſaluted* them *afarre off*, as thoſe that ſalute their friends at a diſtance, being not able to come near them, μὴ λαβόντες *but received them not*, ver. 13. that felicity being reſerved peculiar to the Chriſtian Church, which was now to enter on theſe promiſes.

Paraphraſe.

CHAP. XII.

3. 1. Wherefore we having ſuch a multitude of examples of faith and conſtancy in the antients, which may ſerve as ſo many encouragements and obligations to hearten and incite us to our courſe, let us lay aſide all worldly love and fear, that may hinder and encumber us in our way, and how fair pretences ſoever we may have to forſake

1. WHerefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us [a] lay aſide every weight, and the ſin * that doth ſo eaſily beſet *us*, and let us run with † patience the * race that is † ſet before us,]

* that hath ſuch fair pretences † perſeverance ὑπομονῆς

[a] exerciſe, game, † preſcribed, or propoſed to us, προκείμενον ἡμῖν

Chriſt,

Chriſt, yet let us not fall off from our conſtancy, but proceed cheerfully, and perſevere in our Chriſtian race, whatſoever difficulties or afflictions we meet with, as they that hope not for any reward till they come to the end of their courſe, and there prove conquerors over all oppoſition.

* the leader and crowner ἀρχηγὸν καὶ τελειωτὴν

2. Looking unto Jeſus * the author and finiſher of *our* faith, who for the joy that was ſet before him, endured the croſſe, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.]

2. And for our encouragement let us look on our Saviour Jeſus Chriſt, who in himſelf hath given an example of the enduring of the higheſt afflictions, and will be ſure to crown all thoſe that follow after him, hath led us as a captain in this march of faith, having in his eye that reward of his ſufferings, a numerous ſeed, Iſa. 53. a Church of pious livers, and an exaltation expected from God for himſelf, Phil. 2. 9. and in intuition of theſe, going before us courageouſly through all aſſaults, and being now in the poſſeſſion of all power in heaven, hath undertaken to reward whatſoever we doe or ſuffer for him.

†oppoſition from ſinners τὴν τοιαύτην ὑπ' ἁμαρτωλῶν ἀντιλογίαν

3. For conſider him that indured ſuch †contradiction of ſinners againſt himſelf, leſt ye be [b] wearied and [c] faint in your minds.]

3. For conſider his patience and perſeverance, how heavie preſſures he ſuffered from his enemies, and by conſidering of him you will be ingaged to perſevere alſo, never to leave the field or turn cowards. b. c.

†as far as μέχρις

4. Ye have not yet [d] reſiſted † unto bloud, ſtriving againſt ſin.

5. * And ye have forgotten the exhortation which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.]

* And have ye forgotten Καὶ ἐκλέλησθε

4, 5. What ye have yet ſuffered in the combating with ſin, is but a kind of light skirmiſhing, you may well reſolve to prepare your ſelves for yet ſharper aſſaults. You have been exhorted and warned by Solomon, in the perſon of wiſdome ſpeaking to her ſons, Prov. 3. 11. neither to kick againſt Gods puniſhments, without making that uſe of them for which they are ſent, (as they that are no way reformed by afflictions) nor to be diſcouraged and diſheartned by them. d.

6. For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.]

6. For it is an effect in God of paternal love, that on his beloved children and ſervants he inflicts puniſhments for their farther amendment, and it is an argument of his approving and acknowledging them for his own, that he dealeth thus ſharply with them, permitting them to be perſecuted.

7. If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not?]

7. And therefore in that ye are afflicted or puniſhed, ye are to reckon your ſelves dealt with as children by their parents: for among men ye ſhall ſeldome ever hear of a child that hath not ſometimes been chaſtened by his parent.

†have been made partakers μέτοχοι γεγόναμεν

8. But if ye be without chaſtiſement, whereof all † are partakers, then are ye baſtards, and not ſons.]

8. It were a ſadder condition on the other ſide, and an argument that though ye are in God's family, ye are not owned and acknowledged by him, (and ſo that ye have no title to, or expectation of the inheritance) if when all the faithful mention'd c. 11. did paſſe through preſſures and perſecutions, ye ſhould now have immunity from them.

9. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave *them* reverence: ſhall we not much rather be in ſubjection to the father of ſpirits, and live?]

9. Again, we know that when our carnall fathers, which begot us men, chaſtiſed us, we have not been incited thereby to love or reverence them leſſe, to forſake or renounce them: and ſhall we for a little perſecution fall off from Chriſt our ſpiritual father, which makes Chriſtians and Saints of us, and if obey'd conſtantly, and adher'd to in ſpight of perſecution, will beſtow eternal life on us as a reward of our patience and perſeverance?

* according as they thought good κατὰ τὸ δοκοῦν αὐτοῖς

10. For they, verily, for a few days chaſtened *us* * after their own pleaſure; but he for our profit, that we might be partakers of his holineſſe.]

10. The carnal parents indeed chaſtiſed you when you were children and no longer, and that (as having abſolute dominion over their children) by the rules of their own judgment or will, which are oft corrupt; but all Gods chaſtiſements are for your advantage, that you may be the higher advanced toward his purity or ſanctity: and ſo 'tis a mercy of his, and a kindneſſe above that of parents, that he never gives over this ſpecial care of you, but continues this healthful diſcipline unto you.

† matter of joy, but ſorrow, χαρᾶς, ἀλλὰ λύπης * but at laſt it returns ὕστερον δὲ καρπὸν διδοῦσα

11. Now no chaſtening for the preſent ſeemeth to be † joyous, but grievous: * nevertheleſſe, afterward it yieldeth the [e] peaceable fruit of righteouſneſſe unto them which are exerciſed thereby.]

11. 'Tis true indeed, that there is in all affliction that which is ungrateful to fleſh and bloud, and ſo cannot be joyous to us at the preſent; but then in the end it gives us our payment for all our patience, viz. a bleſſed reward of bliſſe and peace to all that have ſuffered any thing as Chriſtians. e.

12. Wherefore lift up the hands which hang down, and the feeble knees,

13. And make ſtraight pathes for your feet, † leſt that which is lame be turned out of the way, but let it rather be healed.]

† that the lame be not turned out of the way, but may rather be healed, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον

12, 13. Wherefore encourage all the cowardly puſillanimous fearful perſons (ſee Note on v. 3. b. and c.) and by the conſiderations here offered to you, remove all things out of the way which may diſcourage the weak, and make them forſake their Chriſtian courſe, when they ſee it perſecuted; but on the other ſide, whomſoever you ſee thus weak, or in danger of being thus perverted or diſheartned through his own fears, cure him of his fears, and eſtabliſh and confirm him in his courſe of Chriſtianity.

* purſue διώκετε † purification, ἁγιασμὸν

14. * Follow peace with all men, and † holineſſe, without which no man ſhall ſee the Lord.]

14. Two great faults there be in the Gnoſticks, of which I would adviſe you, malice and uncleanneſſe, all filthy pollutions of the fleſh; and be you carefull ye be not ſeduced into either of theſe, but on the contrary ſtrive as much as is poſſible to maintain peace, and all kind of charity even with your perſecutors, and be ſure ye doe not make uſe of Chriſtian liberty to licentiouſneſſe, to the neglecting of that purity and ſanctity of life, without endevour of, and growth in which, no man ſhall come to heaven;

* leſt there be any root of bitterneſs ſpringing up with poiſon, and thereby many be infected, ſee Act. 8 note b.

15. Looking diligently leſt any man fail of the grace of God, * leſt any root of litterneſſe ſpringing up, trouble *you*, and thereby many be defiled:]

15. Taking all care that ye walk like Chriſtians, that ye doe not fall off from the Goſpel-ſtate (ſee note on c. 13. d.) leſt the hereſie of the Gnoſticks begun in Simon Magus be found among you, (ſee note on Act. 8. d.) and that poiſon prove infectious to others:

† diſh of meat βρώσεως

16. Leſt there *be* any fornicator or [f] profane perſon, as Eſau, who for one †morſel of meat ſold his birth-right.]

16. Leſt any of their unclean infuſions come in among you, or leſt there be any ſo profane, that, like Eſau, through hunger or any ſuch preſſure, he part with the Prieſthood and primogeniture, that is, to avoid the afflictions of this life here, he forſake Chriſtianity it ſelf, and for the preſent to get a little eaſe from perſecution, he forſake the publick meetings for Gods ſervice, Heb. 10. 25. and all other privileges attending it. f.

* deſired to inherit θέλων κληρονομῆσαι † carneſtly ἐκζητήσας

17. For ye know how that afterward when he * would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it † carefully with tears.]

17. Which profaneneſſe of Eſau's in ſelling at ſo ſmall a rate the privileges of the firſt-born (to which the Prieſthood was annexed) was ſo provoking a ſin in God's ſight, that after when he would have gotten

bleſſing from Iſaac, and beſought him to reverſe his act, to doe otherwiſe then he had done, to give him the bleſſing, that is, the promiſe of Canaan for his ſeed (when he had with error, but withal by the ordering of divine providence, given it to Jacob) and thereupon cried with an exceeding bitter cry, Gen. 27. 34. he was not able to prevail with him with all this importunity; which ſignifies how impoſſible it is for them who have been thus profane as to forſake Chriſt, or that which is moſt ſacred, the publick aſſemblies of his ſervice, (reſembled by Eſau's ſelling his birth-right) for the removing a little preſſure, to get the reward of a Chriſtian, happineſſe here, and heaven hereafter (reſembled by the bleſſing) though they would never ſo fain get it, and expreſſe vehement ſorrow that they cannot.

18. This is enough to inforce the great admonition of this Epiſtle, of holding faſt the faith, and not falling off, for perſecutions, to Judaiſme and hereſie: for you Chriſtians have a more honourable calling then that of the Jewes, that was only to the Law given from mount Sinai, a mountain on earth, onely that ſet out with terrible repreſentations of fire, and thick clouds, and thunder, and lightning,

18. For ye are not come unto the mount that might be touched and burned with fire, nor unto blackneſs and darkneſs and tempeſt,]

19. A trumpet to ſummon all to appear before God, and the voice of God heard in a dreadfull manner, ſo dreadfull that the people deſired they might hear no more of it.

19. And the ſound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word ſhould not be ſpoken to them any more:]

20, 21. A token of the great unſupportableneſſe of the Moſaical Law, which was farther ſignified by the ſeverity threatned to any beaſt that ſhould touch that mount whence the Law was given, and the ſo formidable aſpect of thoſe things that appeared there, that Moſes himſelf could not chuſe but tremble, (as is received by tradition of the Jews (as many other things, ſee note on 2 Tim. 3. 2.) though not mentioned in Exodus:) Which ſure may take off any man among you from falling in love with Judaiſme.

20. For they * could not indure that which was commanded, And if ſo much as a beaſt touch the mountain, it ſhall be ſtoned or thruſt through with a dart.

21. And ſo terrible was the ſight, *that* Moſes ſaid, I exceedingly fear and quake.]

* were not able to bear it *in ipſum*

22. But ye are admitted to the Chriſtian Church, and by that to the liberty of approaching heaven, of claiming right to it, that ſubſtance of which the mount Sion and Jeruſalem (called the city of the living God) was but an image or type, where there are ſo many troops of Angels, ten thouſand in a troop, with whom all Chriſtians have communion in the Church;

22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to † an innumerable company of Angels;]

† the myriads *μυριάσι*

g. h. i. k. 23. To the dignity of being members of that congregation of Jewes and Gentiles, where Angels and Men joyn together, and make up the aſſembly of the Church, made up of Apoſtles the firſt-fruits of the faith, Rom. 8. 23. and all thoſe eminent faithful perſons whoſe names are honoured and recorded in the book of God, nay to the preſence of God himſelf, and all the ſaints that are now in bliſſe;

23. To the g general aſſembly and Church of the h firſt-born, which are i *written in heaven, and to God the judge of all, and to the ſpirits of juſt men k †made perfect,]

* enrolled † conſummate

l. 24. Yea unto Jeſus Chriſt, who, as a mediator between God and us, hath eſtabliſhed a ſecond covenant, and aſſured us that it is indeed the covenant of God, and conſequently that we may be confident that God will perform his part of it, and now requires of us, and gives us grace to perform ours; and to his blood, with which we muſt be ſprinkled, before we can be admitted into heaven (as the Prieſt was to ſprinkle himſelf before he went into the Holy of holies) which is quite contrary to Abel's blood, as 'tis mentioned in Geneſis, that called for vengeance on Cain, this called for mercy even upon his crucifiers, if they would repent and reform, and doth powerfully draw down mercy on the penitent believers: or that hath much more efficacy in it to obtain Gods acceptance then had the blood of Abels ſacrifice, which was the firſt type of the blood of Chriſt, of which we read, and of which it is ſaid, that God had reſpect to it.

24. And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things then [1] *that of* Abel.]

m. 25. See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that * m ſpake on earth, much more † *ſhall not* we *eſcape*, if we turn away from him that *ſpeaketh* from heaven:]

25. And therefore be ſure ye deſpiſe not Chriſt, who is come to deliver God's will unto you: For if they were deſtroyed that contemned Moſes that delivered the Law from mount Sinai, then much ſeverer deſtruction is to be expected for them that deſpiſe the commandments of Chriſt, that delivers them immediately from heaven.

* delivered the oracle † we that refuſe him from heaven *ἡμεῖς οἱ ἀπ' οὐρανῶν χρηματίζοντα*

26. In giving the Law, there was an earthquake when God ſpake, and that was ſomewhat terrible; but now is the time of fulfilling that prophecie, Hag. 2. 7. where God profeſſes to make great changes, greater then ever were among them before, even to the deſtroying the whole ſtate of the Jewes: ſee Mat. 24. note n.

26. Whoſe voice then ſhook the earth; but now he hath promiſed, ſaying, *Yet once more I ſhake, not the earth onely, but alſo heaven.]

* Yet once, or, This one time *ἅπαξ*

27. For that is the notation of the phraſe which is rendred [Yet once] which ſignifies ſome final ruine, and that very remarkable, as here the total ſubverſion of the Jewes, of all their law and policy, as of things that were made on purpoſe to be deſtroyed, deſigned by God only for a time, for that imperfect ſtate, as a forerunner and preparative to the Goſpel, which therefore is a ſtate of which there is no mention of the ſhaking it, nor conſequently of any other future ſtate that ſhall ſucceed it, which ſignifies that that is moſt certainly to indure for ever, till the end of the world.

27. † And this *word*, Yet once more, ſignifieth the * removing of thoſe things which were ſhaken, as of things that were made, that thoſe things which cannot be ſhaken may remain.]

† Now the phraſe *τὸ δὲ* * ſubverſion *μετάθεσιν*

28. We therefore that are vouchſafed our part in this immutable kingdome, or ſtate under Chriſt, a condition that no perſecutions, nor even the gates of hell, ſhall prevail againſt, but it ſhall be ſure finally to overcome and ſurvive all oppoſition, let us take care to hold faſt and not forſake the Goſpel, (ſee note on ch. 13. d.) through which we may ſerve God ſo as he will now accept of, with reverence of ſo glorious a maſter, and with fear of his wrath, if we doe provoke him by abuſing his mercies (ſee Phil. 2. c.)

28. Wherefore we receiving a kingdome † which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.]

† that is not to be ſhaken *ἀσάλευτον*

29. For this gracious God which is our God, will ſhew himſelf to the provoking Chriſtians, as (or more ſeverely then) he threatned to the Iſraelites, Deut. 4. 24. an embleme of which we have Exod. 24. 17. where the ſight of the glory of the Lord, that is, of his preſentiating himſelf, was like devouring fire on the top of the mountain.

29. *For our God *is* a conſuming fire.]

Annotations on Chap. XII.

a. V. 1. *Lay aſide every*——] This verſe is wholly Agoniſtical (as appears by the *ἀγῶνα combate* or *race* mentioned in the cloſe of it) and muſt be explained in every part by proportion with the *ἀγῶνες* or *games* among the *Gracians*. Theſe *Agones* were ſacred and ſolemnly kept, and in them there was a kinde of *Aſſi-*

ſes

ſes or *Court of Judicature.* He that propoſed the combat (to which refers προκείμενος ἀγὼν *the propoſed race* in the end of the verſe) that ſet the laws of the *agones*, and adjudged the crown to the conquerour, was called βραβευτὴς or κριτὴς *the Judge*; and to him *Chriſt* ἀρχηγὸς is here compared, who as he is the ἀρχηγὸς, *leader*, that goes foremoſt, and ſhews us the way in our Chriſtian race, ſo he is τελειωτὴς v. 2. the rewarder and crowner of them that conquer. So again, he that proclaimed the laws of the combate was called κήρυξ, *the præco* or *cryer*, 1 *Cor.* 9. 27. and they that were ſet at the goal to diſcerne and pronounce who came firſt thither (and ſo was conqueror) were μάρτυρες *witneſſes*, and as they brought in evidence, ſo the crown was awarded by the Judge; and not only they, but all that ſtood about as ſpectators, to behold and commend the courage and conſtancy of the *athletæ*, were μάρτυρες *witneſſes* alſo. And of them there was always good ſtore, a great concourſe of people, from whence they were called πανηγύρεις *frequentiæ, populous meetings*, to behold the games, to ſee who were conquerors in them. To theſe laſt are here compared thoſe great examples of Faith and Patience, which had been mentioned in the former chapter, who being now at their journies end, their goal, their reſt, are ſuppoſed to look on the preſent Chriſtian racers, both to give evidence whether they run well or no, and with their commendations to hearten and encourage them in their combates, that they faint not or give over. And there being ſo many here mentioned in the former chapter, they are fitly called νέφος *a cloud*, as any great number or troup of men is Rhetorically called *a cloud*, and that very frequently among authors. And becauſe the ſpectators in thoſe games ſtood on either ſide of the race or *ſtadium*, or otherwiſe round about, at the other games of wraſtling, &c. or at a Theatre, it is therefore ſtyled περικείμενον νέφος, *an encompaſſing cloud of witneſſes*, or ſuch as is placed round about us, to look and teſtifie how men behave themſelves in their race. It is farther ſufficiently known, that they that were to perform any of thoſe exerciſes, uſed all care to fit and prepare themſelves for it by diet before, ſo as it might fit them to perform their courſe, and at the time, by having nothing on that might hinder or foreſlow them. To this purpoſe they did carefully rid themſelves of all weight, made themſelves as light as they could, and leſt their very garments might hang in their way, incumber them in their courſe, they generally put them off, and ran naked, γυμνοὶ καὶ ἀχίτωνες, ſaith * *Porphyrie*, *naked and without their garments*, from whence they were alſo called γυμνασταὶ, referring to their *naked running*. To this way of preparing themſelves to the race the Author here referrs; to that of weight diſtinctly, by ἀποθέμενοι ὄγκον πάντα, *laying aſide*, or *putting off*, *all weight*, meaning thereby moſt probably the love and care of the world, which is apt to preſſe down the ſoul, and was a very conſiderable temptation in thoſe times of perſecution, where the *love of the world* was ſuch *enmity with God*, and made ſo many inclinable to the *Gnoſticks*, in hope of preſerving their worldly wealth. To the latter, the ſtripping themſelves, putting off their garments, our *ordinary Tranſlation* refers the latter words, ἀποθέμενοι πᾶν τὸ εὐπερίστατον ἁμαρτίαν, *laying aſide that ſin which doth ſo eaſily beſet us*, taking the word εὐπερίστατος in an Active ſenſe, for *intangling* (as a light garment is wont to doe) and ſo hindring their courſe, not by its weight or preſſing down, as the ὄγκος or *weight* before, but by ſome other way of encumbring or diſturbing, as light garments, which by the wind or motion of the air become troubles and hindrances to the racer. And anſwerable to that we might imagine the fears that come acroſſe men in their Chriſtian courſe, and much hinder their ſpeed, and interrupt their conſtancy. And that cowardly humor, thoſe treacherous fears, that, like the light garment, intangle them at every ſtep, muſt be laid aſide, or elſe they will never run, δι' ὑπομονῆς, *with indurance* or *perſeverance*, *the race that is ſet before* them. But of that word εὐπερίστατος it muſt be obſerved, that as it is an ἅπαξ λεγόμενον, onely this once uſed in the whole Bible, ſo it will be matter of ſome difficulty to determine what is the exact importance of it. Firſt then, it is not reaſonable, or according to any analogy, to render it, as it is ordinarily rendred, in an Active ſenſe; περίστατος of which it is compounded, and ἀπερίστατος which is the contrary to it, being certainly Paſſives; and ſo Saint *Chryſoſtome* here inclines moſt to a Paſſive ſignification. Secondly, then ſuppoſing it a Paſſive, one notion of the word preſently offers it ſelf (from the Apoſtles uſe of περίστασο 2 *Tim.* 2. 16. and *Tit.* 3. 12. *to decline* or *avoid*) *that which may eaſily be declined.* So *Joſephus*, ſpeaking of the *Eſſeni*, τὸν ὅρκον ἀυτοῖς περίστασθαι, *ſwearing is avoided by them*: and *Lucian*, ὅπως εὐλαβήσομαι καὶ περιστήσομαι ὥσπερ τοὺς λυσσῶντας τοὺς κυνῶν, *I will avoid and decline them as I would mad dogs.* But this cannot here be thought the Apoſtles ſcope, to diminiſh the force of this ſin here, as a thing eaſily to be avoided by our care, but rather to note it as very noxious, and apt to ſeduce and miſchief, if it be not carefully warded. If therefore this notion of περίστασις be here taken, then certainly the meaning of the word muſt be, not that which may very *eaſily be avoided*, but is very *fit to be declined* or *taken heed of*, that which there is all reaſon to part with, and ſo ἀποθέσις *to put off*, as being ſo uſeleſſe and ſo dangerous and hurtful in our courſe. But a third notion, I ſuppoſe, of this word may be thus fetch'd out. Περιστάσεις literally ſignifies *circumſtances*, as when we read in Rhetoricians γύμνη περίστασις, *a bare naked poſition*: ſo in *Georgius Alexandrinus* in the * *life of Chryſoſtome*, a poor, helpleſſe, diſtreſſed woman is called ξένη καὶ ἀπερίστατος: and ζήτημα ἀπερίστατον, *a queſtion* generally propoſed, *without the circumſtances of time, place, perſon, intention, occaſion*: ſee *Hermogenes* l. 3. περὶ ἐπιχειρημ. According to this it is that *Heſychius* explains ἀπερίστατον by μωρὸν, ἀφορμὰς μὴ ἔχον, which I ſuppoſe is thus to be rendred, *Stolidum, nullas habens hypotheſes, nulla argumenta, fooliſh, and that which hath no reaſons, arguments*, or conſequently pretences for it. And if this be the notion of the Privative, then εὐπερίστατος will be that *which hath ſuch fair arguments and pretences for it*, the ſin which is ſet forth with ſuch goodly circumſtances to ingratiate and recommend it to us; as when he that denies *Chriſt*, doth it (as the *Gnoſticks* ſaid of themſelves) only with the mouth, not with the heart, and again with an innocent intention, and only to avoid perſecution and utter undoing in the world. Agreeable hereunto it is, that S. *Chryſoſtome* uſeth περιστάσεις, applied to ſin, to denote *temptations*, *Tom.* 3. p. 555. l. 20. Διὸ καὶ ἐπάγει λέγων, ἵνα μὴ πανδὶς ἁμαρτήματος διαβολικῆς καὶ πάσης περιστάσεως τὸ ἀνθικείμενον, τὸν πειρασμὸν δηλῶν καὶ τὰς ἁμαρτίας· where as he explaines all diabolical ſin by ἁμαρτίας *ſins*, ſo he evidently interprets περιστάσεις by πειρασμὸς *temptations*. And of theſe περιστάσεις in this notion he there underſtands the phraſe εὐπερίστατος ἁμαρτία, for ſo he addes in that place, l. 21. Εὐπερίστατον γὰρ ἡ ἁμαρτία, πάντοθεν ἰσαμβὴν, ἐμπεφυτευμένον, ὄπισθεν, καὶ ἔτως ἡμᾶς καταβάλλουσα; *for ſin is provided with temptations, being incompaſſed* (where we ſee the Paſſive uſe of the word) *on all ſides, before, and behind, and ſo ſhoots at us*, or *ſtrikes us*. So *Tom.* 4. p. 698. l. 30. Σατανικὴ περίστασις, *temptation of Satan*. So *Heſychius Presb. Centur.* 2. 85. Εἰ δὲ ἐκ περιστάσεώς τινος χαυνωθέντες, *but if by any temptation we become more remiſs*. Thus *Diogenes Laertius* in the life of *Zeno*, that it is the part of a wiſe man χωρὶς ἀνθρωπίνων σαρκῶν καὶ περίστασιν, *to eat mans fleſh in caſe of extremity*, or when he is by ſuch forcing

Γυμνεύμενος ἀγὼν

Ἀρχηγὸς

Τελειωτὴς

Μάρτυρες

Νέφος

Περικείμενον νέφος

* Περὶ ἀποχ. l. 1.

Ἀποθέμενοι ὄγκον

Εὐπερίστατος ἁμαρτία

p. 205. l. 9.

forcing motives invited to it. And this ſenſe as it agrees beſt with the critical importance of the word, ſo it accords exactly with the Context and ſcope of the Author; who here exhorts to venture all the hazards, perſecutions, death it ſelf, rather then, upon any pretence, to forſake the Aſſemblies, to *deny Chriſt*, c. 10, 11. and here in this chapter he ſets *Chriſt*'s example before them, a pattern of conſtancy and perſeverance even to death. And ſo this is the moſt probable notion of the word that I can think of.

b. Κάμητε — V. 3. *Wearied*] Κάμνειν is alſo an Agoniſtical word, literally ſignifying *to be tired*, belonging to them that are worſted in any of thoſe exerciſes (Νικώντων δ' οὐκ ἔστι κάμνειν, ſaith *Plutarch*, *it cannot be affirmed of the victors*) *to goe out* of the field like *a wounded*, or *wearied*, or *worſted* perſon. So when *Coriolanus* being wounded was admoniſhed by his friends to retire, and cure his wounds, he anſwered, οὐ δεῖ νικῶντα κάμνειν, *A conqueror ought not to retire*, or *ſubduce himſelf out of the field*. And thus generally it ſignifies *to give over fighting*, ἀπόνειν and ἀπαγορεύειν in *Phavorinus*, *to give over*, *to deſpair*, and again ὀκνῆσαι *to play the coward* or *run-away*.

c. Ψυχαῖς ἐκλυόμενοι — Ib. *Faint in your minds*] Ψυχαῖς ἐκλυόμενοι, and ἐκλυόμενοι ſimply, v. 4. ſignifies in the ſame ſenſe that κάμνειν, *to turn coward* or *puſillanimous*, ſuch as whoſe ſouls within them fall away like water, diſſolve; and 'tis ſpoken of thoſe who give over the attempt as hopeleſſe, flie diſheartened, creſt-fallen, out of the field (ἀναπίπτοντες and ἀδυμοῦντες in *Thucydides*) expreſſed again, v. 12. by παρειμένας χεῖρας *the hands that hang down*, which note the *prælii detractatio*, *giving over the buſineſſe*, yielding, flying out of the field, confeſſing themſelves conquered. So *Ecclus* 2. 12. after the *woe* againſt them that *truſt not in the Lord*, δειλαὶ καρδίαι *cowardly hearts*, and χεῖρες παρειμέναι *the hands hanging down*, are put together, for which the *Greek* of *Jer.* 35. 3. read ἀνειμένας χεῖρας *extended hands*, as in * *Plutarch* ἀνατείνειν χεῖρας *to hold up*, and in *Cicero*, *manus tollere*, in *Virgil*, *tendere palmas*, *to hold up*, or *ſtretch out the hands*; the *holding out* and *hanging down* of *the hands* being both equally contrary to the uſing them, or *holding them up*, (the *exerere lacertos ſtretching the arms* in a manlike manner againſt all oppoſers) & both ſignes of a conquered perſon, that yields himſelf ſo, which the *Greek* expreſſe by ἀπαυδᾶν.

παρειμέναι χεῖρες

* in Lycurg.

d. μέχρις αἵματος — V. 4. *Reſiſted unto blood*] Of the *umbratilis pugna*, or σκιαμαχία, *beating the aire*, or περιπυγμή, we have formerly ſpoken, on 1 *Cor.* 9. 26. the firſt lighter skirmiſhes before the *ſtata pugna*, or *ſet combate*, the beginning of the bloody fight. To this the Apoſtle here referres, when he ſaith, *ye have not yet reſiſted*, μέχρις αἵματος, *as far as blood*, that is, as far as the old *athletæ* were wont, who after the περιπυγμή, or *brandiſhing of their arms* or *weapons*, at laſt fell to down-right blowes with their *cæſtus* in their hands, which ordinarily brought the blood with them. This the Apoſtle applies to their ſpiritual *agones*, (τὰ τῆς ψυχῆς Ὀλύμπια ἀγωνισάμενοι, *the Olympicks of the ſoul* in *Porphyrie*'s ſtyle, and here, πρὸς τὴν ἁμαρτίαν ἀνταγωνισάμενοι, *combating againſt ſin*) that they had no reaſon to be diſheartned with *Chriſts* permitting them to be afflicted and perſecuted, as they were, for there are far greater and bloodier combates againſt ſin, ſuch as bring blood and death, and againſt thoſe they muſt be provided, in compariſon of which theirs yet are but σκιαμαχίαι or *skirmiſhes*.

e. Γεγυμνασμένοις — Κατὰ δικαιοσύνης — V. 11. *Peaceable fruit*] Agreeably to the former Agoniſtical expreſſions in the beginning of the chapter, is here added γεγυμνασμένοις, *exerciſed in* theſe *gymnaſia* of afflictions, and the receiving of their βεβαῖον or *reward*, ſtyled here καρπὸς δικαιοσύνης, *the fruit of righteouſneſſe*, that fruit which belongs to all righteous men now under the Goſpel (or elſe according to a ſingular notion of δικαιοσύνη *righteouſneſſe* for felicity, mention'd in the Note on 2 *Tim.* 4. a.) and emphatically εἰρηνικὸς καρπὸς, referring, as the learned *P. Faber* hath conceived, to the *corona oleagina*, *the olive crown*, (that tree being an emblem and *ſymbolum* of peace) of which the *Olympian* crowns for their victors were ordinarily made. But of that ſee more, *Ja.* 3. Note g.

Εἰρηνικὸς καρπὸς

V. 16. *Profane perſon as Eſau*] Why *Eſau*, in ſelling his birth-right, is here called *profane*, will appear by that known obſervation among the Jewes, that as long as God was ſerved within private walls, before the erecting of the Tabernacle and Temple, and inſtitution of Prieſthood, the right of Prieſthood in every family was annexed to the primogeniture, the firſt-born was ſtill the Prieſt. Thus *Exod.* 24. 5. when 'tis ſaid that *Moſes* ſent the *young men* of the *children* of *Iſrael* to offer *burnt-offerings* and *peace-offerings* unto the *Lord*, the *Chaldee paraphraſe* renders them בוכרי *the firſt-born*, and *Uzielides* adds this *Scholion*, *becauſe as yet the Aaronical Prieſts were not inſtituted*. This, ſay the Jewes (and 'tis reaſonable to believe them) was it that made *Jacob* ſo ambitious of the πρωτοτόκια or *privileges of the primogeniture*: and if *Baal Haturim*, on *Gen.* 28. out of *Bereſith Rabba*, may be heeded, this was it which *Jacob* deſired to have confirmed to him by God in thoſe words, *Gen.* 28. 20. *If God will be with me*. And therefore for *Eſau* to ſell this ſacred privilege for one *meſſe of pottage*, to undervalue this prerogative of offering to God ſo vilely, out of a little preſent impatience, (and proportionably for the Hebrew Chriſtians, for a poor ſecular end, viz. to rid themſelves of a little perſecution or affliction for the Goſpel, to quit the publick ſervice of God, as it appears ſome did at this time, c. 10. nay to forſake Chriſtianity it ſelf, to apoſtatize utterly (to which that was but a *præludium*) and ſo to part with that privilege of Prieſts which belongs to all Chriſtians, ſo far as the prerogative of offering up prayers to God) this will eaſily be acknowledged an act of great profaneneſſe. To which may be accommodated that which the *Jeruſalem Targum*, *Gen.* 25. 34. ſaith of *Eſau*, *he contemn'd his primogeniture*, *and ſet at nought his part in the world to come*, *and denied the reſurrection of the dead*, viz. becauſe in contemning his privileges of Primogeniture, and in that of the Prieſthood, he is interpreted *to* have done all this.

f. Βέβηλος & de Heræ

V. 23. *General aſſembly*] The word πανήγυρις ſignifies properly, θέατρον, συνέδρωσις, *a theatre*, *a multitude of people come together*, as in the *Grecian* games to behold their *agones* and their *ſacra*. Hence doth it ſignifie alſo any *frequentia populi*, but eſpecially a promiſcuous mix'd multitude from all parts, and, in a ſacred ſenſe, an aſſembly of worſhippers of all ſorts and countries; which is a particular notation of the Chriſtian Church, the net which gathers up good and bad (that is, Jewes, which were called the only people of God before, and Gentiles, which were proverbially called ἁμαρτωλοὶ *ſinners*) is made up of a company of all nations, nay takes in the Angels themſelves named immediately before, and who are ſaid to ſing, and joyn with us in our publick aſſemblies.

g. Πανήγυρις

Ib. *Firſt-born*] The Firſt-born had not only the privilege of the Prieſthood before the Law, but alwaies ſince, the פי שנים the *double portion*, διπλῆ τιμὴ, the portion not only of poſſeſſions, but of dignity & honour above the reſt of the brethren. And proportionably the Apoſtles, which were either ſimply the firſt converted to the faith of *Chriſt*, or elſe preferred before others, as *Judah* to the Primogeniture of dignity, and *Levi* in reſpect of the Prieſthood, are call'd here the *firſt-born*, and the Church firſt founded in them, and planted by them, is here called ἐκκλησία πρωτοτόκων, *the Church of the firſt-born*, the Apoſtolical Church.

h. Ἐκκλησία πρωτοτόκων

Ib. *Written*

i. Ib. *Written in heaven*] Ἀπογεγραμμένος signifies *to be enrolled* (see Note on *Luk.* 2. i.) and this belonged either to *all the congregation* of *Israel*, *Num.* 1. 18. or in a special manner to the first-born of every family, who had that dignity before others, and in time came (as families grew into tribes) to be *princes of the tribes of their fathers*, *Num.* 1. 16. or to some choise *renowned* men, who were to be *captains*, or *heads*, of *thousands in Israel*, or finally to all souldiers listed or enrolled. And to this manner of *enrolling* doth this phrase ἀπογεγραμμένοι ἐν οὐρανοῖς, *written*, or *enrolled, in heaven*, referre, to denote those that are registred by God, matriculated in heaven, that is, beside the Apostles, all other holy men, renowned in the book of God: and so this phrase is fit to be joyned to the πρωτότοκοι foregoing in the forementioned notion.

Ἀπογεγραμμένοι ἐν οὐρανοῖς

k. Ib. *Made perfect*] Τετελειωμένοι are those that have received their crown, their reward, in the Agonistical notion so often mentioned, that is, that have attained the end of their race, are triumphant in heaven. And the use of this very phrase among the *Jewes* is ordinary, קדושים נכבדים ἅγιοι τετελειωμένοι, those that are advanced to be, as they are wont to say, under the throne of glory.

Τετελειωμένοι

l. V. 24. *That of Abel*] The meaning of this passage παρὰ τὸν Ἄβελ, or, as *Theophylact* and others read, παρὰ τὸ Ἄβελ, is not easily resolved on. If it be τὸν, it may then agree with *Abel* as the Accusative case, and then it must be rendred *then Abel*, meaning, *then Abel spake*; or else referring the τὸν to ῥαντισμὸν going before, and reading Ἄβελ in the Genitive case, it will then be rendred, *then that (sprinkling) of Abel*, noting the *sprinkling of blood* which in that sacrificing of his *firstlings*, *Gen.* 4. 4. he is supposeable to have used. If it be τὸ, then as it is certain it must refer to αἷμα *blood* precedent, and so denote the *blood of Abel*, so it is uncertain what blood is meant, whether the *blood of Abel* shed by *Cain*, or the *blood of Abels firstlings* in his sacrifice. So that all these four possible notions of the words are in effect but two: the first and the third referring to that of *Abel* and his own blood shed by *Cain*; and the second and fourth to the blood of the cattel in his sacrifice. And which of these is now to be preferred is the onely difficulty. That the first should be it, the authority of the *Greek Commentators* and others would incline, and the manner of the Scripture-style in many places (using words and phrases, which must be supposed to signifie much more then their natural importance affords; see Note on *Mat.* 12. e.) may help to perswade it. For thus it may then be explicated very commodiously; That whereas the *blood of Abel*, the first that ever suffered, *called for* nothing but *vengeance* on the murtherer, the *blood of Christ*, quite contrary wise, called *for mercy* on his very crucifiers, and on all the world of men besides, and so *spake* as *good things* as *Abels* did ill, cryed as loud for pardon as his is said to do for vengeance. But if we consider the design of the whole Context, which is the comparing the state and œconomie under the Law and before *Christ* with that now after or since his coming, and the preferring the latter infinitely beyond the former, we shall then have great reason to incline us to accept the second sense, that the *sprinkling of the blood of Christ*, that sacrifice of his upon the Cross, had infinitely more efficacy in it (and that devolved to us) to obtain Gods acceptance, then that sacrifice of *Abels*, the first great type of that shedding the blood of *Christ*, this *lamb of God*, is affirmed in the Scripture to have had. That this sacrifice of beasts offered by *Abel* should here be mentioned with *Christs* sacrifice of his own body on the Cross, the reason is evident, because all the sacrifices of beasts, not onely under the Law, but before it, among the Patriarchs, before and after the Deluge, were all types of *Christs one perfect sacrifice*. And *Abels* being the first of these recorded in Scripture, and attested to have had much of Gods acceptation, particularly more then *Cains* (see *Heb.* 11. 4.) is therefore the fittest to be insisted on in this place. And that *Christs blood* is said to *speak better things then that*, and so then any other blood in sacrifice, is agreeable to *Heb.* 9. 13, 14. *For if the blood of Bulls —— how much more the blood of Christ*; and ver. 22, 23. *And almost all things are purged by blood —— It was necessary therefore that the heavenly things themselves should be purged by better sacrifices then these.* And accordingly in the antient *Liturgies*, and in the *Canon* of the *Mass* now in use, when the Bread and Wine is consecrated into the Sacrament of the body and blood of *Christ*, the prayer makes mention of *Abels* sacrifice, and *Melchizedeks* offering, chusing out those two as the most antient and eminent types (under the Old Testament) of this sacrifice of the *blood of Christ* commemorated in that Sacrament. This (and much more, which, if it were needfull, might be added to this purpose) will make it reasonable to have annex'd this latter sense to the former more ordinary, if not to prefer it before it.

Παρὰ τὸν Ἄβελ

m. V. 25. *Speaks*] Χρηματίζειν is a word of a special signification, noting Divine revelation, either by בת קול the *voice from heaven*, or any other way. So *Mat.* 2. 12, 22. revelation of God's will *by dream*, and *Luk.* 2. 26. by that or some other such way, and *Act.* 10. 22. a revelation *by an Angel*. So of *Moses Heb.* 8. 5. and here of *Noe*, ch. 11. 7. and *Rom.* 11. 4. ὁ χρηματισμὸς that *voice* from heaven to *Elias*, 1 *Kin.* 19. 12. Hence saith *Phavorinus*, Χρηματισμὸς, ὁπτασία, it signifies *a vision*, νομοθεσία, *the giving of the law*; and again, Χρηματισμὸς δίδωμι, ἤγουν θείους λόγους *oracles* or *divine speeches*, agreeable to the known notion of χρηστήριον, for μαντεῖον ἢ θεῶν, *an oracle of God*. According to which notion of the word it is here to be rendred, not *speaking* simply, but *speaking from God*, *delivering oracles*, *warnings* or *precepts* from him.

Χρηματίζειν

CHAP. XIII.

Paraphrase.

1. LET brotherly love continue.

2. Be not forgetfull to entertain strangers, for thereby some have entertained Angels unawares.]

1, 2. And for particular directions of Christian life, I shall commend these unto you at this time, in respect of your present state. Be kind unto all Christians, not onely those of your own nation, Jewes, but to any of all countries strangers so called or aliens: let not the Christian vertue of hospitality to strangers be strange to you, for by the practice of that Abraham and Lot, Gen. 18, and 19. received Angels into their houses unawares.

3. Remember them that are in bonds, as bound with them; *and* them which * suffer adversity, as being your selves also in the body.]

* are evil intreated κακουχούμενοι

3. Have that compassion to prisoners, that sense of their sufferings, as you would have if you were in the same condition with them; relieve and rescue those that are under any affliction, as men that know and consider your selves to be in the same frail humane estate, subject to all that befalls any man.

4. a† Mar-

4. And whereas the Gnosticks pronounce marriage unlawfull, but indulge to all unnatural lusts, doe ye look on marriage not onely as lawful, but as honourable, instituted by God: onely take care that you make use of it as a fortification against all unlawfull lusts. For fornication of what sort soever, which the dislike of marriage brings many to, and adultery, which is the violation of marriage, are sins that will be severely punished by God.

4. † Marriage *is* honourable in all, and the bed *undefiled: but †whoremongers and adulterers God will judge.]

† Let marriage be honourable among all. Τιμιος ὁ γαμος εν πασιν. * be undefiled ἀμιαντος † fornicators πορνοι

5. And in such times, especially as these of persecution, there is no temper so fit for you to be furnished against, as that of covetousnesse: whatever God at present allows you, be ye fully satisfied with that. For what God said to Joshuah of the Jewes, he saith to all true Christians, of whom those were the type, that he will by no means utterly destitute them, and so they have no need of that fear which is wont to betray men to covetousnesse.

5. *Let your* * conversation *be* without covetousnesse; *and be* content with †such things as ye have: for he hath said, I will never leave thee nor forsake thee.]

* disposition, temper of mind, manners, be free from the love of money, ἀφιλαργυρος † the things that are present τοις παρουσι

6. So that we Christians, particularly you Hebrew Christians, that suffer so much for the profession of the faith, may from the word of God take courage, and say, I will trust God with my security, and live fearlesse of all danger, knowing that as long as he sees it best for me, he will deliver me from worldly dangers, and that when he permits them to come, the utmost shall doe me no hurt.

6. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall doe unto me.]

b. 7. Set before your eyes the Bishops and Governours that have been in your Church, and preached the Gospel to you, observe their manner of living, their perseverance till death, and then make their faith, their perseverance and constancy in the doctrine of the Gospel, the example for you to imitate and transcribe.

7. * Remember them b which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.]

* Be mindful of your Governors Μνημονευετε των ηγουμενων

8. The same faith that then was the true faith in which they persevered to the death, will be so now unto you and to all ages; you have no reason to think that 'tis so suddenly changed, that Judaisme which they took to be abolished, should now be in force again among you, as your Gnostick teachers are willing to perswade you.

8. Jesus Christ the same yesterday, and to day, and for ever.]

c. d. 9. This change and bringing in of new doctrines of Judaisme into the Church is a piece of dangerous inconstancy: 'Twere sure more for the turn to be grounded in the truth, to take that which is best for your turn, and then never to remove or be carried about from that to any other. And that that is the Gospel, and not the Mosaical Law about sacrifices and meats, &c. that this is much better for the soul then tother, will soon appear unto you if you consider how empty and unprofitable those observances of the law alwaies were, (considered in themselves) even when they were in force; for even then they that dealt in them were really little profited by them, (see ch. 10. 1, 2, 3. where the sacrifices are said only to be a commemoration of sin, unable to expiate, and so leaving in estate of damnation, unlesse they advance farther to Christ, signified by those sacrifices.)

9. Be not carried about with † divers and strange doctrines: for *it is* a good thing that the heart be c established with d grace, not with meats, which have not profited them * that have been occupied therein.]

† various ποικιλαις * which walked περιπατησαντας

10. And if any man think his Judaizing will doe him no hurt in respect of Christianity, that those that stand for the Mosaical performances may yet have their portion in Christ, let him know he is mistaken. For Christ, the only Christian altar to which we bring all our sacrifices, and who is so beneficial to us, will not be beneficial to them that depend on the Mosaical Law, they that doe so have no right to partake of Christ (Gal. 5. 2. If you be circumcised, Christ shall profit you nothing.)

10. We have an altar, whereof they have no right to eat which serve the tabernacle.]

11. And the truth of this you may discern by a ceremony among the Jewes, to wit, in the sacrifice of atonement or expiation, of which the priest never eat a bit, the blood he carried in with him into the holy place, and the body was burnt without the camp: Now by that sacrifice the Messias was typified most lively, as is acknowledged by themselves, so that they, even the Priests and principal persons among them, being not allowed to eat of that sacrifice, might hence collect this truth in hand, that they that eat or partake of Christ, should reap no benefit by him as long as they pretended their law in force, and depended on these legal ceremonies for heaven.

11. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest † for sin, are burnt without the camp.]

† for a sin-offering περι αμαρτιας

12. And that the burning that sacrifice (all the body of it) without the camp, so that no part of it was usefull to the Jewes, people or priest, did typifie this truth, that Jewes relying on their religion should not receive benefit by Christ, may farther be illustrated by our Saviours practice, who when he was to enter into the holy place, that is, heaven, to blesse and sanctifie us, and to that end to shed his own blood, to carry it as it were in with him, as the priest did the blood of goats and bullocks into the holy place, (to signifie that there is no means of expiation to be had but by his blood) he suffered without the gate, so fulfilling the type, and confirming this truth typified by it, that it was not by those legal sacrifices, but by Christ's offering himself, that any benefit is to be hoped for by us.

12. Wherefore Jesus also, that he might sanctifie the people with his own blood, suffered without the gate.]

13. Let us therefore leave the Judaical service, the Mosaical Law, though many afflictions threaten us for so doing, let us relie wholly on Christ upon the crosse, (know nothing but Jesus Christ and him crucified) and take all afflictions, in the way to that, cheerfully, therein imitating Christ himself, who endured the crosse, despised the shame, &c.

13. Let us goe forth therefore unto him without the camp, bearing his reproach.]

14. For this that is to be had here, is no condition of rest and tranquillity; we, like Abraham, Isaac and Jacob, that sojourned in Canaan, are not to look upon our present being, as the preferment which is promised Christians (which if it were, we might then expect it free from afflictions) but we have a future expectation of stability, whereon we depend.

14. For here have we no continuing city, but we seek one to come.]

c. 15. Let us therefore now our high priest is entred heaven, by him offer up to God our Christian sacrifice, our sacrifice not of beasts bodies, but that figured by them, our sacrifice of praise; and that not like to that of the Jewes, at some set seasons onely, but continually all the daies of our lives; not the fruit of our herds, to be burnt upon his altar, but the offering of our charity, almes and mercy, our Christian sacrifice, v. 16. joyned with our thanksgiving to God (and never omitted by the primitive Christians in their Eucharist) answerable to the free-will-offerings or vowes, Hos. 14. 3. in acknowledgment of his power and goodnesse.

15. By him therefore let us offer the sacrifice of praise to God continually, that is, the c fruit of *our* lips, giving thanks to his name.]

16. But be sure not to omit any season of charity or supply to any brothers wants that can at any time be offered to you; for this is of the same nature and obligation with the former. All such are offerings to God, very acceptable to him, (whatsoever ye doe to one of these little ones, ye doe unto him) and required now of us under the Gospel as our only Christian sacrifice.

16. But * to doe good and to communicate, forget not; for with such sacrifices God is well pleased.]

* beneficence and liberality ευποιιας και κοινωνιας, see note on Act. 2. d.

17. Obey

17. Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give account, that they may doe it with joy, and not † with grief, for that *is* unprofitable for you.]

17. Obey those that are set to rule you in your several Churches, the Bishops (see note a.) whose whole care is spent among you, as being to give an account of your proficiency in the Gospel. And by your submission to them doe ye endevour to make their task as easie and sweet as you can, that they may have joy not sorrow in the execution of it; for 'twill be small benefit to you that they have no comfort in the discharge of their office toward you, and as long as they doe it sadly, cannot doe it so effectually as otherwise they might.

† grieving or sighing στενάζοντες

18. Pray for us: for * we trust we have a good conscience, † in all things willing to live honestly.]

18. I beseech your prayers for me and my fellow-labourers in the Gospel, which in all reason you ought to afford us, as your reward of our sincere labour and industry for your good, wherein we have confidence of our selves, that we have discharged a good conscience.

* we are confident πειθόμεθα † to wish have our selves well in all things ἐν πᾶσι καλῶς ἀναστρέφεσθαι

19. * But I beseech you the rather to doe this, that I may be restored to you the sooner.]

19. And one thing I most earnestly desire you to pray for us, that I may come to you the more speedily.

* But I the more abundantly beseech you περισσοτέρως δὲ παρακαλῶ

20. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepheard of the sheep, through the bloud of the everlasting covenant,]

20. Now our God, which delighteth in the peace and unity of Christians, that raised Christ from death to life (Christ that great pastor and ruler of his Church, who that he might shew himself a good shepheard, laid down his life for us, and therewith is now (as the high priest was wont) entred into heaven)

† fit you for καταρτίσαι ὑμᾶς

21. † Make you perfect in every good work, to doe his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.]

21. Incline and prepare your hearts for all Christian performances, particularly that now, according to the commands of his son Jesus Christ, God blessed for ever. Amen.

22. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.]

22. But I beseech you, as you tender your endlesse good, that ye embrace and make use of that good advice that I have given you in this brief Epistle, against defection from Christianity.

'or, Ye know Γινώσκετε

23. * Know ye that our brother Timothy is [set at liberty,] with whom, if he come shortly, I will see you.

23. freed from prison.

24. Salute [all them that have the rule over you, and all the saints. They of Italy salute you.]

24. the Bishops of your several churches, and all the flock under them. The Christians that from several parts of Italy are in this place, send you greeting.

25. Grace *be* with you all. Amen.

† or Rome so the King's MS. reads, Ῥώμης

Written to the Hebrews from † Italy by Timothy,

Annotations on Chap. XIII.

a. Τιμιος ὁ γαμος

V. 4. *Marriage is honorable*] The main difficulty here is, what Verb is here to be understood, and taken in, for the clearing the construction. It may possibly be ἐστὶ, *is*, & then the onely remaining difficulty will be, what shall be meant by ἐν πᾶσι, whether it be most fitly rendred *in all*, whether denoting *all things*, that is, all respects, or *all men*, that being of several ages or of several qualities, are yet capable of marriage, or whether, as *Theophylact* addes, *in all times* of persecutions or of release from persecutions; or whether, according to the promiscuous use of prepositions in these writers, & particularly of ἐν, oft taken notice of in other places, it be to be rendred *among all*, that is, *among all men*, noting the general estimation & opinion of all men of all nations, whether Heathens, Jewes, or Christians, among all whom (save the *Gnostick-hereticks*, then newly sprung up) marriage had been look'd upon with honor. This might easily be shewed out of the *Jewish* writers and customes. Marriage and procreation was the means of taking away their reproach, and so a note of peculiar honor among them. So likewise among the Heathens the *Lacedemonians* law appointed a mulct first for the ἄγαμοι *unmarried*, then another for the ὀψίγαμοι those *that married late*, as the third, and the severest, κακογαμίῳ for *marrying ill*. See *Aristo's Commentaries* in * *Stobæus*. And * *Musonius* in his book, *whether marriage be any hinderance to Philosophers*, hath discoursed it at large, ὅτι μέγα καὶ ἀξιοπόθητον ὁ γάμος, *that marriage is a great and desirable thing*, as being the beginning of the constitution of families, cities, kingdomes, the onely lawful means of continuing the world, and that therefore the Gods have taken special care of it, *Juno*, *Cupid* and *Venus*; and consequently that it is unreasonable to affirme μὴ πρέπειν ἀνθρώπῳ ταῦτα, *that there is any sort of men*, philosopher or other, for *whom this is not convenient*. See *Hierocles* also, as he there is set down in * *Stobæus*, out of his tract on this subject. And plenty of the like observation we have among the antient *Romans*, who have injoyed great privileges by this of marriage and propagation; the *jus trium liberorum*, the *privilege which they had that had gotten three children in lawful marriage*, is famously spoken of among them. And accordingly to these premisses, this sense will be very perfect truth, *Marriage is honorable among all men*, Jewes, Heathens and Christians also, among whom *Christ* hath left it in the same dignity in which he found it, having instituted nothing to the prejudice of lawful marriage, but, as *Theophylact* addes, *looking upon it with honor*, as that which ἐν σωφροσύνῃ τηρεῖ, *preserves* men and women *in sobriety* and continence, or abstinence from all unlawful pleasures. All which being granted, and supposed to be most true, yet it seems most probable from the Context, that not ἐστὶ *is*, but ἔστω *let be* in the Imperative, is the Verb which is here understood. *Let marriage be honourable among all, and let the bed*, the marriage-bed, *be undefiled*, or simply *the bed*, whether in or out of marriage, so as to contain the monial as well as conjugal chastity, proportionable to the Fornication as well as Adultery after mentioned in the interdict. That it is thus, by way not of affirmation, but exhortation or precept, may appear by the verses before, which from the beginning of the Chapter are all exhortatorie, and in the Imperative, but especially v. 5. where the style is exactly the same as here, ἀφιλάργυρος ὁ τρόπος, *disposition*, or *conversation*, *without covetousnesse*, and yet the sense must necessarily be thus made up (and so our

* P. 414.

Ἐν πᾶσι

* P. 412.
* Ibid.

Engliſh hath rendred it) *let your converſation be without coveteouſneſs*, and ſo again ἀρκούμενοι *be content with the things that are preſent.* To this agrees what *Georgius Alexandrinus* ſaith in the life *of Chryſoſtome*, p. 188. l. 15. that he alwayes bid them τίμιον τ γάμον καὶ τλὼ κοίτλω ἀγνὴν φυλάτ̃ειν, *to keep marriage honourable*—— which being taken from this place evidently, is by him ſet by way of exhortation. And to this rendring therefore I do adhere, as an admonition ſeaſonably given, contrary to the * *Gnoſticks* infuſions among them.

* See Note on 1 *Tim.* 4. b.

b. Ἡγέμονες

V. 7. *Them which have the rule*] The word ἡγέμων is a common word to ſignifie all kind of authority or rule: ἡγέμων λαοῦ, *ruler of the people*, *Ecclus* 9. 22. ἡγέμων ἐκκλησίας, *ruler of the congregation*, chap. 13. 54. ἡγέμων δυνάμεων, *ruler of the armies*, 1 *Mac.* 13. 8. ἡγέμων Ἰουδαίων, *ruler of the Jews*, v. 42. ἡγέμων ἔθνους, *ruler of the nation*, *Ecclus* 17. 13. ἡγέμων πόλεως, *ruler of the city*, c. 10. 2. ἡγέμονες ἀδελφῶν, *ruler of the brethren*, v. 24. and c. 49. 17. and frequently ἡγέμονες, *ruler*, ſimply. So the Hebrew נשיא and משל and נגיד, which are ordinarily rendred ἄρχων *governor*, are often ἡγέμονες *ruler*. And what kind of government it is, muſt ſtill be judged by the circumſtances of the Context in any place, and not from the nature or uſe of the word. In the New Teſtament it is applied to *Chriſt* as *ruler* or *governor in Iſrael*, *Mat.* 2. 6. and ſo alſo to the government of the Apoſtles in the Church, *Luk.* 22. 26. ὁ ἡγέμων ὡς ὁ διακονῶν, *let him that ruleth*, that is, who ſhall be conſtituted ruler in the Church, *be as he that ſerveth*; and there it is all one with μείζων ἐν ὑμῖν *the greater*, or *greateſt*, *among you.* So *Joſeph* is ἡγέμων εἰς Αἴγυπτον *a ruler over Ægypt*, *Act.* 15. 22. *Judas* and *Silas* that were ſent by the Council of Apoſtles and Elders at *Jeruſalem*, and *choſen* ἐξ ὑμῶν *out of them*, and ſo ſome of that number of the Biſhops of *Judæa*, that were in the Council, are called ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς, *rulers among the brethren*, which there appear to be Biſhops of *Judæa*, (ſee Note on *Act.* 15. e.) and accordingly do teach and exhort and confirm and impoſe hands, all which were the Biſhops office in that place. And thus it is here uſed in this verſe, and again v. 17, and 24. περὶ ἐπισκόπων λέγει, *he ſpeaketh of Biſhops*, ſaith *Chryſoſtome* and others. And theſe the Biſhops of *Jeruſalem*, and the other cities of *Paleſtine* (τοῖς ἐν Παλαιστίνῃ καὶ ἐν Ἱερουσαλήμοις, ſay the *Scholiaſts* in the *Argument of the Epiſtle*) to whom the *Epiſtle* was ſent. Of theſe there are theſe Characters in this Chapter, all agreeing to this interpretation; Firſt, that they had *ſpoken* to them *the Word of God*, that is, preached the Goſpel to them in this verſe: Secondly, that they *watch'd over* their *ſouls*, and are to *give an account* of them; and conſequently the *Hebrews* muſt obey and be ſubject to them, ver. 17. all evidences of their charge and authority in the Church: Thirdly, *all their rulers, and all the ſaints*, are the two comprehenſive words which contain all the *Hebrews*, to whom this *Epiſtle* is written, the former noting the Biſhops, the latter all the faithful committed to their charge. And 'tis obſervable that the latter Jewiſh Writers, when they ſpeak of Chriſtian Biſhops, expreſſe them by a word of great affinity with this here, retaining the Greek ἡγεμὼν in their language, with little or no change, הגמון or אגמון, either with or without the Aſpirate. So in *Abrabaneel* on *Iſa.* 34. *fol.* 54. *col.* 4. ſpeaking of the famous *Burgenſis*, from a Jew turned Chriſtian, and at laſt become a Biſhop, he ſaith, that he was formerly called *Solomon the Levite*, and afterward became שר ונדול בין הניצרים *a ruler and a great man among the Nazarites*, or *Chriſtians*, אגמון בורגינשיש *Egemon*, that is, *Epiſcopus Burgenſis.* See *Elias Levita* in *Thisbi*, and *Buxtorf. Lex. Talmud.* in the word אגמון.

ἄνδρες Ἡγούμενοι

c. Βεβαιοῦσθαι

V. 9. *Eſtabliſhed*] The *Hebrews* expreſſe food by *the ſtaffe of bread*, becauſe feeding is the ſuſtaining and upholding of the body, which would otherwiſe, as a cripple deprived of his crutch, as the ſick or weak man of his ſtaffe, ſoon fall to the ground. Accordingly the Hebrew סער *ſtabilivit*, *fulcivit*, to *eſtabliſh* and *ſuſtain*, ſignifies alſo *refecit*, *refreſhing*, and doth ſo eſpecially when 'tis joyned with לב *heart* (anſwerable to καρδία here) as *Pſalm* 104. *bread to ſtrengthen mans heart*, and *Gen.* 27. *with corn and wine I have ſuſtained him.* And in *Chaldee* and *Syriack* the ſame word ſignifies *eating*, *taking meat.* So 1 *Kin.* 13. 7. *Come home with me*, ושערה *and feed*, or *eat*, the *Septuagint*, καὶ ἀρίστησον *and dine*; and *Luc.* 22. 11. the *Syriack* hath למסער *to eat*, and among the *Rabbines* ordinarily סעודה *convivium*, *a feaſt.* And ſo here βεβαιοῦσθαι *to be eſtabliſhed* (one ſenſe of that Hebrew סער) is ſet to ſignifie that other of *feeding* or *eating*, and with the addition of χάριτι, *with grace*, imports the Goſpel, the ſpiritual food of ſouls, to tend more to our ſpiritual advantages then ever the ſacrifices of the Jewes did or could, which are here called βρώματα *meats*, becauſe of them part being ſacrificed to God, part going to the Prieſt, the reſt went for the furniſhing a feaſt for the *ſacrificers* and others whom they invited to them, and therewith they *refreſhed* and *cheered* themſelves *before the Lord*, *Deut.* 12. 18. Καρδία Βρώματα

d. Χάριτι

1b. *Grace*] That χάρις *grace* hath in many places of the New Teſtament, and particularly in this, a ſpecial peculiar notion to ſignifie the Goſpel, as that is oppoſed to the Law (upon this ground, becauſe the matter of the Goſpel is free undeſerved mercy; and beſides, the ſending *Chriſt* and the *Holy Ghoſt* and the Apoſtles to reveal this is an act of infinite charity in God alſo) will appear, not onely by the oppoſition here to Βρώματα *meats*, which as Βρῶσις alſo ſignifie the Moſaical feaſts and ſacrifices, 1 *Cor.* 8. 8. *Heb.* 9. 10. *Rom.* 14. 17. *Col.* 2, 16. but more evidently by viewing theſe many other places in the New Teſtament, wherein the word χάρις ſignifies the Goſpel; *John* 1. 17. ἡ χάρις καὶ ἀλήθεια *grace and truth*, the Goſpel, (and ſubſtance of all the Moſaical ſhadows,) is ſaid to have *come by Jeſus Chriſt*, in oppoſition to the *Law by Moſes.* So *Act.* 11. 23. ἰδὼν τὴν χάριν τ Θεοῦ, *having ſeen the grace of God*, that is, the Goſpel, ſo ſucceſſefully preach'd among them, (ſee Note on *Act.* 18. d.) and accordingly c. 13. 43. they *exhort them* ἐπιμένειν τῇ χάριτι τ Θεοῦ *to continue in the grace*, that is, the Goſpel, of God that had been preached, the doctrine thus mercifully revealed from God by them. So *Act.* 14. 3. the *Lord* is ſaid to *bear witneſſe to the word of his grace*, that is, by miracles to confirm the preaching of the Goſpel. So v. 26. and c. 15. 40. *Paul* and *Barnabas* were commended by the Apoſtles τῇ χάριτι τ Θεοῦ *to the grace*, that is, the Goſpel, *of God*, to the preaching of it, expreſs'd after by εἰς τὸ ἔργον ὃ ἐπλήρωσαν, *the work which they performed.* So c. 15. 11. διὰ τ χάριτος Ἰησοῦ, by the Goſpel, in oppoſition to the yoke of the Law laid by the Judaizers upon the Chriſtians. So πεπιστευκότες διὰ τ χάριτος, *they that believed through the preaching of the Goſpel.* So c. 20. 40. εὐαγγέλιον τ χάριτος *the Goſpel of grace*, and v. 32. λόγος τ χάριτος *the word of his grace*, that is, preaching of the Goſpel. So ἐλάβομεν χάριν *we received grace*, *Rom.* 1. 5. and then ἀποστολὴν *Apoſtleſhip*; firſt the mercy of receiving the Goſpel, then commiſſion to preach it. So *Rom.* 5. 2. εἰς τ χάριν ταύτην *unto this grace*, the Goſpel, *in which we ſtand*, &c. So c. 6. 14, and 15. *we are not under the Law, but* ὑπὸ χάριν *under grace*, that is, under the Goſpel. So 2 *Cor.* 1. 12. ἐν χάριτι Θεοῦ *by the grace of God*, the Goſpel, ſet in oppoſition to the Σοφία Σαρκικὴ *the fleſhly heathen wiſdome* (becauſe this was no way to be attained but by God's revealing it:) ſo c. 6. 1. they are *exhorted* not to *receive* χάριν Θεοῦ the Goſpel Χάριτι καὶ ἀληθείᾳ Ἰδὼν τὴν χάριν Ἐπιμένειν τῇ χάριτι Λόγος τ χάριτος Πεπιστευκότες διὰ τὴς χάριτος

Goſpel again, εἰς κενὸν *in vain*. So *Gal.* 2. 21. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ, *I do not evacuate the Goſpel*, I doe not let that great favour of God of revealing the Goſpel to me to be caſt away upon me, and c. 5. 4. of them that depended on the Law, τῆς χάριτος ἐξεπέσατε, *ye have fallen from grace*, that is, from the Goſpel. So *Eph.* 1. 6. *the glory of his grace*, and 2. 7. *the abundant riches* of it, that is, of the Goſpel revealed to the heathen. So *Col.* 1. 6. ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ, *from the day that ye heard and knew the grace of God in truth*; where by the conjunction of ἀλήθεια *truth* with it (as before in *John*, *grace and truth*) & the *hearing* and *knowing*, 'tis clear there can be nothing meant by χάρις *grace* but the Goſpel. So 2 *Theſſ.* 2. 16. *a good hope* ἐν χάριτι *in the Goſpel*; and 2 *Tim.* 2. 1. ἐνδυναμοῦ *be ſtrong* ἐν τῇ χάριτι in the preaching of the Goſpel. So *Tit.* 2. 11. *the grace of God hath appeared*, *teaching*, &c. clearly the Goſpel and the doctrine thereof. So in this *Epiſtle*, c. 10. 29. *the ſpirit of grace*, the ſpirit of God that, in God's great kindneſſe to us, was ſent to conſecrate the Apoſtles to their office of preaching the Goſpel. So c. 12. 15. ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ, *falling ſhort of the grace of God*, noting apoſtaſie or defection from the Goſpel; and perhaps contrary to that v. 28. χάριν ἔχωμεν, *let us hold faſt grace*. So 1 *Pet.* 1. 10. περὶ τῆς εἰς ὑμᾶς χάριτος, *the grace to you*, or the Goſpel preached unto you, and v. 13. ἐπὶ τὴν φερομένην ὑμῖν χάριν *the Goſpel brought to you*, and c. 5. 12. teſtifying ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, *that this is the very Goſpel of God*. So *Jude* 4. *transferring the grace of God to laſciviouſneſſe*, that is, making that uſe of the Goſpel to Libertiniſme.

e. Καρπὸς χειλέων

V. 15. *Fruit of our lips*] Some difficulty there is in the phraſe καρπὸς χειλέων *fruit of lips*. 'Tis ordinarily conjectured that the *Greek translation* in *Hoſea*, ch. 14. 2. whence it is taken, read פְּרִי *fruit*, in ſtead of פָּרִים *calves*, which the Hebrew Copyes retain, and inſtances of the like have been given Note on *Heb.* 8. a. But Mr. *Pocock* renders another account of it, *viz.* that καρπὸς is here taken in the notion of κάρπωμα, the word uſed by the *Septuagint* for an *holocauſt*, which being ordinarily of young bullocks, the Hebrew פָּרִים *vituli*, *calves*, may fitly be rendred by it. The onely difficulty is to reſolve what the reaſon is that holocauſts ſhould be called κάρπωμα: and his conjecture is good, becauſe theſe being above what was preſcribed by the Law, they bare proportion to fruit or banquet after a meal, and accordingly they are called by the *Rabbins* קיץ למזבח *ſummer fruit for the Altar*, or a banquet over and above the preſcribed ſacrifice: for as it is the cuſtome after a feaſt to ſerve in fruit, ſo, ſaith *Bartenorius*, *after they have offered the due oblations of every day, they bring the holocauſts for their free-will-offerings*. See *Maimon. ad Miſhnaioth. tr. Shekalim*, c. 4. §. 4. But if this be not imbraced, why yet may it not be reſolved that the 72. retaining the ſenſe, thought fit (as often they do) lightly to change the word, and ſo to ſet *fruit* for *calves*? By this means 'tis become farre more fit for our Apoſtles turn, to ſignifie our Chriſtian ſacrifice or free-will-oblations, works of mercy, &c. which together with our praiſes of God we offer to him, proportionable to the *offering to God thankſgiving, and paying vowes*, *Pſ.* 50. 14. which being *promiſed by the lips and ſpoken with the mouth*, *Pſal.* 67. 14. the payment of them is really καρπὸς χειλέων here, *the fruit*, and *calves*, *of our lips*. This *fruit of the lips* is here viſibly ſet down as all one with the θυσία αἰνέσεως, *ſacrifice of praiſe*. Thus the τουτέστι, *that is*, enforceth. Now the *ſacrifice of praiſe* is literally זבח תודה θυσία αἰνέσεως, ſo called *Pſal.* 49. 15, 24. *Pſal.* 107. 22. *Pſal.* 116. 17. and that the σωτήριον. *ſalvation*, ver. 13. that is, the *peace-offering*, or *treſpaſs-offering*, *Lev.* 7. where for הָאָשָׁם, *the treſpaſs-offering*, the *Septuagint* have θυσία σωτηρίου *the ſacrifice of ſalvation*, v. 1. θυσίαν αἰνέσεως, *the ſacrifice of praiſe*, v. 2. θυσίαν αἰνέσεως σωτηρίου, *the ſacrifice of ſalvifick praiſe*, v. 3. And this the Chriſtian offers in the Euchariſt, wherein, according to the Primitive practice, every man brings his liberal oblation, the bread and wine, and fruits of the ſeaſon, in * *Juſtin Martyrs* time, and afterward that which was proportionable thereto, never *coming to God empty*, or without *remembring the Corban*, ſaith *S. Cyprian*. For this being offered to God by the Biſhop or Prieſt with thanksgiving (from whence it was called the *Euchariſt*) thereby to acknowledge God the author of all the good things we enjoy (*primitias earum quæ ſunt ejus creaturarum offerentes*, ſaith * *Irenæus*) is properly our *ſacrifice of praiſe*, a reall ſacrifice, *viz.* the δῶρα *gifts* or *oblations* which there we bring, and that a *ſacrifice of praiſe* or *thankſgiving*, being farther ἀνάμνησις θυσίας, *a commemoration of Chriſts ſacrifice*, ſaith *Chryſoſtome*; and ſo literally καρπὸς χειλέων ὁμολογούντων here, the *fruit*, or *free-will oblation*, *of praiſing lips*, or *of lips giving thanks*, or *confeſſing in the name of the Lord*, that *Lord of our ſalvation* whom we there commemorate. And then to all this followes very naturally, in the next verſe, *to do good* and *to communicate forget not: for with ſuch ſacrifices God is well pleaſed*: that is, over and above this ſolemn Euchariſtical oblation, we muſt alſo be mindfull of daily continual works of charity upon all occaſions, and wants of our poor brethren; this of charity and mercy being our acceptable Chriſtian ſacrifice, required by God in exchange for thoſe daily ſacrifices of the Jewes, that were conſumed with fire, went all into ſmoake, were not laid out to ſo much ſolid profit, (the relief of our poor brethren, Gods known proxyes upon earth) as theſe our Chriſtian ſacrifices are.

Θυσία αἰνέσεως

* *Apol.* 2. p. 97.

* *De op. & eleem.* p. 180. *Dominicum celebrare te credis, quia Corbonam non reſpicis?*

* *l.* 4. *c.* 34.

THE GENERAL EPISTLE OF JAMES.

a. Καθολικὴ

b. * the Apostle, so most of the copies read, Ἀποστόλου

BY the word καθολικὴ, *Catholick*, is here noted, that this *Epistle* was not written to any particular Church of one denomination, as S. *Pauls Epistles* were, but to all the Jewish converts whersoever they were. That those were dispersed into several parts, and thence called the διασπορὰ, *dispersion*, see Note on *Joh.* 7. d. The places where they especially lived are mentioned 1 *Pet.* 1. 1. and *Pontus* being there first mention'd, S. *Cyprian* mentions that *Epistle* of his, as that which was called *Epistola Petri ad Ponticos, The Epistle of Peter to those of Pontus, Cyprian* l. 3. *de Testimon.* 39. But that not to exclude the other parts of their dispersion after mention'd. Such *Epistles* as these are those which are antiently called ἐγκύκλιοι, which being delivered to the Church of some one city, were appointed by them to be transcribed, and sent about to all the other Churches within such a κύκλος, *compasse* or *circuit*.

b. Ἰάκωβος

Who the writer of this *Epistle* was, is thus far agreed on amongst most, that it was the Bishop of *Jerusalem*, though the *Syriack* conceive it to be the *son of Zebedee*: But he was cut off by *Herod*, *Act.* 12. 1. before this dispersion of the Jewish Christians was so considerable as it was at the writing of this *Epistle*. The main question is, what *James* it was that was Bishop there, whether *James the son of Alphæus*, one of the Twelve, or some other. That it was *the son of Alphæus* is thought to be favoured by the title of the *Epistle*, which in most Copies hath Ἰακώβου τοῦ Ἀποστόλου, *of James the Apostle*. But this sure is a mistake; for the Bishop of *Jerusalem* was *James the Just*, known by the title of *the brother of the Lord*, that is, the son of *Cleophas* (*Christs* uncle) and so his cousin-germane, which is ordinarily expressed by *brother* in the sacred Dialect. So *Clemens Hypotyp.* l. 6. in *Euseb.* l. 2. c. α'. *Peter* and *James* and *John* (the sons of *Zebedee*) μὴ ὀπτασίας ἔσχε δόξης, ἀλλὰ Ἰάκωβον τὸν Δίκαιον ἐπίσκοπον Ἱεροσολύμων ἑλέσθαι, *did not contend for the dignity, but chose James the Just Bishop of Jerusalem.* And this, it seems, as next of kin to *Christ*; For of *Simeon* the second Bishop saith *Hegesippus* in *Eusebius*, l. 4. c. κβ'. Μετὰ τὸ μαρτυρῆσαι τὸν Ἰάκωβον τὸν Δίκαιον, πάλιν Συμεὼν ὁ τοῦ Κλωπᾶ καθίσταται ἐπίσκοπος, ὃν προέθεντο πάντες ὄντα ἀνεψιὸν τοῦ Κυρίου δεύτερον, *After the martyrdome of James the Just, Simeon again was constituted Bishop of Jerusalem, whom all preferred to that dignity, as being* (after *James* the *next*, or) *second cousin of Christ.* Now that this *James* the *Lords* brother was not one of the Twelve, is clear by *Eusebius*, l. 1. c. ια'. Εἷς ὢν καὶ οὗτος τῶν φερομένων τοῦ Σωτῆρος μαθητῶν, ἀλλὰ καὶ ἀδελφὸς λεγόμενος, *This James was one of the reputed disciples, yea and brethren of Christ.* Where *disciples* are clearly opposed by *Eusebius* to the Twelve. So in the *Author of the Recognitions*, this *James* is affirmed to be none of the Twelve. So in the *Menologie* of the Greek Church they celebrate three *Jameses*, *James the son of Alphæus*, *Octob.* 9. *James the brother of the Lord*, *Octob.* 23. and *James the son of Zebedee*, *Apr.* 30. So saith *Eusebius* again, l. 2. c. κγ'. that he was called *James the Just*, ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλοῦντο, *because there were many of that name.* See more of this Note on 1 *Cor.* 15. a. As for the title of

Ἀπόστολος *Apostle* which here is bestowed upon him, that is no objection against what hath hitherto been said. For S. *Hierome* in his *Comment.* on *Isaiah* calls him the *thirteenth Apostle*; and upon the mention of him *Eusebius* adds, l. 1. c. ια'. ἔξω ὡς παρὰ τούτους καὶ μύριοι ἄλλοι ὅσοι παρεξάγοντο Ἀποστόλων, *beside the twelve there were many other Apostles in that age, after the similitude*, or *by way of imitation, of the twelve.* And *Theodoret* pronounces indifferently, τοὺς νῦν καλουμένους ἐπισκόπους, Ἀποστόλους ἀνόμαζον, *those that are now called Bishops, they then called Apostles.* So *Thaddæus* (not *Lebbæus* or *Judas*, one of the Twelve, but, saith *Eusebius*) one of the Seventy, who ten years after *Christ* was sent by *Thomas* to the King of *Edessa*, is out of the *Syriack* records of that city called Ἀπόστολος Θαδδαῖος, *the Apostle Thaddæus.* So *Luke*, or possibly *Silas*, S. *Pauls fellow-traveller*, is named among the *Apostles of the Church*, 2 *Cor.* 8. 23. and so by *Epiphanius* and *Theophanes Luke* is styled Ἀπόστολος *Apostle.* So *Mark* S. *Peters* follower, that first planted the Church in *Alexandria* and *Pentapolis*, is by the *Anonymous writer* of his life in *Photius*, by *Eusebius*, l. 2. c. κδ'. by *Epiphanius*, *Hær.* 51. called Ἀπόστολος *Apostle.* So *Timothy*, converted by S. *Paul*, and after that made Bishop of *Ephesus*, is by the

* *Bibl.* num. 254. *Anonymus* in **Photius* ὁ Ἀπόστολος Τιμόθεος, *the Apostle Timothy*, and in *Theodoret* on 1 *Tim.* 3. 1. Ἀσιανῶν Ἀπόστολος ὁ Τιμόθεος, *Timothy the Apostle of the Asiaticks.* And so *Theophanes*, τῷ Ἰουλίῳ μηνὶ γενέσιον ἐγκαίνια τῶν ἁγίων λειψάνων, Ἀνδρέου, Λουκᾶ, καὶ Τιμοθέου, τῶν ἁγίων Ἀποστόλων, *In the moneth July were the dedication of the memorials of Andrew, Luke and Timothy, the holy Apostles.* So *Titus* is by *Theodoret* styled Κρητῶν Ἀπόστολος Τίτος, *Titus the Apostle of the Cretans.* And so *Epaphroditus*, *Phil.* 2. 25. is Ἀπόστολος ὑμῶν *your Apostle*; for which *Theodoret* gives the reason, because τῷ ἐπισκοπικῷ οἰκονομίαν ἐπιστεύθη, ἔχων ἐπισκόπου περιοδείαν, *he was intrusted with the Episcopal government of them.* So *Clemens Romanus* the Bishop of *Rome* is by *Clemens Alexandrinus* l. 4. called ὁ Ἀπόστολος Κλήμης *the Apostle Clemens*, by S. *Hierome* in *Isa.* 52. *vir Apostolicus, an Apostolick person*, by *Ruffinus*, *De Adulterat. lib. Orig. penè Apostolus, almost an Apostle.* So *Ignatius*, Bishop of *Antioch* is by *Chrysostome* in his *encomium* of him called Ἀπόστολος *Apostle.*

For the time when this *Epistle* was written, there is no certainty of defining, save that, as it must be after the *Apostles* preaching and converting the Jewes in the other regions beside *Judæa*, so it must be before the year 63. for then this *James* was put to death by *Annas* the younger, the High-priest. See *Josephus Antiq.* l. 20. c. 8. The designe of the *Epistle* is visible, to fortifie the faithful against all temptations wherewith the *Gnostick-heretick*s could solicit them, and to secure their patience, and purity, and faith, and charity, and all other Christian practices in them, and to foretell them the no stead that their worldly wealth most solicitously preserved will stand them in at the approaching calamity, which will involve incredulous *Jewes* and *Gnosticks* together, cap. 5. 1. hereby comforting the faithful, and encouraging them to persevere till this *coming of Christ* for their rescue from their persecutors, v. 8.

CHAP.

CHAP. I.

Paraphraſe.

1. JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are * ſcattered abroad, greeting.]

* in the diſperſion ἐν τῇ διασπορᾷ

1. James the Biſhop of Jeruſalem, employed by God & Chriſt in the ſervice of that Church, ſends greeting to the Jewiſh Chriſtians that are diſperſed among the nations out of Judæa in divers cities.

† among περιπέσητε, ſee Lu. 10. 30.

2. My brethren, count it all joy when ye fall † into divers temptations,]

2. Look upon it as the bleſſedeſt condition that can befall you, the joyfulleſt thing imaginable, that you meet with afflictions here in your Chriſtian courſe, and thoſe of many ſorts and kinds, a ſucceſſion of many of them.

3. Knowing *this*, that the trying of your faith worketh patience.]

3. And this you will doe, if you duly conſider the gainfull effects of theſe afflictions: For as by them your faith is tried whether it be ſincere or no, ſo that trial exerciſes and gives you the habit of that excellent Chriſtian vertue, of patience and courage and conſtancy; and that being a ſuperiority of mind, and a victory over a mans ſelf, over his moſt hurtfull and unruly paſſions, his fears, his ſorrow, his rage, his revenge, and over all the world beſides, over injuries, rapines, contumelies, death it ſelf, it muſt needs be a delightfull joyous vertue.

* And δὲ

4. * But let patience have *her* perfect work, that ye may be perfect and intire, wanting nothing.]

4. And then let this patience, by conſideration of the advantages of our ſuffering for Chriſt and pieties ſake, and by the delightfulneſſe of theſe exerciſes of it, advance to this pitch of rejoicing in tribulations, of bleſſing and glorifying God for them, together with conſtancy and perſeverance therein, and the more and heavier the afflictions are, of rejoicing ſtill the more, v. 2. which is the giving patience the full ſcope, improving that vertue to the higheſt degree of perfection: and this will be infinitely for your advantage, the greateſt riches that ye can be capable of in this world.

† But if, Εἰ δὲ

5. † If any of you lack wiſdome, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.]

5. To this indeed there is not only fortitude required, but wiſdome, and that of the higheſt nature. And if in ſuch times of preſſure as theſe, any man want this true heavenly ſpiritual wiſdome, this skill of managing himſelf at this time, of ſecuring his intereſt with Chriſt rather then with the world, of depending on Chriſts care of him, without uſing other artifices of ſecuring himſelf, of bearing not only patiently but joyfully the utmoſt evils, let his recourſe be continually to God, whom he need not make ſcruple or be aſhamed to conſult upon every occaſion; for his liberality is not confined, like ours, nor is he wont to reproach thoſe whom he gives any thing to, and he will certainly ſhew him this truth, and furniſh him with this ſtrength of enduring cheerfully, and give him, when time comes, the experimental knowledge of what I here ſay, how joyfull a thing it is to be thus exerciſed, and to retain this ſuperiority of mind in all the afflictions that can befall us.

6. But let him ask [a] in faith, nothing wavering; for he that wavereth is like a wave of the ſea driven with the wind and toſſed.]

6. But let him come to God with firm adherence on him, a mind reſolved, whatſoever comes, to ſtick faſt to God, to uſe no means of delivering himſelf, but ſuch as are acceptable to him, never entertaining any doubt, whether Gods waies or his own are to be adhered to for the obtaining of his ends, making no queſtion of Gods power or will to anſwer his requeſts, and therefore praying and depending on him quietly for an iſſue out of all: Whereas the contrary doubting or wavering keeps men in a perpetual tempeſt and agitation of mind, alwaies toſſed from one hold, one dependence to another, ſee note on 1 Joh. 5. b. [a]

7. For let not that man think that he ſhall receive any thing of the Lord.]

7. And beſides it is the blaſting of our prayers, God being not wont to hear them that doe not ſincerely and faithfully depend on him.

8. A double-minded man *is* unſtable in all his waies.]

8. A wavering, inconſtant Chriſtian, that together with the faith of Chriſt applies himſelf to unlawfull courſes for his own ſafeguard, hath the infelicity of never knowing which way to turn himſelf, being alwaies betwixt two, and diſquieted upon all occaſions: ſee Eccluſ 2. 13, 14, 15, 16.

* But let δὲ

9. * Let the [b] brother of low degree rejoice † in that he is exalted:

† in his own height ἐν τῷ ὕψει αὐτοῦ

10. But the rich in that he is made low, becauſe as the flower of the graſſe he ſhall paſſe away.]

9, 10. But let the rich man that falls into a low condition through the afflictions to which this world is ſubject, be as well pleaſed and thank God as heartily for his being reduced to this low eſtate, as a poor man is wont to be when he is preferred and exalted, (ſee note on Mat. 9. d.) Or thus, It is no unhappy ſtate for a man to have loſt all, to be brought low in the world, and ſo to have nothing left to loſe or ſecure. Nay this he may really look on as a dignity, or preferment, that he hath reaſon to be very glad of, and not to mourn for. And ſo likewiſe may the rich man look with joy upon the plundrings and violences that befall him; becauſe his riches is as fading and tranſitory a thing as the greenneſſe of the graſſe, not worth the valuing; and the care of keeping and perpetuating it unto him, will bring him a great deal of temptation and vexation, and little of joy or advantage. [b]

* aroſe with burning heat, and dried away the graſſe, and the flower thereof fell away, and the beauty of the look of it periſhed: Ἀνέτειλε γὰρ —— † be withered in his own waies, μαρανθήσεται ἐν ταῖς —— αὐτοῦ

11. For the ſun * is no ſooner riſen with a burning heat, but it withereth the graſſe, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man † fade away in his [c] waies.]

11. For as it is with the green graſſe on the ground, as ſoon as ever the ſun riſeth and ſcorcheth it, it makes it wither, and all the florid part and beauty vaniſheth preſently, and there is no poſſible preſerving it at ſuch a time; ſo the rich man, when afflictions and devourers come upon him, doth in a ſmall time wither and fall away, his riches leave him, or he them, if God ſee fit to ſend or permit afflictions, he will not by all his dexterities, by any means, (but prayer and fidelity and conſtancy, ver. 5, 6, 7.) be able to avert them. [c]

* being approved δόκιμος γενόμενος

12. Bleſſed is the man that endureth temptation; for * when he is tried he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.]

12. Whereas on the other ſide, for the true conſtant pious Chriſtian, it is a bleſſed thing for him that he meets with afflictions, which are but means to trie and exerciſe his Chriſtian vertues; which being done, he ſhall receive approbation from God, and with it a reward, ſuch as in the Goſpel is promiſed to all that adhere and cleave faſt to God, if not deliverance here, eternity hereafter.

† to

13. Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted † with evil, neither tempteth he any man.]

13. Let no man that by afflictions is brought to any ſins, ſay that God is the author of this; for as God cannot himſelf be brought to ſin by any means, ſo doth not he by ſending affliction ſeduce or inſnare any, cauſe him to fall by that means, (as appears by the ſincere Chriſtian, whoſe fidelity is not betrayed, but approved by afflictions.)

14. But every man is tempted, when he is drawn away of his own luſt and inticed.]

14. But every mans falling into any ſin comes from himſelf, his own treacherous ſenſual appetite, which being impatient of ſufferings, ſuggeſts and tenders him ſome ſenſitive carnal baits, and ſo by them draws him out of his courſe and intices him.

15. And when his conſent is joyned to that propoſal or invitation of his ſenſual part, and temptation ver. 13. begetteth ſin, every ſuch conſent is the engaging the ſoul in ſin; and ſuch ſin, when by repetition of acts or indulgence it comes to ſome perfection, it engageth the ſoul in eternal death, ſee note on 1 Theſſ. 5. f.

15. Then when luſt hath conceived, it bringeth forth ſin: and ſin when it is finiſhed, bringeth forth death.]

16, 17. Doe not permit your ſelves to be deceived by the Gnoſticks that creep in among you, and flatter you with hopes that they by their compliances will be able to preſerve you from ſuffering here. No certainly, it is God muſt ſecure you, or ye are not likely to be ſecured; the preſent avoiding of perſecutions by not confeſſing of Chriſt will ſtand you in ſmall ſtead, involve you only in the deſtruction that attends the perſecutors: and this will be a ſad deceit, when it befalls you. How much better and ſafer will it be to adhere to God, when every good thing that is given to men, whether of the lower or higher ſort, the ordinary prizes in their ſpiritual exerciſes, and the moſt illuſtrious crowns, (ſee note on Phil. 3. d.) come from heaven, deſcend to us from God, who is the great ſpring and fountain of all good things, who like the ſun ſends out light to all that want, but then is not like that in its changeableneſſe (as in the ſeveral appearances of the ſun, when it riſeth, when 'tis high noon, and when it ſets, whereas God is conſtant in the ſame, powring out his raies on us, hath no riſing nor ſetting) nor again in his yearly removing or going from us, which cauſes different ſhadows on the earth? God ſends forth his light without mixture of ſhade, his gifts without all niggardlineſſe or reſtraint.

16. * Do not erre, my beloved brethren,

17. Every good † gift and every perfect gift is from above, and cometh down from the father of lights, with whom is * no variableneſſe, neither ſhadow of turning.]

* Be not deceived. Μὴ πλανᾶσθε

† largeneſſe δόσις

* variation nor caſting of ſhadow, *cauſed by* his turning *from us*

18. He hath now begotten us in a more excellent way and manner then when we were called his children, being Iſraelites, begotten us by the Goſpel to be Chriſtians and heirs of ſalvation, and therein he hath allowed us the favour of being the firſt that have been called to this dignity, Epheſ. 1. 12. and that out of no conſideration of any thing in us, but only of his own free will and pleaſure, which being an evidence of his free goodneſſe toward us, we have little reaſon to miſdoubt him.

18. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.]

19. Seeing therefore God hath been ſo gracious to us, let theſe advantages be made uſe of to reform every thing that is amiſſe, let it engage us to thoſe moral duties oft recommended to us, as to be very ready to hear and learn, and yet very deliberate and warie in our words, ſo to be very hardly brought to anger or impatience, whatever the wickedneſſe of men, whatſoever our provocations be.

19. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.]

20. For it is not at all agreeable to the Chriſtian temper, required Mat. 5. to be impatient, and fall out into ſuddain wrath or anger; and he that is ſuch, will never be able to doe that which is preſcribed by God, and acceptable to him under the Goſpel.

20. For the wrath of man worketh not the righteouſneſſe of God.]

21. And as the ſinnes of wrath and malice, ſo obſervable in the Gnoſticks among you, (which are therefore called dogs, and the conciſion, by S. Paul) ye likewiſe of luſt alſo, all thoſe that circumciſion noted the caſting from us, and are anſwerable to the ſuckers that grow from the root of the tree, let them be plucked off and removed, that you may be the more docile and capable of receiving the whole Goſpel-doctrine, which is as it were a graffe of a ſweet, kindly fruit, grafted into the ſtock of our ſowre and corrupt nature, and being received and proſpering in our hearts, will fructifie unto holineſſe, and finally will bring men to heaven.

21. Wherefore lay apart all filthineſſe and ſuperfluity of naughtineſſe, and receive with meekneſſe the engraffed word, which is able to ſave your ſouls.]

22. But then 'twill not be ſufficient to receive that doctrine into your ears or brain, but it muſt be uniformly practiſed, or elſe it is but the deceiving of your ſelves.

22. But be ye doers of the word, and not hearers only, deceiving your own ſelves.]

23, 24. For he that hears the directions that are given in the Goſpel for good life, and the motives and obligations to it, and when he hath done ſo, ſets not with any care to live accordingly a pious Chriſtian life, may be reſembled to a man looking in a mirrour, to obſerve what ſpots or ſullages are there in his face, and when he hath done, goes away, and forgets what he ſaw there, never thinks to reform what was amiſſe.

e. 23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his e natural face in a glaſſe;

24. For he * beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was.]

* beheld himſelf and went away, and preſently forgot κατενόησε... καὶ ἀπελήλυθε καὶ

25. But he that hath ſtudied the Goſpel to purpoſe, ſeen his own image there, all that he is concerned in for his preſent and eternal well-being, and hath not looked ſlightly, but inſiſted, continued looking on it, and laies it to heart, and applies it to practice, and lives and acts accordingly, actually performing that which is required of him, that man may receive comfort and joy in his courſe, and God will bleſſe him in it.

25. But † whoſo looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his * deed.]

† he that hath looked cloſe... and dwelt upon it, and is not... ὁ δὲ παρακύψας... καὶ παραμείνας ——

* doing ποιήσει

26. If a man appear or make ſhew of ſerving and worſhipping God, profeſſe to be religious, and yet gives his tongue the reins to rail riotouſly on his fellow-Chriſtians, that man deceiveth himſelf, flattereth himſelf with vain hopes, if he think that his religion ſhould ever ſtand him in any ſtead.

26. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, that mans religion is vain.]

f. 27. The true Chriſtian religion, ſuch as God, which is our father, will accept of, conſiſts of two ſpecial parts, charity to all that are in need, and purity of life, abſtaining from filthy luſts, and all the evil examples and temptations of the world.

27. f Pure religion and undefiled before God and the Father is this, To viſit the fatherleſſe and widows in their affliction, *and* to keep himſelf unſpotted from the world.]

Annotations on Chap. I.

a. πίστις

V. 6. *In Faith*] The word πίστις *faith*, which is generally thought in this place to belong to believing that the prayers ſhall be heard, may very well be taken in the ordinary notion, for a firm adherence to the doctrine of *Chriſt*, a conſtancy in the Chriſtian profeſſion and practice. Thus is *believing* uſed *Eccluſ* 2. 13. *Woe to him that is faint-hearted, for he believeth not*; and this joyned with the *ſinner that goes two wayes*, v. 12. as here the *double-minded man*, oppoſed to *praying in faith*, is farther explained by *doubting*, and *wavering*, and *inſtability*. So in *Herodotus*, l. 1. χρὴ πίστιν ἐν φιλίῃ τίθεσθαι, κεφαλὴν καὶ δίπλακα παραιρέεσθαι, *Men muſt preſerve faith in friendſhip, and not be polluted with a double heart*; where, as here, *faith* and the *double heart* are oppoſed in this ſenſe. This notion will very well agree with the Context, where comforting the diſperſed perſecuted Chriſtian Jewes, ver. 2. and bidding them *rejoyce* in thoſe ſufferings, to which he again returns, v. 9. (which argues that all which is betwixt doth alſo belong to the ſame matter) he infor-

ces

ces his exhortation, v. 3. by remembring them that the *trial of* their *faith*, meaning that by which their faith or constancy is tried, that is, afflictions (so δοκίμιον signifies, and differs from δοκιμὴ, *Rom.* 5. 4. as κριτήριον from κρίσις, that by which the *judgment* is made from the *judgment* it self,) *worketh*, or *perfecteth patience*, that is, that if they had no afflictions to trie their constancy of adhering to *Christ*, there were then no place for that great Christian vertue (at least no way of perfecting it) to which the promises were made, viz. patience, perseverance; which *patience* must *have its perfect work*, v. 4. that is, Christianity requires perfect patience, and perseverance in spight of all temptations; and he that fails in any, loses all, and he that is not tried (and gives testimony of his sincerity) in every thing, he is imperfect and wants somewhat that trial would make him capable of. But because in the many temptations of the world a man may fail, or for want of wisdome how to behave himself *miscarry* sometimes, (& that consideration may discourage men when heavy pressures come tumbling in upon them) therefore v. 5. he proceeds to answer that objection, by telling them that this defect is reparable by prayer, God can supply them in this (and *Christ* in the like condition bids the Disciples *take no thought*, never premeditate, *what answer* they *shall give.*) If they refer themselves in prayer to Gods guidance in this matter, he will give them this wisdome abundantly. But then, v. 6. that which is required to qualifie them to have this prayer of theirs granted by God is, that they keep close to God, have no waverings, or inconstant demurs, or doubtings, whether they shall keep close or no; in the same sense as *calling upon God in truth*, or *in faith*, *Psal.* 145. 18. (the Hebrew באמת indifferently signifies either) is constantly to adhere to God on whom they call. In which S. *James* looks particularly on the *Gnostick* compliances and warpings of some Christians, that to avoid persecutions were ready to forsake *Christ*, which is here expressed by the *wave driven by the wind* of persecution (as *Eph.* 4. 14. by *false doctrine*) and *the double-minded, unstable person*, ver. 8. (which, c. 4. 8. is also look'd on as *impure*) which had no reason to expect any wisdome or assistance from God, v. 7. And so though 'tis possible the *asking in faith* may signifie in a narrower sense, confidence that his prayers shall be heard, yet it accords very well with the scope, that it should be taken in the greater latitude; when he prays for wisdome to behave himself in persecutions as he ought, let him stick fast to his profession, and never waver in that, come to God with that firm unmoved purpose and resolution of mind, and he shall be sure to be assisted by God. So 1 *John* 3. 22. *Whatever we ask we receive from him, because we keep his commandments*, adhere and stick fast to him, and doe what is pleasing to him.

b. V. 9. *Brother of low degree*] What the meaning of this verse is, Καυχάσθω ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, *but let the brother that is low, triumph*, or *rejoice, in his height*, is to me very doubtful, and therefore I have set down two notions of which it is capable. The former hath already been set down from an idiome of the sacred dialect, *Mat.* 9 d. and need not be again recited here. The latter hath these probabilities for it. First, from the Context, which from the beginning of the Chapter had been to exhort them to *rejoice in tribulations, to count it all joy*, ver. 2. and that is all one with καυχᾶσθε, *rejoice* or *boast* here; and then that which is *matter of all joy*, or *of boasting*, being alwaies some good accession, some dignity, some advancement, it is very reasonable that that which he is bid *rejoice in* should be look'd on as ὕψος αὐτοῦ *his height*, his preferment. Secondly from the word ὕψος which is here used, and signifies *height*, not ὕψωσις *exaltation*, or being *made high*, which is it that is opposite to ταπείνωσις, *being brought low*, v. 10. which notes this ὕψος or *height* to be that which the brother which is low hath whilest he remains such, and not that to which he is raised from his low estate, and ceaseth to be low when he is so raised. And upon this notion the second sense is founded, that the Christian in a low condition is not to be sad or dejected at that, as at an unhappy estate, but to look upon it with *joy*, as a thing that hath many huge advantages in it, especially in such times of persecution to Christians as those were, (it ridds him of envy, plundrings, and continual fears) a preferment, or dignity, to him. Thirdly, from the δὲ *but*, in the front, *But let the brother*, &c. which is a note of connexion with the former, and so an argument that this is the meaning, which is most agreeable with the fore-going discourse, which was wholly of the advantages of afflictions, and *rejoycing* in them, and not of exaltation. And thus also it will connect very fitly with the following verse: for if the person in a low estate be to look upon it as a preferment or advantage, then in reason the *rich man* is to *rejoice* at his ταπείνωσις *being brought low*, that is, at his being reduced to that condition which is said to have so much of height and advantage in it. All this thus put together renders this a very probable interpretation.

c. V. 11. *Waies*] The word πορείαις *waies* here may possibly be a change of the Transcriber for ἐμπορείαις, *tradings* or *merchandises*, as c. 4. 13. 'tis the rich mans speech, ἐμπορευσόμεθα καὶ κερδήσομεν, *we will traffick and gain.* But because πορείαις *waies* hath no inconvenient sense in it, therefore there is no use of any such alteration.

d. V. 17. *Variablenesse*] The word παραλλαγὴ signifieth Astronomically the several habitudes and positions wherein the Sun appears to us every day at the rising, in the Meridian, and when it sets. And so τροπὴ is also a like word belonging not to the daily, but yearly course of the Sun, which is farther from us or neerer to us, after the measure or in the proportion that it moves toward the Northern or Southern Tropick. And from thence it is that it casts several shadows to the several people of the world, and gives Geographers occasion to divide them into Ἄσκιοι, ἑτερόσκιοι and ἀμφίσκιοι, those that cast *no shadows*, those that cast *shadows on one side*, and those that cast *shadows round about.* And agreeable to this is the word ἀποσκίασμα *casting of shadow* here, and being joyned with τροπῆς *turning* signifies the variations of the shadows, according to the various motions of the Sun before mentioned.

e. V. 23. *Natural face*] Some difficulty there is in understanding this verse, which will be resolved, if, as ordinarily it is thought, πρόσωπον γενέσεως αὐτοῦ, be determined to signifie no more then *a mans own face* reflected to him in a glasse, and ἔσοπτρον be taken for that *glasse* or *mirrour.* For then the meaning of the verse will be, that the word of God is as such a glasse, reflecting to him the pourtraicture of himself, ὁποῖός ἐστι, *what a kinde of person he is*, whether there be any thing amisse in him or no; and he that hears the word of God, and doth it not, is, as if a man should look upon, and contemplate *his face in a looking-glasse*, and no more, (That will be the meaning of κατανοοῦντι, *he that beholdeth*, in the Present tense.) As for any use or effect of this *looking*, it follows, he *beheld* and *went away*, and *presently forgot:* when he hath seen what blemishes there are to be wiped off, to be reformed in him, he contents himself with having seen them, and having done so departs, and never thinks more of them, layes not to heart what he sees thus amisse in himself, forgets to reform or amend any thing. To this interpretation the chief objections are, first, from the word γενέσεως, which seems unnecessarily added, when πρόσωπον αὐτοῦ *his own face* would have served the turn; and again, γένεσις signifying *birth* or *nativity*, it is

not obvious what ſhould be meant by *the face of his own birth*: ſecondly, From the γὰρ *for*, ver. 24. which ſeems to divide the period, and make that of *going away and forgetting*, the proof of his being *like a man that beheld his face in a glaſſe*, whereas by this interpretation the *going* and *forgetting* is connected with his *ſeeing his face*, and both of them together are the thing to which the forgetful hearer is reſembled. To the firſt of theſe this anſwer may be offered, firſt, that a man may be ſaid to have a double face, an inward and outward, a ſpiritual and corporal; the face of his mind, thoughts and actions, and that is to be beheld and conſidered in a ſpiritual mirror, the word of God, as the outward, the bodily face or countenance, is by the ordinary glaſſe or mirror repreſented to us. And the ſimilitude being here ſet between one of theſe and the other, it will not be improper, to the mention of the *face* to adde a word of diſtinction, πρόσωπον γενέσεως, that *face* which belongs to man *by nature, by birth*, and is not acquired by ſtudy, by actions, by any thing in his own will or choice, as the face of his mind, the ſoul may be ſaid to be. Or it is poſſible, becauſe πρόσωπον ſignifies ſometimes *a falſe face*, that *of an actor, a ſtage-player, a perſonator*, that here πρόσωπον γενέσεως, *that face that he is born with*, may be ſet oppoſite to that. As for the ſetting it in the Genitive caſe Adjectively, that is an ordinary Hebraiſme, as *the Mammon of unrighteouſneſſe* for the unrighteous Mammon: and we have an example of it in this very place, ver. 25. ἀκροατὴς ἐπιλησμονῆς, *an hearer of forgetfulneſſe*, for a forgetfull hearer, which is as ſtrange as here *the face of his own birth*, for his natural countenance, or that which he hath by his birth. To the ſecond it may alſo be anſwered, firſt, That the particle γὰρ is not alwaies Cauſal, or a note of probation in theſe writers, but ſometimes a form of connexion only; and yet ſecondly, That here (according to the interpretation premiſed) it may be allowed to have that force, his *going* and *forgetting* being the reaſon why he that hears, and doth not the Word, is likened to him that thus only looks or contemplates. Not that every one that ſees his face in a glaſſe, doth, when he goes away, forget; but that he that doth only look, and, without more care or effect of his looking, doth *goe away* and *forget*, is a fit embleme of the forgetfull hearer of the Word. From this notion of the words there will now be no reaſon to inquire (as ſome have done) whether a face ſeen in a reflection or mirror be ordinarily retained in the memory of the man whoſe face it is, that is, whether a man uſe to remember his own face; much leſſe for that nicer queſtion, whether women ordinarily doe it, though men doe not, as if that were the reaſon why the word ἀνδρὶ *a man* in the Maſculine were here uſed, and not ἀνθρώπῳ, which is common to man and woman. Theſe ſure were no part of Saint *James*'s obſervation, but only that he or ſhe that have looked on themſelves in a glaſſe, may poſſibly go away and never think more of what they ſaw, never wipe off the ſpots which they diſcerned there; and then that man or woman is a fit embleme to expreſſe the matter in hand, the bare unfruitful hearer of the Word. Having thus cleared this interpretation of the words from thoſe objections, it is not unreaſonable to acquieſce in it; and therefore I ſhall not trouble the Reader with another interpretation, which I had conceived more appliable to this place, by rendring πρόσωπον γενέσεως *the ſcheme of a mans nativity*, in the Aſtronomers uſe of the word γένεσις (and ſo * S. *Chryſoſtome*, πολλοὶ γὰρ γένεσιν ἑαυτοῖς ἐπήνεγκαν, and frequently elſewhere for the Aſtrologers caſting mens nativity,) and the *Evangeliſts* notion of the word πρόσωπον, *face*, *Mat.* 16. 3. *Luk.* 12. 56. for *the appearance of the ſkie* (and in like manner of the Heavens) at any point of time, for which *Origen* in his *Philocalia* uſeth χυμαλισμὸς ὅτε τῆς γενέσεως, *the habitude or figure at the nativity*, and then interpreting ὁ ἐσόπτρῳ *in* an Artiſts *glaſſe*, wherein he repreſents to any man his *fortune*.

V. 27. *Pure religion*] That this verſe is a defenſative particularly againſt the *Gnoſticks* of that time, may appear by theſe two parts of worſhip here mentioned; the firſt charity to them that want, the ſecond ſpotleſneſſe from the pollutions eſpecially of the fleſh, but alſo from other ſins of the world. Theſe two branches are ſtyled by two names, the one *pure*, the other *undefiled*, *worſhip*, and both of them taught both by God the Father in the Old Teſtament, and now by *Chriſt*. Contrary to theſe were the *Gnoſtick* practices in the two particulars. For the ſecond, both of uncleanneſſe, even the higheſt baſeneſſe and villany, and of *loving the world*, and the pleaſures and advantages thereof, *more then God*, and complying with the perſecutors ſtill, rather then they would ſuffer any thing, there is very often mention made in the *Epiſtles*; and for the firſt, beſide the very frequent inculcations of the duties of charity, and the finding fault with (and complaining for) the want of them, there is in *Ignatius*'s *Ep. ad Smyrn.* an eminent teſtimony. For fortifying them againſt the hereſie of the times, μηδεὶς πλανάσθω, *let no man deceive you*, &c. and having reſolved that faith and charity τὸ ὅλον ἔργον, ὧν οὐδὲν παρακέκριλαι, are betwixt them *the whole*, or *all*, *of a Chriſtian*, *before which nothing is to be preferred* (in oppoſition to the *Gnoſticks*, who ſuppoſed themſelves ſo perfect that they had no need of either) he ſpeaks plainly and punctually of them, under the name of ἑτεροδόξων εἰς χάριν Ἰησοῦ Χριστοῦ τὸν εἰς ἡμᾶς ἐλθοῦσαν *of falſe opinions toward the grace of Chriſt which is come to us*, and bids them obſerve how contrary they are to the doctrine of God in theſe particulars following; Περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφανοῦ, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου ἢ λελυμένου, οὐ περὶ πεινῶντος ἢ διψῶντος, *They have no care of charity, no care for the widow, nor orphane, nor oppreſs'd, nor impriſoned, nor hungry, nor thirſty.* In which reſpect it is manifeſt that this Apoſtle, c. 2. v. 14. proceeds to a punctual diſcourſe of the abſolute neceſſity of ſuperadding works of charity to faith, or elſe it will *profit nothing*, directly oppoſite to the doctrine of *Simon* and his *Gnoſticks*, of whom ſaith * *Irenæus*, *Hos qui in eum & Helenam ejus ſpem habeant, & ut liberos agere quæ velint, ſecundùm enim ipſius gratiam ſalvari homines & non ſecundùm operas juſtas, They that place their hope on Simon and his Helen, as free men did what they would, deeming that men were ſaved by his grace, and not according to any good works or endeavours.* So of the *Valentinians*, the progeny of thoſe *Gnoſticks*, *ſemetipſos non per operationem, ſed eò quòd naturaliter ſpirituales, omnino ſalvari, That they are not ſaved by working, but becauſe they are naturally ſpiritual: Quapropter & intimoratè omnia quæ vetantur hi qui perfecti ſunt operantur, And therefore they that are perfect act without fear all things that are forbidden.* This was S. *Auguſtines* ſenſe of the deſigne of this *Epiſtle*, *De fide & oper.* c. 14. *Quoniam hæc opinio tunc fuerat exorta, aliæ Apoſtolicæ Epiſtolæ Petri, Johannis, Jacobi, Judæ contra eam maximè dirigunt intentionem, ut vehementer adſtruant fidem ſine operibus nihil prodeſſe, Becauſe this opinion was riſen up in that time, all the Catholick Epiſtles of James, &c. were chiefly intended againſt it, vehemently aſſerting that faith without works will profit nothing.*

f. Θρησκεία καθαρὰ καὶ ἄσπιλος παρὰ τῷ θεῷ πατρί. Ἀσπιλος καὶ ἀμίαντος κόσμου. Ἐπισκέπτεσθαι ὀρφανοὺς

* To. 3. p. 266. li. 9.

* l. 1. c. 20.

l. 1. c. 2.

CHAP. II.

Paraphraſe.

*of the glory of our Lord Jeſus Chriſt

1. MY brethren, have not the [a] faith *of our Lord Jeſus Chriſt, *the Lord* of glory, with reſpect of perſons.]

1. Chriſtianity being ſo great a promoter of juſtice and charity to all, and eſpecially to Chriſtians, and again to thoſe that moſt need our relief and aſſiſtance, cfr. 1. 27. 'tis a moſt unchriſtian thing to be partial to one before another Chriſtian on conſideration that one is richer or in better clothes then the other.

2. For if there come unto your [b] aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment,]

2. For if a cauſe in your judicatures or conſiſtories happen between a rich gallant and a poor beggerly perſon,

†And ye ſhall look upon him, καὶ ἐπιβλέψητε ἐπὶ *fully καλὸν †And are doubtful in, or debate not among your ſelves

3. † And ye have reſpect unto him that weareth the gay clothing, and ſay unto him, Sit thou here * in a good place; and ſay to the poor, Stand thou there, or ſit here under my foot-ſtool,]

3. And if you ſhall make a difference between them in reſpect of their wealth and clothes, and ſhall ſet one in a more honourable place then the other, (ſee note b.) conſider one and deſpiſe the other,

4. † Are ye not then [c] partial in your ſelves, and become judges of evil thoughts?]

4. And without any doubt or ſcruple in your hearts be thus unjuſtly partial, or if ye doe not ſo much as debate among your ſelves, or conſider the merit of the cauſe, but as wicked corrupt judges, hand over head, adjudge the cauſe to the rich, (and deſpiſe the poor, v. 6.) whatſoever the juſtice of the cauſe and merit of it be, or preferre the rich before the poor, and judge the cauſe by the perſon, not the perſon by the cauſe;

*or promiſe, for the Ks. MS. reads ἐπαγγελίας

5. Hearken, my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the *kingdome, which he hath promiſed to them that love him?]

5. This is a moſt unchriſtian dealing in you. And then do but conſider, Hath God had any ſuch partialities in beſtowing Chriſtianity and his graces on men? nay hath he not on the other ſide picked out men as poor as any, to be as eminent believers and ſaints as any?

6. But ye have deſpiſed the poor. Doe not rich men oppreſſe you, and draw you before the judgment-ſeats?

6, 7. But you, if a man be poor, deſpiſe him, conſider him not. And truly 'tis no very amiable thing to be rich, nor doth it produce any excellencies in them that are ſo, or favours toward you, that deſerve to be ſo conſidered by you; for riches make men apt to oppreſſe others, and to enter vexatious ſuits againſt them, and to deſpiſe Chriſtianity, and blaſpheme that good profeſſion of yours.

†which is called upon you? τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

7. Do not they blaſpheme that worthy name † by which ye are called?]

8. If ye fulfill the royal law according to the Scripture, Thou ſhalt love thy neighbour as thy ſelf, ye do well.]

8. If ye obſerve the law of Chriſt our king, which he hath in a particular manner preſcribed us, Joh. 13. 34. & 15. 12. and to which above all other men all we Chriſtians are to be ſubject, and that agreeable to what is mentioned in the Old Teſtament, Levit. 19. 18. the command of meaſuring our love to our neighbour by that which we bear to our ſelves, this is ſomewhat like a Chriſtian.

*reproved ἐλεγχόμενοι

9. But if ye have reſpect to perſons, ye commit ſin, *and* are * convinced of the Law as trangreſſors.]

9. But if ye uſe this partiality, ver. 2. this is a ſin, and ſo condemned by the Law, Lev. 30. 15. Deut. 1. 17. & 16. 19. Exod. 23. 3. and ſo you offend even againſt the Law, and not only againſt the Goſpel.

†is become γέγονε

10. For whoſoever ſhall keep the whole Law, and yet offend in one point, † he is guilty of all.]

10. And 'tis but a ſmall excuſe for you to think that this is but one tranſgreſſion, and therefore not conſiderable: For the obedience to Gods will is required univerſally to all that he commands, and he that offends in one, though he keep all the reſt, is guilty of the breach of that obedience, and puniſhable as well as if he had broken all.

11. For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill: now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the Law.]

11. For it is the ſame Law-giver that impoſed the one and the other law, that interdicted adultery and murther, and his authority is equally deſpiſed by the committing of either.

12. So ſpeak ye, and ſo doe, as they that ſhall be judged by the law of liberty.]

12. Let your words and actions be like thoſe that are to be judged, not by the Moſaical Law, which requires thoſe external obſervances ſo ſeverely, circumciſion under pain of death, &c. but by the law of Chriſt, which hath ſet us at liberty in this kind, and requires of us another ſort of performances.

*triumpheth over κατακαυχᾶται

13. For he *ſhall have* judgment without mercy that hath ſhewed no mercy: and mercy * rejoyceth againſt judgment.]

13. And firſt for the latter of theſe, that of actions, 'tis certain that among the precepts of Chriſt there is none more eminent then that of works of mercy, unto which the promiſes of God's mercy are ſo linked and proportioned, that he that condemns others ſhall himſelf be condemned, and he that doth forgive others needs not fear God's condemnation, Mat. 6.

14. What doth it profit, my brethren, though a man ſay he have faith, and have not works? can faith ſave him?]

14. And 'tis not for a Chriſtian to ſay that his faith ſhall render ſuch works unneceſſary, for indeed without ſuch works his faith will nothing profit him, and 'tis ridiculous to think it will.

15. If a brother or ſiſter be naked, or deſtitute of daily food,]

15. For in caſe a Chriſtian be in great want and diſtreſſe for ſupply of the neceſſaries of life, food and raiment,

16. And one of you ſay unto him, Depart in peace, be you warmed, and filled; notwithſtanding ye give them not thoſe things which be needfull to the body: what doth it profit?]

16. And you give him good words, bid him have plenty, or wiſh he had, but doe no more to help him to the things which he hath need of for his body: what is he the better for your words?

†by it ſelf καθ' ἑαυτήν

17. Even ſo faith, if it hath not works, is dead † being alone.]

17. So if faith be by it ſelf, without actions conſequent and agreeable to it, 'tis as fruitleſſe and liveleſſe as thoſe words were.

*But one will ſay Ἀλλ' ἐρεῖ τις †So the Syriack, Arabick & Latine copies read, and ſo the King's MS ἀλλ' ἐρεῖ τις others read it by

18. *Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith † without thy works, and I will ſhew thee my faith by my works.]

18. And any man that looks on this uncharitable believer, will be able to reprove him thus, Talke as much of thy faith as thou wilt, no man will believe thee, thy works muſt be ſuperadded to the confeſſion of thy faith, to approve the ſincerity of it.

19. Thou believeſt that there is one God, thou doſt well; the devils alſo believe and tremble.]

19. One act of thy faith is, the believing one true God, and this is moſt abſolutely neceſſary to thee: But if thy life be not anſwerable to this part of thy faith, and that evidenced by piety and charity, thou art then to remember that the believing there is one God is ſuch a good quality as is common to thee and the devils alſo, and if it have no more joined to it, will beſtead thee no more then them.

20. But

20. 'Tis a meer vanity to conceive that faith without Chriſtian obedience can be effectual to juſtification, and you may diſcern it by this.

20. But wilt thou know, O vain man, that faith without works is dead?]

21. Abraham was the father of the faithfull, the great example of faith and juſtification: but 'twas not upon his bare believing God's promiſe that he was juſtified, but upon that high act of obedience to God, in being ready to offer up his only ſon, in whom the promiſes were made to him.

21. Was not Abraham our father juſtified by works, when he had offered his ſon Iſaac upon the altar?]

22. And ſo you ſee his obedience to God's commands, as well as belief of his promiſes, concurred to the rendring him capable of the continuance of God's favour and approbation. And through the performance of that ready obedience it was, that his faith came to attain the end deſigned it.

22. *Seeſt thou how faith wrought with his works, and by works was faith made perfect?] *You ſee B. Pyrus

23. And by this triall of his obedience it was that Abraham was moſt eminently ſaid to be approved by God, 1 Mac. 2. 52. and look'd on as a friend by him, Gen. 22.15. and in which that place of Scripture (before delivered Gen. 15. 6.) concerning God's imputing his faith for righteouſneſſe, was moſt eminently completed.

23. And the Scripture was fulfilled, which ſaith, Abraham believed God, and it was imputed to him for righteouſneſſe: and he was called the friend of God.]

24. And ſo this is one great teſtimony that to a mans approbation with God obedience is required, and not faith deemed ſufficient, that hath not that joyned with it.

24. Ye ſee then, how that by works a man is juſtified, and not by faith onely.]

25. Another evidence of this truth is to be ſetch'd from that we read of God's approving and rewarding of Rahab, a proſelyte and ſtranger, no native Jew, whoſe faith is ſet forth Heb. 11. 30. and ſhe in a ſpecial manner rewarded by God, Joſ. 6. 25. and what was it that was thus rewarded in her? why, her care and charity to thoſe that were ſent to view the land, Joſ. 2. 4.

25. Likewiſe alſo was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way?]

26. And ſo the concluſion is clear and infallible, that as the body of man, without the ſoul inlivening it, exerciſes no actions of life, ſo doth not faith profit to our juſtification without works of obedience to the commands of Chriſt, juſtice and charity, &c. v. 1, 8, 14.

26. For as the body without the ſpirit is dead, ſo faith without works is dead alſo.]

Annotations on Chap. II.

a. Δόξα Χριστῦ

V. 1. *Faith of our Lord*——] Δόξα Χριστῦ *the glory of Chriſt*, we have explained often to belong to the *Shechinah*, that again to his ὀπτασία or *appearance* in the fleſh, his Incarnation, and all that was conſequent to that. This being here improved with the addition of the words *Lord Jeſus Chriſt*, doth more ſet out the neceſſity of obeying and *obſerving* all thoſe things which this Lord and Saviour, the *Meſſias* of the world, hath commended to his Diſciples, that is to all Chriſtians, believers, faithful perſons, of which nature eſpecially is charity in the following verſes, and impartial ſtrict juſtice (ſuppoſed and conteined in that) in the preſent verſe. Then for πίστις τῆς δόξης *the faith of the glory* (for ſo the *Syriak* conſtrues the words) it ſignifies this Chriſtian faith, this faith, or profeſſion of, or believing this Incarnation & Reſurrection of *Chriſt*: and πίστιν ἔχειν ἐν προσωποληψίαις, *to have* this *faith in*, or *with reſpect of perſons*, is to look on thoſe that profeſſe this faith, not as they are Chriſtians, but as they are rich or poor, preferring partially one before the other, accordingly as he comes into your courts in greater ſpendour. And ſo the meaning of the whole verſe is, that they that are profeſſors of Chriſtianity (and are here ſuppoſed to be ſo, and are put in mind of it by the title of ἀδελφοί μου, *my brethren*,) ought not to have any ſuch unchriſtian temper in them as in their Judicatures (for ſo συναγωγὴ ſignifies *an aſſemblie for Judicature*, and that for Eccleſiaſtical as well as Civil affairs, and ſo it ſeems to ſignifie here, ver. 2.) to prefer or favour one Chriſtian before another onely in reſpect of his wealth or fine cloathes when *Chriſt* hath equally received them both, or (if any) hath preferr'd *the poor*, v. 5.

Πίστις τῆς δόξης.

Πίστιν ἔχειν ἐν προσωποληψίαις.

b. Συναγωγὴ

V. 2. *Aſſembly*] That συναγωγὴ ſignifies all kind of *aſſemblies, meetings in the market-place*, Mac. 6. 2. *Conſiſtories for Judicature*, Mat. 10. 17. and 23. 34. (and not onely *places for the publick ſervice of God*) hath been formerly ſaid, Note on *Mat.* 6. d. That it may doe ſo alſo among Chriſtians, and that it doth ſo here, appears, firſt, by the προσωποληψία *acceptation of perſons*, partiality, ver. 1. which eſpecially reſpects Judicatures; ſecondly, by *the footſtool*, v. 3. which was proper to great perſons, Princes on their Throne, or Judges on their Tribunal; thirdly, by the word κριταὶ ἐγένεσθε, *ye become Judges*, v. 4. they were Judges, it ſeems; fourthly, by the mention of κριτήρια *Judicatures*, ver. 6. which clearly ſignifie ſuch Conſiſtories, 1 *Cor.* 6. 4. and laſtly, by v. 9. where their partiality, particularly that of preferring the rich to a better place then the poor, is ſaid to be a breach of the *Law*: For ſo by a *Canon* of the *Jewes* it is provided, that when a rich man and a poor have a ſuit together before their Conſiſtories, either both muſt ſit or both ſtand in the ſame rank, to avoid all marks of partiality. Agreeable to which is the now preſent practice of the *Jews*; ſo that if in matter of difference about *meum* and *tuum* a *Chriſtian*, having to do with a Jew, think fit to refer it to a *Chacham* or *Judge* among them and at his coming into the room where he is, chance, or chuſe (as taking himſelf to be a perſon of better quality) to ſit down, he preſently ſaith to the *Jew*, be he never ſo mean, *Sit thou down alſo.*

c. Διεκρίθητε ὁ Διακρίνεται

V. 4. *Partial*] What is the meaning of διεκρίθητε here, will not eaſily be reſolved: I ſuppoſe it may beſt be done by theſe degrees. Firſt, by obſerving that διακρίνεσθαι in the Middle voice generally ſignifies in theſe Books either *doubting*, (*wavering*, *Mat.* 21. 21. *Mar.* 11. 23. *Act.* 10. 20. and 11. 11. *Rom.* 4. 20.) or *diſputing*, there being a connexion betwixt theſe two, he that doubts always *diſputing* with himſelf. From whence alſo it ſignifies *to implead*, (with πρὸς, or πρός τινα added to it) or *to lay any thing to ones charge*, either *in* or *out of Judicature*; as *Act.* 11. 2. they of the Circumciſion διεκρίνοντο πρὸς αὐτὸν, *charged Peter*, or *diſputed with him*, ſaying, *Thou wenteſt in to the uncircumciſed, and didſt eat with them.* For the notion of *wavering Heſychius* is punctual, Διεκρίθη, ἐμερίσθη, ἐδίσταζεν, ἐυλαβήθη, it ſignifies *to be divided*, *to doubt*, *to fear*; ſo twice in this *Epiſtle*, c. 1. 6. μηδὲν διακρινόμενος, *nothing wavering*, ὁ γὰρ διακρινόμενος, *for the waverer.* And as by this notion of the word I conceive a difficult place will be explained, *Jude* 22. (ſee Note m. on that *Epiſtle*) ſo we may conclude that in this *Epiſtle* c. 3. 17. ἀδιάκριτος will be beſt rendred *without wavering* or *conſtant*, (ſee Note f. on that Chapter.) Secondly, by obſerving the force

Διεκρίθητε πρὸς ἑαυτούς

of

ἐν ἑαυτοῖς of ἐν ἑαυτοῖς *in your ſelves* added to it: for as that refers oftentimes to the inward thoughts of the heart, (and then *not to doubt in themſelves* is to do what they do without any inward reluctance, check, or *ſcruple*, or *dubitancy*, which in a ſinful and irrational fact (as this here ſpoken of is) cannot but be a great aggravation of it) ſo, being applied to diſceptations or diſputes, it oft ſignifies *among themſelves*, or *one with another*. And if it be ſo here, it will then belong to the Judges in this Eccleſiaſtical Council, or aſſembly of Biſhops, *debating* or *conſidering among themſelves* what juſtice there is in the cauſe. Thirdly, by obſerving that punctation which we find of it in *Oecumenius* (and ſo alſo in ſome printed copies) without any note of Interrogation. And that that is the right reading is ſufficiently evident, both by the Mood, and the Copulative καὶ *and*, which connect it with what went before, and demonſtrate it to be govern'd of the Ἐὰν *if*, v. 2. as εἰσέλθῃ, and ἐμβλέψητε, and εἴπητε are. And then this muſt needs be the right rendring of it, *If a man enter having a gold ring, and if a poor man in ſordid apparel enter alſo* (that is, if they implead one the other) *and if you look on* (or have a partial *reſpect* to) *the rich, and ſay unto him*, &c. καὶ ὃ διεκρίθητε ἐν ἑαυτοῖς, *and* if *ye* either *doubt not, diſpute not, within your ſelves*, in your own hearts, or elſe among your ſelves make no diſceptation about it, never conſider the merit or juſtice of the cauſe, but meerly looking upon the perſons, which of them is in fine, which in ſordid clothes, *and become Judges of evill thoughts*, unrighteous Judges. Where the ſenſe being all this while ſuſpended, one difficulty there is ſtill remaining to reſolve what ſhall be the latter part of the period, anſwerable to the *If*- by way of ἀπόδοσις. And that may poſſibly be the Ἀκούσατε ἀδελφοί, *Hear, my beloved brethren*, v. 5. as if he ſhould ſay, *If in your Judicatures you deal thus partially, I muſt* then *tell you*, or *hear you*, and *remember, my beloved brethren, Hath not God choſen the poor?* that is, done quite contrary to what you now do? Or elſe there muſt be acknowledged (which is very ordinary) an *Ellipſis*, thus to be ſupplied, *If you* do thus and thus, *then* ſure you are partial to your fellow-Chriſtians, v. 1. And either of theſe are very commodious, and ſufficiently clear the words from all farther difficulty; whereas there be many difficulties that preſſe the other reading by way of Interrogation: as firſt, that the καὶ before the ὃ is not at all rendred or taken notice of in that reading; and ſecondly, it is ſcarce to be obſerved in any Author that the negative words, ὃ, ὃς, ὃχ, ὃχὶ, or μὴ, are at any time interrogative when they ſtand not firſt in the ſentence, as here the ὃ doth not, the καὶ being before it; and thirdly, that other reading ſuppoſes and proceeds upon a notion of διακρίσις which may belong to the Active διακρίνειν, but never to the Mean voice (as διακρίσις is) in the New Teſtament, or any other Author, or Gloſſary.

Εἰσέλθῃ Ἐμβλέψητε

CHAP. III.

Paraphraſe.

* teachers † a greater judgmens μεῖζον κρίμα

1. MY brethren [a], **be not many * Maſters, knowing that we ſhall receive † the greater condemnation.]**

1. And as for actions, (ſee c. 2. 12, 13.) ſo for words ye are not to judg your brethren, or to take upon you that office of Maſter or Teacher, which belongs onely to Chriſt, but to conſider that there is a greater, an higher judicature, the judgment of God to which we are all reſerved. a.

2. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body.]

2. The beſt of us have much to blame and accuſe in our ſelves, and therefore ſhould not be forward to accuſe or judge others. And of all vices, thoſe of the tongue (whereof this of judging is an eminent one) are moſt ordinary, and they that can rule and manage that (as the Judaizers are farre from doing, c. 4. 11.) and keep innocent from all faults of that kind, do thereby demonſtrate themſelves to be true ſincere Chriſtians, able to reſiſt all other temptations, and guide all their actions according to the Chriſtian rule.

* bridles χαλινούς

3. Behold, we put * bits in the horſes mouthes that they may obey us, and we turn about their whole body.]

3. As in managing of horſes, when by a bridle put into his mouth we have gotten power over that part, we are thereby enabled to diſpoſe of the whole beaſt, though a very ſtrong one, as we pleaſe.

4. Behold alſo the ſhips, which, though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helme whitherſoever the governour liſteth.]

4. And ſo though a ſhip on the ſea be a vaſt unwieldy veſſel, and in the power of winds and waves (as we are of temptations) to carry it violently before them, yet the Pilot by means of the helm or ſtern, a ſmall part, of an unconſiderable bigneſſe, is able to rule it and turn it as he pleaſe.

† ſo * makes great boaſts μεγαλαυχεῖ

5. [b] † Even ſo the tongue is a little member, and * boaſteth great things: behold how great a matter a little fire kindleth.]

5. Again the tongue is one of the ſmalleſt parts of a man's body, and yet makes a great noiſe, doth a great deal of hurt, ſtirres up faction and contention in the Church, as a little fire, ye know, will ſet a whole houſe or any the greateſt pile on fire. b.

† or is ſet in the members a fire of iniquity to the world * wheel of affairs.

6. [c] And the tongue is † a fire, a world of iniquity: ſo is the tongue among our members, that it defileth the whole body, and ſetteth on fire the [d] * courſe of nature, and it is ſet on fire of hell.]

6. And the tongue cannot more fitly be reſembled then to fire, for though it be but one, and that a very ſmall member of the body, yet ſo it may be uſed as to ſet the whole ſociety of men, a church, a kingdome, a whole world, on fire with ſtrife and contention and all wickedneſſe, infecting and poyſoning the whole ſociety, ſetting all in combuſtion, being it ſelf ſet on work by the devil, kindled by that fire that comes from hell. c. d.

† all the nature * by the nature of man

7. For † [e] every kind of beaſts, and of birds, and of ſerpents, and things in the ſea is tamed, and hath been tamed * of mankind:]

7. 'Tis in the power and skill of man, (as through all times we ſee) to repreſſe the violence and poyſon of all other creatures, to ſubdue and diſarm them of their weapons and means of hurting mortally: e.

8. But the tongue can no man tame, it is an unruly evil, full of deadly poyſon.]

8. But the tongue is more hard to be ſubdued then any of theſe, an irremediable author of many evils, ſtrikes, and wounds, and kills like the moſt venemous beaſt, and no antidote is ſufficient againſt it.

† and καὶ

9. Therewith bleſſe we God, † even the Father, and therewith curſe we men, which are made after the ſimilitude of God.]

9. And what a foul ſin is it in a Chriſtian or profeſſor of piety, to uſe this member to ſo diſtant offices, to confeſſe with the tongue and acknowledge him who is both our God and our

our father, and to judge and raile at our Chriſtian brethren, who for that image of God they bear upon them, are to be looked on and uſed with all kindneſſe?

10. Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.]

10. This contrariety of our practices is a moſt unchriſtian thing, and ought to be reformed in you, your profeſſion of piety to God ought to have all charity to your fellow-Chriſtians accompanying it.

11. Doth a fountain ſend forth at the ſame place ſweet *water* and bitter?]

11. No fountain can ſend forth two ſorts of waters of ſo diſtant a nature, ſo contrary one to the other, ſweet water, to which the effluxions of our charity may fitly be compared, and bitter water, by which curſing was expreſs'd, Num. 5. 21.

12. * Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? ſo *can* no fountain yield both ſalt water and freſh.]

12. Any more then one tree can bear the fruit that belongs to another tree.

13. Who is a wiſe man, and † indued with knowledge amongſt you? let him ſhew out of a good converſation his works with meekneſs of wiſdome.]

13. And therefore for them that deſpiſe and condemn others, and take upon them to be the onely perfect men, ver. 1, 2. the Gnoſtick Judaizers, let them know wherein the true Chriſtian knowledge conſiſts, even in doing all works of charity as well as piety, with all meekneſſe (as that is oppoſed to pride of their own wiſdome) accompanying them.

14. But if you have bitter envying and ſtrife in your hearts, * glory not, and lie not againſt the truth.]

14. But bitter emulation & contention is farre from being a piece of ſpiritual wiſdome, and therefore if this be among you, what is this but an hypocritical boaſting? or ye have little reaſon to boaſt, or pretend that you are the wiſe or ſpiritual, as the bitter contentious Gnoſticks doe, ſee v. 15.

15. † This wiſdome deſcendeth not from above, but *is* earthly, * ſenſual, deviliſh.]

15. This is quite contrary to the true celeſtial wiſdome that Chriſt came to teach and infuſe into us; 'tis that which, firſt, the love of the world, ſecondly, mens own carnal unregenerate hearts, or thirdly, Satan himſelf that profeſſeth to be an enemy of all good men, infuſeth into them.

16. For where envying and ſtrife *is*, there *is* † confuſion and every evil work.]

16. For there is nothing ſo ill, that is, ſinfull, be it ſedition, or diſturbance of the whole State or Church, and nothing ſo ill, that is, miſerable, no ſuch curſe to any community, or unquietneſſe to any particular perſon, but it is certainly to be expected where emulation and contention have once entred.

17. But the wiſdome *that is* from above is firſt pure, then peaceable, * gentle, *and* eaſie to be intreated, full of mercy and good fruits, † [f] without partiality, and without hypocriſie.]

17. But the true Chriſtian celeſtiall wiſdome indeed may be known by theſe properties, that it is, firſt, pure from all luſts and filthineſſe, ſo frequently practiſed by the Gnoſticks; ſecondly, peaceable, and ſo quite contrary to the contentious factious humor of the Gnoſticks; thirdly, not rigid, but gentle, mild, equitable, receding from his own ſtrict right in order to peace (ſee note on 2 Cor. 10. a.) fourthly, very ready to believe any thing that is good of another, or that may mitigate or alleviate his fault, (ſee note on 1 Cor. 13. c.) fifthly, abounding in all charitable works; ſixthly, without all wavering or inconſtancy, or danger of falling off to the ſeducers or perſecutors, Gnoſticks or Jewes, or without making any difference, a liberal diſtribution to all that want; ſeventhly, without diſſimulation, or appearing to be what they are not, ſuch as the falſe brethren 2 Cor. 11. 26. which brought ſuch miſchief on the Apoſtle.

18. * And the [g] fruit of righteouſneſſe is ſown in peace † of them that make peace.]

18. But they that love and follow peace ſhall accordingly be repai'd the reward of the righteous, the peace and all the mercies of God ſhall be their reward.

* A fig-tree, my brethren, cannot bring forth olives, or a vine figs, neither will ſalt water produce ſweet, for the Ks MS. reads, ἢ τὰ ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ

† knowing ἐπιστήμων

* doe ye not boaſt and lie- μὴ κατακαυχᾶσθε καὶ ψεύδεσθε.

† This is not the wiſdome that deſcendeth from- οὐκ ἔστιν αὕτη ἡ σοφία-

* animal ψυχικὴ

† ſedition ἀκαταστασία

* mild; eaſie to be perſwaded, ἐπιεικὴς, εὐπειθὴς

† without wavering, or making a difference

* But δὲ

† for them that cauſe ποιοῦσι

Annotations on Chap. III.

a. μὴ πολλοὶ διδάσκαλοι γίνεσθε

V. 1. *Be not many maſters*] What the full importance of this admonition is, μὴ πολλοὶ διδάσκαλοι γίνεσθε, *be not many maſters*, may perhaps be thus collected: One great fault of the Judaizing Chriſtians and *Gnoſticks*, frequently taken notice of, is that of *judging* others, the orthodox Chriſtians, and ſeparating from them. Thus *Rom.* 2. 1. the ὁ κρίνων, *he that judgeth*, in the beginning and end of the verſe, hath been ſhewed to ſignifie (ſee Note a. on that chapter) him that teacheth the neceſſity of obſerving the Moſaical Law, and accuſeth, and ſeparateth, and ſpeaks evil of the Orthodox Chriſtians, as breakers of the Law, as παραβάτ) a ſort of *Apoſtates*, becauſe they are not circumciſed. Theſe are there farther deſcribed, v. 18, 19, 20. as thoſe that take upon them to know the will of God moſt perfectly (and are thence called *Gnoſticks*) to be *guides of the blind, lights of them that are in darkneſſe, inſtructers of fools*, διδάσκαλοι νηπίων, *teachers* or *maſters of babes*, &c. where their aſſuming thoſe titles of *guides, lights, inſtructers, maſters*, is joyned with the *judging* of others as *blind, ignorant, fools* and *babes*. And as there διδάσκαλος *teacher* or *maſter* (the ſame as here) is one of the titles they aſſumed, ſo v. 21. is, ὁ ἕτερον διδάσκων σεαυτὸν *thou that teacheſt another*, in this ſenſe again, thou that aſſumeſt to know more then all others, to be able to inſtruct and teach others, as if no man knew his duty but they. Theſe are again deſcribed *Rom.* 14. 4. by the ὁ κρίνων ἀλλότριον οἰκέτην, *he that judgeth another man's ſervant*, that when *Chriſt* hath given Chriſtians liberty in the matter of Circumciſion and other Judaical performances, require all thoſe performances of their fellow-Chriſtians, as if they, not *Chriſt*, were the *lords* and *maſters of* their *faith*. So again *Col.* 2. 16. Μὴς ὑμᾶς κρινέτω, *Let no man judge you in meat or drinks*, &c. where the *judging* is that of the Judaizers, and is called *dogmatizing*, ver. 20. by ordinance retrenching that liberty that *Chriſt* hath given us, and thereupon judging all that are not their diſciples; and ſo that is all one with this notion of διδάσκαλοι *maſters* here. A ſpice of this humour it was that *Chriſt* noted in the *Phariſees*, *Mat.* 23. when he tells them they *loved to be called Rabbi, Rabbi*, v. 7. that is, *my maſter, my maſter*, my guide, my inſtructer; which *Chriſt* forbidding his diſciples to imitate, gives this reaſon, εἷς γάρ ἐστιν ὁ καθηγητὴς, *for one is your guide*, or *maſter, Chriſt*; and again ver. 10. μὴ κληθῆτε καθηγηταὶ, *Be not ye called guides* or *maſters, for one is your maſter, Chriſt*. And that this is the notion of διδάσκαλος *maſters* here, may appear firſt, by the circumſtances of the Context; and ſecondly, by comparing them with theſe other places now mentioned. For the firſt, in the 12th verſe of ch. 2. S. *James* ſpeaks diſtinctly to theſe Judaizers, and admoniſheth them of their words as well as actions, that they are to be guided by the Chriſtian, not Moſaical law, and accordingly to be judged; that the Chriſtian law teacheth liberty from the Moſaical, and they that ſpeak or doe contrary to that liberty are much

διδάσκαλοι νηπίων

ὁ κρίνων ἀλλότριον οἰκέτην

μήτε ὑμᾶς κρινέτω

εἷς ὁ καθηγητὴς

much to be blamed. Which being thus generally propoſed on thoſe two heads, he begins (by way of ἐπάνοδος) firſt with the laſt actions, thoſe eſpecially of mercy, moſt contrary to the practice of theſe Judaizers, who fiercely perſecuted the Orthodox Chriſtians, and on that head he proceeds to the end of the Chapter, ſhewing how little available faith or Chriſtian profeſſion will be without charity. And then at the beginning of this Chapter he returns to the firſt, that of the tongue or ſpeech, a ſpecial part of which is that of judging others, and ſo goes on to this matter of the unrulineſs of the tongue, v. 3, &c. and ſhews how contrary that is alſo to Chriſtian profeſſion, v. 9. it being the *curſing of men* when they pretend to pay reverence and *bleſſing* to *God*. And this, it ſeems, they were guilty of, not only by what had before been ſaid, c. 1. 26. that he that *ſeems to be religious, and bridleth not his tongue, that man's religion is vain*, but here alſo, v. 10. *My brethren, theſe things ought not to be ſo*. And that they are the *Gnoſticks* that are thus noted by him, appears v. 13. *Who is wiſe, and* ἐπιστήμων, *knowing among you? let him by a good converſation ſhew his own works with meekneſſe of wiſdome*: intimating, that this proud, faſtidious, ſupercilious wiſdome, judging and cenſuring others, is that which is here deſigned to be beaten down by him, and ſo the πικρὸς ζῆλος, *bitter zeal*, v. 14. And that is the reaſon alſo that c. 4. 11. having exhorted them not to *ſpeak againſt one another*, he adds, *He that ſpeaks againſt his brother, and judgeth his brother, ſpeaks againſt the law, and judgeth the law*, that is, by his practice condemns the law of God, which he ſo zealouſly profeſſeth to ſtand for. That this is the importance of the place may appear, ſecondly, by comparing this verſe here with *Rom.* 14. 10. There for the ſuppreſſing this fault of theirs, *judging* or *ſetting at nought* the *brother*, this reaſon is given, πάντες γὰρ παρασταθησόμεθα τῷ βήματι τοῦ Χριστοῦ, *for we ſhall all appear before the judgment-ſeat of Chriſt* (as in another matter, 1 *Cor.* 4. *He that judgeth me is the Lord, therefore judge nothing before the time, untill the Lord come*, &c. that is, judging others is an unchriſtian thing, derogating from *Chriſt's* judicature, to which all muſt be referred:) And ſo here, *Be not many maſters, knowing we ſhall receive a greater judgment*, that is, anſwer for what we doe at an higher judicature. And ſo again, c. 4. 12. *There is one law-giver who is able to ſave and to deſtroy* (that is, to whom all judging is to be referred) *who art thou which judgeſt another?* This is farther confirmed by comparing it with 1 *Tim.* 1. 7. where of the *Gnoſtick* Judaizers (evidently deſcribed v. 6. by the τινὲς ἀστοχήσαντες, and ἐξεβάπησαν εἰς ματαιολογίαν, *ſwerving from the faith and good conſcience, and being turned to vain ſpeaking*) he ſaith that they are *deſirous to be teachers of the Law*, that is, *Rabbies*, that is, all one with the διδάσκαλοι *Maſters* or *teachers* here, and this, it ſeems, in reſpect of their aſſerting the neceſſity of the Chriſtian's obſerving the Moſaical Law (as appears ver. 8.) and that is in effect the *judging* of them that obſerve it not. And ſo 1 *Tim.* 6. ſpeaking of theſe under the title of ἑτεροδιδασκαλοῦντες *Heterodox teachers, puffed up*, as *Gnoſticks*, but μηδὲν ἐπιστάμενοι *knowing nothing*, he adds mention, as of their *envy* and *ſtrife*, ſo of their *evil ſpeaking*, and *evil ſurmiſing*, the *judging* which we now ſpeak of. As for the putting in the word πολλοὶ *many*, *be ye not many maſters*, I ſuppoſe that is in oppoſition to the εἷς διδάσκαλος or καθηγητὴς *the one maſter* or *guide*, *Mat.* 23. or the εἷς νομοθέτης, *the one law-giver* or *judge* here, *Jam.* 4. 12. For it being *Chriſt's* office onely to give lawes to the Church, theſe Judaizers doe clearly intrench upon his office, and ſo are πολλοὶ διδάσκαλοι, *many*, inſtead of the *one Maſter*. This one difficulty being thus explained, and the interpretation confirmed, the reſt of the Chapter will be very perſpicuous and coherent to it, which in any other interpretation of the verſe will be obſcure, and the connexion very hard to be diſcerned.

V. 5. *Even ſo*] That the word ὕτω, *ſo*, here, is a note of the latter part, or ἀντιπόδοσις, of the ſimilitude, may at firſt ſight be believed, but upon farther conſideration will be found a miſtake. For that which is here added is not fitly illuſtrated by the foregoing ſimilitude of the *horſe* or *ſhip*, but by another ſimilitude annexed after it, with the particle Ἰδοὺ, *behold*; for that is the way of bringing in ſimilitudes (and is uſed before v. 3, and 4.) and not onely the forms ὥσπερ, ὕτω, *as*, and *ſo*. Nay when the plain ſenſe or matter to be illuſtrated is firſt ſet down, as here it is, v. 2. *If any man offend not in word, he is able to bridle the whole body alſo*, there the ἰδοὺ, *behold*, is by much the fitteſt form to introduce the ſimilitude, as there it doth of the *horſe* and *ſhip*. And if that be converted into the other form, it muſt be by placing the latter part firſt after this manner, As a *man turns* or *rules* an *horſe* by a *bridle*, or a *ſhip* by a *ſtern*; ſo he that hath command of his tongue, is able to *bridle* or *rule the whole body*. And again v. 5. As a little fire ſets a great deal of matter on fire; ſo the *tongue*, being *a little member*, μεγαλαυχεῖ, *makes a great noiſe*, keeps a great ſtir, puts whole multitudes into a combuſtion. And therefore another notion of ὕτω *ſo* is here to be taken notice of, as a form of bringing in a ſecond or third part of a diſtribution, without any ὡς or ὥσπερ *as* antecedent. And ſo it ſeems to be in this place, a form of tranſition from one part of the Diſcourſe of the tongue, conſidered when it is *bridled*, v. 2, 3, 4. to another, v. 5. &c. when it is not bridled, and will be beſt rendred, *In like manner*, or *ſo likewiſe*. As for the ὕτω, v. 6. which ſeems otherwiſe uſed, it is not to be found in the King's MS. nor the *Syriack*. See Note c.

V. 6. *And the tongue*——] The words of this v. 6. in the ordinary copies, Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· οὕτως ἡ γλῶσσα καθίσταται, &c. *And the tongue is a fire, a world of iniquity: ſo is the tongue ſeated in the members*, ſeems not to be rightly ſet. The King's MS. leaves out the ὕτως. But that change will not render the words any complete ſenſe. The *Syriack* ſeem to have read it ſhorter without the latter, ὕτως ἡ γλῶσσα, *ſo the tongue*, and to have read, τῷ κόσμῳ *to the world*, inſtead of ὁ κόσμος *the world*, and then the plain meaning is, *And the tongue is placed in the members, a fire of iniquity to the world*: that is, As a fire in the midſt of a great deal of combuſtible matter ſets all preſently in a flame, ſo doth the tongue in our members, it is a cauſe of contention, ſedition, &c. (and ſo of the greateſt iniquity, that ſin of uncharitableneſſe, ſo contrary to the Chriſtian law) *to the world*, the whole ſociety of men about us. That this is the true rendring of the place, by making the *world* anſwerable to the ὕλη *matter* which is ſet on fire (and not that the tongue compared to fire is here ſtyled *a world of iniquity*,) appears by the end of the verſe, where in like manner it is ſaid φλογίζειν *to put into a flame* τὸν τροχὸν γενέσεως *the wheel of affairs*. See Note d.

Ib. *Courſe of nature*] That γένεσις ſignifies *affairs* or *actions*, all that comes to paſſe, ſee Note on *Mat.* 1. 2. Τροχὸς ſignifies *a wheel*, and the *Hebrews* are wont Rhetorically to expreſs buſineſſe or affairs of the world by the *turning of wheels*: אין תסבינה גלגלי אופני פרטיכם, *how are the rolling*, or *whirling*, *of the wheels of your affairs turned? Buxtorf. Inſtit. Epiſtol. Epiſt.* 1. And ſo ὁ τροχὸς γενέσεως will ſignifie the *compaſſe* or *ſphere* or *ſucceſſion* of *affairs*, meaning of men or mankind; and ſo *putting* that *into a flame*, will be in another phraſe all one with πῦρ τῷ κόσμῳ *fire to the world*, at the beginning of the verſe, *putting the world*, that is, all the affairs of the world, into a combuſtion.

Another notion I have had of this phraſe, which I ſhall but mention, by taking γένεσις in the Aſtronomers notion (touch'd on Note on c. 1. e.) for *Nativity* or *Geniture*, as that notes all the events of life, by Aſtrologers conjecturally foretold from the poſition of the heavens at the time of any ones birth. This the Artiſts might fitly repreſent in a wheel, bringing up one part of the life and the events thereof) after another, to which the antients *wheel of Fortune* may ſeem to refer; and when this wheel was repreſented fiery, that would fitly note contentions and wars, &c. And accordingly φλογίζειν τὸν τροχὸν τῆς γενέσεως might be rendred *to ſet the wheel of Nativity on a light flame*, that is, to turn the whole life into contentions and feudes, which is but an elegant way of expreſſing that ſenſe which is acknowledged to belong to theſe words.

e. Φύσις θηρίων

V. 7. *Every kind of beaſts*] For the underſtanding this verſe, it muſt firſt be premiſed that the notion of φύσις *nature* for γένος *kind*, or οὐσία *eſſence*, *being*, in *Heſychius*, is commodious to it here, both in the beginning and end of the verſe; ſo that πᾶσα φύσις θηρίων, &c. may ſignifie *all kind of beaſts*, that is, beaſts indefinitely? ſo ἀνθρωπίνη φύσις may be *mankind*, that is, men indefinitely of all ages or times, proportionably to δαμάζεται and δεδάμασται *is tamed* and *hath been tamed*, that is, in all times perpetually have been tamed. The greater difficulty will be, what is meant by δαμάζειν *to tame*: that may (as ordinarily it doth) ſignifie *cicurare*, to take off from wildneſſe, and ſo *to make tame and familiar*, to bring to hand; and that may be very appliable both to θηρία and πετεινὰ, *beaſts* and *birds*, which are by men thus tamed, and made ſerviceable to us. But becauſe this is not ſo commonly practiſed in Serpents and Fiſhes, and yet theſe are here named indifferently with the former, it is more reaſonable that another notion of the word ſhould here be pitched on, which may indifferently be appliable to all the kinds here mentioned, and that is the notion of *ſubduing*, *maſtering*, *getting power over* them: ſo ſaith *Heſychius*, Δαμάζει, ὑποπάσει, it ſignifies *to be ſubdued*, *kept under*, the very Latine, *domari*, *reſtrained*, that it ſhall not be able to offend or hurt; and ſo here ἀκατάσχετον, that *which is not*, *cannot be reſtrained*, is oppoſed to it. And then this will be of a larger extent, belong to all hurtful creatures, which by horns, or teeth, or heels, or by their poiſonous nature are able to hurt us, and to all the ſeveral ways and inventions that men have to avoid and reſtrain theſe, by taking them, depriving them of their weapons of offence, their ſtings, their teeth, or when they have bitten or poiſoned any man by curing that wound, overcoming that poiſon. And this laſt of *poiſon*, if it be not primarily here meant, is certainly to be taken in, as may be gueſſed by the ἀνταπόδοσις, or ſecond part of the ſimilitude, v. 8. where *the tongue* that *no man can ſubdue* or *reſtrain*, is ſaid to be full ἰοῦ θανατηφόρου, *of deadly*, *mortiferous poiſon*, whereas the poiſon of other things is conquerable, curable; and ſo when v. 6. 'tis ſaid σπιλοῦν *to defile*, that is, to infect, or poiſon, *the whole body*: and accordingly the θηρία in the front, which we render *beaſts*, are *vipers* among the Phyſicians, *Nicander*, &c. whoſe θηριακὰ comes from thence; and ſo θηρίον is uſed for *a venemous beaſt*, *Act.* 28. 4. (all one with ἔχιδνα *viper*, v. 3.) and ſo are Ἑρπετὰ *ſerpents* alſo, and to that may poſſibly belong the other part of that enumeration, the creatures of the other elements, the air and water, πετεινὰ and ἐνάλια. And then perhaps it may not be amiſſe to reſume the common ordinary notion of φύσις *nature* for the natural quality and faculty of all theſe here named, whether ſtrength, violence, ravenouſneſſe or poiſonouſneſſe, which is by nature implanted in ſeveral creatures, enabling them to hurt and kill us, which yet ἀνθρωπίνῃ φύσει, *by man's nature* his wit, underſtanding, faculty of inventing of means to ſecure himſelf, or weaken or diſarm them, have from time to time been ſubdued, weakned, deprived of their power of hurting mortally, whereas the tongue cannot be reſtrained; the poiſon of that is mortal, and neither to be cured nor prevented.

Ἀνθρωπίνη φύσις

Δαμάζειν

Ἰὸς θανατηφόρος

Σπιλοῦν

Θηρία

Ἑρπετὰ

Φύσις

ἀνθρωπίνη φύσις

V. 17. *Without partiality*] That διακρινόμενος ſignifies *to diſpute*, or *doubt*, or *waver*, in the Middle voice, and not *to judge*, or *be partial*, hath been already ſhewed (ſee Note on c. 2. c. and on *Jude* m.) To which it is moſt conſequent that ἀδιάκριτος here ſhould ſignifie, *without wavering*; and ſo it will be a very fit Epithet of the ſupernal wiſdome, the true Chriſtian pietie, that he which hath it adheres firmly and conſtantly to *Chriſt*, whatſoever temptations attempt to drive or invite him from it. And this is moſt fitly added here where the character of the true Chriſtian is ſet oppoſite to that of the *Gnoſticks*, whoſe compliances (ſo often noted in him) with the Jews or heathens, when the Chriſtian was perſecuted by either, were the higheſt degree of wavering and inconſtancy, and eſpecially his doctrine of the ἀδιαφορία, that it was *an indifferent thing* to forſwear *Chriſt* in time of perſecution. And ſo this part of the character is fitly prefix'd before ἀνυπόκριτος, *without hypocriſie*, which oppoſeth the Chriſtian to the falſe deceitful Profeſſor of Chriſtianity, ſuch as betrayed the ſincere Orthodox believers to the Jews and perſecuters. If there be any queſtion of this, it muſt be becauſe of the connexion here with καλῶν καρπῶν, *good fruits*. For thus indeed the word is ſometimes applied, and then it ſignifies an univerſal liberality. Thus in *Palladius Lauſiac. Hiſt.* κεφ. ρμδ'. *Olympias*, which is there called κοινωνὸς καὶ διάκονος πάντων δεομένων, *one that communicated and miniſtred to all that wanted*, and ſo diſperſed or diſſipated an immenſe wealth, πᾶσιν ἁπλῶς καὶ ἀδιακρίτως ἐπήρκεσεν, *ſhe aided all liberally and* ἀδιακρίτως· where it may poſſibly ſignifie *without any difference*; ſo *Gentianus Hervetus* reads it *indiſcriminatim*, to all that wanted, whatſoever they were: but it may alſo ſignifie *without doubting*, or *wavering*, and ſo cohere with the ἄπιστον ἐκεῖνον καὶ ἀμέτρητον πλοῦτον διασκεδάσασα (immediately precedent) *diſperſing that infinite and unmeaſurable wealth* which ſhe had, *without any doubt*, or *wavering*, or *demur*, ariſing from worldly fear of her own want, which this liberality might cauſe, as when *Chriſt* commanded, *Luc.* 6. 35. *to do good and lend*, μηδὲν ἀπελπίζων, *deſpairing* or *doubting nothing*. See Note on that place. And ſo though poſſibly it may ſignifie here, *without making any difference in acts of mercy*, which is a kind of partiality, yet it may as fitly alſo be rendred *without doubting*, as that is applicable to mercy and *good fruit*, that is, to liberality alſo.

f. Ἀδιάκριτος

Ἀνυπόκριτος

Ἀδιακρίτως

V. 18. *Fruit of righteouſneſſe*] Some difficulty there is in this verſe, ariſing from the different notions that καρπὸς *fruit* and εἰρήνη *peace* are capable of. Καρπὸς *fruit* noting that which is any way (whether naturally or morally) produced, ſignifies either an effect or reward. As an effect it is uſed v. 17. immediately precedent, where of the *ſupernal wiſdome* it is ſaid, that it is πλήρης ἀγαθῶν καρπῶν *full of good fruits*, thoſe *fruits* being the effects or productions of that wiſdome. But elſwhere it ſeems to be taken in that other notion. So *Heb.* 12. 11. where *chaſtening* though *at preſent not joyous*, is yet ſaid *afterward* to *yield* (by this moral way of production, not as an effect, but a reward) *the peaceable fruit of righteouſneſſe*: and ſo here the ſame phraſe καρπὸς δικαιοσύνης *fruit of righteouſneſs*, that is, of that *ſupernal wiſdome*, or Chriſtian piety and charity (ſee *Heb.* 12. e.) ſignifies the reward of it; and this is here ſaid to be *ſown*, as there to be *yielded* or *returned* (ſo ἀποδίδωσι ſignifies *retribution*,) here ἐν εἰρήνῃ *in peace*, as there to be εἰρηνικὸς *peaceable*. Then for εἰρήνη *peace*, that ſignifies, firſt,

g. Καρπὸς

Καρπὸς δικαιοσύνης

Εἰρήνη

firſt, that vertue of charity, *peace* with men; and ſo 'tis certainly uſed in the end of the verſe, in oppoſition to all the uncharitableneſſe and emulations in the former part of this and the beginning of the next Chapter, and conſequently ποιῶν εἰρήνην *to doe* or *make peace*, (proportionable to the phraſes ποιῶν δικαιοσύνην, *to doe righteouſneſſe*, and ποιῶν ἁμαρτίαν, *to doe* or *commit ſin*) ſignifies to uſe all diligence of endeavour and induſtry to attain it, διώκειν εἰρήνην, *to purſue peace*, φιλοπονῶς, πονχάζειν, *to be emulous, ambitious of quiet*, ſtudiouſly to contend for it; and ſo is εἰρηνοποιοὶ *peace-makers* uſed, (ſee *Mat.* 5. Note d.) But then it doth alſo ſignifie, according to the notion of the Hebrew שָׁלוֹם, all happineſſe and proſperity, as when *Peace be to you* is the form of ſalutation, and contains all the bleſſings in the world, ſpiritual and temporal, under it; and ſo by the ordinary figure of ſacred Rhetorick, ἀνταναάκλασις (ſee Note on *Mat.* 8. k.) it ſeems to ſignifie here in the former place, *in peace*, that is, in a moſt happy, gracious manner, or with a confluence of all felicity attending it.

CHAP. IV.

Paraphraſe.

1. FRom whence *come* wars and * fightings among you? *come they* not hence, *even* of your † luſts that war in your members?]

1. All the open wars among the Jewes at this time, (ſee note on c. 5. c.) and all the lower ſtrifes and diſſentions and emulations wherein the Chriſtian Judaizers are now engaged againſt others, (ſee Zonar. in Can. Ap. 65.) are far from any pious or divine ſupernal principle, c. 3. 17. they proceed viſibly from your own carnal hearts, your deſires and purſuits of thoſe things that are matter of ſatisfaction to your luſts within you, thoſe ſenſual luſts which firſt war againſt your reaſon and upper ſoul, and then againſt the directions of Gods Spirit; firſt move a ſtrife within your own breaſts, rebelling againſt the law of the mind, Rom. 7. and then diſquiet all others neat you.

2. Ye * luſt, and have not: ye kill, and † deſire to have, and cannot obtain: * ye fight and war, yet ye have not, becauſe ye ask not.]

2. All your coveting, and envying, and contending, and fighting brings you in no kind of profit, becauſe praying to God, which is the only means of attaining, is neglected.

3. Ye ask and receive not, becauſe ye ask amiſſe, that ye may conſume it upon your own luſts.]

3. And for them that doe pray to God, 'tis yet among many of you only, or principally, for ſuch things which may be inſtrumental to your luſts, and therefore God, who hath promiſed to grant all things that we pray for, if it be for our advantage that he ſhould, doth not grant you ſuch prayers as theſe.

4. Ye adulterers and adultereſſes, know ye not that the friendſhip of the world is enmity with God? Whoſoever therefore will be a friend of the world, is the enemy of God.]

4. And ye that thus behave your ſelves to God as adulterers or adultereſſes to their mates, that receive other loves into competition with him, that think to love God and the world too, muſt know that this cannot be done, the loving of the world, the purſuing of worldly ends or advantages, is not the loving but the hating of God; whoſoever therefore is a lover of the world, is by that to be preſumed to be a profeſs'd enemy of God's.

5. Do ye think that [a] the Scripture ſaith in vain, The ſpirit * that dwelleth in us luſteth to envy? [a]

5. This odiouſneſſe of carnal minds in the ſight of God was long ſince expreſſed in the Old Teſtament concerning the old world, Gen. 6. where, as the cauſe of the threatned deluge, is mentioned, that the ſpirit that was in the men of that age, v. 3. that is, their ſouls or minds, were inſatiably ſet upon their own luſts, imagined evil continually.

6. But he giveth more grace; wherefore he ſaith, God reſiſteth [b] the proud, and giveth grace to the humble.] [b]

6. To thoſe God then gave time of repentance, an hundred and twenty years, and pardon if they would make uſe of it, and ſo God doth ſtill; but that ſtill available to men only upon condition of repentance and reformation, according to what is ſaid in another Scripture, Prov. 3. 34. God ſetteth himſelf againſt the ſtubborn vitious perſon, but is gracious and merciful to the obedient and penitent.

7. Submit your ſelves therefore to God; reſiſt the devil, and he will flie from you.]

7. By this it appears how neceſſary it is for all that expect any mercy from God to be wholly conformed to his will; and whatever ſuggeſtions to envy, ſtrife, emulation, the devil, and that wiſdome which is not from above, c. 3. 15. ſhall offer to you, do you repell them; and it is not in his power without your conſent to hurt you, but he will certainly, being repelled, depart from you.

8. Draw nigh to God, and he will draw nigh to you: cleanſe *your* hands, ye ſinners, and purifie *your* hearts, ye double-minded.]

8. Make your humble addreſſes in prayer to God, and faithful obedience to him, and he will be ready to aſſiſt you againſt all temptations mentioned ver. 8. As for all you Gnoſticks, that are for God and the world too, ver. 4. (ſee note a. on ch. 1.) which will profeſſe Chriſt no longer then 'tis ſafe to doe ſo, inconſtant, cowardly, wavering hypocrites, your hearts muſt be purified from that profane mixture, and wholly conſecrated to Gods ſervice.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heavineſſe.]

9. Your reformation of ſuch ſins as theſe muſt be joyned with great humiliation, and mourning and lamenting them: And that but ſeaſonably at this time, for there be ſad daies approaching on this nation, utter exciſion to the unreformed, to the unbelieving obdurate Jewes, and to all the Gnoſtick hereticks among them, ſee c. 5. 1. and Jude note a.

10. * Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.]

10. The only way to get into the number of thoſe that then ſhall be delivered, is timely to repent and return unto Chriſt.

11. † Speak not evil one of another, brethren. He that ſpeaketh * evil of *his* brother, and judgeth *his* brother, ſpeaketh † evil of the law and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.]

11. Speak not againſt them which do not obſerve thoſe legal ceremonies which ſome of you Jewiſh Chriſtians do ſtill retain, nor condemn any man for not obſerving them, for he that doth ſo, ſpeaketh in effect againſt the law by which that Chriſtian rules his actions (that is, the law of Chriſt, the Goſpel) cenſures that for imperfect, in that it commands not thoſe things; and if thou doſt ſo, then in ſtead of obeying the law of Chriſt, thou undertakeſt to overrule and judge it, and canſt not truly be called a Chriſtian.

12. There is one law-giver *, who is able to ſave and to deſtroy: who art thou that judgeſt another?]

12. Chriſt, and none elſe, hath authority to give laws unto us, and puniſh the refractary, and it is not for you to impoſe obſervances where he hath given liberty.

13. Goe to now, ye that ſay, [c] To day or to morrow we will goe into ſuch a city, and continue there a year, and † buy and ſell, and get gain:] [c]

13. And (as now the times are, a ſuddain deſtruction approaching the Jewes) one admonition will be very ſeaſonable for thoſe that uſe theſe or the like arrogant forms of ſpeech, To day, &c. aſſuming to themſelves power over the future;

14. Whereas (beſide the Atheiſticalneſs of it, in taking themſelves off from depending on God) it is certain they do not know what they ſhall be able to doe to morrow: For even your life it ſelf, on which all your deſignes muſt neceſſarily depend, is but a moſt frail, mortal, tranſitory thing, ſhort and preſently vaniſheth.

14. Whereas ye know not what *ſhall be* on the morrow: for what *is* your life? it is even a vapour that appeareth for a little time, and then vaniſheth away.]

15. And therefore your forms of language ought to be of another making, never mentioning any purpoſe of yours, but with ſubordination to the good pleaſure of God.

15. For that ye *ought* to ſay, * If the Lord will, we ſhall live, and doe this or that.]

* If the Lord pleaſe, and if we ſhall live, we will even or alſo do this. Ἐαν ὁ Κύριος θελήσῃ, καὶ ζησωμεν, καὶ ποιήσωμεν.

d. 16. And for you to take pleaſure in ſuch inſolent ſpeeches as theſe, is a wicked Atheiſtical thing.

16. But now ye rejoice in your [d] boaſtings: all ſuch rejoycing is † evil.]

† wicked πονηραις

17. And for Chriſtians to be guilty of this, who have received ſo much light and knowledge to the contrary, this will render you the more inexcuſably guilty and puniſhable.

17. Therfore to him that knoweth to doe good, and doth it not, to him it is ſinne.]

Annotations on Chap. IV.

a. 5. *The Scripture ſaith*] There is no place of Scripture of the Old Teſtament which can own ſo much of this citation as that *Gen.* 6. where in the *Septuagints* reading there is πνῦμα *ſpirit*, and πατῳκισεν *abideth*; and the ἐνκατοικεῖν *abiding* there, is all one with the κατοικῆσαι *ſojourning* here. Now whereas 'tis here added of that *Spirit*, that it doth ἐπιποθεῖν εἰς φθόνον, *deſire to envy*, firſt 'tis clear that the πνεῦμα μου, *my ſpirit*, there, is the ſpirit or ſoul of man, given him by God, and ſo called *God's* in reſpect of the original, (ſee Note on 1 *Pet.* 3. f.) but ſignifies the mind of man as it is in him, and is corrupted by an habite of worldly and wicked deſires, which cannot be affirmed of Gods *holy Spirit*, (and for any evil Angel, it will be hard to ſay, either that ſuch dwell in, or that it is they that *luſt* in us. It is our own corrupt hearts, even when the devils move us, to which the luſt and all the ſin is to be imputed:) and 2[ly], this is parallel to what *Gen.* 6. 3. is ſaid of that old world, *that man is fleſh, and the thoughts of his heart alwaies evil*, that is, his carnal or worldly deſires are inſatiable, bent to all manner of wickedneſſe; the *deſires* here being diſtinctly noted by ἐπιποθῶν, *deſiring*, and either the wickedneſſe or inſatiateneſſe of them by φθόνος *envie*, which ſometimes in Authors is the contrary to *liberality*, and ſignifies all manner of covetouſneſſe, pining to ſee any man have what we have not, and elſewhere ſignifies *malice, violence*, and the like. As for the addition here ver. 6. *But he giveth more grace*, that ſeems to be the Apoſtles own obſervation of that place in *Geneſis*, that when the *world* ſo *provoked God*, yet he gave them time of repentance (as it there follows, *Nevertheleſſe his daies ſhall be an hundred and twenty years*, they ſhall have that ſpace allowed them to reform and eſcape puniſhment) and ſo God in *Chriſt* doth now; and upon repentance there is yet mercy and pardon to be had, upon which is ſuperſtructed naturally that which follows, *Wherefore he ſaith*, &c.

Γραφὴ λέγει

Ἐπιποθεῖν εἰς φθόνον

φθόνος

Μείζονα δὲ δίδωσι χάριν

b. V. 6. *The proud*] The word ὑπερήφανος here notes not particularly the vice of *pride* and *haughtineſſe*, but a general diſobedience and reſiſtence againſt the Law of God, which is called ὕβρις, *contumeliouſneſſe*, and *ſuperbia, pride*, in oppoſition to *obedience*, as in *Virgil*,

τῷ ταπεινῷ

——— *Regum eſt*
Parcere ſubjectis, & debellare ſuperbos,

It is the part of Kings to ſpare thoſe that ſubmit, and ſubdue the proud: a place directly parallel to this here out of the *Proverbs*, and which S. *Auguſtine* conceives to be had from thence. The place in the *Proverbs* reads, *God ſcorneth the ſcorners* (becauſe ſcorners uſe to repell with ſcoffs all good counſels and admonitions.) And ſo ſaith *Æſchylus* Περσ.

Ζεὺς τοι κολαστὴς τῶν ὑπερκόπων ἄγαν
Φρονημάτων ἔπεστιν ἀκριβὴς βαρύς,

God is the juſt and heavy puniſher of the proud.

c. V. 13. *To day, or to*——] It was an old ſaying of the Hebrews, mentioned by *Ben Syra*, *Let no man ſay he will doe any thing unleſſe he firſt ſay, If the Lord will.* On which occaſion there follows in him a ſtory of a man, who, when he ſaid, *To morrow I will ſit with my ſpouſe in the marriage-chamber*, was admoniſh'd that he ought to ſay, אם גזר השם *If God will*, and he anſwered, *Whether God will or not, I will ſit there.* Of whom, ſaith he, it followed, that he *ſat with her all the day, but at night when they were going to bed, before he knew her, they were both dead.* Wherefore they ſaid, *The ſpouſe went up to her marriage-bed, and knew not what would befall her; therefore whoſoever deſires to doe any thing, let him firſt ſay, If God will.*

Σὺ μὴ γνῶσι τὰ αὔριον

d. V. 16. *Boaſtings*] Ἀλαζονεία ſignifies *boaſting*, or aſſuming to one's ſelf more then belongs to him, and differs from αὐθάδεια *ſelf-pleaſing* or *inſolence*, *Tit.* 1. 7. in this, that that is a great love, or high opinion, of ones *ſelf*, φιλαυτία *ſelf-love*, 2 *Tim.* 3. 2. being *puffed up*, 1 *Cor.* 13. 4. being *wiſe in ones own conceit*, *Rom.* 11. 25. and 12. 16. but this is a faſtuous ſpeaking: and as this is ordinarily expreſſed in magnifying ones own abilities or power above other men, ſo hath it here a notion little different from it; ſpeaking in ſuch a form as if he depended not upon God himſelf, and ſo it belongs to the fault reprehended v. 13. when a man promiſes or affirms that ſimply which is not in his power, but as God is pleaſed to enable or concur with him. And thus it is uſed *Prov.* 27. 1. *Boaſt not thy ſelf of to morrow*, that is, aſſume not to thy ſelf arrogantly that thou wilt doe this or that to morrow, *for*, ſaith *Solomon*, *thou knoweſt not what a day may bring forth.* Theſe kind of ſpeeches then are here called ἀλαζονεῖαι *boaſtings*, and they that take pleaſure in ſuch language, in aſſuming thus to themſelves, ſpeaking thus magnificently of their own purpoſes, are here ſaid χαυχᾶσθαι ἐν ταῖς ἀλαζονείαις, *to rejoice*, or *glory*, *in* ſuch *boaſting*: and though all ſort of rejoicing be not, yet πᾶσα καύχησις τοιαύτη, *all ſuch* kind of *rejoicing*, *is evil*, v. 16. and that in an high degree.

d. Ἀλαζονεία Αὐθάδεια

Paraphraſe.

CHAP. V.

1. There will now ſhortly come ſuch daies, that all the rich among you, or that place any part of their intereſt on this world, are likely to have a very mournfull time of it, in reſpect of their great diſappointments, and the ſad deſtructions and calamities that are about to fall on the Jewes.

1. GO to now, ye rich men, weep and howle for your miſeries * that ſhall come upon *you*.]

* that come ἐπερχομεναις

2. Your

† putrified riches * are become moth-eaten

2. Your riches are † corrupted, and your garments * moth-eaten.]

2. You have not employed your wealth, like faithfull ſtewards, as God hath appointed you, to the relief of them that want; but let them rot in your hands for want of uſe: your food, like Manna, is putrified by being kept, Exod. 16. 20. and ſo the garments which would have covered the needy, being laid up in your wardrobes, are devoured by moths.

† are ruſtied * you have treaſured it up

3. Your gold and ſilver † is cankered, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eat your fleſh as it were fire: * ye have heaped treaſure together for the laſt daies.]

3. And that ruſt which is wont to breed in iron by lying unuſed, breeds in your coin, your gold & ſilver (which are not ordinarily capable of ruſt) and this covetous withholding more then is meet, will not onely tend to your want, but is moreover a foul and crying ſinne, that ſhall riſe in judgment againſt you, and ſhall gnaw on and devour your fleſh; your treaſuring up wealth is as the treaſuring up fire, which ſhall onely help to bring more miſeries upon you, and ſo more fearfully to conſume you, when the deſtruction of the Jews, now approaching, comes, and falls moſt ſharply upon the wealthieſt men, (as ſoon after it fell out.)

† being by you taken away, * hoſts

4. Behold, the hire of the labourers which have reaped down your fields, † which is of you kept back by fraud, crieth: and the cries of them which have reaped are entred into the ears of the Lord of * ſabaoth.]

4. Theſe riches of yours have not kept you from being unjuſt, but rather tempted you to oppreſſion of the poor labourer. And this griping and cruelty of yours is a crying ſin, and will bring down ſevere vengeance upon you from the Lord of hoſts.

† revelled and been luxurious * fed your hearts as for the day of ſlaughter

5. Ye have † lived in pleaſure on the earth, and been wanton: ye have * nouriſhed your hearts as in a day of ſlaughter.]

5. You have ſet your hearts upon the pitifull poor delights and joyes of this earth, lived delicately and luxuriouſly (as Dives.) And what hath all this been, but the pampering your ſelves as it were for the ſhambles?

6. Ye have condemned *and* killed the juſt; *and* he doth not reſiſt you.]

6. Your nation hath condemned Chriſt to death and crucified him, he making no reſiſtence; and now ye Gnoſtick Judaizers have dealt in like manner with the pure orthodox Chriſtians.

† former

7. Be patient therefore, brethren, unto the [b] coming of the Lord. Behold, the husbandman waiteth for the pretious fruit of the earth, and hath long patience for it, untill he receive the † early and latter rain.]

7. As for you that are Chriſtians indeed, and are now perſecuted by them, ye may be confident that Chriſt will ſhortly come and avenge his and your cauſe upon them, ſee ver. 8. and therefore ye may well wait patiently ſo ſhort a ſpace, till that time come, and then you ſhall be reſcued from the preſent diſtreſſes (ſee Note on Mat. 24. b.) For thus doth the husbandman give you an example of patience, waiting for the fruit of the earth, and in order to that, for the ſhowers that come in the ſeed-time to fit the ground, and before harveſt or reaping, to plump the corn, and accordingly he defers to do one or other, to ſow or reap, with patience, and attendance to the other duties of his calling, till thoſe ſeaſons come.

* Doe ye endure patiently, and your ſelves confirm- † Do not ſigh * gates

8. * Be ye alſo patient, ſtabliſh your hearts: for the coming of the Lord draweth nigh.]

8. And their example ye may very fitly tranſcribe at this time, and thereby confirm and encourage your ſelves in your adherence to Chriſt, whatever your ſufferings are, as being aſſured that coming of Chriſt (deſcribed Mat. 24.) in vengeance on his enemies, is now very near approaching (ſee Mat. 24. b. and Heb. 10. 37.)

9. [c] †Grudge not one againſt another, brethren, leſt ye be condemned: behold, the Judge ſtandeth before the * door.]

9. Envy not one another, break not out into thoſe acts of zeal or emulation or murmuring againſt one another, leſt you bring that vengeance upon you; for behold the coming of Chriſt to the deſtruction of the Jewes and malicious perſecuting Gnoſticks, is now very nigh at hand, ſee Mat. 24. b.

† longanimity

10. Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of † patience.]

10. And whatſoever the temptations or perſecutions are which might tempt you to comply and joyn with the perſecuters, conſider what ye read and know of the prophets of God in the old Teſtament, who when they came to proclaim God's judgments againſt the ſinful Jewes, were generally very contumeliouſly uſed by them, but yet never fainted or were diſcouraged thereby: and ſuch examples will fortifie you againſt the like temptations, that they may not have any impreſſion on you, to weary you out of your conſtancy, and bring you to join with the Judaizers.

* we bleſſe

11. Behold, * we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord; that the Lord is pitifull and of tender mercy.]

11. There is nothing that, according to the principles of Chriſtianity, is more honourable and bliſſeful, then ſuffering patiently and conſtantly. You remember what ſufferings Job met with, and upon his patient bearing of them, what in the end the Lord gave him, double to all that he had loſt, Job 42. 10. By which it appears, how far God is from deſpiſing us in our afflictions, or leaving us in the hands of the perſecuters, how much he loves, and how careful he is of you.

† hypocriſie

12. But above all things, my brethren, ſwear not, neither by heaven, nor by the earth, nor by any other oath: but let your yea be yea, and *your* nay nay; leſt you fall into [d] † condemnation.]

12. One ſpecial caveat I ſhall farther give you, that ye permit not your ſelves that cuſtome of ſwearing, by heaven or earth, or any other form of oath. In ſtead of ſuch unneceſſary cuſtomes it will be much more for your turn that ye take care that your performances be agreeable to your words (ſee note on 2 Cor. 1. b) that you fall not into lying or falſe ſpeaking.

13. Is any among you afflicted? let him pray. Is any merry? let him ſing Pſalmes.]

13. Again let your care be, that whenever any affliction befalls you, your praying to God be the conſtant effect of it, as on the other ſide, ſinging thankſgivings of your proſperity.

14. Is any ſick among you? let him call for the [e] elders of the Church, and let them pray over him, [f] anointing him with oil in the name of the Lord:]

14. When any man falls into any diſeaſe, he is to look on it as that which comes from God for ſome ſpecial end of his, very ordinarily for ſome ſin of ours committed either againſt God or man, not yet repented of, as it ought: and becauſe the man ſo viſited may not be ſo well able to judge of himſelf, but that he may ſtand in need of ſpiritual directions and counſel, to diſcern his own guilts, and becauſe whatſoever his condition be, he may receive much benefit thereby, let him call to his aſſiſtance ſome ſpiritual perſon, the Biſhop in every city (ſee note on Act. 11. b.) or whoſoever is by or under him ordained for ſuch offices; and when he hath afforded the ſick man his beſt directions and aſſiſtance, let him alſo pray to God with and for him, that God will pardon his ſins, aſſwage his pains, remove the diſeaſe, and reſtore him to his former health, withall uſing that ceremony of unction, ſo ordinarily uſed by Chriſt in curing diſeaſes, and doing it in the name of Chriſt.

15. And the prayer of the Bishop, &c. and of the sick, if it come from faith in Christ in the one, praying to God in Christ for his recovery, and in the sick person from a true Christian, penitent heart, shall be of force (save where God is pleased otherwise to dispose of it, for the good of the patient and his own glory) to heal and recover the sick, (see note on Mat. 10. g. and Luc. 13. b.) and God shall restore him to his former health: To which purpose also it is useful that, if upon examination he be found to have committed any wasting sin or sins, which probably have brought this disease on him, the sick person first fit himself for, and then receive absolution from the Bishop.

g. 15. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, g * they shall be forgiven him.] * absolution shall be given him

16. Upon these considerations therefore, it will be very proper for all that are in this estate, to make acknowledgment of their sins to such as are thus called to visit them, and that, besides other respects, in order to their cure from such diseases as are then upon them, by virtue of their intercession to God for those who shall thus approve to them the sincerity of their repentance, see Gen. 20. 7. For this is certainly known, that the prayer of a man of God, to which he is incited by the Spirit (as the prophets were when they prayed, and as they were under the Gospel who had the gift of miracles, see note on Gal. 5. b.) will be very effectual, even work miraculous cures.

h. 16. h Confesse † *your* faults one to another, and pray one for another, that ye may be healed: The * effectual fervent prayer of a righteous man availeth much.] † or therefore, for the Kings MS. addes δν. * inspired ἐνεργουμένη

17. Elias was a prophet, and a righteous man, but a man for all that, and subject to the same afflictions and frailties that we are; and yet by earnest prayer he brought drought and famine upon the land, for the punishment of the sins of the people, that ran idolatrously after Baal, and so upon the land of the ten tribes it rained not for three years and an half, Luk. 4. 25. and Rev. 11. 6.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the † earth by the space of three years and six moneths.] † land γῆς

18. And upon some reformation he again prayed, 1 Kin. 18. 45. and he was heard in abundance of rain and fruits.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.]

19. To conclude this discourse, begun v. 14. let this be remembred and considered by all, If any Christian transgresse the Evangelical rule of life, fall into sin, and any man take him off from that vicious course,

i 19. Brethren, If any of you doe erre from the truth, and one convert him,]

20. It is a most excellent glorious work of mercy, which he hath wrought, the effect of which is, that God will free him on whom this change is wrought from death eternal, and perhaps from temporal present death through sickness fallen on him for that sin, ver. 15. and besides he will accept and reward that charity of him that hath wrought that good work on him with the free discharge of whatsoever sins he hath formerly been guilty, but hath now repented of.

i 20. Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall i hide a multitude of sins.]

Annotations on Chap. V.

a. ὡς πῦρ ἐθησαυρίσατε

V. 3. *As it were fire*] That the words, ὡς πῦρ, *as fire*, are to be joyned with ἐθησαυρίσατε, *ye have treasured up*, and not with the former, the sense doth much inforce, and the antient manner of writing without points doth well permit; and it hath a special significancy in this place, agreeable to the times wherein this *Epistle* was written. For *the last dayes*, being the time of the Jewes destruction, (see Note on *Act.* 2. b.) and *to treasure up wealth as fire*, being no more then to lay up their wealth so as it should mischief, and devour, and consume, in stead of advantaging them, this is here most truly said of the uncharitable and unchristian Judaizers at that time, in respect of the destruction of that people approaching, where the *rich misers* were the most miserably harrass'd of any. See Note on *Rev.* 9. c.

Ἐσχάτῃ ἡμέρᾳ

b. Παρουσία τοῦ Κυρίου

V. 7. *Coming of the Lord*] The *coming of the Lord* is here expresly defined by *Oecumenius* to be Ῥωμαϊκὴ ἔφοδος *the expedition of the Romanes*, to which he there applies the words of *Christ* concerning *John*, *If I will that he tarry till I come*, Καὶ ὁ μεταδὺ ἐν τούτῳ ὁ τῆς ζωῆς τούτης χρόνος ἕως τῆς ἁλώσεως Ἱερουσαλὴμ, καὶ μικρὸν ἐπέκεινα, *For the time of this life was to him extended untill the taking of Jerusalem, and a little beyond it.*

c. μὴ στενάζετε

V. 9. *Grudge not*] The practices of the Zelots among the *Jewes*, a little before the great miserable destruction of that people, are often mentioned in *Josephus*, and referred to in this *Epistle* especially, and in those of S. *Peter*, written about the same time and to the same persons that this of S. *James* was, viz. to the dispersed of the Jewes. And although those to whom the *Epistles* were directed immediately were the Jewish Christians, yet of these there were so many that did stand for the continuance of the Mosaical Law, and so were Judaizing Christians, and these lived so intermixtly with the unconverted Jewes themselves, and so maliciously acted with them to the persecuting of the Orthodox Christians, that as some passages of this *Epistle* seem to belong onely to the Jewes unconverted, as the former part of this Chapter till ver. 7. so many more pertain to those that went on with them in their sins, those that reconciled Christianity and the world, and all the most enormous sensual sins, c. 4. 4. and particularly the outrageous practices of the *Zelots*. For so it appears by *Act.* 21. 20. that *many myriads of converted*, or *believing*, Christian *Jewes* were all ζηλωταὶ τῶν νόμων, of the number of the *Zelots*, that were very vehement persecutors of all that stood not for the Law of *Moses*. To these refers the *unruly tongue* c. 3. compared to a fire that kindled so much matter, made such combustions among them, φλογίζουσα *setting into a flame the whole wheel*, or *course*, *of affairs*, v. 5, 6. *untameable*, v. 8. full of *cursing* and *bitterness*, v. 10, 11. and in plain words ζῆλος πικρὸς *bitter zeal*, v. 14. and again ζῆλος *zeal* or *envy*, v. 16. and from thence ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα, *sedition*, or *tumultuousnesse*, *and every evil deed*, the very character of the *Zelots* in *Josephus*: so again, c. 4. the πόλεμοι καὶ μάχαι καὶ ἐν ὑμῖν, *the wars and quarrels among them*, ver. 1. which, as it is observed, were first intestine among themselves, begun by those of the *Zelots*, and so prepared them to their wretched desolation when the Roman Eagles came: and more punctually v. 2. φονεύετε καὶ ζηλοῦτε *ye kill and envy*. And to this purpose the στενάζετε here most properly belongs, which though it signifie *sighing*, or *groaning*, or *murmuring*, yet because that is an effect of envy and emulation, which sighs at other men's prosperity, and because envy proceeds wholly from uncontentednesse, (as in the story of *Cain* it appears, first his *countenance was sad*, and then he malignes and slayes his brother;) therefore by a figure it is set to signifie the same thing that φθόνος and ζῆλος, *envy* and *bitter zeal* had before so often done.

πόλεμοι καὶ μάχαι

φονεύετε καὶ ζηλοῦτε

V. 12. *Con-*

d. **V. 12. *Condemnation*]** The antient Copies generally (and, beſide thoſe produced by others, the forementioned in *Magdalene College Library* in *Oxford*) read εἰς ὑπόκρισιν *into hypocriſie*. The word ὑπόκρισις in the *Septuagint* ſignifies ψευδολογία *falſe ſpeaking*; for the Hebrew חָנֵף, which vulgarly ſignifies *to be an hypocrite, to diſſemble*, ſignifies alſo *to lye, to deceive, to deal fraudulently* (as near in ſignification as in ſound to our **knave**, as it is now uſed among us:) and ſo one of theſe is taken for the other, the word ὑπόκρισις ſet to ſignifie ψευδολογία, *falſe ſpeaking*. And then the exhortation of this place will be parallel to that of *Philo*, Κάλλιστον τὸ ἀνώμοτον, ἔτω δ' ἀληθεύειν ἐφ' ἑκάστου ὡς πᾶν λόγους ὅρκους εἶναι νομίζειν, *It is beſt not to ſwear at all, but to take ſuch care of ſpeaking truth with every man that our words may be thought to be oaths*. And that of the *Arabians*, *Let thy ſpeech be I and No, that thou mayſt be a true ſpeaker among all men*; and *Joſeph. de Bell. Jud.* l. 2. c. 12. of a ſort of *Jewes*, Πᾶν μὲν τὸ ῥηθὲν ὑπ' αὐτῶν ἰσχυρότερον ὅρκου· τὸ δὲ ὀμνύειν αὐτοῖς φεύγεται, χεῖρον αὐτὸ τῆς ἐπιορκίας ὑπολαμβάνοντες, ἤδη γὰρ ἤδη κατεγνῶσθαί φασι τὸν ἀπιστούμενον δίχα Θεοῦ, *All that is ſaid by them is ſtronger then an oath. Swearing is forbidden by them, counting it worſe then perjury, and affirming that that man is already condemned as unfit to be truſted, which is not believed without calling God to witneſſe*.

e. Πρεσβύτεροι τῆς ἐκκλησίας

V. 14. *Elders of the Church*] What is here meant by Πρεσβύτεροι τῆς ἐκκλησίας, *Elders of the Church*, is not eaſie to be determined. If there were at the time of the writing this *Epiſtle*, beſide the ſeveral Biſhops in each Church, a ſecond order, of Presbyters under the Biſhops, and above the Deacons, and of them more then one in each Church, it would then be moſt reaſonable to interpret this place of thoſe. But becauſe there is no evidence whereby theſe may appear to have been ſo early brought into the Church, (ſee *Act.* 11. b.) and becauſe Πρεσβύτεροι in the Plural doth no way conclude that there were more of theſe *Elders* then one in each particular Church (any more then that the ſick man was bound to call for more then one) and becauſe Πρεσβύτεροι, *Elders of the Church*, was both in the Scripture-ſtyle (ſee Note on *Act.* 11. b.) and in the firſt writers, the title of Biſhops, and becauſe when there were ſecondary Presbyters more then one in every city, the ſick man cannot be thought obliged by this Text to call for the whole college, or one ſick man for more then one; and laſtly, becauſe the *viſiting of the ſick* is antiently mentioned as one branch of the office of Biſhops; therefore it may very reaſonably be reſolved, that the Biſhops of the Church, (not the Elders of the Jewiſh Synagogue, but the Biſhops of the Chriſtian Church, *Seniores Chriſtianæ congregationis*, as *Eraſmus* paraphraſeth it, *the Elders*, or *Governors*, *of the Chriſtian congregation*) one in each particular Church, but many in the univerſal Church, and ſo alſo many in the Church of the diſperſion, to which this *Epiſtle* is addreſſed, are here meant by S. *James*. Thus in *Polycarp's Epiſtle to the Philippians*, where the Πρεσβύτεροι *Elders* being the higheſt order mentioned, and thoſe to whom κρίσις *judicature* belongs, may (as in *Papias*, and *Ireneus*, and *Clemens Alexandrinus*, and *Tertullian* they doe) moſt reaſonably be conceived to denote Biſhops. One part of their office is ſet down, that they are ὀπτευτὴν πάντας ἀσθενεῖς, *thoſe that viſit all the ſick*. And accordingly ſo it moſt probably muſt in this place.

f. Ἀλείψαντες ἔλαιῳ

Ib. *Anointing him with oile*] That *anointing with oile* was a ceremony ſometimes uſed by *Chriſt* and his Apoſtles in working their miraculous cures, *healing diſeaſes*, and *caſting out devils*, appears *Mar.* 6. 13. where at the Apoſtles *going out*, it is ſaid, that *they caſt out devils*, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθεράπευον, *and anointed many ſick perſons with oil, and cured them*. Another ceremony there was uſed to the ſame purpoſe, *impoſition of hands*, *Mar.* 16. 18. and *Act.* 9. 17. and 28. 8. And to theſe prayer was added as the more effectual and ſubſtantial performance, of which Unction and Impoſition of hands were onely the ceremonies; and this prayer commenced in the name of *Chriſt*, or elſe the name of *Chriſt*, in prayer, called over the ſick. And by theſe means, together with the ſick man's examining, and confeſſing, and ſincerely forſaking whatſoever ſin he ſtood guilty of, either toward God or man, it was ordinary, while thoſe extraordinary gifts remained in the Church, for diſeaſes to be cured, and health reſtored to the ſick, without the uſe of any other means, of *phyſick*, &c. where as *the prayer of faith*, or calling the name of *Chriſt* over the ſick, was the means of curing the diſeaſe, v. 15. and ſo *Act.* 3. 16. *Chriſt's name hath made this man ſtrong, and the faith which is by him hath given him this perfect ſoundneſſe*; ſo the ceremony, whether of Oil or Impoſition of hands, was indifferently either uſed or not uſed by them. In the *Goſpels* many ſuch cures are wrought without either; and ſo in the *Acts* by *taking by the hand*, by *embracing*, c. 3. 7. c. 20. 10. and by his bare *word*, ch. 9. 34. and ſo again ver. 40. and c. 14. 10. and c. 16. 18. and 19. 12. From whence it appears, Firſt, to what end this Unction was uſed, preciſely to that of miraculous healing, or recovering the ſick to health; and that not through any efficacy or virtue in the oil, but directly the contrary, as *touching the eyes*, *laying on the hands*, and *ſaying the word*, were uſed, none of which have any natural force in them, nor were uſed on other deſigne then to demonſtrate the miraculouſneſſe of the work, which was wrought without any contribution of means. Secondly, that this uſage, as a bare ceremony, was not inſtituted by *Chriſt*, or any way commanded to be continued by the Apoſtles or their ſucceſſors in the Church, even while the gifts of healing did continue among them, but was by the Apoſtles themſelves very frequently omitted in their *working* of *cures*. Thirdly, for that uſe of unction or enoiling, as a viand to thoſe that depart out of the world, there being nothing ſaid of it here (but on the contrary the whole uſe of it in order to the recovering of the ſick,) there is no colour of ground for aſſerting it, nor obligation to the uſe of it, to be met with in the New Teſtament; and therefore allowing it to be a bare ceremony, or a ſigne of our ſpiritual cure, it is ſtrange how it ſhould come to be eſteemed a Sacrament, and that diſtinguiſhed from Abſolution on the ſick bed, and as ſuch, be deemed neceſſary to all that depart out of this world, and uſed to them only when it is thought certain that they will dy, and all this meerly on the authority of this one place, where it is deſigned on purpoſe to the recovering of the ſick perſon. Fourthly, that even in order to the recovering of the ſick, it is not now a ceremony of any propriety or fitneſſe for uſe, the gift of miraculous healing being not now pretended to in the Church, and therefore this ceremony which was then ſometimes attendant on that gift, and was adjoined to the exerciſe of it, on purpoſe to ſhew that it was clearly a gift, operating without natural means (to which end the unefficaciouſneſſe of unction was very proper) muſt long ſince ceaſe to have any propriety. Mean while the other parts of S. *James*'s direction here to the ſick are very worthy obſerving in order to our preſent practice; that they ſhould *call for the Elders of the Church*; that thoſe *Elders* ſhould *pray over*, or *for* them, and that *in the name of* our *Lord Jeſus*; that if the ſick have upon examination been found guilty of any ſinne or ſinnes, which may probably have brought that admonition from heaven (that ſickneſſe) upon him,

he confeſs them to God, and if they be treſpaſſes againſt a brother, confeſſe them to the injured perſon, and deſire his reconciliation alſo, and in either caſe approve the ſincerity of his reſolution, contrition and change of mind to the Elder or ſpiritual perſon, who may be deemed in many reſpects more likely to paſſe a right judgment on it then he can on himſelf, and by his office is rendred moſt fit to be thus intruſted and employed; and then laſtly, that upon a due performance of all this, and upon a due preparation of the patient, and expreſſion of his ſincere deſire of it, the Abſolution of the Church ſhould be afforded him. And as this may be a very proper method to be uſed for the obtaining the peace of God, and of real comfort to the true penitent ſoul; ſo may it now by the bleſſing of God, in caſe the diſeaſe was ſent for ſuch correction, be a moſt probable means, together with the skilful directions and applications of the Phyſician, and a patient ſubmiſſion to them, σώζειν κάμνοντα, *to recover the diſeaſed*: and to qualifie him to receive benefit by the Phyſician, and to partake of the promiſe here, ἐγερεῖ αὐτὸν ὁ Κύριος, *The Lord ſhall raiſe him up*, when he in wiſdome and mercy ſhall ſee that fitteſt for him; and the like may be ſaid of all other *afflictions*. For as certainly as God hath the diſpoſing of the world, every particular diſeaſe that befalls any is ſent by him, and from him comes with ſome commiſſion, whether to remove out of this world, or to exerciſe patience, or to mortifie ſin, or to call to reformation; and if the latter be it (as I think I may truly ſay moſt commonly it is, and it is moſt ſafe to ſuſpect and examine alwaies whether it be not ſo) then nothing can more contribute to the remove of this evil then to take away the cauſe of it, and to perform that work for which it was ſent, according to what we find in the cures wrought by *Chriſt*, that the forgiving of the patient's ſinnes, *Son, thy ſinnes are forgiven thee*, is the ordinary preface to his recovery. And ſo *Ecclus* 2. 11. before God's *releaſing*, or *delivering, in time of tribulation*, there is firſt his ἀφίσιν ἁμαρτίας *remitting of ſins*, as 2 *Mac.* 3. when *Heliodorus* had been ſcourged for his ſacrilegious enterprize, and the *high prieſt offered ſacrifice for his recovery*, v. 32. the *Prieſt* is ſaid to have *made an atonement*, and *God* thereupon to have *granted* him *life*, v. 33. And ſo in *Hezekiah's* ſickneſſe, when the Prophet is ſent unto him, this is the method of his recovery. And accordingly the ſon of *Syrach* counſels, *Eccl.* 38. 9. *My ſon, in thy ſickneſſe be not negligent: but pray unto the Lord, and he will make thee whole. Leave off from ſin, and order thy hands aright, and cleanſe thy heart from all wickedneſſe. Give a ſweet ſavour, and a memorial of fine flower; and make a fat offering, as one that is to dy. Then give place to the Phyſician, for the Lord hath created him. ——There is a time when in their hands there is good ſucceſſe.* And why may not this be that time which I now mention? The errors of the Romiſh practice in this point are very ſufficiently provided againſt by our Biſhops in the dayes of *Henry the Eighth*, in their book ſet out by the King, and intituled, *A neceſſary Doctrine and Erudition for any Chriſtian man*, upon the head of *Extreme Unction*. It is agreeably the grave and ſober concluſion of *Cutbert Tonſtall* Biſhop of *Durham* at that time in his book *Contra impios blaſphematores Dei prædeſtinationis*, p. 53. ſpeaking of theſe very words of S. *James*, *Hanc ſalutarem admonitionem ſequens Eccleſia Catholica ſuadet ante ulla compori adhibenda humana medicamenta animam Deo eſſe reconciliandam, nè fruſtrà laboret medicus illi ſubvenire quem Deus ob peccatum flagellat, ſine cujus priùs obtenta gratia non convaleſcet æger*, *The Catholick Church following this wholeſome admonition adviſes, before men uſe any humane medicines to the body, that their ſouls be reconciled to God, leſt the Phyſician labour in vain to cure them whom God chaſtiſeth for ſin, without whoſe pardon firſt obtained, the ſick will not recover.* This indeed is a proper uſe of, and concluſion from this Text: and it will hardly without wreſting yield any other.

V. 15. *They ſhall be forgiven him*] That ἀφεθήσεται here muſt be taken Impersonally, and ſo rendred, *abſolution*, or *remiſſion, ſhall be given him*, may appear by the antecedent ἁμαρτίας *ſins*, which being the Plural number cannot be joined with this which is in the Singular, nor is there any other Noun that can belong to it: For if ὁ Κύριος *the Lord* were the antecedent to it, it muſt have been in the Active voice, ἀφήσει *he ſhall remit* them. And thus in all probability it would have been, if it had been a promiſe of God's pardon or remiſſion; for then, as it was ſaid, *the Lord ſhall raiſe him up*, ſo would it commodiouſly have been added, and *if he have committed ſins, he*, that is, the Lord, *will remit them*. By this Impersonal form therefore ſomewhat elſe ſeems to be meant beſides the Lord's remiſſion, and then that, frō the precedent mention of the *Elders of the Church*, will be concluded to be the abſolution of the Church in the hands of the Rulers thereof, the Biſhops, of which ſee Note on *John* 20. 23. This is of two ſorts; firſt a releaſe of the offender from the publick Cenſures of the Church, Excommunication, &c. (inflicted on ſcandalous offenders upon publick cognizance of their faults) upon repentance reſtoring ſuch to their communion again: ſecondly, more private, in caſe of any waſting ſin more privately committed, and in confeſſion revealed to the ſpiritual perſon; in which caſe, upon faithful promiſe of reformation and obedience to ſpiritual advice and direction (upon recovery to health) the Elder may and ought to give the ſick perſon the peace of the Church, and the benefit of *Abſolution*. And that being by him done Miniſterially, and *pro officio*, and *clave non errante*, as it brings the bleſſing and prayers of the Church along with it, ſo it may reaſonably tend to the quieting of the Conſcience, and avoiding all ſcruple and doubtfulneſſe (as our Church affirms in the exhortation before the Communion) and be a means of obtaining a releaſe from the diſeaſe, if God ſee fit, or a pawn and pledge of remiſſion in heaven.

V. 16. *Confeſſe your faults*.] What is the meaning of παραπτώματα *ſins* here, is matter of ſome doubt: For as, according to the notation of the word, it may ſignifie ſome lapſes or lighter ſins, and ſo be oppoſed to ἁμαρτίας πεποιηκώς, *having committed ſins*, in the former verſe; ſo by the ἀλλήλοις *one to another*, adjoining, it may ſeem to be reſtrained to *treſpaſſes, offences againſt the brethren*, that is, other men, or Chriſtians, and ſo to be oppoſed to ἁμαρτίαι *ſins againſt God*. In either of theſe notions the ἐξομολογεῖσθε ἀλλήλοις *confeſſing one to another* will not neceſſarily import any more then confeſſing thoſe lighter ſins to any inferior fellow-Chriſtian, or to the wronged brother, the addition of whoſe prayers may be very uſeful to the obtaining any mercy from God, particularly that of the ἴασις *healing*, that here follows; and the ſeeking his reconciliation in caſe of treſpaſſe will be a duty, if not of this, of another *Text*, *Mat.* 5. 24. and muſt be performed before there be any reaſon to hope that God will accept his private offerings or prayers, for the removing that puniſhment which his injuring his brother hath cried to heaven for and fetch'd down upon him. But it is to be obſerved, that the King's *MS.* reads this place with ſome variation, ἐξομολογῶδε ἓν ἀλλήλοις τὰς ἁμαρτίας, *Confeſſe therefore your ſins to one another*, and ſo the Latine alſo. And then as that diſtinction of the two ſorts of ſins, heavier and lighter, againſt God and againſt the brother, is ſuperſeded here; ſo the ἓν *therefore*, connecting it to what went before, the prayer and abſolution of the Elders, and indeed the Elders being the only perſons who are ſuppoſed to be preſent there, and whoſe prayers *ex officio* will be moſt fit to be compared with *Elias's*

praying

g. Ἀφεθήσεται ἀῦτῳ

h. Παραπτώματα

Ἁμαρτίας πεποιηκώς

Ἐξομολογεῖσθε ἀλλήλοις

Ἀλλήλοις *praying*, v. 17. it muſt follow, that the ἀλλήλοις *one to another* muſt be reſtrained only to the Elders forementioned (as πάντες ἀλλήλοις ὑποτασσόμενοι in the ordinary Copies, 1 *Pet.* 5.5. *Be ye all ſubject to one another*, muſt ſignifie, as it is defined by the matter, ſubjection which is not mutual, nor of ſuperiors to inferiors, nor of equals to equals, but only of inferiors to ſuperiors) and the confeſſing of ſins to them be here preſcribed as the preparative and condition of their Abſolution. To which purpoſe it is certain, that as Repentance, if it be ſincere, comprehends confeſſion to God, and if the penitent deſire to approve the ſincerity of it to the ſpiritual perſon, and obtain Abſolution from him, it is neceſſary that he make at leaſt a general confeſſion, and ſuch as ſhall not hide any ſort of his guilts from him, (as we read at *John Baptiſts's Baptiſm*, *Mat.* 3.6. and in the ſtory *Mat.* 19.18. where the *Greek Fathers* and *Scholiaſts* agree, Δεῖ πάντα πιστὸν λέγειν τὰς ἑαυτῦ ἁμαρτίας, &c. *Every faithful man ought to tell his offences, and to renounce and diſclaim them*,) and very uſeful and expedient that he deſcend to particulars alſo, that his prayers may be more particularly adapted to his wants, and probably prove more efficacious by this means; ſo this particular confeſſion will be very advantageous to the penitent for the obtaining direction to the moſt proper remedies for the reſiſting and preventing the returns of thoſe ſins, in order to his fortifying himſelf againſt them.

1. Καλύψει πλῆθος ἁμαρτιῶν

20. *Hide a multitude of ſins*] What is the meaning of this phraſe, Καλύψει πλῆθος ἁμαρτιῶν, *ſhall cover a multitude of ſins*, is a matter of ſome difficulty to determine. It ſeems to be a proverbial ſpeech, and very near that of *Prov.* 10. 12. *Love covereth all ſins:* and if by analogie to that it be interpreted, it muſt ſignifie to cover other mens ſins from our own eyes, to cauſe us to look favourably on others faults, to ſee few faults in them, in order to peaceable and friendly living with them: for thus in that place of the *Proverbs* the oppoſition inforceth, *Hatred ſtirreth up ſtrifes, but love covereth all ſins*; where *hatred* being oppoſed to *love* or *charity covering all ſins*, muſt alſo be oppoſite to *ſtirring up ſtrife*, and ſo muſt be the compoſing of our minds, breeding kindneſſe and charity to others, which is done by ſeeing as few faults in them as may be. And thus the ſaying of *Pythagoras* (who is thought to have had ſome knowledge of the Scriptures of the Old Teſtament) ſeems to be interpretable, Ἡ μὲ εὐσὼς ἁρμονία, ἡ δ' ἔυνοια τ' ἁμαρτίαν ἀποκέλλει, *A garment hides the ill proportions of the body, but good will*, or *charity*, *hides ſin*. But it will be very unreaſonable to affix this ſenſe to this place, which ſpeaks of him that *converts another from the evil of his wayes*, and ſo *ſhall ſave* that other's *ſoul from death*, but cannot fitly be ſaid in the future to breed in himſelf charity to that other, or to look upon his ſins with favour and indulgence. It muſt therefore firſt be remembred, what hath oft elſewhere been noted, that the writers of the New Teſtament do make uſe of phraſes or places in the Old, in other ſenſes then what in the fountain belonged to them, not by way of teſtimony, but by way of accommodation, affixing to the words ſome ſenſe which they will fitly bear, though not that which had originally belonged to them. And then ſecondly, Καλύπτειν ἁμαρτίαν, *to hide ſin*, is a known phraſe for pardoning or forgiving of ſins. So *Pſal.* 32. 1. *Bleſſed is the man whoſe iniquity is forgiven, and* ὧν ἀπεκαλύφθησαν αἱ ἁμαρτίαι, *whoſe ſins are thus covered*; and ſo it may moſt reaſonably ſignifie here. And then the only queſtion will be, whoſe ſins they are which he that converts another to righteouſneſs ſhall *cover*, his own or that other man's. That they are not his own, is thought reaſonable; becauſe then a man ſhall be ſaid (or his charity ſhall be ſaid) to *cover*, that is, to forgive his *ſins*, which is the work of God only. But that objection is of no force, or if it were of any, it would equally hold againſt a man's *covering* another's ſins: for neither *he* nor his charity can forgive another's ſins, in propriety of ſpeaking. And therefore there being a neceſſity to acknowledge ſome figure in the expreſſion, it will be as eaſie by that figure to interpret it of a man's own ſins, That, as in *Daniel* c. 12. 3. *They that turn many to righteouſneſs ſhall ſhine as the ſtars for ever and ever*, and as *Dan.* 4. 27. *Nebuchadnezzar* is exhorted to *break off* his *iniquities by ſhewing mercy to the poor*, and as they that had fallen under the Cenſures of the Church by ſin were, in the antient Church, according to the Apoſtolick rules, to fit themſelves for Abſolution, not only by repenting and reforming their ſins, but by addition of ἀγαθοεργίαι, *works of charity* and *mercy*; ſo this great charity of converting any from the errour of his way, which is a means of ſaving the ſoul of the converted alive, ſhould be very acceptable in the ſight of God, and being added to his ſincere repentance for his ſins, how many ſoever he hath committed, ſhould be effectual to the obtaining his pardon, through the mercies of *Chriſt* under the Goſpel. And as this ſenſe ſeems moſt agreeable to this place, where there is a double encouragement offered to excite that charity; firſt, the intuition of the advantage to the receiver, *ſaving his ſoul alive* (which includes, and cannot well be improved with the addition of *covering*, or forgiving, his *ſins*) and ſecondly of the advantage that devolves to himſelf; ſo it will be found perfectly concordant with the doctrines and interpretations of the antient Church, and no way unreconcileable with the merits and ſatisfaction of *Chriſt* (by which only it is that God becomes propitious to our beſt performances) or the doctrine of Juſtification by faith, which doth not exclude, but ſuppoſe, the rewarding of our charity. If this be the meaning of this place, there will then be little reaſon to doubt but it is the importance alſo of the ſame words, 1 *Pet.* 4.8. *for charity ſhall cover a multitude of ſins*, which are uſed as an argument to the believing *Jews* to impreſſe on them the practice of Chriſtian charity then, at that time of the approach of God's judgments on the obſtinate perſecuting *Jews* and *Gnoſticks*, whoſe impurities, and hating and purſuing of the Orthodox Chriſtians, were ſure to bring vengeance ſuddenly upon them, and ſobriety, and vigilance in prayer, and fervent charity, were the likelieſt means to avert it from any; the latter of which, ſaith the Apoſtle, hath that force in it, as to propitiate God to thoſe that have been formerly guilty of many ſins, ſuppoſing now they have repented and forſaken them.

THE

THE

2. [2]FIRST EPISTLE GENERAL

OF

[†]PETER.

† the Apostle Peter, for the Copies ordinarily read τῦ Ἀποστόλου Π.

2. Πέτρου πρώτη

THE time of writing this *first Epistle of S. Peter* is ordinarily affirmed to be the 44th. year of *Christ*, at which time he is supposed to have planted a Church at *Rome*, and from thence to have wrote this *Epistle* to the Jewish Christians, which either before their Christianity dwelt out of their own country (see *Act.*2.10.) or, because they were Christians, were driven out of it, Act.11.19. That it was written from *Rome*, seems evident by the salutation in the close, ch.5.13. where the Συνεκλεκτὴ Βαβυλῶνι *fellow-chosen*, questionless signifies their fellow-Church of Jewish Christians; and that ἐν Βαβυλῶνι, *in Babylon*, denotes *Rome*, see Note on *Revel.*18.2. That S. *Peter* and other the Apostles were persecuted by *Herod Agrippa* appears *Acts* 12.1. and accordingly the Apostles going out of *Judæa* is placed by *Baronius* in *An. Chr.* 43. that is, in the second of *Claudius*'s Empire. That *Peter* came to *Rome* in that second of *Claudius*, is affirmed by *Eusebius* in *Chronico*, and in like manner by S. *Hierome De script. Eccles. Secundo Claudii anno Simon Petrus Romam pergit, In the second year of Claudius Simon Peter goes to Rome:* and so saith *Orosius*, l.7. c. 6. that *at the beginning of Claudius, Peter came to Rome, and converted many there to the faith of Christ*, according to that of *Epiphanius*, that *the Church of Rome was founded by Peter and Paul.* And so saith * *Gaius* and *Dionysius* Bishop of *Corinth*; the former calling the monuments of those two Apostles τροπαῖα τῶν ταύτῃ ἱδρυσαμένων τὴν ἐκκλησίαν, *the trophees of those that built that Church*, and the latter calling that Church τὴν ἀπὸ Πέτρου καὶ Παύλου φυτείαν γενομένην, *the plantation made by Peter and Paul.* All which as they are evidences of *Peters* having been at *Rome*, so is that the prime thing doubted of by those later writers which question this date of this *Epistle*. Agreeably hereunto the principal design of this *Epistle* is to comfort and confirm those Jewish converts who were thereupon driven from their homes, *Acts* 8. and from *Judæa* and *Samaria*, where at first they were *scattered*, v.1. driven farther off at length by the malice and persecutions of the obdurate Jews, to *Phœnice* and *Cyprus* and *Antioch*, *Act.* 11.19. and here to *Pontus*, *Galatia* and *Cappadocia*, *Asia* and *Bithynia*. Which persecutions for the name and profession of *Christ* he makes matter of the greatest joy to them, c.1.6. and so again, c.4.13. mixing withall many precepts agreeable to their present condition, especially that of *abstaining from carnal lusts*, c.2.1. and discharging the offices that belonged to them in their several relations of *subjects*, c.2.13. of *wives*, c.3.1. of *husbands*, v.7. of *Bishops in the Church*, c.5.1.

* ap. Euseb. Eccl. Hist. l.2. c.25.

Paraphrase.

CHAP. I.

1. Simon an Apostle of Jesus Christ, and by him surnamed Peter, to the Jews that have receiv'd the faith of Christ, and are dispersed and sojourn in Pontus, &c. (called the Asian dispersion, see note on Joh.7.d.)

1. PETER an Apostle of Jesus Christ to * the strangers † scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,]

* the elect strangers ἐκλεκτοῖς παρεπιδήμοις

† of the dispersion of διασπορᾶς

2. * Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and a † sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.]

* According to the Κατὰ πρόγνωσιν

† to sprinkling

2. Who according to the good pleasure and purpose and decree of God, to rescue a remnant of the Jewes out of the common deluge of sin and destruction, are by the word preached, and miracles wrought by the Apostles (the means used by the holy Ghost to convert men to Christianity) brought to this blessed state, to obey Christ, and to be in covenant with him, who signed it with the effusion of his blood, and thereby enabled and obliged us to perform the condition of it: I salute you all in the Lord, and wish you all increase of all Evangelical blessings, and of all prosperity.

3. Blessed be the name of that eternal God, the God and Father of Jesus Christ, who is our Lord, who

3. Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a * lively hope, by the resurrection of Jesus Christ from the dead,]

* living ζῶσαν

out of his infinite mercy to frail sinful mortal men, hath, by raising Christ from the dead, and setting him at his right hand, and by the blessed consequents of that, given us grounds and matter of hope and cheerfull assurance,

4. That he will raise us also from our state of sin and

4. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you,]

mortality to an eternal pure estate, designed to you believers as to his sons, begun here, and to be compleated to you in heaven, now reserved for you, and when it is bestowed, sure to remain to you to all eternity;

5 Who in the mean time are and shall be preserved

5. Who are kept by the power of God through faith unto * salvation, ready to be revealed in the last time;]

* the deliverance σωτηρίαν

from present dangers by the power of Christ, which he hath promised to shew forth in defending of believers, that we may be partakers of that famous deliverance so oft spoken of in the Gospel (see note on Mat. 10. h. & 24. g. Luk. 13. b. Rom. 13. c. & 2 Thess. 1. b.) which is now within few years ready to appear, v. 7.

6. And this is fit matter of rejoicing to you in the

6. Wherein ye greatly rejoice, † though now for a season (if need be) ye are in heavinesse through manifold temptations:]

† being yet a little while (perhaps) grieved, ὀλίγον ἄρτι (εἰ δέον ἐστὶ) λυπηθέντες

midst

midst of your present afflictions, or though for the present ye are permitted by his divine wisdome to be exercised and saddened with variety of afflictions,

7. That the triall of your faith, being much more precious then of gold that perisheth, *though it be tried with fire, † might be found unto praise and honour and glory × at the appearing of Jesus Christ :]

*but is tried δοκιμαζομένου δὲ † may be found εὑρεθῇ × at the revelation ἐν ἀποκαλύψει

7. That the trial of your faith by sufferings, being a thing that tends much more to your advantage then the trial of gold doth to the advantage of gold, (because gold is apt to be worn out and perish (see v. 18.) even after it is tried in the fire and found to be good, whereas your faith, approving it self to God, shall not perish, and so hath the advantage) may prove successful to the obtaining for you approbation, and honour, and glory at the final day of doom, and the like here at this other day of Christ's coming to destroy your persecuters, and to give you an honourable, discernible deliverance, ver. 5. see ver. 13. and ch. 4. 13. and note on 2 Thess. 1. b.

† Whom having not known Ὃν οὐκ εἰδότες

8. † Whom having not seen, ye love ; in whom, though now you see *him* not, yet believing ye rejoice with joy unspeakable and full of glory ;]

8. Whom though you do not know by face, you yet love ; on whom though you see him not, you yet believe, and so doing, rejoice with that joy that cannot be expressed by you, nor valued sufficiently by others,

* or preservation of your lives, σωτηρίαν ψυχῶν see note on Rom. 13. c.

9. Receiving the end of your faith, *even* the * salvation of *your* souls.]

9. And shall suddenly receive the crown and reward of your faith, an eminent deliverance here (when they that have fallen off shall perish by that means by which they meant to preserve themselves) and eternal salvation hereafter.

† deliverance v. 9. * toward you εἰς ὑμᾶς

10. Of which † salvation the prophets have enquired and searched diligently, who prophesied of the grace * *that should come* unto you :]

10. Of which deliverance (see note on Rom. 13. c.) many of the antient prophets (that prophesied of the remnant of the Jews that should be saved, or escape out of the common infidelity, that is, embrace the Gospel) covertly foretold in those prophecies which belonged first to the deliverance of the Jews out of Babylon and from Antiochus, which were types of what is now approaching :

† To what, or what sort of season the Spirit of Christ in them pointed, εἰς τίνα ἢ ποῖον καιρὸν

11. Searching † what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified before-hand the sufferings of Christ, and the * glory that should follow.]

11. Not knowing perfectly to what point of time it was, or what age it should be, of which their prophecies were ultimately to be understood, concerning the sufferings and afflictions which should befal Christ, and the Church or the body of Christ, that is, Christians, and after them the resurrection both of him and them, and the visible deliverances out of them, and destructions on their enemies : see Dan. 9. 22, &c.

* goeth after them μετὰ ταῦτα † the same things αὐτὰ * which have now been declared ἃ νῦν ἀνηγγέλη

12. Unto whom it was revealed, that not unto themselves, but unto us they did minister † the things *which are now reported unto you by them that have preached the Gospel unto you, † with the holy Ghost sent down from heaven, which things the Angels desire to look into.]

12. Which prophets received revelations also, that the things which they spake of were to be eminently fulfilled not in their own but after-times, even the times of the Gospel (called by them the later times) and that they were things of so strange and weighty an importance, that the Angels were desirous to find them out, but could not.

† through or by ἐν * having girt ἀναζωσάμενοι † perfectly τελείως * brought ἐπαγόμενον † by ἐν

13. Wherefore * gird up the loins of your mind, be sober and hope † to the end, for the grace * that is to be brought unto you † at the revelation of Jesus Christ ;]

13. Wherefore as servants waiting for your Lord, continue vigilant, and hope stedfastly and perseveringly, without any doubting or anxiety, for the deliverance and mercy which is or shall be wrought for you by this coming of Christ in so discernible a manner : see note on 2 Thess. 1. b.

* As children of obedience, not conformed to the desires which were formerly —— Ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐπιθυμίαις † But according to the holy one that hath called you, be ye also, ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ

14. * As obedient children, not fashioning your selves according to the former lusts in your ignorance ;]

14. As new reformed persons, not relapsing into the sins of your former unregenerate life ;

15. † But as he which hath called you is holy, so be ye holy in all manner of conversation :]

15. But after the example of the divine purity of God, who hath thus favoured you as to acknowledge you his children, do you live like such ;

* because ὅτι

16. Because it is written, Be ye holy, * for I am holy.]

16. According to Levit. 11. 44. & 19. 2. which requires all those who are called by the name of God, that receive or hope for mercies from him, to imitate his holinesse, to live pure and pious lives.

† this word is not in the Greek.

17. And if ye call on the Father, who without respect of persons judgeth according to every mans work, passe the time of your sojourning † here in fear :]

17. And if you professe to be the children of that father, that is, of God, who is not partial to Jews above Gentiles, but judgeth both according to their actions, you will be concerned to walk reverently, strictly and watchfully (see Phil. 2. c.) all your time, and being strangers among other nations, v. 1. to behave your selves like strangers (see c. 2. 11.)

18. For as much *as* ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers ;]

18. Considering that Christ by his death hath taken away the legal rites of meer external obedience, which wanted that inward purity which Christ came to teach us, wherein the Sages of the Jews placed all their religion, and that therefore the falling back to that is the forfeiting a greater privilege then a redemption out of the power of temporal enemies, such as is wont to be purchased with gold ;

19. But with the pretious blood of Christ, as a lamb without blemish, without spot ;]

19. The blood of Christ the Paschal, and consequently immaculate, Lamb (see note on Act. 7. c.) being much more pretious then any coin or mony, and the deliverance more valuable then that from the destroyer there, Exod. 12. 13.

*foreknown προεγνωσμένου

20. Who verily was * fore-ordained before the foundation of the world, but was manifest in these last times for you,]

20. In order to whom was the disposition and œconomie of all the former times as visibly as if God had set Christ, and what he hath done and suffered, always before his eyes, as an idea, or image, according to which he formed all things from the beginning of the world, and agreeably he hath now at last sent him into the world on purpose for our sakes,

21. Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.]

21. Who by believing on him are farre from departing from the God of Israel, but do indeed the more firmly believe and depend on him, as that omnipotent God who hath raised Christ from the dead.

22. † Seeing

22. Having therefore by yielding obedience to the Goſpel (preached to you) brought your minds, without all mixture of hypocriſie, to the ſincerity and purity of Chriſtian charity, be careful that ye continually perſevere in the exerciſe and practice of that vertue one toward another;

22. † Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *ſee that ye* love one another with a pure heart * fervently,]

† Having purged your minds through obedience of the truth by the Spirit, Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆ ἀληθείας διὰ πνεύματος * or durably ἐκτενῶς

23. Conſidering that ye are regenerate to a new life, not by any humane mortal, but ſupernaturall immortall means, even by the word of Chriſt, who liveth for ever, and whoſe will is now immutably revealed in the Goſpel, and conſequently muſt be anſwered with the conſtancy and perſeverance of your obedience.

23. Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever.]

24. For whereas all humane things periſh and fade away (ſee Jam. 1. 10.) and come ſuddenly to nothing from the greateſt beauty and glory, and accordingly the Jewiſh carnal external ordinances are now abrogated,

24. For all fleſh *is* as graſſe, and all the glory of man as the flower of graſſe: the graſſe † withereth and the flower thereof * falleth away;]

† is withered ξηρὸς ἐστὶν *is fallen away ἐξέπεσεν

25. The word of God now revealed to us by Chriſt ſhall never be abrogated, but continue and laſt for ever; and this is that Goſpel which hath been preached to and received by you, from which therefore you muſt not fall off to Judaiſm again, whatever your temptations or allurements are from the Jews or Gnoſticks.

25. But the word of the Lord endureth for ever: and this is the word † which by the Goſpel is preached unto you.]

† which is preached τὸ εὐαγγελισθὲν

Annotations on Chap. I.

V. 2. *Sprinkling of the blood*] What is meant here by ῥαντισμὸς αἵματος Ἰησοῦ Χριστοῦ, *the ſprinkling of the blood of Jeſus Chriſt*, will be diſcernible by obſerving that it is in the ſame caſe, and ſo in conjunction with ὑπακοὴν *obedience* preceding. By this it appears that it muſt be taken in a Paſſive ſenſe, ſo as they are ſuſceptible of it who are here ſaid to *obey*, that is, ſo as the believers here, *through the ſanctification of the Spirit*, ſhall be *ſprinkled with that blood*. The only queſtion is, what notion of our being *ſprinkled* with *Chriſt's blood* is here referred to. For more poſſible notions there are of which the matter is capable. The principal, that in reference to the practice *Exod.* 24. 8. where the people are *ſprinkled with blood*, by way of obſignation of the Covenant between God and them: for upon reading of the *Covenant in the audience of the people*, and upon their *profeſſing*, *All that the Lord hath ſaid we will do, and be obedient*, v. 7. it follows, v. 8. *Moſes took the blood and ſprinkled it upon the people, and ſaid, Behold the blood of the Covenant which the Lord hath made with you, concerning all theſe words.* Were it not for that laſt clauſe, *concerning all theſe words*, it might ſtill be uncertain what part of the Covenant it was, (whether only that on God's, or that alſo on the peoples part) which was thus ſigned, and conſequently ſignified by the ῥαντισμὸς *ſprinkling of blood*: but by the uſe of the phraſe, *all the words*, v. 3. *viz. all the words which the Lord hath ſaid*, 'tis evident that the peoples part, which is obedience, and not only God's part in making good his promiſes to them, was it that was ſealed, and ſo ſignified by their being *ſprinkled with blood* by *Moſes*, and to it is immediately annexed, *All that the Lord hath ſaid will we do, and be obedient*, v. 7. *And Moſes took the blood and ſprinkled it*, &c. ver. 8. And to this it is very agreeable that here it is (in the ſame caſe) joined with ὑπακοὴν, *obedience and the ſprinkling of the blood of Jeſus*, noting this of Evangelical obedience to be the condition required on our part in this new Covenant, which *Chriſt* ſealed with his blood, in like manner as that Moſaical Covenant was there ſealed with *ſprinkling of blood*, and to which he hath both enabled and obliged us by his death, having *given himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf* (which is the effect of *ſprinkling*) *a peculiar people*, &c. *Tit.* 2. 14. and ſo we read of this *blood of ſprinkling* (by which *Chriſt's* death is typified) *that it was the blood of the Covenant which the Lord commanded to you, Heb.* 9. 20. a rite to *engage our obedience to God*. And this ſeems to be the moſt proper notation of the words, and is fully parallel to that of *Epheſ.* 1. 4. where *God* is ſaid to *have choſen us in Chriſt that we ſhould be holy*, &c. Some other notions the phraſe might be capable of, either to ſignifie God's pardon and acceptance, *Heb.* 9. 22. *Rom.* 3. 25. (but that will not ſo well agree with the Paſſive acception of the word, looking rather on God, who is the Agent in it, and the blood of *Chriſt* the meritorious cauſe of it, whereas this being joined with *obedience*, ſeems to be ſomewhat in us, to which we are enabled and engaged by the blood of *Chriſt*) or elſe to denote our imitating *Chriſt's* conſtancy and perſeverance, ſhedding our blood in his cauſe, as he hath given us an example. And thus indeed *to be ſprinkled by Chriſt's blood* may be a phraſe, figuratively to ſignifie our tranſcribing this bloody copy of his, but yet ſeems not to be any part of the intimation of the ceremony of *ſprinkling with blood* in *Exodus*, from which this rather ſeems to be tranſcribed.

2. Ραντισμὸς αἵματος

Paraphraſe. CHAP. II.

1. Wherefore arming your ſelves againſt the erroneous doctrines and practices of the Gnoſtick hereticks that inſinuate themſelves among you, to infuſe villanie, and all kinde of deceitfulneſſe and hypocriſie, as alſo of malice, and calumniating of others the pureſt Chriſtians,

1 WHerefore laying aſide all * malice and all guile and hypocriſies and envies and all evil ſpeakings,]

* naughtineſſe, κακίαν † So ἀπόθεσθαι is to be rendred, but it may be perhaps ἀποθέσθαι, and then it muſt be read, drink or ſuck in, * the rational pure

2. Behave your ſelves with that ſimplicity which becometh new-born children, ſuck in that pure nouriſhment which by your rulers is afforded you (ſee Rom. 12. a) viz. inſtruction, or Chriſtian doctrine, and that pure from all Jewiſh or heretical mixtures, which may increaſe your Chriſtian ſtature, advance you to an higher pitch of Chriſtianity, and at laſt bring you to ſalvation.

2. As new-born babes † deſire * the a ſincere milk of the word, that ye may grow thereby: †]

a. λογικὸν ἄδολον γάλα † Here the Kings MS. addes εἰς σωτηρίαν unto ſalvation, and ſo the Syriack and Latine.

3. If

3. If so be ye have tasted that the Lord *is* gracious:]
3. Which sure you will doe, if you have but once (as David saith of Gods Law, Psal. 34. 9.) tasted how sweet, how much for our advantage it is, which is designed us in the Gospel of Christ;

* rejected ἀποδεδοκιμασμένον † with God elect precious, παρὰ Θεῷ ἐκλεκτὸν ἔντιμον

4. To whom coming, *as unto* a living stone, *disallowed indeed of men, but †chosen of God, and* precious,]
4. To whom associating or conjoining your selves (by obedience and worship) as to a living, not dead foundation, or corner-stone, rejected indeed by the Jewish Sanhedrim, but in Gods account most choise and esteemed, and meant for the foundation of a visible Church,

* Be ye also built καὶ αὐτοὶ οἰκοδομεῖσθε, or built on him for an holy priesthood, for the King's MS. reads ἐποικοδομεῖσθε and εἰς ἱεράτευμα † put to shame καταισχύνῃ

5. * Ye also as lively stones are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.]
5. Doe you accordingly as not as dead but living members, join together, not only in inward piety, but in continual assemblies or Church-meetings, of which every Christian is to be a part, and so all together make up a spiritual temple, that is, congregation, to pray unto, and praise God, to perform to him those acts of the Christian sacrifice to which you are as it were consecrated and set apart by God, and which being now offered to God in the name of Christ, or through what he hath suffered and done for us, will be sure to be acceptable to God, without the bodily sacrifices of the Jewes, or observation of their Law.

6. Wherefore [b] it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, [c] elect, precious: and he that believeth on him shall not be †confounded.]
6. According to that which the Scripture tells us, that in the erecting the new Church under the Gospel, Jesus Christ and his doctrine, in opposition to all other, is appointed by God to be the foundation of the foundation, so that all that is in the Church must be founded and built on him: and whosoever doth sincerely believe, and is truly built on him, shall never fail of his expectation, he shall never miscarry that lays his weight on that foundation: see note on Rom. 9. m.
[b] c.

* is the preciousnesse τὴ τιμὴ

7. Unto you therefore which believe * *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,]
7. To you therefore that are believers this is matter of infinite advantage, but for those that stand out in unbelief, to them belongs the reproach of that prophecy, that he that is refused by the Jewes is honoured by God, and made the sole total foundation of his Church, on which nothing must be built which he hath not taught, no Judaical old or heretical new doctrine must be mingled with it.

8. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient, whereunto also they were [d] appointed.]
8. But this foundation-stone such an one as should be apt to hurt and mischief many, who shall apostatize and fall off from the faith of Christ through fear of persecution, and by that means be destroyed among the persecuters. And this is no strange thing, but the very same that is prophesied of, and so appears to be part of Gods decree, that they that obey not the Gospel of Christ should be destroied by him, or that the seed sown in stony ground should at the scorching of the Sun wither away, that all carnal professors should be thus tried and discovered by persecution, and so that this corner-stone should be the bruising and ruining of many, who stumble and fall from Christ because Christianity brings sufferings along with it.
d.

† an elect kindred, γένος ἐκλεκτὸν * a people for a possession, † vertues ἀρετὰς

9. But ye *are* a †chosen generation, a roial priesthood, an holy nation [e], a * peculiar people, that ye should shew forth the † praises of him who hath called you out of darknesse into his marveilous light:]
9. But you are, and so must approve your selves to be, a special sort of men, a kingdome or multitude of priests, set apart and consecrated for the continual serving and daily waiting upon God, a people that being delivered from the dominion of other your former masters, sin, and Satan, and persecuters, and set free to be lords of your selves, with liberty to what Christ commands you, and so kings, must now behave your selves also like so many priests, (those who spent all their time in sacrificing, &c. and so should you) in the performing constant service unto God in the publick assemblies, which God requires of you, as he did the sacrifices of the Levitical priests (see note on Rev. 1. d.) and so a sacred holy nation, (as the whole people of the Jewes were an holy people in one respect, Lev. 25. 23. and as the Levites were in another) a peculiar treasure of Christs for him to preserve first, Mal. 3. 17. then to possesse as his own, that so by this means, by this constant publick serving of him, you may set forth and illustrate Christs powerfull and gracious workings (see note on 2 Pet. 1. a.) who hath wrought so glorious and blessed a change in you:
e.

* the people λαὸς

10. Which in time past *were* not * a people, but *are* now the people of God; which had not obtained mercy, but now have obtained mercy.]
10. Who at first continued in unbelief among your brethren the Jewes, and so were become a kinde of heathen people, were not at all within the obedience of Christ, the pale of his Church, but now are received into it; you that a long time, while Christ lived here on the earth, had not the happinesse to believe in him, but have found place of repentance since, and are now received into the Church and the favour of God.

11. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;]
11. To you therefore that are at this time dispers'd among the nations, c. 1. 1. (see c. 1. 17.) as to so many scattered, travelling persons, who ought of all others to be most wary to avoid dangers, and to behave your selves tenderly as in the sight of strangers, my present exhortation becomes seasonable, to avoid the doctrines and practices of the Gnosticks, and to that end to remember that you are not at home, but in a journey, and so that it is most unseasonable for you at such a time to indulge your selves to the excesses and jollities which men in their own houses or countries do sometimes indulge to, but do not use them in a strange place, or before those they know not; remembring farther the dangerous malignant nature of such lusts, that they were most pernicious to the soul.

* revering you by your good works glorifie

12. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may * by *your* good works which they shall [f] behold, glorifie God in the [g] day of visitation.]
12. But that you on the contrary live so as may be of good report among the Gentiles, that they that look on Jewes, not only as persons of another Religion, but also as rebels and malefactors, may see the Christians to be quite otherwise, and by your actions reverence you, and so entertain a good opinion of Christian Religion, which hath such an influence upon you, in making the Christian Jewes so much more regular and meek then the other Jewes are, more quiet under the heathen government which is now over them, and so more capable of good usage under the Emperors, when they send their Proconsuls to suppresse the seditions, then the unbelieving Jewes have appeared to be.
f. g.

† Be subject therefore to every humane creature Τπ-τάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει

13. †Submit your selves to every ordinance of man for the Lords sake: whether it be to the King, as supreme;]
13. Be obedient therefore to every heathen governor (see note on Rom. 8. c.) upon obligation of conscience, because he is instituted by God: and this whether to Cesar the Emperor in the first place, as the Supreme;

14. Or unto Governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that doe well.]
14. Or in the next place, and in subordination to him, to Proconsuls and Procurators, by Commission appointed by him, for the keeping of Courts, punishing of malefactors, and rewarding and encouraging the obedient.

15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:]
15. For to this doth Christian Religion oblige all, that by subjection to our heathen superiours, and by all other Christian performances (see note on c. 4. f.) we should leave the heathens unable to object any thing against us:

16. As men that are freed by Chriſt from many yokes, but not from that of ſubjection to God or to ſuperiours, and therefore not pretending to any ſuch liberty, nor covering ſedition, &c. under colour of Chriſtianity, as the Gnoſticks did, 1 Tim. 6.

16. As free, and not * uſing *your* liberty for a cloke of maliciouſneſſe, but as the ſervants of God.]

* having liberty for a covering of wickedneſs, ἔχοντες τὴν ἐπικάλυμμα κακίας τὴν ἐλευθερίαν

17. Give every man the honour and obedience due to him. Love all your fellow-Chriſtians. Fear God; and, in ſubordination to him, pay all obedience to the Emperor.

17. Honour all men. Love the brotherhood. Fear God. Honour the King.]

18. Let all ſervants approve their obedience to their maſters to be ſincere, by performing it not only when they uſe them kindly and favourably, but even when by unjuſt uſage they provoke them to ſome impatience and reſiſtance, for this is the ſeaſon for them to ſhew forth the influence of Chriſtianity upon their hearts.

18. Servants *be* ſubject to *your* maſters with all fear, not only to the good and gentle, but alſo to the froward.]

19. And this will be accepted graciouſly and rewarded by God (ſee Luk. 6. 32. and Luk. 1. note k.) if upon ſight of our duty to God we bear with all patience thoſe preſſures which moſt unjuſtly light upon us.

19. For this † *is* thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully.]

† is or ſhall be a reward χάρις

20. For what great matter is it, worth conſidering or rewarding, what heroical action is it to which honour is thought to be due, if men indure ſubmiſſely thoſe puniſhments which fall juſtly on them for their demerits? But on the other ſide, if when ye have done no ill, and are then by your ſuperiors abuſed and uſed contumeliouſly, if this be born patiently and humbly by you, and do not provoke you to any reſiſtance or return of violence, this is that Chriſtian vertue of meekneſſe, which God will certainly reward in you.

20. For what glory *is it*, * if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well and ſuffer *for it*, ye take it patiently, this is † acceptable with God.]

* if having offended & being buffeted εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι, or perhaps pun ſhed for it may poſſibly be καλαζόμενοι † a reward v. 19.

21. For unto this your Chriſtianity directs and leads you, and Chriſt himſelf hath given you an eminent example to be tranſcribed and imitated by you:

21. For even hereunto were ye called: becauſe Chriſt alſo ſuffered * for us, leaving † us an example that ye ſhould follow his ſteps:]

* for you ὑπὲρ ὑμῶν † you ὑμῖν

22. Who though he were perfectly innocent, Iſa. 53. 9. was yet adjudged to all the contumelies that the moſt ſhamefull death could bring along with it;

22. Who did no ſin, neither was guile found in his mouth;]

23. And when he was reviled by them, Mat. 26. 67. he was farre from reviling them again; when he was crucified, he gave them not ſo much as an ill word, but prayed his father to forgive them, as many as had any excuſe of ignorance to plead for them, and for all others he remitted them, and all the injuries done him by them, to God's tribunal.

23. Who when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed * *himſelf* to him that judgeth righteouſly:]

* it

h. 24. Who bare on the croſſe the puniſhment of our ſins, that we might never think fit to goe on in that courſe which brought ſuch ſufferings on Chriſt, but live piouſly by way of gratitude to him, and kindneſſe to our ſelves, for ever after, having been cured by theſe ſufferings of his.

24. Who his own ſelf h † bare our ſins in his own body on the tree, that we being dead to ſin ſhould live unto righteouſneſſe: by whoſe * ſtripes ye were healed.]

† carried our ſins to the tree ἀνήνεγκεν τὰς ἁμαρτίας ἡμῶν ἐπὶ τὸ ξύλον * blewneſſe μώλωπι

25. For ye were formerly in falſe erroneous waies, ready to bring deſtruction upon you, but now are converted and come home to Chriſt's fold, and ſo obliged never to goe aſtray ſo again.

25. For ye were as ſheep going aſtray, but are now returned unto the ſhepheard and Biſhop of your ſouls.]

Annotations on Chap. II.

a. Λογικὸν γάλα

V. 2. *Sincere milk.*] What λογικὸν γάλα *rational milk* ſignifies hath been noted on *Rom.* 12. Note a. that milk, or food, which men, that is, rational creatures, feed on, and which men, rational creatures again, the Apoſtles of *Chriſt*, afford them for their ſpiritual nouriſhment or inſtruction. Such figurative ſpeeches as theſe are very ordinary, and have no more ſtrangeneſſe in them then νοητὴ or πνευματικὴ τροφὴ, *intellectual* or *ſpiritual food*, that is, food to the underſtanding or to the ſpirit; Νοῦς, and λόγος, and πνεῦμα, the *underſtanding*, and *reaſon*, and *ſpirit* being in effect all one, and *milk* being every where uſed for that inſtruction that is fit for thoſe of younger years, *Heb.* 5. 12. Agreeable to this figurative expreſſion of *rational milk* is that of *Plato*, when he calls Rulers νομῶν καὶ τροφοὶ ἀγέλης ἀνθρωπίνης, *feeders and paſtors of the humane herd*, this flock of reaſonable creatures which are fed with this *rational milk*. And ſo in *Euſtathius* on *Homer* Ἰλιαδ. ε'. Ἀνδρωπίνῳ ποιμαντικῷ ἀσκήμασι, *they that exerciſe* this *trade of feeding men*, (as ſhepheards feed their flocks,) which have therefore ſo ordinarily that title of ποιμένες *Paſtors*.

b. Περιέχει

V. 6. *It is conteined*] The word περιέχει is taken notice of by *Grammarians* as a word fit for the citing any paſſage out of an Author. So in *Erotian's Medicinal Lexicon*, in the word Κάμωρος, λέξις περιέχουσα is *a word* which is *to be met* with *in the author and place which he there cites*. Here it is uſed Impersonally, as ἀπέχει (ſee *Mar.* 14. Note d.) and ſo 1 *Mac.* 15. 2. & 2 *Mac.* 9. 18. Accordingly περιοχὴ is uſed for *any place cited out of the Scripture*, *Act.* 8. 32.

Ἀπέχει Περιοχὴ

c. Ἐκλεκτὸς

Ib. *Elect*] By occaſion of this word ἐκλεκτὸς *elect*, in this place, it will not be amiſſe to give an account, once for all, of the uſe of that and the like words generally in the Scripture. To begin with the Old Teſtament firſt; the Hebrew word which muſt eſpecially be taken notice of is בחר *probavit, examinavit, elegit, to approve, examine, chuſe*. From whence is the Noun בחור, directly anſwerable to ἐκλεκτὸς *elect* here, taken Adjectively: And therefore *Prov.* 7. 3. where the Hebrew hath בחר, and our Engliſh render rightly from thence, *The Lord trieth the hearts*, the *Septuagint* read ἐκλεκταὶ καρδίαι παρὰ Κυρίῳ, *hearts elect before the Lord*. This word בחור is from hence taken by them to ſignifie, 1. any *choiſe perſon* fit for employment, eſpecially for warre, and from thence is uſed 1 *Mac.* 4. 1. for a *choiſe party*, ἐκλεκτὴ ἵππου, a *thouſand of the choiſe*, that is, beſt *horſe-men*, and *Exod.* 14. 7. *choſen chariots*; and ſo the *left-handed* men, that were ſuch excellent archers, *Jud.* 20. 16. are ἐκλεκτοὶ *choſen* men; and *Pſal.* 78. 31. *the choſen men*, that is, the ſouldiers, or military men; and accordingly the word doth ſignifie *a young man*, who is fitteſt for military and ſuch other employments. Thus 1 *Sam.* 8. 16. בחוריכם we render *your goodlieſt young men*, (which the *Septuagint* miſtaking, and reading ק in ſtead of ח, render τὰ βουκόλια ὑμῶν *your herds*) and *Deut.* 32. 25. it is clearly taken for *young men* in oppoſition to *maidens*, עלמהן ſaith the *Targum*. But the notation which is moſt primitive and literal to it, is that of *choiſe*, or *choſen*, as that notes

notes the best, and those that are upon trial found fit to be preferred before others, as every בחור *chosen man in Israel*, 2 *Sam.*6.1. *And David gathered together all the chosen men in Israel*, all that were fit for the *militia*: and indeed by a *Metalepsis* it was that it came to signifie *a young man*, because the age was determined, after which (and not before) a man was thought fit for that imployment; and so the *choice men*, or those of the *militia*, were consequently those of such an age; and therefore *Num.*11.28. when *Joshua* is called *a servant of Moses* מבחוריו (which the *Targum* reads מעל מיהו *of his young men*) the *Septuagint* reads ἐκλεκτὸς αὐτῷ, *a choice person about him*. Thus again from men is the word brought to be applied to things, as Gen.23.6. במבחר קברינו *in the choice of our sepulchres*: בשפר, say the *Targum*, *in the fairnesse*, that is in the faireſt and best of them. So *Deut.*12.11. *your choice vows*, or the choice of your vows, and *Esay* 22.7. the *choiceſt valleys*, and so *Ecclus* 24.15. Σμύρνα ἐκλεκτὴ, the *choiceſt*, or *best myrrhe*; and (to adde no more) *Isa.*28.16. from whence the words in S. Peter are cited, the λίθος ἐκλεκτὸς, *choice stone*, here, is there justly rendred *a tried stone*, the Hebrew בחר signifying this *trying* and fitting it for the place where it was to be set, *viz.* for the corner, to which, being the principal place of the whole building, that *stone* that was truly fit upon trial, is truly said to be *a precious corner-stone*, in the words following both there and here. Besides בחר, there is also another word very near it, which is oft used in this sense: the Hebrew ברר, which signifying *to make pure* and *clean*, signifies also *elegit to chuse*, and then the Noun ברור from thence is rendred καθαρὸς, ἁγνὸς, and ἐκλεκτὸς *pure*, *clean*, *elect* promiscuously, and *elect* as that signifies the best of the kind. So ὄρνις ἐκλεκτὴ, *a cramm'd fowl*, saith *Buxtorf*, and 2 *Sam.*22.27, *with the pure thou shalt be pure*, which the Greek reads μετὰ ἐκλεκτοῦ ἔσῃ ἐκλεκτὸς, *with the elect thou shalt be elect*. As the Arabick עפא which signifies *to clarifie* and *purge*, signifies also *to chuse*, *to set apart*, *to design to an office*, as of *David*, *Psal.*78.70. and of the Disciples, *Act.*1.2. In the New Testament we have the Verb ἐκλέγεσθαι, the Substantive ἐκλογὴ, and the Adjective ἐκλεκτὸς. The Verb signifies *to preferre one before another*, either in the bestowing of undeserved favours, or designing to an office. In the first sense, *Mar.*13.20. οὓς ἐξελέξατο, *they whom God had chosen*, that is *favoured* before others, to wit, the believing Jews, who should be delivered out of that destruction which lay so heavie upon πᾶσα σὰρξ *all flesh*, that is, the whole Jewish nation: And that the Christians of them were designed to this favour, see *Mat.*24. Note g. out of *Josephus*, by whom it appears that the siege of *Jerusalem* by *Gallus* was unexpectedly raised, by which means all the Christians in the city got out of it to some other place, so that when *Titus* came some months after to the fatal siege, there was not one Christian remaining in it. So *Joh.*15.16. *You have not chosen me, but I have chosen you*, that is, 'Tis not you that have begun to me, that were first in your expressions of kindnesse and favour to me, but I to you. And so v. 19. *I have chosen you out of the world*, that is, allowed you this favour of taking you out, discriminating you from the rest of the world, by taking you nearer to my self then I have done other men. So *Act.* 13.17. speaking of God's favour to the Israelites beyond all other people, he saith, ἐξελέξατο τοὺς πατέρας ἡμῶν, *he chose our fathers, and exalted the people*, &c. according as they are called ἐκλεκτοὶ *his chosen*, *Ecclus* 46. 1. and *Jerusalem* ἐκλεκτὴ πόλις *a chosen city*, c.49.7. So 1 Cor.1. 27,28. and in the parallel place, *James* 2. 5. *God hath chosen the foolish, weak, despised things*, that is, persons of the world, and τοὺς πτωχοὺς *the poor* of this *world*, that is, revealed the mysteries of the Gospel unto them, allowed them that favour above learned, proud Grecians; and so *Ephes.* 1.4. ἐξελέξατο ἡμᾶς ἐν αὐτῷ, *hath chosen us in him*, is God's bestowing upon us that favour of being Christians, of revealing his Gospel to us, making known the mysterie in *Jesus Christ*, v. 9; a favour much beyond any vouchsafed to the former ages. For the second sense of *designing*, or *chusing*, *to* some *office*, so it is *Lu.*6. 13. ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, out of the number of Disciples *sequestring twelve* for Apostles. So *Joh.*6.70. and 13.18. *Act.*1.2, and 24. And so the Apostles designing *Stephen* to the office of *Deacon*, ἐξελέξαντο *they chose* him, Act.6.6. So c.15.7. and so of those that were designed to be sent to *Jerusalem*, *Act.*15.22, and 25. These are all the places in the New Testament wherein the Verb is used (unlesse those two to another matter, *Mary's chusing the better part*, and *the guests chusing the uppermost places*) and in all these the Context shews the meaning and use of it, when it is spoken of God, that it belongs either to some special undeserved favour of God, peculiarly that of revealing the Gospel, or to his designation to some peculiar office, especially that of Apostleship. Proportionable to these two notions of the Verb, is that of the Substantive ἐκλογὴ, in respect of the undeserved favours, freely afforded one before another, so as we are said *to chuse* when no obligation lies upon us, and *to be obliged*, when we cannot chuse. So we have κατ' ἐκλογὴν *according to election*, *Rom.* 9. 11. where it signifies the free unobliged preferring of the younger before the elder, and κατ' ἐκλογὴν θεοῦ προθέσεως *God's purpose* in that respect, his free determination to preferre the Jews, that should come from *Jacob*, before all other people, particularly before *Esau's* progenie, the *Edumæans*. So *Rom.*11.5. λεῖμμα κατ' ἐκλογὴν χάριτος, *the remnant according to the election of grace*, that is, the remnant that should have the favour to be left or reserved, according to the rule observed in the Gospel, the humble, pious Jews, that believed the Gospel, when the rest stood out and were destroyed; which, though a reward of their repentance and faith, was yet an act of free mercy in God, thus to accept of their repentance. And so v. 7. *the election hath obtained*, that is the believing Jews, the *remnant* which had that free undeserved favour from God above the rest. And v.28. of the Jews again, that they were κατὰ τὴν ἐκλογὴν ἀγαπητοὶ, *beloved according to the election*, that is, beloved in respect of the undeserved promises of peculiar favor made to that people for Abraham's sake. So 1 Thess.1.4. ὑπὸ θεοῦ τὴν ἐκλογὴν ὑμῶν, *your election from God*, that is the great favour of God, so unexpected to the *Gentiles*, to have *Christ* and the Gospel made known unto them, and 2 Pet.1.10. where they are advised to all diligence βεβαίαν ποιεῖσθαι *to confirm* or *ascertain* to themselves τὴν κλῆσιν καὶ ἐκλογὴν their *calling and election*, that is, that special favour vouchsafed unto them, to retain to *Christ*, to be Christians first, and then to be that *peculiar remnant* to whom those special promises were made, and in whom they should be fulfilled, when all the rest of that people should be destroyed. One only place more there is wherein this word is used, *Act.*9.15. where God saith of *Saul*, σκεῦος ἐκλογῆς μοί ἐστιν οὗτος, *he is to me a vessel of election*, which seems to referre to the second notion of *chusing*, *viz.* to that office of the Apostleship. Lastly for the Adjective ἐκλεκτὸς, that is proportionable to the use of the word in the Old Testament, for the choicer sort of men approved of by God, preferred before others in that respect; as *Mat.* 20. 16. and 22.14. *Many are called, but few are chosen*, ὀλίγοι δὲ ἐκλεκτοί, there are many that retain unto *Christ*, many Christian professors, but few special labourers in the former place; few fit to be received at his table, few penitent sincere believers, in the latter, see Note on Mat. 20. c. And so *Luk.* 23. 35. where Christ is said by the Jewes to be ὁ Ἐκλεκτὸς θεοῦ, *the chosen of God*, ὁ ἐκλεκτὸς

Ἐκλέγεσθαι

ἐν αὐτῷ ἐξελέξατο ἡμᾶς

ἐξελέξατο ἐκ τοῦ κόσμου

ἐξελέξατο τοὺς πατέρας ἡμῶν

τὰ μωρὰ ἐξελέξατο

ἐκλογὴ

κατ' ἐκλογὴν

κατ' ἐκλογὴν θεοῦ προθέσεως

λεῖμμα κατ' ἐκλογὴν χάριτος

ἐκλογὴν τυγχάνει

κατὰ τὴν ἐκλογὴν ἀγαπητοί

ὑπὸ θεοῦ τὴν ἐκλογὴν

βεβαίαν ποιεῖσθαι τὴν κλῆσιν

σκεῦος ἐκλογῆς

ὀλίγοι ἐκλεκτοί

ὁ ἐκλεκτὸς θεοῦ

one that had exactly approved himſelf to God and that in an eminent manner, and ſo ſhould in any reaſon be delivered by him. Thus in this place, where *Chriſt* is compared to a corner-ſtone, he is called (however he be rejected *by men*) παρὰ Θεῷ ἐκλεκτὸς, *elect with God*, v. 4, and 6. a choice approved ſpecial ſtone in the eſtimation of God, and therefore ἔντιμος *pretious* alſo in both places. And ſo perhaps when the Chriſtians, to whom he writes, are called by him γένος ἐκλεκτὸν *a choice ſort of people*, v. 9. And ſo all the other phraſes joyned with it doe import. Thus it is frequently uſed, as in the Old Teſtament for a ſouldier, ſo in the New in an Evangelical ſenſe for one of *Chriſt's militia*, a believer, a Chriſtian, a faithful ſervant of his, as they that are ſuch differ from all others, unbelievers and crucifiers of *Chriſt*. Thus διὰ τοὺς ἐκλεκτούς, *Mat.* 24. 22, 24, 31. and *Mar.* 13. 20, 22, 27. *Luc.* 18. 7. all in the ſame notion, to ſignifie believers or Chriſtian Jewes that had that promiſe, that they ſhould eſcape out of thoſe calamities that fell on that whole nation, the οἱ σωζόμενοι *the ſaved*, *Luc.* 13. 23. And an obſervable place there is to this purpoſe in *Theophylact* on *Mat.* 22. 14. (though *Oecolampadius* leave it out in his Tranſlation, yet extant in the *Roman* Edition) πολλοὺς καλεῖ ὁ Θεὸς, μᾶλλον δὲ πάντας, ὀλίγοι δὲ ἐκλεκτοί· ὀλίγοι γὰρ σωζόμενοι διὰ ἀξίους ἐκλεγῆναι παρὰ Θεῷ. ὥστε τοῦ μὲν Θεοῦ τὸ καλεῖν, τὸ δὲ ἐκλέξασθαι γνησίους, ἢ μᾶλλον ἡμέτερόν ἐστι, *God calls many, or rather all, but there are few elect: for there are few that eſcape, or are fit to be choſen or approv'd by God: ſo that it is God's part to call, but ours to be elect or not:* which ſuppoſes the σωζόμενοι and ἐκλεκτοὶ *the ſaved* and *the elect* to be all one, and both thoſe the Chriſtians that *Mat.* 24. 22. are ſaid σώζεσθαι *to eſcape* and to be ἐκλεκτοὶ *elect*, viz. thoſe that in that great tribulation that overwhelmed the Jewes did yet eſcape and ſurvive. Thus again in that general notion for believers and Chriſtians, *Rom.* 8. 33. Τίς ἐγκαλέσει κατ' ἐκλεκτῶν Θεοῦ; *Who ſhall lay any thing to the charge of Gods elect?* bring any charge againſt the faithful ſervants of *Chriſt*, the *lovers of God*, v. 28. So *Ruſus* ἐκλεκτὸς ἐν Κυρίῳ, *elect in the Lord*, *Rom.* 16. 13. a ſpecial believer, certainly without any relation to any particular decree of God's concerning him, which could not appear concerning his perſon, (Of the ἐκλεκτῇ κυρίᾳ *the elect Lady*, 2 *Joh.* 1. and her ἐκλεκτῇ ἀδελφῇ *elect ſiſter*, v. 14. ſee Note on 2 *Joh.* a.) and therefore muſt be ſo interpreted as to denote that which was diſcernible in him, *viz.* his faith and Chriſtian behaviour. So ὡς ἐκλεκτοὶ τῷ Θεῷ, *as the elect of God*, *Col.* 3. 12. that is, as faithful, approved diſciples and ſervants of his; and 2 *Tim.* 2. 10. *I ſuffer all for the elect*, that is, the Chriſtian believers, for the advancement of the Goſpel; and *Tit.* 1. 1. διὰ πίστιν ἐκλεκτῶν Θεοῦ, *for the faith of the elect of God*, that is, of the ſincere, converted Chriſtians, or believers, in oppoſition to all the reſt of the unbelieving world, as 1 *Tim.* 5. 21. ἐκλεκτοὶ ἄγγελοι, *the elect Angels*, are thoſe that did not apoſtatize, but continued faithfull and obedient to God; and 1 *Pet.* 1. 1. ἐκλεκτοὶ παρεπίδημοι *the elect ſtrangers*, that is, the believing Jewes that ſojourned in that countrey. And this ſeems the more clear by *Apocal.* 17. 14. where κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί, *the called and elect and faithful*, are joyned together as words of the ſame importance; and if there be any difference, then is πιστοὶ *faithful* to be looked on as an higher degree then ἐκλεκτοὶ *elect*, as that then κλητοὶ *called*. For that they ſhould be ſo called to denote the order of time, ἐκλεκτοὶ before πιστοὶ *faithful*, as Election from the beginning before Faith in time, will not be agreeable to the place, becauſe then κλητοὶ, being *called*, muſt be in order before Election, which cannot be affirmed. The ſhort is, that the word notes generally ſomewhat of eminence above other men, of difference from them, as the believer or Chriſtian excells and differs from all that are not ſuch, and ſo the ſincere from the formal profeſſor or hypocrite; and that is all the notation of it. Agreeable to which is that of *Phavorinus*, Ἐκλεκτός ἐστιν, ὁ ἀπὸ πολλῶν, διὰ τὸ ἔχειν αὐτὸν ἔργα τινὰ ἔναντι τοῦ Θεοῦ κρείττω ἄλλων ἐκλεγόμενα, the word ſignifies one that *differs from other men*, or *is preferred before them*, *becauſe he hath ſome choice works above thoſe others*. And in *Heſychius*, Ἐκλεκτὸς (for which the ordinary Copies read corruptly Ἔκλητος) ἔνδοξος, τίμιος, it notes *famous*, *honourable*, a perſon of approved excellence, value and eſteem.

V. 8. *Appointed*] The word τιθέναι, *to put* or *ſet*, is ordinarily uſed for *appointing* or *ordaining*, and being applied to God, or ſpoken indefinitely, doth oft ſignifie his Decree or deſtination. Thus *Joh.* 15. 16. ἔθηκα ὑμᾶς, *I have appointed you*, as harveſters to goe abroad in all the world, and bring in converts to heaven. So of *Chriſt*, *Act.* 13. 47. Τέθεικά σε εἰς φῶς ἐθνῶν, *I have ſet*, that is appointed or decreed, *thee a light for the Gentiles*. So 1 *Theſſ.* 5. 9. Οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας, *God hath not ſet us*, that is, decreed, determined us, *to wrath* or *deſtruction*, (as he doth thoſe whom for their obſtinate courſe in ſin he forſakes, and no farther calls them to repentance) *but for the obtaining of ſalvation*; that is, hath decreed to call us to the knowledge of the truth by the preaching of the Goſpel, and ſo to repentance and reformation here, the means to attain eternal ſalvation hereafter, if we doe not reſiſt and evacuate his gracious calls and admonitions. And ſo without queſtion it is to be underſtood here, that of the ἀπειθοῦντες τῷ λόγῳ, of them that *diſobey the word*, or *Goſpel*, of *Chriſt*, and ſo προσκόπτουσι *fall* or *bruiſe* themſelves, or (if the *comma*, as it is in the ordinary Copies, be placed after τῷ λόγῳ *the word*, not before it) προσκόπτουσι λόγῳ, *fall* and *bruiſe* themſelves *at the word*, ἀπειθοῦντες *diſobeying* and rejecting it when it is preached to them, it may truly be ſaid, εἰς ὃ καὶ ἐτέθησαν, that they *were ordained thereunto*. And of that there are two poſſible interpretations, both agreeable to analogie of faith; firſt, that the ἀπειθοῦντες, *they that diſobey* the Goſpel, that ſtand out obſtinately againſt it, ἐτέθησαν, *were decreed* and *appointed* by God to ſtumble and fall at that ſtone, that is, to be bruiſed and ruined by this means, to be deſtroyed among the crucifiers, and condemned with them hereafter, it being moſt juſt with God, that they that will not reform and amend at the preaching of the Goſpel, and ſo receive benefit by it, ſhould be for their obſtinacy condemn'd; and ſo much the worſe for it, as the Goſpel is ſaid to be *the ſavour of death to them that periſh*, or goe on ſtill in their deſtructive courſes, and as *Chriſt* is ſaid by *Simeon Luc.* 2. 34. κεῖσθαι εἰς πτῶσιν *to be ſet*, that is, decreed by God (the ſame that τίθεσθαι *to be ſet* or *ordained* here) *for the falling of many in Iſrael*, that is, of thoſe that believe not on him. This is the moſt obvious ſenſe of the words by referring εἰς ὃ, *to which*, to προσκόπτουσι τῷ λόγῳ, *ſtumble*, or *fall*, *at the word*, & interpreting the *fall* of the miſchief, not the ſin, (which is noted by ἀπειθοῦντες *diſobeying*) that they incurr by this means. But if (as others conceive) the ἀπείθεια *diſobedience* be that to which they are ſaid to be *ordained*, yet may that be taken in a commodious ſenſe alſo, That the Goſpel was deſigned by God to be of ſuch a temper, and the profeſſion of it mix'd with ſo many perſecutions, that none of the proud, worldly-minded men (repreſented by the *ſtonie* and *thornie ground* in the Parable) none but the humble and honeſt heart could lay hold on it. But the former ſenſe is moſt agreeable to the Context, v. 7. where *Chriſt* is ſaid to be *a ſtone of offence* ἀπειθοῦσι *to the diſobedient*; which muſt needs ſignifie the fall and miſchief of the diſobedient, not their diſobedience ſimply, to be the thing here ſpoken of, and to which they are ſaid to be *appointed*, ver. 8. However it is clear that here can be no proof or teſtimony of any

παρὰ Θεῷ Ἐκλεκτὸς

γένος ἐκλεκτὸν

διὰ τοὺς Ἐκλεκτούς

οἱ Σωζόμενοι

Τίς ἐγκαλέσει κατ' Ἐκλεκτῶν Θεοῦ

Ἐκλεκτὸς ἐν Κυρίῳ

εἰς Ἐκλεκτοὶ τῷ Θεοῦ

διὰ τοὺς Ἐκλεκτούς

διὰ πίστιν Ἐκλεκτῶν

Ἐκλεκτοὶ ἄγγελοι

Ἐκλεκτοὶ παρεπίδημοι

Κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί

d. Τιθέναι

Ἔθηκα ὑμᾶς

Τέθεικά σε εἰς φῶς

Ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν

Ἀπειθοῦντες τῷ λόγῳ

προσκόπτουσι τῷ λόγῳ

Ἐτέθησαν

Κεῖται εἰς πτῶσιν

abſolute

absolute, irrespective decree of God either for sin, or without sin for punishment: for if sin, disobedience, should be decreed or ordained by God, then disobeying would be a compliance with his ordination or will, and thereby cease to be sin (which is a resisting of his will:) and for punishment, that cannot here be supposed to be without sin, the sin of *disobedience*, or *infidelity*, being here named, upon which they are *ordained* to that punishment, and not without respect unto it.

e. Λαὸς εἰς περιποίησιν

V. 9. *A peculiar people*] What λαὸς εἰς περιποίησιν signifies here, must be discerned from *Exod.* 19. 6. whence it is taken (though the words are removed out of their place, and these, which are there before the *royal priesthood*, here placed after it.) The *Hebrew* reads there והייתם לי סגלה, which is literally, *you shall be to me a treasure*, or κειμήλιον, any thing that is laid up and preserved most carefully. The *Greek* render it there more according to the sense, ὑμεῖς μοι λαὸς περιούσιος, *ye shall be unto me a special*, or *peculiar*, *people*, as that phrase is used and rendred *Tit.* 2. 14. And though the Apostle here doth not use that whole phrase, yet he takes λαὸς *people* from thence, and for the word סגלה, he renders it from *Mal.* 3. 17. εἰς περιποίησιν *for an acquisition*, or *possession*; for so there that speech of God's, אשר אני עשה סגלה, *which I make a treasure*, or κειμήλιον (that is lay up tenderly and carefully, and, as it follows, *spare as one spareth his son that serveth him*) is rendred in the *Greek*, ᾧ ἐγὼ ποιῶ εἰς περιποίησιν, *which I make for an acquisition*, or *treasure*. What the word περιποίησις signifies hath been shewed on *Heb.* 10. d. *viz.* the same with σωτηρία *saving* or *preserving*; and so it perfectly agrees with the *Hebrew* סגלה, which is *a jewel to be preserved*, or *kept*, *most safely*: and so λαὸς εἰς περιποίησιν are those whom God means to keep most charily, as his dearest children or most valued treasure: and so that is the meaning of the whole place here, that whereas other temporarie believers, according to the purport of the seed on the stonie ground in the parable, doe fall off from *Christ* in time of persecution, and so, by complying with the persecuters, bring certain destruction on themselves, even in this *world*, take part in that ruine of the Jewes; the faithful persevering Christians are most carefully preserved by God, and rescued out of the common destruction of Jewes and *Gnosticks*, and eternally crowned afterward. And the consequent of this their preservation is the exaltation of the glory of God by this means, who hath thus powerfully rescued them out of that unbelief, (wherein the generality of the Jewes lie immersed) and then magnified his providence in securing them; as it follows here, *that ye may set forth*, &c. See Note on *Ephes.* 2. c.

Περιούσιος λαὸς

f. Ἐποπτεύσαντες

V. 12. *Behold*] The word ἐποπτεύσαντες in this place may probably signifie more then *looking on*; because first, that will not so well agree with ἐκ καλῶν ἔργων *by your good works*, and the supplying it by *which they shall behold*, supposeth ἐκ καλῶν ἔργων *by your good works* to belong to δοξάζωσι *glorifie* following, whereas it is evidently joyned with ἐποπτεύσαντες. Secondly, ἐποπτεύειν *to behold* is c. 3. 2. put with an Accusative case after it, ἐποπτεύσαντες ἀναστροφὴν, *beholding your conversation*. *Hesychius* hath a word near unto this, ἐπόπτης, which he renders ἐυλαβὴς *revere*; and ὑποπτεύειν, proportionable to the Latine *suspicere* (*looking on the ground*, to note modesty and reverence) is ordinarily taken in that sense: And that which seems most probable is, that either ἐποπτεύειν may have that sense also, or else be by the scribe mistaken for one of those, and so be best rendred *revering you* or *looking with reverence upon you*.

g. Ἡμέρᾳ ἐπισκοπῆς

Ib. *Day of visitation*] What *the day of visitation* signifies here, may be a matter of some question, but that in part resolved by the use of the same phrase, *Isa.* 10. 3. *What will ye doe in the day of visitation, and the desolation which shall come from farre?* where it is evident that *the day of visitation*, and *the coming of desolation*, or *destruction*, are all one. So *to visit* signifies to punish, to avenge, very frequently in the Prophets, *Shall I not visit for this? shall I not be avenged*, &c. and, *I will visit their offences with a rod.* And so the Bishops title, Ἐπίσκοπος *Visiter*, may fitly be given him in respect of the rod or censures, the Ecclesiastical punishments intrusted to him, which are εἰς ὄλεθρον σαρκὸς, *for destruction of the flesh*, and εἰς καθαίρεσιν *for excision*. This then being premised the only difficulty will be, what *day of vengeance* this was that here is meant. And the Context seems sufficient to answer that. For having admonished the Christian Jewes to *behave themselves honestly among the Gentiles, that they may not speak against them as evil doers*, and presently specifying wherein this honest conversation consisted, in *submitting* to, and *obeying* their *heathen Governours*, ver. 13. this evidently referres to the frequent seditions that were stirred up among the Jewes against the Roman yoke, which made them look'd on by their Procurators and the Emperors as unquiet, turbulent people, and brought the Roman armies and destructions upon them. And so against this it is that he warns the Jewes Christians, that they *meddle not with them that are given to changes* joyn not with the seditious, and that upon this motive, that by so doing, by being found quiet, obedient subjects, when this vengeance comes upon the seditious, the heathens may observe the difference betwixt believing and unbelieving Jewes, the first very good, the second very ill subjects, and so have a good opinion of that religion that hath wrought so much good upon them, (and perhaps be attracted to Christianity, when they come to destroy the Jewes.) And thus indeed it happened, that presently after *Titus*'s destroying of the Jewes, the Christians had favour from the Emperors, liberty for their assemblies, halcyonian daies bestowed on them. The *Syriack* here read *in the day of temptation*, that is, of affliction coming on the Nation, the falling of which upon the obdurate unbelieving Jewes, and the escaping of the Christians (as most remarkably they did by *Gallus*'s raising the siege, and the Christians going out, and flying to *Pella*,) could not but be taken notice of by the heathens, and so be means of their acknowledging of God's good providence and mercy toward the Christians, and glorifying God for this work of his. And so this is the full importance of this place.

Ἐπίσκοπος

h. Ἀναφέρειν

V. 24. *Bare our sins*] Ἀναφέρειν is *to carry up*, *to bear to an higher place*: and because the θυσιαστήριον or *altar* was such, it therefore signifies *to offer up a victime* there *Heb.* 7. 27. *Jam.* 2. 21. but here being joyned (not, as there, with θυσίας *sacrifices*, but) with ἁμαρτίας ἡμῶν *our sins*, and ἐπὶ ξύλον *to*, or *upon*, *the crosse*, (which was an high place also, and therefore his crucifixion is expressed by ὑψωθῆναι being *lifted up* or *exalted*) it must therefore here signifie *to bear*, or *carry up*, our *sins* thither, which is a phrase for suffering the punishments of sin, making expiation for them; as *Num.* 14. 33. where the *Hebrew* read ונשאו את, וזנותיכם *and they shall bear*, or *carry*, *your fornications*, the *Chaldee* render it ויקבלון & *suscipient*, *and they shall undergoe*, that is, literally ἀναφέρειν, which the most learned *P. Fagius* renders, *luent pœnas peccatorum vestrorum*, *they shall bear the punishments of your sins*. Thus βαστάζειν κρίμα *Gal.* 5. 10. *to bear the judgment*, is to be punished for sin, and *Ezek.* 18. *The son shall not bear the iniquity of the father*, that is, be punished for it.

Ὑψωθῆναι

Βαστάζειν κρίμα.

Paraphrase.

CHAP. III.

1. And as there is one obedience and subjection due from subjects and servants to their Kings and Masters, c. 2. 13, 18. so there is another due from wives to their husbands, which ought to be with so winning an humility and kindness, that the husbands that are not converted to Christianity by the Gospel preached to them, may by the enamouring behaviour of their wives, which they are taught by Christianity, be, without any more preaching, wrought on, and converted to the faith,

1. Likewise, ye wives, *be* in subjection to your own husbands, that if any obey not the word, they also without the word may be *wone by the conversation of the wives,]

* gained κερδηθήσονται

2. When they observe your modesty and chastity, joined also with all due respect and reverence to your husbands, v. 5, 6. or, Beholding that modesty in you, which the fear of God, Christian religion doth infuse into you.

2. While they behold your chast conversation † *coupled* with fear.]

† which is in or with fear τὴν ἐν φόβῳ

3. And for your attire, that which is likely to become you best, is not that external bravery of jewels and gay clothes;

3. Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of * gold, or of putting on of apparel:]

* gold chains χρυσίων

4. But the inward secret invisible beauty of the heart, made up of incorruptible materials, meekness, &c. whereas all those external are fading and corruptible; or consisting in the truth and sincerity and constancy of the meek and quiet spirit; meek, in a lowly opinion of your selves, and quiet, in a contented enjoying of what God sends, without disquieting or disturbing the peace of the family (as in greater societies, emulation, ambition, covetousness, are the disturbing and shaking of whole Kingdoms:) and this, as it is the greatest ornament in the eyes of men, so is it most highly valued and rewarded in the sight of God.

a, b. 4. But *let it be* the [a] hidden man of the heart, † in that which is [b] not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.]

† in the sincerity of a meek

5. For after this manner of external simplicity of attire and inward meekness, the Saintly women of antient times, that were taken notice of for their piety, did beautifie and set out themselves, viz. living in obedience to their husbands.

5. For after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection to their own husbands.]

6. Thus did Sarah live in obedience to her husband, calling him by a title of honour, not equality: to whom you shall be like; as children to a mother, if you discharge a good conscience in all the duties of life, and be not by any fear (to which your sex is subject) driven out of your duty.

6. Even as Sarah obeyed Abraham, and called him lord: whose daughters ye are, as long as ye do well, and are not afraid * with any amazement.]

* of any terror πτόησιν

c, d, e. 7. Let the husbands in like manner live conjugally with their wives, and behave themselves toward them as Christianity requires of them, or as the mystical understanding of the story of their creation directs, providing for them that they want nothing, because they are not so able to provide for themselves, and considering that they are by God designed to be co-partners with them of all the good things of this life, which God bestowes in common on them, that so they may also joyn efficaciously in prayers to God; first, as having this perfect union and community of every thing, the want of which would be some hinderance to the joint performance of that duty of prayer; and secondly, that being provided for by the husband, the wife may have no distractions and solicitudes for the world, which are most apt to disturb her prayers also.

7. Likewise ye husbands, dwell with them [c] according to knowledge, giving [d] honour unto the wife as to the weaker vessel, and as being heirs together of the [e] grace of life, that your prayers be not hindred.]

8. In brief, or to summe up all, Let this union of minds be not onely between husbands and wives, but among all Christians whatsoever, and let that expresse it self in a fellow-feeling of one anothers afflictions, in love to all the brethren, c. 2. 17. in tenderness of kindness, to do good to all that stand in any need of it, in humble, courteous, friendly behaviour toward all:

8. Finally, *be ye* all of one mind, having compassion one of another; † love as brethren, *be* pitiful, *be* * courteous:]

† lovers of the brethren φιλάδελφοι

* or humble, for the King's MS. reads ταπεινόφρονες, and some Latine Copies *humiles*

9. Never permitting your selves in the least degree to act or meditate revenge on any that hath been most injurious to you, remembring and considering the example given you by Christ, and the obligation that lies on you as Christians, Mat. 5. 44. that so by doing good and blessing others, you may receive a blessing from God in this and in another life.

9. Not rendring evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye † should inherit a blessing.]

† may inherit blessing ἵνα εὐλογίαν

10. According to that of the Psalmist, Psalm 34. 12. That the onely way to obtain the blessings of this life, and so now under the Gospel, of another, is observing strict rules of charity and justice,

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.]

κληρονομήσωσιν

11. Abstaining from all sin, abounding in works of mercy, seeking and pursuing of all peaceableness with all men.

11. Let him eschew evil, and do good; let him seek peace and ensue it.]

12. For God looks propitiously upon all his obedient servants, but for all wicked men he sets himself as an enemy against them.

12. For the eyes of the Lord *are* * over the righteous, and his ears † *are open* unto their prayers: but the face of the Lord *is* against them that do evil.]

* upon ἐπὶ

† are to their prayer εἰς δέησιν αὐτῶν

13. And so sure are these promises of his to be made good unto you, that if you perform your part, live blamelesly in a ready discharge of your duty, this will be the most probable course to keep you safe from all evil.

13. And who *is* he that will harm you, if ye be * followers of that which is good?]

* or, Zelots, for the King's MS. reads ζηλωταὶ

14. But if (as sometimes it will fall out) you do suffer for this very thing, for doing good, count this no other then a blessing; and therefore whatsoever danger you are theatned with by the power of your persecuters, be not afraid, or disturbed with it.

14. But and if ye suffer for righteousness sake, happy *are ye*; and be not afraid of their terror, neither be troubled.]

15. But be thankfull to God for all, or set up God in your hearts as your God and Lord, and whensoever there is occasion, confesse him before men, and when you are asked, give an account of the hope and faith you professe, with all meekness to their authority, if they be your superiours, the Kings and Magistrates which are set over you, and with all care to approve your selves to God, see Phil. 2. c.

15. But sanctifie the Lord God in your hearts: and *be* ready alwaies *to give* * an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:]

* an account ἀπολογίαν

16, Having

16. Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.]

16. Keeping your selves blameless before all men (particularly in this of maintaining that duty of meekness and reverence toward the heathen rulers, v. 15. and c. 2. 12. see note on c. 4. f.) that they that accuse you as malefactors, or seditious persons, may be convinced and put to shame, and confesse that the lives of Christians are very honest and inoffensive, and that they have most foully calumniated you in saying otherwise of you.

17. For *it is* better, if the will of God be so, that ye suffer for well doing then for evil doing.]

17. For if it please God that a man suffer innocently, there is no matter of sorrow in that: there is much more danger, that a man by desiring to avoid that, should fall into some evil, and then suffer justly for that, and then that will be a sad thing indeed, without any allay or matter of comfort in it.

† or hath died for us once for sins, for the King's MS. reads ἀπαξ περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν ἀπέθανεν

* through the flesh σαρκὶ

18. For Christ also † hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death * in the flesh, but quickned by the Spirit:]

18. For Christ is an example of the former in his dying for sins, not his own but ours, he being righteous died for us who are unrighteous (that when we were aliens and enemies to God, he might reconcile us to him, and give us authority to approach him;) wherein yet for our example and comfort it must be observed, that though as a man clothed in our flesh, he was put to death, and that innocently, to purchase redemption for us, yet by the power of God in him he was most gloriously raised from the dead (see c. 1. 11.) and shall consequently, by raising and rescuing us out of the present sufferings, and destroying all obdurate sinners, shew forth wonderful evidences of power and life.

19. By which also he went and preached unto the f spirits in prison,]

19. The very same in effect that of old he did at the time in which, beyond all others, he shewed himself in power and majesty against his enemies, but withall in great mercy and deliverance to his obedient servants that adhered to him: I mean in the dayes of the old world, when by Noah, that preacher of righteousnesse, he gave those treatable warnings to them that made no use of the light of nature in their hearts, to the spirits or souls of those that were then alive before the Floud, which God had given them with impressions of good and evill; but through their customes of sin were as a sword put up in a sheath; laid up (as God complains Gen. 6. 3.) in their bodies unprofitably: f.

* of old ποτὲ † or, when the long-suffering, for the King's MS. reads ὅτε ἀπεξεδέχετο * souls ψυχαὶ † delivered in the midst of, or through the water: see note on Luk. 13. b. and on 2 Pet. 3. d.

20. Which * sometime were g disobedient, † when once the long-suffering of God waited in the dayes of Noah, while the Ark was a preparing; wherein few, that is, eight * persons, were † saved by water.]

20. Those men, I say, at that time, which living in all uncleanness, believed not the preaching of Noah, nor heeded his building the Ark; (by which yet 'twas clear there should be a deluge, and very few escape or be saved in it) when God gave them that fair and merciful warning and call to repentance. g.

* The antitype of which, baptism, now † not of the flesh, the putting away of filth ἀπόθεσις ῥύπου * inquiring to God) ἐπερώτημα εἰς θεὸν

21. * h The like figure whereunto, *even* Baptism, doth also save us, († not the putting away of the filth of the flesh, but the *answer of a good conscience towards God) by the resurrection of Jesus Christ,]

21. To all which we have now the direct parallel, as in the violence, such as Gen. 6. 11. (the wicked devouring and persecuting the righteous) and in the Gnostick pollutions, answerable to the corrupting themselves before God, v. 12. (an effect of what was done v. 2.) so in God's warning and denouncing of judgments, and shewing a way to the righteous that stick close to him to escape, to wit, the renouncing of those heathen sins noted by Baptism, that antitype to the Ark in the water, keeping men safe from being drowned (I mean not that outward part of baptism alone, which is but the cleansing of the body, but (that which is signified by it, as it is the Sacrament of initiation) the seeking to God as to the oracle for the direction of the whole future life (see note on Rom. 10. f.) and the undertaking faithfully to perform those directions) delivering first out of the deluge of sin, and then of destruction attending it; and this, I say, as an eminent effect of the resurrection of Christ, who rose on purpose to turn all that will be wrought on, from their iniquities, Act. 3. 26. and so bring destruction and vengeance on all others: h.

† Who is at the right hand of God being gone to heaven, Ὃς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ πορευθεὶς εἰς οὐρανὸν

22. † Who is gone into heaven, and is on the right hand of God, Angels and Authorities and Powers being made subject unto him.]

22. Who since that resurrection is now ascended to heaven, to undertake the ruling of all things (all power both of Angels and men being given unto him) and to subdue and bring down the disobedient of both sorts, the very devils and the heathen persecuters (as the villany and violence of the old world was brought down by God in the deluge) so far at least, that whatever befalls us from them, shall be rather to our advantage then otherwise, (which was the thing the Apostle had to prove by the example of Christ, v. 17. and is now resumed and proceeded in, c. 4. 1.)

Annotations on Chap. III.

a. Κρυπτὸς καρδίας ἄνθρωπος

V. 4. *Hidden man of the heart*] Κρυπτὸς καρδίας ἄνθρωπος is a phrase made up of two Hebraisms. 1. τὸ κρυπτὸν καρδίας, *the hidden, or secret, of the heart*, is an Hebrew form of speech; as when *Psal.* 51. 8. the Original hath בסתם *in clauso, secretly thou hast made wisdome known to me*, the *Targum* read בטמיר לבא *in the hidden of the heart*, that is, in the heart which is hidden. Then for κρυπτὸς ἄνθρωπος *the hidden man*, that is by the same analogy that παλαιὸς ἄνθρωπος *the old man*, and καινὸς ἄνθρωπος *the new man*, and καινὴ κτίσις *the new creature*, as they signifie continuing in sin and renovation of life, and ὁ ἔσω ἄνθρωπος, *the inner man*, that is, the mind of man, opposite to the carnal or sensitive appetite; & so κρυπτὸς καρδίας ἄνθρωπος *the hidden man of the heart* shall be no more then its opposition to ὁ ἔξω ἄνθρωπος *the outward*, &c. v. 3. will inforce, viz. the inward invisible accomplishments or beauty of the heart, according to that of the Poet,

Παλαιὸς ἄνθρωπος. Καινὸς ἄνθρωπος Καινὴ κτίσις ὁ Ἔσω ἄνθρωπος.

Γυναικὶ κόσμος ὁ τρόπος, κ' ὁ χρυσία,

behaviour, not golden ornaments, are the setting out of a woman.

b. τὸ ἀφθαρτον ἀφθαρσία

1b. *Not corruptible*] Τὸ ἄφθαρτον *incorruptible* here may signifie as ἀφθαρσία *incorruptibleness*, *Eph.* 6. 24. the durableness and constancy of the vertue spoken of, that will not be corrupted or debauched by any temptations to the contrary, and this proceeding from the sincerity and simplicity of the affection at the present, which is likely to make it durable; as in nature the more simple and uncompounded things are, the lesse they are corruptible, whereas the double principle renders every thing the more liable to corruption: and therefore the *Scholiast* on *Homer* gives the reason why the plague coming in the army

Ἡμιόνους δὲ πρῶτον ——

seized first upon the mules, which are a mix'd *species*, made up of the horse and the asse; διὰ διφθορὸν γὰρ πᾶν τοῦτο, *for such creatures*, saith he, *are most subject to corruption and infection* of all others. But another notion there is of which the phrase is capable, in opposition to the χρυσία, &c. *gold chains* and *ornaments* v. 3. for those, though pretious, are corruptible, and therefore ch. 1. 8. *silver* and *gold* are the instances χρυσία

of the φθαρτὰ *corruptible* things. And in opposition to those, ἐν ἀφθάρτῳ *in the incorruptible*, &c. will here signifie that incorruptible ornament of a meek and quiet spirit, so much more valuable then gold.

c. κ᾽ γνῶσιν

V. 7. *According to knowledge*] That κ᾽ γνῶσιν, *according to knowledge*, doth here more probably denote that knowledge of duty by which a Christian's life and actions must be directed, is the opinion of *Hugo Grotius*, who applies to this sense those other places, *Rom.* 15. 14. *filled with all knowledge, able to instruct others*, and 1 *Cor.* 1. 5. *inriched in all knowledge*, and 2 *Cor.* 6. b. *in purity and in knowledge.* To this it may perhaps be fit to add (what hath been noted 1 *Cor.* 1. Note c. and will again be enlarged on 2 *Pet.* 1. c.) that the word γνῶσις *knowledge* hath a critical notion in these Books, for a special χάρισμα or *gift* of the Spirit, 1 *Cor.* 12. 8. *viz.* that sort of Christian knowledge which consists in explaining of parables or mysterious expressions in Scripture. And that may be thus appliable to this place; The duty of the husband toward the wife is best to be learned from the mystical explication of the words, and storie of the creation of the man and woman, *Gen.* 1. 27. *God created them male and female, and blessed them, and said unto them, Be fruitfull and multiply, and repleniſh the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the aire, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat.* And c. 2. 22. God took out one of *Adam*'s ribs, and made it a woman; *And Adam said, This is now bone of my bone, and flesh of my flesh,—— Therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.* That by this rule of the Creation the Christian doctrine of the duties of husbands and wives is regulated, appears *Mat.* 19. 4. where to that question about Divorces *Christ* answers, *Have ye not read that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother*, &c. *What therefore God hath joined together, let no man put asunder.* And so *Mar.* 10. 6. So 1 *Cor.* 6. 16. *What, know you not* (making this a special piece of knowledge) *that he which is joined to an harlot is one body with the harlot? for they two, saith he, shall be one flesh.* And *Ephes.* 5. 31. having said, *For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh*, he adds, v. 32. *This is a great mysterie*— collecting mysteriously (or κ᾽ γνῶσιν, *according to knowledge*, that is, by the skill of interpreting mysteries of Scriptures) all the conjugal love and union, as between husband and wife, so between *Christ* and his Church, from that one passage in the Creation. So 1 *Cor.* 11. 8. to prove that the wife is to be covered, as a token of her subjection to her husband, he saith, *For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man.* All which are but conclusions drawn by this γνῶσις or mystical explication, from those passages in the creation of man and woman. And so it may be very fitly affirmed here of the several parts of the husbands duty to the wife, they are all evidently conclusible (κ᾽ γνῶσιν *according to knowledge*, or by explication of the hidden sense) from the words in the Creation. First, συνοικοῦντες *cohabiting* (contrary to the infusions of the Hereticks falsly called *Gnosticks*) is the interpretation of the first part of Gods blessing, *Gen.* 1. 28. in these words, *Be fruitfull and multiply*, and again of their *two being one flesh.* And this *Plato* himself appears to have learned from the storie of the Creation, writing in *Convivio* and his *Dialogue* περὶ ἔρωτος, *that antiently male and female were put together in one body*, and were after by *Jupiter* cut asunder; concluding, ἕκας ὃν ἡμῶν ὅτιν ἀνθρώπου σύμβολον, *every one of us is the share of a man*, ἅτε τετμημένον, ὥσπερ αἱ ψῆτται ἐξ ἑνὸς δύο, *cut asunder, like the soleſishes, made two of one:* and this is the reason, saith he, *that every one seeks out and desires a wife*, τὴ ἑαυτῆ ἕκας σύμβολον, *every one the other part of him*, ὅπ᾽ ἐγχειρῶν ποιῆσαι ἓν ἐκ δυοῖν, καὶ ἰάσασθαι τὴν φύσιν, *endeavouring to reunite the divided parts, to make one of two, and so to cure the dismembred nature.* To which fable S. *Chrysostome* referres, * when he saith of *man and woman*, ὥσπερ ἡμίτομα δύο εἰσὶ, *they are as two halves cut asunder.* Secondly, The womans being taken out of the mans side, doth, not only with the Jewes in theirs, but with *Christ* and his Apostles in their Christian *Cabala*, signifie that the woman is dependent of the man, unable to subsist without him; from whence it follows here, that he must *provide* for her *honour* or *maintenance*, as being *the weaker vessel* (see Note d) Thirdly, The womans being joined with the man in the dominion over the creatures, Gods having given the fruit of the earth for food to them both in common or equally, *Gen.* 1. 28, 29. is a direct foundation of what is here added, that they are συγκληρονόμοι *coheirs of the gift of life*, as ζωὴ *life* signifies the necessaries of life, of which therefore the wife is in all reason to partake with him: or if ζωὴ be taken for *life* it self, then it belongs to the Creation, *male and female created he them*; which is again a mystical proof or argument of conviction, that they that partake of life equally, should also partake of the necessaries of life. To which we shall not need to adde a third acception of ζωὴ *life* for eternal or everlasting life, which seems not to be looked on here. See Note e.

Γνῶσις

Μέγα μυστήριον

Συνοικοῦντες

* Tom. 4 p. 157. li. 23.

Ζωὴ

Ib. *Honour*] The word τιμὴ ordinarily signifies *maintenance*: so 1 *Tim.* 5. 3. τὰς χήρας τίμα *honour*, that is, maintain, relieve, *the widows*; and so when the *ruling elder* is said to be *worthy of double honour*, 1 *Tim.* 5. 17. that denotes such a proportion of maintenance above others as was wont to belong to the elder brother in the family. So *Act.* 28. 10. of the Barbarians πολλαῖς τιμαῖς ἐτίμησ᾽ ἡμᾶς, *they honoured us with many honours*, that is, made us many entertainments when we were there, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν, *and when we went away, they brought us in all things for our use.* So in *Cicero*, *Medico honos debetur*, *honour is due to a Physitian*, that is, a reward or fee. And so *Aristotle*, *Rhet.* l. 1. c. 5. among the parts of τιμὴ *honour*, reckons δῶρα τὰ παρ᾽ ἑκάστοις τίμια, *gifts, honorarie donatives*, καὶ τὸ δῶρον ὅτι κλήσις καὶ δόσις, καὶ τιμῆς σημεῖον, *for a gift is the giving a possession, and a signe of honour.* So *Num.* 22. 37. *Am not I able to honour thee?* that is, to give thee *mercedem a reward*, saith S. *Hieronme*: for so the Hebrew כבד signifies both *honour* and *reward*, and also the necessaries or provisions in an army (*opes, pecudes, supellectilem omnem, wealth, cattel, all* kind of *provision*, saith *Schindler*) *Jud.* 18. 21. And so as the Hebrew בזה signifies both *to despise*, and *to take no care of*; so to take care of, to provide for any, is expressed by *honouring.* So *Mat.* 15. 6. *and shall not honour his father*, &c. that is, shall afford him no maintenance or relief, see 1 *Tim.* 5. d. And so here ὑπηρέτην τιμὴν *to afford supplies* or *maintenance* to the wife, as being *the weaker vessel*, taken out of, and depending on him for the necessities of life.

d. Τιμὴ

Ib. *Grace of life*] The several notions of the word χάρις *grace* in the Sacred dialect have been often taken notice of. See Note on *Luk.* 1 k. *Act.* 2. f. *Heb.* 13. d. *Act.* 18. e. All of them springing from that primarie notion of it for *charity* and *liberality.* Thus is the word used 1 *Cor.* 16. 3. τὴν χάριν ὑμῶν, *your charity* or *liberality to the poor Christians.* So *Ecclus* 17. 22.

e. Χάρις ζωῆς

ἡ χάεις, &c. *the charity of a man*, and c. 20. 13. χάεις ἄλλες μωρῶν *the charities of fools*; for ſo it follows v. 14. *The gift of a fool*, &c. and chap. 40. 17. it is rendred *bountifulneſſe*. Thus in *Ariſtotle* χάεις is defined ὅταν τις ἀπεργῇ τὸ βοηθῆ τῷ δεομένῳ, μὴ ἀντί τινος μηδ' ἵνα τι ἀπῇ τῷ ἀπεργάσηται, ἀλλὰ ἵνα τῷ ἐκείνῳ τι, *Rhet.* l. 2. c. 7. *When any man relieves him that wants, not that he himſelf may gain any thing by it, but only that the other may.* Where the *Anonymous Scholiaſt* expounds it χάειν, ἤτοι δωρεάν, *Grace, that is, gift*; and ſo *Heſychius*, χάρις, δωρεά. So in *Callimachus*, ὡς Δῆλον,

Σώζεο, μὴ σύ γ' ἐμῆο πάθῃς κακὸν οὕνεκα, τῆσδε
Αἶ' ἐλεημοσύνης, χάεσσι δέ σοι ἔτι δμοιβή.

I wiſh you may ſuffer no ill for this mercy to me, but that you may be rewarded for your Charity: where χάεις is clearly interpreted by *almes* or *mercy*. So 2 *Cor.* 8. 1, & 4. 'tis clearly uſed for *a gift* or *liberal beneficence to the poor*. Thus in this *Epiſtle*, c. 4. 18. ποικίλη χάεις Θεῦ *the manifold grace of God*, is God's liberality of divers kinds, particularly the wealth that he hath given to men, as to ſtewards, to diſtribute to them that ſtand in need of it; and at the beginning of the verſe it is called χάεισμα, Ἕκας καθὼς ἔλαβε χάεισμα, *Every man as he hath received wealth*, or any other ſuch gift of God. So *the grace of God*, ſo often mentioned, is the mercy and gift of God; as in the Benedictions, *The grace of our Lord Jeſus Chriſt*, all one with ἀγάπη God's *love*, and κοινωνία *communication* after it. So *Joh.* 1. 16 *we have received* χάειν *grace, mercy*, liberal effuſion of goodneſſe, ἀντὶ χάεις, *in reſpect of* (and *in proportion to*) his great *goodneſſe*, and *mercy*, and abundant *charity* to us, mentioned before, v. 14. and after, v. 17. where the *grace* of *Chriſt* is ſet oppoſite to the ſtrictneſſe of the Law, which hath nothing of mercy in it. Agreeable to this notion of χάεις, as it ſignifies an act of this mercy in God, that is, a gift, is the uſe of it in this place, where the husbands are commanded todiſtribute to their wives all things that they ſtand in need of, ὡς συγκληρονόμοι χάεις ζωῆς *as copartners of the gift of life*: that is, the wife and the husband are joined together in receiving from God that largeſſe of his, whether it be ζωῆς, as that ſignifies *life* it ſelf, as we know it was in the Creation, God equally diſtributed this gift of life to them; or as it notes the comforts and neceſſaries of life, the wife as well as the husband hath right of inheritance from God to all the good things of this life, as having equally dominion given to them both over the fiſh, and fowle, and beaſts, and hearbs, and trees, *Gen.* 1. 28. all which are given them for *meat*, v. 29.

χάειν ἀντὶ χάεις

f. πνεύμασι ἐν φυλακῇ

V. 19. *Spirits in priſon*] For the explicating of this very obſcure place, the beſt riſe will be that which S. *Hierome* on *Iſaiah* hath ſuggeſted to us, by looking on the words of God to *Noah* concerning the ſins of the old world, and his judgments deſigned againſt them, *Gen.* 6. 3. where conſidering *Noah* as a prophet (and preacher of repentance to the old world) it will not be ſtrange if the expreſſion be prophetical and figurative. The *Hebrew* hath it thus, לא ידון רוחי באדם, which the ordinary *Engliſh* render, *My ſpirit ſhall not alwaies ſtrive with man*, the *Greek* οὐ καταμενεῖ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις, *my Spirit ſhall not abide in theſe men*, perhaps reading לא ילין from לון *to lodge*, or *abide*. The *Engliſh* render the *Hebrew* ידון, as if it came from דון, *diſceptavit, judicio contendit, to contend*, or *goe to law*; but the word comes from נדן, which ſignifies *a ſheath*, 1 *Chron.* 21. 27. and is uſed for *a body*, *Dan.* 7. 15. *my ſpirit in the midſt of my body*, as being the ſheath or receptacle of the ſoul: and ſo the *writers* of the *Talmud* ordinarily uſe it, and *Tertullian De reſurrect. Caro vagina afflatûs Dei, Fleſh is the ſheath of the breath of God*, no doubt referring to this place; and accordingly לא ידון is literally to be rendred, *ſhall not abide as a ſword*, &c. *in a ſheath*. For the removing all improbableneſſe of thus reading ידון (not ילין *pernoctabit*) and taking it in the notion of *abiding*, or *continuing, in fleſh*, and not of *ſtriving*, as the *Interlinear* and our *Engliſh* render it, and as ידין indeed would require to be rendred, I ſhall onely adde two things; firſt, That the antient Interpreters with one accord agree in the ſenſe of *abiding* or *inhabiting*. The *Chaldee* read, לא יתקים דרא בישא הדין קדמי לעלם, *This evil generation ſhall not alwaies remain before me*: the *Syriack* and *Arabick*, *My ſpirit ſhall not dwell in man for ever*: the LXXII. as we ſaid, οὐ μὴ καταμείνῃ, *ſhall not abide*; and ſo the *Latine*, *non permanebit, ſhall not abide*. This is a ſtrong argument, that they who, when they meet with ידין, uniformly render it κρινῶ, &c. by words of *judging*, yet rendring this in ſo diſtant a manner, did not read that word, or in that ſenſe, but ידון as all Copies have it, in a notion of *abiding*, or *being in another*. And although the Scripture of the Old Teſtament give us no farther inſight into this word then that once we finde נדן for *a ſheath of a ſword*, once for *a body of a man*; yet by theſe ſo diſtant notions of it, we have reaſon to ſuppoſe that there was ſome original comprehenſive notion of it belonging to more, or elſe it could not have been applied, in the *Chronicles* and in *Daniel*, to theſe two ſo diſtant particulars. A *ſheath* and a *body* differ much the one from the other, yet agree in this, that as one is the repoſitory or abiding-place of the ſword, into which it is put, ſo the other is of the ſoul; and from this agreement no doubt it is, that they are expreſs'd by the ſame word. And then it would be very ſtrange, if that word, thus common to them, ſhould not natively ſignifie that wherein they thus agree, viz. *abiding*, or *being put in*, or *kept* in, or *confined* to ſuch a place, or ſome ſuch thing. 'Tis evident that many Hebrew words are of a farre greater latitude of ſignification and comprehenſiveneſſe then we can by the uſe of them in the Bible (which is but a volume of a narrow compaſſe) diſcerne or conjecture, as appears eſpecially by the uſe of them in *Arabick* books, which language is certainly but a dialect derived from the *Hebrew*. And therefore it is not unreaſonable on the grounds premiſed, and thoſe more then obſcure indications in the Bible which we have of it, that this ſhould be the native meaning of the Verb, though in other places of the Bible we doe not exactly meet with it. The ſecond thing is, that though ילין were not the reading, nor by the LXXII. and the other interpreters believed to be ſo, yet 'tis ſo ordinary for words of affinity in ſound or writing to have a nearneſſe of ſignification, that theſe Interpreters, which did not alwaies render literally, but oft by way of Paraphraſe, might probably enough have an eye to the notion of ילין for *abiding*, and ſo render it καταμένειν *to remain*, or *abide*, for which in this matter Saint *James* uſeth κατοικεῖν *to ſojourne*, or *abide*, as in an Inne, for a night, *Jam.* 4. 5. for after this manner of liberty it is, that the *Jeruſalem Targum* on this verſe evidently takes in both the interpretations of ידון and ידין. In the latter ſenſe from דון *to judge*, their *Paraphraſe* thus begins, *Non adjudicabuntur generationes quæ futuræ ſunt poſt generationem in diluvio perditioni, vaſtationi aut deletioni univerſali, The generations which ſhall be after the generation of the flood ſhall not be adjudged to an univerſal perdition, vaſtation*, or *blotting out*. A truth indeed ſecured by Gods promiſes at large, chap. 8. 21. and 9. 11. but no way pertinent to this place, where the *Deluge* it ſelf is threatned. Onely on occaſion of the affinity in ſound and writing of לא ידין *not judging*, here, to לא ידון, this part of the Paraphraſe, though aliene to the place, ſeems to be begotten. But then for the former, as the words are undoubtedly read

Κατοικεῖν

לא

לא ידון רוחי, so the Paraphrase proceeds in relation to them, *Annon spiritum meum filiis hominum indidi? Have I not put my spirit into the sonnes of men?* an evident proof of their understanding ידון in a notion of putting one thing into another, which consequently may be resolved to be the general acception of the active Verb, and then that which is so put doth abide in it, as in a repositorie of some sort or other; such is a sheath to a sword, a prison to him that is put into it, a cabinet to that which is laid up in it, the body to the soul, as long as the man lives. As for רוחי *my spirit* or *breath*, that sure is that breath breathed by God into man, *Gen.* 2. 7. by which he *became a living soul* (see *Jam.* 4. a.) *Spiritum meum filiis hominum indidi, I have given my breath*, or *spirit*, (*afflatus Dei* in *Tertullian*) *to the sons of men*, saith the *Hierusalem Targum* there, according to that of *Seneca*, *Ep.* 66 *Ratio nihil aliud est quàm in corpus humanum pars Divini spiritûs mersa, Reason is nothing else but a particle of the Divine spirit immersed in a man's body*; and so in the Poet is a man's soul called

——*divinæ particula auræ*,

a particle of the divine breath, or *spirit*. From hence the meaning of those words is clear, *My spirit shall no longer be sh athed in man*, that is, the souls which I have breathed or given to men, the sons of *Adam*, and which are sheathed in them, imprisoned, detained unprofitably, shall no longer continue or abide in them: so saith S. *Chrysostome*, ὲ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν ἀνθρώποις τούτοις, ἀντὶ τοῦ, ὐκ ἐάσω αὐτοὺς λοιπὸν ζῆν, *My spirit shall not alwaies abide among these men*, is *in stead of*, *I will not suffer them to live any longer:* and this, as a figurative obscure expression, is twice afterward set down more clearly, *the Lord said, I will destroy man, whom I have created, from the face of the earth*, v. 7. and *the end of all flesh is come before me, and I will destroy them from the earth*, v. 13. It must here be farther observed, that in the latter part of that third verse is added, first, the reason of that sentence of God; secondly, the space in his long-sufferance designed, before which was past, it should not be executed. The former in these words, *For that he also is flesh*, that is, extremely given to the satisfying of the flesh, that Age being a most carnal and abominable Age, used ordinarily by the Jewes (under the phrase of דור המבול *the age of the deluge*) for an example of all impiety; and that I suppose here meant also by, *the earth was corrupt before God*, ver. 11, and 12. the *corruption* there, as φθορὰ in the Apostles, signifying all manner of unnatural lust and villanie. And for the latter, it is evident that they were allowed sixscore years to repent in, and avert the judgment, and that *Noah* was sent to preach repentance to them by denouncing the judgment and building the Ark. *Ecce dedi ut respiscentiam agerent, Behold I have given them* that space, *that they might repent*, saith the *Hierusalem Targum*. And accordingly this Age is ordinarily, and by way of Proverb, used by the Jewes as an evidence and example of God's μακροθυμία, his *patience* and *long-suffering* to sinners, before he comes to *punish* them. And when the judgment came upon that world of ungodly men, yet a remnant was delivered, *Noah* and his family in the Ark, from perishing in the waters. By this explication of that verse in *Genesis*, as it already appears how perfect a parallel that was of God's dealing with the Jewes, giving them time to repent, delivering all that did repent, and destroying the whole nation besides; so it is evident that from thence this verse of S. *Peter*'s may be interpreted. For the τὰ ἐν φυλακῇ πνεύματα *the spirits in the prison*, or *custodie*, or *sheath*, here (φυλακὴ signifying any kind of *receptacle*, *Rev.* 18. 2.) are those souls of men that lay so sheathed, so useless and unprofitable in their bodies, immersed so deep in carnality as not to perform any service to God, who inspired and placed them there (and 'tis elsewhere a figurative speech to express wicked men, who are called *prisoners*, *in prison*, that is, ἐν φυλακῇ, *Isa.* 42. 7. and ch. 49. 9. and *bound in prison*, *Isa.* 61. 1.) they, the *thoughts of whose hearts were evil continually*, v. 5. To these *Christ*, that is, God eternal, πορευθεὶς ἐκήρυξεν ἐν πνεύματι, *went and preached in*, or *by*, that *Spirit* by which he was now raised from the dead: where first, the word Χριστὸς *Christ* is used, not Θεὸς *God*, according to the generall opinion of the antient Fathers of the Church, that he which of old appeared to the Patriarchs was (not the first but) the second person in the Trinity, *Christ* the Sonne, not God the Father, and that those appearances of his were *præludia incarnationis*, *preludsory* and *preparative to his taking our flesh* upon him. And accordingly those verses of the *Sibylline Oracle*, which introduce God speaking to *Noah* about the Ark, and setting down the speakers names by *Numbers*,

(Ἐννέα γεάμματ' ἔχω, τετρασύλλαβός εἰμι, νόει μέ.
Αἱ βῆς αἱ πρῶ δύο γεγμματ' ἔχουσιν ἑκάστη,
*Ἡ λοιπὴ δὲ τὰ λοιπὰ, καὶ ἐστιν ἄφωνα τὰ πέντε.
Τῷ παντὸς δ' ἀριθμῷ ἑκατοντάδες εἰσὶ δὶς ὀκτὼ
Καὶ βῆς τρὶς δεκάδες * σὺν δισσά——)

are best interpreted by Θεὸς σωτὴρ, *God Saviour*, that is, *Christ*: for to those two words belongs all that is said in those verses; they consist of *nine letters*, *four syllables*, *the three first of two letters apiece*, *and the fourth of the remaining three*, *of five consonants*, *and four vowels*; *and so* likewise *the numeral importance of each letter amounteth to the* just *number of* 1692. as it is there described. See *Canter. Novar. Lect.* l. 1. c. 3. Secondly, the phrase πορευθεὶς ἐκήρυξεν *went and preached*, or *going preached*, is but an idiome of the Sacred style, wherein πορευθεὶς *going*, and such like words, are frequently used as παρέλκοντα *expletives*; so, to omit many more, *Ephes.* 2. 17. speaking of *Christ* after his departure from the world (in the same manner as here before his coming into it) and of his preaching by his Apostles, not personally himself, to the heathen world, S. *Paul* expresses it after the same manner as here, καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην, *and he went and preached peace*. Thirdly, by his *Spirit* is evidently here meant that Divine power by which he was raised from the dead, after his crucifixion, and by which he means now to act revenge on his crucifiers after a while, if they repent not, but in the mean time to preach repentance to them. And that makes the parallel exact betwixt the matter here in hand and the storie of the old world. Here men are divided into two sorts, v. 17. those that *suffer* for *well doing*, the pious, constant, yet persecuted Christians, and those that *shall suffer* for *evil doing*, the contumacious obdurate persecuting Jewes and *Gnosticks*; as there the violent and corrupt on one side, which were, after the *hundred and twenty years*, swept away with the Deluge, and *Noah* (and his family) on the other side, who by being set forth as an example of the godly, *delivered out of temptations*, 2 *Pet.* 2. 5, 9. appear to have been opposed and wronged by them. And therefore to prove (what was undertaken, v. 17.) that even in respect of this world, it is farre better to be of the number of the persecuted, who shall be delivered, then of the most prosperous persecuters, which shall after a time be destroyed, as the example of *Christ* was very pertinent, v. 18. who having suffered a while, was raised in power to destroy the crucifiers; so the example of the old world is fitly made use of also, who are evidently pointed at not onely by the πνεύματα ἐν φυλακῇ, *spirits in the sheath*, or *custodie*, or *prison*, (which so fitly agrees with the ידון *sheathed* in the old prophecie) but by that which here follows, ἀπειθήσασί ποτε, which were *disobedient of old*, see Note g. (which clearly takes it off from belonging to the Gentiles of *Christ*'s time, to which some interpreters are willing

Πορευθεὶς ἐκήρυξεν ἐν πνεύμασι

* So *Guil. Canterus* rightly reads it, not αἱ λοιπαὶ

* So again, *Guil. Cant.* not σὺν γ' ἴσοις

Πορευθεὶς

Ἐλθὼν εὐηγγελίσατο εἰρήνην

willing to apply the place) and that ποτὲ *of old* defined by the ὅτε *when* that follows, ὅτε ἅπαξ ἐξεδέχετο *when once God's long-sufferance waited* (or without *once*, ὅτε ἀπεξεδέχετο, as the King's *MS.* reads it) ἐν ἡμέραις Νῶε, *when it waited in the daies of Noe*, &c. which particular of *God's long-sufferance*, awaiting their repentance 120 years, and daily admonishing and reproaching them all that time (see *Heb.* 11.7.) by the κατασκευαζομένη κιβωτῷ *preparation of the arke*, and his *saving* the *remnant* (as the *son* of *Syrach* calls it *Eccl.* 44.17.) by this means, δι' ὕδατος *through*, or *out of*, *the water* (see 1 *Cor.* 3. Note b.) are very commodiously applied to S. *Peter's* present purpose also, *Christ's* deferring this vengeance on the Jewes fourty years after his crucifixion, being on purpose designed, first, to bring the crucifiers to repentance, secondly, to make triall of the patience and perseverance of the sincere Christians, and to deliver them peculiarly out of this deluge of destruction, *Rev.* 2. 7, &c. when all others, Jewes and temporizing *Gnosticks*, were destroyed.

δι' ὕδατος

g. Ἀπειθήσαντες

V. 20. *Disobedient*] The word ἀπειθοῦντες *disobedient* is used for a course of great notorious sin, spoken of the παραπικραίνοντες *exasperators, provokers*, *Heb.* 3.16, 18. against whom God's oath was gone out, that *they should not enter into his rest*, ver. 19. They are here certainly the wicked men of the old world, on whom the flood came, called ἀσεβῶν κόσμος, *the world of the ungodly*, 2 *Pet.* 2. 5. which are there joyned with the *wicked of Sodom*. From whence and from some other evidences it is probably to be concluded what their sin was which brought the flood upon them, *viz.* the sin of unnatural uncleanesse, or *Sodomie*, contrary to that breath of God breathed on them, the light of law, and reason, and nature, and the very soul within them. For so *Gen.* 6. 2. upon *the sons of God taking them wives of the daughters of men*, presently follows the decree of God to send the Deluge upon them. *The sons of God*, and *of men*, were certainly the worshippers of the one true, and the many false gods, and the marrying of those Idolaters was the means of insnaring the godly in the heathen Idolworships, and all the villanies in their practices, or sacrifices (as after it was *Num.* 25. 2.) This is there in general expressed, v. 5. by, *The wickednesse of man was great upon the earth*, meaning by πονηρία *wickedness, villanie* (as ἀκρασία *incontinence*, *Mat.* 23. 25. is πονηρία *wickedness*, *Luc.* 11. 39.) and v. 11. by, *The earth was corrupt before God, and filled with all violence*, by *corruption* signifying these unnatural lusts, so ordinarily called φθορὰ, and φθείρεσθαι, *corruption* and *being corrupted* (see Note on 2 *Pet.* 1. b. and 2. b.) and by *violence* either the same again in the most enormous kind, such as was by the *Sodomites* offered to the Angels (see Note on 1 *Cor.* 5. h.) or else persecuting all others that would not goe on with them in all their riotous courses, and both together expressed v. 12. by one of them, *corrupt*, *And all flesh corrupted his way*, and both again by *violence*, v. 13. *The end of all flesh is come before me: for the earth is filled with violence.* So that either of these single, or, which in probability is all one, both together, is the notation of the sin for which the flood came, and the interpretation of the ἀπειθήσασί ποτε, those that *of old* were *disobedient* in this place.

ἀσεβῶν κόσμος

Ἀκρασία Πονηρία

φθορὰ φθείρεσθαι

V. 21. *The like figure*] The King's *MS.* reads Ὃ καὶ ἀντίτυπον, &c. where Ο in Capital letters (as that whole book is written) signifies oftentimes Σ, as in an *Inscription* of an antient cup in *Athenæus* ΔΙΟΝΤΣΟ is written for Διονύσου. And so in an old Copie in *Magdalen College* in *Oxford* it is clearly, Σ ἀντίτυπον *the antitype of which*. As for the word ἀντίτυπον, it may perhaps be here fit to note that, as it is certainly best rendred *Antitype*, to reserve the signification of the *Greek*, whatsoever shall here appear most fitly to belong to it, so the *Greek* is capable of very distant senses. For first, it signifies (not a *like*, but) a *contrary*. So in * *Xenophon*, Τὰ μὲν οὖν χρήματα διὰ τὸ ἄρχοντος * in Hiero. ἐγίνετο, τὰ δὲ ἀντίτυπα δι' ἄλλων, *Matters of favour are done by the Prince himself, but the contrary by other men.* So saith *Hesychius* of it, Ἀντίτυπα, Ἀντιτυπῆσαι, ἐναντωθῆναι, ἀντεπεῖν, and Ἀντιτυπίαι, ἀντιλογίαι, ἐναντιώσεις. It signifies *contrariety* or *contradiction*; and so we know the preposition ἀντὶ most ordinarily imports. And this the place would not unfitly bear, that Baptisme is quite contrary to the Ark of *Noah*, but yet saves as that saved. There the destruction was by water, and only they were saved which got into the Ark; but here water is the means of saving from destruction, and they perish which have not this immersion or baptisme here spoken of. Beside this there is a second notation of this word, as ἀντὶ signifies *pro* as well as *contra*, and so it may here be fitly rendred. For when it is compounded in the notion of *pro*, it notes *in stead of another*, as Ἀνθύπατος, *Proconsul*, is he that supplies the Consuls place, is in his stead. And so it may be here, Σ ἀντίτυπον βάπτισμα, *baptisme in stead*, or supplying the office of the Ark, *saves us now*. In this sense *Antitype* is ordinarily taken among us for that which (is not it self a type, or figure, but) supplies the place of some former type; so purity of the heart is the Antitype of Circumcision, that is, that which is now by *Christ* required in stead of that ceremonie among the *Jewes*. But beside both these, there is a third notation of the word, for ἀντίγραφον, *a copie*, differing from τύπος, so as the impression in the wax differs from the ingraving in the Seal. So the *Old Glossary* renders both those words, ἀντίγραφον & ἀντίτυπον, by *exemplum & exemplar*. And thus is the word used, *Heb.* 9. 24. and generally in the *Ecclesiastick* writers, and is best expres'd by *parallel*, or *answerable*, and may so here fitly be rendred, *parallel whereunto Baptisme*——

h. Ἀντίτυπον

CHAP. IV.

Paraphrase.

1. FOrasmuch then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind: for he that hath [a] suffered * in the flesh, hath ceased from sin,]

1. Ye must therefore, seeing Christ hath suffered for you, resolve to follow and imitate him in suffering also, or dying with him, viz. dying to sin (see v. 6.) or ceasing from it, as he that is dead, or hath crucified the flesh with affections and lusts, alwaies doth,

a

* or, to the flesh, for the king's *MS.* reads σαρκὶ

2. That † he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.]

2. That for the remainder of the life that ye live, this frail mortal life, ye live no one minute longer in obedience to those lusts, or compliance to those appetites that are ordinary among men, but in perfect obedience and compliance to the will of God.

† ye should no longer live the rest of your time εἰς τὸ μηκέτι ἐπιλοιπον- σιν χρόνον

3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousnesse, lusts, [b] excesse of wine, revellings, * banquettings, and abominable idolatries:]

3. For ye have sure continued long enough in those heathenish villanies, so ordinary

b

* drinkings, πόσεις

nary in the Gentile world, ye have ſufficiently gratified them by accompanying them in unnatural acts of uncleanneſſe (ſee note c.) and carnal luſts in drinking of wine, amorous addreſſes (ſee Rom. 13. c.) Bacchanals, and thoſe deteſtable ſins of luſt uſed in the idol-worſhips of the Gentiles, ſee note on 1 Cor. 5. 1.

c. d. 4. Who wonder as at a ſtrange thing, and reproach and rail at you, if you make any ſcruple of thoſe unnaturall abominable ſins which are not to be ſpoken of, or refuſe to run on headlong with them to the commiſſion of them:

4. Wherein they c† thinke it ſtrange that you run not with them to the ſame d* exceſſe of riot, ſpeaking evil of *you*:]

† wonder & blaſpheme ξενίζονται βλασφημοῦντες * confuſion

5. Who ſhall be moſt ſadly accountable to God the judge of all the world, who hath all the actions and thoughts of men, dead and living, ſo ready to him, that he can paſſe a moſt juſt ſentence on them whenſoever he pleaſes, and will certainly ere long ſo deal with the provoking ſinners, Jewes and Gnoſticks of this age, as he hath dealt formerly with the like through all times, ſince the beginning of the world.

5. Who ſhall give account to him that † is ready to judge the quick and the dead.]

† hath in readineſſe ἑτοίμως ἔχοντι

6. For thus hath he formerly proceeded with the ſinners of the old world (ſee note on c. 3. f.) and all others that are now long agoe dead, firſt preached to them, (when they were alive) as now unto us, and made known his will and commandments on this one deſign, that they might mortifie all ſinful luſts, reform their vitious abominable wayes, and ſo ſuffer to the fleſh (ſee note a.) and for the future live new lives, obey the commandments of God.

6. For, for this cauſe was the Goſpel preached alſo to them that are dead, that they might be * judged according to men in the fleſh, but live according to God in the ſpirit.]

* judged to the fleſh according to men, but live to the Spirit according to God

7. But that great fatal deſtruction to the obdurate Jews, ſo oft ſpoken of by Chriſt and his Apoſtles (ſee note on Mat. 10. g. & 24. c.) is now near at hand, which is an obligation to all care in performing all acts of piety, in praying for the averting of Gods wrath, and ſecuring you from being overwhelmed in it: and to that end there is nothing ſo neceſſary as ſobriety, in oppoſition to the ſins forenamed v. 3, 4. and care and vigilance that the day of viſitation come not on you unawares.

7. But the end of all things is at hand: be ye therefore ſober, and watch unto † prayer.]

† prayers προσευχὰς

8. But above all things be ſure to maintain a moſt earneſt love and charity toward your fellow-Chriſtians, (the contrary to which, the contentions and factions of the Gnoſticks, ſhall concurr with their other villanies to involve them in the vengeance that befalls the perſecuting Jews.) For this added to repentance from all thoſe other dead works, is the likelieſt means to propitiate God and avert his judgments from you: ſee Jam. 5. 8.

8. And above all things have fervent charity among your ſelves: for charity ſhall cõver the multitude of ſins.]

9, 10. Every one as he hath received wealth or any other good thing, ſo diſtributing it to them that want; (ſee note on c. 3. c.) and diſcharging that office, as it ought to be diſcharged, to the greateſt advantage of others.

9. Uſe hoſpitality one to another without * grudging:
10. As every man hath received the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the † manifold grace of God.]

* murmurings γογγυσμοῦ † various ποικίλης

11. He that teacheth the people, let him do it with that uprightneſſe as becomes one that is a ſteward or diſpenſer of the oracles of God: He that exerciſes liberality to the poor (ſee note on Luk. 8. a.) let him do it in proportion to that eſtate which God hath given him: that ſo God may be glorified in his gifts, that is, receive honour by that uſe which is made of them, by your obedience to the Goſpel of Chriſt, who is God bleſſed for ever. Amen. (See Rom. 9. c.)

11. If any man ſpeak, *let him ſpeak* as the oracles of God; if any man * miniſter, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.]

* diſtribute διακονῶ

e. 12. Brethren, be not amazed, or much troubled at the terrible fire of perſecution and affliction which is among you at this time; it is that which God ſends for your tryal, and 'tis no ſtrange or new thing to have ſuch things befall Chriſtians:

12. Beloved, † thinke it not ſtrange concerning the e fiery trial which is to try you, as though ſome ſtrange thing happened unto you:]

† wonder not, or, be not ſurpaſed at this burning, or caſting into the fire that is among you, and is befallen you for your trials, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν

13. But count it matter of joy to you, that thereby you are made like unto Chriſt in ſuffering: and then as there was a reſurrection of Chriſt after his ſuffering, and that reſurrection the more glorious, becauſe of that forerunner; ſo after theſe ſufferings of yours, there will be a glorious revelation and coming of Chriſt, that ſpoken of Mat. 24. (ſee note on 2 Theſſ. 1. a.) to the deſtruction of thoſe crucifiers of Chriſt, and perſecuters of Chriſtianity, after which you ſhall have a great calm and tranquillity, and that will be matter of exceeding joy to you.

13. But rejoice, in as much as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.]

14. In the mean, whatſoever contumely or perſecution ye ſuffer for your Chriſtian profeſſion's ſake, it is the happieſt thing that could befall you: For by your being reviled for being Chriſtians, it ſeems the very ſame condition which was in Chriſt incarnate, and wherein his power was moſt evident, and the very ſpirit and temper of God is in you; which temper of Chriſt is looked upon with reproach by them of the world, not conceiving how ſuffering can become a God, but by you, who have imitated it by your own ſufferings, it is commended and glorified.

f. 14. If ye be reproached for the name of Chriſt, happy *are ye*; * for the ſpirit of f glory and of God reſteth upon you: on their part he is evill ſpoken of, but on your part he is glorified.]

* for the ſtate of glory ὅτι τὸ τῆς δόξης (the King's MS. adds καὶ δυνάμεως, and of power) and the ſpirit of God καὶ τὸ τῦ Θεῦ πνεῦμα

15. But I deſire not that any of you ſhould be ſo in love with ſufferings from the heathen powers, as to doe ought that may juſtly deſerve it from them, as by any act of murther, ſtealth, aſſuming or pretending authority to make others, that belong not to your charges, to perform what you term their duties.

g. 15. But let none of you ſuffer as a murtherer, or as a thief, or as an evil doer, or as g a buſie-body in other mens matters.]

16. But if keeping himſelf innocent from theſe and the like, he yet fall under perſecution for the faith of Chriſt and diſcharge of his Chriſtian duty, let this be matter of rejoicing to him, and of thankſgiving to God,

16. Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed; but let him glorifie God on this behalf.]

h. 17. That there being a firſt and ſecond draught of bitterneſſe, that is, of puniſhments for men, one by way of chaſtiſement or exerciſe, the other for utter exciſion, or one in this world, the far lighter of the two, the latter to come in another world, much more formidable, and the former now ſometimes befalling the deareſt ſervants of Chriſt, this is the time or ſeaſon for that to fall on you. And if it be ſo, what is this but a very ominous ſign, that it will be very heavy and inſupportable to the wicked, the obdurate crucifiers of Chriſt, and perſecuters of Chriſtianity, whoſe portion is that other far bitterer part of the Cup, which is reſerved for them even in this world, a fatal exciſion now ſuddainly approaching? after the righteous have been ſufficiently tried, then their rod is to be caſt into the fire, and ſo an utter deſtruction of the obdurate Jewes (ſee Luk. 23. 31.) and that in an heavier manner in another world after this life.

17. h† For the time *is come* that judgment muſt begin at the houſe of God: and if * it firſt begin at us, what ſhall the end *be* of them that obey not the Goſpel of God?]

† That it is the ſeaſon that judgment ſhould begin * the firſt be from us, πρῶτον ἀφ' ἡμῶν

18. But

† hardly escape μόλις σωζεται

18. And if the righteous † scarcely be saved, where shall the ungodly and the sinner appear?]

18. And if the righteous have a compensation, or portion of misery in this life, Prov. 11. 31. and, though he escape, yet do it through many afflictions, then how fearfull is the expectation of ungodly sinfull men?

* commit their souls or lives παραδιδοσθω τας ψυχας

19. Wherefore let them that suffer according to the will of God, * commit the keeping of their souls *to him* in well-doing as unto a faithfull Creator.]

19. By all this it appears to be most reasonable, that they that suffer in Christs cause bear it patiently and quietly, never doing or attempting any unlawfull thing to cast the crosse off from their own shoulders, but committing their lives and every thing to God, who having created all, and so being able to preserve them as easily, if he please, and being most certain to perform all his promises to every faithfull servant of his, will certainly preserve them, if it be best for them, and if he do not, will make their sufferings a passage to and enhaunsment of their glory.

Annotations on Chap. IV.

a. ὑπαθὼν in carne

V. 1. *Suffered in the flesh*] What is here meant by *suffering in the flesh*, (or, as the King's MS. reads, σαρκὶ, *to the flesh*) which we are to doe by way of correspondence to *Christ's* crucifixion, doth not only appear by many other phrases elsewhere, as *being dead to sin, crucified with Christ*, noting thereby mortification and forsaking of worldly sinfull courses; but also by the distinct words here added. πέπαυται ἁμαρτίας, *he hath ceased from sin*, which referre the phrase here to reformation of wicked lives, not to suffering of afflictions, as the words might be thought to signifie. And this irrefragably appears by v. 2. *That we should no longer live the rest of our time in the flesh to the lusts of men, but to the will of God.* Which verse if it be compared with that harder phrase, κριθῶσι κατ' ἀνθρώπους σαρκὶ, *judged to the flesh according to men*, v. 6. it may possibly give some light to the explication of it. For ἐπιθυμίαις ἀνθρώπων *the lusts of men*, ver. 2. may well be answerable to κατ' ἀνθρώπους ζαρκὶ, *the flesh according to men*, v. 6. noting thereby the customary sinfull lusts of the Gentiles, as on the other side, *the will of God*, v. 2. is all one with the *spirit according to God*, the godly spiritual inclinations & dispositions: and then why may not μηκέτι βιῶσαι, *living no longer*, that is, dying, be all one with κριθῶσι, *be judged* or *condemned*, or *sentenced to death*? For when all the phrases that belong to *Christ's* sufferings, Crucifixion, Death, Burial, are applied by accommodation from *Christ* to the Christian, in respect of his *dying to the flesh, to the world, to sin*, and when the opposite to being *judged* is *living*, (and when that opposition is strictly observed in all other parts of the phrase, πνεύματι *spirit* opposed to ζαρκὶ *flesh*, and κατὰ θεὸν *according to God*, to κατ' ἀνθρώπους *according to men*) why should not κρίνεσθαι *to be judged* or *condemned*, which is the thing immediately preparatory to execution, be taken here (though not often elsewhere) for execution, or suffering that sentence; and so κριθῶσι ζαρκὶ, *judged to the flesh*, be all one with *dead to the world* or *flesh*, that is, mortifying all sinfull lusts, opposed to *living according to God, to the spirit*, an *holy* and *godly life*? Another notion these words, v. 6. may be thought capable of, ἵνα κριθῶσι μὲν κατ' ἀνθρώπους τῇ ζαρκὶ (speaking of penitent sinners involved in a common ruine) that though as far as men can see, κατ' ἀνθρώπους *according to men*, they *be judged in the flesh*, swept away in the calamity, in respect of their bodily outward condition, yet they are at rest, and so in their soul or spirit *live with God*. If *suffering in*, or *to, the flesh*, v. 1. did belong to afflictions, this then might probably be the meaning of v. 6. But the former being otherwise determined by the Context, this latter will best be interpreted by analogy therewith.

κατὰ σαρκὶ

πέπαυται ἁμαρτίας

κριθῶσι κατ' ἀνθρώπους σαρκὶ

b. Οινόφλυξ

V. 3. *Excesse of wine*] Οινόφλυξ, μέθυσος, ὁ μὴ τὸν οἶνον ὁρμῶν· φλύειν γὰρ τὸ ὁρμᾶν ἔχειν πρός τι, saith *Phavorinus*; the word signifies *a drunkard, one impetuously given to wine*. And again, Οινοφλυγία, ἐπιθυμία οἴνου ἄμετρος, *an immoderate desire of wine*.

c. ξενίζεσθε

V. 4. *Think it strange*] Ξενίζεσθε is *to wonder as at a new or strange accident*. So in *Polybius*, ξενίζεσθαι καὶ διαπορεῖν διὰ τὸ παράδοξον, *to think strange and doubt as at a paradox*; all one with ξενοπαθεῖν, *to be surprized with some unexpected event*. So Ξενίζω, ἐκπλήττω, in *Phavorinus*, and proportionably in the Passive, Ξενίζεσθαι, ἐκπλήττεσθαι, *to be stricken on a sudden*, or *amazed*: so here again, v. 12. μὴ ξενίζεσθε τῇ πυρώσει, *be not surprized, amazed, astonish'd*, or *vehemently affected* with *wonder*, at that πύρωσις which is among you.

d. Ἀναχύσεις

Ib. *Excesse of riot*] Ἀναχύσεις, φυρμοὶ, σύγχυσεις, saith *Phavorinus*: where σύγχυσις signifying *confusion* is a general word, and would not much tend to the illustrating of the other, did not the φυρμοὶ tell us what kind of confusion it was, viz. a confusion of sexes in committing those base sins; for so saith he of φυρμοὶ, μολυσμοὶ, ῥύπος, μίασμα, it notes those *filthy abominable pollutions*: and accordingly *Hesychius* having rendred it φυρμοὶ, βλακεῖαι, interprets the latter of these μαλακία *mollities*, the word so commonly used for *effeminacy*, and particularly for these base sins. Another notion of this word there is (the primitive, I suppose, whence this is by Metaphor derived) for *ponds* or *cavities* which are filled with the sea at the time of flote, and will carry boats at such times to the main land, and to cities built there. So saith *Strabo* l. 3. Λίγυλαι ἀναχύσεις αἱ πληρούμεναι τῇ θαλάττῃ κοιλάδες ἐν ᾗ πλημμυρεῖσι, καὶ πορεύσιμόν ἐστιν ἀνάπλεως ὅση τὴν μεσόγαιαν ἔχουσαι καὶ τὰς ἐπ' αὐτῆς πόλεις. These *Ptolemy* calls ἀναχύσεις, as our *Humber* in *England* is by him exprest'd by Ἄβα (in all probability for Ἄβρα) ἔκχυσις. And this overflowing of the sea is very fit to expresse this of extravagant enormous lust (See Note on *Jude* b.) Agreeable to this is the notion of Ἀσωτία here also joined with it: Ἄσωτος, ἀκόλαστος, ἀσελγὴς, and Ἀσώτως, αἰσχρῶς, saith *Pavorinus*; it notes *incontinence*, and *lascivionesse*, or *filthinesse*, which what it signifies in that writer, will appear by the account which he gives of ἀσελγαίνειν, viz. that principally and properly it signifies τὸ παρὰ φύσιν τῇ γυναικὶ μίγνυσθαι, the sin mentioned *Rom.* 1. 26. from whence, saith he, there was a city called Ἀσέλγη, ὅτι κακῶς ἔζων οἱ ἄνθρωποι, καὶ ἀλλήλοις ἐκοινώνουν, where such unnatural villanies were ordinarily committed: and κοινῶς, ἀσέλγεια, ἀκαθαρσία *uncleanesse*, but that especially of the basest and foulest sort, as may appear by his rendring Ἀρρηποποιΐα by ἀσέλγεια, αἰσχρεργία· by which it appears that these two words signifying each of them so unsavourly, are joined together to denote those ἀθέμιτοι καὶ δαιμονολατρεῖαι *abominable practices* of the Gentiles in their idolatries, v. 3.

Ἀναχύσεις

Ἀσελγεία

e. πύρωσις

V. 12. *Fiery triall*] What πύρωσις here signifies will easily be defined from the notion of the Hebrew דלק, which signifies two things, *to persecute*, and *to set on fire*. So *Psal.* 10. 2. where the Hebrew is rendred by us, *the wicked doth persecute the poor*, the LXXII. read, ἐμπυρίζεται ὁ πλοῦτος, *the poor is set on fire*. And so again, צרף, which signifies *to try*, (either as gold is by the fire or as men by afflictions) is by the LXXII. *Psal.* 17. 3. rendred ἐκπύρωσας *casting into the fire*. And accordingly πύρωσις regularly will signifie in general, any kind of adversity or sharp persecution,

ſecution, which (as fire blown up into flames, to gold or other metals is the means of exploring and purifying them) is in like manner here ſaid to be γινομένη ὑμῖν εἰς πειρασμὸν, *befallen them for their trial.* Thus *Prov.* 27. 21. δοκίμιον ἀργύρῳ καὶ χρυσῷ πύρωσις, *caſting into the fire is the tryal for ſilver and gold,* and *Pſal.* 66. 10. ἐπύρωσας ἡμᾶς, ὡς πυροῦται ἀργύριον, *thou haſt caſt us into the fire, as ſilver is caſt into the fire,* unleſſe perhaps that ſhould be read ἐπείρασας ὡς πειράζεται, *thou haſt tried us as ſilver is tried,* and ſo in other places of the Old Teſtament. The word we have again, *Rev.* 18. 9. where καπνὸς πυρώσεως we rightly render *the ſmoak of her burning,* or *being ſet on fire.* If this be now applied to the Jewes in general at that time, it may then be fitly interpreted of the great combuſtions and ſeditions cauſed by the Ζηλωταὶ and σικαριοὶ, *Zelots* and *ſeditious,* oft mentioned by *Joſephus,* which raiſed ſuch ſtirs among them, and brought ſuch heavy, bloody ſlaughters upon them before their deſtruction by the *Romanes,* and not only in, but out of *Judæa.* And in oppoſition to theſe perhaps it is, that they are adviſed to be Ζηλωταὶ τῆ ἀγαθῆ *Zelots of that which is good,* for ſo the King's MS. reads in ſtead of μιμηταὶ *imitators* or *followers,* c. 3. 13. and accordingly now, when the τὸ τέλος ἤγγικε the deſtruction or fatal exciſion was but *approaching,* the πύρωσις is ſpoken of as *already* γινομένη ἐν ὑμῖν *befallen among* them, and ſo may fitly be the forerunner of their deſtruction, as *Joſephus* obſerves it was. But if it be more ſtrictly applied to the Chriſtians to whom S. *Peter* writes, it muſt then ſignifie the perſecutions which, from the Jewes and *Gnoſticks,* fell on the pure and Orthodox Chriſtians, whereever Chriſtianity was planted in the *Provinces,* and was particularly εἰς πειρασμὸν, *for the exploring* and *trying* them, the malice of the perſecuters being ſuch (and no other means of appeaſing them, ſave the denying of the Faith, or, by compliances, ſeeming to doe ſo) that whoſoever was not ſincere, was ſure to be tempted out of his profeſſion.

Καπνὸς πυρώσεως

Τέλος ἤγγικε

f. V. 14. *Glorie*] That δόξη *glory* is anſwerable to the Hebrew *Schechinah* the *appearing of God by Angels,* or any other glorious way, hath been often ſaid, Note on *Mar.* 1. 2. (ſee 2 *Pet.* 1. 3, 17. and *Jude* 24.) and that that alſo ſignifies that eminent way of Gods appearance (which is therefore called his ἐπιφάνεια) the Incarnation and being of *Chriſt* here on the earth, hath been formerly noted alſo, on *Joh.* 1. c. So 2 *Cor.* 4. 2. *the glory of God in the face of Jeſus Chriſt,* is the glorious exhibition of God, ſo viſible in *Chriſt* here on the earth. And ſo moſt probably here it ſignifies; and then τὸ τῆς δόξης will be the ſtate or condition of *Chriſt* when he was here upon the earth, with which is here fitly joined τὸ πνεῦμα τῦ Θεῦ, *the ſpirit of God* (ſo *Chriſt* incarnate was, *God bleſſed for ever*) that is, the ſame way of diſpenſation and œconomy which was uſed on *Chriſt* when he was here on earth (ſee Note on *Luk.* 9. c.) And that this is the meaning of it here, will be judged by the Context, which pronounces them happy that are *reproached for Chriſt's name;* becauſe by that means they are made like *Chriſt,* that prime perſon that ſuffered for well doing.

Δόξη

Δόξα Θεῦ ἐν προσώπῳ Ἰησῦ

τὸ τῆς δόξης

τὸ Πνεῦμα τῦ Θεῦ

g. V. 15. *A buſie-body*] What the ἀλλοτριοεπίσκοπος here ſignifies, will beſt be gueſt by obſerving firſt, that it is here joined with other great and groſſe ſins, Theft, Murther, Evil-doing; ſecondly, by comparing it with another word of near ſignification, κακοεργία, 2 *Theſſ.* 3. 11. (againſt which the Apoſtle exhorts, 1 *Theſſ.* 4. 1.) This crime is either of a lower or higher ſort; the firſt is idleneſſe, the ſecond improves it into ſedition. Againſt the former the Apoſtolick doctrine did proceed by way of cenſure, that they were not to be acknowledged in the Catalogue of thoſe poor that were to be relieved by the Church out of the publick ſtock, but rather under the title of the ἄτακτοι *diſorderly* perſons, uſed as *thieves* (with whom they are here placed) which were to be ſold as ſlaves, forced to labour, and ſo taken off from their idleneſſe and medling with other men's matters. Thus among the *Ægyptians* idleneſſe was a capital crime; among the *Lucani,* he that lent money to any idle perſon was to looſe it; among the *Corinthians* the ſlothfull were delivered to the *carniſex,* ſaith *Diphilus.* Another higher then this there was, of undertaking to have the charge of thoſe that do not belong to them; a fault which at this time was very obſervable among the Jewiſh *Zelots,* who pretending to and promiſing themſelves a perpetual immunity from all power of men (as the onely children of God, which were not therefore to be under any man, particularly under Heathens, but to enjoy an αὐτονομία or *immunity*) would force all men to join with them againſt the *Romans,* that is, againſt the publick peace, calling themſelves the εὐεργέται καὶ σωτῆρες *benefactors and ſaviours* of the nation, and plundering all that would not be as active and ſeditious as themſelves. Such as theſe were very rife at the time of writing this *Epiſtle,* and might juſtly be here ranked with *thieves* and *murtherers,* being moſt eminently both of theſe, under pretence of zeal to the Law, and making all men perform their duty.

Ἄτακτοι

h. V. 17. *For the time*—] The ὅτι here will moſt conveniently be joined with the δοξάζητε, v. 16. as the matter of the Chriſtians joy, and occaſion of his glorifying God, that this is the ſeaſon of *judgments beginning at the houſe of God.* For there being two parts of God's κρῖμα or *judgment,* the one tolerable, the other intolerable, the one for advantage of the ſufferer, the other for the greateſt diſadvantage, the one here called ἀρχὴ κρίματος, *the beginning,* or τὸ πρῶτον, *firſt part, of the judgment,* the other τὸ τέλος, *the end,* or *tail* of it, the one aſſigned to pious men, the οἶκος Θεῦ *houſe of God,* the other to the impious, obdurate, ἀπειθοῦντες *diſobedient* (ſee c. 3. g.) it muſt needs be look'd on as an happy condition, and that which is matter of joy and not of ſorrow to any, that they have their part in the former of theſe, and not in the latter of them. What the τὸ τέλος *the end* here is, may perhaps be queſtioned, whether any vengeance in this life, or that greater in another life. But the anſwer is eaſie: it belongs primarily to the vengeance that here ſhould light upon the obdurate Jewes, their utter exciſion now approaching, ſtyled τὸ τέλος πάντων *the end of all things,* v. 7. in compariſon with which the perſecutions that now fell on the perſevering Chriſtians from their hands were very light and ſupportable; but this not to exclude, but to be the entrance on that ſad arrier, the dregs of that bitter cup in another world. What is here addded of the δίκαιος μόλις σώζεται, *the righteous ſcarcely eſcaping,* is thaken from *Prov.* 11. 31. where that which is in the Hebrew הן צדיק בארץ ישלם, and is from thence rightly rendred by our Engliſh, *behold, the righteous ſhall be recompenſed on the earth,* is by the *Septuagint* (by miſtake, as it is probable, of בארץ for ſome other word) rendred δίκαιος μόλις σώζεται, *the righteous hardly* (that is, not without ſome difficulties and perſecutions) *eſcapes;* where, as the recompence on earth, which the righteous meets with, is the puniſhments and afflictions which befall him in this life, ſo the σώζεται *ſaved,* muſt be the temporal preſervations here, or immunity from afflictions, and μόλις σώζεται *hardly ſaved,* his bearing ſome ſharp pungent part of them, but thoſe not comparable with that other part of God's cup of trembling, which expects the ungodly both here in a remarkable deſtruction, and in another world.

Δοξάζητε

Ἀρχὴ κρίματος τὸ πρῶτον τὸ τέλος

τὸ τέλος πάντων

Δίκαιος μόλις σώζεται

Μόλις σώζεται

Σώζεται

CHAP.

CHAP. V.

Paraphrase.

* a fellow-elder, συμπρεσβύτερος † is ready to be μελλούσης

1. THE Elders which are among you I exhort, who am * also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that † shall be revealed:]

1. The Bishops of your several Churches (see note on Act. 11. b.) I exhort, who am my self employed here at Rome to govern the Church, one that attended Christ at his crucifixion, and was also at his Transfiguration present at that discourse concerning the glory that should be consequent to his death (see 2 Pet. 1. 16.) the remarkable destruction of his crucifiers, and deliverance of his faithful disciples (see note on 2 Thess. 1. 6.)

† governing ἐπισκοποῦντες

2. Feed the flock of God which is among you, † taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;]

2 Take care of your several Churches, and govern them, not as secular rulers by force, but as pastors doe their sheep, by calling and going before them, (Psal. 80. 1.) that so they may follow of their own accord; nor out of consideration of the gain which may be made by receiving the contributions of the Church put into your hands, as secular rulers again make gain of their government, but so ruling them that they may obey your doctrine and example chearfully;

* having dominion over your charges † becoming γινόμενοι

3. Neither [a] as * being lords over *God's* [b] heritage, but † being ensamples to the flock.]

a. b.

3. Not making those advantages of them that are under you which the Procurators or secular governours doe of their Provinces, but contenting your selves with the portion belonging to you, and walking Christianly and exemplarily before them.

4. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.]

4. And when Christ, which is your ruler and governour, as you are rulers of other men, shall come to judgment, you shall assuredly receive from him a crown, which is not made of such fading materials as those in the Olympick games, but one that fadeth not, a crown of glory (see note on 1 Cor. 9. 25.) a reward of your good (that is, eminently good) work, or office, 1 Tim. 3. 1. See note a.

* or, all of you toward one another put on humility, for the King's MS. leaving out ὑποτάγητε reads πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε. † put on as your badge * or the season of visitation, for the Kings MS. reads καιρῷ ἐπισκοπῆς † μέριμναν solicitude * firm by faith στερεοὶ τῇ πίστει † bet. ll your brotherhood which is in the world τὴν ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι * himself restore you, ἄλλα καταρτίσει ὑμᾶς, or, shall himself restore, for the Kings MS. reads καταρτίσαι † a brother faithful to you ὑμῖν τὸν πιστὸν ἀδελφὸν * ye have stood ἐστήκατε † your fellow-chosen

5. Likewise ye younger, submit your selves unto the elder: yea, * all *of you* be subject one to another, and † be [c] clothed with humility; for God resisteth the proud, and giveth grace to the humble.]

c.

5. And in like manner all inferiours must live obediently under their Bishops, and so must all of you be subject to those that are set over you (see note on Jam. 4. h.) putting on humility as your badge; Or, and so must all of you put on humility as your badge: For God, saith Solomon, setteth himself against the haughty and disobedient, but is very favourable to the meek and obedient.

6. Humble your selves therefore under the mighty hand of God, that he may exalt you in * due time:]

6. Submit your selves therefore in all obedience to all those that are placed over you by God, that he may in that great season of retributions, both here in the time of visitation (see note on c. 2. 9.) and hereafter in the day of doom, exalt and reward your humility.

7. Casting all your †care upon him; for he careth for you.]

7. And whatsoever difficulties ye have to wrestle with, be not anxiously solicitous about them, but referre all to God's guidance, either to avert or enable you to support, for he hath a particular care of you, and will not let any thing befall you, which is not really best for you.

8. Be sober, be vigilant, because your adversary the devil, as a roaring Lion, walketh about seeking whom he may devour:]

8. Observe carefully all the rules of sobriety and vigilance, or diligence; for the devil, that upon all occasions indicteth and accuseth you before God, is alwayes watching advantages to get you into his power and reach, and useth all means to that end, as a Lion doth roaring, to fright and amaze, and so catch his prey:

9. Whom resist * stedfast in the faith; knowing that the same afflictions † are accomplished in your brethren that are in the world.]

9. Whose temptations can bring you no hurt but by your yielding to them, and therefore it concerns you to resist him with all constancy and fidelity, making use of the shield of faith, Ephes. 6. 16. to repell all his assaults, that being the tryed instrument of overcoming the devil as well as the world, 1 Joh. 5. 4. and for your encouragement to constancy, you cannot but know that you are not the only sufferers in the world, but that the Christians at Rome, v. 13. and in other places, suffer in the very same manner that you doe.

10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, * make you perfect, stablish, strengthen, settle *you*.]

10. But the same God of all mercy and consolation, who, by revealing Christianity to you, hath advanced you to a capacity and (if you be not wanting to your selves) to the possession of his eternal glory through the sufferings of Christ, by his special providence restore you to a peaceable quiet condition of serving him, after these your dispersions are over (see note on 2 Cor. 13. c.) and by that means confirm you to hold out to the end.

11. To him *be* glory and dominion for ever and ever. Amen.]

11. And his holy name be for ever blessed and magnified by us all. Amen.

12. By Silvanus † a faithful brother unto you, (as I suppose) I have written briefly, exhorting and testifying that this is the true grace of God wherein * ye stand.]

12. I have written this short Epistle to you by Silvanus, I take it, a worthy and faithful person, perswading you thus to persevere, and assuring you that this which I now preach to you is that faith which was at first received and believed by you, wherein ye have continued so long.

13 The *Church that is* at Babylon [d] † elected together with *you*, saluteth you, and *so doth* Marcus my son.]

d.

13. The Church which is at Babylon (that is, Rome, parallel to Babylon in many things) which is your partner in the faith, saluteth you, and Marcus one of my first converts, or children in the faith.

14. Greet ye one another with a kisse of charity. Peace *be* with you all that are in Christ Jesus. Amen.]

14. Let that kisse, the token of charity, be from me begun to you all, (see Rom. 16. c.) I salute and wish all prosperity to all the Christians among you. So be it.

Annotations on Chap. V.

a. Κατακυριεύειν

V. 3. *As being lords*] κατακυριεύειν is κατακρατῶν, saith *Phavorinus, to have and exercise dominion.* What this is, wil appear by that place of the Gospel, *Mat.* 20. 25. where 'tis explained by the practice of the heathen rulers, Kings or Emperors over them, who doe ἐξουσιάζειν, and κατακυριεύειν (both to the same sense) act as κύριοι *lords*, masters of their people; and that not only by dominion over their persons, but over their estates too, so far as to maintain all their state out of the peoples purses by way of tribute and taxes. This is the meaning of διακονηθῆς there, ver. 28. *to be served* or *benefited* by their subjects, the same that

Ἐξουσιάζειν διακονηθῆναι

Xenophon means by ὠφελῆσθαι ὑπ' ἀλλήλων, *Praf.* to Κύρ. Παιδ. *being profited by them*: and *Callicratides* the *Pythagorean* in his book of the *felicity of families*, intimates the same by his definition of *despotick government*, ἀ τῶ ἰδίω συμφέροντι ἀρχοισα, ἀλλ' ἀ τῶ ἀρχομένων, *that which respects the rulers own profit, and not the subjects.* For this is the manner of *the Kings of the nations* (and consequently will be so of their King, if they will have one) 1 Sam. 8.11. to *receive tributes* and the like from their subjects, and to be maintained by them in all their splendour and greatnesse that belonged to them, all the pomps and expences of their families and courts being fetched out of their subjects purses and persons. Which consideration would, saith *Samuel*, make them think their present estate under the θεοκρατία (being *governed by God* immediately) much better to them, v.18. And that is the meaning of the καλακυριεύειν, to behave themselves after the manner of these, to use their power in order to their own profits and greatnesse (like those *Neh.*5.5. where the word ἐξουσιάζειν is used.) And this is here forbidden the governours of the Church, they may not make this their manner of ruling, to exercise this power over their flock, but to give them examples of all kind of Christian vertue, and so neither to be πλήκται *strikers, imperious, masterly* persons, *ruling roughly* and *harshly*, and in ostentation of their power, nor αἰσχροκερδεῖς, *covetous, griping*, making advantage of Ecclesiastical power to squeez gain out of men. Which two things are so severely interdicted the Ecclesiastical ruler, 1 *Tim.*3.3. & *Tit.*1.17. and perhaps are intended here also, v.2. the first by οὐκ ἀναγκαστῶς *not forcibly*, in an Active sense, not using violence toward the flock, and the latter by the αἰσχροκερδῶς not *making filthy gain*, that is such as the use of their power over the flock brings them in, over and above that proportion which by the Church is allotted for their maintenance.

*Stob. p.486.

Πληκτας

Αἰσχροκερδεῖς

Οὐκ Ἀναγκαστῶς

b. Ib. *Heritage*] Κλῆροι may here be the several provinces over which each of the Governours (mentioned together in the Plural v.1.) are placed. So Act. 1.25. κλῆρον διακονίας καὶ ἀποστολῆς, *the lot of ministry and Apostleship*, is that charge or portion assigned by lot to *Matthias*, whither he was to goe and officiate and preach the Gospel: From which *division* then made among the Twelve at their setting out on their travails to plant the Gospel, they and all others ordained by God to be Apostles or Bishops, had afterward their provinces to govern, ποιμαίνειν and ἐπισκοπῆν *to rule as Pastors* and *Bishops*, v.2. when they were converted to Christianity: As among the *Romans*, the Province which such a *Proconsul* was to administer or govern, was his *lot* or κλῆρος, according to which Κλησαχία in *Phavorinus* is rendred δεσποτεία *Lordship*. In relation to these Provinces among the Romans, over which Procurators, or Prætors, or Proconsuls were set, or to which they were advanced, as to a Magistracy or preferment, and raised great wealth there from their Provinces (as *Cicero* tells us of *Verres* and the Prætor of Sicilie) it is, that here the Apostle commands the Bishops not to bear rule as they do over their Provinces (that is, by force, and with griping and squeezing wealth out of them, that is καλακυριεύειν τῶν κλήρων, and ἀναγκαστῶς, and αἰσχροκερδῶς, see Note a.) but to rule them as Pastors do a flock, going before, and so conducting them, which is here the meaning of τύποι γινόμενοι τῆς ποιμνίου *becoming examples of the flock*, after the manner of the sheep in those parts, where the Pastor going before, *the sheep hear his voice and follow him*, and that, as it is here, ἑκουσίως and προθύμως *willingly* and *chearfully*.

Κλῆροι

Ποιμάνειν

Τύποι τῆς ποιμνίου

V.5. *Clothed*] What ἐγκόμβωμα signifies, is particularly set down by *Julius Pollux*, Ὀνομασ. l.4. c.18. in these words, Τῷ δὲ δούλων ἐξωμίδι ἱματίδιόν τι περίστιγμα λευκὸν, ὃ ἐγκόμβωμα λέγεσθαι ἢ ὀπίβλημα, *Upon the servants coat is added a little white garment called by this name*; by which it appears to be a habit peculiar to servants, and by what *Hesychius* and *Phavorinus* say, (Ἐγκομβωθεὶς, δεθείς, it signifies *being bound*, and again Ἐγκόμβωμα, δεσμὸς *a band*,) it appears to be some kinde of *girdle* or *belt*; and agreeably *Hesychius* and *Phavorinus* explain Κόμνυμαι by ἐγκόμβωμα ἢ ζῶμα Αἰγύπτιον, *an Ægyptian girdle*. This as it is a *belt*, or *girdle*, is an embleme of obedience, and much more so as that girdle was proper to servants; and so 'tis here used by the Apostle to denote humility to those that are placed over them, as their badge by which they may be known to be servants of *Christ*. That it is no barbarous word, see *Photius Epist.* 156. who cites out of *Epicharmus* ἐγκεκόμβωλαι, and ἐγκομβώσαιτο out of *Apollodorus*, Ἀπωμίαν πήξασα δισπλῶ ἄνωθεν ἐπεκομβωσάμην, *I girt it upon me*: which agrees with the notion of *a belt* which we have given of it.

c. Ἐγκομβώσασθε

V.13. *Elected together*] Ἐκλέγειν *to chuse* and ἐκκαλεῖν *to call* or *cull* out, are in effect all one, and agreeably ἐκλεκτὴ *chosen*, and ἐκκλησία *Church*, are so too, noting the society and assembly of Christians, as they are separate from the world, and in that respect said to be *called*, or *picked*, or *culled* out of it. Thus I suppose the word is used in *Ignatius's Epistle to the Trallians*, or by the *interpolator*, if that be not the original reading, where speaking of Bishops he saith, χωεὶς τούτων ἐκκλησία ἐκλεκτὴ οὐκ ἔστιν, *Ecclesia non est cœtus evocatus, aut peculiaris*, that is, in effect the Church is not a Church of such as it ought: And so it must be understood by those words which follow in *Videlius's* copy; and if they were not written by *Ignatius*, seem to be a *Scholion* to explain them, and as such, to be added to them, ἐ σωμάδεσισμα ἁγίων, ἐ ζωαγωγὴ ὁσίων, *not a collection of Saints, not an assembly of pious men.* And then ζωεκλεκτὴ will signifie that Church which was planted together with them, their sister-Church; see Note on 2 *Joh.* a. That S. *Peter* was now at *Rome* when he wrote this Epistle, in the second year of *Claudius*, is collected by *Baronius*, and accordingly Βαβυλὼν here will be resolved to signifie *Rome*, (see *Euseb.* l. 2. c.14. and *Jerom. De Scriptor. Eccl.* in *Marco*) so called, either διὰ τὸ σεμνὸν, *because of the great splendor* of that city, saith *OEcumenius*, or else because of the great confusion of Idolatry which S. *Peter* found there, (see *Rev.* 18. Note a.) And so *the Church in Babylon*, the Christians in that heathen city of *Rome*.

d. Ἐκλέγειν

Συνεκλεκτὴ

Βαβυλὼν

The

THE

2. 2SECOND EPISTLE GENERAL

*of the Apoſtle: for the copies ordinarily read τῦ Απο-στόλ Πέτ.

OF

PETER.

a. Διατίθεις Πέτρ.

THat this *ſecond Epiſtle* of S. *Peter* was not at firſt received in the Church of *Chriſt* with ſo univerſal an agreement and conſent as the *former*, may be concluded from *Euſebius* and others of the Antients. But that either it was not received into the antient *Canon*, or not acknowledged to be written by that Apoſtle, is the too haſty affirmation of ſome few later writers. For the confirming of which, becauſe the poſthumous *Annotations* of the moſt learned and judicious *Hugo Grotius* (a perſon which hath deſerved ſo extremely well of this laſt age) have offered a ſpecial argument, it will not be amiſſe briefly to conſider it. It is this; *Peter*, as all know, died under *Nero*; but this *Epiſtle*, as it is there ſuggeſted, at leaſt the third Chapter of it, was written after the deſtruction of *Jeruſalem*. This is attempted to be thus proved: becauſe *no Chriſtian ever believed that the end of the world would come till after the deſtruction of the Jewiſh ſtate* (but that ſoon after that it would come, was the opinion of many;) *whereas*, ſaith the objection, *the writer of this Epiſtle arms his readers with patience in expectation of the laſt day, if it came not ſo ſoon as they expected.* Hereupon the concluſion there is, that *Simeon*, the Biſhop of *Jeruſalem* next after *James*, is probably to be deemed the writer of this *Epiſtle*, who lived after the deſtruction of *Jeruſalem*, till *Trajan*'s time, and then was crucified. To make this good, theſe inconveniences are preſently foreſeen, which this opinion muſt neceſſarily fall upon. One from the beginning of the *Epiſtle*, where he is ſtyled *Simon Peter*, (which cannot belong to *Simeon* Biſhop of *Jeruſalem*, who was not called *Peter*) and Ἀπόστολ& *Apoſtle of Jeſus Chriſt*, which as little belongs to *Simeon*, whoſe predeceſſor *James* in his *Epiſtle* ſtyles himſelf no more then δοῦλ& *a ſervant* of *Jeſus Chriſt*. A ſecond from c. 3. 15. where he calls the Apoſtle *Paul* ἀγαπητὸς ἡμῶν ἀδελφὸς, *our beloved brother*. To theſe inconveniences the onely expedient that is there offered is this conjecture (*Puto titulum fuiſſe*, &c.) that the word Πέτρ& *Peter* ſhould be left out in the Title, and ſo likewiſe the word *Apoſtle*, and ſo the form be reduced to that of *James* and *Jude*, Συμεὼν δοῦλ& Ἰησοῦ Χριστοῦ, *Symeon the ſervant of Jeſus Chriſt*; and ſo likewiſe that the words rendred, *our beloved brother*, were not in the antient Copies. But of this there is not pretended any colour of authority from any antient Copie, but onely. *Credo ita comperturum ſi quis antiquiora quàm nos habemus Epiſtolæ hujus exemplaria invenerit. I believe that he which ſhall meet with more antient copies then thoſe which we now have, will find it thus.* Which as it is an acknowledgment that no copie which we now have favours this conjecture, and ſo that it is deprived of all authority or probable ground, ſo it is an evidence of the infelicity and great injury done to learned men, whoſe notes and all their moſt ſudden conjectures, which never paſt the Authors review, or ſecond, maturer thoughts, are indifferently put together, and ſet out by others after their death. For it is not imaginable that that moſt judicious learned man, who was ſo great a maſter of reaſon, and ſo ſeldome or never aſſumes to put off any opinion of his own upon his own *Puto* and *Credo*, *thoughts* and *beliefs*, or *conjectures*, ſhould thus leave out words and expreſſions upon his own phanſie, without any pretence of any one Copie to aſſiſt him. This will be yet more ſtrange, if it be remembred firſt, that ch. 3. 1. this is ſaid to be a *ſecond Epiſtle*, written much to the ſame purpoſe with the former, which is very agreeable to S. *Peter*'s being the Author of it, the former being wholly bent to fortifie the Chriſtian ſufferers in their conſtancy againſt the baits and ſeductions of the *Gnoſticks*, but can no way be competible to *Symeon* the Biſhop of *Jeruſalem*, of whom no records of thoſe times tell us that he ever wrote any, and of whom it is not by thoſe *Annotations* pretended that he wrote two *Epiſtles*. Secondly, that ch. 1. 16, 17. there is a whole paſſage which cannot poſſibly belong to Biſhop *Symeon*, but ſignally doth belong to the Apoſtle *Peter*, that of having been on the *holy Mount* with *Chriſt*, and hearing thoſe words, *This is my beloved ſon*, &c. which certainly belongs to the Transfiguration, *Mat.* 17. where only *Peter* and *James* and *John* were preſent with *Chriſt*. And it is as ſtrange, which on thoſe verſes is ſaid in thoſe *Annotations*, firſt, that theſe words muſt not be referred to the Transfiguration on *Mount Tabor*, but to that other paſſage, *Joh.* 12. 28. (whereas *H. Grotius* in thoſe *Annotations* (which are known to be his) on *Mat.* 17. diſtinctly applies the words to that on *Mount Tabor.*) And ſecondly, that when the voice *Joh.* 12. 28. was in the other words, ἐδόξασα καὶ πάλιν δοξάσω, *I have glorified, and will glorifie again*, it is there ſuggeſted, that the words, *This is my beloved ſon*, &c. were put in by ſome ſcribes who took the *Epiſtle* for S. *Peter*'s. For which again there is not the leaſt proof offered from any Copie antient or modern: So unhappy are all thoſe conjectures in this matter, and ſo injurious to him whoſe name they have aſſumed to give them authority. 'Tis true, there is ſome ſhew of proof offered there, that the phraſe, *holy mountain*, ver. 18. cannot belong to *mount Tabor*, being uſed by the *Hebr.* only for the *mount Moriah* where the Temple was. But that argument is of ſmall validity, becauſe though *Moriah* be ordinarily ſtyled Ὄρος ἅγιον the *holy mountain*, and no other vouchſafed that title by the *Jewes*, becauſe of God's preſence peculiar to the Temple, which gave it the title of *holineſſe*; yet it is certain that other places, where God hath appeared to be preſent by his Angels, have by the *Jewes* and God himſelf been acknowledged and ſtyled *holy* (as when *Moſes* γῆ ἁγία is commanded *Act.* 7. 33. *to put off his ſhoes, for the place where he ſtands is holy ground*) and it is evident that that glorious appearance, and cloud, and voice at *mount Tabor* were evidences of this preſence, which might therefore, by analogie with the Sacred ſtyle, denominate it an *holy mountain*. To this purpoſe it is farther evident that S. *Jude* ver. 18. ſpeaking of the *ſcoffers* that ſhould *come in the laſt time, walking after their own luſts*, cites that prediction from the *Apoſtles of our Lord Jeſus Chriſt*, ver. 17. where it is reaſonable to believe that this *Epiſtle* ch. 3. 3. is referred to, (as indeed a great part of the argument of this *Epiſtle* is there made uſe of:)

for in it thoſe very words are met with, (and are not ſo in any other Apoſtolick writing) *Knowing this firſt, that there ſhall come in the laſt daies ſcoffers, walking after their own luſts.* From all theſe premiſes conſidered, it is abundantly clear, that if there be truth in this *Epiſtle*, (which they that acknowledge it a place in the *Canon*, and onely queſtion its being written by S. *Peter*, cannot well be allowed to doubt of) or if S. *Jude* ſay true, then S. *Peter* was the Author of it: For there are not greater and ſurer evidences of any *Epiſtles* being written by the acknowledged Author of it then are theſe forenamed, the title of *Simon Peter*, the addition of *an Apoſtle of Jeſus Chriſt*, the mention of a *former Epiſtle*, the having been with *Chriſt* on *mount Tabor*, the being called an *Apoſtle of Chriſt* by S. *Jude*; all which in all copies ſtand unmoved, to ſecure the authority of this *Epiſtle*, and to convince us of the Author of it. As for the argument taken from the time of S. *Peter*'s death before the deſtruction of *Jeruſalem*, &c. it is void of all force. For, (to grant all the former parts of it, that S. *Peter* died under *Nero*, that that was *before the deſtruction of Jeruſalem*, that *all Chriſtians expected that deſtruction before the end of the world*;) Firſt, it doth not follow, that if this *Epiſtle* were written by *Symeon*, it ſhall therefore fall to be after the deſtruction of *Jeruſalem*: for *James* the firſt Biſhop was put to death, and ſo *Symeon* ſucceeded in that See, 8 years before the deſtruction of *Jeruſalem*, and 5 years before the death of S. *Peter*. Secondly, it is not true which is ſuggeſted in the argument, and on which one thing all the validitie of it depends, that this *Epiſtle* was written after the deſtruction of *Jeruſalem*. And for the onely proof of that, taken from hence, that the Author of this *Epiſtle* arms his readers with patience in expectation of the laſt day, that is as farre from truth alſo, there being no word in this *Epiſtle* to that matter. One paſſage there is which referres to the end of the world, chap. 3. ver. 7. but not as approaching or conceived by any to approach: But the other paſſages of the *coming of the day of the Lord as a thief*, and the like, belong all to that judgment on the *Jewes*, expreſſed in like phraſes by *Chriſt*, *Mat.* 24. and by the Apoſtles in their *Epiſtles*, and not to the day of univerſal doom or deſtruction of the whole world, (ſee chap. 3. Note d.) Having thus anſwered the pretenſions againſt the Author of this *Epiſtle*, it remains that we inquire of the time of writing it, which by c. 1. 14. may juſtly be concluded to have been a little before his death, and that in the time of his laſt danger before his Martyrdome, from the evident approach whereof, or revelation concerning it, he affirms himſelf to *know* that the *time of* his *putting off this* his *tabernacle*, that is, his death, ταχινὴ ἐστι, *is* very *ſuddainly to come*, very *near at hand*. That *Peter* and *Paul* from ſeveral parts of their travails came to *Rome* about the twelfth of *Nero*, to defend, and comfort, and confirm the Church that was perſecuted there, hath been reaſonably concluded by Chronologers. And in this year, *Anno Chr.* 67. about the beginning of *October*, they are both thought to be caſt into priſon, and ſoon after put to death. And then this is the moſt probable time for the writing this *Epiſtle*; which being ſo near the warre, on which followed the deſtruction of the *Jewes*, it is evident what occaſioned the writing of this *Epiſtle* (and S. *Jude*'s, which being on the ſame ſubject muſt be dated about the ſame time) *viz.* the confirming the perſecuted afflicted Chriſtians in their expectation of that deliverance which they ſhould now ſhortly meet with, by the deſtruction of their perſecuters. The certainty of which he declares, as alſo the reaſons of its being thus long delayed, and the undiſcernibleneſſe when it comes, fortifying them alſo againſt the infuſions of the *Gnoſticks*, who took advantage of the continuing of their perſecutions ſo long, and much ſolicited and aſſalted the conſtancy of the afflicted Chriſtians; of whom he therefore warns them, and that by foretelling that they ſhould be ſoon deſtroyed alſo, and all that were corrupted by them.

Κλίνειν ἐν νυκτὶ

CHAP. I.

Paraphraſe.

1. Simon, by Chriſt, whoſe diſciple I was, ſurnamed Peter, and by him after, with others, ſent by commiſſion to preach the Goſpel, to all the Jews wherever they are diſperſed, (ſee 1 Pet. 1. 1.) which have received the faith of Chriſt, (and in that reſpect are as valuable in Gods ſight as we the Apoſtles of Chriſt) that faith, I ſay, whoſe object is the righteouſneſſe of Chriſt our God and Saviour, either as that ſignifies his way of juſtifying men now under the Goſpel (ſee note on Rom. 1. b.) or as it may note his fidelity and juſtice in performing what he hath promiſed us in the Goſpel:

1. SIMon Peter, a ſervant and an Apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, * through the righteouſneſſe of God, and our Savour Jeſus Chriſt;]

* in it

2. I ſalute you, and wiſh you all that felicity, which I promiſe my ſelf you will enjoy by the receiving of the faith, and by your experience and evidence of God's goodneſſe and faithfulneſſe to you in Jeſus Chriſt:

2. Grace and peace be multiplied unto you through the † knowledge of God, and of Jeſus our Lord,]

† acknowledgment ἐπιγνώσει

3. According as he of his goodneſſe, and by exerciſe of his controlling omnipotent power, hath afforded us all things that pertain to felicity hereafter, or to piety here, by means of our faith, and profeſſion or acknowledgment of Chriſt, who hath revealed himſelf unto us, and called us into his ſchool, by moſt convincing arguments of his authority and miſſion from heaven; firſt by that glorious act of the holy Ghoſt's deſcending upon him, and the angel ſaying from God [This is my beloved ſon, in whom I am well pleaſed,] (For that that is the meaning of the word Glory, ſee note on Mat. 3. k. Rom. 9. c.) ſecondly, by his miracles which he did among men here, and by his Apoſtles ever ſince:

a.

3. According as his divine power hath given unto us all things that *pertain* unto life and godlineſſe, through the * knowledge of him that hath called us † to glory and [a] vertue:]

* acknowledgment ἐπιγνώσεως

† or, by his own glory, for the Kings *MS.* reads *idia doxe*

4. By which two, as evidences and engagements of the truth of them, huge promiſes have been made over to us of a moſt glorious and valuable nature, on purpoſe to allure and attract you to all divine purity, by receiving the faith of Chriſt, and forſaking that abominable courſe of unnatural luſts, and other like ſins, which through the ſect of the Gnoſticks is now become ſo common and ordinary among the profeſſors of Chriſtianity, (ſee note on c. 2. a.)

b.

4. Whereby * are given unto us exceeding great and precious promiſes; that by theſe you † might be partakers of the divine nature, having eſcaped the [b] corruption that is in the world through luſt.]

* have been given δεδώρηται

† may

5. In reſpect of whom it is neceſſary that you be very careful

5. * And beſides this, giving all diligence, add to your faith vertue; and to vertue * knowledge;]

* And to this purpoſe καὶ αὐτὸ τοῦτο, or, And you therefore, for the Kings *MS.* reads καὶ ὑμεῖς δὲ

careful and diligent, that constancy, courage, perseverance (see note a.) be superstructed on your profession of the Christian faith; that knowledge of mysteries be joyned to that courage, and that it supplant it not;

†continence ἐγκράτειαν *continence

6. And to knowledge † temperance; and to * temperance patience; and to patience godlinesse;]

6. That strict continence be one thing that accompanies that knowledge; then to that continence, in avoiding the pollutions of the flesh, to which the Gnosticks would seduce you, under pretence of mysterious knowledge; and a chearful patience, or resolution of bearing whatsoever may fall on you from the enemies of your profession, whether Jews or false heretical Christians; to that patience, piety and frequenting of the publick service of God, not giving over the assembly, as some of the Hebrews did, Heb. 10. 25. to avoid persecution;

* kindnesse to the brethren φιλαδελφίαν

7. And to godlinesse * brotherly kindnesse; and to brotherly kindnesse charity.]

7. Then to your piety, kindnesse to all your fellow-Christians (contrary to the fiery contentions and factions among them, caused by the Gnosticks;) and to that kindnesse to your fellow-Christian, perfect charity to all men, even your enemies and persecuters.

† or present to you, for the King's *MS.* reads ὑμῖν παρόντα * slothful ἀργὸς † unto the acknowledgment εἰς ἐπίγνωσιν

8. For if these things be in † you and abound, they make *you that you shall* neither *be* * barren, nor unfruitful † in the knowledge of our Lord Jesus Christ.]

8. For the practice of these vertues, especially if they be in you in any eminent degree, will render you good and faithful servants of Christ, and such as becomes your Christian profession.

9. But he that lacketh these things is blind, and cannot see far off, and hath forgotten * that he was purged from his old sins.]

9. And he that falls back into any of those sins, contrary to those vertues, is like a purblind man that cannot see things that are at a distance from him, thinks (through this fault in his eyes, or forgetfulnesse in his understanding) that Christianity may give him liberty and licence, (as the Gnosticks say it doth) whereas it was not long ago that Christianity call'd him out of these pollutions, and wrought this purification upon him, which is directly contrary thereunto.

* the purification of his former sins, τὸν καθαρισμὸν τῶν πάλαι; † brethren, be ye the more diligent, μᾶλλον, ἀδελφοί, σπουδάσατε * or by your good works to make your consolation and election firm, for the King's *MS.* reads διὰ τῶν καλῶν ὑμῶν ἔργων βεβαίαν ὑμῶν τὴν κλῆσιν. † by no means miscarry ἵνα μὴ πταίσητε

10. Wherefore † the rather, brethren, give diligence * to make your [d] calling and election sure: for if ye doe these things, ye shall † never fall:]

10. This, brethren, must oblige and engage you to all care and diligence to make God's mercies in calling you to be Christians, and designing you deliverances, effectual to you. This must be done by your vigilancy over your selves, that you relapse not into those former sins from which you came out at your conversion to Christ: which if you do, you shall never miscarry, or forfeit that great benefit of being Christians, and of being that remnant that should now be delivered, when the rest of the Jews that believe not shall be destroyed. [d]

11. For so an entrance shall be ministred unto you abundantly into the everlasting kingdome of our Lord and Saviour Jesus Christ.]

11. For by this means you shall be capable of being the men of which the kingdome of Christ shall be made up, that kingdome which begins in the vengeance executed on the unbelieving impenitent Jews, and in delivering the believers, and shall last most gloriously for ever in subduing of enemies, and delivering of disciples.

* or, I will put, for the King's *MS.* reads μελλήσω ὑμᾶς-

12. Wherefore * I will not be negligent to put you alwaies in remembrance of these things, though ye know them, and be established in the present truth.]

12. The vastnesse of your concernments herein makes me thus solicitous to inculcate these things unto you: not that I think you ignorant in this point of doctrine concerning the method that shall be used by Christ in erecting his kingdome here on earth, viz. by coming in vengeance on the obdurate, and delivering the constant persevering Christians; for I am sure you have been taught it over and over again, and sufficiently instructed and satisfied in the truth of it.

† But δὲ

13. † Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance:]

13. But I think it not amisse, as long as I live in this world, or in this flesh, to be your remembrancer, and refresh these notions, stir up that knowledge which is already in you:

14. Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.]

14. Knowing that the time of my dissolution now suddenly approacheth, according as Christ, when he foretold of some that should survive this coming of his to the destruction of the Jews, (which now I speak of) gave an intimation to me that I should not, Joh. 21. 18, 22. and positively affirmed that I should be crucified, as ere long I expect to be.

* But δὲ

15. * Moreover I will endevour that you may be able after my decease to have these things alwaies in remembrance.]

15. And therefore I being to dy before this comes to passe, but many of you likely to live to see it, it is my duty and purpose by this Epistle to fix it in you, that when I am dead and gone, you may remember this certain truth of Christ's kingdome, and coming to destroy the Jewish unbelievers and crucifiers, and to preserve and rescue the believers among them (see c. 2. 9.)

16. For we have not followed cunningly-devised fables, when we made known unto you the power and [e] coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.]

16. For they are not phansies or deceivable arguments upon which we have grounded this doctrine concerning Christ's coming in power to the destruction of his enemies, and rescuing of believers, but the very things which we saw adumbrated, and heard discoursed on by Moses and Elias (see note on Mat. 17. a. and Luc. 9. 31. note c:) when I and James and John were with Christ on Mount Tabor, and saw the Majesty that was instated on him at his transfiguration, Mat. 17. [e]

† receiving * magnificent μεγαλοπρεποῦς

17. For † he [f] received from God the Father honour and glory, when there came such a voice to him from the * excellent glory, This is my beloved Son in whom I am well pleased.]

17. For at the time of his receiving that Majesty from the Father by way of vision, foretelling what should soon be instated on him, there was a voice which came out of that shining cloud, Mat. 17. 5. and with it these words, Thou art my beloved Son, &c. which signified God's design of instating the kingdome on him. [f]

† we also heard, ἠκούσαμεν * being ὄντες

18. † And this voice which came from heaven we heard, * when we were with him in the holy mount.]

18. And I also with James and John heard this voice which came out of the cloud, Mat. 17. 5. being then with him on that mount, where he was transfigured, and which by the evident presence of God by his Angels there became an holy place: see note on the Title of this Epistle.

19. And beſide theſe adumbrations by way of viſion in the mount, we have many prophecies in the Old Teſtament concerning this matter, which together with Chriſt's predictions Mat. 24. are yet a more firm, ſure, infallible argument to us then any other. And 'tis well done of you to ſtudy and obſerve theſe prophecies, which may ſtay your hearts in this ſtate of affliction and perſecution, until that day of your deliverance come, or till the forerunners of it, Luk. 21. 28. begin to ſhew themſelves unto you.

g.

19. † We have alſo a more ſure word of prophecie, whereunto ye do well that ye take heed, as unto a light that ſhineth in a darke place, until the day dawn, and the g * day-ſtar ariſe in your hearts:]

† And we have a more firm prophetick word, κ) ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον

* morning-ſtar

20. This being a principle known to all, that no Scripture-prophecie is without particular miſſion and appointment from God; that which the prophets there have foretold being not the ſuggeſtions of their own ſpirits, what they thought good, but what God inſpired and moved them to, by his Spirit's coming upon them.

h.

20. Knowing this firſt, that no prophecie of the Scripture is † of any private h interpretation.]

† of their own incitation, motion, letting looſe

21. For none of the prophets of any time have undertaken that office on their own heads, or propheſied their own fanſies or perſwaſions, but all the Scripture-prophets have been men called and ſent by God on his meſſages, and inſpired and inſtructed by the holy Spirit of God, every word which they have delivered. And therefore you cannot run any hazard in depending upon that which they have foretold ſhall come to paſſe in theſe, which they called the laſt days, Joel 2. 28,30, 31, 32. and in many other places.

21. * For the prophecie came not in old time by the will of man: but holy men of God ſpake † *as they were* moved by the holy Ghoſt.]

* For prophecy was not any time brought κ) οὐ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία

† being carried φερόμενοι

Annotations on Chap. I.

a. Ἀρετὴ

V. 3. *Vertue*] The word ἀρετὴ *vertue*, beſide the ordinary known notion of it for *probity of manners* among men, as the generical word that contains all moral and Chriſtian vertues under it, (in which ſenſe it is uſed *Phil.* 4. 8.) doth in this Chapter ſignifie two things, very diſtant from one another, and both of them differing from this. In this verſe it ſignifies the *power* of God which he ſhewed in *Chriſt*, eſpecially the miracles which he was enabled to work: and ſo 'tis here joined with the glory; whether the deſcent of the *Holy Ghoſt* on him and on the Apoſtles (which is ordinarily called *Shechina* and δόξα *glory*, ſee *Mat.* 3. c.) or whether the glory that ſhone in his works and doctrine be meant by it. So 1 *Pet.* 2. 9. ἀρετὰς καλέσαντος *the vertues* (in the Plural) *of him that called us out of darkneſſe into this great light*, that is, his miraculous power, divine actions and words together. But then in the 5th verſe of this Chapter, the word ſeems to have yet a third notion, and belonging there evidently to men, not God, as here, it cannot yet be fitly interpreted by that word *Vertue*, which is the general comprehenſive title of all vertues; for many of them are after named, as *continence*, *patience*, &c. and required to be ſuperſtructed upon this of ἀρετὴ *vertue*, which would not be ſo proper: but it ſeems rather to ſignifie (in that notion wherein both the Greek ἀρετὴ and the Latine *virtus* are often uſed) ἀνδρείζεσθαι, 1 *Cor.* 16. 13. *manhood*, *courage*, or *fortitude*, in adhering to *Chriſt*, *Mat.* 16. 24. which the *Gnoſticks*, againſt whom he armes them, would ſo fain rob them of now in time of perſecutions; ſo as in thoſe verſes of * *Euripides*,

δόξα

Ἀρετὴ καλέσαντος

Ἀνδρίζεσθαι

* in Bellerophon

Θάρσος γὰρ πρὸς τὰς συμφορὰς μέγα σθένει·
Ἔστι γὰρ παίσαι ἀρετῶ δυσδόξῳ θανάτῳ.

Fortitude is very uſefull againſt afflictions, a man may ſhew virtue in his death. For there *fortitude* and *virtue* are all one. And ſo to their *virtue* or *courage* they muſt adde *knowledge*, that is, that true Chriſtian knowledge, to which their ψευδώνυμος γνῶσις *knowledge falſly ſo ſtyled* was oppoſed; and to that, *continence*, contrary to their *uncleanneſſe* and *filthyneſſe*; and to that, *perſeverance*, &c. juſt as 2 *Cor.* 6. 6. after *patience in afflictions*, ver. 4. and *purity*, is γνῶσις *knowledge*: which again that it is ſet oppoſite to that pretended of the *Gnoſticks*, ſee the Context there, and Note a. on that Chapter.

Γνῶσις

Ἐγκράτεια

b. Φθείρειν

V. 4. *Corruption*] φθείρεσθαι *corrumpi* ſignifies ſometimes *to be debauched to ſin*, particularly, and in the moſt eminent manner, to thoſe ſins againſt nature, abominable heathen luſts: ſo 2 *Cor.* 7. 2. οὐδένα ἐφθείραμεν *we have corrupted no man*, ſeems to relate to thoſe *falſe teachers*, the *Gnoſticks* among them, who did thus *corrupt* and *ſeduce* their *diſciples*. Agreeable to which is that ſpeech of *Heraclitus* in his *Epiſtle* to *Hermodorus*, Τίνι συμμοιχεύω; τίνι συμμαιμονῶ; τίνι συμμεθύω; τίνι συμφθείρομαι; ᾧ φθείρω, ὃν ἀδικῶ, & οὐδένα τῶν ἁπάντων, *With whom have I accompanied in adultery, in murther, in drunkenneſſe, in corruption*, or *pollution? I corrupt, I wrong no man of them all.* Thus was *Socrates* accuſed ὡς ἀπατεῶν, ὡς λυμεῶν, ὡς φθορεὺς τῶν νέων, *as a deceiver, a debaucher, corrupter of youth*; and this the ſumme of his accuſation, ἀδικεῖ Σωκράτης διαφθείρων τοὺς νέους, *he wrongs and corrupts the young men.* So in a narration of *Hippolytus* in * *Palladius*, of a Chriſtian Virgin put by the tyrannical Judge into a brothel-houſe, the debauch'd young men ſtrait came, βουλόμενοι ταύτῃ συνεῖναι φθορᾶς ὁμιλεῖν, *to company with her for corruption*, that is, to commit all filthineſſe with her. And ſo after he that freed her from that houſe is ſaid τῆς ἀτίμου φθορᾶς ἀπολλάξας *to have delivered her from this diſhonourable* or *vile corruption.* And ſo c. 11. 3. So perhaps διαφθείροντες τὴν γῆν, *Rev.* 11. 18. *corrupting the earth*, ſee Note c. So *Epheſ.* 4. 22. the old heathen condition is called *the old man*, φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, *corrupted according to* thoſe *luſts of deceit*, that is, the unnatural luſts of the heathen world, then brought into the Church by the falſe teachers, the *Gnoſticks*. So *Jude* 10. ἐν τούτοις φθείρονται, *in theſe they are corrupted*, noting their corrupt practices contrary to nature. Thus οἰκοφθόροι in *Ignatius Epiſt. ad Epheſ.* is by the *Tranſlator* rendred *Maſculorum concubitores*, and by *Heſychius* μοιχοὶ, and ſo παιδοφθόρος in the *Epiſtle* of *Barnabas*, in this ſenſe, ſo vulgar in other Authors. And thus it clearly ſignifies in this place, (and others of this *Epiſtle*) having ἐν ἐπιθυμίᾳ *in luſt* added to it, and τῆς ἐν τῷ κόσμῳ, that is in the world, referring to thoſe unnatural Gentile practices. So φθορὰ *corruption* c. 2. 12. is all unnatural filthineſſe; ſee Note on *Rom.* 8. 1. and Note on 2 *Pet.* 2. b.

* Lauſiac. in hiſt. cap. [illegible].

Διαφθείροντας τὴν γῆν

Φθειρόμενον κατὰ τὰς ἐπιθυμίας

ἐν τούτοις φθείρονται

c. Γνῶσις

V. 5. *Knowledge*] The true notion of the word γνῶσις *knowledge* in this and many other places will be beſt diſcerned by obſerving that the word is uſed 1 Cor. 12. 8. as a peculiar χάρισμα or *gift* of the Spirit (ſee Note on 1 *Cor.* 1. c. & 1 *Pet.* 3. c.) and ſignifies the underſtanding of the word of God, that is, the Scriptures, in the diviner and more myſterious ſublime ſenſe, ſuch as the Judaizing *Gnoſticks* pretended to have an abſtract of, *Rom.* 2. 20. called there μόρφωσις γνώσεως, ſuch as to which the *Jews* pretend in their *Cabala*. So again c. 13. 2. where πᾶσα γνῶσις, *all knowledge*, is the ſame with εἰδῶ τὰ μυστήρια, *know myſteries* precedent, and differs from πᾶσα πίστις, *all faith*, in this, that πᾶσα γνῶσις, *all knowledge*, is that more ſubtile myſterious underſtanding of the Old Teſtament, and πᾶσα πίστις, *all faith*, is all kind of Chriſtian faith, even that that hath the gift of miracles annexed to it. So again ver. 8. where

Μόρφωσις γνώσεως

Πᾶσα γνῶσις

Εἰδῶ τὰ μυστήρια

Πᾶσα πίστις

where 'tis mention'd as an extraordinary gift, and joined with *tongues* and *prophecyings*; so c. 14. 6. *revelation, knowledge, tongues, prophecie*: and from thence it comes to signifie κοινῶς the more exquisite knowledge of *Christ* and the mysteries of the Gospel, as *Col.* 2. 3. *the hidden treasures of knowledge*; which is also intimated by κλεῖδα τῆς γνώσεως, *the key of knowledge, Luk.* 11. 52. that knowledge which is lock'd up. So *Rom.* 11. 33. γνῶσις Θεοῦ, *the knowledge of God*, Βάθος of which there was such a βάθος *profundity*, and chap. 15. 14. πᾶσα γνῶσις *the knowledge of all mysteries*. That this is it that is spoken of 1 *Cor.* 8. 1. appears by Φυσιοῖ that which is affirmed of it, that it doth φυσιοῦν, *puffe up*, for so knowledge of mysteries is of all things most apt to doe. So ver. 10. that knowledge which another looks on in thee with that reverence, and on occasion of which he, being not able to discern so subtilly, comes to sin and *perish* by reason of thy having and using it,

Γνῶσις δόξης Θεοῦ. v. 11. So 2 *Cor.* 4. 6. *the knowledge of the glory of God in the face of Jesus Christ*, that is, the understanding of that great mysterie wherein God exhibited himself to us in the person of Christ incarnate. So when we read περίσσευσαν *abounding*, or ὑπερέχον *excelling* joined with it, *Ephes.* 3. 19. and *Phil.* 3. 8. From these notions of the word it is that the *Gnosticks* of those times took their names, pretending to all secret mysterious understanding of the Old Testament, and grounding all the filthy passages of their doctrine upon several places so interpreted by them after their own polluted phansies, as may be seen in *Epiphanius*. This is men-

Ψευδώνυμος γνῶσις tioned by the Apostle under the title of ψευδώνυμος γνῶσις *knowledge falsly so called*, 1 *Tim.* 6. 20. by them called γνῶσις *knowledge*, and the γνωστικοὶ *knowing* persons, but, saith he, ψευδώνυμοι very *falsly* so styled by them, and so 'tis acknowledged by *Theophylact*. And according to this it is that the Apostle *Barnabas* in his *Epistle* (those fragments of it that are come to us) setting himself distinctly against these *Gnosticks*, that out of the mystical interpretation of the Old Testament brought in many damnable doctrines, (not only the necessity of continuing Circumcision, &c. but the lawfulnesse of all abominable unnatural filthinesse, and withall the denying of *Christ*'s coming really in the flesh) sets up another γνῶσις, or mystical exposition of the Old Testament, and in that whole *Epistle* interprets many places of Scripture to the maintaining of Christianity against them. And hence I conceive it is that in this *Epistle*, which is so wholly designed as an antidote against the *Gnosticks* (as the *Epistle* of S. *Jude* also is) and particularly against their abominable filthy practices, the word γνῶσις *knowledge* is used, not for that χάρισμα or *gift* of mysterious knowledge, but for the true saving Christian knowledge, in opposition to that pretended to by the *Gnosticks*, and therefore it is here encompassed with *virtue* on one side, meaning by it courage and constancy in the Faith (see Note a.) so opposite to their doctrine of compliances, and ἐγκράτεια *continence* on the other side; and the adding of these one to another, courage to their faith, and continence to their γνῶσις *knowledge*, is by him advised to, on purpose to testifie and demonstrate their having forsaken the φθορὰ ἐν ἐπιθυμίᾳ ver. 4. those *abominable lusts*, ἐν κόσμῳ, so used *in the heathen world*, and brought into Christianity by the *Gnosticks*.

V. 10. *Calling and election sure*] What is meant d. Κλῆσις by κλῆσις *calling*, hath been said at large Note on *Mat.* 20. c. the mercy of God in making them Christians; Ἐκλογὴ and so what by ἐκλογὴ *election*, Note on 1 *Pet.* 2. c. that peculiar favour of being the remnant to whom the promises of deliverance belonged, and in whom they should be fulfilled, when the rest of that people, remaining obdurate in their sins, should be destroyed. All the difficulty remaining is to determine what is meant by βεβαίαν ποιῆσαι, *to make* either or both these Βεβαίαν ποιῆσαι *firm*, or *sure*. And first, that this referres not to the assuring our selves of either, that is, to our being confident that we are called or elected, to our acquiring any certainty of belief or firmnesse of hope in our own minds that we are in the favour of God, which is ordinarily styled *certitudo subjecti, the certainty of the subject*, may appear by this, that there is in this verse no mention of either faith or hope, or any thing in us, but only of *calling* and *election*, which are acts of God's favour without and concerning us. The King's *MS.* reads it indeed with some change, διὰ τῶν καλῶν ὑμῶν ἔργων βεβαίαν ὑμῖν τὴν παράκλησιν καὶ ἐκλογὴν ποιῆσαι, *by your good works to make consolation and election firm to you*, where *consolation* doth more sound to that sense then *calling* could doe. But of that reading it is observable, first, That the antient Latine, that appears to have read the first part of it as it is in the King's *MS.* διὰ τῶν καλῶν ἔργων, *by goods works*, doth not acknowledge the latter, but retains κλῆσιν *calling*, with the other ordinary Copies; secondly, That the word *Calling* is oft in other places joined with *Election*, but *Consolation* never, which is a farther prejudice against this reading; thirdly, That if παράκλησιν *consolation* were retained, yet it must necessarily signifie that consolation as it is afforded by God, not as it is in us, his real goodnesse to us, not our apprehension of it; so that it may agree with ἐκλογὴν *election*, which we know is God's electing or preferring of us, or the favour done to us by God, without any intimation of our apprehensions. Secondly, this phrase cannot refer to the promises of God, so as to signifie our *making them sure* or *firm*, for they are certainly and immutably so already, and it is God, not we, that is to make them so, by performing them to us. It remains then that by this phrase βεβαίαν ποιεῖσθαι *to make firm*, must be meant that which through the grace of God is in the Christians power by care and diligence to doe, *viz.* to qualifie themselves with a capacity of receiving the benefit and fruit of these mercies and favours of *Christ*, to remove the hindrances which will keep them from being actually beneficial to us, and so to render them *firm*, that is, effectual to the good of our souls. And all the promises of God being conditional, and our performance of that condition being from us required, that the favours of God bestowed on us, his *calling* and *election*, may be effectually such to us, really for our advantage, not our woe, the only way to make them effectual to us is our discharging our parts, performing the condition; and to this it is that our diligence is here required, which cannot be available in any thing else. That this is the meaning of the words may appear by the like phrase, *Rom.* 4. 16. εἰς τὸ εἶναι εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, *that the promise may be firm to all the people*, which no way re- βεβαίαν τὴν ἐπαγγελίαν ferres or looks to their confidence or perswasion of it, nor to the firmnesse of the promise only, but to the benefit and fruit and effectualnesse of it to them: so *Rom.* 15. 8. *Christ became a minister of the circumcision for the truth of God*, that is, to make good God's promises to the Jews, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν Βεβαιῶσαι τὰς ἐπαγγελίας *πατέρων, to make the promises of the fathers firm*, that is, effectual, to exhibit and perform them to them. So *Heb.* 2. 2. *If the word which was spoken by Angels*, that is, the Law given to *Moses*, *be firm*, that is, were performed, failed not of the effect, (without any reference to their perswasion of it,) for so 'tis expressed by what follows, *and every trangression and disobedience received a just reward*, that is, the breaches of that Law were actually punished. And accordingly here their *diligence* in *making their calling and election firm*, is taking care that the mercies of God toward them in *calling*, and *chusing*, or *preferring* them before others, may prove effectual to them, that is, that they may

obtain

obtain that benefit which was deſigned them by God in theſe mercies, and which they certainly ſhall obtain if they perform what is required of them. Thus in a like phraſe, *to apprehend*, or *lay hold on, eternal life*, 1 *Tim.* 6. 12. is but the interpretation of, *fight the good fight*, going before, the only way to the obtaining of that βεβεῖον or reward (like that in the *Olympick* games) which is given to none but conquerors, being the contending νομίμως, according to the laws of the *agones*, fighting and overcoming, which is expreſs'd *Phil.* 3. 12. by διώκω εἰ καταλάβω, *I purſue*, or *run, if ſo be I may obtain.*

Επιλαβοῦ ζωης

e. V. 16. *Coming of our Lord*] That παρουσία Χριστοῦ *the coming of Chriſt* ſignifies the remarkable deſtruction of the impenitent Jewes, and deliverance of the believers among them, hath been often ſhewed (ſee Note on *Mat.* 24. b.) and particularly that 'tis called his *coming with power*, *Mat.* 24. 30. that is, as a King or mighty perſon. Agreeably to that is here *the power and coming of our Lord Jeſus Chriſt*, δύναμις καὶ παρουσία, in this ſenſe of his coming to diſcriminate between the perſecuters and diſciples, ſo that *one ſhould be taken, and the other left*, *Mat.* 24. 40. the obſtinate obdurate Jewes to be utterly deſtroyed by the *Roman* Eagles, as by *Chriſt*'s executioners, and the faithful among them delivered out of that ruine. And to that doth the Context here, and almoſt all the reſt of this *Epiſtle*, direct thoſe words; ſee ch. 3. 1, and 4. All the difficulty will be, how that which here immediately follows, *but were eye-witneſſes of his majeſty*, can belong to this particularly. To which I anſwer, that the word μεγαλειότης is there ſet to expreſſe that majeſty which was by way of viſion repreſented and inſtated on *Chriſt* at the time of his Transfiguration on *mount Tabor*, at which *Peter* was preſent as an αὐτόπτης or *eye-witneſſe*. This is clear from v. 17. by the *voice* that came out unto him *from the magnificent glory* (that is, from that *ſplendid cloud*, *Mat.* 17. 5. *Mar.* 9. 7. and *Luc.* 9. 35. and that glorious appearance of angels, called his *glory*, *Luc.* 9. 31, 32.) *This is my beloved ſon*, &c the very paſſage that is there mentioned. Now this Transfiguration was meant by *Chriſt* to give *Peter* and *John* ſome image and ſhadow of (a kind of parable to expreſs) this coming of *Chriſt* in this glorious manner againſt his crucifiers, and for the reſcue of all perſevering diſciples. This appears by theſe two circumſtances; firſt, by the paſſage immediately precedent (with which the ſtory of the Transfiguration connects in all the three *Goſpels* where 'tis mentioned,) viz. that *he that will ſave his life*, that is, forſake Chriſtianity, to avoid the preſent preſſures, *ſhall loſe it*, that is, ſhall be deſtroyed in that παναλεθρία: *but he that will loſe his life for Chriſt's ſake*, that is, venture the utmoſt danger rather then fall off from *Chriſt*, *ſhall find*, or *ſave*, *it*, that is, be thus delivered, at *Chriſt's* coming to execute vengeance on thoſe perſecuters: which are the very words again uſed by *Chriſt* in the deſcribing of that coming of his to the deſtruction of the Jews, *Luc.* 17. 33. And farther, that *he that ſhall be aſhamed of Chriſt, of him ſhall Chriſt be aſhamed, when he ſhall come in his own glory, and his Fathers, and the holy Angels*, that is, when he comes in this kingdome of his (not onely at the day of doom, but) peculiarly within the ſpace of the life of ſome by-ſtanders, as all the *Goſpels* agree in that place, and as at another time *Joh.* 21. *Chriſt* ſaith particularly of S. *John*, who lived to ſee it. Of which that he might give them ſome eſſay, he had three of them up to the mountain, and was transfigured before them, gave them ſome glimpſe of that future glorious coming of his. The ſecond circumſtance to make this appear reaſonable, is the buſineſſe of the diſcourſe which was betwixt *Moſes* and *Elias* and *Chriſt* at that time, which appears by *Matthew* and *Mark* to be the approach of the great and dreadful day of the Lord, from that queſtion of the diſciples *Mat.* 17. 10. and *Mar.* 9. 11. *Why then ſay the ſcribes, that Elias muſt firſt come?* who, ſaith *Malachi*, was to come before that great and dreadful day. This S. *Luke* more particularly mentions, c. 9. 31. ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ, *they ſpake of his exodus, which he was ready to perform at Jeruſalem.* What this Ἔξοδος was hath there been ſaid, ſee Note on *Luc.* 9. b. viz. *Chriſt's* going out of this world, as *Moſes* went out of *Ægypt*, *Heb.* 11. 22. (which one ſtory gives that title of *Exodus* to that ſecond *Book of Moſes* ſo called) and to this is that great day of the Lord reſembled *Jude* 5. being attended firſt, with the deſtruction (as of the *Ægyptians* there, the oppreſſors of him and the people of God, and after of the *Iſraelites* themſelves that believed not, *Jude* 5. ſo) of the Jews here, the crucifiers of *Chriſt*, and perſecuters of Chriſtians, and withall of all vicious abominable Chriſtian profeſſors, that *turn the Goſpel into licentiouſneſſe*; and ſecondly, with the deliverance of God's people, as there of the children of *Iſrael*, ſo here of all the true Iſraelites, the faithful diſciples of *Chriſt*, that ſtick cloſe to him in deſpite of perſecuters and ſeducers. In reſpect of which as *Moſes* was their σωτὴρ, *ſaviour* or *deliverer*, and a God of vengeance to *Pharaoh*, &c. and as ſaviours are ſaid to *judge*, *Obad.* 21. ſo is this *coming of Chriſt*, the coming both of a King and of a Saviour, to deſtroy enemies and deliver friends. Which being the matter of *Elias* and *Moſes*'s diſcourſe with *Chriſt*, at which S. *Peter* himſelf was preſent (& by thoſe very perſons ſomewhat was adumbrated alſo, *Elias* being he that called for fire from heaven to conſume, and *Moſes* he that thus delivered the *Iſraelites* out of *Ægypt*) S. *Peter* here may very well mention it, as a demonſtrative evidence, by which he was able to make known unto them this power and *coming*, v. 16. that is, this powerful regal coming of *Chriſt* that now we ſpeak of.

Δύναμις καὶ παρουσία

Επόπται γενηθέντες τῆς μεγαλειότητος

Μεγαλοπρεποῦς δόξης

f. V. 17. *Received*——] What is meant here by λαβὼν παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, *receiving from God the Father honour and glory*, will eaſily be gueſſed both by what hath been ſaid Note e. and eſpecially by the μεγαλειότης, *majeſty* of *Chriſt*, of which they are ſaid to have been *eye-witneſſes*. For this verſe being by the 38, *for*, annex'd as a proof to the former, it muſt follow that the *honour* and *glory* which *Chriſt* received here, v. 17. is that *majeſty* which they ſaw, v. 16. That ſurely ſignified the dignity royal that there, by way of viſion or prophecie, he was inſtated in, this Commiſſion ſent him from heaven, as it were, by the hands of two great men, *Moſes* and *Elias*, who alſo talk'd with him on this ſubject. and told him what ſhould befall him, firſt in his paſſage to this kingdome, and then how it ſhould be exerciſed by him upon his crucifiers. And then this muſt be the meaning of his *receiving honour and glory* here, that is, this kingdome being thus (in viſion) inſtated on him; a ſolemnity of which is that which follows, φωνῆς ἐνεχθείσης τοιᾶσδε, *this*, or *ſuch a voice being brought to him*, or *delivered out of the magnificent glory*, (that is, out of the *bright ſhining cloud* (ſee Note on *Mat.* 3. c) that appeared in that viſion) *This is my beloved ſon*, &c. ſignifying God's purpoſe of ruling the world by him, devolving the government of all upon him. Some place of miſtake here may be, by confounding together this ſolemnity and this majeſty, from thence imagining that this *voice from heaven* was the τιμὴ καὶ δόξα *honour and glory* which he *received*. But this is a miſtake, it being firſt evident, that there were two things here mentioned of this viſion, one the object of their ſight, of which they were αὐτόπται *eye-witneſſes*, the other, of their *hearing*, or which ἠκούσαμεν *they heard*. And the former of theſe was in ſeveral phraſes, the μεγαλειότης *majeſty*, and τιμὴ καὶ δόξα *honour and glory*, that was veſted on him; the latter the proclamation, as it were, before him, when,

Λαβὼν τιμὴν καὶ δόξαν

Μεγαλειότης

φωνῆς ἐνεχθείσης τοιᾶσδε

τιμὴν καὶ δόξαν

when in vision he enters on this office: And of this it it said, *ver.* 18. ἡ φωνὴ αὕτη ἡμεῖς ἠκούσαμεν, *This voice also we heard*, as before they had *seen* the *majesty* or *honour and glory*, making these, two disparate things, as the *lightning* and the *thunder*, the one to the eye, the other to the ear, but both proofs of the same matter (the argument or subject here in hand) the kingdome which *Christ* had at his resurrection entred on, and should now shortly actually exercise it in the destroying of his crucifiers. That λαὸν here in the Nominative hath no Verb following to govern it, is after the manner of these Hebraizing writers, and in the construction must be set as if it were λαβόντα, the Genitive taken absolutely.

λαὸν

g. V. 19. *Day-starre*] The word ἡμέρα *day*, for *Christ's* coming in vengeance on his crucifiers, hath been interpreted formerly. See Note on *Heb.* 10. 2. *Rom.* 13. 12. and so most particularly here it signifies, ἡμέρα διαυγάζουσα, *the shining forth* of that *day* that had been before but obscurely prophesied of. Then for the word φωσφόρος, that is a known star, which, as a πρόδρομος or *harbinger* to the day or Sun, ushers him into our Hemisphere. Proportionable to this are the particular remarkable passages which *Christ* foretold, as the immediate harbingers before this coming of his, such as are mentioned *Luc.* 21. 28. which when they begin to appear, then, saith he, *lift up your heads*, take comfort, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν, *for*, or *because*, *your redemption draweth near*. And so the *Lucifer* or *morning-star* shall signifie the immediate forerunners of this day, which till it come, they must content themselves with the darker prophecies, and sustain themselves by that means. And if the addition of ἐν ταῖς καρδίαις ὑμῶν *in your hearts*, wherein the *Phosphorus* is said to *arise*, be thought to resist this interpretation, the account of that is ready; First, that the rising of the *Phosphorus* here not being literally to be understood, was by this addition very fitly confined to the Metaphorical notation, *in our hearts* being opposed to *in the heavens*: Secondly, that our hearts being the seat of practical judgment, by which we ponder and consider, this *morning-star*, signifying the forerunners of that eminent famous day, will then be said to *arise in our hearts*, when we by consideration of the predictions come to take notice of them as such. As the faithful are in story said to have done, when seeing the *Roman* armies to have begirt *Jerusalem*, they from thence concluded, according to *Christ's* words, that *the destruction thereof was nigh*, and thereupon, as soon as they had the advantage of the siege being raised, they fled out of the city to *Pella*, and there continued.

Ἡμέρα διαυγάζουσα

φωσφόρος

ἐγγίζει ἡ ἀπολύτρωσις

ἐν ταῖς καρδίαις ὑμῶν

h. V. 20 *Interpretation*] Ἐπίλυσις here seems to be an Agonistical word, to signifie the *starting*, or *watch-word*, or *signe*, upon which the racers set out or begin their course. The place from whence they set out is called ἀφετήρια, where when they set out, they are said to be *let loose*, and this is literally ἐπιλύειν. To this is the *sending* of *Prophets* here compared, who are said to *run*, *Jer.* 23. 21. *Ezech.* 13. 6, 7. *They run, and I sent them not*, that is, οὐκ ἐπέλυσα *I gave them no watch-word to run*, as in the *Psalmist*, *God gave the word, great was the company of preachers*. When any undertakes to prophesie without Gods sending, this is ἰδίας ἐπιλύσεως, of his *own starting*, and this is here denied of the Prophets of the Old Testament; for, as it follows, οὐ θελήματι ἀνθρώπου ἠνέχθη ποτὲ, *it was never brought by the will of man*, that is, 'twas never ἰδίας ἐπιλύσεως, *of their own incitation, but holy men*, φερόμενοι ὑπὸ πνεύματος, *carried by the Spirit*, ἐπιφορούμενοι, *inspired* and *carried by God, did prophesie*, &c.

Ἐπίλυσις

Ἰδίας ἐπιλύσεως

CHAP. II.

Paraphrase.

1. BUt there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, * even denying the Lord that bought them, and bring upon themselves swift destruction.]

1. But as among those prophets sent and incited by the holy Ghost, c. 1. 21. some false ones also slily crept in; so also now according to Christ's prediction Mat. 24. 11. shall there be false teachers among you, viz. the Gnostick Christians, bringing into the true faith, under pretence of greater perfection, most destructive doctrines of liberty and licentiousnesse, and that count it an indifferent thing to deny Christ in time of persecution, (see 1 Pet. 2. 21. and note on Rev. 2. b.) and forswear him who redeemed them, that are thus unlike him, as not to venture any danger for him who dyed for them, and do also by this means most imprudently incur the dangers which they desire (and pay so dear) to avoid, by complying with the Jews, come to speedy destruction with them, according to that of Christ, Mat. 16. 25.

* and that denying τὸν ἀγοράσαντα

2. And many shall follow † their pernicious ways, by reason of whom * the way of truth shall be evil spoken of.]

2. And these carnal doctrines of theirs shall have many followers, Mat. 24. 11. and thereby the glorious pure Gospel of Christ shall be much defamed, when Christian professors shall live such filthy lives.

† or filthinesse, for so many antient Copies, the King's *MS.* and that in Magdalen Coll. Oxon. read ἀσελγείαις * or the glory of the truth, for the King's *MS.* reads ἡ ὁδὸς

3. And † through covetousnesse shall they with feigned words make merchandise of you: whose judgement now of a long time lingreth not, and their damnation slumbreth not.]

3. And with cunning discourses shall they circumvent you, and gain you to all filthinesse, (see note on Rom. 1. i.) which shall within a while be most signally punished with utter destruction here, and damnation attending it.

† with feigned speeches they will gain you to inordinate lusts, ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται

4. For if God spared not the Angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness * to be reserved unto judgment,]

4. For if God, when the Angels rebelled against him, punished them severely, and having decreed them to eternal hell, cast them presently out of heaven into the abysse, a kind of dungeon or dark prison, there to be reserved, as condemned malefactors, to the day of judgment, the time of their execution,

* or to keep them punished unto judgement, for the King's *MS.* reads εἰς κρίσιν κολαζομένους τηρεῖν

5. And spared not the old world, but † saved Noah a the eighth *person*, a preacher of righteousnesse, bringing in the flood upon the world of the ungodly,]

5. And if he punish'd the whole world of sinners in Noahs time, bringing a deluge on them, and onely preserved Noah (with seven more) who warned them to amend their abominable lives, or else that vengeance would befall them,

a

6. * And turning the cities of Sodome and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto them that after should live ungodly,]

6. And if he adjudged the cities and suburbs of Sodome and Gomorrha to utter destruction by fire from heaven, and made them an exemplary spectacle and document to all that should ever live in their sins,

† kept φυλάξας * And condemned the cities to subversion, and burnt them to ashes πόλεις -- τεφρώσας κατέκρινεν

7. And

7. At that time delivering Lot (and his family) who was a perſon ſo far from being guilty of that lewdneſſe and unnatural filthineſſe, that he was extremely vext and moleſted by dwelling among thoſe that lived in thoſe villanies:

7. And delivered juſt Lot vexed with the † filthy converſation of the wicked:] † converſation of thoſe which broke all laws in their uncleanneſſe *of* † ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφὴν *tormented* with their unlawfull works) ἀνόμοις ἔργοις βασανίζων

8. (For he being a very pure and chaſt perſon, yet inhabiting among them that were ſo impure, was from day to day continually afflicted and tormented, to ſee them doe as they did.)

8. (For that righteous man dwelling among them, in ſeeing and hearing, * vexed his righteous ſoul from day to day with *their* unlawfull deeds)] † unrighteous being puniſhed unto the day of judgment. ἀδίκοις εἰς ἡμέραν κρίσεως κολαζομένους * daring men, contumacious or arrogant * a contumelious indictment βλασφημίαν κρίσιν

9. If, I ſay, all theſe examples of vengeance on wicked obdurate rebels and carnal perſons, (the patterns of the crucifying Jewes and lewd Gnoſticks) and withall the deliverances afforded to the righteous in theſe paſſages of ſtory, be conſidered, we may then ſure learn from hence, how ready and able God now is to reſcue the perſecuted conſtant Chriſtian out of the perſecuters hand, and to reſerve the perſecuters themſelves, and all wicked livers that join or comply with them, by cutting them off here, to eternal perdition in another world: ſee note on Rom. 13. b.

9. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the † unjuſt unto the day of judgment to be puniſhed;]

10. Of this ſort eſpecially are the Gnoſticks, whoſe character it is to commit all filthineſſe, and to deſpiſe all kind of authority of magiſtrates or maſters (1 Tim. 3. 6.) a bold inſolent ſort of men, that can without any trembling or fear ſpeak contumeliouſly of the Apoſtles themſelves, ſee note on Jude b.

10. But chiefly them that walk after the fleſh in the luſt of uncleanneſſe, and deſpiſe government. * Preſumptuous *are they*, ſelf-willed, they † are not afraid to ſpeak evil of dignities:]

πολιτείας, οὐ τρέμουσι † tremble not when they raile at glories, δόξας δὲ βλασφημοῦσιν

11. Whereas the Angels of light, being ſure in a condition of greater power and height then any Chriſtians or men on earth, doe not deal ſo with the rulers of darkneſſe (Jude 9. note e.) when upon any occaſion they accuſe or implead them before God, or wage any diſpute with them, Jude 9.

11. Whereas Angels, which are greater in power and might, bring not * railing accuſation againſt them before the Lord.]

b. 12. But theſe men, like beaſts ruled only by their natural or brutiſh appetites, without any reaſon to reſtrain and temper them, which are good for nothing but (as vultures to tear and pollute, ſo theſe) to ſpoil and debauch all they come near, venturing to ſpeak reproachfully of all that they doe not underſtand, and ſo conſequently of the myſteries of Chriſtianity, taught by Apoſtles, but deſpiſed by them, (ſee Jude note d.) ſhall be deſtroyed in their beſtial ſinnes,

12. But theſe, as † natural brute beaſts, [b] made * to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption;] † irrational natural living creatures ἄλογα ζῶα φυσικὰ * to raven and to corrupt

13. And receive that vengeance that is due to them; c. thoſe I mean that in the day-time take pleaſure in thoſe villanies which are wont to need the night to cover the ſhame of them, that are become the reproaches of Chriſtianity, committing all villanie in their ſacred aſſemblies and feſtivities, and making uſe of their falſe doctrines to turn your Chriſtian feaſts into unclean laſcivious meetings.

13. And ſhall receive the reward of unrighteouſneſſe, *as* they that count it pleaſure to riot in the day-time: ſpots *they are* and blemiſhes, † ſporting themſelves in their own c * deceivings, while they feaſt with you,] † rioting ἡγούμενοι τρυφὴν * perhaps, love feaſts

d. 14. Their eyes are ſo filled with unlawfull objects, that they can receive nothing elſe, nor ever take them off from beholding them, they corrupt young new-converted Chriſtians, and have their hearts, as their eyes, alwaies buſied with baſe filthy thoughts, perſons fit for nothing but a curſe;

14. Having eyes [d] full † of adulterie, and that * cannot ceaſe from ſin, † beguiling unſtable ſouls: an heart they have exerciſed with * covetous practices, curſed children,] † of the adultereſſe * ceaſe not ἀκατάπαυστος † enſnaring δελεάζοντες * inordinate luſts, πλεονεξίας, ſee note on Rom. 1. h.

e. 15, 16 Which have forſaken the Chriſtian doctrine, and brought in heatheniſh, (ſo did Simon Magus mix Paganiſme with Chriſtianity; Carpocrates brought in Heſiods theologie to Chriſt, and adored all equally) after the example of Balaam, who to get a reward (ſee note on Jude f.) taught Balak to curſe the Iſraelites by inticing them to filthineſſe and idolatry together, Num. 25. 1. Rev. 2. 14. though this madneſſe of his were miraculouſly rebuked by the ſpeaking of a dumb creature, an Aſſe, and ſo forbidden by God ſeverely.

15. Which have forſaken the right way, and are gone aſtray, following the way of Balaam *the ſon* of [e] Boſor, who loved the wages of unrighteouſneſſe,

16. But was rebuked for his iniquity; the dumb aſſe ſpeaking with mans voice forbad the madneſſe of the prophet.]

f. 17. Theſe take upon them to be fountains of all deep knowledge, but have no drop either of truth or good practice among them; they pretend to be ſublime above other men, but are only like clouds in the air that darken the skie, but never diſtill into rain, and thoſe driven impetuouſly by every wind, be it never ſo black or dark, from one vicious helliſh doctrine and practice to another: and to theſe black ſouls is reſerved in the juſt judgment of God eternal darkneſſe and blackneſſe.

17. Theſe are † wells without water, clouds that are * carried with a [f] tempeſt, to whom the † miſt of darkneſſe is reſerved for ever.] † ſprings πηγαὶ * driven by a black wind † blackneſſe ζόφος

18. For attributing divinity to Simon and Helena, and exalting them idolatrouſly above the God of Iſrael, (ſee note on Jude i.) they entice and catch again, bring back to all manner of carnality and filthineſſe thoſe who had not long ſince gotten out of the heathen beſtiality, (ſee note on Jude b.) and really given them over.

18 For when they ſpeak great ſwelling *words* of vanity, they * allure through the luſts of the fleſh † through much wantonneſſe thoſe that * were clean eſcaped from them who live in error.] * inſnare δελεάζουσι † in filthineſs ἐν ἀσελγείαις * had really eſcaped those —— τοὺς ὀλίγως ἀναστρεφομένους or had a little, or a little while agoe eſcaped, for the ὀλίγον

19. And this upon pretence of giving them liberty, whereas they are themſelves the greateſt ſlaves in the world, to wit, enſlaved to all baſeneſſe and filthineſſe (ſee note on c. 1. b.) for the title of victory giving dominion, they muſt needs be ſlaves of thoſe luſts which have conquered them, to whom they have yielded themſelves captives.

19. While they promiſe them liberty, they themſelves are the ſervants of corruption; for of whom a man † is overcome, of the ſame is he brought in bondage.]

King's MS. reads ὀλίγως † hath been overcome ἥττηται

20. And this is ſo far from being extenuated by the privilege of their being Chriſtians, that it is become the greater and more dangerous guilt by this means; for certainly they that have been converted from all their heathen ſins by accepting of the faith of Chriſt, and then again relapſe and return to them, this latter eſtate of theirs, this Chriſtian heatheniſme, is worſe then their bare heatheniſme at firſt.

20. For if after they have eſcaped the † pollutions of the world, through the * knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein and overcome, the latter end is worſe with them then the beginning.] † abominations μιάσματα *acknowledgment ἐπιγνώσεως

21. For it had been more for the advantage of ſuch never to have been taught the

21. For it had been better for them not to have known the way of righteouſneſſe, then after they have known *it* to † turn from the holy commandement delivered unto them.] † or return backward, or to what

was behind, for the Kings MS. reads εἰς τὰ ὀπίσω ἀνακάμψαι

doctrine

doctrine of Christ and Christian practice, then when they have undertaken to obey it, to fall back again into their heathen vicious courses.

*But that of the true proverb is befallen them, The dogge returning--

Συμβέβηκεν δ ἀληθὲς τὸ τῆς παροιμίας, Κύων ἐπιστρέψας-

22. *But it is happened unto them according to the true proverb, The dogge is turned to his own vomit again, and, The sow that was washed to her wallowing in mire.*

22. But now their condition is a most profane unclean state, best signified by a dogge and a swine, two most unclean profane creatures, which among the Jewes stood interdicted both for sacrifice and food, and are both observed proverbially for this quality, that the dogge when any thing lies upon his stomach, which causes him to vomit, when that trouble is over, he presently licks up again what he had before vomited up, (see Prov. 26. 11.) and the swine, when she is washed never so clean, takes pleasure to tumble again in the next mire she comes to. *g.*

Annotations on Chap. II.

a. ὄγδοος

V. 5. *The eighth person*] Why the word ὄγδοος *the eighth* is here prefix'd to the mention of *Noah*, might be matter of some inquirie, were it not so ordinary and proverbial among all writers, Jewish as well as Heathens, to expresse the persons that were saved in the Deluge, by this style, *the eight*. Hence the very mountain whereon the Ark rested is found to be expressed and called by this style, *Themanim*, that is, הר שמנה *the mountain of the eight*. So *Georgius Elmacinus*, *Hist. Saracen.* lib. 1. cap. 1. *Heraclius went thence*, פי קרית תמנין, to the town so called *the town of the eight*, from תאמן *octo*, which is there rendred *Themaninum*, *and ascending to the hill* גורי, it should sure be read, גרדי *Gordi* (so those mountains are called promiscuously *Cardiei*, *Cordyei*, *Cordueni*, *Gordi*, *Cordæi*, *Curdi*) *he saw the place of the Ark, the highest of all that region.* So *Geographus Nubiensis*, *Mons* ימנין *Jemanim* (it should be תמנין *Themanim*) *idem qui Algode* (it should be אלגורדי *Algordi*, that is, *Gordiæus*) *in quo requievit navis illa, Navis Noæ, cui pax, the hill Themanim, which is also called Algordi, on which the Ark rested, the Ark of Noah*——So *Agathias*, Ἀμφὶ τὰ Καρδύχια ὄρη, οἷς κώμη Θαμανῶν, *about the Cardian mountains, at the town called Themanim*, that is, *the eight*.

* Clim. 4. Par. 6.

* l. 4. p. 135.

b. Ἅλωσις Τετηρημένα εἰς ἅλωσιν

V. 12. *Made to be taken*] The word ἅλωσις, *catching*, is here in an Active sense, *to prey*, or *take*, or *catch*, and not *to be taken*, and γεγεννημένα εἰς ἅλωσιν *made for taking* are creatures, beasts or birds of prey, vultures. So *Job* 24. 5. לטרף (rendred by the *Greek* εἰς ἅλωσιν *to catch*) is in the *Chaldee Paraphrase* expressed by *rising up early to their prey*. So φθορὰ is also here in an Active sense, and so εἰς φθορὰν *to*, or *for the corrupting*, or *defiling*, or *polluting* of others. In reference to which it is that the creatures which are caught and torn by wild beasts, the θηριάλωτα, are by the Law counted unclean or polluted, *Lev.* 17. 15. (see *Excerpta Gemaræ tr. Sanhedr.* c. 1. §. 7.) and ordinarily by the *Rabbines* set to signifie all forbidden meats, as if the lungs of any thing have a hole in them, they call it טרפה, that which is *torn by wild beasts*, saith *Elias Levita* in *Thisbi*, p. 139. And so these vicious, lustfull, filthy *Gnosticks*, that, like the *Sodomites*, force and corrupt all that come in their way, and by making them their prey, doe also defile and pollute them (as those creatures that are torn by wild beasts are accounted polluted) are here said to be γεγεννημένα εἰς ἅλωσιν καὶ φθοράν, like those land-vultures, *born to take and pollute*, and nothing else, and I suppose are noted by ἅρπαγες *forcers, snatchers, ravishers*, 1 *Cor.* 5. 10. See Note h. on that Chapter.

εἰς φθοράν

Ἅρπαγες

c. ἐν ἀπάταις

V. 13. *Deceivings*] That which is read here ἐν ἀπάταις, *in deceits*, may not improbably be mistaken by the scribe for ἐν ἀγάπαις αὐτῶν, *in their Christian feasts*, instituted in order to maintaining of Charity, but defiled by the luxurie of carnal Gospellers. Thus it is read in *Jude* v. 12. (which in most things is agreeable with this *second of Peter*) and that verse in the other parts of it is directly parallel to this, there σπιλάδες *spots*, as here σπίλοι καὶ μῶμοι, *spots and blemishes*; there συνευωχούμενοι, *feasting together*, as here in the same word, and so probably also in this word, which differs so little from ἀπάταις, that it might be easily mistaken for it.

d. Μοιχαλὶς

V. 14. *Full of adulterie*] Μοιχαλὶς signifies distinctly *an adultresse* (not *adulterie*) and the phrase of, *having eyes full of her*, is very agreeable to that of the Rhetorician cited by *Plutarch De verecund.* who discribing an impure unchast person, (an ἀναίσχυντον one *without shame*) rhetorically said of him, ὃ κόρας ἀλλὰ πόρνας ἐν τοῖς ὄμμασιν ἔχει, that *he had whores in his eyes in stead of* κόρας, which is an equivocal word, and signifies both *a maid* (or *virgine*, opposite to πόρνη *whore*) and the *pupilla oculi*, *the apple of the eye* also, and is therefore made use of in that *Rhetor.*

e. Βεὸρ

V. 15. *Bosor*] The name *Bosor* here is *Beor* in the Old Testament; the *Hebrew* being בעור, and the *Chaldee* pronouncing the ע by *S.* and accordingly the *Arabick translation* reads here *the sonne of Beor*, the same that (as here, so *Jude* 11. *Rev.* 11. 14.) is made use of, to exemplify the *Heretick*s that were thus easily crept into the Church, the *Gnosticks* so often spoken of. As for the fitnesse of representing this heresy by ἡ ὁδὸς τῆ Βαλαὰμ, *the way of Balaam*, three things may especially be observed. First, that he being a Prophet of the true God did yet join in Idol-worship with the *King of Moab*, *Num.* 22. 41. being taken up with him into the *high places of Baal*, and 23. 2, 14, 29. *building altars*, and *offering up sacrifices* there. And this was remarkable in the *Gnosticks*, (whose whole Divinity was a mixture of Christian and Jewish with Heathen doctrine) they made no scruple, for the saving or gaining any thing to themselves, to join with those who offer'd sacrifice to Idols. Secondly, that he complied and joined in faction with the *Moabites* and *Midianites*, the enemies of God's people, was very willing to assist them to his uttermost, and when God permitted him not to *curse Israel*, yet he associated with the *Midianites*, as appears *Num.* 31. 8. where he is found with them in the battail. And the same was signally observable of the *Gnosticks*, who alwaies complied with the persecuters of Christianity, whether Jews or Heathens, and were the bittereſt enemies the Orthodox Christians had. Thirdly, that he gave counsel to the King of *Moab* how to corrupt and bring a Curse upon the *Israelites*, by enticing them into uncleanesse in the matter of *Peor*, *Num.* 25. 1. and 31. 16. And the same did the *Gnosticks*, corrupting all that could be wrought on by their unclean doctrines and practices: see Note on *Jude* f. And as they were parallell in their sinne, so were they in their ruine also. When the *Midianites* were destroyed by *Israel*, *Num.* 31. *Balaam also the sonne of Beor they slew with the sword*, v. 8. And so when the *Jewes* were destroyed by the *Romans*, the *Gnosticks* that complyed with them, were found among them, and destroyed also.

ἡ ὁδὸς τῆ Βαλαὰμ

f. Λαῖλαψ

V. 17. *Tempest*] Λαῖλαψ is by *Hesychius* rendred καλαιγὶς and ἀνέμου ζωοφόρου. What καλαιγὶς notes is by him best expressed elsewhere, ὁπηρεφὴς ἀνέμου ζοφοδοῦς *the violence of a strong wind*. To this *Phavorinus* adds ζόφος μετὰ ζωοφόρου ἀνέμου, *darknesse with a violent wind*:

And so it is here fitly set to signifie that black wind, as it were, of dark heathen errors and practices, by which these νεφέλαι *clouds*, to which Saint *Jude* addes ἄνυδροι empty, *waterlesse clouds*, the *Gnosticks*, are driven and carried about, to which therefore is apportioned ὁ ζόφος τοῦ Σκότους, *the blackness of darkness for ever*, in the end of the verse.

V. 22. *Sow that was washed*] The Hebrew word for a swine חזיר is deduced from חזר *rediit, reversus est, returning*, to note this quality of the swine taken notice of by this proverb, of *returning to the mire again*. g.

Paraphrase.

CHAP. III.

1, 2. I have now written two Epistles to you, both to the same purpose, to be remembrancers to you whose minds remain yet untainted, of that which you cannot but have heard, being prophecied of Christ (see a testimony out of Lactantius in note a. on the title of the Epistle to the Romans) viz. that within a short time there should come a notable destruction upon the unbelieving or impenitent Jewes, and all the polluted Christians among them, and a remarkable deliverance of all the persevering Christians, the one an act of Christ as Lord, the other as Saviour or deliverer.

1. THis second Epistle, beloved, I now write unto you; in *both* which I stirre up your pure minds by way of remembrance:

2. That ye may be mindfull of the words which were spoken before by the holy prophets, and of the commandments of * us the Apostles of the Lord and Saviour;] in the Old Testament very frequently, Jo[illegible] and by Christ, Mat. 24. and by us Apostles of Christ (see a testimony out of Lactantius in note a. on the title of the Epistle to the Romans) viz. that within a short time there should come a notable destruction upon the unbelieving or impenitent Jewes, and all the polluted Christians among them, and a remarkable deliverance of all the persevering Christians, the one an act of Christ as Lord, the other as Saviour or deliverer.

* your Apostles, for the King's MS. reads ὑμῶν Ἀποστόλων

a. 3. But before this come, there is one thing to precede, a very remarkable defection of many from the Christian profession, see 2 Thess. 2. 3. according to what was foretold by Christ Mat. 24. 12. and those that thus forsake Christ, shall betake themselves to all unclean practices; and therefore this is now to be expected.

3. Knowing this first, that there shall come in * the last daies [a] scoffers, walking after their own lusts,

* the end of the days ἐπ' ἐσχάτου τῶν ἡμερῶν

b. 4. And they that do thus forsake the faith, shall, as a ground of it, pretend that they perceive themselves cheated by those prophecies, which have promised and foretold this coming of his (see c. 1. and Mat. 24. b.) which, say they, is so far from being performed, that all things stand unchanged, in the same constant form, from the beginning of the world till now, save onely that all the men that have lived upon the earth (father Adam, Noah, Abraham, &c.) are dead, and others now live in their steads among us. But for any thing else, say they, things have gone in a setled constant course ever since the creation, without any discernible or observable change.

4. And saying, Where is the promise of his coming? for † [b] since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.]

† except that

c. d. 5, 6. To these I answer, and first for the latter of these (see note on Mat. 7. b.) These Atheistical scoffers, that suppose or affirm that there hath been no considerable change since the creation, do not consider what a change there was once in Noahs time, the whole world destroyed with a flood, for the sins of impure impenitent sinners, such as these who now object thus; for the heavens being created at the beginning, and the earth so framed, that there was abundance of waters within the globe thereof, and it self placed in the midst of waters, in the clouds round about, God being pleased in the creation so to dispose of it, in order to the punishing of wicked men, at length the windows of the heavens, that is, the clouds, were opened, and the fountains of the great deep broken up, Gen. 7. 11. and by this means the whole earth was covered and drowned by waters.

5. * For this they [c] willingly are ignorant of, that † by the word of God the heavens were of old, and the [d] earth standing out of the water and in the water:

6. Whereby the world that then was, being overflowed with water, perished.]

* For they that are of this mind, are ignorant

† there were heavens from of old & the earth consisting of water & in the midst of water by the word of God, ἦσαν οὐρανοὶ ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ

e. 7. But the world which now is, by the same appointment of God, is now secured that it shall be drowned no more, (God having given his promise for it, Gen. 9. 11.) nor suffer any other kind of destruction but by fire, which is the punishment to be expected by abominable men.

7. But [e] the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.]

8. This answer being first given to the latter part of the Atheist's objection v. 4. [that all things continue as they were since the creation] I now proceed in the second place, (by way of regressus, ordinary in Scripture, see note on Mat. 7. b.) to answer the former part proposed by way of question, [Where is the promise of his coming? that is, Sure Gods promise in the Old Testament repeated by Christ Mat. 24. of his coming to punish the obdurate Jews and Gnosticks, and delivering the pure persevering believers, is not performed.] And my answer is this, That you may be mistaken in reckoning of times, in thinking that what the prophets have foretold of the latter days, the times of the Messias, must be instantly performed, as soon as Christ is gone to heaven, or else 'twill not be performed at all. In this matter it must be considered who it is that makes the promise, v. 2. an infinite God, and then though forty years (for example) is a very great time among us men, whose lives are so short, yet with God, who is infinite, a thousand years is no considerable space, but a very short and small duration, Psal. 90. 4. and therefore though the prophecie be not yet fulfilled, about three or four and thirty years after Christ's departure from us, yet it may, and will most certainly, and that within few years now.

8. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.]

9. As for any slowness in performing his promise of coming, which they that expect and desire to reap a sudden fruit of it in their deliverance, or that others, which would corrupt them, and make them fall off through despair of it, are apt to charge upon God, it is meerly a mistake in them; for it is not thus deferred out of want of kindness to the persevering Christians, but out of abundance of patience and long-sufferance to the worst, and an earnest desire that they may all amend and be delivered, without which amendment, whensoever this coming shall be, all are infallibly destroyed: see Act. 3. 19. note a.

9. The Lord is not slack concerning his promise, (as some men count slackness) but is long-suffering † to us-ward, not willing that any should perish, but that all should come to repentance.]

† for, for your sake, for the King's MS. reads δι' ὑμᾶς

f. g. 10. But this judgment of Christ so remarkable on the Jews shall now shortly come, and that very indiscernibly, (see Luk. 17. 20 1 Thess. 5. 2.) and the temple shall be suddenly destroyed, the greater part of it burnt, and the city and people utterly consumed: see note d. and Mat. 24. 30. & Act. 2. 19, 20.

10. But the day of the Lord will come as a thief in the night; in which the heavens shall passe away † with a great noise, and the elements † shall [g] melt with fervent heat, and the earth also and the works that are therein shall be * burnt up.]

† being on fire shall be dissolved

* consumed κατακαήσονται

11. Seeing then this destruction shall thus involve all, and now approacheth so neer, what an engagement doth this lay upon us to live the most pure strict lives that ever men lived?

11. Seeing then that all † these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness?]

† these shall διαλυομένων

12. Looking

† hastning the coming ἀπεδόμενα τὴν

12. Looking for and † hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.]

12. Looking for the coming of Christ for our deliverance, and by our Christian lives quickening and hastning God to delay it no longer (see v. 9.) that coming of his, I say, which as it signifies great mercy to us, so it signifies very sharp destruction to the whole Jewish state, see note d.

* But δ

13. * Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousnesse:]

13. In stead of which we look for a new, a Christian state, in which all provision is made by Christ for righteousnesse to inhabit, according to the promise of Christ, concerning the purity that Christ should plant in the Evangelical state, see note d. and Rev. 21. 1. and note a.

14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless:]

14. This therefore being your expectation, you must in reason use all diligence to keep your selves from all pollution, spot or blemish, from indulging to any of the carnal invitations that are now soliciting you, and so to continue till this coming of his, that you may then be found acceptable before him, and that then you may reap the profit of it, that all may be prosperous with you:

† or deliverance σωτηρίαν

15. And account *that* the long-suffering of our Lord *is* † salvation; even as our beloved brother Paul also, according to the wisdome given unto him, hath written unto you;]

15. And resolve that the end of God's delaying this judgement, this execution so long, hath been (see v. 9.) on purpose to bring in and increase the number of convert Jews, those to whom this deliverance is promised, according as S. Paul hath also said, Rom. 2. 4, 5. and especially Rom. 11. to which this place seems to refer, (see the sum of that Chapter at the conclusion of the Paraphrase of it.)

* or, in all his Epistles, for the King's MS. leaves out αἷς ἐν † among which things some are hard-ἐν οἷς ἔστι δυσνόητά τινα, but the Kings MS. reads ἐν αἷς referring to Epistles.

16. * As also in all *his* Epistles, speaking in them of these things, † [h] in which are some things hard to be understood; which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.]

16. And indeed in most, if not in all his Epistles, hath he said somewhat of this matter, concerning this famous day of vengeance on the obdurate Jews, and deliverance of the faithfull, and deterring that day of destruction on the former, on purpose (v. 15.) to gather in as many of the latter as he could. So Rom. 9. 29, 33. Rom. 10. 8, 9, 10, &c. Rom. 11. 5. Rom. 13. 11, 12. 1 Cor. 1. 7, 8. and chap. 3. 13. 1 Thess. 2. 16. and chap. 5. 1, 2, 3, 9. and 2 Thess. 1. 6, 7, 8, 9, 10. and chap. 2. 1, 2, 3, 8. and 1 Tim. 4. 1. and chap. 6. 14. In which matter some things there are concealed by God purposely from the knowledge of men and angels, as the punctual time of the coming of it, &c. from whence some unskilfull unsetled Christians have taken occasion to fall off from the faith of Christ, and to ruine themselves by so doing. This they do by deductions from some places of Scripture, wrested by them (as it is ordinary with them to wrest and distort the writings of the prophets, &c.) but it is through their ignorance and ungroundednesse on the Christian faith that they doe so. h.

* by the seduction of abominable men τῶν τῆς ἐθνῶν πλάνης

17. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also being led away * with the error of the wicked, fall from your own stedfastnesse.]

17. You therefore, my brethren, whom I have thus timely warned and instructed, ought to make this prudent use of my admonitions, to take all care that ye be not insnared by the filthy unnatural practices of the Gnosticks (see note on Jude b.) and so apostatize from the faith.

18. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ: To him *be* glory both now and for ever. Amen.

18. But daily increase in the true profession of the Gospel, and in the knowledge and practice of the pure doctrine (in opposition to the Gnosticks knowledge falsly so called, 1 Tim. 6. 20.) delivered to us by Christ our eternal God and blessed Saviour, who must be for ever praised by us. Amen.

Annotations on Chap. III.

a. Ἐμπαῖκ)

V. 3. *Scoffers*] Ἐμπαῖκ) *scorners* here, and *Jude* 18. is answerable to the Hebrew לֵצִים, very frequent in the Old Testament, which denotes the highest degree of defection from and renouncing of piety: so *Psal.* 1. 1. of the three degrees of ungodly men the לֵצִים *irrisores*, *scoffers* or *scorners*, are the last. By these therefore are fitly here noted the Christians, which at this time in great numbers fell off to the *Gnostick-heresie*, and by so doing complyed and joined with the persecuting Jews, and fell into all the villany in the world express'd here by κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, *walking*, that is, going on habitually, as in a course, *according to their own desires*, or, (as when *there was no King in Israel*) *every one doing that which was right in his own eyes*, without any restraint of law, of nature, or *Christ*, &c. Of these S. *Jude* saith, that the *Apostles of our Lord and Saviour Jesus Christ had foretold* they *should come in the last time*; by *the last time*, or *days*, meaning there and here, the time immediately preceding the destruction of the Jews, (as hath been often shewed.) And so; as *Christ* had foretold *Mat.* 24. 11. that at that point of time *many false prophets should arise, and deceive many*, and again that *many should be scandalized*, or *fall off from Christ*, v. 10. and *the love of many*, that is, their zeal to the faith of *Christ*, *grow cold*, v. 12. so the Apostles of *Christ* in their preachings and in their *Epistles* had also frequently foretold this, 2 *Thess.* 2. 3. that this *coming* or *day of Christ*, v. 1, 2. was not to be ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, *unless the apostasie first come*, this apostasie of the many Christians to the foul *Gnostick-heresie*, and v. 5. ὑμᾶς μιμνῄσκω, *do you not remember that when I was with you I told you these things?* So 1 *Tim.* 4. 1. *the Spirit saith expresly*, that is, *Christ*, and his Apostles by their prophetick spirit every where, *that in the last times* ἀποστήσονταί τινες τῆς πίστεως *some shall apostatize from the faith*, προσέχοντες πνεύμασι πλάνοις *giving ear to impostor-spirits*, the very interpretation of *Christs* πλανήσουσι πολλούς, that these *false teachers* should *deceive many*, and these described in the following words, as those that had cast off all laws, *forbidding to marry*, &c. and so walking after their own unnatural lusts. And to these he refers again 2 *Tim.* 3. 1. *But know this*, &c. By all which it appears, that these that were thus foreseen that they should fall off at this time, and so mentioned here v. 2. were the *Gnostick-hereticks*, and those that were seduced by them; and so this weight there will be in the word πρῶτον, *first*, that as these were to apostatize thus before that coming of *Christ* to the destruction of the Jews, so now in the discourse of it begun purposely v. 2. this was the first thing to be set down; & that is the full meaning of, Τοῦτο πρῶτον γινώσκοντες, *Knowing this first.* Ἀποστήσονται τινες πνεύμασι πλάνοις. τοῦτο πρῶτον γινώσκοντες.

Παιζόμενοι κατὰ τὰς ἰδίας ἐπιθυμίας.

Ἐφ' ᾧ.

Ἀπὸ ἧς

Πάντα διαμένει οὕτως ἀπ' ἀρχῆς

V. 4. *Since*] Ἀφ' ἧς, *à qua*, or *à quo*, may be taken in respect of time, as an *Epocha* from whence the writer takes his rise, from such or such a time, excluding what was before, and including all since. But it may also referre to matters as well as to time, and then it notes no more then the excluding or excepting that which is named, and including all that is not named, and will then best be rendred, *unlesse it be*, or *except that*. That this must be the notion of it here, and not the former, is evident by what follows, that *all things remain in the same manner from the beginning of the creation*, where *the creation* is an *Epocha* of a farre longer date then that of the death of the Fathers. Besides it would be hard to define what *fathers* are here

meant, if that were the meaning of it: For it cannot be appliable ſo to *Abraham*, *Iſaac* and *Jacob*, the fathers of the people of the Jewes; for to confute this ſpeech of theſe *ſcoffers*, the Apoſtle draws his proof from the times of the Flood, which was long before them, which would not be a good way of arguing againſt them, if they had dated their obſervation no farther then the times of *Abraham*; for they might well acknowledge a change in the Deluge, though none ſince *Abraham*. But in the other notion the matter is clear, *From the creation of the world*, ſay they, there hath been no change in any material thing, ſo as to be fit to deterre men from complying with the Jewes, for the avoiding of perſecutions, ſo as to make men fear that *Chriſt* will now come in any eminent manner to deſtroy the Jewes or *Gnoſticks*, or to perſevere in hope that he will deliver the perſecuted Chriſtians out of their hands. One change they acknowledge there hath been in the world, ſome men have ſlept with their fathers, and others have lived in their ſtead, a ſucceſſion of fathers and ſons to repleniſh the world, men have not been immortal, the fathers have died, and given way to their children: But except this (which is an unconſiderable matter, not pertinent to the point in hand) all things elſe, ſay they, have continued in the ordinary conſtant courſe, without any diſcernible interpoſing of God's providence to puniſh one, or to relieve another. This ſure is the Atheiſts objection, occaſioned by the delay of *Chriſt*'s coming to deſtroy the Jewes. And this it is which is punctually confuted in the following verſes; and ſo that muſt in all reaſon be the notation of ἀφ' ἧς which is moſt reconcileable with this.

c. θέλοντες V. 5. *Willingly*] The word θέλοντες ſeems here to be taken in a ſenſe not ordinary in other places, for *being of opinion* or *affirming*, perhaps with this addition of aſſerting it magiſterially, without any reaſon rendred for it, but a *Sic volo*, &c. *So I will, I command, my will is my reaſon.* Thus in Latine we are wont to uſe it, *Qui hoc volunt, they that will this*, for, they that are of this opinion; and thus ἃ βέλομαι 2 *Cor.* 1. 17. *the things that I will*, that is, which I teach, or affirm. See Note e. on that Chapter. And ſo τοῦτο θέλοντες, *they that will this*, are they that are of this mind, that affirm this.

d. Ib. *Earth ſtanding out of the water*] The meaning of this fifth verſe will be beſt diſcern'd by conſidering it as preparative to the ſixth: For the one thing that was here to be affirmed and proved for the confuting of that Atheiſtical aphoriſm, v. 4. that There was no ſuch thing as puniſhment inflicted on wicked men, or deliverance for the godly, to be expected from any overruling power of heaven, all things going on in a conſtant courſe from the beginning of the world to that time, was this, that the whole world was once drowned for the ſins of the inhabitants, and that is ſaid v. 6. But to prepare for this, here is, in this verſe, a deſcription of the frame of this lower world in the firſt creation, as it was formed πρὸ τῆς Θεοῦ λόγῳ, *by the word of God*, that word by which he ſaid, *Let there be light, and there was light; let there be a firmament, and there was ſo*, and *God ſaw that it was good*, that is, all that he did was deſigned for ſuch uſes as he in his wiſdome thought agreeable. And that is thus deſcribed, οὐρανοὶ ἦσαν ἔξωθεν *there were heavens from of old*, that is, *in the beginning the heavens were created*, and ſo the *earth* alſo, *Gen.* 1. 1. the earth ſo formed that, whenſoever God pleaſed, it might be drowned without creating any new thing. For thus it was framed; The very globe of the earth conſiſted of a great quantity of waters, called *the abyſſe* or *deep*, *Gen.* 1. 1. ſo great as to *cover the face of the earth*, till God put it into *one place*, *that drie land might appear*, *Gen.* 1. 9. And this is it that now makes the whole body of the Ocean, and all other rivers in the world, and beſides great quantities of water in the bowels of the earth, breaking forth in fountains, that flow perpetually, and maintaining with ſupplies all the rivers and ſeas in the world. And this may fitly own the expreſſion that is here uſed of the globe of the earth, that it is ἐξ ὕδατος καὶ διὰ ὕδατος συνεστῶσα *made up of water*, hath abundance of water in its compaſſe, which is the water which *Gen.* 1. 7. is called *the water under the* רקיע or *expanſion*, that is, under the body of the aire, and ſo makes up, as the Philoſophers ſay, one globe with the earth. And ſo this part of the frame of the earth did competently prepare it for drowning, it being evident, that there was ſo much water in that globe of the earth as, till it was put into receptacles and cavities, it *cover'd the face of the earth*, no *drie land appeared*, *Gen.* 1. 9. But beſide this, there was great ſtore of waters in the clouds, which is called *the waters above the expanſion*, *Gen.* 1. 7. the lower region of the aire being between them and the earth, and when God is pleaſed to looſen thoſe clouds, which is called *opening the windows of heaven*, then the rain falls, and adds to that ſtore of waters which was in the globe of the earth already. And theſe clouds encompaſſing the earth on every ſide, the *earth* is here alſo ſaid to be συνεστῶσα διὰ ὕδατος, *placed in the midſt of the waters*, for ſo the Prepoſition διὰ *by* is ſet to render the בתוך *in the midſt*, and ſo 'tis uſed by this Author, 1 *Pet.* 3. 20. διεσώθησαν δι' ὕδατος, *they were ſaved in the midſt of water*, and ſo σωθήσεται ὡς διὰ πυρός, *he ſhall be ſaved, but ſo as in the midſt of fire*, 1 *Cor.* 3. 15. So in *Herodotus* διὰ νήσων is *among*, or *in the midſt of*, *Iſlands*. And ſo this part of the frame being added to the former, the clouds and cataracts encompaſſing the earth, and impendent over it, the earth was aſcertain'd to be drown'd and ſwallow'd up, whenſoever God ſhould let looſe theſe cataracts upon it, as in the Deluge he did, *Gen.* 7. 11. and ſo there is the foundation of the δι' ὧν *by which*, v. 6. this frame and diſpoſition of Gods, that the earth ſhould have ſo much water in its own boſome, and ſuch clouds of water encompaſſing it, was the means by which the *old world being drowned by water periſhed*: and ſo this is the clear meaning of the place.

e. οἱ οὐρανοὶ καὶ ἡ γῆ V. 7. *Heavens and the earth*] The phraſe οἱ οὐρανοὶ καὶ ἡ γῆ, *the heavens and the earth*, are here ſet to ſignifie the whole *compages* of this Sublunarie world, and all the creatures that are in it, all that was deſtroyed by the Flood, and is now ſecured from periſhing ſo again, and is *reſerved for fire*, by which it is (by perpetual tradition) believed that the world ſhall finally be deſtroyed. The *Hebrews* have no one word to ſignifie this, but ordinarily uſe שמים וארץ *the heavens and earth*. And ſo the *heavens*, and *elements*, and *earth*, v. 10, and 12. which would literally denote the world, ſignifie figuratively the whole city of *Jeruſalem*, Temple and palace, towers and buildings of the city, not one ſignified by one, another by another, but all by all together, and proportionably to that, the *new heavens and new earth* are a Chriſtian people, ver. 13. And ſo 'tis ordinary in other expreſſions in that language; as, *his body*, *his fleſh*, *and his bones*, *Eph.* 5. 30. ὀστέα, σάρξ, ὄντα signifies him, and no more: and ſo in other authors, the *body and the ſoul* are ſet ſeverally, when yet they ſignifie nothing diſtinct, but the whole man together. See *A. Gellius*, l. 3. c. 1. And ſo *the evening and the morning* ſignifie the natural day: ſee Note on *Mat.* 12. n. So the *Elders*, *high Prieſts and Scribes* every where in the Goſpels, ſignifie the *Sanhedrim*; and ſo in like manner the phraſe *Father and mother*, *and wives and children*, *and fields*, &c. ſignifies this one thing, poſſeſſions or comforts of life, and muſt ſo be rendred in the groſſe, and not in the retail, or elſe the true meaning of ſome places in the New Teſtament will not be intelligible. As *Mar.* 10. 30. when 'tis ſaid

that

that *he that leaves father and mother*, &c. *ſhall receive an hundred-fold more in this life, houſes and brethren and ſiſters and mothers:* for 'tis clear enough that he ſhall not receive an hundred mothers; but as all theſe ſeverals put together denote the comforts and poſſeſſions of this life, ſo it is to be expected that the promiſe of God will be performed to thoſe that part with any thing for *Chriſt*'s ſake. See Note on *Epheſ.* 5. h. and Col. 1. c.

f. ῥοιζηδὸν

V. 10. *With a great noiſe*] Ῥοίζου, δινώσεως, ὁρμῆς, τρόχου· Ῥοιζηδὸν, ζοφοδεῶς, μὴ ἦχος, ſaith *Phavorinus*: ſo that it ſignifies *ſwiftly* as well as *with a noiſe*. And that the former is the meaning of it here, is probable, becauſe 'tis added to the *coming of* that *day as a thief*, unexpectedly, and in order to that is this of *ſwiftneſſe*, not that other notion of μὴ ἦχος *with noiſe*; for thieves in the night do not willingly do ſo, or if they doe, loſe the advantage of the night, that is, the ſecrecie of it.

g. καυσούμενα λυθήσονται

Ib. *Melt with fervent heat*] The deſtruction of *Judæa* is here, ver. 10, and 12. deſcribed by *diſſolution*, or *conſumption, by fire*, and ſo *Iſa.* 9. 5. & 66. 15, 16. & *Mal* 4. 1. & *Joel* 2. 3, 30. where that deſtruction is deſcribed; ſo 2 *Theſſ.* 1. 8. *In flaming fire taking vengeance* (which that it belongs to that matter, ſee the Context of that place, and Note b.) ſo *Heb.* 10. 27. πυρὸς ζῆλος *a burning of fire* to *conſume* the ἀντικείμενοι, all that obdurately ſtand out againſt *Chriſt*, and that belonging to this matter alſo, as will appear by comparing v. 25. and v. 37. ſee Note a. on that Chapter; and ſo perhaps 1 *Cor.* 3. 13, 15. And this either firſt, figuratively, after the manner of Prophetick ſtyle, wherein *fire*, and *burning*, and *melting* ſignifies deſtruction and utter deſolation: or elſe ſecondly, in relation to the *Zelots*, and that πύρωσις raiſed by them, the fearfull *combuſtion* and *conflagration* within the nation and city, the fire of ſedition and contention, which was ſo great an inſtrument of deſtruction among them, killing vaſt multitudes at once, *Joſeph. de Bel. Jud.* lib. 7. c. 14. rifling the palace and all the wealth of the city (being at that time carried thither) and many other particulars of that kind in that ſtory: or elſe thirdly, in reference to the exact truth of the fact (of which this is a literal deſcription) the burning of *Jeruſalem* mentioned by *Joſephus*, l. 7. c. 14. where 'tis ſaid of the *Romans* that they fired all unto *Siloa*; and again in the ſame Chapter that the *Sicarii*, the other faction in the city, contrary to the *Zelots*, got into vaults, from whence they fired the city more then the *Romans*, and murthered them that eſcaping the flames fled into the caves; and again, c. 16. *The Romans being entred fired houſes, and*, ſaith he, *many things that were fired were quenched with the blood of the ſlain, with which the ſtreets of the city flowed*; and again, *All the night long the fire encreaſed, and in the morning Sept.* 8th. *all was on fire*, and c. 17. *they fired the outward parts of the city.* Then for the burning of the Temple particularly, that is ſet down l. 3. c. 9. firſt of the dores, where the ſilver plate being melted firſt, the flame quickly fired the wood, and from thence increaſed to the next porch, and that day and all the next night the fire encreaſed, till *Titus* cauſed the army to quench it: But as it follows, *the ſentence of God had already determined that it ſhould be conſumed with fire*; and ſo it was on *Auguſt* 10. of which he pronounceth, *Now the fatal day was come after many years*, the phraſe ſo uſual in the New Teſtament, *the day*, and *the coming of* that *day*. And c. 10. *a ſouldier without command caſt a firebrand into the golden gate*, and preſently it ſet a flaming; and when *Titus* came violently in to quench it, no body would hear him, but cried the more to ſet it on fire, and neither his commands nor intreaties would ſerve turn, but it was (abſolutely againſt his will) burnt down, and no help for it, ſaith he, becauſe the deſtinies had ſo determined, that is, the counſel and decree of God, teſtified by predictions. What is here thus expreſs'd by S. *Peter*, is ordinarily conceived to belong to the end of the world, and by others applied to the end of this world, & the beginning of the *Millennium* or *thouſand years*. And ſo, as S. *Peter* here ſaith v. 16. many other places, in S. *Paules Epiſtles*, and in the *Goſpel*, eſpecially *Mat.* 24. are miſtaken and wreſted. That it doth not belong to either of thoſe, but to this fatal day of the Jewes, ſufficiently appears by the purport of the whole *Epiſtle*, (ſee Note a. on the Title of it, and on ch. 1. Note e. and g.) which is to arm them with conſtancy and perſeverance till that day come, and particularly in this Chapter, to confute them who object againſt the truth of *Chriſt*'s predictions, and reſolve it ſhould not come at all; againſt whom he here oppoſes the certainty, the ſpeedineſs, and terribleneſs of its coming. That which hath given occaſion to thoſe other common miſtakes, is eſpecially the hideouſneſs of thoſe judgments which fell upon that people of the Jewes, beyond all that ever before are related to have fallen on them, or indeed on any other people; which made it neceſſary for the Prophets which were to deſcribe it, (and who uſe tropes and figures, and not plain expreſſions, to ſet down their predictions) to expreſſe it by theſe high phraſes of the *paſſing away*, and *diſſolving, of heaven*, and *earth*, and *elements*, &c. which ſounding very tragically are miſtaken for the great, finall diſſolution of the world. What is firſt literally, and then figuratively meant by the *heavens and earth*, hath been ſaid Note d. As for the addition of the στοιχεῖα *elements* annex'd to the *heavens*, that is no more then will bear due proportion to the ἔργα ἐν αὐτῇ *the works therein*, which are join'd with ἡ γῆ *the earth*. By one is meant all that is in the earth, the creatures that inhabit there; and by the other is meant all that is in the heavens, צבאם *the hoſt of them*, *Gen.* 2. 1. for ſo the Hebrew word, coming from צבא a military word, for *ſtanding*, or *moving, in rank and order*, is anſwerable to the Greek στοιχεῖα, which comes from στίχω, which bears the ſame ſenſe. And ſo *Wiſdome* 7. 17. στοιχεῖα *elements* are in the *Chaldee*, cited by * *Rabbi Moſes ben Nachman*, מזלות *Planets*, or *ſignes in heaven*, which are ordinarily call'd *the hoſt of heaven*; and ſo *Juſtin Martyr*, *Apol.* 1. uſes ἔναντια στοιχεῖα for the Sun, Moon, &c. which are appointed by God for the increaſe of fruits, and changes of ſeaſons. So in *Theophilus ad Autol.* the Sun and Moon, &c. are oft call'd στοιχεῖα *elements*: Only the word *heavens* being an equivocal word, uſed either for the ſuperior heavens, whether Empyreal, or Æthereal, or for the ſublunary heavens, the air, (as the word *World* is either the whole *compages* of the ſuperiour & inferior, or elſe onely of the ſublunary lower world) we may here reſolve, that the οὐρανοὶ and στοιχεῖα, *heavens*, and *hoſt* or *elements* thereof, are literally the ſublunary aereal heavens, and all that is therein, clouds and meteors, &c. fowls and flying creatures; and ſo fit to join with *the earth*, and *the works that are therein*, &c. and both together prophetically, or figuratively, to ſignifie the whole people of the Jews, which are ſometimes call'd οἰκουμένη *the habitable world*, *Iſ.* 10. 23. (compared with *Rom.* 9. 28) and 13. 5, 9. & 24. 1. and *Luc.* 21. 26. and *Rom.* 10. 18. and, which is all one, *the heavens and earth*, *Hagg.* 2. 6, 21. *Iſ.* 51. 15, 16. and c. 34. 2, 4, 5. See Note d. Or if it be underſtood of the Æthereal heavens, and the Planets or ſigns therein, it will then be parallel to the *Sun*, *Moon* and *Stars*, *Mat.* 24. 29. (agreeable to the Prophetick ſtyle *Iſ.* 13. 10. and 34. 4. *Ezech.* 32. 7. *Joel* 2. 10, 31. and 3. 15.) and ſo again will fitly expreſſe the city and *Temple*, the Civil and Eccleſiaſtical ſtate of the Jews, or the ruling part of both, the Prieſts and the *Sanhedrin*, as the people are decyphered by ἡ γῆ *the earth, and the works therein*; and all theſe

* *Præfat. in Pentateuch. Jarchi*: ſee *Shickard Happerusso. Bechinoth*, p. 44.

these together are the whole nation, the πανολεθρία, or *total final destruction* whereof is here described.

h. ἐν οἷς — V. 16. *In which*] In this place the King's *MS.* reading ἐν αἷς *in which* in the Feminine gender (which if it be true, then it must refer to the *Epistles* fore-mentioned) but other Copies, and the printed ones generally reading ἐν οἷς in the Neuter, which cannot agree with *Epistles*, but with περὶ τούτων *of these things*, it is not certain which reading must be adhered to. That which seems to me most probable is, that the ordinary reading should be retained, ἐν οἷς, &c. and that tender'd, *among which things some are hard to be understood*, &c. If this be the sense, then Saint *Peter* doth not at all give this character of any parts of S. *Pauls Epistles*, that they are δυσνόητα *hard to be understood* but that *among those things* (of which S. *Peter* is now a treating, and of which, saith he, S. *Paul* hath *written in all his Epistles*, and generally the Prophets of the Old, and the Apostles of the New Testament, v. 2.) ἔστι δυσνόητά τινα *some are hard to be understood*, &c. What the things here spoken of are, hath been cleared by the *Paraphrase* of this, and the former *Epistle*, viz. in general, *the coming of Christ* to destroy his crucifiers and deliver the pious Christians out of their persecutions. This is apparently spoken of by the Prophets and by *Christ*, and by the Apostles, both in their *preaching* (see Note a. on the *Title* of the *Epistle to the Romans*) and in their *Epistles*, written but a little before it was to come. That it was so long deferred, was matter of some trouble to some, and objection against the truth of these predictions, v. 4. to which this Apostle here answers, v. 9. that the reason why God doth make some stay in this matter, is that men may have time to repent, and reform, and escape this vengeance, which when it comes, will come so suddenly and unexpectedly as to surprize many that look not for it, v. 10. and that he repeats again, v. 15. bidding them *count the long-suffering of the Lord* (that is, this deferring his judgments) *salvation*, that is, a means designed by God to bring men to repentance. And for this particular it is that he cites S. *Paul*, as concurring with him in this account of the reason of *Christs* delaying his coming, adding onely this of S. *Paul*, that *in all his Epistles* he hath *spoken of these things*, that is, said a great deal concerning this coming of *Christ*. Having gone thus far, he passeth his observation of the then present temper of men, and behaviour in this matter, that there were some giddy, unsetled Christians, which upon occasion of some things not so clearly revealed by those that have foretold this coming of *Christ*, have fallen into pernicious errors. What things those were which are here said to be δυσνόητα *hard to be understood*, and what dangerous errors drawn from thence, will perhaps be hardly defined by us at this distance. That *Cerinthus*, by misunderstanding some of these predictions, came to think that *Christ* should have a temporal kingdome upon earth, where men should enjoy all carnality, see Note on *Rev.* 2. a. and he and his followers may be thought to be these ἀστήικτοι here, the unstable Christians that distorted these predictions. Or because it is added of the same men, that they doe *distort other scriptures also to their own destruction*, it will not so fitly be restrained to *Cerinthus*, but more generally be spoken of the *Gnosticks*, who by a strange liberty which they used in expounding the Scriptures of the Old Testament (calling it γνῶσις *knowledge of mystical senses*) brought in most *damnable doctrines* of uncleanness, &c. And these sure are the men here spoken of, called *unstable*, because they fell off from the truth, and ἐμπαῖκται *scoffers*, v. 3. as that notes Apostates (see Note on *Jude* 18.) And having thus discovered who the men were, it will be more possible by the same clew to discover what the things were which are by S. *Peter* called δυσνόητα, *hard to be understood*. I shall here offer my conjecture. Our Saviour, when he foretells this his coming very particularly, *Mat.* 24. and defines the time so far, that it shall be certainly within the compasse of that *generation*, v. 34. (and in the life-time of some that were there *present*, *Mat.* 16. 28.) yet for the precise time of it, *the day and hour*, he pronounceth clearly that *no man, nor angel*, v. 36. (*no nor the Son himself*, *Mar.* 13. 32.) knows of that, that is, none but the Father. Accordingly he answers the Apostles *Act.* 1. 7. demanding whether he would *then* (after his resurrection) *restore the kingdome to Israel*, *It is not for you to know the times and the seasons* χρόνους ἢ καιρούς *which the Father hath kept in his own power*; that is, *the day and houre* in *Matthew*, the punctual time of this kingdome of God, this coming of *Christ*, God the Father had kept secret, revealed it neither to man nor Angel, neither should it be revealed to any. This I suppose is the meaning of 1 *Thess.* 5. 1, 2. that of *the times and seasons*, that is, of the very time which God in his wisdome had chosen for this remarkable coming of *Christ* upon his crucifiers, he *needed not write*, it being sufficiently known that it was to *come as a thief in the night*, that is, not to be discerned beforehand. In which place, that which is χρόνοι καὶ καιροὶ *times and seasons*, v. 1. is ἡμέρα Κυρίου *the day of the Lord*, v. 2. just as *Act.* 1. 7. ἡμέρα Κυρίου *the times and seasons* are all one with *the day and hour*, *Mat.* 24. 36. and so in stead of *no mans knowing* of *it Mat.* 24. and Gods reserving it in his own power, so that it is not for them to know it, *Act.* 1. 7. is there, *the coming of that day as a thief in the night*; by which may be concluded, that that phrase of that *dayes coming as a thief in the night*, is set to signifie the uncertainty when that day would be. And so *Christ* explains that phrase; *if the good man of the house knew in what watch the thief would come*, &c. intimating that the coming of a thief is supposed to be unknown to him that is to be robb'd by him. Now it is apparent that this saying of *Christ's*, in this sense, is here laid as the foundation of the discourse and words which here we are endevouring to explicate, *But the day of the Lord* ὡς κλέπτης ἐν νυκτὶ *shall come as a thief in the night*, v. 10. that is, But the punctual time of this coming is unknown, upon which he builds all *watching*, and *caution*, and continual *expectance*, v. 12. And having added what advantage the faithful Christians shall receive by this means, peaceable days of serving *Christ*, expres'd by *new heavens* and *new earth*, that is, a new world, wherein *dwelleth righteousnesse*, which therefore he adviseth all to wait for, (for that is the meaning of προσδοκῶμεν, προσδοκάω not προσδοκῶμεν, *let us* (not *we doe*) *expect* them, and depend on them according to his promise) he then gives them an account why 'tis thus long deferr'd, and adviseth all to make the right use of it, make it their *season of repentance*, v. 15. which being confirmed by S. *Pauls* authority, he hath no more to add on this matter but this, that the objection of the Apostates, v. 3. against the truth of *Christ's promise of coming* in this manner, was founded onely in the obscurity and unknownesse of some particulars in this matter, which very probably signifies that profess'd unintelligibleness of the punctual time of *Christ's* coming, which because no body would or could tell them when it would be, therefore they will not wait for it in purity and sobriety, and practice of such Christian vertues as were required to prepare them for it when it should come, but *walk after their own lusts*, v. 3. follow their own sensual courses, and perswade themselves that it will never come, that no such judgment is likely to come at all upon them, and so *that day comes upon them unawares*, and they perish in it with the crucifiers; and so are fitly said to *detort* these δυσνόητα, the uncertainty of the punctual time (and some other such particulars) *to their own destruction*, to perish remarkably by this means. This is no improbable meaning of these words, compared

δυσνόητά τινα

γνῶσις

ἀστήικτοι ἐμπαικτῆς

δυσνόητα

pared with v. 3. from whence the riſe of this diſcourſe was taken. And if it be here objected, that this particular of *the day and hour* was more then δυσνόητον, *hard to be underſtood*, God having kept it a perfect ſecret to himſelf, and ſo that this cannot be it which is here ſpoken of; I anſwer, that words of this nature are not ſo ſtrictly to be taken as to be thought to ſignifie no more then hard. For when it is ſaid of him *that truſts in riches*, that *it is hard for* him *to enter into the kingdome of God*, that which is expreſs'd by δύσκολον *hard*, *Mar.* 10. 24. is preſently interpreted to be *impoſſible*, not onely by the matter which is ſuch, but alſo by the ſimilitude of the *Camel entring through the eye of a needle*, v. 25. So when the Diſciples complain of an *hard ſaying*, *Joh.* 6. 60. it follows, *who can hear* it? that is, no man can poſſibly be ſuppoſed to *eat the Son of mans fleſh*, and ſo *hard* is *impoſſible* there alſo, that is, morally ſo, that which cannot be done without great impietie: and ſo δυσνόητα here in the forementioned interpretation are not abſolutely impoſſible to be known, becauſe God may, though he will not, reveal it; but which could not be underſtood, ſuppoſing that God (as *Chriſt* had ſaid) would *keep it in his own power*, and reveal it to no man.

δύσκολον

THE

2. # [a]FIRST EPISTLE GENERAL

OF

† the Apo. ſtle John, for the co· pies gene· rally read τῦ Απο ſτόλυ Ιωάν.

†JOHN.

3. Ιωάννου πρώτη

OF the Author of this *Epiſtle*, that it was *John* the *beloved diſciple*, the ſame that wrote the *Goſpel* and the *Revelation*, there hath never been any queſtion in the Church of God, which hath from all times ἀναμφισβήτως, *without any doubt*, received it into the *Canon*. That he begins not, as the other Apoſtles (all ſave only the Author to the *Hebrewes*) had done all their *Epiſtles*, with his name, and expreſſion of thoſe to whom he wrote by way of ſalutation, may moſt fitly be interpreted by his cuſtomary practice in his other writings, who in the *Goſpel* ſcarce ever names himſelf, but chuſes to uſe ſome circumlocution, as, *he that ſaw, the diſciple whom Jeſus loved, he that lay leaning on Jeſus boſome*, and the like, and begins his diſcourſe without one word of formality, or title, or preface, which all the other *Evangeliſts* had uſed. In what year of *Chriſt* this *Epiſtle* was written, is no otherwiſe certain then by what may be collected from ſome paſſages in it; as cap. 2. 18. where it ſeems to have been a little before the great deſtruction which befel the Jewes, called by other Apoſtles *the day of the Lord*, and *the laſt day*, but by him ἐσχάτη ὥρα, *the laſt hour*, or part of that day; and again the *true light already ſhining*, c. 2. 8. that is the Chriſtian bright ſtate turning out the Moſaical ſhadows, or typical ſervices, which was finally to be done at the deſtruction of the Temple, and now already was done in ſome part. And the ſame again appears by the Ἀντίχριστοι, many *counterfeit Chriſts* and *falſe Prophets*, that, in that v. 18. he ſaith were then among them, ſuch as *Chriſt* tells us were to be the immediate fore-runners of that deſtruction, *Mat.* 24. And accordingly the whole buſineſſe of the *Epiſtle* is to encourage them, chap. 1. 4. to confirm the faith and conſtancy of the Chriſtian profeſſors, who were now ſolicited vehemently by theſe ſeducers, and the Church torn aſunder in every place by the *Gnoſticks*, (the followers of *Simon*) who now denyed the reality of *Chriſt's coming in the fleſh*, and would no longer confeſſe a crucified *Chriſt*, or venture any perſecutions for that confeſſion. That it was called antiently *the Epiſtle to the Parthians*, is affirmed by S. *Auguſtine*, meaning thereby thoſe converted Jewes which lived beyond *Euphrates*, of which there were great multitudes, ſaith *Joſephus*, *Ant.* l. 18. c. 12. And to them it is not improbable it was written.

Ἐσχάτη Ὥρα Φῶς ἀληθινὸν ἤδη φαίνει

Νῦν Ἀντίχριστοι

Paraphraſe.

CHAP. I.

1. That which from the beginning of the world was in the decree and purpoſe of God (and was afterward foretold by him) but by us the Apoſtles of Chriſt heard from God ſpeaking from heaven, and really beheld and looked on by us, known and teſtified by all our ſenſes, concerning Chriſt and the Goſpel of Chriſt, ſhewing us the way to life eternal,

1. THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled * of the word of life,]

* concerning περὶ

2. (†For the life was manifeſted, and we have * ſeen it, and bear witneſſe, and ſhew unto you that eternal life which was * ſeen and with the Father, and was manifeſted unto us)]

† And Καὶ
* ſeen and ἑωράκαμεν

2. (Which Chriſt and which Goſpel were revealed unto us viſibly and diſcernibly, of which I can teſtifie as an eye-witneſſe, and do therefore now declare to you Chriſt the fountain of eternal life, who from all eternity continued with the Father, and at laſt became man, and was clearly revealed to us)

3. What, I ſay, we know thus aſſuredly, that we make known to you, that you may

3. That which we have ſeen and heard, declare we unto you, that ye alſo may † have fellowſhip with us: * and truly our fellowſhip *is* with the Father, and with his Son Jeſus Chriſt.]

† partake with us κοινωνίαν ἔχητε
* and our partnerſhip be καὶ ἡ κοινωνία δὲ ἡμετέρα

partake with us in it, and that participation be of all others the moſt bleſſed deſirable participation, (ſee Act. 2. c.) a participation of knowledge and grace and immortality, and that with God himſelf through Chriſt Jeſus.

4. This Epiſtle and, in it, this teſtimony doe I write unto you, for your encouragement in the profeſſion of the Goſpel, which many Gnoſticks and falſe Chriſts are apt to ſhake you out of.

4. And theſe things we write unto you, that your joy may be † full.]

† completed πεπληρωμένη

5. And this is the ſumme of the Goſpel preached by Chriſt, which we now teſtifie unto you, that all purity is required of you, that all God's commands are pure, and that there is nothing which hath any degree of impurity in it which God in Chriſt doth not now abominate, but on the other ſide, a farre greater purity now required then before, which may ſufficiently arm you againſt all the deceits of the Gnoſticks, which under the notion of Chriſtian liberty are apt to lead you into all the impurity in the world.

2.

5. This then is the meſſage which we have heard of him, and declare unto you, that God is [a] light, and in him is no darkneſſe at all.]

6. If we ſay we are partakers of his purity, or have any likeneſſe or conformity with him, and live in any impure courſe, as the Gnoſticks doe, we neither ſpeak nor act according to the Goſpel, which prohibits and interdicts all ſuch wayes as they daily and avowedly practice:

6. If we ſay that we have * fellowſhip with him and walk in darkneſſe, we lie, and do not the truth:]

* partnerſhip κοινωνίαν

7. But

† or we have partnership with him, for though in the King's *MS.* there be here a *lacuna*, yet the space is not large enough for ἀλλήλων, but fit for ἀυτῶ, and this is agreeable with v. 6.

7. But if we walk in the light, as he is in the light, † we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.]

7. But if we live pure lives, as he is perfectly pure, then we partake with Christ of his graces, and resemble him in his purity, (see v. 3. and v. 6.) and the death of Christ is beneficial (to us, who thus imitate his purity) to cleanse us from all the guilt of past sins, and present infirmities.

*not sin ἁμαρτίαν

8. If we say that we have *no sin, we deceive our selves, and the truth is not in us.]

8. All these mens pretensions to perfection are a perfect cheating of themselves. Whosoever conceive, as the Gnosticks doe, (calling themselves, The perfect, &c.) that such actions as are done by them are reconcileable with perfection or innocence, they most miserably deceive themselves, and must know that they are so farre from any state of perfection, that they act quite contrary to the rule which the Gospel gives for the regulating of mens lives.

9. If we confesse our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse.]

9. The only way is to repent and acknowledge what we have done amisse, and then God, having promised pardon to all humble penitents upon sincere reformation, is obliged in fidelity and justice to make good this promise to you, to free you from all punishment of sin; and no other course but this will render you capable of his mercy.

10. If we say that we have not sinned, we b make him a lyar, and his word is not in us.]

b

10. Nay they that live such lives as these men, and yet pretend to perfection, do not only lie, v. 6. deceive themselves, v. 8. but proceed farther, and make God a lyar, who having sent Christ into the world to reveal his will, to give certain rules of life, to define what is now sin, and what is not, hath universally defined such actions as are committed by these pretenders to perfection, to be horrible and damning sins; and therefore they that doe thus, and yet thus pretend, give God the lie, and manifest how farre they are from obeying his commands, living according to Gods will.

Annotations on Chap. I.

a. φῶς σκότος

V. 5. *Light*] The word φῶς *light* is a figurative expression to signifie the most perfect, immaculate puri-ty; and σκότος *darkness* is directly the contrary, mixture of all impurity: The affirming of which concerning God, that he is perfect purity, without any mixture of impurity, is no such strange thing as that the Apostle should introduce it with so much ceremony as here we see made use of, *That which we have* ὃ ἀκηκόαμεν *heard and seen, which we have looked on, and our hands have felt*, v. 1. *What we have seen, we declare*, v. 3. and, *This is that message which we declare*, v. 5. That which all this solemnity was thought fit to introduce, was certainly somewhat either doubted of and questioned by the doctrines, or opposed and resisted by the lives of those to whom he writes. And that which seems most probable to be the full importance of it, is in the general to denote the great perfection of purity which is now commanded in the Christian law, and more particularly the great obligation that lies upon Christians not to make that profession or pretence or excuse for the favouring themselves in any degree of liberty or impurity. *Christ* came certainly from God to declare his will unto us; that God a God of all purity, and consequently his commandments which *Christ* came to reveale (like himself) made up of severe rules of purity: And then how contrary to all piety and Christianity must the *Gnostick* infusions necessarily be, which allow and practise all impurities, and make them a special part of their religion, and call themselves τέλειοι and γνωστικοὶ *perfect* and *knowing* men, beyond all others, and living in a sink of all uncleanesse, *say they have not sinned* for all this, ver. 10?

b. ψεύστην ποιοῦμεν αὐτὸν

V. 10. *Make him a lyar*] What it is *to make God a lyar* hath no great difficulty in it; it is certainly to deny the truth of that which God hath somewhere affirmed; and so 'tis used c. 5. 10. The greater question is, wherein the truth of this affirmation here is found- ἐὰν εἴπωμεν ὅτι οὐκ ἡμαρτήκαμεν ded, that *if we say we have not sinned*, we thus deny the truth of what God hath affirm'd, or give God the lie. The best way of deciding this, will sure be taken from the Context, where v. 6. the foundation of this speech is laid. There it is, *If we say we have fellowship* or *partnership with God, and walk in darkness, we lie, and doe not the truth.* There certainly we may discern who are the *we* that are here spoken of, *viz.* not the Apostle, and the pious Christians (for the first person doth not alwaies signifie so, but is used to personate any other that the Apostle would speak of: see *Rom.* 7. Note d.) but those that are supposed to *walk in darkness*, that is, to go on in unchristian sinnes, and yet to *pretend partnership with God*, that is, to a state of great innocence and perfection. These are certainly the *Gnostick-hereticks*, whose character that is, to live in all carnality and uncharitableness, &c. and yet to pretend themselves to be the most perfect men: Of those he there saith, that they lie notoriously, their foul actions and pretensions to perfection are very contrary, and they *doe not the truth*, they live contrary to that rule of life which as Christians they have received to live by. To these same persons he proceeds, ver. 7. to tell the positive truth, contrary to their lie, that if they *walk in the light*, that is, live Christian lives of purity and charity, then they may truly be said to have *partnership with him*, (as the King's *MS.* seems to have read ἀυτῶ, and not ἀλλήλων, and as is most agreeable with v. 6.) that is, to be blamelesse, pious, perfect men; and then for any frailties, or forsaken sins, *the blood of Christ* is accepted as a sacrifice of expiation for such. This is again said (both in the former and latter part of it, ver. 8, 9.) but with some little change of the phrase, which must be interpreted by analogie with the former. If we say, ἁμαρτίαν οὐκ ἔχομεν *we have not sin*, that is all one with the precedent, *we have partnership with him*; for sinlesnesse is that property of Gods which they pretended to be communicated to them: and then though there be nothing in that verse answerable to their *walking in darkness*, ver. 6. yet the persons being still supposed the same that are spoken of in both verses, the impious carnal *Gnosticks*, this of their wicked lives is supposed in the 8th verse, having been already, ver. 6. sufficiently expres'd: and so as of them, whose lives of carnality and pretensions of perfection were so contrary, it had been affirmed, ver. 6. that *they lie*, and *doe not the truth*; so in that 8th verse, 'tis said with little change, *they deceive themselves, and the truth is not in them*, which only adds to the former the consideration of their danger that they thus brought upon themselves, they flattered themselves to their ruine, whereas v. 9. *If they would acknowledg their sins* and danger, and forsake them, and flie to God for pardon upon repentance, he having promised it to such, would *faithfull and just to forgive them their sins*, would deal with them according to his promise. And then follows v. 10. *If we say that we have not sinned* (which is directly all one with, *we have not sin*, v. 8. see Note on c. 3. a.) that is, if these men that thus live, pretend still

σκότος ἐν αὐτῷ οὐκ ἔστιν οὐδεμία

Κοινωνίαν ἔχειν μετ' αὐτοῦ

ὃ ποιοῦμεν ἀληθείαν

ἐν τῷ φωτὶ περιπατεῖν

Αἷμα Χριστοῦ καθαρίζει

Ἁμαρτίαν οὐκ ἔχομεν

ἑαυτοὺς πλανῶμεν

πιστὸς ἵνα ἀφῇ

still that they are the perfect (as of their followers in *Irenæus* we read, that they called themselves *the spiritual*, and affirmed that all the foulest actions did no more pollute them then gold was polluted by being in the mire, or the sun beams by shining on a dunghill) *they make God a lyar*, (which is an addition to their *lying* first, ver. 6. and then *deceiving themselves*, v. 8. and so frees these repetitions from tautologie) that is, directly give God the lie, who hath every where declared such actions as these men practised confidently, (abominable pollutions, &c.) to be most vile and most punishable sins. And so this appears to be the full meaning of this verse, and being so, leaves no place of disputing from hence, whether of any regenerate man it can be said at any time, that *he hath not sinned* (in that notion which belongs to that phrase in these *Epistles* of S. *John*, and is explained Note a. on ch. 3. to belong to wilful, advised, deliberate sin) for sure these *Gnostick* foul livers were farre from regenerate men. That this is the full meaning of the place will farther appear by the words immediately subsequent, ch. 2. 1. *These things I write unto you that ye sin not*, which are very fitly adapted to this purpose: for there is no such way to perswade men not to fall off into those foul sins that now solicited them, as this of undeceiving them in this point, and assuring them that if they lived *Gnostick* lives, they should never be deemed perfect men, which as long as they entertained themselves with any hopes of, nothing could convince them of the necessity of forsaking them. Whereas any other way of understanding the place would not tend to that end of exhorting and warning them not to sin. For if it were to be understood of all the best mens being guilty of sinne, how could that be a way of inforcing on them their duty of not sinning? Many more arguments might be used by refuting all other imaginable interpretations of this place to confirm this, but this one of the Context may be sufficient, which accordingly in the next Chapter pursues the same subject more expresly; *Hereby we know that we have known him*, that we are true *Gnosticks* indeed, (and not those that falsly assume that name) truly perfect men, such as Christianity was designed to make us, *if we keep his commandements*, v. 3. practise those vertues of purity and charity which *Christ* commandeth: and then v. 4. just as here in this Chapter, but more largely and explicitly then in this verse, *He that saith, I have known him*, that is, calls himself a *Gnostick*, perfect man, *and keepeth not his commandements*, lives so contrary to the rules of piety and purity, and all Christian vertue, as these pretended *Gnosticks* doe, ψεύστης ἐστὶ *is a lyar* (just as c. 1. 6. *we lie) and the truth is not in him*, as c. 1 8. *the truth is not in us. But who so keepeth his word* v. 5. that is, lives according to the strict commands of *Christ* ἀληθῶς ἐν τούτῳ *in this man hath the love of God been truly perfected*; he may on some grounds of truth pretend to perfection of charity toward God, to which these *Gnosticks* falsly pretended, and so was the occasion of all this discourse of pretended perfection, when men live in vile sins, as after of that *perfect love* which, if truly such, *casteth out fear*, ch. 4. 1.

ταῦτα γράφω ἵνα μὴ ἁμάρτητε

γινώσκομεν ὅτι ἐγνώκαμεν

ἐντολὰς τηρῶμεν

ὁ λέγων. Ἔγνωκα αὐτὸν

ὃς δ' ἂν τηρῇ τὸν λόγον ἀληθῶς ἐν τούτῳ Ἀγάπη Θεοῦ τετελείωται

τελείαν ἀγάπην ἔξω βάλλει φόβον

Paraphrase.

CHAP. II.

1. My tender Christians, I write this to you which I have last written, v. 6, 7, 8, 9, 10. (see ch. 1. note b.) to deterre and forewarn you of this deceit that so many are now fall'n into, that you may not be drawn away into the heresie and impurities of the Gnosticks, either by following them into unclean, bestial sins, or by depending on and pretending to such a perfection in your selves, which may secure you in any one act of deliberate sin, but that if you have fallen, or shall fall into any such act, that then presently you confesse it, and forsake it freely, and lay hold on Christ, who (for your encouragement, you may know) is on God's right hand, acting as an advocate for those that have sinn'd, and now reform and amend their lives, and, when the Church praies to him for any laps'd sinner, he is just and faithfull to perform his promise, to hear the Churches prayers, and to present them to his Father, and to manage all that belongs to such, to their best advantage.

1. MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.]

2. And he, having entred by blood into the holy place, that is, having died for us, and gone to heaven, where he is now invested with power, which he exerciseth in our behalf, is a powerfull means of reconciling God to us, of obtaining free pardon for our sins (on condition of our giving of our selves up to new life) and not for ours only, but for all the sins of all the world of men, (on condition of faith in Christ, and new life.)

2. And he is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world.]

3. And this is a character by which it may be discerned whether we truly know Christ or no, (as the Gnosticks call themselves by that name, which signifies knowledge, 1 Tim. 6. 20.) that is, whether we have a right notion of Christ as he is our advocate, v. 1. and propitiation for our sins, v. 2. and of his Gospel, or no, viz. if we do what he commandeth us to do, live obedient to the directions of Christ, (see note on c. 1. b.)

3. And hereby we do know † that we know him, if we keep his commandments.]

† that we have known him, ὅτι ἐγνώκαμεν

4. He that undertaketh to be a Gnostick, or perfect Christian, that is, one that hath more perfection of divine knowledge, and love of God, v. 5. then all others, if he expresse not this in a pure and holy life, is the greatest hypocrite in the world, (see c. 1. note b.)

4. He that saith, * I know him, and keepeth not his commandements, is a liar, and the truth is not in him.]

* I have known ἔγνωκα.

5. But the observing his commands is the onely sure argument, that he that doth so is a perfect lover of God, truly so called, (the appellation being falsely assumed by the Gnosticks) and an argument of evidence to himself, that he is a branch, a member of Christ, as the Gnosticks boast that they are, and that whatsoever they doe, it cannot make them cease to be so, (see note on c. 1. b.)

5. But whoso keepeth his word, † in him verily is the love of God perfected: hereby know we that we are in him.]

† in this man hath the love of God been truly perfected, ἀληθῶς ἐν τούτῳ ἠγάπηται ἡ τοῦ Θεοῦ τετελείωται

6. He that pretends to be a member of Christ (see Joh. 15. 4.) doth by that engage himself to live as Christ lived, or if he doe not, to give over so pretending.

6. He that saith he abideth in him, ought himself also so to walk even as he walked.]

2. 7. 'Tis not any new matter which I now discover or write unto you, but that which you were taught at the first preaching the faith unto you, and that which was taught you so early may deserve to be styled an old commandment.

7. Brethren, I write no new commandment unto you, but an old commandment, which ye had [a] from the beginning: * the old commandment is the word which ye have heard from the beginning.]

* or, the word which ye heard from the beginning, is the old commandment

8. Again,

† a thing which is true in itself, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ
* or, in us, because the shadow passeth, for the King's MS. reads ἐν ὑμῖν, ὅτι ἡ σκιὰ παράγεται
† already ἤδη

8. Again, a new commandment I write unto you, † which thing is true in him and * in you: because the darkness is past, and the true light † now shineth.]

8. 'Tis that indeed that Christ called a new commandment, and so it is in comparison with the Mosaical Law, to which Christ hath added some degrees of perfection; but that is no prejudice to it, it is not the less true for being so, nor the less considerable to you, but ought in all reason (as proclaim'd by God from heaven, and Christ sent on purpose to preach it) to be look'd on as a thing wherein we are at this time concerned most particularly, those dark imperfect shadows of the Mosaical œconomy being now at an end, and the more perfect Christian precepts which are to take place, and to turn out the Mosaical performances, being already, as the Sun, risen, and shining in our Horizon, in full force obligatory to all Christians.

9. He that saith he is in the light, and hateth his brother, is in darkness even until now.]

9. This consideration obligeth you to all Christian practices, actions of light, particularly that of charity and kindness to all your fellow-Christians, contrary to those emulations, and contentions, and seditions, and persecutings of their fellow-Christians, that are observable in the Gnosticks among you.

* scandal σκάνδαλον

10. He that loveth his brother abideth in the light, and there is no * occasion of stumbling in him.]

10. He that is thus charitably disposed and inclined, is the true Christian, and hath little occasion to insnare him in any sin, little temptation to any ill, most of the sins that men fall into flowing from this original of uncharitableness, see Mat. 5. 22.

11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.]

11. For as the dark keeps any man from discerning which way to go, so doth uncharitableness obstruct all Christian practice.

12. I write unto you, little children, because your sins are forgiven you for his names sake.]

12. A precept I have v. 15. which I desire to enforce upon all sorts of you: First, on the tender Christians among you, because God hath been so kind to you, as to forgive your sins for Christ's sake, which will be an engagement to you, v. 15. to take off your love from the world, and place it on God.

13. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. I write unto you, little children, because ye have known the Father.]

13. The same I have for you, the most antient, for you know Christ, (which is agreeable to those of your age, to know the Antient of days) and that may be an engagement to you to love whom you know: And so 'tis likewise for yong men, to whose age it is agreeable to entertain ambitions and desires of conquering, and have been enabled by God to do so, to overcome the evil one, both the devil, and every other that can mean you any hurt, and (if you adhere fast to Christ) all temptations of the world or devil. Which sure is an engagement to you not to love the world which you have overcome. And for you, little ones, again, your knowing of the Father is an obligation to love him with a most filial love.

14. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong and the word of God abideth in you, and ye have overcome the wicked one.]

14. And again I reiterate and reinforce this exhortation upon you, antient men, as I did before, to impresse it the deeper, and so on you young men also; and the exhortation on which I lay so much weight to you all, is this,

15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.]

15. Love not the world nor any thing in it; for whosoever doth so, that man hath not that love of God, which is prescribed now under the Gospel, of parting with all, when he calls for it, and following him.

16 For all that is in the world, the lust of the flesh, the lust of the eyes, and pride of life, is not of the Father; but is of the world.]

16. For all that is in estimation in the world, those things that tend to our sensual pleasures, profits, honors, and the like, and the desires that are fastned on those objects, (which are so observable all of them in the Gnosticks, first, their filthy abominable lusts, secondly, their love of the world, which makes them deny Christ, rather then incur persecution by professing him, and thirdly, their looking on themselves as men of deepest knowledge, and priding themselves in those perfections) are all from an earthy, not an heavenly principle.

17. And the world passeth away, and the lust thereof: but he that doth the will of God abideth for ever.]

17. And all these, all wherein they so delight themselves, what are they but poor momentany transitory things? whereas obedience to God's will helps us to perpetuity.

* hour ὥρα
† cometh ἔρχεται
* hour ὥρα

18. Little children, it is [b] the last * time: and as you have heard that Antichrist † shall come, even now are there [c] many Antichrists; whereby we know that it is the last * time]

18. This disseminating of unchristian doctrines among you, is no more then what Christ foretold should fall out about this time. For now the great day of destruction upon the obdurate Jews is close at hand, (see note on Mat. 24. b. and Heb. 10. a.) And as Mat. 24. 5, 11, 12. 'tis foretold by Christ that immediately before the destruction of Jerusalem, there must be false Christs, that is, some that take upon them to be sent from God, as Christ was, and so to be counter-Christs, false counterfeits of the true, and again false prophets, bringing in new doctrines, and pretending to do miracles, to get authority to them; so now we see it fulfill'd, there having already appeared many who undertake to be the saviours and redeemers of the Jewes, to rescue them (which is their notion of a Messias) out of their conquerours hands, &c. and now false teachers, the Gnosticks, under Simon the Magician, by whom therefore you ought not to be seduced, but to look on them as the men foretold by Christ, which should, if it were possible, deceive the very elect, and by which we know infallibly that this is that time there prophesied of, which though it bring us some persecutions at present, yet withal it signifies, that if we continue constant in faith, we shall shortly be delivered. b. c.

19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifest, that they were not all of us.]

19. The Antichrists, or false teachers, that are now abroad, may perswade you, and be conceived by you to be of the same piece with us disciples, and Apostles, and Orthodox Christians, and not to differ from us in any considerable matters, because they lived in the same assembly with us, immediately before they thus went out, and taught these false doctrines among you: But let them not impose upon you thus: the truth is, they were not of us, or of the same faith with us, though they went out from among us, and an argument of that you may have from their leaving us, or going out from us; For if they had been of the same faith with us, what needed they to have separated? they would certainly have continued communion with us; and their not doing so, is a manifestation that, though they did live among us, yet they were none of them of the same faith with us, when they thus forsook us.

* And Καὶ

20. * But ye have an unction from the holy One, and ye know all things.]

20. And that testimony of the truth of the Gospel of Christ, which was given to it by the holy Ghost, is imparted to you, and gives you such an assurance of the truth against these impostors, that you cannot in any reason be thus cheated by them: see note on Act. 10. c.

21. † I

21. And conſequently my writing to you now is not out of jealouſie or ſuſpicion that you are ignorant of the truth; for then I would write more largely on this matter, and give you the evidences and proofs of all this: but I ſatisfie my ſelf with theſe brief admonitions, becauſe you are ſo firmly rooted in the truth, that you cannot but diſcern the difference of every ſuch falſe doctrine from the one revealed truth.

21. † I have not written unto you, becauſe ye know not the truth; but becauſe ye know it, and that no lie is of the truth.]

† I have written to you, not becauſe ὅτι οὐκ οἴδατε ὅτι οὐκ οἶδατε

22. There is no ſuch liar, ſuch dangerous falſe teacher, as he that denies Jeſus to be the Meſſias, and thus do the ring-leaders of the Gnoſtick hereſie (ſee note a.) Whoſoever doth ſo is an Antichriſt, denying in effect both the Father and the Son; the Son directly, the Father by conſequence, becauſe he hath teſtified of Chriſt by miracles, and voice from heaven, which teſtimony of the Father is not true if Jeſus be not the Chriſt.

22. Who is a liar, but he that denieth that Jeſus is the Chriſt? * he is Antichriſt that denieth the Father and the Son.]

* this is the Anti-chriſt denying ἔστιν ὁ ἀντίχριστος ὁ ἀρνούμενος

23 And ſo whoſoever denieth the Son to be the Meſſias, renounceth the Father alſo, who hath teſtified him to be ſo. And this doe the followers of Simon, the Gnoſticks, who deny Chriſt to have been born, or lived or died truly, but only in appearance.

d.

23. Whoſoever denieth the Son, the ſame [d] hath not the Father: [*but*] *he that acknowledgeth the Son, hath the Father alſo.*]

24. You therefore, whatſoever your temptations be, forſake not the doctrine which from the beginning of your Chriſtianity you have received: To which if you firmly adhere, if you continue in the conſtant profeſſion of the true faith of Chriſt at firſt revealed to you, you ſhall continue alſo in the favour and love of God the Father, and of Chriſt, which is reward ſufficient for that conſtancy.

24. Let that therefore abide in you which ye have heard from the beginning: if that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.]

25. And whatſoever hazzard we run by ſo doing, it matters not, though it be to loſſe of life it ſelf, becauſe he hath promiſed eternal life to thoſe that ſtick faſt to him, though with the loſſe of this.

25. And this is the promiſe that he hath promiſed us, *even* eternal life.]

26. And this have I ſaid to arm you againſt the ſeducing Gnoſticks, &c. that are now among you, and are ſo ſolicitous to doe ſo.

26. Theſe things have I written unto you concerning them that ſeduce you.]

27. And indeed I need give you no other armature againſt theſe, then what you have already: for the teſtimony of the holy Ghoſt, and ſo of God himſelf, given to the truth of that Goſpel which hath been preached among you, is ſufficient to fortifie you, and that is ſtill among you, and you have no farther need of teſtimonies of that truth againſt all oppoſers and deceivers; only hold faſt and perſevere in that which you have formerly been infallibly taught by that means, ſee ver. 20. and let not theſe ſeducers yet work upon you.

27. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, * ye ſhall abide in him.]

* or remain in him even now or ſtill, for the Ks Ms. reads, and points it ſo, μείνατε ἐν αὐτῷ ἤ γε.

28. I beſeech you, my tender children, keep faſt to Chriſt, unmoved, that when that great fatal day of viſitation comes, that coming of Chriſt ſo long expected (ſee note b. & Mar. 24. b.) wherein the obdurate unbelievers ſhall be deſtroyed, and the believers delivered and preſerved, we may come with chearfulneſſe and confidence (ſee Joh. 7. a.) and not be turned with ſhame from him, or as inconſtant (and ſo guilty) perſons, be aſhamed to meet him.

And now, little children, abide in him, that when he ſhall appear, we may have confidence, & not be † aſhamed before him at his coming.]

† aſhamed of, or from him, αἰσχυνθῶμεν ἀπ' αὐτοῦ

29. Reſolving of this, that Chriſt is a moſt juſt judge, and conſequently that every upright perſon is a child of his, like unto him, and certainly ſhall be uſed by him as a ſon, have all protection and inheritance from him.

29. If ye know that he is righteous, * ye know that every one that doth righteouſneſſe is born of him.]

* or know that alſo, for the King's MS. reads γινώσκετε

Annotations on Chap. II.

a. ἀπ' ἀρχῆς Παλαιὰ ἐντολή

V. 7. *From the beginning*] There be in theſe two verſes, which ſeem perſpicuous, very many difficulties, which it will be fit to explicate. 1. What is meant by *the beginning*, and ſo by the *old Commandment, which they had heard from thence.* It hath been conceived by others that the *old commandment* was that given to the *Iſraelites* by *Moſes*, and then *the beginning* muſt be the beginning of the Jewiſh Church under *Moſes*; and ſo there may be truth in it, that *the commandment* which this Apoſtle now gives them, (whether more generally, that they that profeſſe God ſhould not *fall* into thoſe black heathen ſins, c. 1. 6, 8, 10. & c. 2. 1, 3, 4. or more particularly, that profeſſion of piety muſt carry charity to our brethren along with it, which is the precept immediately ſubjoined, ver. 9, 10, 11.) was the very doctrine and commandment of *Moſes*, whom the Judaizers ſo zealouſly adhered to, and therefore they were not to look upon it as any new or ſtrange doctrine brought in by *Chriſt*. But it muſt be remembred, that thoſe whom this Apoſtle here writes to, being thoſe which had formerly by his preaching received the Chriſtian faith, and the end of this *Epiſtle* being to confirm their conſtancy againſt the ſeducers that were now amongſt them, it might be to them a ſufficient argument to receive what now he ſaid to them, that it was no more then he had taught them, and they had abſolutely believed and entertained at the firſt preaching of the Goſpel unto them. For the *Gnoſticks* pretending to be perfect, and ſo that whatſoever they did, they ſinned not, (ſee Note on c. 1. b.) that which the Apoſtle here from the beginning of the chapter deſires to impreſſe upon them, is the unreaſonableneſſe of this, the obeying the commands of God being the one thing wherein true perfection conſiſted, ver. 5. and the living of Chriſtian lives after *Chriſt*'s pattern, the only way to approve themſelves Chriſtians, v. 6. And to this it will be moſt pertinent to apply theſe words of the Apoſtle, v. 7. following immediately upon thoſe; and then *from the beginning* muſt ſignifie from the beginning of the Apoſtles preaching, and their receiving the faith of *Chriſt*, thus, That what he now ſaith unto them, they had once received for granted, when they firſt embraced the faith; and therefore why ſhould they now be led unto other perſwaſions, think they may live unchriſtian lives, and yet be perfect men, good Chriſtians? That this is the meaning of ἀπ' ἀρχῆς *from the beginning* may be concluded from 2 *Joh.* 5, and 6. where the ſame phraſe is twice uſed. *I write no new commandment to thee, but that which we had from the beginning*, (and that in the ſame matter, ſpecified here againſt uncharitableneſſe, v. 9.) *that we love one another*; and v. 6. *This is the commandment, that*

that according as ye have heard from the beginning, ye should walk in it. That this belongs to the true, pure Christian doctrine, taught them at the first planting of the faith among them, (and not to the precepts given to the *Jewes* by *Moses*) and that in opposition to the new, heretical doctrines, lately brought into the Church of *Christ* by the *Gnosticks*, may appear both by the antecedents and consequents there. In the antecedents, v. 4. *I rejoiced greatly, that I found of thy children walking in the truth*, that is, according to the pure Christian doctrine of charity, &c. *as we have received commandment from the Father*, referring to that voice of Gods in *mount Tabor*, in the hearing of this and two other Apostles, that all were to *hear Christ*, that is, practise what he had commanded: And upon that it follows, *And now I beseech thee, not as writing a new commandment, but that which we had* (that is, we Apostles had) *from the beginning*, when *Christ* first preached to us, *that we love one another*, that of charity being the precept that *Christ* most early and most earnestly impress'd on his Disciples, *By this shall all men know that you are my disciples, if you love one another.* So likewise appears by the consequents, the mention of the *many deceivers entred into the world*, v. 7. as the reason why he inculcates that *commandment* which they *had had from the beginning*, *For many deceivers*, &c. This concludes that the doctrine which he thus inculcates, was it which they had believed before these deceivers came, and so fitly belongs to that doctrine which from the beginning of their Christianity they had entertained, and were now in danger to be seduced out of it, if they did not take care to make good their constancy. By this interpretation of the like phrases there, it is all reason to interpret them so here also, and then that whole seventh verse will be very plain; These seducers bring you new doctrine: That which I bring you is not so, but the very doctrine that you received at the first preaching the Gospel to you; and that which you did receive so, deserves sure to be look'd on, not with suspicion, as novel, but with security, as an *old commandment*, which you can no more mistake in adhering to, then you can think you did in your first receiving of the faith. And so that may be the most significant rendring of the last words of the verse, Ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς, either in the order wherein they lie, *An old commandement it is, the word which you heard from the beginning*; or else, making ὁ λόγος the Subject of the proposition, *the word which ye heard from the beginning* (which ye received and believed when the faith was first preached to you) *is the old* (sure no novel) *commandment.* This difficulty being thus explained, a second follows, v. 8. what is meant by a *new commandement.* The phrase sure referres to the words of *Christ*, *Joh.* 13. 34. *A new commandement I give unto you, that you love one another, as I have loved you, that you accordingly love one another.* Where the duty of charity to our brethren, though it had been commanded by *Moses*'s law, yet was now elevated to an higher pitch by *Christ*'s example, and precept founded therein, even to *loving enemies*, and *laying down* or *venturing* our very *lives* for the spiritual advantages of other men. In which respect this degree of charity now required by *Christ*, is by him styled a *new commandement*; and so 'tis here by this Apostle: And being said to the Jewish Christians, he foresees some possible prejudice that may lie upon it, by being thus *new*, a superaddition to *Moses*'s Law, (it being the *Gnosticks* endevour to comply with the Jewish Zelots, and to maintain Judaisme against Christianity it self;) and therefore to vindicate it from this, he adds, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, or ἡμῖν, as the King's MS. reads, *which thing is true in it self, & in you*, or *us*, that is, This superaddition to the Mosaical Law in this point of charity to other men, which makes it capable of the style of a *new commandement*, is *in it self true*, that is, it is most certainly true that *Christ* made it, and in himself exemplified it to us; and therefore though it be in some respect *new*, yet all Christians are obliged to receive it: and beside that, it is *true in you* or *in us*, that is, hath a special considerable truth in it to us at this time; and the reason of that last is rendred in the ensuing words, ὅτι ἡ σκοτία (or as the King's *MS.* reads, σκιὰ) παρέρχεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει, *because the darkness*, or *the shadow*, *passeth, and the true light already shineth.* What is the meaning of these phrases is yet a farther difficulty, but by analogie with other the like in these books may be explained. *Christ* is called the *true light*, Ἀληθινὸν φῶς *Joh.* 1. 9. *Light* in respect of his doctrine, which was the direction of every mans life, and *true light* in respect of the more imperfect shadows that had been before under the Law. Thus, when it is said, *Grace and truth came by Jesus Christ*, and that the *true worshippers shall worship the Father in spirit and in truth*, *truth* denotes the substance in opposition to *shadows*, the substantial worship in opposition to the rudiments of the Law. And this sense is much favoured here by the King's *MS.* which reads, not σκοτία *darkness*, but σκιὰ *shadow*, which is used of the Law, *Col.* 2. Σκιὰ 17. *Heb.* 10. 1. and so the word παρέρχεται *passeth* Παρέρχεται doth incline; for that is oft applied to a shadow, (*my time passeth like a shadow*, &c.) but not so to darkness. And indeed as *light* is opposed to *darkness*, so *true light*, which is somewhat more, that in which is no mixture of darkness, is most fitly opposed to a *shadow*, in which there is some of that mixture. 'Tis true indeed ver. 9, and 11. we read σκοτία *darkness*, which may make it probable that it should be σκοτία not σκιὰ *darkness*, not *shadow*, here. But that argument is of little force, because there the opposition being betwixt that and *light* simply, σκοτία *darkness* was necessarily to be used; and by that is meant the darkness of sin in both places, the *hating the brother*: but here it being not simply *light*, but with this addition, *the true light*, *shadow* is it to which that is most properly opposed. And it need not seem strange that both these oppositions should here be used so neer one to the other, it being evident, that the *doctrine* of *Christ*, which is opposed to *sin*, and so to *darkness*, which denotes that, is opposed also to the *Law of Moses*, as a more perfect to that which was lesse perfect, an *higher* degree of charity now exemplified and required by *Christ*, to a lower and more imperfect degree of it before required by *Moses*. As for the *passing* of the *shadow*, and *shining* of the *true light*, that evidently Φαίνει signifies the abolition of the Mosaical Law, and the Christian law taking place, prevailing over it. Which this Apostle, which knew that to be the *last hour*, and so the destruction of the Jewish Temple (and consequently service) so suddainly to approach, could not but know that it was now at hand. And indeed the Apostles having received revelations to that purpose, (see Note on *Rom.* 7. a.) it is here truly said ἤδη φαίνει, Ἤδη φαίνει this *true light already shineth*, the Law was already abolished, and only the Christian doctrine in force already. And so this is a most commodious, efficacious reason, to prove and press the matter in hand, that if this were a *new commandment*, which here he speaks of, and no *old* Judaical one, yet it was part of the doctrine of *Christ*, and that was now in full force over the world, the Judaical Law being already abrogated, and the destruction of their whole policie very near at hand, v. 18.

V. 18. *The last time*] That ἐσχάτη ὥρα here signifies b. that famous period, the destruction of the *Jewes*, will not Ἐσχάτη ὥρα only appear by comparing that phrase with many other of that kind in these Books, the τέλος *end*, and συντέλεια *consummation* of the age, and ἐσχάται ἡμέραι *the last daies*,

daies, but also by the whole Context in this place: For the ἠκούσατε (here following) *ye have heard*, being a form of citing, must necessarily referre us to some prediction that had before been delivered of the matter here spoken of, *viz.* the *coming* of *Antichrist*. This prediction was certainly that of *Christ*'s *Mat.* 24. where before this fatal day, in three stages of his discourse, three several times he toucheth on this matter; first v. 5. *There shall come many in my name, saying, I am Christ, and shall deceive many*; then v. 11. *many Pseudo-prophets* (that is, that pretend a mission when they have it not) *shall arise and deceive many*; then v. 23. *If any shall say, Lo here is Christ, or there, believe them not: for there shall rise Pseudo-Christs and Pseudo-prophets, and shall shew many signes and wonders, so that they shall deceive, if possible, even the elect: behold I have told you before.* Of the first sort are those counterfeit *Christs* who pretended soon after *Christ*'s ascension; of which it is therefore said, οὔπω τὸ τέλος, *the end is not yet*, they were to be some years before this destruction. Of this sort was *Theudas*, not he which is mentioned *Act.* 5. 36, 37. as antienter then *Judas Galilæus*; but another mentioned by *Josephus*, under *Claudius*'s reign, when *Fadus* was *Procurator* of *Judæa*, who, saith *Eusebius* l. 2. c. 1. a. out of *Joseph. Ant.* l. 20. c. 5. ἀπάτησε πολλοὺς *deceived many*. Of this sort was the *Ægyptian*, *Act.* 21. 38. mentioned also by *Eusebius*, l. 2. c. κα'. out of *Josephus*. And so also *Dositheus*, or *Dosthes*, in *Origen cont. Cels.* l. 1. and in *Hegesippus apud Euseb.* l. 4. c. κβ'. and divers others who undertook to be deliverers of the people, which is in effect to be *Christs*, as a *Christ* is defined by S. *Luke*, c. 24. 21. μέλλων λυτροῦσθαι τὸν Ἰσραήλ, *he that should redeem Israel*. So again in the last place, the *false Christs* & *false prophets* are the like to these, differing from them only in the time wherein they should shew themselves, *viz.* after the besieging of *Jerusalem*, v. 15. when upon the sudden raising of it again by *Cestius Gallus* the Christians fled out of *Judæa*, v. 16. for then was it an opportunity for false *Christs* to attempt to gather followers, and undertake deliverances, if any would be deceived by them. But the deceivers that especially belong to this place are those of the second or middle stage, *Mat.* 24. 11. called there πολλοὶ ψευδοπροφῆται *many Pseudo-prophets*, immediately before the *standing* of the *abomination of desolation in the holy place*, that is, (as S. *Luke* interprets it) before *Jerusalem* was *incompass'd with armies*, that is, besieged, as here the *many Antichrists* among them is a proof that it was the *last hour*. Of that point of time five things are there foretold by *Christ*, which are so exactly fulfill'd in this time wherein S. *John* writes, that the very reciting them is almost the sum of this *Epistle*. First, that the *Jewes* should be very cruel in persecuting the Christians, *Mat.* 24. 9. Secondly, that many Christians *should be scandalized* by this means, that is, renounce the faith to comply with the persecuters, v. 10. Thirdly, that they that did thus renounce the faith to comply with the persecuters, (viz. the *Gnostick-hereticks*) should persecute those that stuck fast to *Christ*, and deliver them up to the *persecuters*, v. 10. Fourthly, that *Pseudo-prophets* should rise, and, upon this advantage of ridding men from persecution, *seduce many*, v. 11. Lastly, that upon this increase of persecutions upon the orthodox Christians both from the *Jewes* and *Gnosticks*, called the *increasing* of *iniquity*, the orthodox themselves should begin to faint, their *love* to *Christ* grow cold, v. 12. After which it soon follows, v. 14. *And then shall the end come.* By the accordance of all which passages there and here, it is manifest who are these *Antichrists* here set down as the immediate forerunners of the siege of *Jerusalem*, viz. those *false prophets*, 2 *Pet.* 2, 1. who there are said to have *denied the Lord that bought them*, and here, c. 4. 3. to *deny Christ to have come in the flesh*, and so were *Antichrists* properly so called, profess'd enemies to *Christ*, and withal the most cruel enemies and persecuters of the Christians, that is, the *Gnosticks* particularly, a sect of unclean abominable Christians, which being followers of *Simon Magus*, laboured to *deceive many* by rehearsing the miracles which he did, and by their doctrines of the lawfulnesse of renouncing *Christ* in time of persecution gathered many to them, who were first willing to escape persecuting, and then hated and themselves persecuted all others. And to this 'tis clear that this whole chapter belongs; first asserting the doctrine of *Christ*, which these had perverted and *denied*, v. 1. then the necessitie of Christian practice, v. 3, 4, 5, 6. against these most unchristian livers; then particularly the doctrine of Christian charity, against their *hating* and *persecuting* other Christians, v. 9, 10, 11. then the *contempt* of the *world* and *bearing* of the *crosse*, and of all hardship for *Christ*'s sake, v. 15. and then in this v. 18. having told them, that (according to *Christ*'s prediction) this was the season to expect such *deceivers*, he comes particularly to them, v. 19. that they *went out* from the Christians, *but were not of them*, that is, were not true, but equivocal, and onely nominal Christians, and now were separated from them, as a sect that brake off and went out of the Church, and so were no longer to be counted Christians, v. 21. especially when they denied *Jesus* to be the *Christ*, as the *Gnosticks* did. And so he concludes that he had written to them of those that *deceive* them, v. 26. That this place, and peculiarly v. 19. belongs to the *Gnosticks* particularly, see *Cyrill* of *Jerusalem*, *Cat.* 6. p. 134. where speaking of *Simon Magus* he saith, Περὶ οὗ γέγραπται, ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, *of whom it is written, They went out from us, but they were not of us*; and as the *Barocian* MS. adds, εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκασιν ἂν μεθ' ἡμῶν, *If they had been of us, they would have remained with us:* which is that whole 19. verse applied to *Simon* and his followers, whom p. 137. he names, *Cerinthus*, (and in the *Barocian* Copie, καὶ Μένανδρος) *Menander*, *Carpocrates*, *Ebion*, and *Marcion*; and again *Basilides* and *Valentinus*. Before him see *Polycarp* in his *Epist. to the Philippians*, p. 20. in these words, Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι, καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ διαβόλου ἐστί· καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, καὶ λέγῃ μήτε ἀνάστασιν μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ, *Every one that doth not confesse that Jesus Christ came in the flesh, is Antichrist; and whosoever confesseth not the martyrdome, or testimonie, of the crosse* (that is, that doth not confesse *Christ* when danger attends that confession) *is of the devil: and whosoever converts the oracles of God to his own lusts, and saith that there is neither resurrection nor judgment, he is the first-born of Satan,* (which is in the antients generally the title of *Simon Magus.*) And accordingly in the *Epistles* of *Ignatius* the primitive Martyr, especially that to the *Smyrneans*, he fortifies them against this doctrine of the *Gnosticks*, that *Christ* did not suffer, nor was born, nor rose again, ἀληθῶς ἐν σαρκὶ, *truly in the flesh*, but onely τῷ δοκεῖν *in appearance.*

Ib. *Many Antichrists*] Who the πολλοὶ Ἀντίχριστοι were v. 18. hath been at large deduced, Note b. the whole sect of *Gnostick hereticks*. One mistake onely this matter may be farther liable to, by thinking the ὁ Ἀντίχριστος *the Antichrist* here to be some peculiar person, distinct from the *many Antichrists* there. If there were any convincing reasons to conclude this, it would soon be decided who it was; those first-fruits of *Satan*, *Simon Magus*, who may well be supposed alive at the writing of this *Epistle*, being affirmed by the antients to have contended with S. *Peter* and S. *Paul* at *Rome*,

Ηκούσατε

ὁ Ἀντίχριστος ἔρχεται

οὔπω τὸ τέλος

Θευδᾶς

ἀπάτησε

μέλλων λυτροῦσθαι τὸν Ἰσραήλ

πολλοὶ ψευδοπροφῆται

Ἀνομία

Ἀντίχριστοι

ἐξ ἡμῶν ἐξῆλθον

c. Ἀντίχριστοι

Rome, and that most probably at their coming thither, before their Martyrdome, that is, about the twelfth of *Nero*, very little before the Jewish war, which brought that ruine upon them. See *Arnobius* l. 2. *adverss. Gentes*, *Sulpicius Severus Hist. sacr.* l. 2. *Cyril. Hierosol. Catech.* 6. *Isidore Pelusiot. Ep.* 13. All relating that contention between those Apostles and him, and that, saith *Cyril*, after the error of the *Gnosticks* had spread it self over the Church, and so made it necessary for the Apostles to oppose him publickly. Beside him other particular persons there were also capable of this title, *Cerinthus*, opposed by this Apostle S. *John* particularly, and *Carpocrates* and *Saturnilus* & others.

* Bib. Gr. part. 10. 2. p. 347. A. And accordingly * *Hippolytus* the Martyr in his book, Περὶ συντελ. κόσ. καὶ Ἀντιχρ. interprets the place, *many shall say, I am Christ*, of *Simon Magus* and others, Ἀνίσησάν τινες λέγοντες, ἐγώ εἰμι ὁ Χριστὸς, καθὼς ὁ Σίμων ὁ Μάγος, καὶ οἱ λοιποὶ, ὧν οὐκ ἔστι καιρὸς ἄρτι τὰ ὀνόματα μνημονεῦσαι, *Some rose and said, I am Christ; as Simon Magus and the rest, whose names it is not seasonable to rehearse.* So *Hegesippus* in that eminent passage, set

* l. 4. c. 22. down from him in * *Eusebius*, having named the several heresies that were come into the Church in his time, the followers of *Simon*, *Cleobius*, *Dositheus*, *Gorthæus*, *Menander*, *Marcion*, *Carpocrates*, *Valentinus*, *Basilides* and *Saturnilus*, concludes, ἀπὸ τούτων ψευδόχριστοι, ψευδοπροφῆται, ψευδαπόστολοι, *from these were the false Christs, false Prophets, false Apostles, which divided the unity of the Church with pestilent doctrines against God and his Christ.* But there is no reason thus to affix the title, the ὁ Ἀντίχριστος *the Antichrist* here being visibly of the same importance with the same word v. 18. and that there, either all one with, or contained under the *many Antichrists* that follow. For so the words must import, that the prophesie which had foretold that *Antichrist comes* in the *last hour*, was fulfilled in the *many Antichrists* that were then come; which could not be, if that *Antichrist* foretold were another from those *many Antichrists*. And besides it hath already appeared that the *coming* of that *Antichrist* foretold, was the *arising* of *false prophets*, *Mat.* 24. 11. and then though the word be here in the Singular number, yet must it be all one with those ψευδοπροφῆται *false prophets*, in the Plural. And it is ordinary for a word in the Singular to be a *complexum*, and so to signifie a whole sort or sect of people, as it is apparent ὁ ψεύστης *the liar* here v. 22. denotes all those *false prophets*, that is, heretical false teachers, that deny *Jesus* to be the *Messias*, and not some singular person that did so. By all which it appears, that what is here said both of the *Antichrist*, and the *many false Christs*, belongs equally to the times before the destruction of *Jerusalem*, and denotes the *Gnosticks* to be them, and cannot duly be applied to any other. And if it be here objected that there is a difference between *false prophets* and *Antichrists*, and so that the *Antichrist* here will not be the *false prophets*, *Mat.* 24. I answer, first, that here appears not the least difference in the importance of the words literally taken, (and accordingly, c. 4. 1. they that are here called *many Antichrists*, and there, v. 3. *the Antichrist*, are πολλοὶ ψευδοπροφῆται *many false prophets*, as appears also by comparing the characters of them there v. 2. with what is here said of them:) for first, *Christ* and *prophet* are all one; the word *Christ* denoting that divine unction or commission to that great Prophetick office which *Christ* exercised here on earth; and accordingly we know that *Moses* foretells his coming in that style, *A prophet shall the Lord your God raise up unto you*: and so secondly, the words ἀντὶ and ψευδο in composition are oft all one, as in ἀντιποιεῖν and the like; as when we use the word counterpart of one thing made like another, which yet is not it, and so counterfeit, one which pretends, and looks like another which he is not. And so Ἀντίχριστος will be (most literally) rendred *a Counter-Christ*, and that is *a Pseudo-Christ*, or *false Christ*. So * *Palladius* expressly useth the word. For speaking of the Devil, χηματίζων ἑαυτὸν εἰς Σωτῆρος, * *Lausiac. Histor.* c. 31. p. 949. D. *transforming himself into the shape of our Saviour*, and so adored by *Valens*, he saith, Ἀντίχριστον ποιῶν προσκύνησιν, *he fel down and worshipp'd Antichrist*, or this *counterfeit Christ*, that is, the Devil in this shape of *Christ*. And such it is certain was *Simon Magus*, who profess'd himself to be *Christ Jesus*, who appeared to converse among the *Jews*. See *Cyrill* of *Jerusalem* in *Catech.* περὶ αἱρέσεων. If this be not sufficient; then secondly, I answer, that the *Gnosticks* or followers of *Simon*, as they were false teachers, and so might be called ψευδοπροφῆται in that respect, so they were bitter opposers of *Christ* and all the orthodox Christians, *denied Christ* to be *come in the flesh*, and persecuted all that asserted it; and in that respect 'tis as visible that they were ἀντίχριστοι, as ἀντὶ signifies *opposition*, or *contrariety*, *Antichrists* beyond all that ever any Christians were, or can be imagined to be. And then though *Antichrists* are somewhat more then *Pseudo prophets*, because all false prophets, or false teachers, do not thus deny or oppose *Christ*, and the fundamental articles of our redemption, yet still *the greater contains the lesse under it*; and so that prediction that foretold there should *come false prophets before the besieging* of *Jerusalem*, was abundantly fulfilled in these *false teachers*, which were over and above *Antichrists*, profess'd opposers of *Christ* and Christians.

V. 23. *Hath not the Father*] *To have the Father* is to be expounded by analogy with *having grace*, *Heb.* 12. 28. that is, retaining it, holding it fast, or making use of it, as in the parable of the Talents, *He that hath* is he that makes use of and improves the talents by so doing; ἔχειν for κατέχειν. Thus here *to have the Father* is to retain and hold fast his doctrine, not to forsake or depart from it, which every one must be said to do (and so here οὐκ ἔχειν πατέρα *not to have the Father*) *who denieth Christ* to be the *Messias*, of whom God hath so positively testified that he is so. So again in the end of the verse the phrase is used, and so c. 5. 12. *He that hath the Son*, is he that adheres and continues in the faith of *Christ*. So 2 *Joh.* 9. *He that abides not in the doctrine of Christ, hath not God*, that is, forsakes and apostatizeth from him; *but he that continueth in the doctrine of Christ, he hath both the Father and the Son*, by adhering to *Christ* and that doctrine which he hath revealed from his Father, adheres to God also.

CHAP. III.

Paraphrase.

1. BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.]

1. As for the persecutions that befall the orthodox professors at this time, and are such discouragements to many, tempting them to fall off from their profession, Mat. 24. 10. these are but effects necessarily consequent to God's loving us: For is not God's love very particularly and remarkably expressed and testified to us, that he acknowledges us to be his sons, and gives us the privileges that belong to such? Certainly it is: And yet this is the very reason that we are so persecuted by the world. They look on us as a people contrary to them, having other relations then they

have; for they depend upon the world, and not upon God, have nothing to doe with him: and therefore no wonder that this befalls us.

2. My brethren, whatever our perſecutions at preſent are, this ſtate and condition of ours is the ſtate and condition of the ſons of God; and what we ſhall be hereafter, what inheritance ſhall be made over to thoſe ſons, is not yet revealed.

2. Beloved, now are we the ſons of God, and it ‖doth not yet appear what we ſhall be: but we know, that * when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.]

‖ hath not been yet made manifeſt ἔπω ἐφανερώθη * if he appear

But this we know, that when that bleſſed time ſhall come, we that are ſons of God, ſhall (as the notion of ſons ſignifies in the ſcripture) be like unto that Father of ours, like him in holineſſe, and like him in bliſſe, and that bliſſe ſhall conſiſt in ſeeing of him as he is, a fountain of all that is deſirable to our natures.

3. And whoſoever hopes or depends on God for any ſuch future ſtate, if he expect to receive it from him according to his manner of promiſing, not abſolutely, but conditionally, or indeed whoſoever ſets his heart on the viſion of God, a pure and bliſsful ſtate, not any ſenſual paradiſe, but a ſpiritual ſtate of bliſſe, made up of ſinleſneſſe and purity, will in all reaſon ſet a purifying here, be a practiſing and aiming after that excellent copie, that he may be capable of that perfect purity hereafter.

3. And every man that hath this hope † in him, purifieth himſelf, even as he is pure.]

† on him ἐπ' αὐτῷ

4. Sin is a contrariety to the Law of God, an act of diſloyalty to our King; and he that deliberately committeth any act of ſin, doth proportionably commit a rebellon and diſloyalty againſt Chriſt.

4. Whoſoever committeth ſin, * tranſgreſſeth alſo the Law: for ſin is the tranſgreſſion of the Law.]

* doth alſo cõmit tranſgreſſion

5. And Chriſt both by his example, being ſinleſſe, never guilty of any act of ſin, and by all that he hath done and ſuffered for us, hath deſigned this ſpecial end to himſelf, to purifie our lives, and cleanſe us from all deliberate acts of ſin.

5. And ye know that he was manifeſted to take away our ſins, and in him is no ſin.]

6. He that adhereth faſt to him, that as a member of his, continueth in him, falleth not indulgently or deliberately into any act of ſin; he that doth ſo, diſclaims all true knowledge of God, (is no Gnoſtick properly called) or converſation with him.

6. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him.]

7. My young tender Chriſtians, let not the Gnoſticks ſeduce you to your ruine: he that continues in all righteous actions, that actually performs the will of God, and not onely in intention of mind, and that through his whole courſe of life, and if he fail therein, returns again ſpeedily by repentance, this perſon, and none but this, is the Chriſtian righteous man, he and none elſe is accepted by God as righteous under the Goſpel, in like manner and proportion as Chriſt doing righteouſneſſe is ſaid to be righteous, upon that and not any other ground of denomination.

7. Little children, let no man deceive you: he that doth righteouſneſſe is righteous, even as he is righteous.]

a. 8. He that deliberately committeth any act of known ſin, is in that, or ſo farre, an imitator of the devil; for at the beginning, ſoon after his creation, he acted rebellion againſt God, and hath done ſo ever ſince: And to take off all men from following of him, was the very deſigne of Chriſt's coming into the world.

8. He that [a] committeth ſin, is of the devil; for the devil ſinneth from the beginning: for this purpoſe the Son of God was manifeſted, that he might † deſtroy the works of the devil.]

† diſſolve λύσῃ

b. c. 9. Whoſoever is a true child of God, keeps himſelf ſtrictly from all deliberate ſin: and the reaſon is clear, becauſe that principle of ſonſhip, that from whence he is ſaid to be born anew, or of God, to wit, his ſincere reſolute converſion to God, if that continue to have any energie or life in him, is directly contrary to, and incompatible with the committing any ſin, and therefore he cannot thus ſin, becauſe he is a child of God, a regenerate perſon, that is, ſuch ſinning is unreconcileable with that ſtate.

9. Whoſoever is [b] born of God, doth not commit ſin; for his ſeed remaineth in him: and he [c] cannot ſin, becauſe he is born of God.]

d. 10. This is the character of difference between pious and wicked, regenerate and unregenerate men; he that lives an impious and uncharitable life is no regenerate child of God's, whatſoever he flatter himſelf of his ſtate.

10. * In this the children of God are manifeſted, and the children of the devil: whoſoever doth not righteouſneſs [d] is not of God, neither he that loveth not his brother.]

* By this Ἐν τούτῳ

11. For this of charity is the grand fundamental doctrine, which was ſo often and ſo earneſtly commanded by Chriſt, when he was here on earth.

11. For this is the meſſage that ye heard from the beginning, that we ſhould love one another.]

12. And how contrary is this to that emulation, and maligning of thoſe that are better then they, which was the affection that put Cain on killing his brother, and doth the like in the Gnoſticks now abroad, who hate and perſecute all the orthodox Chriſtians to death, and can have no other quarrel to them, but that their own works are evil, and the others good?

12. Not as † Cain, *who* was of that wicked one, and ſlew his brother: And wherefore ſlew he him? becauſe his own works were evil, and his brother's righteous.]

† Cain was ὡς Κάϊν ἦν

13. But this you pure Chriſtians have no reaſon to wonder at, if it prove to be your lot.

13. Marvel not, my brethren, if the world hate you.]

14. We know that we are regenerate Chriſtians (ſee note on Luc. 15. c.) by our charity to other men, which he that hath not is clearly an unregenerate, unchriſtian perſon.

14. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not *his* brother, abideth in death.]

15. The hating of others is by interpretation the killing of them, becauſe it is ſo in intention of heart, did not ſome outward reſtraint curb it; and he that is ſuch is acknowledged by all men to be quite contrary to the Evangelical temper, the regenerate ſtate, from the having ſpiritual life abiding in him, which the Gnoſticks, that are ſo malitious, doe yet ſo much talk of.

15. Whoſoever hateth his brother is a murtherer; and ye know that no murtherer hath eternal life abiding in him.]

16. Chriſt's love to us was expreſſed in this, that he was willing to incurre the utmoſt hazard, even to venture his life, to reduce us; and agreeably Chriſtian charity obligeth us to venture even our lives for other men, after the manner, and upon ſo noble a deſigne, as Chriſt did, that is, to bring unto the Chriſtian faith (as the martyrs did) any one or more enemies of Chriſt, and ſo likewiſe in other caſes proportionable to this.

16. Hereby perceive we the love of God, * becauſe he laid down his life for us: and we ought to lay down *our* lives for the brethren.]

* that ὅτι

17. But how contrary to this is the practice of the world, when rich men that have to

17. But who ſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels *of compaſſion* from him, how dwelleth the love of God in him?]

to spare for others, have yet no compassion or charity to them? which he that doth, how can he be said to be mercifull as God is mercifull, or how to love God, when he doth so contrary to his commands?

18. My little children, let us not love in word, neither in tongue, but in deed and in truth.]

18. My dearly-beloved tender Christians, let our charity to our brethren shew it self in actions of sincere kindness and bounty to them.

† and we shall perswade, πεισομεν

19. And hereby we know that we are of the truth, † and shall [c] assure our hearts before him.]

19. And by loving one another thus, we are able to discern or judge of our selves, that we are such as we professe our selves to be, v. 18. and by so judging we shall have our hearts secure and confident that God will hear our prayers, v. 22. and Joh. 9. 31.

c.

20. For if our heart condemn us, God is greater then our heart, and knoweth all things.

20, 21. And indeed that this discerning our selves to be such as we pretend our selves to be, is necessary to the giving us this confidence toward God, appears by this, that on the one side our hearts condemning us is a sure argument that God will doe so too, (and then not hearken to our prayers) because he knoweth all things of us that we can know of our selves; and on the other side, if we have nothing to charge on our selves, then we may come thus confidently to God, not fearing that he will lay any thing to our charge (see note on Joh. 7. a.) that we are not guilty of, or that he will be wanting to them that walk sincerely before him

* boldness παῤῥησιαν

21. Beloved, if our heart condemn us not, *then* have we * confidence towards God.]

22. And whatsoever we ask, we receive of him, because we keep his commandments, and doe those things that are pleasing in his sight.]

22. And he will certainly hear our prayers, supposing them such as to which his promise of hearing doth pertain, because by obeying him we are qualified to have our prayers heard by him: see Jam. 1. 6.

23. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandement.]

23. And one prime part of that obedience is to continue constant in the profession of Christ, and perform all the duty owing from us to Christ and our brethren, according as he by special precept hath required of us.

24. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.]

24. And he that obeyeth him is really one of those which the Gnosticks pretend to be, that is, dwelleth or continueth in Christ, and consequently receiveth all gracious influences from him, as the members from the head, as long as that is united to them: and that we are such, that is, that Christ hath not yet forsaken, but still continues united to us, appeareth by the gracious charitable temper and disposition, ver. 10, 17. which we transcribe from him, ch. 4. 13. see note on Luc. 9. e.

Annotations on Chap. III.

a. Ἁμαρτάνειν Ἁμαρτίας ποιεῖν Ἁμαρτίαν ἔχειν.

V. 8. *Committeth sin*] Ἁμαρτάνειν, *to sin*, and ἁμαρτίαν ποιεῖν, *to doe*, or *commit*, *sin*, which appear to be directly the same by comparing ver. 6, and 8. and so ἁμαρτίαν ἔχειν, chap. 1. 8. *to have sin*, all one with *having sinned*, v. 10. have a special energie in the writings of this Apostle, to denote a deliberate, presumptuous commission of sin; not every sin of ignorance, incogitance, frailty, but, after deliberation, an advised commission of it. This is here affirmed to be ποιεῖν ἀνομίαν, the *committing transgression*, where ἀνομία signifies *opposition*, or *contrariety*, to *Christ's law*. *Justinian* renders the word *iniquitatem* (*Institut. 4. de injur. Iniquitas & injustitia, quam Græci ἀνομίαν καὶ ἀδικίαν vocant*) and *iniquitas* is this opposition or irregularity to the will of God, viz. that will of his revealed to us by *Christ*, to which we now professe obedience. It is here made matter of some question, whether these phrases, ἁμαρτάνειν, and ποιεῖν ἁμαρτίαν, *to sin*, and *to commit sin*, are to be interpreted onely of an habit of such deliberate sin, or belong to one single act of it. But the resolution is easie, that though he that lives impenitently in any habit of known sin, be most eminently said to *sin* and *commit sin*, yet he that is guilty of any one deliberate act is here primarily meant by these phrases. This appears by the use of the words in some of the places, where it must necessarily denote an act, and not only an habit; as ch. 2. 1. *These things I write unto you, ἵνα μὴ ἁμάρτητε that ye may not sin*, where it would be unreasonable to think that the holy Apostle designed his *Epistle* to keep them from habits only, and not also from each act of deliberate sin. This is again evident in this place: for not onely he that lives habitually in sin, but he that commits any one deliberate act of it, ἀνομίαν ποιεῖ *committeth a transgression of the Law*, oppôseth and doth contrary to the Law of *Christ*, which severely forbiddeth such single commissions, and not onely the habits of them: and so ver. 5. when it is said that *Christ appeared that he might take away our sins*, and that *there is no sin in him*, 'tis evident that he came to take away our acts as well as our habits, and that there was no act as well as no habit of sin in him: and so in all that follows, v. 6, 8, 9, &c. one act of sin is contrary to *abiding in Christ*, that is, to adhering to him, to *seeing* and *knowing*, that is, to obeying him; one act is *of*, or *from*, *the devil*, one act as contrary to that *seed*, that purity, that principle of filiation, that is in him that is *born of God*, and not only an habit of it.

ποιεῖν Ἀνομίαν

b. Γεγεννημένος ἐκ Θεοῦ

V. 9. *Born of God*] What γεγεννημένος ἐκ Θεοῦ, *being born of God*, signifies, hath been noted *Joh.* 1. Note b. to have received some special influence from God, and by the help and power of that, to be raised to a pious life. Agreeably γεγεννημένος ἐκ τοῦ Θεοῦ, *he that hath been born of God*, is literally he that hath had such a blessed change wrought in him by the operation of God's *Spirit* in his heart, as to be *translated from the power of darkness into the kingdome of his dear Son*, *transformed* in the *spirit* of his *mind*, that is, sincerely changed from all evil to all good, from *obedience* to the *flesh*, &c. to an *obedience* to *God*. Onely it is here to be noted, that the phrase is not so to be taken, as to denote onely the act of this change, the first impression of this vertue on the patient, the single transient act of regeneration or reformation, and that, as in the Præter-tense, now past, but rather a continued course, a permanent state, so as a *regenerate* man and a *child of God* are all one, and signifie him that lives a pious and godly life, and continues to doe so. For so that phrase of being υἱὸς or τέκνον *a child* or *son* of any kind of father, signifies a resemblance or similitude of inclinations and actions, as *a child of the devil* is one that commits (and so continues to doe) Satanical wicked practices, and so *sons of Belial* are vicious persons; and so our *Saviour* interprets the phrase, *If ye were the children of Abraham, ye would doe the works of Abraham, but you are of your father the devil*, that is, you doe those things which are imitations of him, such things as he doth. And so generally in this *Epistle*, he that is *born of God* signifies a man truly pious, an obedient servant of God: and such is the subject of this Propositi-on here, when of such an one it is said, he *cannot sin*.

Γεγεννημένος ἐκ τοῦ Θεοῦ

Υἱὸς Τέκνον

c. ὁ δύναται

1b. *Cannot sin*] What is meant by ὁ δύναται cannot here, will best appear by what S. *Chrysostome* on *Rom.* 8. saith of the tree in the *Gospel*, where 'tis said, *A corrupt tree cannot bear good fruit, nor a good tree corrupt fruit: he*, saith he, *that saith a corrupt tree cannot bring forth good fruit,* ὁ κωλύει τὸν ἐκ κακίας εἰς ἀρετὴν μεταβολὴν, *forbids not a change from vice to vertue* (denies not that to be possible) *but affirms, that* ἡ ἐν τῇ κακίᾳ διατριβὴ *the continuance in wickednesse cannot bring forth good fruit*; *for*, saith he, *he said not that an ill tree cannot become good, but that remaining evil it cannot bear good fruit.* So when *Rom.* 8 7. 'tis said that the *carnal mind cannot be subject to God*, *Theophylact* interprets it, ἕως ἂν μένῃ τοιοῦτον, *it cannot whilest it remains such*, οὐχ ὅτι ἀδύνατον ἡ μεταβολὴ, *not that the change is impossible*; and so again v. 8. when it is said, *they cannot please God*, ἕως ἂν ὦσι τοιοῦτοι, *they cannot whilest they are such.* And so sure the affirming here of the *child of God*, the regenerate pious convert, that he *cannot sin*, is not the affirming that he cannot cease to be what he is, cannot fall off from the performance of his duty (against which the many warnings and exhortations that are given to pious men, ch. 2. 1. 1 *Cor.* 10, 12. *Heb.* 3. 12. 2 *Pet.* 3. 17. are evidences of the possibility of it) but that remaining thus, a pious follower, imitator, and so *child of God*, that in his actions resembles him, he cannot yield deliberately to any kind of sin. To which purpose saith *Tertullian De pudicitia*, *Hæc non admittet omnino qui natus è Deo fuerit, non futurus Dei filius si admiserit, He that is born of God will not at all admit such sins as these, he shall not be the child of God if he do admit* or *commit them.* And *Lactantius*, *Virtus sine ulla intermissione perpetua est, nec discedere ab ea potest qui semel eam cepit: Nam si habeat intervallum, si quando eâ carere possumus, redeunt protinus peccata, quæ virtutem semper impugnant, Vertue is that which is perpetual without any intermission: He that hath once undertaken it, cannot depart from it. For if it have any interval* (of sin) *if we can want*, or *be without it, sins presently return, which alwaies impugne vertue.* And so S. *Hierome* on *Mat.* 7. 18. *Bona arbor non fert malos fructus quamdiu in bonitatis studio perseverat, A good tree bears not ill fruit as long as it perseveres in the study* or *love of goodnesse.* And so S. *Augustine Serm.* 29. *de verb. Apost. Talia non facit bonæ fidei & spei Christianus, A Christian of a good faith and hope doth not such things* as these, that is, Homicide, Adultery, &c. In the same sense as * *Menander* saith of the just man,

* In Stobæo p. 100.

Δίκαιον ἀδικιῶν οὐκ ὀρθῶς λέγεις,

a just disposition knows not how to be unjust. In this sense is ὁ δύναται, *he cannot*, used by *Ignatius*, οἱ σαρκικοὶ τὰ πνευματικὰ πρᾶξαι οὐ δύνανται, *carnal men cannot doe spiritual things.* It will not farther be pertinent to enquire, whether the *sinning* here (so unreconcileable with a regenerate state) be an act only of wilfull sin, or an habit, because those Apostate *Gnosticks*, to whom this place is opposed, and all that went over to them, were guilty of more then single acts, even of the foulest habits of impurity and persecuting the Christians, v. 10.

d. Εἶναι ἐκ τοῦ Θεοῦ

V. 10. *Is not of God*] Εἶναι ἐκ τοῦ Θεοῦ, *to be of God*, here (and chap. 4. 6. and 5. 19. and 3 *Joh.* 11.) is a phrase to signifie one that lives as God requires and approves of, a *child of God* in the beginning of the verse, *born of God*, v. 9. a sincere acceptable servant of his, that *imitates the good*, 3 *John* 11. or in brief, a good Christian; and that not only upon this ground, because all Christian vertue is of God, but especially because it is agreeable to his will, an imitation of that which is most eminently and originally in him. And so on the contrary, Ungodly living is expressed by the phrase, *to be of the devil*, *Joh.* 8. 44. explained by what follows, θέλετε ποιεῖν τὰς ἐπιθυμίας αὐτοῦ, *doing*, or *delighting to doe his desires*, and *his works*, v. 41. and so *to be of the world.* To this purpose many the like phrases there be observable in Scripture, which are set to signifie this; as *being in God*, 1 *Joh.* 2. 5. & 5. 20. *seeing God*, 3 *Joh.* 11. that is, having considered and observed God in his actions, in order to imitating of them; for so to *imitate* is expressed, *Joh.* 8. 38. by *doing what they have seen with their father*: so again having *known God* or *Christ*, 1 *Joh.* 2. 3, 13. that is, so as to imitate or transcribe what we see in him; an evidence of which is, as it follows there, the *keeping his commandements*, and c. 4. 6. *he that knows God*, and *he that is of God*, are set as directly the same; and so v. 7, 8. and very often in this Writer. So *seeing*, and *knowing* him, together, 1 *John* 3. 6. and especially *Joh.* 5. 37. *to hear his voice*, and *see his appearance*, for that is there all one with having his *word abiding in them.* So to be *the sons of God*, *Joh.* 11. 52. *the sons of God that are scattered abroad*, that is, all that are or shall be pious faithfull servants of his all the world over, that are qualified aright for the receiving of *Christ* when he preacheth to them, (such as are called *the children of the kingdome*, *Mat.* 13. 38.) and so often in these *Epistles*, 1 *Joh.* 3. 2, 10. and to *be born of God*, 1 *Joh.* 3. 9. and 5. 4, 18. (contrary to which are *generation of vipers*, and *children of darknesse*, or *Belial*, *of the devil*, *of the wicked one*, in an extreme degree, and *born of blood*, &c. *Joh.* 1 13. in a more moderate degree) signifying not any act of spiritual birth, but a state of pious life, of resemblance unto God. So those that are *given to Christ* by God, the pious vertuous-minded men, being the only persons that are by the promises and grace of the Gospel really attracted and brought to receive *Christ*, *Joh.* 6. 37. those whom the *Father hath drawn*, v. 44. whom the promises have effectually wrought on, which work only on pious men; so those that are *taught of God*, or are docile, teachable by him. So they *whose heart God hath opened*, *Act.* 16. 14. that is, whom God hath affected with the love of vertue or Christianity. So to *abide*, or *dwell*, *in God*, 1 *Joh.* 3. 6. and in the *love of Christ*, *Joh.* 15. 9. and *God in him*, 1 *Joh.* 3. 24. & 4. 15. to *walk in light*, c. 1. 7. to *abide in light*, c. 2. 10. to *walk as he walks*, c. 2. 6. *to walk worthy of the Gospel*, *Phil.* 1. 27. *of our vocation*, *Ephes.* 4. 1. *to passe our sojourning in fear*, 1 *Pet.* 1. 17. to *walk in good works*, *Eph.* 2. 10. to *have his word abiding in us*, 1 *Joh.* 2. 24.

Ἐκ τοῦ Θεοῦ ὄντες ἐν Διαβόλου Θέλετε ποιεῖν

Ἐν αὐτῷ ἐσμὲν Ἑωράκασι Θεὸν

ὁ Ἐωρακὼς ποιεῖ τὰ ἐκείνου ἔργα

Γινώσκομεν ἀλλήλους

Φοβοῦμαι ἀκούσῃ, βλέπῃ τέκνα Θεοῦ διεσκορπισμένα

Διδακτοὶ Θεοῦ ὡς ὁ ἀνοίξας τὴν καρδίαν

Μένειν ἐν αὐτῷ. Μένειν ἐν ἀγάπῃ τοῦ Θεοῦ. Ἀξίως τοῦ Θεοῦ περιπατεῖν. Ἀξίως τῆς κλήσεως εὐαρεστεῖν. ἐν θλίψει ἀναστρέφειν.

V. 19. *Assure our hearts*] What πείθειν καρδίας, *to perswade hearts*, doth fully import, will appear, first, by the use of the phrase πείσομεν αὐτὸν *Mat.* 28. 14. *we will pacifie him*, and so in proportion it signifies to render our hearts peaceable and tame; secondly, by two other phrases that follow here, first, Παῤῥησίαν ἔχειν πρὸς τὸν Θεὸν, v. 21. *having confidence toward God*, to *have boldnesse*, to dare appear before God, to be such as dare on good grounds have confidence to pray to him; secondly, Λαμβάνειν ἃ αἰτοῦμεν, v. 22. to have our prayers heard by God, which he that can challenge, and so προσεγγίζειν τῷ Θεῷ *draw near unto God* in confidence in prayer, is said τελειοῦν καὶ συνειδήσιν *Heb.* 9. 9. *to be perfected*, or *consecrated*, *according to conscience*, viz. by having the *conscience purg'd*, to be made such priests as may with *boldnesse draw nigh to God*, which is the prerogative of every true Christian that doth that which is *pleasing in God's sight*, v. 22. the *worshipper of God* which *doth his will*, *Joh.* 9. 31.

e. Πείθειν καρδίας. Πείσομεν αὐτὸν

Παῤῥησίαν ἔχειν

Λαμβάνειν ἃ αἰτοῦμεν

Προσεγγίζειν τῷ Θεῷ. τελειοῦν καὶ συνειδήσιν

CHAP.

CHAP. IV.

Paraphrase.

1. BEloved, believe not every spirit, but trie the spirits whether they be of God: because many false prophets * are gone out into the world.]

1. My brethren, let me admonish you not to heed or follow every teacher that pretends to be inspired (see note on Luk. 9. d.) but to make trial of all that shall so pretend, by the rules afforded you both by Moses and Christ; and so much the rather, because as it hath been foretold by Christ, Mat. 24. that at this point of time many false teachers should come into the Church, so now we find by experience there are many.

* have come ἐξεληλυθασιν

2. Hereby know ye the Spirit of God; every spirit that confesseth † that Jesus Christ is come in the flesh, is of God.]

2. By this you may know the teacher to be truly divine, if he confesse Christ thus born and crucified to be the Messias (see v. 15.) For no false prophet will ever teach that, it being not usefull to the interest of the false pretenders, or those that consider their own advantages, to follow a crucified Saviour to all kind of purity and self-denial, and taking up the crosse after him, suffering persecutions, as now all that follow Christ are sure to doe.

† Jesus Christ which is come in the flesh, Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα

3. And every spirit that confesseth not * that Jesus Christ is come in the flesh, is not of God: and this is † that *spirit* of Antichrist, whereof you have heard that * it should come, † and even now already is it in the world.]

3. And the Gnosticks that in time of persecution do renounce and forsake Christ, by that appear to be not from God: and these are the Antichristian seducers, of whom Christ foretold Mat. 24. (see note on 1 Joh. 2. b.) that before the fatal day that expected the Jews, they were to come into the world, and now indeed they are come, Simon and his Gnosticks, and are already every where visible among us.

* Jesus Christ which is come † that of Antichrist τὸ τοῦ Ἀντιχ. * he cometh ἐρχεται † and now he is already νῦν ἤδη ἐστὶν

4. Ye are of God, little children, and have overcome them; because greater is he that is in you, then he that is in the world.]

4. You, my tender Christians, have your doctrine from God, and have held out against the machinations and persuasions of those false teachers; for the true Christ, which is by his Spirit and his doctrines in you, is greater and more powerfull then the false teachers and false Christs which are now abroad in the world, v. 3.

5. They are of the world: therefore speak they of the world, and the world heareth them.]

5. They come not by any commission from God, but from the incitation of their own worldly hearts, to save themselves from persecutions; they are worldly-minded, their affections are placed on worldly pleasures, &c. and accordingly their doctrine is a doctrine of licentiousnesse, of secular interests, and freedome from persecutions, and worldly-minded men follow them.

6. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error.]

6. Our doctrine is the true pure doctrine of Christ, hath nothing of worldly greatnesse or secular interests in it, but only of piety and purity, self-denial, contempt of the world; and every pious person hearkeneth to us: and this is a way of discerning true from false prophets; one is all for purity and confession of Christ even in persecutions, the other for worldly advantages and self-preservation.

7. Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God.]

7. Again, another evidence of our being from God is charity to our fellow-Christians, for that is most strictly commanded, and exemplified to us from God, and no practice renders us so like to Gods example, and so concordant to his precepts, makes us such Gnosticks truly so called, as the sincere exercises of this duty; and therefore that is my next admonition, to be sure ye divide not, hate not, persecute not your brethren.

8. He that loveth not, knoweth not God; for God is love.]

8. He that is not possessed and throughly acquainted with that grace of Love, by that appears to be utterly unacquainted with God, to have nothing of God in him, who is made up of love and kindnesse to mankind.

* among us ἐν ἡμῖν † that ὅτι

9. In this was manifested the love of God * toward us † because that God sent his only-begotten Son into the world, that we might live through him.]

9. And hath manifested that in a most eminent manner to us, in having sent his only Son into the world to reduce us sinners to an holy and pious life.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.]

10. And in this appears the height of Gods love to us, not that we were earliest in our love to him, but that he began to us, and first sent his own Son to propitiate, or appease his wrath against us for our sins, to deliver us from the punishment of them.

11. Beloved, if God so loved us, we ought also to love one another.]

11. This love of God to us must be answered with our imitating it toward our brethren, doing those acts of charity toward them which God is not capable to receive from us.

12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.]

12. For God is not in our reach to be seen or conversed with by us: whereas kindnesse or love is most what among such. The trial therefore of our love, whether we have any of that divine grace in us or no, and so whether God abide in us, that is, whether those eminent vertues (which are so remarkable in God, as that they are said to be God himself, such as charity, v. 8, 16.) are abiding in us, and whether the love which is in him toward men be copied out, and imitated, and so perfected by us (as the sufferings of Christ are said to be perfected in us, when we after his example suffer also) is this, by examining our selves if we are kind and loving to those that are among us, our fellow men and Christians, whom we do see, and who are capable of kindnesse, and the effects of love from us.

* remain μένομεν

13. Hereby know we that we * dwell in him, and he in us, because he hath given us of his Spirit.]

13. This is an evidence indeed by which we know that we adhere to God, are disciples indeed, and as such acknowledged by him, (see ch. 3. 24.) because that temper and affection of love and charity, so illustriously observable in Christ, is observable in some measure in us also.

14. And we have seen and do testifie, that the Father sent the Son *to be* the Saviour of the world.]

14. And as an evidence of that, how great soever our hazard be from the enemies of the Gospel, yet we continue constantly to preach Christ, and being eye-witnesses of those miracles, &c. which evidence him to be what he pretended, we accordingly preach and testifie that Christ is the very Messias sent by God.

† abideth μένει

15. Whosoever shall confesse that Jesus is the Son of God, God † dwelleth in him, and he in God.]

15. He that shall venture to be a Martyr for Christ, to confesse him v. 2. when dangers attend that confession (see note on Rev. 2. b.) as God is faithfull to him, so shall he truly be said to be faithfull to God: see Joh. 14. c.

* among us ἐν ἡμῖν

16. And we have known and believed the love that God hath * to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.]

16. 'Tis acknowledged by all, that God hath given us a most eminent copie and pattern of love, by us to be transcribed toward him, when he calls us to it. God is made up of love, and in that degree that we partake of that grace, we are members of God, not broken off from him, but continuing in con-

junction with him, and God abideth in us, is allowed a place in us, is not rejected or caſt out by us (ſee Joh. 14. c.) as he is by theſe that do not through love hold faſt to him, do not adhere to, obey and imitate him in that great duty of charity.

a. 17. In this the perfection of that love which is to be found in a Chriſtian, (ſee note on ch. 1. b.) conſiſts, that in a time of danger, when we are brought before judges, and may probably loſe our lives for confeſſing of Chriſt, then we retain courage and cheerfulneſſe, and confeſſe him willingly, that we behave our ſelves in this world as Chriſt did when he was here, that is, lay down our lives in teſtification of the truth.

17. † Herein is our love made perfect, that we may have [a] boldneſſe in the day of judgment: becauſe as he is, ſo are we in this world.]

† In this the love with us is perfected, that we have it πίστιν τῆς τελειώσεως ἡμῶν ἵνα

a hath not been perfected ἐτελειώθη

18. Now ſuch love as this which was in Chriſt, hath no fear in it: Chriſt ventured and underwent the utmoſt, even death it ſelf, for us, did not through fear draw back from any thing which love to man or conſtancy to the truth of God could prompt him to: and ſo indeed perfect love baniſheth all fear of danger, even of death it ſelf, ſuffers it not to interpoſe or keep him from expreſſing acts of love, makes the lover extreamly valiant. For fear, in whomſoever it is, hath pain and anxiety in it, permits him not to doe any thing that may bring danger with it, and ſo is quite contrary to perfection of love toward God, makes one man deny Chriſt, another draw back for fear of danger of confeſſing him; or elſe perhaps, fear brings puniſhment eternal of body and ſoul, Mat. 10. 28. and never permits any in whom it is to arrive to perfection, or reward of love: ſee note on Rev. 2. b.

18. There is no fear in love, but perfect love caſteth out fear: becauſe fear hath torment: he that feareth * is not made perfect in love.]

19. And certainly this love and degree thereof, and hazard run by it, though it be death it ſelf, is but a meer duty of gratitude in us, (ſee v. 11.) becauſe Chriſt hath begun to us, and when we were his enemies, ſinners that had never deſerved any thing but hatred and vengeance from him, laid down willingly his own life for us.

19. † We love him, becauſe he firſt loved us.]

† or, Let us love him Ἡμεῖς ἀγαπῶμεν αὐτὸν

20. And it is not enough to profeſſe this our love to Chriſt by appearing to be ready to die for him, or run hazards for the teſtifying the truth of our faith; for there may be a great deal of hypocriſie in this profeſſing of our love to God, 1 Cor. 13. 3. and ſo there is certainly, if he that ſo profeſſeth, doth not love, but maligne and perſecute Chriſtians (it being impoſſible that any man ſhould truly love God, and not doe what God bids him, that is, love his brother alſo:) for the beſt way to trie our love, whether it be ſincere or no, is to obſerve how it expreſſes it ſelf on occaſion, when we meet with objects of charity; for if then we do not exerciſe and teſtifie our love, ſure we have not that vertue in us. Conſequently, if to men, with whom we daily converſe, and meet with ſuch opportunities, we do not expreſſe any love, what reaſon is there to imagine we ſincerely love God, when of our love to him, and the ſincerity of it, we were never able to make this trial, becauſe we never ſaw him, nor had opportunities offered us of ſhewing any real acts of love to him? And beſide, ſomewhat may be judged by the difficulty of the thing: for he that doth not the eaſier, will hardly be ſuppoſed to doe the more difficult. Now 'tis hard to love one that I never ſaw; ſight and converſation is one motive of love, and we ſee our brethren daily, but never ſaw God at any time: and therefore where the command, which is as punctual to the love of our brethren, as to the love of God, v. 21. is not able to prevail upon us for this, and where, beſide the command, which is equal on both ſides, there is one advantage to allure our love to our brethren, which there is not to invite or oblige us to the love of God, if that man manifeſtly fail in the one, which is ſo much more commended to him by that one circumſtance, how can it be imagined that he doth, or will perform the other?

20. If a man ſay, I love God, and hateth his brother, he is a lyar: for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?]

21. It being evident that by his command we are as really obliged to love our fellow-Chriſtians, as to love himſelf.

21. And this commandement have we from him, that he who loveth God, love his brother alſo.]

Annotations on Chap. IV.

a. Παῤῥησία

V. 17. *Boldneſſe in the day*—] Παῤῥησία is *bold* and *publick ſpeaking*, confeſſion of *Chriſt* before men, eſpecially when we have diſcouragements from doing ſo, ἄδεια *fearleſneſſe*, ſaith *Heſychius*. So παῤῥησίᾳ περιπατεῖν, *Joh.* 11. 54. is to *walk publickly* and *fearleſly*, which *Chriſt* did not, becauſe of their *conſultation* to *kill* him, v. 53. So in many other places, particularly *Heb.* 10. 35. where παῤῥησία ὑμῶν is their *conſtant confeſſion* of *Chriſt*, to which all that chapter had exhorted them, (and that in deſpight of perſecutions) explained by ὑπομονή, v. 36. *patience* or *conſtancy* in *ſuffering*, and oppoſed to ὑποστολὴ *cowardly withdrawing*, v. 38, 39. (ſee Note on *Joh.* 7. a.) And ſo here being joined with ἐν ἡμέρᾳ κρίσεως *in the day of judgment*, not the final judgment of God, but the day or time when we ſhall for the name of *Chriſt* be brought before any earthly tribunal, to be ſentenced even to death it ſelf. And ſo it is ſaid of *Ignatius*, in the ſtory of his Martyrdome, that he conceived that he could never come *ad dilectionem Dei in plenum*, *to the full love of God*, *neque perfectum ordinem doctrinæ obtinere*, *nor to the perfection of Chriſtian doctrine*, *niſi per Martyrii factam confeſſionem Domino appropinquaret*, *unleſſe he came neer unto God by martyrdome*. And ſo the meaning will be plain, that the ἀγάπη μεθ' ἡμῶν, the *love* or *charity* toward God which is to be *in*, or *among us* Chriſtians, ἐν τούτῳ τετελείωται, *is perfected in this*, ἵνα παῤῥησίαν ἔχωμεν, *that we have* this *conſtancy* in confeſſing him in the time of the greateſt danger. And this yet farther appears, firſt, by the explication that follows, that *as he is*, *ſo we are in this world*, that is, that as *Chriſt* laid down his life in confeſſion of the truth, ſo we doe the ſame when occaſion ſerves: and ſecondly, by the confirmation which follows, v. 18. *There is no fear in love*, *fear* being indeed the contrary to this *boldneſſe* and *conſtancy*, wherein the perfection of our love conſiſts. Thus hath *Tertullian* interpreted the place in his *Scorpiacum* or *Antidote againſt the Gnoſticks*, *Johannes negat timorem eſſe in dilectione*, *John denies fear to be in love*. *Quem timorem intelligi præſtat*, *niſi negationis authorem*? *What fear muſt we here underſtand*, *but that which is the author of denying*? *Quam dilectionem perfectam*, *niſi fugatricem timoris*, *& animatricem confeſſionis*? *What perfect love*, *but that which puts fear to flight*, *and animates men to confeſſe Chriſt*? And ſo that which follows, *For fear hath puniſhment*, he thus interprets, *Quam pœnam timore puniat* (ſure it ſhould be, *quâ pœnâ timorem puniat*) *niſi quam negator relaturus eſt*, *cùm corpore & animâ occidendus in Gehennam*? *What is the puniſhment which fear hath*, or, *with which he puniſhes fear*, *but that which he that denies Chriſt ſhall receive*, *when he is killed body and ſoul and caſt into hell*, *Mat.* 10. 28. or *which*, ſaith he, *is threatned to the cowardly*, *among* (yea *before*) *the other reprobates*, *in the lake of fire*, *Rev.* 21. 8? See *Tertull. cont. Gnoſt.* cap. 12. and *De fuga in Perſecut.* cap. 9. In theſe laſt words, ὁ φόβος κόλασιν ἔχει, *fear hath puniſhment*, the *poſthumous Notes* of the *learned H. Grotius* have attempted an emendation, and read κόλασιν for κόλασιν, rendring κόλασιν out of the *Gloſſaries*, *mutilation*, *imperfection*, Κολόω, ἀτελῆ ποιῶ. For this interpretation of that unuſual word *Heſychius* may be conſulted, Κυλόει, ſaith he, (it ſhould be certainly Κολόει) κωλύει, ἐμποδίζει, κολοβοῖ, and Κολόωλα, ἐλαττῶλα, and Κολῶδς, κολοβῶδς, and Κολόσμαλα, κλάσμαλα. To this the Context would very well agree, the next words being, *he that fears is not made perfect in love*; where

Ἐν Ἡμέρᾳ κρίσεως

Ἀγάπη μεθ' ἡμῶν

Κόλασιν ἔχει

where yet the same *Annotations* would turn ὁ δὲ φοβούμενος, *he that fears*, into ὁ δὲ κολούμενος, *he that is mutilated*. But to impose so remote an emendation without any authority of any Copie to avow it, is too adventurous an attempt: or, if it were not so, perhaps the substituting of κώλυσιν, *impediment*, *hinderance*, might be a more tolerable emendation, thus, *for fear hath hinderance*, it stops & encumbers love from doing such perfect acts as it ought, or would otherwise be apt to doe; *he that feareth* is by this encumbrance kept back, *is not made perfect in love*. But as these or the like emendations ought never to be admitted without great necessity, so there appears no pretence of that in this place. For, first, it may thus be rendred, *Fear hath pain* or *torment*, a kind of rack in it, which alwaies keeps men in awe, as the Apostle saith, *Heb.* 2. 15. that *through fear of death* some are *all their lifetime subject to bondage* or *slavery*, never dare doe any thing of vertue, or duty, or heroick action, (and so 2 *Tim.* 1. 7. the *spirit of fear* or *cowardise* is set opposite to *power* and *love*) and consequently never come to any perfection of love to God, or constancy of confession, to suffer any thing for his sake, as love doth, 1 *Cor.* 13. 7. and accordingly it follows, *he that feareth is not made perfect in love*. Or else secondly, it may be set after *Tertullians* way, the constant love of God is a most rewardable perfection, whereas fear of worldly dangers will be sure to bring destruction of body and soul along with it, and therefore must be cast out from having any thing to interpose when the *perfecting*, or, as τελειώσις signifies, the *crowning* or *rewarding* of *love*, is spoken of. Fearfulnesse is so unreconcileable with perfect love, that it is the most detestable forsaking of God: the coward is all one with the Apostate. Either of these senses will accord very well with the Context, and with the literal importance of the words, but especially the former of them. τελειώσις

CHAP. V.

Paraphrase.

1. WHosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.]

1. Whereas the Gnosticks professe that they are the children of God, born of him, and also that they truly love God, as children a father; by these two marks you may judge of the truth of these pretensions. For the first, every one that believeth and professeth Christ to be the Messias (and accordingly cleaves fast to that profession, whatsoever the temptations be to the contrary,) and expresseth the power of that faith by his love, by depending on his promises, and obeying his commands, and patient suffering of any persecution that befals him, is a regenerate childe of God, and none else (see note on c. 3. b.) And for the second, 'tis as certain, that unlesse a man love the brethren, he shall never be deemed to love God.

2. By this we know that we love the children of God, when we love God, and keep his commandments.]

2. And not only our loving our brethren is an evidence of our loving God, without which we have no reason to think we do love him; but such an union and conjunction there is between these two, that if we would know whether we love our brethren sincerely or no, we cannot better judge then by knowing or examining whether we love God, for otherwise we may doe many acts of love to our brethren, which may flow from other principles, good nature, gallantry, vain glory, &c. and not from charity, whereas this love of God, which I now speak of, must be such as expresses it self by keeping God's commandments.

3. For this is the love of God, that we keep his commandments: and his commandments are not * grievous.]

* heavy *βαρεῖαι*

3. Keeping his commandments I adde, because this is to love God indeed: and of these let me tell you, they are not so heavy and so unsupportable as is now pretended by many, who fall off from Christ, because obedience to him is now like to cost them so dear; but it is an easie, gainfull, gratious yoke, Mat. 11. 30.

4. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world *even* our faith.]

4. For every loving obedient childe of God (see note on chap. 3. b.) whose affections are taken off from the world, and set upon God, chap. 2. 5, 7. doth with ease overcome the world, the terrors and other the temptations thereof, hath farre stronger incitations to piety then the world can offer him to the contrary; and that which so much out-weighs those carnal allectives or terrors, is that which the faith of Christ possesses us of, and he that is carried captive to the world, cannot be counted a cordial believer. Faith is not only the means of overcoming, but 'tis victory it self.

5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?]

5. And what faith is this so victorious? why, the cordial believing that Jesus is the Messias, which containeth the believing all his promises, threats and precepts; without which it is not imaginable that any man should resist the temptations of the devil, the delights and terrors of it, and with which it is easie to doe it.

6. This is he that [a] came by water and blood, † *even* Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witnesse, because the Spirit is truth.]

† or, and the spirit Jesus, for the Kings MS. reads ἐστὶν ὁ Χριστὸς, and so again in the next part of the verse.

6. For of this Christ hath given us an embleme and example in himself, and so an obligation to it; his whole course here upon the earth was compounded of innocence and purity of life, and also of sufferings, even of a shamefull death: and these two things in him are emblematically expressed by the water and blood that came, not one or the other alone, but both together, out of his side at his crucifixion, (see John 19. e.) and one (if not both) of these, his sinlesnesse, and indeed his being the Messias, ver. 5. is also testified by the holy Ghost in many particulars (see note a.) and this testimony, being the testimony of the Spirit of God, is authentick, and fit to be believed, for it is his title to be the Spirit of truth. a.

7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost; and these three are one.]

7. For as there being in heaven three able to testifie, and those three agreeing in one divine nature, and so being all infallible in their testimonies, they have all testified that Christ, as he was here on earth, was the Messias; God the Father, by the voice from heaven, Mat. 3. 17. John 12. 28. God the Son, in saying to Saul, Why persecutest thou me? and striking him down in the place for doing so; God the holy Ghost, in that descending on him as a dove, and after on the disciples:

8. And there are three that bear witnesse in earth, the Spirit, and the Water, and the Blood; and these three agree in one.]

8. So on the earth there are three witnesses too; first, the holy Ghost, first, on Christ, and secondly, on and in the Apostles, who saw and witnessed that the Father sent Christ, ch. 4. 13, 14. secondly, the Water, and thirdly, the Blood, that came both out of his side, and by doing so, first, prove the reality of his humane nature against those that say he was only in appearance, not in flesh, or reality, and secondly, were an embleme of his innocence and sufferings; and so these three agree in this testimony, that Jesus is the Son of God, ver. 5. made up of all purity and patience, &c.

9. If

9. For the believing any thing, it is ordinarily thought ſufficient to have the teſtimony of two or three creditable men, and then ſure Gods teſtimony from heaven is much more worthy of belief. And this teſtimony now produced for the truth of our belief in Chriſt, is evidently the teſtimony of God.

9. If we receive the witneſſe of men, the witneſſe of God is greater: for this is the witneſſe of God, which he hath teſtified of his Son.]

10. He therefore that thus believeth in Chriſt, and in deſpight of the Gnoſticks Apoſtaſie acknowledgeth the Son of God to have come truly in the fleſh, hath no reaſon to fear, having Gods teſtimony to ſecure him. And he that after all this, when God hath ſo teſtified in plain words, This is my beloved Son, &c. doth ſtill refuſe to believe it, he makes God a lyar, in not believing his teſtimony of Chriſt.

10. He that believeth on the Son of God, hath the * witneſſe in himſelf: he that believeth not God, hath made him a lyar, becauſe he believeth not the record that God gave of his Son.]

* or witneſs of God, for the Kings *MS.* reads μαρτυρίαν τῦ Θεῦ

11. And the ſum of this teſtimony of Gods concerning Chriſt is, that the way that Chriſt hath put us in is the true way to eternal bliſſe, and that this is to be had by following the example and precepts of Chriſt, whom therefore in that voice from heaven he commanded all men to hear.

11. And this is the record, that God hath given to us eternal life: and this life is in his Son.]

12. He that doth ſo, that thus inſiſts on Chriſt's doctrine and pattern ſet before him, is as ſure of attaining this bliſſe, as if he were already poſſeſs'd of it; and he that doth not, hath nothing to doe with it.

12. He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.]

13. This I have ſaid to all you that are true believers, to give you aſſurance that ſalvation, and all that on Gods part belongs to it, is made over to you in Chriſt, that you may be incouraged to continue in the faith, and wholly depend on Chriſt for all that belongs to you with all the confidence imaginable, and ſo never fall off in time of worldly preſſures.

13. Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.]

b. 14. And of this confidence this is one ſpeciall branch, that we come boldly and freely (ſee Joh. 7. a.) to make our requeſt to him, depending on that promiſe which God in Chriſt hath made to us, viz. that he will hear all the faithfull requeſts of his ſervants: but that promiſe with theſe limitations; firſt, that what they aske be according to Gods will, not only not abhorrent from it, but truly agreeable to it; and ſecondly, according to his wiſdome, that which at that time to that perſon he judgeth fit to be granted him, and neither contrary to any thing he hath decreed, or ſuch that by any accident God ſees either hurtfull, or not uſefull, or leſſe profitable to him; thirdly, that he aske in faith, reſolved to ſtick faſt to God, whatſoever comes, to uſe no means of obtaining his deſires but ſuch as are perfectly acceptable to him: ſee Jam. 1. 6.

14. And this is the confidence that we have † in him, that if we [b] aske any thing according to his will, he heareth us.]

† toward him εἰς αὐτόν

15. And if this of Gods hearing our prayers be univerſally true of all whatſoever that are thus qualified, then in proportion it muſt be true of every particular petition, which we have or ſhall aske of him; 'tis certain that he heareth, and granteth it inſtantly, and will actually, in his time, and in that manner and way that he ſees beſt for us (though not inſtantly, or in the kind which we aske) moſt infallibly beſtow it on us.

15. And if we know that he hears us, whatſoever we aske, we know that we have the petitions that we deſired of him.]

c. 16. One inſtance of this I ſhall mention to you, If any man ſee his fellow-Chriſtian fall into any deliberate ſin, yet ſo as not to refuſe admonition or contemne advice to reform, that is, if he that thus ſins do not remain incorrigible under the cenſures of the Church, then in that caſe it is the duty of the Church, and of each particular Chriſtian, to pray to God for him, that he will pardon his ſin, and raiſe him ſpeedily by his grace to that ſtate from whence he is fallen, and for any ſuch offence, not obſtinately continued in, God will thus hear the prayers of the Church for him. But this not ſo, that God will upon any interceſſion pardon him before his returning and repenting, but that the Church may admit ſuch an one to repentance, and upon his approving his ſincerity of repentance, receive him by impoſition of hands, and bleſſing, and abſolution. But in caſe he goe on contumaciouſly and incorrigibly, there is then no mercy under the Goſpel for ſuch, nor promiſe that the prayers of the Church ſhall be available for ſuch.

16. If any man ſee his brother ſin a ſin *which is* not unto death, he ſhall aske, and he ſhall give him life for them that ſin not unto death. There is a [c] ſin unto death: * I do not ſay that he ſhall pray for it.]

* of that I ſay not that he ſhould pray περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ

17. 'Tis true indeed, all deliberate ſin is ſuch as is not reconcileable with the fear and love of God, and conſequently mortifereus without repentance: yet ſome difference there may be in this, and ſome that have ſinned may not yet be ſo contumacious, ſo deſperately incorrigible as others, and of thoſe I now ſpeak.

17. All unrighteouſneſſe is ſin: and there is a ſin not unto death.]

18. As for theſe deliberate ſinnes, which are not look'd on as ſins unto death, mortiferous in ſo high a degree, we know that a pious perſon (ſee note on c. 3. d.) will not be guilty of any of them, he uſeth all care and diligence to keep himſelf pure, that the devil or tempter get no hold on him.

18. We know that whoſoever is born of God, ſinneth not; but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.]

19. And we know that we Chriſtians have by our profeſſion undertaken pure and pious lives, are elevated to God, whereas the wicked riotous multitude of Gnoſticks, &c. are ſet upon nothing elſe but villany, Exod. 32. 22.

19. *And* we know that we are of God, and † the whole world lieth in wickedneſſe.]

† the world is wholly ſet on evil, ὁλόκληρος ἐν τῷ πονηρῷ κεῖται

20. But againſt the doctrines and infuſions of theſe we are armed ſufficiently by Chriſt, who, we are ſure, is come in the fleſh, and came on purpoſe to inſtruct us in the knowledge and obedience to the commands of the true God; ſo that hereby we have all ſecurity that we cannot miſtake, it being God, who cannot lye, whom we adhere to, and his Son Jeſus Chriſt, of whom he hath given his teſtimony. And thus we may confidently reſolve that the Chriſtian Religion is the true.

20. And we know that the Son of God is come, and hath given us an underſtanding, that we may know * him that is true: and we are in him that is true, † *even* in his Son Jeſus Chriſt. This is the true God, and eternal life.]

* or the true God, for the Kings MS. reads ἀληθινὸν Θεὸν † and in his Son.

d. 21. Farewell, my tender Chriſtians, and be ſure you keep your ſelves from offering ſacrifices to the falſe idol Gods (which the Gnoſticks would doe in caſe of perſecution) and from thoſe mixtures of heatheniſme and uncleanneſſes, practiſed in their heathen worſhips by them, and brought in among Chriſtians by that licentious ſect, and even from images themſelves, which the Gnoſticks (who pretended to have forſaken the idolatries of the heathens, and ſo to have become Chriſtians) did again fall into, worſhipping the images and pictures of Simon Magus and Helena, and offering ſacrifices unto them. Amen.

21. Little children, keep your ſelves from idols. Amen.

Annotati-

a. ἐλθὼν δι' ὕδατος καὶ αἵματος

V. 6. *Came by water and blood*] What ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, *he that came by water and blood*, here signifies, will appear by considering the Context, and the relation of these to the former words. There the belief that *Jesus is the Son of God*, is the means of *victory* over *the temptations of the world*, the baits then offered by the *Gnosticks*, carnal pleasures on one side, and immunitie from persecutions on the other. And to that this belief is a very proper instrument. For considering wherein *Christ*'s sonship was exercised here on earth, his innocence and his sufferings, and that if we will behave our selves as *sons of God*, we must imitate him, and that our faith in him consists in thus transcribing these his filial qualifications, the conclusion hence follows, that he that is such *a child of God*, v. 4. that is, *that believes that Jesus is the Son of God*, v. 5. *doth*, or *will*, *overcome the world*. This then being the force of the Apostles arguing, it must follow that these words, οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, *this is he that came by water and blood*, must be the description of *Christ*, as that sonship of his is expres'd for our imitation in this matter, that is, as he approv'd his innocence, faultlesness to God on one side, and his patience, and (in spight of temptations, even of death it self) perseverance on the other side. And this is here figuratively expres'd, and the figure fetched from an eminent passage in the story of *Christ*, particularly considered and related by S. *John*, and that with a special weight laid on it, both for the truth and the considerableness of it, viz. the *water* and *blood* that at his crucifixion came out of his side at the piercing of it, the *water* being a most proper embleme of his innocence, and the *blood* of his patience and constancy; and ἐλθὼν διὰ then the ἐλθὼν διὰ, his having *come by* these two, is no more then the having had these two emblemes, and the things signified by them, most eminently observable in the discharge of his office here on earth. For we know that *being sent*, or *coming*, are the words that refer to discharge of office. *Christ* is said to be *sent* by *God*, and, which is all one, to *come*, and is proverbially styled ὁ ἐρχόμενος, *he that cometh*, and *he that cometh into the world*, that is, the great Prophet sent by God for the discharge of this office, which as *Son* of *God*, *Mat.* 3. 17. he was ordained to, and for which he *came into the world*, and which he did with perfect singleness, and *resisting unto blood*, suffering death in the cause: and those two were expres'd by that joint embleme at his death, the *water* and *blood*, which *John* saw flow from him. In this matter also it is, that the *Spirit* is also joined as a testifier (that is the mea- ὅτι μαρτυρεῖν ning of ὅτι μαρτυρεῖν, *is testifying*) viz. of the innocence of *Christ* (which being granted, the constancy and sufferings were sufficiently known and proved by that αἱματοδατόῤῥυσις, *flowing out of water and blood*, which was an evidence of the wounding and piercing him to the heart.) For first, the *Spirit's descending* on him at his baptism, and lighting on him *as a dove*, was one testimonie of his perfect innocence and acceptableness in the sight of his Father. And secondly, by that *Spirit's descent* being instated on his Prophetick office, he is also furnished with the gift of miracles, &c. which were sure testimonies that what he preached was Gods message, that he was no sinner, no seducer, no false prophet, seeing, as the *Jews* confes's'd, he did such miracles. Thirdly, the coming down of that *Spirit* upon the Apostles, and that according to the promise of *Christ*, was a testimonie of the truth of what else he said, and by this descent the *Spirit* became a *Paraclete* or *Advocate* of *Christ*, and so *testified* and *convinced* the *world*, as of their *sin* in crucifying him, so of his *righteousness*, in that, after his crucifixion, he was raised and taken up to the Father. All this being thus said in this verse, as it is the proving of what went before, by these *three witnesses*, so doth it introduce what follows, v. 7, 8. which is but the saying the same again, and joining a parallel with it; for so, I suppose, the following words are to be understood, *For there are three that* Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες *bear witnesse in heaven*, &c. not that that is a reason of what went immediately before (for it would be hard to shew how thus the seventh verse could be a reason of v. 6. how the *trinity* of *witnesses in heaven* should be a proof that the *water*, and *blood*, and *spirit*, do *witnesse*, v. 6.) but that it is a parallel to illustrate it by, and might in sense be best expres'd thus, *As there be three that bear witness in heaven, the Father, the Word, and the holy Ghost; and these three are one: So also there are three that testifie on the earth, the spirit, and water, and blood; and these three*, though they are not *one* by any kind of unity of nature, as the former three are, yet they *agree in one*, that is, in one testimony, evidently confirming the same thing which they were brought to *testifie*, v. 6. Of such like idioms of speech we have formerly noted many, in Note on *Mat.* 9. d. By this means, as this whole place is competently explained, and freed from all difficulty, so is it vindicated from a first mis-interpretation, which some late writers have fastned on it, interpreting the ἓν εἰσι, v. 7. *are one*, by εἰς τὸ ἓν εἰσι, they *agree in one*. But of this, first, there can be no evidence, nor indeed any reason assigned that the phrase should be so suddainly altered, v. 8. if the same thing were meant which was (so immediately before, v. 7.) so differently expressed. If ἓν εἰσι *are one* had signified no more but *agree in one testimonie*, v. 7. is it imaginable that of those other *three*, which had so lately been affirmed to *testifie* the same, v. 6. this would have been affirmed in other (so much plainer) words, εἰς τὸ ἓν εἰσι, *are to one* purpose, or *agree in one?* If there Εἰς ἓν εἰσι had been any reason thus to vary the phrase, it would probably have been by applying the obscurer phrase to those three, of whom it had been before sufficiently affirmed, and the more perspicuous and explicite to the *three in heaven*, of whom it had not been formerly affirmed, and not so directly contrary as here we finde it is. Secondly, the only reason pretended why ἓν εἰσι, *are one*, should not inferre really, as literally it doth, the unity of the Trinity, being this, because εἰς ἓν εἰσι, *agree in one*, is attributed to the *three on earth*. That argument is of no kinde of force; for the parallel here held between those *in heaven* and those *on earth* being only in respect of the testimonies, and of the number of the testifiers, there is no necessity that the Apostle or we should extend it to all other circumstances; or if there were, it would be as reasonable to interpret the latter by the former, the εἰς ἓν εἰσι, *they* Εἰς ἓν *are to one* purpose, by the ἓν εἰσι, *they are one*, (which were absurd, and is not imagined) as the former by the latter. Indeed no reason for either of them: But on the other side, having to the mention of the *three witnesses in heaven*, annex'd, out of the Christian doctrine, the οὗτοι οἱ τρεῖς ἓν εἰσι, *these three are one*, it was reasonable, when he came to the other three, of whom that could not be affirmed, to affirm of them as much as the matter would bear, that is, that they are εἰς ἓν, testifiers to the same purpose, though not ἓν of *one* and the *same nature*. Lastly, if it were granted that ἓν εἰσι, *are one*, did note (as εἰς ἓν doth) the according of their testimonies, yet that no way excludes the unity of the testifiers, because both those senses may belong to the place and be true, the unity of the testifiers necessarily inferring the according of their testimonies, though the according of the testimonies inferre not the unity of the testifiers. And then both these being so consequent one to the other, and so pertinent to the Apostle's purpose, (viz. the consent of all witnesses to the truth

he

he had to prove) and the words being in themselves so clear for the asserting of the unity, there can be no pretence or reason to doubt but this is the importance of them. One thing onely is here needful to be added, that in the King's *MS.* (and many other Copies) a great part of these two verses is left out, and in stead of them no more read but this, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, *For there are three that bear witnesse, the spirit, and the water, and the bloud.* But of this it must first be observed, that the ordinary reading hath the authority of many antient, and all, but one, printed Copies: secondly, that the omission may have been casual, by the error of some scribe, who having transcribed in the Copie before him as far as, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, his eye might by error passe to ver. 8. where the same words are again repeated, and so leap over what is in the midst, and immediately subjoin what there immediately follows after, μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. Many examples of visible omissions on this occasion are observable in this and most other *MSS.* as might largely be evidenced; and it is that to which the haste of transcribers, and the necessity of taking off the eye from the Copie, renders them very liable. Which error being once committed in one Copie, he that should come after, and transcribe that, might, upon judgement and reason, omit somewhat more, viz. ἐν τῇ γῇ, and καὶ οἱ τρεῖς εἰς ἕν εἰσι, because those two parts of the verse being set distinctly by way of opposition to two former, ἐν τῷ οὐρανῷ, and ὅτοι οἱ τρεῖς ἕν εἰσι, the former verse, in which those two were, being once lost, these latter were by congruity to goe after them, and to be left out also. To which purpose it is observable, that (as to these two phrases) there is yet a greater variety in the Copies, the *Syriack* and *Arabick* having the καὶ οἱ τρεῖς ἓν εἰσι, or εἰς ἕν εἰσι, *and these three are one*, or *to one purpose*, and many Copies having ἐν τῇ γῇ, *on the earth*, which yet have not the former verse; which shews that the former casual error was first committed before this other, which was taken up on judgement, and that all that followed the one, where there was no place of choice, did not, where there was choice, chuse to follow the other. Thirdly, that it is not imaginable how, if this of the King's *MS.* and those others were the right reading, this which is now in the ordinary Copies should get in, unlesse it were by grosse fraud and forgery: for to the infirmities of a Scribe (to which omissions may) these additions cannot be imputable. Fourthly, that if the addition be thought imputable to a fraud on one side, the leaving it out may much more reasonably be imputed to a fraud on the other side. For first, supposing it thus far equal, that as the omission was useful to the *Arrians* and *Anti-Trinitarians*, so the addition was of advantage to the Catholicks or Orthodox; yet it is presently visible, that the interest of those that were condemned in the Church as hereticks was far greater, and the necessity more pressing on their part, (that I mention not the greater likelihood of hereticks adventuring to make use of such a forgery) to leave out the words and commit this fraud, then that of the Catholicks was to put them in. For if the words be once acknowledged to be the words of Scripture, it gives a conclusion to all the hereticks pretensions. and it necessarily follows, first, that they that deny the Trinity, most diametrically oppose the plain words of Scripture, the ὅτοι οἱ τρεῖς, *these three*, here; & secondly, that they that deny the Unity, contradict distinctly S. *John*'s affirmation of ἕν εἰσι, *these three are one*; thirdly, that they that deny the *holy Ghost* to be God, and yet do not affirm him to be a creature, and consequently conclude him to be nothing but the vertue and efficacy of God, do oppose the plain words here, which distinguish the *holy Ghost* from the *Word*, and from the *Father*, as much, and in the same manner, as the *Word*, or second *hypostasis*, from the *Father* on one side, or from the *holy Ghost* on the other. And so as long as these words stand in force, it is not possible for the hereticks doctrines to be maintained, (and therefore it is that *Socinus* and his followers find it necessary to affirm, that these wordsare certainly suppositious.) But for the Catholicks, that maintain the doctrine asserted by the first great general Councils, against the hereticks of the Church, they had no such need of inserting and forging these words: their cause might be otherwise maintained, if these words were expunged, and put out of the *Canon*, first, by the form of Baptism, *Mat.* 28. 19. instituted by *Christ*; which, first, clears the distinction of the *Father*, the *Son*, and *holy Ghost*, as fully as this; and secondly, by making them the object of our faith, supposeth each to be God as well as any, the *holy Ghost*, and the *Son*, as well as the *Father*; which being supposed, the Unity may from thence be collected also, by force of *Eph.* 4. 5. where parallel to the *one Baptisme* is added *one God and Father of all*, noting the one form of Christian Baptisme, *In the name of the Father, and the Son, and the holy Ghost*, to be the entring of us into the faith and name of the *one God.* Secondly, by the expresse words of *Christ*, *I and my Father are one*, *John* 10. 30. which affirming the unity of the *Father* and the *Son*, leaves no place to doubt of the like unity of the *holy Ghost* also. Thirdly, by the Apostles swearing by *Christ*, and (which is all one) *calling* to *witnesse* the *holy Ghost*, *Rom.* 9. 1. which is an act of Divine worship appropriated to God, by whom onely we are to swear. Fourthly, by the *Apostle's praying* to our *Lord Jesus Christ* for his *grace*, to the *holy Ghost* for his *communication*, or liberal effusion of his *gifts*, as well as to *God the Father* for his *love*; which is become the solemn form of Apostolical benediction at the end of the *Epistles.* Fifthly, (as far as concerns the *holy Ghost*,) by *Act.* 5. where *deceiving* or *robbing* the *holy Ghost*, v. 3. is *lying to God*, v. 4. and 1 *Cor.* 12. 11. where the *Spirit*, as a person, is said to *work*, and to *divide to every one according as he will.* Lastly, (as far as concerns *Christ*, who hath been most eminently opposed by all sorts of hereticks from the *Gnosticks* to the *Arians* and *Photinians*) by the frequent *Doxologies*, or forms of *giving glory* to *Christ*, in the very same style as the *Jews*, (from whom those forms are taken) customarily and solemnly made use of, to acknowledge the *God* of *Israel* to be the eternal God, (see *Note* on *Rom.* 9. c.) By all which & much more it appears, how impertinent and unnecessary it was for the Orthodox to feign and forge these words, and withal, how easie for their enemies to have disproved them, and detected their forgery, if they had attempted it; and how much more temptation there was on the hereticks side to free themselves from the importunity of this place, by rasing that out of their Bibles, which could not otherwise be perswaded to comply with their pretensions. And accordingly, as in S. *Cyprian*, (who wrote before *Arius* was born, and consequently before the time in which there could be any motive to have made this insertion) the words are distinctly found, *l. De Unit. Eccles. Dicit dominus, Ego & Pater unum sumus, & iterum de Patre & Filio & Spiritu sancto scriptum est, Et hi tres unum sunt. The Lord saith, I and my Father are one, and again of the Father, Son and holy Ghost it is written, And these three are one.* And in like manner *Tertullian Contra Praxeam*, *Qui tres unum sunt*, *Which three are one.* So it is confessed of S. *Hierome*, that he asserted the truth of our reading from the *Greek* Copies which he had, and defended it against all, publickly complaining, and contesting it, that in those Copies where it was wanting, it was omitted or rased out by the fraud

of

of hereticks: and so S. *Ambrose* saith, that the hereticks did erade that place. And this was so farre from yielding matter of recrimination against the Orthodox in those daies, that some learned men, who have expressed their opinion that the addition of these words is suppositicious, have laid that to the *Arians* charge also, who, say they, from thence desired to conclude, that the *Father*, *Son*, and *Spirit* are *one* only by consent in this testimony, as the *water* and *blood* and *spirit* are said to be. But with how little reason this is suspected, appears already by what hath before been said, and needs no farther answer or refuting. It were here easie to deduce the doctrine of this verse, as it is most largely set down, from the tradition of the Church through all times. I shall only affix some few testimonies before the time of the first Council of *Nice*, since which there can be no place of dispute. In the first Age, that of *Clemens Romanus* is observable, Ζῇ ὁ Θεὸς, καὶ ὁ Κύριος Ἰησοῦς Χριστὸς καὶ τὸ πνεῦμα τὸ ἅγιον, *God lives, and the Lord Jesus Christ, and the holy Ghost.* A testimony produced out of him by S. *Basil* the Great, c. 29 Περὶ ἁγ. πνεύμ. where speaking of the *Doxologie*, as one especial Apostolical tradition, and reckoning up the antients from whom it was derived, he urgeth this saying of *Clemens* for the use of it. In the second Century we have *Justine Martyr Apol.* 2. *pro Christianis*, who having mentioned the *Father of righteousnes*, he adds, Ἀλλ' ἐκεῖνόν τε καὶ παρ' αὐτοῦ υἱὸν ἐλθόντα καὶ τὸ προφητικὸν στῖφος καὶ προσκυνοῦμεν, *Him and the Son coming from him, and the prophetick Spirit we worship and adore.* A tract also there is cited by *Leontius Hierosol.* and by *Euthymius* owned as *Justin's*, Περὶ τῆς ἁγίας καὶ ὁμουσίου τριάδος, *Of the holy and coessential Trinity*, which, if genuine, will clear the whole matter: for there we have ὁ τῶν ἁπάντων Θεὸς ἐν παρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι γνωριζόμενος, *the God of all, who is known in Father, Son, and holy Ghost*: and of them all, τὰ τῆς αὐτῆς καὶ μιᾶς οὐσίας μετέχοντα, τῆς αὐτῆς καὶ μιᾶς θεότητος ἀξίων, *these three partake of one and the same essence, have one and the same divinity*: and τὰ τρία πρόσωπα, *three persons*, asserted and cited from S. *Paul*, 2 *Cor.* 13. 13. and from *Christ*, *Mat.* 28. 19. and μονὰς ἐν τριάδι νοῶνται, καὶ τριὰς ἐν μονάδι γνωρίζεται, *Unity in Trinity, and Trinity in Unity.* So again the *Author* of the *Questions and Answers ad Orthodoxos*, under *Justin's* name, resp. *ad Quæst.* 139. ὡς ὅτι ὁ Θεὸς τῇ συνυπάρξει τῶν τριῶν θείων ὑποστάσεων τῶν διαφερουσῶν ἀλλήλων, ἀ τῇ οὐσίᾳ ἀλλὰ τοῖς τῆς ὑπάρξεως τρόποις, *There is one God in the coexistence of three divine subsistences, differing from one another not in essence, but in the manner of existence.* So *Athenagoras* in his Ambassie for the Christians, who were by the heathens looked on as Atheists; Τίς οὐκ ἂν ὑπορήσαι λέγοντας Θεὸν πατέρα, καὶ υἱὸν Θεὸν, καὶ πνεῦμα ἅγιον, δεικνύντας αὐτῶν καὶ τὴν ἐν τῇ ἑνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαίρεσιν, ἀκούσας Ἀθέους κεκλῆσθαι; *Who would not wonder to hear them called Atheists, who acknowledge God the Father, God the Son, and God the holy Ghost, and demonstrate their power in the Union, and their distinction in the order?* So *Clemens Alexand.* in the conclusion of his *Padagogus*, Τῷ μόνῳ πατρὶ καὶ υἱῷ- σὺν καὶ τῷ ἁγίῳ πνεύματι, πάντα τῷ ἑνὶ- *To the only Father and Son- with the holy Ghost, one in all things*, &c. So in the third Centurie *Origen* is by S. *Basil* Περὶ πνεύμ. ἁγ. reckoned among the assertors of this Tradition, *l.* 6. *Comm. in Johan.* τῇ θεότητι τῆς προσκυνητῆς τριάδος, *the Deity of the Trinity, which is to be adored*; and on the *Romans*, καὶ τῆς τοῦ ἁγίου πνεύματος θεότητος, *the Deity of the holy Ghost.* So *Dionysius* Bishop of *Rome* cited by *Athanasius* in *Epist. de Decret. Synod. Nic.* ὅτι τὰ τοιαῦτα μὴ κηρυττομένων ὑπὸ τῆς θείας γραφῆς ζαφῶς ὁπίσαντα, Τρεῖς ἡ θεὸς ὅτε παλαιὰν ὅτε καινὴν διαθήκην κηρύττωσι, *These*, that is, the true disciples of *Christ*, *evidently know that the Trinity is preached by divine Scripture, but that three Gods are not preached by the Old or New Testament.* So *Tertullian* against *Praxeas*, *Deum unicum quidem, sed cum œconomia, esse credendum: expaveſcunt ad œconomiam, numerum & diſpoſitionem Trinitatis diviſionem credunt Unitatis, quando Unitas ex ſemetipſo derivans Trinitatem non deſtruatur ab illa, ſed adminiſtretur, We are to believe one God, but with the œconomie, or adminiſtration: they are affrighted at the œconomie, and think the number and order of the Trinity is the diviſion of the Unity, when indeed the Unity deriving the Trinity from it ſelf is not deſtroyed by it, but adminiſtred.* And, *Ecce dico alium eſſe Patrem, alium Filium, alium Spiritum ſanctum; non tamen diverſitate alium, ſed diſtributione, nec diviſione alium, ſed diſtinctione, Loe I affirm the Father to be another, the Son another, the holy Ghost another; yet not another by diverſity, but by diſtribution, nor another by diviſion, but diſtinction.* And, *Qui tres unum ſunt, non unus, Quomodo dictum eſt, Ego & Pater unum ſumus, ad ſubſtantiæ unitatem, non ad numeri ſingularitatem, These three are one (nature) not one (perſon) as it was ſaid, I and my Father are one, for the unity of the ſubſtance, not the ſingularity of the number.* The like place out of S. *Cyprian* was before produced, and this text from 1 *Joh.* 5. made use of for the asserting it. And so we see the truth of what we find in the debates of the first *Nicene Council*, on which their decrees are founded, *Chriſtum conſubſtantialem Filium Patris juxta olim traditam Eccleſiæ Apoſtolicam fidem expreſſis teſtimoniis demonſtrantes*, that *the* doctrine of the *conſubſtantiality of Christ the Son to the Father- is by expreſs teſtimonies demonſtrated to be according to the Apoſtolick faith of old delivered to the Church:* and that of *Hoſius* in the name of the Council, *Trinitatem individuam, ineffabilem, unam divinitatem, & eandem ipſius eſſentiam eſſe credentes; & eandem confitemur juxta nobis ab initio traditam ipſius fidei dogmatum integritatem à Domino per ſanctos ejus Apoſtolos, & à ſanctis ejus Apoſtolis, & à ſanctis antiquis noſtris Patribus qui Apoſtolorum ſanctam fidem illibatam conſervaverunt, We believe the individual Trinity, the ineffable, one Godhead, and that the eſſence thereof is the ſame; and we confeſſe it the ſame according to the integrity of the doctrines of the faith from the beginning delivered to us from our Saviour by his holy Apoſtles, and from his holy Apoſtles, and from our holy antient fathers, who conſerved the holy faith of the Apoſtles intire.* So in * *Athanasius's Epiſtle to the Africans*, telling them of the Acts of the Council, and of the decree of adding ὁμοούσιον τῷ πατρὶ τὸν υἱὸν, the *conſubſtantiability of the Son with the Father*, he adds, Οἱ δὲ ἐπίσκοποι οὐκ ἐαυτοῖς εὑρόντες τὰς λέξεις, ἀλλ' ἐκ τῶν πατέρων ἔχοντες τὴν μαρτυρίαν, ὅτως ἔγραψαν. Ἐπίσκοποι γὰρ ἦσαν ἀρχαῖοι περὶ ἑκατὸν τριάκοντα τε μεγάλης Ῥώμης καὶ τῆς ἡμετέρας πόλεως, οἳ ἠπάσαντο τοῦ ποίμνα λέγοντας τὸν υἱὸν, καὶ μὴ ὁμοούσιον τῷ πατρὶ, *The Bishops*, in the Council, *did not invent these words for themselves, but having testimony from their fathers, thus they wrote. For there were antient Bishops about one hundred and thirty years*, before that Council, *both of Rome and of this city, who reprehended those who affirmed the Son to be a creature, and not consubstantial with the Father.* Καὶ τοῦτο, saith he, ἐγίνωσκεν Εὐσέβιος ὁ γενόμενος Ἐπίσκοπος τῆς Καισαρείας, πρότερον μὲν συντρέχων τῇ Ἀρειανῇ αἱρέσει, ὕστερον δὲ ὑπογράψας τῇ ἐν Νικαίᾳ συνόδῳ, ἔγραψε καὶ τοῖς ἰδίοις διαβεβαιούμενος, ὅτι καὶ τῶν παλαιῶν τινας λογίους καὶ ὑπερφυεῖς ἐπισκόπους καὶ συγγραφέας εὗρεν ὁμοῦ τῷ πατρὸς καὶ τοῦ υἱοῦ τῇ Θεότητι τὸ Ὁμοούσιον χρησαμένους ὀνόματι, *And this Eusebius Bishop of Cæsarea acknowledged, who having formerly gone on in the Arian hereſie, but afterward ſubſcribed to the Council of Nice, wrote and confirmed it with his own words, saying, We have found some of*

* See *Theodoret. Eccl. Hiſt.* l. 1. c. 7.

the antients, considerable persons, and eminent Bishops and writers, which concerning the Divinity of the Father and the Son used the word Consubstantial. And these words of *Eusebius* are at length to be seen in his *Epistle* in *Theodoret*, l. 1. c. 11. All which being evidences of the doctrine of the Church before the Council of *Nice*, are of full force to demonstrate that which I have now in hand, *viz.* that the Catholicks in their controversie against the *Arians* had no occasion to insert these words, and that this was the doctrine of the Church before that *Council* of *Nice*. Much more might be added on this subject. This I have chosen to say, on so great an occasion, once for all.

b. Αἰτεῖσθαι κατὰ τὸ θέλημα αὐτοῦ

V. 14. *Aske any thing according to his will*] Αἰτεῖσθαι κατὰ τὸ θέλημα αὐτοῦ, *asking according to God's will*, seems to comprehend two things; the first in respect of the matter of his prayer, that that be *according to God's will*; and the second in respect of the disposition of the petitioner, that he duly behave himself in asking, *according to God's will*. For the former of these, the matter of the prayer, that must be *according to the will of God*: and so it may be two waies; First, by being not only perfectly lawful, and so not contrary to his will, (for so is every indifferent thing, which we have no reason to be confident that God will grant us upon our demand) but also good and acceptable in the sight of God: such is the *gift* of his *Spirit*, *Luc.* 11. 13. such the *increase* of *faith*, which the Disciples prayed for, meaning thereby God's gift of grace, so farre as to enable them thus to grow and increase; not the habit, or degrees of the habit of that vertue, for those are regularly to be acquired by our acts or exercises of that strength which God bestowes, our making use of that talent intrusted to us, to which his promise of *more grace* is confined, whilst from him that *laies it up in a napkin* he *takes away that which he hath*; nor again the acts of that vertue, for those are no otherwise given us by God then as he gives us strength to perform them, which the Apostle expresses by ἐνεργῶν ἐν ἡμῖν τὸ ἐνεργεῖν, *Phil.* 2. 13. his *working in us to work* or *doe*, upon which the exhortation is founded of the κατεργάζεσθε, *working*, and *working out our own salvation*. Secondly, it may be *according to his will*, by being agreeable to his wisdome, which alwaies bounds and limits and determins his will. And thus a thing may be supposed to be three waies; First, when that which is prayed for is not contrary to any decree of God, which being an act of his will, is also an efflux of his (incomprehensible) wisdome. This decree of God is to us expressed by *God's oath* past on any thing, which makes it *immutable*, *Hebr.* 6. 17. as when of the *provokers*, *Hebr.* 3. 18. *God sware that they should not enter into Canaan*: for in that case it was certain that neither *Moses's* prayers for them, nor their own for themselves, should prevail to reverse it, though that others, who did not thus *provoke*, should thus *enter*, was perfectly acceptable to God, agreeable to his will and wisdome. And so when the iniquity of the people is grown to such a pitch that God decrees their excision (and the same may be said of any particular man, that hath so *fill'd up* his *measure*) *though Noah, Daniel and Job* should *intercede, they shall not prevail* for them. Secondly, when that which is prayed for is not foreseen by God to be inconvenient or hurtful for him that prayeth for it; for if it be, in that case God's denying to grant the prayer is a greater mercy then the granting of it; He were an enemy if he would thus hear us to our ruine.

Ενεργῶν τὸ ἐνεργεῖν

Evertêre urbes totas optantibus ipsis
Dii faciles: ——

The heathens could charge it on their *Gods* as too great a *facileness* to *destroy whole cities* by this means of *granting* men *their wishes*. Thirdly, when although that which is prayed for be good for the petitioners, yet somewhat else is better, and really more desireable to them. And then thus to deny what is asked, and thus to exceed their asking, what is that but the divinest and most advantagious way of granting it? And in that case God, that knows what we really most want, what is most truly agreeable to our desires, being able to chuse for us better then we for our selves, when he grants not our prayers in the kind, yet he grants them by way (not only of equivalence, but) of running over, denies us what we demand, and gives us what is more for our advantage; denies us what is good, but grants us that which is much better for us. Thus when *Christ pray'd* for the *departure* of that *cup*, his prayer was not heard, but in stead of it the *angels* sent to *strengthen* him, and enable him to drink it up, as that which was more for his & the world's advantage. And thus when S. *Paul prayed thrice that the thorn in the flesh should depart from him*, that prayer was not granted, but in stead of it that grace given which was *sufficient* to enable him to support that affliction; and that was better to him then the other: for *God's strength* was *perfected* and *magnified in* him through that *weakness*, or *affliction*, viz. by his Christian bearing of it. The second thing, that which respects the disposition or qualifications of the petitioner, may be reduced to these three branches; First, that he be such as to whom God's promises do belong, such an one as performs his part of the Covenant of mercy, the pious Christian liver, he that is a *worshipper of God, and doth his will*: For otherwise God, which is a hearer of prayers indefinitely, is not the hearer of his; *we know that God heareth not sinners, If they incline to iniquity in their heart, the Lord will not hear them*, when *they make their long prayers, the Lord will hide his face, their hands are full of blood*; they must wash and make them clean before they have any title to God's hearing or answering their prayers. Secondly, that in that particular for which he prays, he apply himself onely to God, and such means as he knows to be acceptable to him. This is it which is called in S. *James*, *asking in faith*, c. 1. b. and is opposed to *wavering* (that is, doubting and demurring whether God's ways or his own are to be adhered to for the obtaining his end) and to the ἀνὴρ δίψυχος *double-minded man*, ver. 8. who sending one mind, one will unto God in prayer, hath another for the most ungodly instruments, makes a secret addresse unto them, which renders him there ἀκατάστατος, *unsetled* and *various*, one while in the ways of God, and another while of the Devil, and, *Let not such an one think*, saith the Apostle, *that he shall receive any thing of the Lord*, v. 7. Thirdly, that his asking be joined with importunity; for to that qualification of our praiers the promise is expressly made, in the Parable of the widow and the unjust judge, and in the joining together of *asking, seeking, knocking*, to which the *having, finding, opening unto*, are promised by *Christ*; by this *importunity* meaning a continuance and perseverance in our praiers for that which we want, and when at the first asking the mercy is not conferr'd, repeating and re-inforcing the request, *waiting upon the Lord which hideth his face*, and never giving over the importunity until the request be graciously answered by God. All these being thus set down are the several ingredients to make up the intire qualification signified hereby, *praying according to God's will*; and to them that are thus qualified in each branch this confidence here belongs, that *whatsoever they shall* thus *ask*, *God* will *hear them*. By which it appears in what sense it may be deemed to be required of the petitioner to believe that his petition shall be granted, viz. onely according to the importance of these words thus explicated. It being certain that no man is bound to believe that which is not true, or to believe that absolutely which depends upon so many conditions, upon performing of which, as he lawfully may,

ἀνὴρ δίψυχος

ἀκατάστατος

nay,

nay (as a duty of faith to God's promises) is obliged, and must believe that what he thus prays shall be granted; so if he perform them not, he is not obliged to believe that his prayers shall be granted him: and if through a great measure of humility and undervaluing his own performances he chance to erre, and think himself unqualified when he is not unqualified, and consequently want this confidence toward God, that he will hear his prayers, when he hath (if he knew it) due grounds for that confidence, it is not to be imagined that the want of that confidence, or the excess of that humility, which is so acceptable in the sight of God, should render him or his prayers unacceptable and ineffectual to him. And accordingly αἰτείτω ἐν πίστει, *Let him ask in faith*, in S. *James* chap. 1. 6. must no otherwise be interpreted.

Αἰτείτω ἐν πίστει

c. Ἁμαρτία εἰς θάνατον

V. 16. *Sin unto death*] What is meant by ἁμαρτία εἰς θάνατον, *a sin unto death*, may, I suppose, be best learned from what we read in the Law, of him that *sins contemptuously*, to whom *death without mercy* was prescribed. This was described, *Heb.* 10. 28. Ἀθετήσας τις νόμον Μωσέως, *He that set at nought Moses's Law died without mercy*, upon a sufficient proof of it. And so he that is guilty of that, and, proportionably to him, he that useth the Son of God, now under the Gospel, after that manner, καταπατήσας *treading* or *trampling upon the Son of God*, v. 29. setting his commands and terrors at nought, as there he is *thought worthy of sorer punishment*, so here his *sin* may fitly be said to be εἰς θάνατον, *unto death*. What this contempt is, may appear by the second Council of *Nice*, which expounds the *sin unto death* by ἀδιόρθωτον μένειν, *to continue unreformed* and *incorrigible* after all the admonitions and censures of the Church; of which as there were several degrees, so he that did not reform upon the first was, within some time, to be put under the second, or higher, and not reforming then, was to fall under the third, which was wont to be called by the *Jewes*, *Schammatha*, which signifies *there is death*, a punishment proportioned to this sin, and from the title thereof this seems to be called here *a sin unto death*. Not that every deliberate or wilful sin is here so styled (though that also be mortiferous without repentance) for of this sort is ἁμαρτία *sin*, (indefinitely taken, according to the use of this writer; see Note on c. 3. a.) and according to that which follows, v. 17. πᾶσα ἀδικία ἁμαρτία ἐστὶ *every iniquity is sin*, and yet *every* such, as it there follows, is not εἰς θάνατον, *unto death* in this sense; but the phrase peculiarly belongs to a wilful sin (to which, without repentance or reformation, eternal perdition is denounced) heightned and aggravated farther with the addition of obstinacy against all perswasions and means of melting, which renders him hopelesse and own'd to ruine, and there is nothing left for him *but a fearful looking for of judgement and fiery indignation which shall devour the adversaries*, τοὺ ὑπεναντίους, these that walk thus contrary to God, resist his admonitions, his grace, all his methods of reducing them. Of these the Apostle here saith, οὐ λέγω ἵνα ἐρωτήσῃ, *I say not that he*, that is, the Christian brother, *shall pray* for such an one. Which words may seem very cautiously set, not that he forbids, but onely doth *not command* to pray for them, or doth not promise any good successe to the prayers that are offered up for such an one. Agreeably to what is said of the ἑκουσίως ἁμαρτάνοντες, c. 10. 26. *those that sin wilfully* after the *receiving the knowledge of the truth*, (where the *wilfulnesse* is added to the ἁμαρτάνειν, the *sinning deliberately*, and denotes the contumacious continuing in any such ἁμαρτία, or *deliberate sinne*) that οὐκέτι περὶ θυσία ἀπολείπεται, *there remains no longer any sacrifice*, περὶ ἁμαρτιῶν, *for* such *sinnes* so wilfully continued in, noting thereby the suspension of the prayers of the Church (or the inefficaciousnesse of them) which are answerable to the sacrifices of old time; as when of obdurate sinners it is said, that if *Noah*, *Daniel* and *Job*, the three great examples of powerfull intercession, were there a praying for them, they should not be available for the pardon of such. That such as these were deprived of the benefit of the prayers of the Church, and out of meer pity *delivered up to Satan*, as the onely remaining charitable method, by that means to rouze and awake them out of sinne, is sufficiently known in the Antient *Canons*. And it is the advice of *Clemens Alexandrinus*, *Str.* l. 7. concerning such insensate, incorrigible sinners, that we should pray to God for some temporal punishments upon them, as the onely reserve behinde to make impression on them. And that was done in the *anathema* or *Cherem*, where they used execrations upon them, not as an act of hatred, but kindnesse toward them, εἰς ὄλεθρον σαρκὸς, *to the destruction of the flesh, that the spirit might be saved in the day of the Lord*. Where still it is not defined unlawful to pray for such, either for their pardon, or for their repentance to qualifie them for it, but they are onely look'd on as excommunicate persons, that must not be encouraged with admission to the publick prayers of the Church or the privileges of Christians, but marked out and branded and shamed to reformation.

πᾶσα ἀδικία ἁμαρτία ἐστὶ

τὸὺς ὑπεναντίους

οὐ λέγω ἵνα ἐρωτήσῃ

ἑκουσίως ἁμαρτάνοντες

οὐκέτι περὶ θυσία ἀπολείπεται

περὶ ἁμαρτιῶν

εἰς ὄλεθρον σαρκὸς

d. Εἴδωλα

V. 21. *Idols*] The *idols* that are here mentioned are sure those that the *Gnosticks* used. To which purpose there is an eminent place in *Eusebius*, Οἱ τὸ καθ' αὑτὸν μετιόντες ἄρεσιν, τῷ Χριστιανῶν φιλοσοφίαν ὑποκρινόμενοι, ἧς μὴν ἔδοξαν ἀπαλλάττεσθαι περὶ τὰ εἴδωλα δεισιδαιμονίας, οὐδὲν ἧττον αὖθις ὑπολαμβάνοντες, καταπίπτουσι δὴ γεγραὼς καὶ εἰκόνας ὑπό τε τῷ Σίμωνι, καὶ τῇ ὑπὸ ἐκείνῃ ἀναθεῖσαις Ἑλένῃ, θυμιάμασί τε καὶ θυσίαις καὶ σπονδαῖς τύτοις ἀσεβῶς ἐπιχειροῦντες. Τὰ δὲ τύτων ἀπόῤῥητότερα —— *Those that were of the heresie of Simon Magus, pretended to be of the Christian religion, and to have forsaken the superstition of the heathens in worshipping of idols, and yet came back again to that which they pretended to have forsaken, falling down to the pictures and statues of Simon and Helene, and by sacrifice and incense and drink-offerings doing adoration to them. And besides these, many abominable impurities, not fit to be named*, there were among them. All which together may well be the εἴδωλα, *idols*, which the Christians are here warned to *beware of*.

THE [a] SECOND [b]* EPISTLE OF [†] JOHN.

a. b. * Catholick or General Epiſtle, Ἐπιστολὴ Καθολικὴ

† the Apoſtle John: for the copies generally read τοῦ Ἀποστόλου.

a. Διατίθεται Ἰωάννης

THat this *ſecond* (and ſo likewiſe the *third*) *Epiſtle* of *John* was not written by *John* the Apoſtle, is conjectured in the *Poſthumous Annotations* of the *learned Hugo Grotius*, and that much more tolerably then what hath been mentioned concerning the *ſecond Epiſtle* of *Peter*. There many changes were to be made in the Text to make the conjecture paſſable; but here all circumſtances of the Text doe fitly enough concurre to make it poſſible that *John*, which was by S. *John* the Apoſtle made Biſhop of the Jewiſh Chriſtians at *Epheſus*, ſhould be the Author of theſe *Epiſtles*. Of that *John* the antient *Author* of the *Conſtit. l.* 7. *c.* 45. makes mention, that as *Timothy* was made Biſhop of *Epheſus* by S. *Paul* (that is, Biſhop of the Gentile Chriſtians there by the *Apoſtle of the Gentiles*) ſo Ἰωάννης ὑπ' ἐμοῦ Ἰωάννου *John* was *ordained by John*, that is, a ſecond *John* made Biſhop of the Jewiſh Church there by *John* the *Apoſtle of the circumciſion*, *Gal.* 2. 9. who planted the Jewiſh Church at *Epheſus*. That this ſecond *John*, the Biſhop of *Epheſus*, was the writer of theſe *Epiſtles*, the chief argument that is produced is that from the title, Ὁ Πρεσβύτερος, *The Elder*, by which this writer calls himſelf, and not Ἀπόστολος *Apoſtle*. A ſecond from the incomplete reception that theſe *Epiſtles* had in the firſt ages, being not acknowledged by ſome Churches for a while. A third from *Diotrephes's oppoſing* this Author, 3 *Ep.* 9. which it is thought ſtrange that any Chriſtian ſhould doe to an Apoſtle. But theſe arguments have very ſmall force in them toward the inferring the Concluſion. For firſt, Πρεσβύτερος, *Elder*, being a word of honour and dignity, and belonging, in the New Teſtament, to the ſupreme Ruler of any Church (and to none elſe, that we can diſcern: ſee *Act.* 11. Note b.) it may very fitly belong to an Apoſtle reſiding and preſiding in any Church (as it is certain S. *John* had done at *Epheſus* for ſome time) and the rather, being ὁ Πρεσβύτερος, *the Elder*, by way of eminence. And this will be more probable, if it be conſidered what account hath formerly been given (Note on *Tit.* of 1 *Joh.*) of the character of this Apoſtles ſtyle, who uſeth not in his *Goſpel* (and accordingly it is in his former *Epiſtle*, which is acknowledged to be his) to name or mention himſelf, unleſſe it be by ſome circumlocution. And ſuch is the ὁ Πρεσβύτερος, *the Elder*, here. Nay ſecondly, the perſecutions which were at this time againſt the Church, and wherein S. *John* was peculiarly involved, might make it prudent thus to conceal his name, and diſguiſe it under this title. Or thirdly, whatſoever was the reaſon of wholly omitting his name or title in the *firſt Epiſtle*, may here be of force for his omitting it thus farre here. And this will be a ground of anſwer to the ſecond reaſon alſo. For though thoſe Churches, whither theſe *Epiſtles* were ſent, knew from whom they came, and accordingly never denied them reception; yet having not ſo publick a character upon them as others had, and being not own'd by the Author in the title, as all S. *Paul*'s (unleſſe that to the *Hebrews*) were, this might well be the cauſe that they had not ſo univerſal a reception at firſt, which notwithſtanding, it yet appears that ſoon after it was received into the *Canon*, and this inſcription prefix'd to it by the Church, Ἰωάννου τοῦ Ἀποστόλου Ἐπιστολὴ καθολικὴ δευτέρα, *The ſecond Catholick Epiſtle of John the Apoſtle*. As for the third reaſon, that of this Author's being *oppoſed* by *Diotrephes*, which is thought to be a proof that he was not an Apoſtle, this is of no validity, becauſe the hereticks of thoſe times, the *Gnoſticks*, are known to have oppoſed and rejected the Apoſtles themſelves. So of *Alexander* S. *Paul* ſaith, *he hath greatly withſtood our words*, 2 *Tim.* 4. 15. So of the *Gnoſticks* we read, *Jude* 11. that they were guilty of the *gainſaying of Coreh*, and that, we know, conſiſted in their oppoſing *Moſes* and *Aaron*, and ſo in the parallel muſt denote the oppoſing the Apoſtles, or Governours of the Church, ſent immediately by *Chriſt*; and that that is the meaning of the βλασφημοῦσι δόξας, *ſpeaking evil of glories*, *Jude* 8. and 2 *Pet.* 2. 10. as of *Alexanders* blaſpheming 1 *Tim.* 1. 20. ſee Note on *Jude* d. To the ſame purpoſe alſo it is that S. *Paul*, having ſpoken of the *Gnoſticks*, 1 *Cor.* 8. through the whole chapter, proceeds immediately, c. 9. to the vindicating his Apoſtleſhip, and the privileges thereof; and ſo *Gal.* 1. and ſpeaking to *Titus* of theſe *deceivers*, he calls them ἀνυποτάκτους, *Tit.* 1. 10. *refractory*, *diſobedient*. Of theſe 'tis *Ignatius*'s affirmation, that they took upon them to know more then their Biſhops, Εἴ τις γνωσθῇ πλέον τοῦ Ἐπισκόπου, ἔφθαρται, *If any know more then the Biſhop, he is corrupted*, *Ep. ad Polycarp.* And not onely ſo, but of *Marcus*'s followers (a progenie of theſe *Gnoſticks*) *Irenæus* plainly affirms, *l.* 1. *c.* 9. (and from him *Epiphanius l.* 1. *hær.* 14. and 34.) that they were ſo arrogant, that they contemned the Apoſtles themſelves, and *l.* 3. *c.* 2. *dicentes ſe non ſolùm Presbyteris, ſed etiam Apoſtolis exiſtentes ſapientiores, ſaying they were wiſer, not only then the Presbyters*, or *Biſhops*, *but even then the Apoſtles* themſelves. Which takes away all force from this argument. And then nothing hinders but that the Inſcription of this *Epiſtle* may be true, and *John* the *Apoſtle* be determined to be the Author of it. And that will be more probable, if we obſerve how agreeable the matter of this is to the former *Epiſtle*, fortifying them *in the truth*, v. 4. in the practice of *charity*, v. 5. and warning them of the *Gnoſtick deceivers*, or *Antichriſts*, v. 7.

b. Καθολικαὶ

How theſe *Epiſtles* ſhould be called Καθολικαὶ, may perhaps be queſtion'd, being not, as that of S. *James* and S. *Peter* appeared to be, addreſſed to the *Jewes* of the diſperſion univerſally or indefinitely, but one of them ἐκλεκτῇ Κυρίᾳ, ordinarily rendred, *To the elect Lady*, and the other to *Gaius*, a particular perſon. But to this it may be ſaid, Firſt, that it is not certain that theſe are two particular perſons to whom theſe *Epiſtles* belong (ſee Note a. on this *Epiſt.*) Secondly, that to whomſoever they were firſt addreſs'd, they were yet deſigned to be tranſcribed by them and ſent to others alſo, and that is the meaning of *Catholick* (the ſame that of ἐγκύκλιοι ἐπιστολαὶ) *viz.* that theſe *Epiſtles* were deſigned to go from one Church unto another, and were not confined unto any. (ſee Note b. on the title of S. *James.*) But then thirdly, another notion of Καθολικὴ *Catholick* there may poſſibly be, to ſignifie the univerſal reception of theſe *Epiſtles* in the Church. At the firſt, beſide thoſe *Epiſtles* which

which carry S. *Paul*'s name in the front of them, there were but few that had an universal reception, onely the *first of Peter*, and the *first of John*, the rest were not so universally received into the *Canon* of Scripture. Hereupon those two so received might at the first be called *Catholick* (and so καθολικαὶ *Canonical* also) in opposition to those others which were not so Catholickly or universally entertained: And then, when upon farther evidence made to the Church these others were without contradiction received also, this word Καθολικὴ might in like manner by the Church be added to their Inscriptions, to signifie that now they were universally received also, that is, accepted into the *Canon*.

S. JOHN. II.

Paraphrase.

1. THE Elder unto the [a] elect Ladie and her children, whom I love in the truth; and not onely I, but also all they that have known the truth;]

2. For the truth's sake which dwelleth in us, and shall be with us for ever:]

1. John the Apostle and governour of the whole Church of Asia, to the Church (unnamed) and to all the Christians therein, whom I value and love in Christ, and not I onely, but all other true Christians; [a]

2. Because of the Christian profession, the same in you that remaineth in us, and shall doe so, I pray and hope, for ever:

3. Grace be with you, mercy, *and* peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love.]

3. I send you greeting, and wish you all gifts, and mercy, and prosperity from God the Father, and the Lord Jesus Christ, and particularly that you may, in despight of all sollicitations of hereticks and schismaticks, continue constant in the acknowledgment of the truth of the Gospel, and in the exercise of all works of charity to one another.

4. I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment from the Father.

4. Some of the Christians which belong to thee I lately met with, where I was, and discerned them to stand constant in the truth of the Christian doctrine, agreeably to that commandment given to us by God the Father, This is my beloved son, hear him. Mat. 17. 5. when Peter, and James, and I were in the mount with him; and this constancy of theirs was the more considerable, because of the great store of false doctrine that is now every where abroad in the Church: and this was matter of special joy to me. See note on 1 Joh. 2. a.

5. And now I beseech thee, Lady, not as though I wrote a new commandment to thee, but that which we had from the beginning, that we love one another.]

5. And now all that I have to beg of you is, that to the profession of the truth ye adde the practice of Christian charity, that we may all live in unity, and peace, and concord one toward another. And this is no new commandment of mine, but that which Christ required of all his disciples, and to which ye are most strictly obliged by being Christians.

6. And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.]

6. And this consists in your doing what Christ hath prescribed: and his prescription is, that we should not hearken to new doctrines, but go on in the course in which we were first set by him, and his Apostles, the preachers of the faith unto us. From which they that depart fall into faction, and malice, and uncharitableness against all others.

* Jesus Christ coming in the flesh, Ἰησοῦν Χριστὸν ἐρχόμενον

7. For many deceivers are entred into the world, who confesse not * that Jesus Christ is come in the flesh. This is a deceiver, and an Antichrist.]

7. For many Impostors are come among you, who will not acknowledge Christ to be the Messias, (see note on 1 Joh. 2. b.) and whosoever doth so, is an Impostor, and an Antichrist, such as were prophesied of, that now they should come: see 1 Joh. 2. c.

† ye destroy not what ye, for the King's MS. reads ἀπολέσητε ἃ εἰργάσασθε * receive ἀπολάβῃτε

8. Look to your selves, that † we lose not those things which we have wrought, but * that we receive a full reward.]

8. Take care then that by relapse you destroy not all, and forfeit the reward of your good beginnings, for want of perseverance, but that continuing to the end, ye may receive a complete reward or crown.

9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.]

9. Every one that now apostatizeth, and falls off from the doctrine of Christ to the corruptions of the Gnosticks, forsaketh God himself and all piety, (see note on 1 Joh. 2. d.) and he that adhereth and sticketh fast to the orthodox profession, now it is so opposed, shall be looked on as a truly pious and Christian person.

10. If there come any unto you, and bring not this doctrine, receive him not into *your* house, [b] neither bid him God speed.]

10. If any man bring you any doctrine beside this, the one doctrine of Christ, give no kind of admission, or ear, or encouragement to him. [b]

* contributes to κοινωνεῖ

11. For he that biddeth him God speed, * is partaker of his evil deeds.]

11. He that doth not discountenance him as much as is possible, assists and encourages him.

† mouth to mouth to talk with you, στόμα πρὸς στόμα λαλήσαι

12. Having many things to write unto you, I would not *write* with paper and ink, but I trust to come unto you and † speak face to face, that our joy may be full.]

12. What I have more to say to you, I do chuse not to commit to this publick way of Epistle, but refer it till I come unto you, which I hope will be ere long, to our mutual comfort.

* sister the chosen τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς

13. The children of thy * elect sister greet thee. Amen.]

13. The members of thy fellow-Church from which I write, send thee greeting: see note a.

Annotations on the second Epistle of John.

a. Ἐκλεκτῇ Ἀδελφῇ ἐκλεκτῇ

V. 1. *Elect*] That ἐκλεκτὴ signifies a *Church*, and that συνεκλεκτὴ is used in that sense for another, or *sister Church*, in the same manner as here, v. 13. ἀδελφὴ ἐκλεκτὴ, hath been said Note on 1 *Pet.* 5. 13. d. to which I shall adde the testimony of S. *Jerome*, *Epist.* 11. *ad Agerachiam*, where having mentioned the text in the *Canticles*, ch. 6. *una est columba mea, perfecta mea, una est matri suæ, electa genitrici suæ, my dove is one, my perfect one is the onely daughter of her mother, the elect to her that brought her forth*, he addes, *Ad quam*

scribit Johannes Epistolam, Senior electæ Dominæ & filiis ejus, to whom John writes an Epistle, The Elder to the elect Lady and her children Now for Κυρία, it may fitly be set to signifie no more then τῇ δεῖνα, an appellation fit to be used when the name is either unknown or concealed; for in that case, and not onely as a title of honour and dignity, 'tis ordinary to say Κύρι (which probably is grown to be in English *Cyr* or *Syr*:) so *Joh.* 20. 15. the woman taking *Christ* for the Gardiner, and addressing her speech to him as one whose name was not known to her, begins with Κύριε, *Syr*. But beside this, it is observable that both Κύρια among the *Athenians*, and *Curia* among the *Romans*, signifies the very same that ἐκκλησία and *Ecclesia* doth, that is, the *assembly*, both as that signifies the Persons congregated either for civil or sacred uses, and the Place where they thus meet. See the worthy Sir *Henry Spelman's Glossarie*, p. 195. And then the words will be best rendred, *the elect Church* or *congregation*, some which here is not thought fit to be mentioned by name, or particularly. That he names not this Church, may be for the same reason for which among others he names not himself, any otherwise then ὁ πρεσβύτερος, *the elder*, viz. because of the persecutions that were then abroad in the world. And indeed that both this and the *third Epistle* were designed to be sent clancularly, and purposely avoided the eyes of men, appears by the close common to both, that he had *many things to write*, but would not *commit them to paper and ink*, 2 *Joh.* 12. and 3 *Joh.* 13. in respect of the hazard that that might bring either on them or him, in case they were intercepted, or fell into other hands then those to which he designed them. Agreeable to this it is, that we here have mention of the τέκνα αὐτῆς *her children*, v. 1. and in the like manner, v. 13. by which phrase the Christians of any Church are fitly signified, the title of *mother* being so proper for a Church, and so used *Gal.* 4. 26. *the mother of us all*. But what Church it is that was here designed, or what that other, v. 13. we have no means to define, any farther then by remembring that all *Asia* being (as far as the Jewish Christians there) the special charge and province of S. *John*, and there being seven chief Churches or Metropolitical Sees in that circuit, enumerated *Rev.* 1. 11. it is most probable that S. *John* being in one of these Churches at this time, he wrote unto the other. And if *Ephesus* were that to which he wrote (from thence to be communicated to the rest) there will then be another ground of calling it κυρία, as that literally signifies *chief* in power or authority, *Ephesus* being indeed the chief *Metropolis* of all *Asia*.

V. 10. *Neither bid him God speed*] This form of interdict here is an imitation of the practice of the Jewes in their חרם or *anathema* against the מומרין or *apostates*, who were to be excluded not onely from commerce, but from the smallest kind of ordinary salutation. b.

The

THE

THIRD *EPISTLE

OF

[a] JOHN.

*Epiſtle general ἐπιστολὴ καθολικὴ

[a] the Apoſtle Iohn ὁ ἀποστόλος

1. THE Elder unto the well-beloved [a] Gaius, whom I love in the truth. a.

2. Beloved, * I wiſh above all things that thou maiſt proſper, and be in health, even as thy ſoul proſpereth.] * I pray εὐχομαι

2. It is my fervent prayer for thee, that it may be with thee in all outward things as it is in reſpect of thy ſoul, that every thing may ſucceed proſperouſly with thee.

3. For I rejoiced greatly when the brethren came, and teſtified of the truth that is in thee, even as thou walkeſt in the truth.]

3. For it was great matter of comfort and joy to me, when the Chriſtians that came out of Judæa, came and told me of the ſincerity of thy Chriſtian courſe, (ſee note on 1 Cor. 13. g.) and gave me aſſurance of thy perſeverance.

4. I have no greater joy then to hear that my children walk in truth.]

4. There is nothing that I more delight in in the world, or of which I more abundantly rejoyce, then to hear that thoſe which have been converted by me, do adhere to that profeſſion, and live after a true Chriſtian manner.

† a faithful thing πιστὸν

5. Beloved, thou doſt † faithfully whatſoever thou doſt to the brethren, and to ſtrangers,]

5. It is moſt Chriſtianly done of thee to do as thou doſt toward the poor Chriſtians, and ſtrangers that have been among you, Rom. 16. 23.

6. Which have born witneſſe of thy charity before the Church, whom if thou * bring forward on their journey † after a godly ſort, thou ſhalt do well.]

6. Who gave publick teſtimony of thy charity ſhewed to them. And as then thou didſt, ſo it will be a pious work in thee to help them now again, and furniſh them for their travail (ſee 1 Cor. 16. a.) in publiſhing the Goſpel, and that in a Chriſtian manner, and for Chriſt's ſake, whoſe miniſters they are.

* furniſh for προπέμψας † ſo as may be worthy of God ἀξίως τοῦ θεοῦ

7. Becauſe that for his names ſake they [b] went forth, taking nothing of the Gentiles.] b.

7. For 'tis on Chriſt's errand that they have taken this journey, that is, to preach the Goſpel of Chriſt; or, for the teſtimony which they have given to the Goſpel, that is, becauſe they have publiſhed the Chriſtian faith, they have been driven out of their Countrey, that is, Judæa, by the Jewes, and being ſo, they are alſo look'd on ſhiely by the Gentile Chriſtians where they come, v. 10. caſt out by their Countrey-men the Jews for being Chriſtians, and not entertained with any kindneſſe by the Gentile Chriſtians for being Jewes.

* may become fellow-labourers with ἵνα συνεργοὶ γινώμεθα τῇ † or Church, to the King's MS. reads ἐκκλησίᾳ

8. We therefore ought to receive ſuch, that we * might be fellow-helpers to the † truth.]

8. And therefore 'tis but neceſſary that they be relieved by ſome, and they that ſhall relieve them, ſhall thereby have the comfort of co-operating and contributing their part toward the propagating of the Goſpel of Chriſt.

9. I wrote * unto the Church, but [c] Diotrephes, who loveth to have the preeminence among them, receiveth us not.] c.

9. To this purpoſe I wrote to the Church, but Diotrephes, that would fain be Biſhop there, gives no heed to my Letters.

* or ſomewhat to- for the King's MS. reads τί τῇ

10. Wherefore if I come, I will remember his deeds which he doth, † prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth *them* out of the Church.]

† baffling us with wicked ſpeeches λόγοις πονηροῖς φλυαρῶν ἡμᾶς

10. For which contempt of his, I ſhall at my coming uſe ſome ſeverity upon him, and teach him to uſe me better, eſpecially ſeeing he is not content thus to ſlight and baffle me, and to reject the Chriſtian Jewes that come thither, but farther reſtrains others that would not have been ſo unhoſpitable, will not permit the Gentile Chriſtians to receive them to their communion, but utterly rejects them out of the Church.

* do not imitate the evil, but the good μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν

11. Beloved, * follow not that which is evil, but that which is good. He that doth good, is of God: but he that doth evil, hath not ſeen God.]

11. Brethren, be not ye followers of theſe evil ways, but contrariwiſe follow all Chriſtian meekneſſe towards the Jewiſh Chriſtians, Rom. 14. 1. He that is kind and merciful, and willing to receive all to communion, is of a Chriſtian temper, and ſo ſhews himſelf to be: but he that is malicious, and proud, and ſeparates from others, knows not what belongs to Chriſtianity.

† or thou knoweſt, for the King's MS. reads οἶδας

12. Demetrius hath good report of all men, and of the truth it ſelf: yea and we *alſo* bear record, † and ye know that our record is true.]

12. Demetrius indeed a Gentile convert hath a very good teſtimony from all men that know him, and indeed hath done many things which teſtifie more fully of him then the ſuffrages of men can doe: And the ſame teſtimony I and others with me give him alſo, and ye know that what we ſay is true.

13. I had many things to write, but I will not with ink and pen write unto thee. See 2 Joh. 12.

14. But I truſt I ſhall ſhortly ſee thee, and we ſhall * ſpeak face to face. Peace *be* to thee. † Our friends ſalute thee. Greet the friends by name.

*talk mouth to mouth στόμα κατὰ στόμα λαλήσομεν

† or brtheeshren, for the King's MS. reads ἀδελφοί

a. Γάϊον ξένον μου τέκνου

V. 1. *Gaius*] Who this *Gaius* was cannot certainly be affirmed. That it is the ſame that is mentioned by S. *Paul*, *Rom.* 16. 23. may ſeem probable by that which is there ſaid of him, that he was ξένος μου, the perſon that *entertained Paul, and the whole Church*, or generality of Chriſtians, in like manner as here, ver. 5. *Gaius* is ſaid to have been very kind *to the brethren and to* the *ſtrangers*, and to have *furniſhed* them *for their journey* in a very liberal manner. But one circumſtance there is which is of force againſt this. This *Gaius*, *Rom.* 16. appears to be a *Corinthian*, and ſo to be mentioned there (from whence S. *Paul* writes that *Epiſtle*) as his *hoſt*, and ſo as an inhabitant, not a *ſtranger* there. And then there is little reaſon to doubt but that this is he that is mentioned 1 *Cor.* 1. 14. as one that was there converted to the faith, and *baptized* by *Paul*, whereas the *Gaius* here is by S. *John* called *his ſon* or τέκνον, v. 4. which ſignifies him to have been *begotten in the faith*, that is, converted by S. *John*. Another of that name there is mentioned, *Act.* 19. 39. of whom it is ſaid that he was Συνέκδημος τοῦ Παύλου *fellow-travailer of Paul*, and this was a *Macedonian*, and of the city of *Derbe*, *Act.* 20. 4. and ſo diſtinct from him of *Corinth* alſo, and probably from him that is mentioned here, who could not have been ſo fit for the employment, v. 5. of *entertaining the brethren and ſtrangers*, if he were employed in preaching the Goſpel, as a *fellow-travailer* of S. *Paul*. It remains therefore that this *Gaius* here be ſome third perſon, of a *Roman* name (*Gaius* and *Caius* being all one, and a very common and vulgar name, of which therefore it is not ſtrange that there ſhould be three diſtinct perſons mentioned in the New Teſtament) and ſo ſome Gentile Chriſtian, an eminent member of that Church, v. 9. to which S. *John* ſeems to have written his *ſecond Epiſtle* (ſee Note on 2 *Joh.* 1.) no where elſe, but in this place, mentioned in the New Teſtament.

b. ἐξῆλθον ὑπὲρ ὀνόματος αὐτοῦ

V. 7. *Went forth*] The word ἐξῆλθον, *went out*, is capable of two notions. Firſt, it may ſignifie a voluntary going out, and then ὑπὲρ ὀνόματος αὐτοῦ, *for the name* of *Chriſt*, muſt ſignifie their preaching and propagating the Goſpel, for which they took their travail from their own countrey. But ἐξέρχεσθαι may ſignifie alſo a violent ejection. So *Mat.* 17. 21. ſpeaking of the *ejection* or *caſting* out of a *devil*, the like phraſe is uſed, τοῦτο γένος οὐκ ἐκπορεύεται, *this kind goeth not out*, by *going out* meaning ejection. Thus נפק ſignifies in *Syriack* *to go out*, and *to be caſt out* alſo; and accordingly *Mat.* 8. 12. the *Syriack* hath נפקון, *exibunt*, *they ſhall go out*, but the *Greek* ἐκβληθήσονται, *they ſhall be caſt out*. According to which it is that ἐκβάλλειν and ἐκπέμπειν, *to caſt out* and *ſend out*, are uſed promiſcuouſly the one for the other: ſee Note on *Mat.* 9 i. And then *going out for Chriſt's name*, is being baniſhed or caſt out of their countrey for the profeſſion of the faith of *Chriſt*, which we know the Jewiſh Chriſtians were, *Act.* 8. 1. and 11. 19.

ἐκ Ἐκπορεύεται

ἐκβληθήσονται

c. Διοτρεφὴς

V. 9. *Diotrephes*] This *Diotrephes* was a Chriſtian that from Gentiliſme received the faith in that Church to which *Gaius* belonged, and to which the Apoſtle ſeems to have written the former *Epiſtle commendatory of the brethren*, ver. 9. From hence appears that which was intimated, *Rom.* 14. 1. that the Gentile Chriſtians were in part guilty of the breach betwixt the Jewiſh Chriſtians and them, and not onely the *Jewes*. There it ſeems, as the Jewiſh *judged* and *condemned* the Gentile Chriſtians for uſing their Chriſtian liberty, ſo the Gentile Chriſtians *deſpiſed*, and *ſet at nought* the Jewiſh. Here it ſeems the matter was driven higher, that is, they did not ſo freely relieve the Jewiſh Chriſtians that were driven out of their countrey for the faith, as they ought in Chriſtian liberality to have done. That ſeems to be the meaning of ver. 7. that the Jewiſh Chriſtians that were driven out of *Judæa* for the profeſſion of the faith (ſee Note b.) were not now in this Church of *Aſia* ſo liberally and hoſpitably treated as the laws of Chriſtian charity obliged, and as belonged to them as *ſtrangers*, v. 5. to *furniſh* them *for their journey*, ver. 6. Secondly, they were, ſome of them, ſo farre guilty in this matter, that when S. *John* wrote his *letters* of *commendation* for them, theſe were not effectual, *Diotrephes* rejected, or gave *no reception* or heed to his letters; and by this means the reſt of the Church alſo, being otherwiſe willing to have entertained them, were *detained* from doing it, ver. 10. Thirdly, he not only denied them that hoſpitable reception and relief, but utterly rejected them from their communion, *caſt them out of the Church*, ver. 10 Whether this *Diotrephes* were a Biſhop in this Church it may de doubted, or whether onely one that immoderately affected that dignity, or aſſumed it, not belonging to him. Φιλοπρωτεύων may ſignifie one that *loves* & uſeth *immoderately* this *dignity*, when he hath it, and one that ſeeks it inordinately, or aſſumeth it. It is poſſible that he was a Biſhop, and being ſo did ἐκβάλλειν *caſt out* the Jewiſh Chriſtians out of the Church, and that in ſpight of S. *John's commendatory letters*, who had an Apoſtolical power over him, and all other Biſhops of *Aſia*. But it may alſo be very probable, that as the Hereticks of thoſe times did contemn and affront the Biſhops and Apoſtles themſelves, ſo this *Diotrephes* might doe, without having any real authority in the Church, but onely aſſuming it, as αὐθάδης and τολμητὴς, *a preſumptuous*, *confident*, *bold* perſon.

Φιλοπρωτεύων

Αὐθάδης Τολμητὴς

The

THE GENERAL EPISTLE OF * a JUDE.

* Jude the Apostle

a.

IT is but agreeable to the former conjectures in the *posthumous Annotations* of the most *learned H. Grotius*, to determine here also, as in the *second of Peter*, and *second* and *third of John*, that the writer was not *Jude*, one of the twelve Apostles, and accordingly to affix it to *Jude* a Bishop of *Jerusalem*. But of this there is no proof offered, save only, first, That he calls himself δοῦλος *a servant*, not Ἀπόστολος *Apostle, of Jesus Christ*. Secondly, That it was not translated into all languages, and received into all Churches. Thirdly, That in the Catalogue of the Bishops of *Jerusalem*, the fifteenth that is named is called *Judas*. To the first of these it may be sufficient to answer, that as Ἀπόστολος Ἰησοῦ, *an Apostle of Jesus*, signifies one sent upon the services of *Christ* with commission from him, so it is in effect all one with δοῦλος Ἰησοῦ, *a servant of Jesus*, and so the latter as proper a style of any Apostle of *Christ* as the former. But then secondly, in the title of the *Epistle*, which is the sense of the antient Church in this matter, it is Ἰούδα τοῦ Ἀποστόλου, *of Jude the Apostle*, and in the Text it self there is a mark as characteristical, ἀδελφὸς Ἰακώβου, *the brother of James*, which can belong to none but to *Jude* the Apostle. To the second I answer (as before to that of the *second of Peter*) that this *Epistle* was not so universally known and undoubtedly received at first as other parts of the New Testament; which notwithstanding, it was yet soon after universally known, and translated, and received into the antient *Canon*, and the Apostolicalness of the writing never so questioned by any as to assigne it any other Author, or to doubt of the truth of any thing contained in it. As for *Jude* the fifteenth Bishop of *Jerusalem*, that opinion of his being the Author of it affixeth it to the time of *Adrian*, whereas this *Epistle*, by the subject of it, common to it with the *second of Peter*, and by the many passages of agreement, appears to have been written on the same occasion, and about the same time that the *second of Peter* was, which hath already appeared (see Note on 2. *Pet. tit.* a.) to have been written before the destruction of *Jerusalem*. And if that were indeed granted to be written by *Simeon* the second Bishop of *Jerusalem*, yet that would be a competent distance from *Judas* the fifteenth Bishop there. The whole businesse of this *Epistle*, as of S. *Peter*, is such as is fully applicable to the times foregoing the destruction of *Jerusalem*, and the ruine of the *Jewes*, and Judaizing Christians, and *Gnosticks* involved in the same calamity, out of which only the constant Christians were to have *deliverance*, v. 3. And so it may very reasonably be affirmed to be written by the Apostle S. *Jude*, clearly defined to be the *brother of James* (an argument of such force against all the contrary pretensions, that those which doubt of the Apostolicalnesse of the *Epistle*, are fain to leave out those words, but without the authority of any one Copie to countenance them) and that, as the *Epistle* of S. *James*, and those of S. *Peter*, addressed to the Jewish Christians in the dispersion, on purpose to fortifie them against the corruptions of the *Gnosticks*, which had now broke in among them.

a. Ἰούδα

δοῦλος Ἰησοῦ

S. *Jude.*

Paraphrase.

* to the called that have been sanctified τοῖς ἡγιασμένοις

† or beloved, for the Kings Ms. reads ἠγαπημένοις

* by

1 JUDE the servant of Jesus Christ, and brother of James, * to them that are † sanctified by God the Father, and preserved * in Jesus Christ, *and* called:]

1. Jude, one of the disciples (and Apostles) of Christ, the son of Alphæus (as James also was) and called also Lebbæus and Thaddæus, Mat. 10. 3. to those that have received the faith, the dispersed Jewish Christians (see Mat. 20. c) sanctified, or beloved by God the Father, and preserved by Christ from that destruction and judgment that befalls others (the contumacious resisters and crucifiers) both here and to all eternity:

2. Mercy unto you, and peace and love be multiplied.]

2. I send you greeting, and wish and pray for all the blessings of heaven to be multiplied upon you, particularly that great blessing and vertue of Christian peace and charity.

† I thought it necessary ἀνάγκην ἔσχον

3. Beloved, when I gave all diligence to write unto you of the common salvation; † it was needfull for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered to the saints.]

3. Beloved, I thought it my office to write briefly unto you upon one subject wherein you are nearly concerned, viz. that special promise of Christ (now shortly to be fulfilled among you) of an universal preservation and deliverance (see Rom. 13. note c.) that shall befall the Christians, when the unbelieving Jewes shall be utterly destroyed: And being to write to you on that subject, there was nothing more necessary for me to begin with, then to exhort you to adhere constantly to, and contend for the Christian doctrine (preached uniformly to all by consent of all the Apostles, whithersoever they have gone out) and not to renounce it in time of persecution, as some would teach you.

* those that were of old set forth for † our onely master, God and Lord, Jesus Christ.

4. For there are certain men crept in unawares, * who were [a] before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousnesse, and [b] denying † the only Lord God, and our Lord Jesus Christ.]

4. For as it hath been foretold by Christ, Mat. 24. 10. that it should, so now it is come to passe, there are come in very slily into the Church false teachers, who shall be destroyed by that notable coming of Christ (see 2 Thess. 2. 8, &c.) and are for their sins and vileness prophesied of, that they shall be so destroyed, abominable persons, converting the Gospel, or Christianity, into all manner of unnatural lust, and denying Jesus Christ our only Master, our only God, our only Lord, and setting up Simon Magus in stead of him (and of God the Father also.)

a.

b.

5. * I will

5. In reſpect to whom I deſire to put you in mind of what you know ſufficiently in the reading the Scripture, where all other ſuch knowledge is communicated to you, that when God delivered the Iſraelites out of Ægypt, the unbelieving murmurers of thoſe Iſraelites, thoſe that renounced the God and the Moſes which had delivered them, were in the compaſſe of forty years all of them deſtroyed by God in the wilderneſſe; and ſo now though all theſe conſtant believing Chriſtians be to expect deliverance, yet thoſe Chriſtians that fall into ſuch ſins as theſe ſhall have their vengeance alſo, deſtruction with the unbelievers.

5. * I will therefore put you in remembrance, † though you once knew * this, how that the Lord having ſaved the people out of the land of Ægypt, afterward deſtroyed them that believed not.]

* But I deſire to Βλ. αμω
† you which once knew εἰδότας ὑμᾶς ὅτι ἅπαξ.
* or all things, for the Kings MS. reads πάντα

6. And the ſame is obſervable of the Angels created by God for glory and bliſſe, and conſtant obedience to him; but thoſe of them that preſently fell and apoſtatized from God, were caſt out of heaven, and are now bound over to eternal hell, at the preſent in a dark miſerable ſtate, but ſuch as at the day of doom ſhall be made much more miſerable to them. And the like puniſhment are the vicious Apoſtate Chriſtians to expect, a preſent ſtate of miſery and deſtruction here with the perſecuting Jewes, and eternal hell hereafter.

6. And the Angels which kept not their † firſt eſtate, but left their * own habitation, he hath reſerved in everlaſting chains under darkneſſe, unto the judgment of the great day.]

† principality τὴν ἀρχὴν.
* proper ἴδιον

7. After the manner that befel Sodome and Gomorrah and Adma & Zeboim, which were guilty of the ſame unclean ſins that theſe Gnoſticks or corrupt Chriſtians are now guilty of, having given themſelves up to all unnatural luſt, and accordingly were then moſt notoriouſly puniſhed with utter deſtruction, by fire and brimſtone from heaven, and that but an eſſay of thoſe eternal flames of hell under which they now are involved, and ſo may well be a warning to all that fall into the ſame ſins at this time.

c. 7. Even as Sodome and Gomorrha, and the cities about them, † in like manner giving themſelves over to fornication, and || going after * ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of [c] eternal fire.]

† in the like manner with theſe having given τρόπον τοῦτοις ἐκπορνεύσασαι
|| having gone away ἀπελθοῦσαι
* other ἑτέρας

8. And yet for all theſe examples, theſe Gnoſticks, that are led themſelves by their own dreams and irrational doctrines, and obtrude them upon the people, firſt, fall into all unnatural filthy practices; and ſecondly, teach the doctrine of Chriſtian liberty, ſo as to free all Chriſtians from all authority of Maſter or King (ſee 1 Tim. 6. 1, &c.) and thirdly, ſpeak contumelioufly of the Apoſtles and Governours of the Church, all that have any ſuperiority above or authority over them, ſee 2 Pet. 2. 10. (which three libertine and inſolent doctrines and practices are the peculiar character of thoſe hereticks.)

d. 8. † Likewiſe alſo theſe * filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of †[d] dignities.]

† And yet in like manner Ομοίως μὲντοι καὶ
* that dream, or are acted or led by dreams ἐνυπνιαζόμενοι
† glories

9. Whereas the chief of the good Angels, in a controverſie with the prince of Devils or evil angels about the Temple of the Jewes, which God commanded to be reedified, Zach. 3. 1. did not think fit to give him any reproachfull words, but only ſaid to him, The Lord rebuke thee, &c. v. 2.

e. 9. Yet Michael the Archangel, when contending with the devil, he diſputed about the [e] body of Moſes durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.]

10. But theſe Gnoſticks, that pretend to know all things, upon this conceit ſpeak contumelioufly of thoſe things which are out of their reach, above their knowledge; but in things which nature it ſelf even in irrational creatures, and ſo in them, teaches them to be unlawfull, they againſt light of nature wilfully ingulf and immerſe themſelves in thoſe things.

10. But theſe * ſpeak evil of thoſe things which they know not: but what they know naturally as † brute beaſts, in thoſe things they corrupt themſelves.]

* rail at βλασφημοῦσι
† irrational creatures ἄλογα ζῶα

11. Woe to them; For three things they are notable for; firſt, Hatred, malice, and perſecuting of their fellow-Chriſtians (whereupon S. John in all his Epiſtles inculcates charity) even proceeding to murther it ſelf, as Cain did to his brother; ſecondly, the great villanie that Balaam, to get a reward, inſnared the Iſraelites in, (ſee Rev. 2. 14.) and thirdly, the contempt and rebellion againſt ſuperiours, ſuch as was in Core againſt Moſes and Aaron (ſee note c.) and this will ſuddainly bring certain ruine upon them, as it did on thoſe other.

f. 11. Woe unto them; for they have gone in the way of Cain, and * ran greedily after [f] the error of Balaam for reward, and periſhed in the gainſaying of Core.]

* have been poured out, or run out, or ſet on fire by the ſeduction of Balaam by way of reward.

12. Theſe are unfit to be admitted (as blemiſhed ſacrifices were unlawfull to be offered) to your feſtival Chriſtian meetings, adjoined to the Sacrament (ſee note on 1 Cor. 5. g.) and coming thither they feed there luxurioufly; Men that make a ſhew like clouds in the air, as if they had much water in them, for the making men grow and bear fruit in godlineſſe, but indeed are empty, and have nothing in them, and conſequently are carried about from one vanity to another, as clouds that are eaſily driven by the wind: Trees they are, ſuch as in the Autumne, defaced, and deprived of their very leaves; as for fruit, they are not of the kind that beareth that, for in ſtead of Chriſtian fruits of purity, &c. theſe Gnoſticks bring forth all kind of impurities, and ſo after their Chriſtianity falling back into theſe villanies, they are twice dead in ſin, once before, then again after their converſion (ſee 2 Pet. 2. 22.) and ſo fit for nothing but eradication, which ſhall certainly befall them together with the Jewes, with whom they complie and join againſt the Chriſtians.

g. 12. Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear: clouds *they are* without water, carried about of winds; †[g] trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;]

† autumnal trees

13. Unſetled, fierce, tumultuous people, troubling all the world, and like the ſea, in another reſpect, foaming out thoſe obſcenities that they ought to be aſhamed of, taking upon them to be teachers, but are uncertain, wandring teachers, departing from the true faith delivered to them: And to ſuch ſtarres as theſe eternal darkneſſe is reſerved, their juſt reward and puniſhment.

13. Raging waves of the ſea, foaming out their own ſhame; wandring ſtars, to whom is reſerved the blackneſſe of darkneſſe for ever.]

14. To theſe men belongs that prophecie of Enoch againſt wicked men, thoſe of the old world, whoſe exciſion he foretold, pronouncing fearfull deſtruction againſt them from heaven, by the miniſtery of his holy Angels, thoſe infinite multitudes and hoſts of them which attend and execute the judgments of God,

h. 14. And Enoch alſo, the ſeventh from Adam, propheſied * of theſe, ſaying, Behold, the Lord [h] cometh with † ten thouſand of his Saints,]

* to theſe τούτοις
† his holy myriads

15. Utterly to deſtroy all ſuch impious men for all their abominable practices, and all their proud, contumelious language, which the enemies of God and men have ſpoken againſt Chriſt and his Apoſtles, and all his faithfull members, that for their conſtancy to the faith are hated, and reproached, and perſecuted by them.

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches* which ungodly ſinners have ſpoken againſt him.]

16. Theſe are proud preſumptuous perſons, that refuſe to be governed, alwaies unſatisfied and querulous at their preſent condition, following their own luſts, without any reſtraint of laws, even of nature it ſelf, talk great high things of their Simon and Helena, as ſuperiour to the makers of the world, crying up ſome mens perſons as deep, perfect, knowing men, to the deſpiſing of all others, and all this to get gain by it, to avoid perſecutions from the Jews.

i. 16. Theſe are murmurers, complainers, walking after their own luſts, and their mouth ſpeaketh [i] great ſwelling *words*, having mens perſons in admiration becauſe of advantage.]

17. For the fortifying you againſt theſe ſeducers do you remember

17. But, beloved, remember ye the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt:]

remember what was foretold by Christ, Mat. 24. 10, 11, 12. and from him oft repeated by the Apostles, particularly S. Peter, 2 Pet. 3. 3.

* or, that under the last time shall come, for the Kings' MS. reads ἐπ' ἐσχάτου τοῦ χρόνου ἐλεύσονται † animal men

18. *How* that they told you * there should be mockers in the last time, who should walk after their own ungodly lusts.] 18. That before the coming of that fatal vengeance on the Jewes, there should be an eminent defection among Christians that should fall off to the hating and reproaching all orthodox constant professors, (see note on 2 Pet. 3. a.) and give themselves up to all impious living.

19. These be they who separate themselves, †[k] sensual, having not the Spirit.] 19. These despise & scorn and separate from all others, as being much more perfect then others, calling themselves the spiritual, and all others meer animal men, that have nothing of the Spirit in them; whereas indeed they themselves are the animal men, and have nothing of the Spirit, to which they so pretend, far from any thing of true Christianity or spirituality, and so their sensual actions convince. k.

20. But ye, beloved, building up your selves on your most holy faith, [l] praying in the holy Ghost,] 20. But you, my brethren, persevering, and growing in faith, according to that doctrine of truth and purity delivered to you, v. 3. and keeping to the publick assemblie, where the holy Spirit useth to assist, (and where he that hath the gift of prayer performs that duty, see Ephes. 6. 18.) and joining with him constantly, l.

21. Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.] 21. Continue in your zeal and constancy toward God, and in your hope and dependence on him for mercy to preserve you here, and to bring you to blisse eternal.

* or, And some being wavering, rebuke, others save (or rescue) snatching them out of the fire, and on others have pity with fear (or, in fear) for the Kings MS. reads Καὶ ὃς μὲν ἐλέγχετε διακρινόμενος, καὶ ὃν σώζετε ἐκ πυρὸς ἁρπάζοντες, καὶ ὃν ἐλεᾶτε ἐν φόβῳ † or, only God our Saviour through Jesus Christ our Lord be glory, m.

22. * And of some have compassion, [m] making a difference; 22, 23. And for others that are any way corrupted by these false teachers, deal with them after different manners, as their condition requires: those that waver, and are unsteddy, rebuke, and so recover them out of their danger with mildnesse, do not cast them out of the Church, deal mildly and mercifully with them, receive and pardon them; and for others that are intangled and corrupted by these seducers, deal with them as the Angel did with Lot, proclaim the terrors of the Lord unto them, the approaching destruction that will suddenly overtake them, hasten them to fly for their life, to get out of this Sodome, this sinfull, abominable and formidable condition, as men that are ready to have the vengeance of heaven fall upon them, and these men snatch as out of a fire, which will singe them if they stay but one minute in it, and will devour them if they make any longer abode there, and bring them to a hatred of all the beginnings and least degrees of impurity and uncleanesse, as when a man would avoid the infection of the pestilence, he will fly from and not dare to touch any garment of an infected person: see Rev. 3. 4.

23. And others save with fear, pulling *them* out of the fire: hating even the garments spotted by the flesh.]

24. Now unto him that is able to keep you from falling, and to present *you* faultlesse before the presence of his glory with exceeding joy,] 24. Now to him who is able to support you from apostatizing, and having done so, to present you to himself, at his appearance to destroy his enemies, such as shall be accounted blameless before him, and to have matter of rejoicing and triumph, not of sadnesse or fear from that coming of his,

25. To the † only wise God, our Saviour, *be* glory and majesty, dominion and power, now and ever. Amen.] 25. To him whose dispensations and methods of œconomy are so infinitely wise, and those so wonderfully expres'd in this very matter, that none else can pretend to the like in any degree, to him who hath thus dealt with us in Jesus Christ, preserved us wonderfully who believe and keep constant to him, be ascribed * all glory and divine greatnesse, all dominion over all men and creatures from all eternity through all time, (particularly at this time wherein his power shines so illustriously) and to all eternity. So be it.

† or, only God our Saviour through Jesus Christ our Lord be glory, majesty, power and authority before all the ages, and now, and to all ages. Amen. For the Kings *MS.* reads, μόνῳ Θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ Κυρίου ἡμῶν δόξα, μεγαλωσύνη, κράτος, καὶ ἐξουσία σοῦ πάντες τοῦ αἰῶνος, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

Annotations on S. Jude.

a. οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα

V. 1. *Before of old ordained to this condemnation*] The way to interpret this, as almost any other difficulty in this *Epistle*, will be by comparing it with the *second* of *Peter*, which is almost perfectly parallel to this. There these men are spoken of c. 2, 3. and the passage that there seems parallel to οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, is, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν, v. 1. *bringing on themselves swift destruction*, and, οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, *for whom judgment for some while lingreth not, and their destruction doth not nod*, ver. 3. which signifies in both places the certain and quick destruction that is likely to come upon those men who, by complying with the *Jews*, and professing themselves to be such, to avoid their persecutions, are by the *Roman* destroyers taken for *Jews*, and so speedily (soon after this time) devoured. Only in this place is mentioned the πάλαι προγεγραμμένοι, being *formerly set forth*, or *written of*, answerable to which is 2 *Pet.* 2. 1. ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *among you shall be false teachers*, which being an affirmation that *there shall be*, must be grounded on some prophecie or prediction that there should. And that is clearly to be found in *Christ*'s prediction of the destruction of the *Jews*, *Mat.* 24. 10. before which *there should come false prophets*, all one with the *false teachers* in S. *Peter* (see 1 *Joh.* 2. 6.) by which the *Gnosticks* are certainly to be understood; (see Note on *Mat.* 24. d.) And therefore at the writing of Saint *Jude*'s *Epistle*, these being actually come in, he speaks not of them by way of prophecie that they *shall come*, but applies to them the former prophecie, that they are the men that were *before written* or *propheſied* of by *Christ* in the *Gospel* of S. *Matthew*, and so capable of that title. In stead of this when S. *John*, 1 *Joh.* 2. 18. speaks of this very matter, he saith, καθὼς ἠκούσατε ὅτι ὁ Ἀντίχριστος ἔρχεται, καὶ νῦν πολλοὶ Ἀντίχριστοι γεγόνασι, *as ye have heard that Antichrist cometh, so now there are many Antichrists, by which*, saith he, *we know that it is the last hour*: just as S. *Matthew* had made it a prognostick of the coming of that παυσελθεία or *fatal period* of the *Jews*. By this it appears, first, that πάλαι *formerly* here referrs to *Christ*'s time, προγεγραμμένοι *forewritten of*, to *Mat.* 24. or the passage there set down, and τὸ κρῖμα *judgment*, or *condemnation*, to that great destruction that should fall about that time upon all the obdurate unbelieving *Jews*, and false teachers, *Gnosticks*, or other abominable Christians, whose sin is set down in the following words, ἀσεβεῖς, *impious*, &c. their *judgment* or *condemnation* in these. As for the word προγεγραμμένος it self, it signifies no more then *to be set forth*, or *exposed to publick view* (as πρόγραμμα is any thing pasted up upon a door to signifie ought, ἔκθεσις in *Phavorinus*) and so we have it used, *Gal.* 3. 1. οἷς κατ' ὀφθαλμοὺς προεγράφη, *to whom Christ hath been set forth before their eyes*; only by the πάλαι added to it, it is here made to signifie *prophecie* or *prediction*, somewhat *formerly set forth*, or *declared* of them. And that not only their sin, their false doctrine, and flie coming in was foretold, but their punishment and destruction also (by this famous coming of *Christ* to the destruction of his crucifiers) appears 2 *Thess.* 2. 8, &c. where S. *Paul* foretelling it, most probably referres to some prediction of *Christ* to this matter. And such is that of *Mat.* 16. 25. that *they that will save*

πάλαι

τὸ κρῖμα

ἀσεβεῖς

προγεγραμμένος

their

their lives, ſhall loſe them, and only they that hold out and continue conſtant in their confeſſion of *Chriſt*, ſhall eſcape this ruine, *Mat.* 10. 22. and 24. 13. And ſo this is the full meaning of this phraſe, οἱ πάλαι πεγγεγραμμένοι εἰς τοῦτο τὸ κεῖμα, men whoſe impoſtures firſt, and then their vengeance alſo have been foretold by *Chriſt*. Unleſſe we ſhould farther adde to this, that the judgments that formerly fell on the like wicked men, and the denuntiations of thoſe judgments by *Enoch*, &c. v. 14. ſhould here be referred to alſo, as emblematical and typical predictions of the puniſhment that is ſure to fall on theſe men, upon that principle of divine judgment, that they who are parallel in the ſins ſhall be alſo in the puniſhment.

b. Δεσπότην Θεὸν καὶ Κύριον.

Ib. *Denying the only Lord God*——] The various readings in this place, ſome having, but the King's *MS.* leaving out, the word Θεὸν *God*, deſerve to be conſidered. If Θεὸν *God* be not read, then the whole period will belong to *Jeſus Chriſt* alone, without any mention of God the Father, and affirm of him, that he is our only *Maſter* and *Lord*, referring to his great work of our Redemption, by which he thus purchaſed us unto himſelf to be his peculiar ſervants, ſo as any other falſe Gods or Devils, ſo as *Simon Magus*, that now ſet up againſt him, muſt never have any part of our honour, or worſhip, or obedience from him. But if Θεὸν *God* be read, then it will be doubtfull which of theſe two ſenſes is to be affixed to it. For 1. it may be thus rendred, Τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν, *Our only Maſter, God and Lord, Jeſus Chriſt*, making thoſe three the ſeveral attributes of *Jeſus Chriſt*; viz. that he is, firſt, *our only Maſter*, ſecondly, *our only God*, and thirdly, *our only Lord*. And this, underſtood in the Catholick ſenſe of the antient Fathers and Councils, is a moſt divine truth, that *Chriſt* is our *Maſter*, by title of Redemption, and our *only Maſter*, not excluding God the Father and God the *holy Ghoſt*, (for as *he* and his *Father are one*, ſo *he* and the *holy Ghoſt are one* alſo) but all other pretenders, ſuch as *Simon*, that thus aſſumed to himſelf to be that truly which *Chriſt*, ſaid he, appeared to be here on earth; and ſo in like manner, in the ſame way of interpretation, that *Chriſt* is our *only God*, & *only Lord*. And this interpretation proceeds upon that way of punctation which is ordinarily retained in our Copies, no *comma* after Θεὸν *God*, but all read in one coherent ſenſe, τὸν μόνον δεσπότην Θεὸν καὶ Κύριον, *our only maſter God and Lord Jeſus Chriſt*. A ſecond rendring may alſo poſſibly belong to it, in caſe there were, or ought to be, a *comma* after Θεὸν *God*. For then Θεὸν *God*, being ſeparated from that which follows, would denote *God* the *Father*, and conſequently τὸν μόνον δεσπότην, *the only maſter*, muſt belong to him; which if it doe, then it muſt be affirmed of theſe *Gnoſtick-hereticks*, the followers and worſhippers of *Simon*, that they did *deny God* the *Father*, our *only maſter*, as well as *they denied our Lord Jeſus Chriſt*. And ſo indeed we read of him, that he aſſumed to be that God who appeared to *Moſes* in mount *Sinai*, and accordingly the ſtatue was erected to him at *Rome*: and that is the meaning of *exalting himſelf above all that is called God*, 2 *Theſſ.* 2. 4. and of what *Ireneus* ſaith of him, that he affirmed himſelf to be *ſublimiſſimam virtutem, hoc eſt, eum qui ſit ſuper omnia Pater, the ſublimeſt vertue, that is, him who is the Father above all things*, and that the *Jews* God was one of his Angels, and a great deal more. See 2 *Theſſ.* 2. Note e.

c. Αἰώνιον πῦρ

V. 7. *Eternal fire*] The phraſe αἰώνιον πῦρ in all other places, *Mat.* 18. 8. and 24. 41, 48. ſignifying the *fire* wherein the damned are *tormented day and night for ever and ever*, *Rev.* 20. 10. it is yet thought probable that in this place, being applied to theſe cities of *Sodome*, &c. it ſhould be taken in another notion, for an *utterly-deſtroying fire*, ſuch being the *fire and brimſtone* that fell on thoſe cities. But for this there appeareth no neceſſity; but on the other ſide there is a conjuncture of all circumſtances of the Context to perſwade the underſtanding it here of the fire of Hell, as in all the other places. For firſt, It is evident that *Sodome and Gomorrah, and the cities about them*, ſignifie in this place the inhabitants of thoſe cities; for to thoſe only, and not to the walls and buildings of the cities, belongs the ἐκπορνεύσασαι, *having given themſelves over to fornication*. And then ſure thoſe that *ſuffer the vengeance of eternal hell* (and therein are ſet forth for an example what we Chriſtians, falling into the like courſes, are to expect) are not the walls but the inhabitants alſo. Now of theſe it is here affirmed in the Preſent-tenſe, πρόκεινται δεῖγμα, *they* that thus formerly ſinned, *are ſet forth a pattern*, or *an example* (as men which are puniſhed are) πυρὸς αἰωνίου δίκην ὑπέχουσαι, *ſuffering*, or *undergoing*, (at the preſent, when *Jude* writes it) *the vengeance of eternal fire*. Of the *unbelieving Iſraelites* he had affirmed, v. 5. that *God* ἀπώλεσεν (in the Aoriſt) *deſtroyed* them: of the *Angels*, v. 6. that μὴ τηρήσαντας ἀλλὰ ἀπολιπόντας, *having not kept but forſaken their principality*, τετήρηκεν in the Preter-tenſe, *he hath kept them under darkneſſe in everlaſting chains unto the judgment of the great day*, and ſo of theſe cities in the Aoriſt, ἐκπορνεύσασαι, *having given themſelves over to fornication*, καὶ ἀπελθοῦσαι, *and having gone*——But now in the latter part of the verſe it is only in the Preſent-tenſe, they *are propoſed* or *ſet forth a pattern*, or *an example*, ὑπέχουσαι, in the Preſent, *undergoing*, or *ſuffering*, *the vengeance of eternal fire*; either not at all referring by thoſe words to their long agoe paſt deſtruction by fire and brimſtone, which was notorious in ſacred ſtory, and ſo ſufficiently intimated in the very mention precedent of *Sodome* and *Gomorrah*; or if he did, yet withall conſidering it as a judgment ſtill continued, then begun as an eſſay ſignificative of what followed, but ſtill protracted without any releaſe, they *ſtill ſuffer*, or *undergoe*, that *vengeance of fire*, which *fire* is withall αἰώνιον, *never* likely *to have an end*. And this is the exacteſt and propereſt notion of theſe words, which I therefore preferre before any other.

d. Δόξαι

V. 8. *Dignities*] What the word δόξαι ſignifies in this place, and the parallel of S. *Peter*, 2 *Pet.* 2. 10. is a little uncertain. Though it be literally rendred *Glories*, in the Abſtract, yet there is no doubt but that it denotes the perſons (the ſubjects of that *glory* or *greatneſſe*) in the Concrete, as ἐξουσίαι *powers*, *Rom.* 13. 1. ſignifies rulers, or men in *power* and *authority*; and Κυριότης, 2 *Pet.* 2. 10. thoſe in whom *dominion* is veſted. But whether theſe be men or Angels, is not ſo clear. That they are Angels is made probable by theſe arguments; firſt, Becauſe the appearance of Angels in the Old Teſtament is ordinarily expreſſed by δόξα Κυρίου, *the glory of the Lord*, the appearances of them being viſible in bright ſhining clouds, as hath oft been ſaid. And ſo agreeably Angels in the Plural, or the order or hierarchy of Angels conſidered together, may be called δόξαι *Glories*, that is, thoſe glorious creatures that attend and wait on God. Secondly, 'Tis obſervable *Col.* 2. 8. that the Apoſtle ſpeaking of *Angels*, uſeth the phraſe ἃ μὴ ἑώρακεν, *which he* that is, man, ἃ μὴ ἑώρακεν *hath not ſeen*, expreſſing the Angels by that *periphraſis*, thoſe that are inviſible ſpirits, never ſeen, nor conſequently particularly known by any man, creatures above us, out of our reach. And ſo in like manner this Apoſtle here ſpeaking more of theſe δόξαι, *glories*, ver. 10. expreſſes them by ὅσα μὴ οἴδασι, *thoſe things which they know not*, and 2 *Pet.* 2. 12. ἃ ἀγνοοῦσι, *thoſe which they are ignorant of*, which is an expreſſion directly parallel to that other uſed by S. *Paul* of Angels. Thirdly, Becauſe of other dominions their contempt had been ſet down before, both in S. *Peter* and here, ὅσα οἴδασι. ἃ ἀγνοοῦσι.

by

by the phraſe ἀθετῆσι and καταφρονῦσι, *ſetting at nought, making nothing of*, and *deſpiſing*, ſcornfully behaving themſelves toward their ſuperiours, and ſo needed not be repeated again in theſe words. But yet on the other ſide it muſt be ſaid, that what was before ſaid of their *ſetting dominion at nought*, may referre to their doctrine of Chriſtian liberty, or their not being ſubject to any ruler or Maſter, which is noted in them, 1 *Tim.* 6. 1. and then this of their practice ſuperſtructed on that doctrine, their *ſpeaking contumeliouſly* of thoſe that exerciſe that dominion, may be fit enough to be added to the former, and ſo may be ſet down in that phraſe βλασφημῦσι δόξας, *they ſpeak evil of glories*. And that it doth ſo ſignifie is moſt probable: Firſt, becauſe we find not in any Church-writers that the hereſie of the *Gnoſticks* had any thing in it of particular oppoſition or defiance to Angels, but on the contrary the *Æones*, noting the *Angels*, make up a great part of their Divinity. A ſecond argument may be taken from the mention of the *gainſaying of Core*, whereby this ſin of theſe *Gnoſticks* is exemplified ver. 11. where as ἀντιλογία *contradicting*, and βλασφημία *evil ſpeaking*, are of the ſame importance; ſo we know the ſin of *Core* conſiſted in the *murmuring* and *rebelling againſt Moſes* and *Aaron*, that were by God ſet over them. And for thus doing the *Gnoſticks* are (2 *Tim.* 3.) diſtinctly compared to *Jannes* and *Jambres* the *Ægyptian* Magicians (and ſuch was *Simon* and *Menander*, and the chief of theſe) who by their ſorceries reſiſted *Moſes* coming in Gods name to the *Iſraelites* and to *Pharaoh*, as theſe did the Apoſtles of *Chriſt*. And ſo this will be the meaning of the phraſe, *ſpeaking ill of thoſe that are ſet over them*, that is, contumelious uſage of the Apoſtles or Governours of the Church (who are called δόξα χριστῦ, *the glory of Chriſt*, 1 *Cor.* 8. 23.) with whom particularly they had many controverſies and diſputations (referred to ver. 9.) in which thoſe *contumelious ſpeeches* on the *Gnoſticks* part would be but effects of their great daring pride (mentioned 2 *Pet.* 2. 10. immediately before it) and of their *diſcriminating themſelves* from all others, v. 19. and ſo is very probable to have been obſervable and accuſable in them. See Note on the title of 2 *John* a.

Βλασφημῦσι δόξας

ἀντιλογία

δόξα χριστῦ

e. V. 9. *Body of Moſes*] What the *body of Moſes* here ſignifies, will eaſily be diſcerned by comparing it with the place from whence this controverſie of the Angel with the Devil is here cited, and that is undoubtedly *Zach.* 3. 1. There we have *Joſhua the High-prieſt ſtanding before the Angel of the Lord, and Satan ſtanding at his right hand to reſiſt him*, or *diſpute* or *plead againſt him*, as the *ſtanding at the right hand* notes an accuſer, impleading another, (*Let Satan ſtand at his right hand*, *Pſal.* 109.) And the only words which are there mentioned from the Angel (under the name of the *Lord*) to Satan are theſe here ſet down, *The Lord rebuke thee*. Now the matter of controverſie then between the Angel and the Devil, the good and bad Angel, was (that which is the ſubject of that preſent Viſion) the reedifying of the Temple, and reſtoring of the ſervice of God among the *Jewes* at *Jeruſalem*. This is called *the body of the Jewes*, 2 *Mac.* 15. 12. where we have *Onias praying for the whole body of the Jewes*: and may as fitly be ſtyled the *body of Moſes*, in the ſame manner as the Chriſtian Church, or aſſembling of Chriſtians for the ſervice of *Chriſt*, is called the *body of Chriſt*, 1 *Cor.* 12. 20, 25, 27. *Eph.* 1. 23. and 4. 12, 16. *Col.* 1. 18. *Jam.* 3. 2. The Judaical Temple and worſhip and ſervice depending upon *Moſes*, as the Lawgiver, or principle, or head under God, from whence it came; as *Chriſt*'s being the Lawgiver of the Chriſtian Church, and inſtituting Apoſtles, &c. in it, is the reaſon why he is called the *head* of that, and the Church the *body of Chriſt*, as on the other ſide, we know he calls his body a *Temple*, *Deſtroy this Temple*, &c. and the Apoſtle of us, that *our bodies are the Temples of the holy Ghoſt*. Agreeable hereunto it is, that all Chriſtians, as they live together in publick communion, congregating together in aſſemblies, are called (in reference to this notion of *body*) *members* and *fellow-members*, and the reſtoring the congregations or ἐπισωαγωγαὶ ὠπῶν is called καθαρισμὸς, (ſee Note on 2 *Cor.* 13. c. and *Epheſ.* 4. 12.) And ſo in *Ignatius*'s *Epiſtle* to the Church of *Smyrna*, he talks of congratulating with the Church of *Syria*, becauſe they are in peace, and ἀποκαθιςάθη αὐτοῖς τὸ ἴδιον σωμάτιον, *their body is reſtored to them*; where their reſtitution to the free publick ſervice of God (ſuch as here *Joſhua* and *Zerubbabel* were foretold to labour for, and Satan to labour againſt, and the *Archangel* to *contend* with him about it) is expreſſed by the *reſtoring of their own body*. One difficulty here ſtill remaineth, how this example is proper to the point in hand, *ſpeaking evil of glories*, or *dignities*, or *dominions*. And that which ſeems moſt reaſonable is, that the Devil here is the ſame that in other places is called *Belzebub the Prince of Devils*, *the Prince of the air*, and *Prince of darkneſſe*, and *Rev.* 9. 11. in the antient *MS.* in the Kings Library, ὁ ἄρχων τῆς ἀβύσσυ, ὁ ἄγγελος, *the Angel, the Prince of the Abyſſe*, or *Pit*, who having been once a principal Angel in heaven, having loſt that dignity, is now the Prince of hell, and otherwhere is noted by *Principality* or *Power*, he that hath power over the other devils. Now if *Michael* the Archangel in a quarrel with him, about a matter of ſuch weight as was the reſtitution of the ſervice of God among the *Jewes*, would not uſe any *bitterneſſe* or *execration* againſt him, then how unreaſonable is it for theſe *Gnoſticks*, how without all excuſe, thus to demean themſelves toward the Apoſtles of *Chriſt*? That the Devil is here look'd on in this notion, may be concluded by comparing it with 2 *Pet.* 2. 11. (which ſure is parallel to this) where *ſpeaking evil* of them muſt needs refer to the δόξαι *glories* or *dignities*, v. 10. And therefore if the *Devil* be comprehended there under that phraſe, (as here he is diſtinctly named) it muſt follow that he is here look'd on as a δόξα or *dignity*, that is, as a Prince, though it be of devils.

Σῶμα Μωσέως

Ἐπιτιμήσαι σοι Κύριος

f. V. 11. *The error of Balaam*] This expreſſion of S. *Jude*, τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, hath much of difficulty in it. What is meant by πλάνη *error* may appear by *Rom.* 1. 27. where it is clearly ſet to ſignifie their ſeduction to Idolatry, of which the *Gnoſticks* were guilty, and whereby they fell into all thoſe unnatural ſins, ἄρσενες ἐν ἄρσεσι, contrary to the φυσικὴ χρῆσις τῆς θηλείας, in the beginning of that verſe. Thus is the word πλάνη uſed 1 *Theſſ.* 2. 3. not only for *ſeduction* in general, but particularly that of the *Gnoſticks*, being there joined with ἀκαθαρσία, *uncleanneſſe*; and ſo perhaps *Eph.* 4. 14. where the *cunning* of the *falſe teachers* is ſaid to be uſed πρὸς μεθοδίαν πλάνης, *for the contriving*, or *deſigning of deceit*, or *ſeduction*, that is, for the infuſing this great corruption of the *Gnoſticks*, all manner of luſt and filthineſſe: ſo it is clearly taken, 2 *Pet.* 2. 18. where πλάνη is interpreted by the ἐπιθυμία σαρκὸς and ἀσέλγειαι, *luſts of the fleſh*, and *filthineſſes*, preceding in that verſe; and as clearly 2 *Pet.* 3. 17. τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, *led away with the deceit of unruly men*, referring to the ſeduction and abominable doctrines of the filthy *Gnoſticks*. For that this was the πλάνη τοῦ Βαλαὰμ, *the ſeduction* into which *Balaam* brought the *Iſraelites* by his counſel to *Balak* (when, as the *Hieruſalem Targum* reads, *Numbers* 25. 14. he adviſed *Balak* in theſe words, *Veni nunc, conſulam tibi quid populo huic facies: Fac eos peccare, Come now, I will counſel thee what thou ſhalt do to this people: Make*

πλάνη

πλάνη Βαλαὰμ

them ſin) appears by *Num.* 25. 1. but eſpecially by 2. *Pet.* 2. 15. and *Rev.* 2. 14. where this πλάνη is called in one ἡ ὁδὸς, in the other ἡ διδαχὴ Βαλαὰμ, *the way*, and, *the doctrine of Balaam.* Now for ἐξεχύθησαν, ſome probability there is by comparing it with that place of *Rom.* 1. 27. (which hath much agreement with this paſſage) that it ſhould be a miſtake in the Copy for ἐξεκαύθησαν, *burning*, there, and denote burning in luſt. And thus 'tis clear the *Syriack* read it, who render it אשתרחו *exarſerunt*, or, as the new *Paris* Edition renders it, *libidinosè exarſerunt, they burnt libidinouſly:* but the word as it is, is capable of a very commodious interpretation, ſo as to agree with the notion given of ἀνάχυσις, 1 *Pet.* 4. 4. for thoſe unnatural ſins of uncleanneſſe and confuſion of ſexes. Thus when the *Gloſſe* of *Phavorinus* (as the printed Copies have it) renders ἐξεχύθησαν by nothing but ἠφανίσθησαν *were deſtroyed*, and *Heſychius* by ἐφανίσθησαν (which muſt needs be falſe printed) that may very probably be a miſtake of the Copy for ἐπλανήθησαν, uſed in ſtead of this word in the parallel place 2 *Pet.* 2. 15. (So *Pſal.* 13. 2. παρ' ὀλίγον ἐξεχύθη *almoſt gone out of the way*) noting here thoſe great declinations and deviations from the right way, theſe tranſgreſſions of the Law of Nature. And ſo ἐξεχύθησαν will ſignifie the breaking or running out (as a *veſſel*, *Luk.* 5. 37.) into all confuſion of luſts and baſe practices, ſuch as wherein the *Gnoſticks* tranſcended and exceeded all the men in the word. Laſtly, the word μισθῷ hath difficulty and doubt in it, whether being uſed Adverbially it be to be rendred ἀντὶ μισθοῦ, *by way of reward*, or elſe ἕνεκα μισθοῦ, *for reward's ſake.* The parallel place, 2 *Pet.* 2. 15. inclines to the latter of theſe: for there on the mention of *Balaam* 'tis added, ὃς μισθὸν ἀδικίας ἠγάπησεν, *who loved the reward of unrighteouſneſſe*, noting that what he did by his counſel for the bringing the *Iſraelites* to theſe ſins, he did out of covetouſneſſe, or μισθῷ ἕνεκα, *to get reward* from *Balak.* But the other place (which may paſſe for a parallel alſo) *Rom.* 1. 27. perſwades the former: for there all their *obduration of heart*, v. 28. *Gods delivering them up to* the νοῦς ἀδόκιμος, *reprobate minde*, in doing τὰ μὴ καθήκοντα, going on ſenſeleſly in all their abominable ſins, is ſaid to be ἀντιμισθία πλάνης, *a retribution*, or *reward*, or *puniſhment*, proportioned to their *Idolatrous practice*; and ſo here it will be true of the *ſeduction* of *Balaam*, or that *Balaamitical* filthineſſe, that the *Gnoſticks* were permitted to fall, or by God were delivered up to it without any reſtraints, as a puniſhment to their ſin in converting Chriſtianity into Licentiouſneſſe. And this ſeems to be the more probable rendring of the place, thus, that they fell into thoſe filthy libidinous burnings, or confuſions of luſts, the ſame that *Balaam* ſeduced the *Iſraelites* into, and this *by way of reward*, or *juſt puniſhment* from God, who thus puniſhed them with deſertion, and tradition unto this ſtupid ſenſeleſſe continuing and multiplying of theſe ſins. Thus when the *Syriack* renders it, ובתר טעיותה דבלעם באגרא אשתרחו, the *Latine* interpreter reads *verbatim*, *Et poſt errorem Balaam in mercede exarſerunt*, and the *Latine Paris* Edition *in mercedem*, both joining the μισθῷ to the ἐξεκαύθησαν, that they *by way of reward*, or *for their puniſhment* and *reward*, did thus fall into theſe libidinous burnings, not referring to that of *Balaam*'s doing what he did in contemplation of *reward.*

V. 12. *Trees whoſe fruit withereth*] Φθινόπωρον is a ſeaſon of the year; τετρὰς μετὰ τὸ θέρος, ſaith *Phavorinus*, *the ſeaſon after the Summer*, and again, ἀπὸ τῆς πέντε καὶ δεκάτης Αὐγούστου μηνὸς, the ſeaſon beginning *from the fifteenth*, or, ſay others, the 22. of *Auguſt*, continued to the ſame day of *December.* Thus is the year divided in *Sextus Empiricus adv. Mathem.* l. 5. c. 1. Ἐν Κριῷ ἰσημερία γίνεται τετρὰς, ἐν Αἰγοκέρῳ δὲ χειμερινὴ, ἐν Καρκίνῳ δὲ θερινὴ, καὶ ἐν Ζυγῷ φθινοπωρινὴ, making this to Winter, as the Spring is to Summer. And *Olympiodorus* in *Meteor.* p. 20. θέρος μὲν οὖν β' διαιροῦσιν θέρος, ὅταν ἥλιός ἐστιν ἐν Καρκίνῳ καὶ Παρθένῳ, καὶ οἷς ὀπώρᾳ, ἡνίκα ἐστὶν ὁ ἥλιος ἐν Λέοντι ὅταν ὁ Σείριος φαίνῃ· ἡ δὲ ἐξῆς ὥρα φθινόπωρον καλεῖται, ὡς ἂν μὴ τῷ φθίσιν γινομένην. By which it appears that φθινόπωρον begins after both parts of Summer are ended, θέρος and ὀπώρα, after the dog-ſtar hath done ſhining, when it draweth toward Winter, and the ſeaſon, though it begins in *Auguſt* on the 15. or 22. yet reacheth out to Chriſtmaſſe, that is, to the ſharpeſt and depth of Winter, and is ſo called, becauſe it begins from the end of the ſeaſon of ripe fruit, that is, φθινούσης ὀπώρας. In this ſenſe of the Subſtantive, φθινοπωρινὸς, the derivative Adjective, muſt ſignifie that which belongs to that time: and ſo the *Arabick Interpreter* in the New *Paris* Edition of the Bible reads חרופיות *autumnales*, and ſo S. *Hierome* alſo; and ſo φθινοπωρινὰ δένδρα will be *trees* in that condition in which they uſe to be at that time of year, that is, bare, having loſt their leaves, and having nothing deſireable on them (like the *waterleſſe empty clouds* precedent.) So in * *Cinnamus*, after φθινούσης ἤδη τῆς ὥρας, which is the diſſolving of the word φθινόπωρον, and deſcription of this ſeaſon, by the decaying of the beauty of trees, &c. it preſently followes, ἅτε τῆς ἀμφιλαφοῦς σκιᾶς ἐπιλοίπους ἤδη τοῖς δένδρεσι, *the leaves* or *ſhade*, (Ἀμφίλαφες, κατάσκιον, ſaith *Heſychius*) *had now left the trees*; and this a direct embleme of the *Gnoſticks*, and quite contrary to the godly man, deſcribed *Pſal.* 1. 3, 4. *whoſe leaf doth not wither:* and then to theſe is fitly added ἄκαρπα *fruitleſſe*, trees that have neither the verdure of leaves, nor profit of fruit on them, trees which, beſide that they bear no fruit, are deprived and naked, and bare of leaves alſo, and ſuch are thoſe that are come to the denying of Chriſtian profeſſion it ſelf, as we know the *Gnoſticks* did. Another ſignification ſeems to be followed by the *Syriack*, who read דאיפי אבהון *quarum fructus emarcuit*, or *defecit*, *whoſe fruit hath withered*, or *failed*, according to a notion of φθινόπωρον for ἡ νόσος, *a diſeaſe*, in *Phavorinus*, that diſeaſe probably ſuch as befalls fruit and trees, φθίνουσα ὀπώρας, a blaſt or ſut, perhaps ἐρυσίβη *arugo*, that ſpoils fruit and corn; for, ſaith *Phavorinus* and *Heſychius*, φθίνει, ἡ ἐρυσίβη, and then δένδρα φθινοπωρινὰ will be *blaſted trees*: and this will alſo do well to ſignifie theſe rotten putrid *Gnoſticks*, a blaſted ſort of Chriſtians, withall ἄκαρπα, *without* any kinde of *fruit* on them. But the former of theſe is moſt agreeable to the nature of the word, and ſo fitteſt to be adhered to.

V. 14. *Cometh with ten thouſands of his Saints*] What the *coming of God* ſignifies, hath oft been ſaid (ſee *Mat.* 16. o. and 24. b.) executing vengeance upon wicked men, and that *coming* of his μετ' ἀγγέλων, *with his Angels*, *Mat.* 16. 27. thoſe being the miniſters and executioners of his vengeance, and withall his *ſatellitium* or *guard*, whoſe preſence in any place is the only thing to determine Gods omnipreſence to one place more then to another. And theſe are the μυριάδες ἁγίαι here, (not *myriads* of *Saints* or *holy* men, but ſuch as are mentioned *Heb.* 12. 22. μυριάδες ἀγγέλων *myriads of Angels*, or, as the *Targum* on *Deut.* 33. 2. *Myriades angelorum ſanctorum*, where we read only *ſaints*, from the *Hebrew* which reads *of holy ones*, that is, Angels, but I ſay) his *holy myriads*, or *hoſts*, of *Angels*, with *ten thouſands* in each, which makes his coming ſo ſolemn and ſo formidable a thing. And thus in the prophecie of *Zacharie*, chap. 14. 5. where we read, *The Lord my God ſhall come, and all the ſaints with thee*, it is to be read from the *Hebrew*, *with all his holy ones*, that is, with his guard of Angels, and that (it ſeemeth) here, ποιῆσαι κρίσιν, *to execute judgment, and rebuke*, &c. That *Enoch* thus propheſied

phesied in his time of these *Gnosticks* under *Christ*, we are not told; but that he prophesied to them, that is, that his prophecie concerning the excision of the old world, for such sins as these are now guilty of, is very pertinent to them, and fit to be considered by them. Thus we see S. *Peter Ep.* 2. *ch.* 2. applies to them all the judgments that had ever befallen sinners, particularly that in *Noah*'s time, of which that *Enoch* prophesied, there is no question, and we have these remains of it. First, the name of his son *Methuselah*. שלח *Sela* in *Hebrew* signifies *mission, sending* or *powring out waters on the earth*, *Job* 5. 10. שלח מים, *he sends out waters on the fields*; to which, saith *Bochart*, *Arphaxad* related when he called his first-born *Sela*, in memory of the Deluge, two years after which *Arphaxad* was born, *Gen.* 11. 6. And so in like manner *Enoch*, that prophesied of this destruction, and foresaw by the *Spirit*, that it would soon follow the death of this his son, he called his name מתו שלח, *his death, emission*. To this it is considerable, what we find in * *Stephanus Byzant.* in the word Ἰκόνιον, where mentioning *Enoch*, or *Hannoch*, he saith of him, that he *lived* 300. *years and above*, and that the inhabitants asked the Oracle how long he should live, ἐδόθη ὁ χρησμὸς ὅτι τότε τελευτήσαι & πάντες διαφθαρήσονται, *and the Oracle answered, that when he was dead all men should be destroyed* (or, as the word will bear, *corrupted*, in that sense in which we find *Gen.* 6. 2. soon after *Enoch's* death, *the earth was corrupt before God*, which how it belongs to filthy lusts, hath oft been shewed) which he applies to *Deucalion*'s flood, and the universal destruction there, and adds, that the news of this Oracle was so sadly received by the inhabitants, that ὅθεν Ἄνακτι (perhaps it should be Ἄνακος, for so he hath it before in the Genitive case) κλαύσειν, *to waile for Enoch*, is proverbially used, ὅπ᾽ ἐπὶ λίαν ὀικτιζομένων, *for those that mourn excessively*. Here 'tis possible that the confounding the two stories of *Enoch* and *Methuselah* made up this relation: For as to the latter part, of the flood following his death, that may best belong to the son *Methuselah*, whose name was thus prophetical; but for the years of his life, those seem to belong to *Enoch*, for he lived 365. years. *Suidas*, lightly mistaking his name, calls him *Nannac*, who, saith he, is reported to be a King before the flood, and foreseeing the approach thereof, he assembled all men to the Temple, and with tears ἱκέτευσε *prayed* to avert it: and *Erasmus* out of *Hermogenes* makes the same relation, and cites the Proverb, τὰ Καννάκεω κλαύσω, out of *Herodes* the *Iambick* writer, rendring it *Cannacæ more plorem*, as if it referred to his tears for averting the Deluge, when it more probably referrs to the peoples lamenting, forecited from *Stephanus*. See *Eupolemus* in *Eusebius Præpar.* l. 9. who speaking of *Methuselah*, *Enoch's* son, saith, *that he knew all by the Angels of God*, and (*Enoch* being all one with *Atlas*) *by these all Astrologie came to the Greeks*.

* Πε. πόλ.

* *Chil.* 2. *Cent.* 8. *Adag.* 19.

i. λαλεῖν ὑπέρογκα

V. 16. *Great swelling words*] What is meant by the λαλῶν ὑπέρογκα here, may best be guest by comparing it with *Dan.* 11. 36. where we have the same phrase, λαλήσει ὑπέρογκα: there the Context will sufficiently interpret it: *The King shall doe according to his will, and he shall exalt himself, and magnifie himself above every God, and shall speak* (*marvellous*, we render) *high swoln things against the God of Gods*. There *doing according to his will*, is casting off all fear or care of laws or justice; his *exalting and magnifying himself above every God*, is his Atheistical despising of all religion, whether the true or the false, the Jewish or Heathen worship; and his *speaking the high swoln things against the God of Gods*, is undervaluing the God of *Israel*, the only true God, and setting up some body else, as superiour to him, the same that is said of the *Gnostick* heresie, and their leader *Simon*, 2 *Thess.* 2. 4 that *he opposeth, and exalteth himself over*, or *against, all that is called God*, or *worship*. The same phrase is again used, *Dan.* 7. 8. στόμα ὑπέρογκα λαλῶν *a mouth speaking great*, or *swelling*, or *lofty things*. To one or both these passages of *Daniel* this place of Saint *Jude* seems to relate, joining these two together, *walking after their own lusts*, and their *mouth speaketh* ὑπέρογκα, *high swoln words*, as *Dan.* 11. *doing according to his will*, and *speaking high swoln words*, &c. And therefore we have here reason to take it in the same sense that there it appeareth to be used in; and though here be not mention of the *God of Gods*, against whom these *stout things* are spoken, yet to supplie it from thence; and so it will agree most perfectly to the character of the *Gnosticks*, 2 *Thess.* 2. 4. who certainly are the persons here described. For of them it is evident (see 2 *Thess.* 2. Note e.) that they attributed Divinity unto *Simon*, made him the *uppermost God*, and the *God of Israel* but a part of his creation, worshipp'd him and *Helena* his whore with *sacrifices*, &c. and so did the very thing that there is said of the King in *Daniel*. And whereas S. *Peter* in setting this down 2 *Pet.* 2. 18. adds unto it ματαιότητος *of vanity*, that may fitly be accorded with this in the notion of *vanity* for Idolatry, (see *Rom.* 8. Note h.) for such was their worship of *Simon*. See Note b.

Ματαιότητος

Ib. *Sensual*] Ψυχικὸς signifies here those that have no taste of any higher principle in them but of the sensitive soul, that suffer those affections to carry them away, to rule and have dominion over them. Contrary to these are the πνευματικοὶ *spiritual*, they that move by an higher principle, that having the assistance of God's *Spirit*, and divine revelation, do act and move accordingly. From hence it is that Hereticks, that pretend to greater purity then other men, and so separate from all others also, have generally desired to discriminate themselves from all others by calling themselves πνευματικοὶ, *the spiritual*, and all others ψυχικοὶ, *animales*. And so particularly did the *Gnosticks* & their followers in *Irenæus*; they forsooth were the *spiritual*, φύσει πνευματικοὶ *naturally spiritual*, and had no need of any of those graces and gracious actions which were required to other men, and by their ἀπολύτρωσις, a kind of Baptisme they had, became invisible to the Judge, and all the sins they could commit, could no more pollute them then the Sun-beams could be defiled by shining on a dunghil, or Gold by being in a kennel, the very character (a little improved) of these here, v. 18. *walking after their godlesse lusts*.

k. Ψυχικοὶ

Πνευματικοὶ

V. 20. *Praying in the Holy Ghost*] It is sufficiently known that the Apostles, and those that were by the *holy Ghost* set apart for the planting of the Church, had many miraculous gifts, especially χαρίσματα or *graces*; not every one all, but one one, another another. Among these, saith S. *Chrysostome*, there was in these first times, χάρισμα εὐχῆς, *the gift of prayer*, as also the *gift* of *healing*, of *singing*, *prophesying*, &c. 1 *Cor.* 14. 26. (see Note on *Ephes.* 6. g.) This, saith he, was bestowed ὡς ἵνα τινὰ, *upon some one*, who did pray for the rest, and aske those things which were useful for them, and teach others how to form prayers. Some of these special prayers thus conceived, and frequently used by them, which were fit for the common perpetual use of all Christians, were received and kept by those whom they thus taught, and are they which the antients mean by the *Liturgies of* S. *James*, &c. which, or some other in that disguise (or rather those with some other later mixtures) are still used by the *Greek* Church on solemn daies. These extraordinary χαρίσματα, as long as they lasted, are here called (as other special gifts of the *Spirit* also are) πνεῦμα ἅγιον *the holy Ghost*, and πνεῦμα *Spirit*, *Ephes.* 6. 18. the immediate moderatour, as it were, of all the petitions

l. Πνεύματος ἁγίου προσευχόμενοι

of the Church at that time. But when those extraordinary χαρίσματα ceased, it is clear there was need of somewhat else to supplie that place, and that would not be (in any reason) to let every man pray as he would (for, for the preventing of that, and the ill consequents of it, it was that the χάρισμα διᾳτῆς *gift of prayer* had before been given) but set prepared forms, for the daily constant uses, and those provided by the Governours of the Church, Apostolical men, which had benefited under the prayers of those that had the χάρισμα or *gift*, and remembred some forms of theirs, at least the method and manner used by them. And this is the original of *Liturgie* among Christians.

m. διακρινομένους

V. 22. *Making a difference*] What διακρίνεσθαι in the Middle voice signifies, hath been said, Note on *Jam.* 2. c. and Note on c. 3. f. *viz. to waver* or *doubt*. And accordingly if it be here rendred (as in reason it must, and by Analogie with the use of the word in other places) it will be necessarie to adhere to the reading of the Kings *MS.* (which the vulgar *Latine* also appears to have followed, and the Nominative διακρινόμενοι will have no sense) οὓς μὲν διακρινομένους, *Some indeed*, viz. *those that waver*, though they are not yet faln off, either ἐλεᾶτε *have pity* on them, and out of compassion to such weaklings doe all that may tend to the settling or confirming them, or else (as the Kings *MS.* reads) ἐλέγχετε, *reprove them*, after the manner of fraternal correption and admonition, by that means timely to reduce them to perseverance and constancy, before yet they fall off and make shipwreck of the faith: whereas others that are already faln must be more nimbly handled, even *snatch'd out of the fire*, &c.

A PREMONITION
Concerning the Interpretation OF THE
APOCALYPSE.

HAving gone through all the other parts of the New Teſtament, I came to this laſt of the *Apocalypſe*, as to a rock that many had miſcarried and ſplit upon, with a full reſolution not to venture on the expounding of one word in it, but onely to perform one office to it, common to the reſt, the review of the Tranſlation: But it pleaſed God otherwiſe to diſpoſe of it; for before I had read (with that deſigne of tranſlating only) to the end of the firſt verſe of the book, theſe words, ἃ δεῖ γενέσθαι ἐν τάχει *which muſt come to paſſe preſently*, had ſuch an impreſſion on my mind, offering themſelves as a key to the whole prophecie, (in like manner as, *this generation ſhall not paſſe till all theſe things be fulfilled*, *Mat.* 24. 34. have demonſtrated infallibly to what coming of *Chriſt* that whole Chapter did belong) that I could not reſiſt the force of them, but attempted preſently a general ſurvey of the whole Book, to ſee whether thoſe words might not probably be extended to all the prophecies of it, and have a literal truth in them, *viz.* that the things foretold and repreſented in the enſuing viſions were *preſently*, *ſpeedily*, *to come to paſſe*, one after another, after the writing of them. But before I could prudently paſſe this judgment, which was to be founded in underſtanding the ſubject-matter of all the Viſions, ſome other evidences I met with, concurring with this, and giving me abundant grounds of confidence of this one thing, that although I ſhould not be able to underſtand one period of all theſe Viſions, yet I muſt be obliged to think that they belonged to thoſe times that were then immediately enſuing, and that they had accordingly their completion, and conſequently that they that pretended to find in thoſe Viſions the predictions of events in theſe later ages, and thoſe ſo nicely defined as to belong to particular acts and * perſons in this and ſome other kingdomes (a farre narrower circuit alſo then that which reaſonably was to be aſſigned to that one Chriſtian prophecie for the Univerſal Church of *Chriſt*) had much miſtaken the drift of it.

Γενέσθαι ἐν τάχει

* *Thomas Cromwell & Cranmer c. 14. 18. Q. Elizabeth, Chemnitius, Lord Treaſurer Cecill, the three firſt Angels, c. 16. 1, 3, 4. Brightman Apoc. Apoc.*

The arguments that induced this concluſion were theſe; Firſt, that this was again immediately inculcated, v. 3. ὁ γὰρ καιρὸς ἐγγύς, *for the time is nigh*, and that rendred as a proof that theſe *ſeven Churches*, to whom the prophecie was written, were concerned to obſerve and conſider the contents of it, *Bleſſed is he that reads, and he that hears*, &c. (ἐμπράκτως ἀκοῦσαι, ſaith *Arethas*, *that ſo hears as to practiſe*) *for the time*, or *ſeaſon*, the point of time is *near at hand*. Secondly, that as here in the front, ſo c. 22. 6. at the cloſe, or ſhutting up of all theſe Viſions, and of S. *John*'s *Epiſtle* to the *ſeven Churches*, which contained them, 'tis there again added, that *God hath ſent his Angel to ſhew to his ſervants*, ἃ δεῖ γενέσθαι ἐν τάχει, *the things that muſt be ſpeedily*, or *ſuddainly*; and immediatly upon the back of that are ſet the words of *Chriſt*, the Author of this prophecie, ἰδοὺ ἔρχομαι ταχύ, *Behold I come quickly*, not in the notion of his final coming to judgment (which hath been the cauſe of a great deal of miſtake, ſee Note on *Mat.* 24. b.) but of his coming to deſtroy his enemies, the Jewes, &c. and then, *Bleſſed is he that obſerves*, or *keeps*, *the prophecies of this book*, parallel to what had been ſaid at the beginning, c. 1. 3. Thirdly, that v. 10. the command is given to *John*, *not to ſeal the prophecies of the book*, which that it ſignifies that they were of preſent uſe to thoſe times, and therefore to be kept open, and not to be laid up as things that poſterity was only or principally concern'd in, appears by that reaſon rendred of it, ὅτι ὁ καιρὸς ἐγγύς ἐστι, *becauſe the time is nigh*, the ſame which had here at the beginning been given, as the reaſon that he that conſidered the prophecies was *bleſſed* in ſo doing.

Καιρὸς ἐγγύς

ἔρχομαι ταχύ

This being thus far deduced out of ſuch plain words, ſo many times repeated, the next thing that offered it ſelf to me was, to examine and ſearch what was the deſigne of *Chriſt*'s ſending theſe Viſions in a letter to the *ſeven Churches*. For by that ſomewhat might generally be collected of the matter of them. What that deſigne was, appeared ſoon very viſibly alſo from

plain words, which had no figure in them, *viz.* that they and all Christians of those times, being by the terrors of the then pressing persecutions from the *Jewes*, and by the subtle insinuations of the *Gnosticks* (who taught it lawfull to disclaim and forswear *Christ* in time of persecution) in danger to lose their constancy, might be fortified by what they here find of the speedinesse of Gods revenge on his enemies, and deliverance of believers that continued constant to him. This is the full importance of c. 1. 3. and the same again c. 22. 7. *Blessed are they that keep*, &c. *for the time is nigh.* So in the proeme, or salutation, by *John* prefix'd to this *Epistle* of *Christ* (which from v. 4. to v. 9. was the result of his observations upon the Visions, and was not any part of the Visions themselves, and so gives us his notion and interpretation of this matter) we have these words, v. 7. *Behold he cometh with clouds*, &c. Where the *coming of Christ* being a known and solemn phrase to signifie remarkable judgment or vengeance on sinners (and in the first place on the *Jewes* that crucified him) and deliverance for persevering believers, (see Note on *Mat.* 24. b.) and the addition of the mention of *clouds* referring to Gods presence by Angels, the ministers of his power, whether in punishing or protecting, this ἔρχεται, or *coming*, in the Present, agrees perfectly and literally with what was before observed of the speedinesse of its approach at that time, & is an expresse signification what was the designe of sending the Visions to the Churches, *viz.* to fortifie them by that consideration.

Μακάριοι τηροῦντες ὅτι καιρὸς ἐγγύς

Ἐρχεται

Proceeding therefore by these degrees, it presently appeared by demonstrable evidences, that the first part of that which was thus suddenly to come to passe, was the illustrious destruction of the *Jewes* (which was also, of all things imaginable, the surest and opportunest comfort and fortification to the Christians at that time, who were virulently persecuted by them, and indeed, as *Tertullian* saith, owed the beginning of all their persecutions to the *Jewes.*) This appeared first, by the latter part of the seventh verse of the first chapter, where the ὅτι τινες ἐξεκέντησαν, *as many as pierced Christ*, and πᾶσαι αἱ φυλαὶ τῆς γῆς *all the tribes of the land*, most clearly denote the *Jewes* (as ἡ γῆ *the earth* or *the land* hath been often shewed to signifie, and הארץ *the land* among the *Jewish* writers, see Note on *Mat.* 24. b.) whose *wailing* (there mentioned in the very words that are used, *Mat.* 24. 31.) was to be for the *miseries that came upon them*, *Jam.* 5. 1. For although some few words in this seventh verse (as the *looking on him whom they had pierced)* would seem to make that seventh verse parallel to that of *Zach.* 12. 10. and so, that it should belong to the contrition or repentance of the *Jewes* for the crucifying of *Christ*, as that seems to doe (and if it doe, may have had its completion at several times in many thousands of that nation, (see *Act.* 21. 20.) about *three thousand* being converted in *one day*, *Act.* 2. 39, and 41.) yet the whole frame of the words of this seventh verse together, *Behold he cometh with clouds, and every eye shall see him, and all that had pierced him, & all the tribes of the land shall mourn over*, or *upon, him*, doth much more fully agree with the like words, *Mat.* 24. 30. where in the destruction (or the *coming of the Son of man* to this destruction) of the *Jewes* we have these words, *And then shall all the tribes of the land mourn, and shall see the Son of man coming in the clouds of heaven, with power and great glory*, which clearly belongs to the destruction of the *Jewes.* To which I shall only adde, that because that royal *coming of Christ* consisted of two parts, to destroy the impenitent *Jewes* remarkably, and as remarkably to rescue or save the penitent believers (and therefore in that place of *Matthew* it follows, v. 31. and his *Angels shall gather the elect*, &c. which belongs to that delivering of the penitent Christian *Jewes)* therefore that also of the *Jewes* repenting for the crucifixion of *Christ* (that is, of those *Jewes* that at any time did repent) may here be taken in, in the richnesse of this divine writing; and so the ordinary sense of the word in *Zachary* also will not be left out by this interpretation, which applies this verse to the destruction of the *Jewes.* So c. 6, 9, 10, 11, *the souls beneath the altar*, that *crie for vengeance of all the blood that was shed in the land*, is just parallel to that of *Mat.* 23. 35. that *on the Jews of that generation should come all the blood* that had been shed *on the land*, &c. And accordingly all the rest of that sixth chap. of the great *earthquake*, the *sun become black*, and *moon as blood*, and the *stars falling from heaven*, &c. are the very particulars mention'd in the immediate subsequent discourse of *Christ*, *Mat.* 24. So most especially c. 11. 8. that the scene of these tragedies is the *city where our Lord was crucified*, that is, certainly and literally *Jerusalem*, called *Sodome* there, but that only πνευματικῶς *mystically* or *spiritually* (or in the vision) as the text specifies. So saith * S. *Jerome*, *Hierusalem ex eo tempore non appellatur civitas sancta, sed sanctitatem & pristinum nomen amittens, spiritualiter vocatur Sodoma & Ægyptus, Jerusalem is called Sodom and Ægypt*, referring to that place of *Apoc.* c. 11. which must therefore in his opinion be understood of *Jerusalem.* And so that *Comment*, which Bishop *Tunstall* set out for S. *Ambrose*'s, interprets the sixth chap. to be meant of the *Jewes.* And in *Arethas* on c. 6. 12. concerning the earthquake, we find these words, τινὲς ταῦτα εἰς τὴν ὑπὸ τὸν Οὐεσπασιανὸν πολιορκίαν ἐξέλαβον, τὰ εἰρημένα τροπολογήσαντες, *some expound this tropologically of Vespasian's siege*, where the thing of which he makes doubt in that interpretation is the τροπολογία the *figurativeness* of the speech; (whereas perhaps it may be understood of real *earthquakes*; see Note on c. 6. f.) but he objects not against the interpretation or application of it to those times of *Vespasian* and the *Jewes.* So *Rupertus Tuitiensis* interprets that chapter of the *Jewes:* and I shall not need make use of the suf-

Πνευματικῶς Σόδομα * Ep. 100. qui. 8.

frages

frages and consent of many more, who have been forced to acknowledge that truth. But I must suppose that it will be objected and pretended, that this destruction of *Jerusalem* was past at the time of *John*'s receiving and writing this Vision, because 'tis affirmed by *Eusebius*, out of *Irenæus*, that 'twas received or seen (* ἑωράθη *it was seen*) πρὸς τῷ τέλει Δομετιανοῦ ἀρχῆς; *at the end of Domitian's reigne.* To this I might reply from the opinion of † S. *Augustine*, & some others, that these Visions were not all predictions of what was future, but the description of what had passed *from the first coming of Christ*; and from *venerable* * *Bede*, that *John recapitulates from the suffering of Christ*; and † *Rupertus Tuitiensis*, that *the Apocalypse comprehends what had been, what is, and what should be the state of the Church*; and this to very good purpose, by what was past to confirm Christians in what was future, and now farther to be declared. And 'twould be no great objection against this, that 'tis all set down as a prophecie; for 'tis no new thing for prophecies sometimes to speak in the future tense of things that are past; as *Dan.* 7. 17. *These great beasts, which are four, are four kings, which shall arise out of the earth*, where yet the *Chaldæan* Monarchy was long before risen, and now near expiration. But to passe this over, I answer more distinctly to the testimony of *Irenæus*; First, that what he affirms concerning *John*'s vision at the end of *Domitian*, is not of all, but particularly of that Vision of the *number of the beast*, c. 13. 18. Thus will *Eusebius*'s words be understood, Εἰ δὲ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τὄνομα αὐτοῦ, δι' ἐκείνου ἂν ἐῤῥέθη τοῦ τὴν ἀποκάλυψιν ἑωρακότος, οὐ δὲ πρὸ πολλοῦ χρόνου ἑωράθη, &c. *If the name of Antichrist ought to be proclaimed openly now, it would have been declared by him that saw the revelation, for it was not seen any long time agoe.* Where 'tis clear that ἑωράθη *was seen* may belong to τὄνομα *the name of the beast*, as before ἐῤῥέθη, *declared*, did. And that it not only may, but must be so understood, appears by the *Latine* of *Irenæus* (which only is extant) which reads it thus, *Antichristi nomen per ipsum antique editum fuisset, qui & Apocalypsin viderat; neque enim ante multum temporis visum est, sed penè sub nostro seculo ad finem Domitiani imperii, The name of Antichrist would have been published by him, who saw the Apocalypse; for it was not seen any long time since, but almost under our age at the end of Domitian's Empire.* Where the word *visum* in the neuter, *seen*, not *visa* in the feminine, belongs apparently to the *name*, not to the *Apocalypse*. Secondly, I answer, that although it should still be acknowledged to be the opinion of *Irenæus*, that *John* received the *Revelation* and all his Visions at the end of *Domitian*; yet on the other side 'tis the affirmation of * *Epiphanius*, that *John propheſied in the time of Claudius Cæsar, when*, saith he, *he was in the Ile Patmus.* And that which may give authority to *Epiphanius*'s testimony is this, First, that *Epiphanius* in that place is a writing against the *Montanists*, about the authority of the *Apocalypse*, and that the later it were seen or written, the more it would have been for his turn toward confuting or answering them, whose objection it was, that the Church of *Thyatira*, mentioned in the *Apocalypse*, was not yet a Church when that was said to be revealed. And therefore if it had been but uncertain whether it were written so early or no, he would without all question have made use of this as some advantage against his adversaries, whom he was then in confuting. Secondly, that *Epiphanius* is so farre from doing this, that he doth twice in the same place expresly affirm, first, that his being *in the Isle of Patmus*, secondly, that his seeing these Visions there, yea and his return from the Island, were in the time of *Claudius*. Having said this for the confirming this assertion of *Epiphanius* to have as much authority as his testimony can give it, four arguments I shall adde for the truth of it. The first negative, to the disparagement of that relation that affirmes him banish'd by *Domitian*, and returned after his death in *Nerva's* reign. For of the persecution by *Domitian* there be but two authors mentioned by * *Eusebius*, *Tertullian* and *Hegesippus*: but of * *Tertullian* he hath these words, πεπειράκει ποτὲ καὶ Δομετιανὸς πάντα ποιεῖν ἐκείνῳ, μέρος ὢν τῆς Νέρωνος ὠμότητος, ἀλλὰ τάχιστα ἐπαύσατο, ἀνακαλεσάμενος οὓς ἐξηλάκει, *Domitian went about to do as Nero had done, being a part of his cruelty*, or, as *Tertullian's* words are, *portio Neronis de crudelitate, a portion of Nero for cruelty: sed facile cœptum repressit, restitutis etiam quos relegaverat, but he ceased from it presently, and recalled those whom he had banished:* which no way agrees with his banishing *John*, and not recalling him all his life, as is supposed in the other relation, and affirmed by * *Eusebius*. And therefore *Baronius*, that is for his banishment under *Domitian*, in the tenth year of his reign, is forced fairely to * reject *Tertullian's* authority in this matter, giving for it his proof out of *Dio*, viz. that *Nerva released those who were condemned of impiety, and restored those who were banished.* Which affirmation of *Dio's* being granted, as far as belongs to those who were in exile, or stood condemned at *Nerva's* coming to the Empire, doth no way prejudice the truth of *Tertullian's* words, of *Domitian's* having *repress'd his severity* against the Christians, *and revoked the banished*, (wherein he is much a more competent witness then *Baronius.*) No more doth his killing of his unckle *Clemens*, and banishing his cosin *Flavia Domitilla*; for that was five years after this time of *John's* supposed banishment, in the fifteenth or last year of *Domitian's* reign. In the relation of *Hegesippus* (a most antient writer, that lived in those times) there is no more but this, that *Domitian* had made a decree for the putting to death all that were of the linage of *David*; that some delators had accused some of the children of *Jude*, the kinsman of our *Saviour*, ὡς ἐκ γένους ὄντας Δαβὶδ,

* *Eccl. Hist.* l. 3. cap. in' † *Apocalypsis complectitur totum tempus à primo adventu Christi* De Civ. Dei, l. 20. c. 8. * *Johannem à passione Christi recapitulare.* † *Apocalypsis complectitur qualis fuisset, qualis est, & qualis futurus est Ecclesiæ status.*

* ἀυτῆ ὑπεροντι σύγχρονος ἐν χρόνοις Κλαυδίου Καίσαρος ἔτει ἑβδόμῳ τῷ Ἰωάννην τὸν ἐν τῇ νήσῳ, Hær. Αλογ. 51. & μετὰ τὸν ἀυτὸν λόγον πάλιν ἐπάνοδον τοῦ ὁσίου Κλαυδίου γενομένου Καίσαρος, Ib.

* l. 3. c. 10 * Apol. c. 5.

* l. 3. c. xx'.

* *Sed planè errore lapsus cognoscitur, dum vult eum quasi fidei pœnitentiam exules revocasse.* An. 93. n. 5.

as ſuch who were of Davids ſeed; that *Focatus* brought theſe to *Domitian*, but upon examination being found to be plain men, and ſuch as believed not *Chriſts* kingdome to be κοσμικὸς, or ὑπίγειον, *of this world*, or *earthy*, but heavenly, and Angelical, to begin at the end of the world, ἐλευθέρους μὲν αὐτοὺς ἀνιέναι, καταπαῦσαι δὲ διὰ προσάγματος τὸν κατ' ἐκκλησίας διωγμὸν, τοὺς δὲ ἀπολυθέντας ἡγήσασθαι τῶν ἐκκλησιῶν, *he ſet them free, and by Edict took off the perſecution againſt the Church, and they being releaſed became Biſhops in the Church, and continued peaceably*, and lived till *Trajanus*'s daies. And this certainly agrees very little with the other relation, nor can any account probably be rendred why, when the perſecution of Chriſtians was taken off by the Edict, and εἰρὴν γενομένη *peace reſtored* to the Church of *Chriſt*, and when the profeſſion of Chriſtianity, in the ſonnes of *Jude*, being by them avowed to the Emperor, was not yet thought fit to be puniſhed in the leaſt, yet *John* ſhould be baniſhed, and continue in his exile till *Nerva's* reign, for no other crime but that of being a Chriſtian. Where by the way *Baronius*'s artifice much failes him; *Tertullian*, ſaith he, *fell into his error by following Hegeſippus*'s *authority, but Hegeſippus*, ſaith he, *ſpake apparently de ea perſecutione quæ mota eſt in Judæos, of that perſecution that was raiſed againſt the Jewes*, not againſt the Chriſtians. How true that is, will now appear, when the expreſs words are, that *by that Emperors Edict the perſecution againſt the Church* (ſure that was not of *Jewes*, but Chriſtians) ceaſed. Secondly, that about the ninth year of *Claudius* the Chriſtians were purſued, and baniſh'd by the *Roman* Powers. That at that time *Claudius* baniſhed the *Jewes* out of *Rome*, is evident by *Joſephus*, and acknowledged by all; and that by the *Jewes* the Chriſtians are meant, appears by *Suetonius* in the life of *Claudius*, c. 25. *Judæos impulſore Cheſto aſſiduè tumultuantes Româ expulit, He baniſhed the Jewes out of Rome for the tumults which they daily raiſed by the impulſion of Cheſtus*. By *Cheſtus* it is certain that the *Roman* writers meant *Chriſt*, calling him *Cheſt*, and his followers *Cheſtians*, as *Tertullian* obſerves *Apol.* c. 3. And ſo they that were acted by the impulſion of *Cheſt*, in that narration, muſt, though called *Jewes*, neceſſarily be reſolved to be Chriſtians: And what was done at *Rome*, is to be ſuppoſed to have been done alſo in other parts of the Emperors dominions; and ſo that *edict*, mentioned *Act.* 18. 2. was in reaſon to reach to *Epheſus*, and may juſtly be thought to have involved S. *John* there. And accordingly *Chronologers* have placed this baniſhment of his to *Patmus* in that year. Thirdly, that about *Claudius*'s time it was that the unbelieving *Jewes* began and continued to oppoſe and perſecute the Chriſtian *Jewes*, and thereupon the *Gnoſticks* compliances (and making as if they were *Jewes*, to avoid perſecutions) are ſo oft taken notice of by S. *Paul*, *Gal.* 6. 12. and elſewhere. And by all the *Epiſtles* both of him and the reſt of the Apoſtles, written from about that time of *Claudius*, the *Gnoſticks* are every where touch'd on, as the peſts that were creeping into the Churches, againſt which they endevoured to fortifie the believers, and aſſure them that thoſe perſecutions of the *Jewes* ſhould be ſhortly ended by their deſtruction (that *night* of *ſadneſſe farre ſpent, and the day* of *deliverance* and *refreſhment at hand*, *Rom.* 13. 12. and c. 16. 20.) and that then the complying *Gnoſticks*, which were ſo ſollicitous to *ſave their lives, ſhould loſe them*, that is, ſhould periſh with them. Accordingly, to the very ſame purpoſe is moſt of the Viſion here, that concerned the *ſeven Churches*, c. 2. 2, 4, 9, 14, 20. and c. 3. 9, 10, &c. and much of the following prophecie, to aſſure them that God would take revenge on theſe impenitent and impure profeſſors, and reſcue the conſtant Chriſtians. And that makes it very reaſonable to believe, that this Viſion was received about the ſame time alſo. A fourth argument will be taken from the account of the *eight Kings*, or *Emperors*, c. 17. 10. which cannot, I believe, otherwiſe be made intelligible, but by beginning the account from *Claudius*, ſo that he, and *Nero*, *Galba*, *Otho*, *Vitellius*, ſhall be the *five that were faln*, and then *Veſpaſian* (in whoſe time I ſuppoſe theſe Viſions were committed to writing by S. *John*) being the ſixth, ſhall be the *one is*, and *Titus* the ſeventh, *that is not yet come, and when he comes ſhall ſtay but a little while*, reigning but two years and two moneths, and then the *beaſt that was and is not, and is the eighth, and is of the ſeven, and goes to deſtruction*, will fall out to be *Domitian*, to whom (and to whom only of all the Emperors, nay of all men in any ſtory) all thoſe diſtinctive characters will appertain, as that he exerciſed the office of the Emperor, and was called *Emperor* at *Rome*, when *Veſpaſian* was gone into *Judæa*, and after his return became a private man again, delivered up the Empire to him, and ſo *was, and is not*, and then was the eighth (reckoning from *Claudius* as the firſt) and the ſon of *one of the ſeven*, viz. of *Veſpaſian*, and ſhould be a bloody perſecutor, and accordingly puniſh'd, and ſo go to deſtruction. This ſeems to me to be a demonſtrative character of the time wherein the firſt of theſe Viſions was delivered, and will farther yield ſome anſwer to the authority of *Irenæus*, by interpreting his words πρὸς τῇ τέλει Δομετιανοῦ ἀρχῆς of the concluſion of that reign of his at *Rome*, when his father *Veſpaſian* was in *Judæa*, in reſpect of which it is ſaid of him, *that he was and is not*, that is, that reign of his was come to its τέλος or *end* was now concluded; making this not improbably that Authors meaning, that *John* did firſt (in this time of *Claudius*) receive ſome Viſions concerning this deſtruction of the *Jewes*, and the other attendants of it, and afterward in *Veſpaſian*'s time, while he was in *Judæa*, and *Domitian* reigned at *Rome*, receive more viſions, that particularly of the *number of the beaſt*.

Πέντε ἔπεσαν

ὁ ἕξ ἐστιν Ἄλλος ἔπω πλθε Θηρίον ὁ ὢν ὄγδ.

For

For I ſuppoſe the ſeveral viſions of this book were (as thoſe of *Iſaiah* c. 1. 1. *Jeremiah* 1. 2,3. *Hoſea* 1.1. *Amos* 1.1. *Micah* 1.1. in the reigns of ſeveral Kings) received at ſeveral times, not all at once, or in one day. And if againſt that preſumption it be objected, that they were here ſent all together to the Churches of *Aſia*, and therefore were all received and written at the ſame time, to this the anſwer is moſt obvious, from what we ſee done in the forementioned prophecies of *Iſaiah*, &c. in the Old Teſtament, which though clearly received in ſeveral Kings reigns, and each ſent to that King or the people under him to whom they belonged, as 'tis evident that of *Hezekiah* was, (and not concealed and reſerved till after their death who were concerned in them) were yet long after the time of receiving the firſt of them, put into a book, and a title, comprehending them all, prefix'd to them. And accordingly there is no difficulty to conceive that *John*, having firſt received the Viſion of the *ſeven Churches*, and, according to direction, c. 1. 11. ſpeedily ſent it to them, did *after that*, (as μετὰ ταῦτα, c. 4. 1. literally imports) receive more viſions, at ſeveral times, and after all, put them together into a book or volumne, and dedicate them anew to the *ſeven Churches*, c. 1.3. and this about the forementioned end of *Domitians* reigning in his Fathers ſtead, that is, in *Veſpaſian*'s time, when he was returning from *Judæa* to reſume his power again. I can forſee but one farther objection againſt this date of theſe Viſions, viz. that in the *Epiſtle* to the *Church of Pergamus*, c. 2. 13. there is the mention and very name of *Antipas* the Martyr, ὃς ἀπεκτάνθη *who was killed*, which may be thought to imply that this Viſion was received after that part of *Domitian*'s reign wherein *Antipas* is affirmed to have been ſlain. To this I anſwer, that this naming of *Antipas* by way of prophecie may be as eaſily and probably believed of the Spirit of God, before the time of his ſuffering, as the naming of *Cyrus* before he was born, which we know was done in the Old Teſtament, nay as *Chriſt*'s telling S. *Peter* that he ſhould be put to death, and particularly crucified, or as *Agabus* telling S. *Paul* what ſhould befall him at *Jeruſalem*, *Act.* 21. 10. or, as I conceive, *Simeon*'s telling the mother of *Chriſt*, that *a ſword ſhould paſſe through her ſoul*, *Luk.* 2.35. Saint *Hilary* in his *Prologue* to the *Pſalmes* offers inſtances of this; As, ſaith he, when in ſome of the *Pſalmes*, of which *Moſes* was the author, there is yet mention of things after *Moſes*, *viz.* of *Samuel*, *Pſal.* 99. 6. before he was born, *nulli mirum aut difficile videri oportere*, *this ought not to ſeem ſtrange or hard to any*, when in the *books of the Kings*, *Joſias* is by name propheſyed of before he was born, 1 *King.* 13. 2. And if *Zacharias the ſon of Barachias*, *Mat.* 23. be that *Zachary* the ſon of *Baruch* that was killed cloſe before the ſiege of *Jeruſalem*, (of which there is little reaſon to doubt) there is then a direct example of what is here thus ſaid of *Antipas*, the ἐφονεύσατε *ye have killed* being there ſaid of him, as ἀπεκτάνθη *he was killed* here (ſee Note on *Mat.* 23. g.) That *Antipas* was a contemporary of the Apoſtles, and when he died, was extreme old, will hereafter appear out of the *Menologie*, and therefore at what time ſoever this Viſion were written, 'tis certain there was ſuch a man as *Antipas*, and no doubt a Chriſtian, if not Biſhop of *Pergamus* then; And ſo 'tis leſſe ſtrange that he ſhould be here mentioned by name, then that *Cyrus* ſhould, before he was born; and no more ſtrange then for any other living perſon to have his Martyrdome particularly foretold. As for the ſenſe of ἀπεκτάνθη *was killed*, which may be thought to conclude him already killed, ſure that is of little weight, it being very ordinary for prophecies to be delivered in words which ſignifie the time paſt. All this may ſerve for a competent ſatisfaction to the grand difficulty. And howſoever in a matter of ſome uncertainty we may poſſibly miſtake in the particularity of time, wherein the Viſions were received, yet that they belong (much of them) to the buſineſſe of the deſtruction of the *Jewes*, there will be little queſtion, when the particulars come to be viewed.

Ἀντίπας

Ἀπεκτάνθη

Ἐφονεύσατε

This being thus farre evident, it follows to be obſerved, that the deſtruction of *Jeruſalem* under *Titus* was but one part of this *coming of Chriſt*, I mean of the judgments upon the *Jewes*. Many other bloody acts there were of this Tragedy ſtill behind when that was over. Not to mention *Domitian*'s edict of killing all *David*'s kin, (*Euſebius* l. 3. c. 19.) The firſt I ſhall inſiſt upon is that under *Trajan*, till whoſe reign S. *John* himſelf lived (ſaith *Euſebius* l. 3. c. 23. out of *Irenæus* l. 2. c. 39. and l. 3. c. 3. and out of *Clemens Alexandrinus*) though not to this part of it. In this Emperors time it went very heavily with the *Jewes*, τὰ τῆς Ἰουδαίων συμφορὰς καιροῖς ἐπαλλήλοις ἤκμαζεν, ſaith he, *their calamities came tumbling in upon them, one on the back of another*; For both in *Alexandria*, and the other parts of *Ægypt*, and even in *Cyrene*, many *Jewes* behaving themſelves ſeditiouſly, and at laſt breaking out into open warres and horrid cruelties, deſcribed by *Dion* and *Spartianus*, as well as *Euſebius*, and once having worſted the *Grecians*, they of *Ægypt*, and they of *Cyrene* joyning together under the conduct of *Lucuas*, and overrunning all *Ægypt*, the iſſue of it was, that *Trajan* ſent *Marcius Turbo* with an army by ſea and land, horſe and foot, who in a long continued warre killed great multitudes of them; and leſt they in *Meſopotamia* ſhould, or ſuſpecting that they had already joyned with them, the Emperor ſent to *Quintus Lucius Æmilius*, that he ſhould deſtroy them all utterly out of that province; and for his care in obeying that command, he was, ſaith *Euſebius*, conſtituted Ἰουδαίας ἡγεμών *Ruler of Judæa* under the Emperor. Theſe paſſages we find in *Euſebius* l. 4. c. 2. and, ſaith he, all the *Greek* writers of the Heathens, who ſet down the ſtories of thoſe

Euſeb. l. 4. c. 2.

times,

times, have the ſame *verbatim*; and ſo indeed they have. See *Dio*, as alſo *Spartianus*. And the number of the ſlain *Jewes* in that calamity is reckoned to be no leſſe then two hundred thouſand in that reign of *Trajan*'s: and this, if there had been none before, and if there were no more behind, might well be ſtyled a *coming of Chriſt in the clouds* againſt his crucifiers, a lamentable judgment on all the tribes of that land, and ſo might own the expreſſions in that ſeventh verſe, and ſome part of the after *Viſions*.

But beſide this, yet farther, within few years more, in the time of *Adrian*, *Trajan*'s immediate ſucceſſor, (who began his reign *An. Dom.* 118.) there befell more ſad deſtructions upon the *Jewes*, and particularly upon *Jeruſalem* it ſelf, occaſioned by the riſing of *Barchocheba*, who being but a villain, φονικὸς καὶ λῃστρικὸς τις ἀνὴρ, *one that lived by robbing and killing*, took upon him to come as a *Meſſiah*, as a light from heaven to the *Jewes*, and therefore ſtyled himſelf *Son of a ſtarre*. And with thoſe that he thus raiſed, a great warre there was waged by the *Romans* in the eighteenth year of *Adrian*, at the town *Bethek*, not farre from *Jeruſalem*; and the iſſue was, that the *Jewes* were under a moſt miſerable ſiege, and *Rufus* governour of *Judæa*, on occaſion of this riſing, without any mercy deſtroyed all he could come to, men, women and children, μυριάδας ἀθρόως, ſaith *Euſebius* l. 4. c. 6. *whole myriads together*; and, to conclude, there came out an Edict of *Adrian*'s, after the death of the ring-leader, interdicting all *Jewes*, and forbidding them to return to their city *Jeruſalem* again, or ſo much as to look toward it: to which end the foundations of the Temple were ploughed up by *Rufus*, (and ſo *Chriſt*'s prophecie not till now exactly fulfilled, of *not one ſtone upon another*) the city inhabited by the *Romans*, new built, and named *Ælia*, from *Ælius Adrianus*, and (they ſay) the ſtatue of a Swine ſet over the gate of it, to reproach the *Jewes*, and baniſh their very eyes from it. And this was another paſſage which might well be referred to in that place, as matter of mournful ſpectacle to all the Tribes of *Judæa*, and as mournfully repreſented in ſome of the Viſions. To which muſt be farther added, that the unbelieving *Jews* are not the only men to whom the deſtruction here reveal'd in theſe Viſions did belong, but as notably alſo, and welnigh as ſoon, the erroneous vile Chriſtians of thoſe times (which were many of them *Jewes* alſo, and (thoſe that were not) *Judaizers*, or compliers with the *Jewes*) *viz.* the *Gnoſticks*, ſo oft ſpoken of in S. *Paul's Epiſtles*, and by S. *Peter*, and S. *James*, S. *Jude*, and S *John* alſo, with intimation of their approaching deſtruction, which here is viſible in the Viſion of, and the cauſes of the ſeveral deſtructions that lighted on the ſeven Churches of *Aſia*, (if not wholly, yet) at leaſt on the *Gnoſticks* and other hereticks among them; of whom ſaith *Euſebius*, after the enumerating of their hereſies, λοιπὸν δ' οὖν εἰς τὸ παντελὲς ἀπεσβήκασι, *they vaniſhed to nothing in a moment*, and this ſaith he, in *Trajan*'s time, l. 3. c. κθ'. And then in the ſecond place, the other enemies of *Chriſt*, partakers in the crucifying of him, and afterward eminent perſecuters of Chriſtians, thoſe of heathen *Rome*, as will appear in the expoſition of the Viſions. And then thirdly, as in a parentheſis, *Gog* and *Magog*, c. 20. 8. which after the peaceable flouriſhing of Chriſtianity for a thouſand years, ſhould waſte the Church again, the *Turks* in the Eaſt, &c. And then all the enemies of God, at the fatall laſt day of doom, c. 20. 11.

That this was the ſummary matter of theſe enſuing Viſions, the moſt ſerious pondering of every part ſoon made unqueſtionable to me. And of it the Reader may here before-hand receive this ſhort ſcheme, *viz.* that, after the *Preface*, in the firſt Chapter, to v. 10. and the Viſions about the *ſeven Churches of Aſia*, each of them ſet down diſtinctly, c. 2, and 3. this book contains, Firſt, the proceedings of God with the Jewes from the fourth to the twelfth chapter: Secondly, the infancy and growth of the Church of *Chriſt* in order to the heathen world, till it came through great oppoſitions to get poſſeſſion of the *Roman* Empire, partly by deſtroying, partly by converting the heathen and villanous, impure Idol-worſhippers, from the twelfth to the twentieth chapter: Thirdly, the peaceable, flouriſhing ſtate of the Church for a thouſand years, (and after that the breaking out of the *Turk*, and haraſſing the Eaſtern Churches, briefly touch'd, together with their deſtruction, and the end of the world) moſt rhetorically deſcribed from chap. 20th to the 6th verſe of chap. 22. and from thence to the end of the Book a formal concluſion of the whole matter. All which is ſomewhat proportionable to that which old *Tobit* prophetically ſpoke of the times that were to follow him, c. 14. 5. which he divided into three diſtinct ſpaces; Firſt, the *re-building of the Temple*, which was now long paſt, and this Book hath nothing to doe with that: Secondly, the *conſummations of the ſeaſons of the age*, that is, the deſtruction of the *Jewiſh* ſtate, which is the firſt main period here. This is not ſo clearly ſet down in our ordinary *Engliſh* verſion as in the *Greek* it is: for that reads not as the *Engliſh* doth, *untill the time of that age be fulfilled*, confining the continuance of the ſecond *Temple* to *the time of that age*; but, ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος, *till the ſeaſons of the age be fulfilled*, a phraſe near of kin to thoſe many which are uſed in the New Teſtament, for the deſtruction of this people, the *latter days*, or *ſeaſons*, συντέλεια αἰῶνος, *the conſummation*, or *concluſion*, *of the age*, *Mat.* 24. 3. But in the *Hebrew* copie ſet out, and rendred by *Paulus Fagius*, (which appears to be tranſlated skilfully by ſome *Jew* out of the Original *Chaldee*) there is a very conſiderable addition to this purpoſe, ועוד יצאו בגלות רב וגדול, *And again they ſhall go into a long and great captivity*, noting the *greatneſſe* and *duration* of this

this beyond all the former. That theſe words in that *Hebrew* copy are the true reading, appears by the ſubſequent mention of a *return*, which cannot be ſenſe, without this precedent mention of a *captivity*. And that it belongs to that deſtruction of them by the *Romans*, appears by another paſſage, added alſo in that *Hebrew* copie, and directly parallel to *Mat.* 24. 31. For as there after the *deſtruction of Jeruſalem*, v. 29. is mention of the *Angels ſent to gather the elect Jewes from the four windes*, (parallel to the viſion of the *ſealing*, *Rev.* 7.) ſo it follows in *Tobit*, but *God, holy and bleſſed, ſhall remember them, and gather them from the four corners of the world.* After which follows thirdly, the ſtate of Chriſtianity, the glorious building of *Jeruſalem, and the houſe of God, foretold by the prophets*, (and that building ſet down, c. 13. 16, 17. with *Sapphires, Emrods, precious ſtones, pure gold, Beryll, Carbuncle, ſtones of Ophir*, in the ſame manner as 'tis deſcribed in theſe Viſions, c. 21. 18, 19.) and that to *continue for ever* or, as the *Hebrew* reads, *for ever and ever*; and as a prime branch of that period *the converting of the nations, and burying their idols*, (which is here the ſecond main period) v. 6, 7. This parallel prediction in *Tobit* may be of ſome force to authoriſe the interpretation of theſe Viſions; in all which, as there may be ſeveral particular paſſages either ſo obſcure (from the nature of prophetick ſtyle) as not to be eaſily explicated, or ſo copious, (and capable of more then one explication) as to render it uncertain which ſhould be preferr'd (in which reſpect I hope, and expect that much more light may be added to it by more ſtrict ſurvaies, and comparing the expreſſions in this Book with the like phraſes or paſſages in the Prophets of the Old Teſtament) ſo for the general matter of theſe Viſions, I ſuppoſe, upon pondering the whole, there will be little doubt but theſe are the true lineaments of it.

And it hath been matter of much ſatisfaction to me, that what hath upon ſincere deſire of finding out the truth, and making my addreſſes to God for his particular directions in this work of difficulty (without any other light to go before me) appeared to me to be the meaning of this prophecie, hath, for the main of it, in the ſame manner repreſented it ſelf to ſeveral perſons of great piety and learning (as ſince I have diſcerned,) none taking it from the other, but all from the ſame light ſhining in the prophecie it ſelf. Among which number I now alſo find the moſt learned *Hugo Grotius*, in thoſe *poſthumous* notes of his on the *Apocalypſe*, lately publiſh'd.

And this is all that ſeemed uſeful to be here premiſed concerning the interpretation of this Book.

The

THE [a]REVELATION OF John [b] the Divine.

a.

Ἀποκάλυψις Ἰωάννου

THE title of this Book as it is ordinarily set, Ἀποκάλυψις Ἰωάννου τοῦ Θεολόγου, *the Revelation of John the Divine*, hath in it some seeming difference from the first words of the Book, which were written by S. *John* himself, (whereas that other (as the rest of the titles of the Books of the New Testament) was by the Church of the first ages affix'd unto it,) Ἀποκάλυψις Ἰησοῦ Χριστοῦ, *the Revelation of Jesus Christ*. And this difference is to be reconciled, not by making one of them to refer to the person that received, the other to him that gave the Revelation; for as *John* received it from *Christ*, so *Christ* also received it from his Father, and therefore 'tis here added v. 1. *which God gave him:* but it must be by distinguishing of the time and manner of these revealings. God formerly revealed these future events to *Christ* the Son of man, as the Mediatour by him now designed to conveigh all knowledge and grace to us; and this he did when *Christ* entred on his Prophetick office (long before the time here specified) from whence it was that *Christ*, whilst here on earth, foretold (in the parable of the *King* and the *Husbandmen*, *Luk.* 20. 16. and *Mat.* 24. and *sparsim* at other times) many of the particulars represented in this prophecie, especially that of the destruction of the unbelieving *Jewes*. And in this respect this whole Book is entituled *the Revelation of Jesus Christ*, that is, that prophecie which *Jesus Christ* received from his Father, as *the vision of Isaiah*, &c. is the prophecie which *Isaiah* received from God, or, that God gave to *Isaiah*. But then as *Christ* thought fit to give a representation of this to his *beloved disciple*, *John*, and so *John* received it, as a prophecie, to deliver to others, so 'tis fitly styled (here in the title) *the Revelation of John*, who received it (in *vision*, or *extasie*, v. 10.) by the Angel from *Christ*, as *Christ* received it from his Father. For this is the meaning of the word Ἀποκάλυψις *Revelation*, a word ordinarily used in *Daniel*, to signifie any knowledge extraordinarily communicated to any by God. Thus is the word used 2 *Cor.* 12. 1. where he puts together *visions* and *revelations of the Lord* (and perhaps expresses it, v. 2. by ἄνθρωπον ἐν Χριστῷ *a man in Christ*, as here ver. 10. by *being in the Spirit snatch'd into the third Heaven*,) so again ver. 7. *abundance of Revelations*. So *Gal.* 2 2. *I went up by Revelation*, that is, by impulsion of the *Spirit* of God, and *Ephes.* 3. 3. *by Revelation* (that is, by *Christ*'s speaking to him from heaven, and other the like visions, which, it appears, he had, 2 *Cor.* 12. 7.) *God made known to me the mystery*. In other places the word is used in a greater latitude, for an *exposition* or *interpretation of* any *sacred figure*, &c. however come by, though not by immediate inspiration from God, the דרש among the *Hebrews*, expounding of difficulties (see Note on 1 *Cor.* 14 b.) and yet more widely 1 *Pet.* 1. 7. for *Christ*'s revealing himself in judgement on his adversaries, and rescuing the faithful. But here it is according to strict idiome no more then *vision* or *prophecie*, and so the title of *Enoch*'s book, cited *Jude* 15. was Ἀποκάλυψις Ἐνὼχ *the Revelation of Enoch*, but in S. *Jude*'s style (προεφήτευσεν Ἐνὼχ) *the prophecy of Enoch*. And if in this notion of the word (which is peculiarly that which here and c. 1. 1. belongs to it) Mr *Brightman* intituled his comment on this book *Apocalypsim* Ἀποκαλύψεως, *the Revelation of the Revelation* (as it seems he did by [a] applying the words of Scripture, *The Lord hath spoken, who can but prophesie?* to his own performances in that Comment, adding that *God not onely spake of old by dreams and visions, but daily now, whensoever he inlightens the minds of his servants to the fetching out any hidden truth of his word: and that when God doth thus communicate with any, he understandeth a necessity imposed on him to make it known to others, and that the danger is not shewn to him for his own private sake*) I cannot but affirm that he hath grosselly mistaken his businesse and endevoured to impose false prophecies upon his Reader. For though by the help and grace of *God*, sought onely by prayer, and by the use of means instrumental to that end, & subordinate to that grace (such are comparing Scripture with Scripture, and Prophetick expressions with the Prophetick style, and Symbols with Symbols, and the observation of the use of words and phrases in the sacred dialect) it be possible to attain to the expounding or revealing some secret senses of Scriptures, which without the uses of these means will not be attainable; yet may not the interpretations of any meer man (which hath not the gift of prophecie) pretend to be the word of God. And whosoever shall professe thus to *reveal the Revelation*, by *God speaking to him*, and doth not evidence his calling and mission prophetick, especially if he pretend to have learn'd from the *Revelation* things so distant from what there we read, as are *Germany*, and *France*, and *Britanny*, of this last *Century*, from the *Churches* of *Sardis*, *Philadelphia*, and *Laodicea*, in *Asia*, then in being when S. *John* by *Christ*'s appointment wrote this prophecie to them, must needs be look'd on as a false seer or false prophet. And this is done by Master *Brightman* in expresse words, saying, that he [b] had *learn'd out of the Apocalypse that a most heavy trial was now suddenly to invade the Christian world* (as if what was said to be *sudden* near 1000 years since, were sufficiently fulfilled by being *near at hand* fourty four years ago) *that the Churches of Britain, Germany, and France, were most favourably admonished of this tempest by Epistles written to them by name; that he by divine impulsion*, or *direction*, (or what else *divinitus* can signifie) *found these very Epistles, which signifie this thing, and from the inscriptions of them understood to whom they were sent, and durst not but dispatch them to them, lest either by intercepting or concealing them he should be condemned of wrong offered to the divine Majesty*. And that [c] *those Epistles do not foretell this by any doubtful conjecture, but teach in clear words what he thus thinks fit to affix on them*. The least that can be said of this is, that 'tis the *adding to the prophecies of this book*, c. 22. 18. the obtruding his own fancies for Divine revelations. And if the sad calamities which have befaln this *British* Church

a. Ἀποκάλυψις Ἰησοῦ Χριστοῦ.

Ἃ δεῖ γενέσθαι ἐν τάχει.

Ἀποκάλυψις

Ἀνθρωπον ἐν Χριστῷ. ἐν πνεύματι

b.

a *Dominus loquutus est, quis non prophetet? Non solum enim Dominus per somnia & visiones antiquitus loquutus est, sed etiam loquitur quotidie, quoties menies servorum suorum illustrat ad eruendam luculentiorem veritatis suæ, eandemque præferendam in apertum. Quicquam autem Deus hoc pacto communicat, necessitatem intelligit impositam sibi patefaciendi aliis quod ipse accepit. Numquid enim accenderetur lucerna, ut subter modium poneretur? An communi periculum alicui privatim in suam unius quamque rem indagaret? &c. Epist. dedicat.*

b *Cum ex Apocalypsi didicissem gravissimam tentationem in totam Christianorum orbem mox invasuram, & ad tres illas Christianas Britanniæ, Germaniæ, Galliæ Ecclesias septem nominatim Epistolis debitæ tempestatis in augustissimè monere; Ego has ipsas Epistolas quæ rem hanc significarent, quasi proprias in me dictas divinitus offendens, ac intelligens ex ipsis inscriptionibus ad quas datæ erant, non ausus eram easdem vobis non reddere, ne intercipiendo & celando videar apud me læsæ divinæ majestati contumax.* Ep. Ded.

c *Epistolæ hæ non aliquid conjecturæ dum augurantur, sed disertis verbis docent, &c.*

Church since the writing of this *New Apocalypse* of his, be conceived to conclude him a true Prophet, in his presaging against the Angel of that Church, it will be as reasonable to ascribe divinity to the heathen Auguries and Oracles also, as oft as any part of the event followed any one of them: whereas indeed of any contingent future event there being only two things possible, either that it will, or that it will not come to passe, and persecutions, and schisms, and commotions, and seditions, and changes of Government being so frequent, that whatsoever Church or Kingdome hath long withstood such onsets, may at last by some advantage industriously sought, and maliciously laid hold on, not improbably sink and fall under them, whatsoever is or can be foretold in this kind with any common prudence, will not be improbable to fall out (in some part) within fourty or fifty years space. Nay whatever 'tis, some advantage it will have toward the completion by having been foretold: As when by the flying of the birds (so casual & unsignificant a thing as that) the *Roman Augurs* promised the souldiers a victory on their side, the courage thus infused into them by believing that prediction, did oft contribute very much to the obtaining the victory; the same may in some measure be said in this particular. But much more considerable is the influence and consequence of that doctrine which is so frequently inculcated by the Expositors of this Book, That the people are they that must pull down *Antichrist*, whilst Kings espouse his cause: then which nothing can be more effectual and direct toward the raising and fomenting of commotions, to which the prosperity of them is as probably consequent, as victory to the number and courage of an Army; and so though the prescience of God (which is not his decree) and the predictions of true Prophets, which are but rayes of that prescience, have no proper immediate influence on the effect, nothing of causality in them, yet these vain delusions of those false Prophets may have had much of (improperly so called, yet) real efficiency, and if so designed by them, of guilt in them. All which proves the wickednesse and dangerousnesse of such designes, but gives no Authority to the interpretations.

Having said thus much in general of Master *Brightman's Apocalypse*, I shall not think it amisse to give the Reader some view or taste of his way of interpreting, and the grounds wherewith he contents himself. And it shall be by mentioning his explications of the prophecies of the *seven Churches*, which are in themselves the most clear and intelligible of any part of the whole book, (as belonging peculiarly and by name to the chief Episcopal Sees of *Asia*, sufficiently known to all, and, in respect of the matter and expressions used in them, more perspicuous then almost any part of the prophecies of *Isaiah*, but much more then those of *Ezekiel* and *Daniel*) but by him detorted and wrested from their native intelligible sense to far distant purposes. This view I shall not chuse to give here out of its place, but leave the Reader to make it up, by putting together these few notes on the three ensuing Chapters, ch. 1. g. ch. 2. b. d. g. ch. 3. a.

That the title of Θεολόγυ *the Divine* is here given to the writer of these Visions, and not Ἀποστόλυ *the Apostle*, is not from any imagination of those that affix'd it, that the Apostle *John* was not writer of them, but because that title of Θεολόγ῟ was by the Antients, *Origen* especially, bestowed on this Apostle, in respect of the divinity and sublimity of his manner of writing, observable in his Gospel, and particularly because he began it with setting down the divinity of *Christ* (whereas others begin with his birth, or humanity) the Θεὸς ἦν ὁ λόγ῟, *the Word was God*. This title had by the *Platonists* been given to *Orpheus*, in relation to the book concerning the Gods written by him, and so to *Linus* and *Musæus* also; those three ordinarily known by the name of *Theologi poetæ*. b. Θεολόγ῟

CHAP. I.

Paraphrase.

1. THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things that must * shortly come to passe; and † he sent and signified *it* by his Angel unto his servant John:]

2. * Who bare record of the word of God, of a the testimony of Jesus Christ, and of all things that he saw.]

1. The prophecie, or vision, or Revelation of Jesus Christ, which (as to our great Prophet and Intercessor, or Mediator between God and us) was put into his hands by his Father, that he might, as he pleased, make known to his Apostles some things that should suddenly come to passe (many of them in the age wherein they lived, as his dealing with his crucifiers, and their persecutors, the Jewes) and (as some of them he made known to them all together, whilst he was alive, as then near at hand, Mat. 24. 34. Luk. 21. Mar. 13. so) now he hath thought fit to send a Symbolical representation of the same, and all the rest, the whole matter of this prophecie, by an Angel to John his most beloved disciple; a. c.

2. That John that had preached or given in his testimony concerning the word of God, the doctrine and deeds and sufferings and resurrection of Christ (whereby he testified his to be the doctrine and will of his Father) and some particulars which he peculiarly saw, (see Joh. 19. note d. and 1 Joh. 1. 1.) not taken notice of by others.

* suddenly, speedily ἐν τάχει
† he signified them sending by his An. ἐσήμανεν πέμψας διὰ τ῟ Ἀγγ.
* who had testified the Or ἐμαρτύρησε τὸν

3. Blessed *is* he that readeth, and they that hear the words of this prophecie, and keep those things which are written therein: for the time is at hand.]

3. In this Revelation other prophecies there are, and predictions of things future (after this of the Jewes destruction) and therein, mixt, the admirable ways of God's providence in permitting and punishing his enemies, exercising and rewarding the patience of his servants, the constant Christians. And so the prophecies here set down of the destructions of the enemies of Christ, are matter of comfort to all them that are now under persecution, and are such as concern every one that now lives to read and observe, and to perform what herein he is admonished to perform. For the time is close at hand, wherein one after another, all these prophecies, tending all to set forth Gods wonderful providence in punishing his enemies and protecting his servants, shall be successively fulfilled.

† from the That is ἀπὸ τ῟ ὄντ῟

4. John to the seven Churches in b Asia: Grace *be* unto you and peace † from him which is, and which was, and which is to come, and from c the seven spirits which are before his throne,]

4. These Revelations which I John thus received, I send in an Epistle to the seven Churches of Asia, which I salute my self, and am commanded to send them greeting from the eternal God, whose b. c.

THE
[a]REVELATION
OF
John [b] the Divine.

a.

Ἀποκάλυψις Ἰωάννου

THE title of this Book as it is ordinarily set, Ἀποκάλυψις Ἰωάννου τοῦ Θεολόγου, *the Revelation of John the Divine*, hath in it some seeming difference from the first words of the Book, which were written by S. *John* himself, (whereas that other (as the rest of the titles of the Books of the New Testament) was by the Church of the first ages affix'd unto it,) Ἀποκάλυψις Ἰησοῦ Χριστοῦ, *the Revelation of Jesus Christ*. And this difference is to be reconciled, not by making one of them to refer to the person that received, the other to him that gave the Revelation; for as *John* received it from *Christ*, so *Christ* also received it from his Father, and therefore 'tis here added v. 1. *which God gave him:* but it must be by distinguishing of the time and manner of these revealings. God formerly revealed these future events to *Christ* the Son of man, as the Mediatour by him now designed to conveigh all knowledge and grace to us; and this he did when *Christ* entred on his Prophetick office (long before the time here specified) from whence it was that *Christ*, whilst here on earth, foretold (in the parable of the *King* and the *Husbandmen*, *Luk.* 20. 16. and *Mat.* 24. and *sparsim* at other times) many of the particulars represented in this prophecie, especially that of the destruction of the unbelieving *Jewes*. And in this respect this whole Book is entituled *the Revelation of Jesus Christ*, that is, that prophecie which *Jesus Christ* received from his Father, as *the vision of Isaiah*, &c. is the prophecie which *Isaiah* received from God, or, that God gave to *Isaiah*. But then as *Christ* thought fit to give a representation of this to his *beloved disciple*, *John*, and so *John* received it, as a prophecie, to deliver to others, so 'tis fitly styled (here in the title) *the Revelation of John*, who received it (in *vision*, or *extasie*, v. 10.) by the Angel from *Christ*, as *Christ* received it from his Father. For this is the meaning of the word Ἀποκάλυψις *Revelation*, a word ordinarily used in *Daniel*, to signifie any knowledge extraordinarily communicated to any by God. Thus is the word used 2 *Cor.* 12. 1. where he puts together *visions* and *revelations of the Lord* (and perhaps expresses it, v. 2. by ἄνθρωπον ἐν Χριστῷ *a man in Christ*, as here ver. 10. by *being in the Spirit snatch'd into the third Heaven*,) so again ver. 7. *abundance of Revelations*. So *Gal.* 2 2. *I went up by Revelation*, that is, by impulsion of the *Spirit* of God, and *Ephes.* 3. 3. *by Revelation* (that is, by *Christ*'s speaking to him from heaven, and other the like visions, which, it appears, he had, 2 *Cor.* 12. 7.) *God made known to me the mystery*. In other places the word is used in a greater latitude, for an *exposition* or *interpretation of* any *sacred figure*, &c. however come by, though not by immediate inspiration from God, the דרש among the *Hebrews*, expounding of difficulties (see Note on 1 *Cor.* 14 b.) and yet more widely 1 *Pet.* 1. 7. for *Christ*'s revealing himself in judgement on his adversaries, and rescuing the faithful. But here it is according to strict idiome no more then *vision* or *prophecie*, and so the title of *Enoch*'s book, cited *Jude* 15. was Ἀποκάλυψις Ἐνὼχ *the Revelation of Enoch*, but in S. *Jude*'s style (προεφήτευσεν Ἐνὼχ) *the prophecy of Enoch*. And if in this notion of the word (which is peculiarly that which here and c. 1. 1. belongs to it) Mr *Brightman* intituled his comment on this book *Apocalypsim* Ἀποκαλύψεως, *the Revelation of the Revelation* (as it seems he did by [a] applying the words of Scripture, *The Lord hath spoken, who can but prophesie?* to his own performances in that Comment, adding that *God not onely spake of old by dreams and visions, but daily now, whensoever he inlightens the minds of his servants to the fetching out any hidden truth of his word: and that when God doth thus communicate with any, he understandeth a necessity imposed on him to make it known to others, and that the danger is not shown to him for his own private sake)* I cannot but affirm that he hath grossely mistaken his businesse and endevoured to impose false prophecies upon his Reader. For though by the help and grace of *God*, sought onely by prayer, and by the use of means instrumental to that end, & subordinate to that grace (such are comparing Scripture with Scripture, and Prophetick expressions with the Prophetick style, and Symbols with Symbols, and the observation of the use of words and phrases in the sacred dialect) it be possible to attain to the expounding or revealing some secret senses of Scriptures, which without the uses of these means will not be attainable; yet may not the interpretations of any meer man (which hath not the gift of prophecie) pretend to be the word of God. And whosoever shall professe thus to *reveal the Revelation*, by *God speaking to him*, and doth not evidence his calling and mission prophetick, especially if he pretend to have learn'd from the *Revelation* things so distant from what there we read, as are *Germany*, and *France*, and *Britanny*, of this last *Century*, from the *Churches* of *Sardis*, *Philadelphia*, and *Laodicea*, in *Asia*, then in being when S. *John* by *Christ*'s appointment wrote this prophecie to them, must needs be look'd on as a false seer or false prophet. And this is done by Master *Brightman* in expresse words, saying, that he [b] had *learn'd out of the Apocalypse that a most heavy trial was now suddenly to invade the Christian world* (as if what was said to be *sudden* near 1600 years since, were sufficiently fulfilled by being *near at hand* fourty four years ago) *that the Churches of Britain, Germany, and France, were most favourably admonished of this tempest by Epistles written to them by name; that he by divine impulsion*, or *direction*, (or what else *divinitus* can signifie) *found these very Epistles, which signifie this thing, and from the inscriptions of them understood to whom they were sent, and durst not but dispatch them to them, lest either by intercepting or concealing them he should be condemned of wrong offered to the divine Majesty.* And that [c] *those Epistles do not foretell this by any doubtful conjecture, but teach in clear words what he thus thinks fit to affix on them.* The least that can be said of this is, that 'tis the *adding to the prophecies of this book*, c. 22. 18. the obtruding his own fancies for Divine revelations. And if the sad calamities which have befaln this *British* Church

a. Ἀποκάλυψις Ἰησοῦ Χριστοῦ

b. Ὃ ἔδωκεν αὐτῷ ὁ Θεός

Ἀποκάλυψις

Ἀνθρωπον ἐν Χριστῷ ἐν Πνεύματι

a *Dominus locutus est, quis non prophetet? Non solum enim Dominus per somnia & visiones animi quietis & exuti est, sed etiam loquatur aptitudo, quotus mentes servorum suorum illustret ad eruendam latentem veritatem verbi sui, eandemque proferendam in apricum. Quicum autem Deus hoc pacto communicat, necessitatem intelligit impositam sibi patefaciendi aliis quod ipse accepit. Numquid enim accenderetur lucerna, ut subter modium poneretur? An communis periculum alieni proritum in suam unius gratiam indicaretur? &c. Epist. dedicat.*

b *Cum ex Apocalypsi didicissem gravissimum tentationem in totum Christianum orbem maxime incubuisse, & cum tres Christianas Britanniæ, Germaniæ, Galliæ Ecclesias scriptis nominatim Epistolis debuc temptatas in urgentissimis monere; Ego his ipsis Epistolas quæ vim hanc secum haberent, quasi præsagas in medium divinitus offendi, ac intelligentes ipse ipsimbus ad quas datæ erant, non abs re esse eam eisdem vobis revelare ne intercipiendo & clam habendo apud me læsa divinæ majestatis contumaciæ. Ep. Del.*

c *Epistolæ hæ non ambigua conjectura, sed dictionis veris aperta, &c.*

Church since the writing of this *New Apocalypse* of his, be conceived to conclude him a true Prophet, in his presaging against the Angel of that Church, it will be as reasonable to ascribe divinity to the heathen Auguries and Oracles also, as oft as any part of the event followed any one of them: whereas indeed of any contingent future event there being only two things possible, either that it will, or that it will not come to passe, and persecutions, and schisms, and commotions, and seditions, and changes of Government being so frequent, that whatsoever Church or Kingdome hath long withstood such onsets, may at last by some advantage industriously sought, and maliciously laid hold on, not improbably sink and fall under them, whatsoever is or can be foretold in this kind with any common prudence, will not be improbable to fall out (in some part) within fourty or fifty years space. Nay whatever 'tis, some advantage it will have toward the completion by having been foretold: As when by the flying of the birds (so casual & unsignificant a thing as that) the *Roman Augurs* promised the souldiers a victory on their side, the courage thus infused into them by believing that prediction, did oft contribute very much to the obtaining the victory; the same may in some measure be said in this particular. But much more considerable is the influence and consequence of that doctrine which is so frequently inculcated by the Expositors of this Book, That the people are they that must pull down *Antichrist*, whilst Kings espouse his cause: then which nothing can be more effectual and direct toward the raising and fomenting of commotions, to which the prosperity of them is as probably consequent, as victory to the number and courage of an Army; and so though the prescience of God (which is not his decree) and the predictions of true Prophets, which are but rayes of that prescience, have no proper immediate influence on the effect, nothing of causality in them, yet these vain delusions of those false Prophets may have had much of (improperly so called, yet) real efficiency, and if so designed by them, of guilt in them. All which proves the wickednesse and dangerousnesse of such designes, but gives no Authority to the interpretations.

Having said thus much in general of Master *Brightman's Apocalypse*, I shall not think it amisse to give the Reader some view or taste of his way of interpreting, and the grounds wherewith he contents himself. And it shall be by mentioning his explications of the prophecies of the *seven Churches*, which are in themselves the most clear and intelligible of any part of the whole book, (as belonging peculiarly and by name to the chief Episcopal Sees of *Asia*, sufficiently known to all, and, in respect of the matter and expressions used in them, more perspicuous then almost any part of the prophecies of *Isaiah*, but much more then those of *Ezekiel* and *Daniel*) but by him detorted and wrested from their native intelligible sense to far distant purposes. This view I shall not chuse to give here out of its place, but leave the Reader to make it up, by putting together these few notes on the three ensuing Chapters, ch. 1. g. ch. 2. b. d. g. ch. 3. a.

That the title of Θεολόγος *the Divine* is here given to the writer of these Visions, and not Ἀποστόλος *the Apostle*, is not from any imagination of those that affix'd it, that the Apostle *John* was not writer of them, but because that title of Θεολόγος was by the Antients, *Origen* especially, bestowed on this Apostle, in respect of the divinity and sublimity of his manner of writing, observable in his Gospel, and particularly because he began it with setting down the divinity of *Christ* (whereas others begin with his birth, or humanity) the Θεὸς ἦν ὁ λόγος, *the Word was God*. This title had by the *Platonists* been given to *Orpheus*, in relation to the book concerning the Gods written by him, and so to *Linus* and *Musæus* also; those three ordinarily known by the name of *Theologi poetæ*. b. Θεολόγος

CHAP. I.

Paraphrase.

1. THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things that must * shortly come to passe; and † he sent and signified *it* by his Angel unto his servant John:]

* suddenly, speedily ἐν τάχει

† he signified them sending by his An. σημάνας δι᾽ τοῦ ἀγγ.

1. The prophecie, or vision, or Revelation of Jesus Christ, which (as to our great Prophet and Intercessor, or Mediator between God and us) was put into his hands by his Father, that he might, as he pleased, make known to his Apostles some things that should suddenly come to passe (many of them in the age wherein they lived, as his dealing with his crucifiers, and their persecutors, the Jewes) and (as some of them he made known to them all together, whilst he was alive, as then near at hand, Mat. 24. 34. Luk. 21. Mar. 13. so) now he hath thought fit to send a Symbolical representation of the same, and all the rest, the whole matter of this prophecie, by an Angel to John his most beloved disciple; a.

2. * Who bare record of the word of God, of a the testimony of Jesus Christ, and of all things that he saw.]

* who had testified the Ὃς ἐμαρτύρησε τὸν

2. That John that had preached or given in his testimony concerning the word of God, the doctrine and deeds and sufferings and resurrection of Christ (whereby he testified his to be the doctrine and will of his Father) and some particulars which he peculiarly saw, (see Joh. 19. note d. and 1 Joh. 1. 1.) not taken notice of by others.

3. Blessed *is* he that readeth, and they that hear the words of this prophecie, and keep those things which are written therein: for the time is at hand.]

3. In this Revelation other prophecies there are, and predictions of things future (after this of the Jewes destruction) and therein, mixt, the admirable ways of God's providence in permitting and punishing his enemies, exercising and rewarding the patience of his servants, the constant Christians. And so the prophecies here set down of the destructions of the enemies of Christ, are matter of comfort to all them that are now under persecution, and are such as concern every one that now lives to read and observe, and to perform what herein he is admonished to perform. For the time is close at hand, wherein one after another, all these prophecies, tending all to set forth Gods wonderful providence in punishing his enemies and protecting his servants, shall be successively fulfilled.

4. John to the seven Churches in b Asia: Grace *be* unto you and peace † from him which is, and which was, and which is to come, and from c the seven spirits which are before his throne.]

† from the That is ἀπὸ τοῦ ὢν

4. These Revelations which I John thus received, I send in an Epistle to the seven Churches of Asia, which I salute my self, and am commanded to send them greeting from the eternal God, whose b. c.

name is Jehovah, which ſignifies, He that is, and was, and ſhall be, and from the Angels which attend and wait upon God ch. 4. 5. and are, as in the Sanhedrim, the officers waiting on the head of the Sanhedrim, to go on all their meſſages, or, as in the Church, the Deacons, to attend the commands of the Governour of the Church, and to perform them (ſee Mat. 18. note a.)

5. And from Jeſus Chriſt, him that teſtified and made known, being here on earth, the will of his Father with all fidelity, (ſee note a. and ch. 3. c.) and that being crucified roſe from the dead (and ſo as our firſt-fruits, 1 Cor. 15.20. aſcertained our reſurrection, wherein we his brethren ſhall be like him our elder brother) and hath all power given unto him in heaven and in earth, is ſuperiour to all the Princes of this world, (Dan. 4. 17.) whoſe power or perſecutions ye may fear: to him that hath made uſe of that power to expreſs the reality of his love to us, in purging us from our ſins, obtaining juſtification and ſanctification for us, by the ſatisfaction wrought by the ſhedding of his blood, and all the merits of his death (and the power of his reſurrection, and the bleſſed conſequents of it, the ſending of his Spirit, and his own Interceſſion at the right hand of his Father) all conſequents of that blood-ſhedding of his, upon which God ſo highly exalted him above all, Philip. 2. 9.

5. And from Jeſus Chriſt, *who is* the faithful witneſſe, *and* the * firſt-begotten of the dead, and the Prince of the Kings of the earth: unto him that loved us, and waſhed us from our ſins in his own blood,]

* firſt-born from the dead πρωτοτοκος εκ των νεκρων

d. 6. And all this that he might purchaſe to himſelf a Church of obedient ſervants (and accordingly he hath now ſet us apart as conſecrated perſons (ſuch as Kings and Prieſts were of old) to perform daily ſervice unto him, and delivered us from our perſecutors that we may do ſo:) To this Saviour and Redeemer of ours be aſcribed, as to our eternal God, all glory and dominion for ever and ever, Amen. (Which acknowledgment of that diſciple of his, attributing the ſame to Chriſt which Chriſt teaches us to attribute to our Father in heaven, Mat. 6. and which belongs onely to God, is a ſure teſtimony that Chriſt is God: ſee note on Rom. 9. c.

6. And hath made us [d] Kings and Prieſts † unto God and his Father; to him be glory and dominion for ever and ever. Amen.]

† his God and Father τω θεω και πατρι αυτου

e. 7. Behold, this is his ſeaſon wherein he cometh to protect his ſervants and to inflict vengeance on his enemies, (ſee note on Mat. 24. b.) as diſcernibly as when by the appearance of Angels in white clouds, or with thunder and lightning, &c. he exhibits himſelf (ſee Dan. 7. 13.) and all men ſhall diſcern his particular hand in theſe judgements, and all that had to doe in the crucifying of him, and all the nation of the Jews, whether at Jeruſalem, or whereſoever ſcattered (ſee the Premonition, and Mat. 24. b.) ſhall diſcern that theſe judgements are inflicted on them for their crucifying of Chriſt, and perſecuting Chriſtians, and ſhall ſee what cauſe they have to lament for their cruel uſage of them, which now lights ſo heavy upon themſelves.

7. Behold, he [e] cometh with clouds; and every eye ſhall ſee him, * and they *alſo* which pierced him: and all † kindreds of the earth ſhall * wail becauſe of him: even ſo, Amen.

* and all they which χαι οιτινες † tribes of the land αι φυλαι της γης, ſee note on c. 7. a. * mourn over him κοψονται επ' αυτον

8. The firſt and laſt letter of the Greek Alphabet is a deſcription of me, ſaith Chriſt, who am before and after all things (and ſo he whoſe kingdome hath no beginning nor end) and am able to ſecure all faithful ſervants of mine, and to ſubdue and deſtroy mine enemies, and now mean to evidence ſome of my royal power in puniſhing my enemies, or ill ſubjects.

8. I am Alpha and Omega, the beginning and the ending, ſaith the Lord, † which is, and which was, and which is to come, the * Almighty.]

† the That is ὁ ὢν, v 4. * ruler of all things παντοκρατωρ

9. I John, who write this Epiſtle to you, and who with other the faithfull Chriſtian Jewes have ſuffered perſecution, and doe ſtill hold out conſtant and patient, through the power of Jeſus Chriſt (who now reignes, though once he ſuffered) not permitting any temptation to ſhake my faith, or drive me from the profeſſion of Chriſtianity, was in the Iſle of Patmos, baniſhed thither for preaching and promulgating the doctrine and faith of Jeſus Chriſt. (See v. 2. note a.)

9. I John, who alſo am your brother and companion in tribulation, and in the kingdome and patience of Jeſus Chriſt, was in the Iſle that is called Patmos for the word of God, and for the teſtimony of Jeſus Chriſt.]

10. And being there excluded from the ſociety of men, I was vouchſafed by God to receive Revelations from him; and accordingly I fell into an extaſy or tranſportation, on the * day of Chriſts reſurrection, the firſt day of the week, either the annuall, or the weekly feſtivity, ſet apart to commemorate his reſurrection, and as upon a feſtivity, I heard the ſound of a trumpet, Iſai. 47. 5. or a voice as loud as the ſound of the trumpet, and that voice behind me, Iſ. 30. 21. calling to me unexpectedly.

10. I was in the ſpirit on the Lords day, and heard behind me a great voice, as of a trumpet,]

* Κυριακη της αναστασεως Χριστου μνημοσυνον εφερεται, Andr. Cæſar. The Lord's day is that which carries the memorial of Chriſt's reſurrection.

11. And that which was ſaid, was, that he that ſpake to me was the eternal God, and that I was commanded by him to write down what was or ſhould be (at this or at any other time) ſhewed me, and to ſend all together in an Epiſtle to the ſeven Churches of Chriſt in Aſia, of which Epheſus was the chief Metropolis: which accordingly now I doe.

11. Saying, I am Alpha and Omega, the firſt and the laſt; and, what thou ſeeſt, write in a book, and ſend *it* unto the ſeven Churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.]

12. And hearing the voice behind me, I turned to ſee who it was, from whence this repreſentation (in Symbols or viſible Hieroglyphicks) of what that voice v. 11. ſaid unto me: To ſignifie the ſeven Churches, appeared ſeven golden Candleſticks.

12. And I turned to ſee the voice that ſpake with me: and being turned I ſaw ſeven golden Candleſticks,]

13. To ſignifie Chriſt, that eternall God that ſpake to me, and ſaid, I am Alpha and Omega, there appeared an Angel in the midſt of the Candleſticks (like him deſcribed Dan. 10. 5.) in a very ſolemn manner, habited like the high prieſt, Levit. 6. 12. and 16. 4. (to ſignifie Chriſt our mercifull high prieſt, who hath compaſſion on our infirmities, and intercedes and prayes for us, to be repreſented by this Angel) in an upper garment, long, ſuch as he uſed to weare (ſee note on Mat. 5. 6.) and girt with a girdle, (as he was too) and that of gold, (as Rev. 15. 6.) after the manner of the high Prieſt, the curious girdle of whoſe Ephod was of gold, blue, purple, ſcarlet, and fine twined linnen, Exod. 39. 5. and by that intermixture of gold, diſcriminated from the girdles of ordinary prieſts (ſee note on Luk. 12. b.) and this belt or girdle girt about the paps.

13. And in the midſt of the ſeven Candleſticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.]

14, 15. And his appearance from head to foot was like a flaming fire, noting his coming to doe vengeance, to conſume with the brightneſſe of his preſence, 2 Theſſ. 2. 8. 10. 6. making a huge terrible roaring noiſe.

f. **14. His head and *his* haires *were* white † like wooll, * as white as ſnow; and his eyes *were* as a flame of fire;**

15. And his feet like unto † [f] fine braſſe, as if they burned in a furnace; and his voice as the ſound of many waters.]

† as it were a white fleece ὡς εἰς λευκὸν * as ſnow ὡς χιὼν † amber, as it were ſet a-fire in a kilne χαλκολιβανῳ, ὡς ἐν καμίνῳ πεπυρωμένοι or, in his

16. And he held ſeven ſtarres in his right hand (ſignifying his approbation and care of the ſeven ſingular Governors which were placed in thoſe ſeven Churches, repreſented by the Candleſticks:) and there

16. And * he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edged ſword, and his countenance *was* as the ſunne ſhineth in his ſtrength.]

right hand were ſeven ſtarrs, for ſo the King's MS. reads ἐν τῇ δεξιᾷ αὐτοῦ ἀστέρες ἑπτὰ εἰσὶν cams

came out of his mouth, in ſtead of a tongue or words, a ſword of ſuch a kind as betokened ſuddain deſtructions, and the ſame was ſignified by his looks, which was the reſemblance of the ſunne when it ſhineth in its greateſt brightneſſe.

17. And when I ſaw him, I fell at his feet as dead: and he laid his right hand upon me, ſaying unto me, Fear not; I am the firſt and the laſt:]

17. And when I ſaw Chriſt thus repreſented, the terr bleneſſe of the viſion and Chriſts appearance in it was ſuch, that it put me into a fainting fit (ſee Dan. 10. 8.) but he held me up, and encouraged me not to fear, but to truſt in him, as the eternall God, who would certainly doe me no hurt, how terrible ſoever he proved to his enemies, putting me in mind who he was, the God of heaven, though vilified and crucified upon the earth, (which crucifying of him, and proceeding in like manner with his ſervants, is the thing that he comes now to punith, and therefore there would be no matter of fear, (but much rather of comfort and joy) to any faithfull Chriſtian.)

† hades τῦ ᾅδε

18. I *am* he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keyes of † hell and death.]

18. Even that Chriſt which lived here on earth, and was put to death (and ſo knowes how to have compaſſion on all faithfull Chriſtians that ſuffer in like manner, Heb. 2. 17.) and roſe again to life, and now lives never to dye again, and hath all power over that inviſible ſtate and continuance in death, and over death it ſelf (ſee note on Mat. 11. 1.) being able to fetch any man out of that condition, and reſtore him to life again, and ſo fit to relieve and reward any that ſuffers, though it be death it ſelf, for his ſake. To which purpoſe, ſaith he, for the evidencing the truth of what now I ſay, that is, of my faithfull care of all thoſe that continue conſtant to me (whilſt I deſtroy the obdurate)

* both which are, and which are to come after them

19. Write g the things which thou haſt ſeen, * and the things which are, and the things which ſhall be hereafter;]

19. Do thou write the viſions which thou haſt formerly ſeen, a repreſentation both of the things which are now a doing, and of others which ſhall ſoon follow after them. g.

20. The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden Candleſticks. The ſeven ſtars are the h Angels of the ſeven Churches; and the ſeven Candleſticks which thou ſaweſt are the ſeven Churches.]

20. And for that which thou now ſeeſt, which thou art to write alſo, (as I bad thee, v. 11.) the meaning of it is, that it repreſenteth to thee the ſeven Churches, to which thou muſt communicate theſe viſions in an Epiſtle, and the ſeven Governours of them; The ſeven ſtarres which were ſhewed thee in the viſion, ſignifie ſo many Governours of thoſe ſo many Churches, v. 11. and the Candleſticks ſignifie the Churches themſelves. h.

Annotations on Chap. I.

a. Μαρτυρία Ἰησῦ

V. 2. *The teſtimony of Jeſus*] *The teſtimony of Jeſus* is the Goſpel, as it was preached and teſtified by him, the μάρτυς πιὸς, moſt *creditable authentick witneſſe*, ver. 5. and accordingly 'tis called 1 *Cor.* 1. 6. *the teſtimony of Chriſt*, and 2 *Tim.* 1. 8. *the teſtimony of our Lord*, and *the teſtimony of God*, 1 *Cor.* 2. 1. For as there is the μαρτυρία *record* or *teſtimony* that *God teſtified of his Son*, *Joh.* 8. 18. both the *voice from heaven*, and the *miracles* which he did, &c. and as the Apoſtles office (and the *Baptiſts*, *Joh.* 5. 30.) was peculiarly, that they ſhould *teſtifie of Jeſus*, *Joh.* 19. 35. and 21. 24. *Act.* 1. 22. ſo it was the great Prophetick office of *Chriſt* that he ſhould *teſtifie of the truth*, declare the will of God, and demonſtrate (by prophecies, by miracles, by laying down his life, and by his Reſurrection, and deſcent of the *holy Ghoſt*) that it was ſuch, (ſee Note on ch. 3. c.) Thus in the ninth verſe of this Chapter, where *John* is ſaid to be *in the Iſle Patmos*, (that is, *baniſhed for the word of God*, and for *the teſtimony of Jeſus*,) the meaning is evident, that he was in that exile for having preached that Goſpel of *Chriſt*: Λόγ☉ Θεῦ, εὐαγγέλιον ὃ ἔγραψεν, ſaith *Andreas Cæſarienſis*, *the word of God, is the Goſpel which he wrote*; not that it is certain that he had written it when he was baniſhed into *Patmos*, but becauſe that very Goſpel which he wrote upon the entreaty of the *Aſian* Biſhops, for the confuting of *Cerinthus*, &c. was in ſubſtance preached before by him throughout all *Aſia*, and many converted to the faith by it.

b. Aria

V. 4. *Aſia*] That *Aſia* here ſignifies not that fourth part in the diviſion of the world, but (in another notion of the word known to Geographers) the *Lydian* or *Proconſular Aſia*, is largely demonſtrated by the *moſt reverend Archbiſhop of Armagh* in his diſcourſe on that ſubject. Thus the word is uſed *Act.* 19. 26. where *Paul* is ſaid to have *perſwaded much people, not only at Epheſus, but almoſt through all Aſia*; where *Aſia* muſt needs be that Province of which *Epheſus* was the chief *Metropolis*: and ſo *Act.* 20. 18. all the *Biſhops* of *Aſia* are (by letters ſent to *Epheſus*) ſummoned to meet *Paul* at *Miletus*; where as he foretells them, v. 29. that ſoon *after his departure cruel ravenous wolves will enter in, not ſparing the flock*, and that *among themſelves will ariſe falſe teachers*, and accordingly *Timothy* was then left *Metropolitan* of *Epheſus*, that *he might charge* ſuch μὴ ἑτεροδιδασκαλεῖν, *not to diſſeminate theſe falſe doctrines*, 1 *Tim.* 1. 3. ſo it appears it ſoon fell out: for S. *Paul* tells *Timothy*, 2 *Tim.* 1. 15. as a thing known by him, that πάντες οἱ ἐν τῇ Ἀσίᾳ *all they that were in Aſia rejected him*, which in all reaſon is to be underſtood of the generality of the Biſhops near, if not under this *Metropolitan*, of whom two are there named by him, *Phygellus* and *Hermogenes*. That it was the hereſie of the *Gnoſticks* that thus infeſted theſe Churches, may appear by the *Epiſtles to Timothy*, where they are diſtinctly named by the Ψευδώνυμ☉ γνῶσις, *Science falſly ſo called*, 1 *Tim.* 6. 20. and by the μῦθοι and γενεαλογίαι, *fabulous*, Poetical Theologie, conſiſting of ſtrange *Genealogies*, imitated from the heathen Poets, which the *Valentinians* had from the *Gnoſticks*, and are deſcribed at large by *Irenæus* in his deſcription of that hereſie. And accordingly here is *Chriſt's* meſſage ſent to theſe Biſhops of *Aſia*, to reprehend and warn them againſt this hereſie. Now in this *Aſia* as there were many cities, ſo there were ſome *metropoles*, *chief*, or *mother cities*, to each of which the leſſer adjacent cities were ſubordinate. Of this ſort the firſt was *Epheſus*, ſaith *Ulpian*, τ μητροπόλεων Ἐφέσ☉ πρώτη, *in l. Obſerv. D. de Off. Proconſ.* Such again was *Thyatira*, ſaith *Ptolemie*, Θυάτειρα μητρόπολις, *Geogr.* l. 1. c. 2. Such *Philadelphia*, in the * *Council of Conſtantinople ſub Mena*; * Act. 5. Ἐπίσκοπ☉ τῆς Φιλαδελφέων μητροπόλεως τ Λυδῶν ἐπαρχίας, *the Biſhop of the Metropolis of Philadelphia of the Province of the Lydians*. Of the ſame rank are *Laodicea*, *Sardis* and *Smyrna* affirmed to be by *Pliny*, (*Nat. hiſt.* l. 6. c. 29.) as cities wherein the *Roman Proconſuls* reſiding, kept courts for all the adjoyning cities to reſort to; and the ſame he affirms of *Pergamus*, c. 30. By which it appears that all the *ſeven cities* here named were *Metropoles*, and accordingly under theſe *ſeven* all other Chriſtian Churches of this whole *Proconſular Aſia* were contained: of which number as it is reaſonable to think that there were more then ſeven at the time of writing this *Epiſtle*, (*Paul* having ſpent *two years* in preaching the Goſpel in *Aſia*, & *all the inhabitants* ſaid to have received the faith, *Act.* 19. 10.) ſo it is evident in *Ignatius's* time (which was not long after this) that *Magneſia* and *Trallis*, upon the banks of *Mæander* (Τράλλις πόλις Λυδίας πρὸς τῷ Μαιάνδρῳ ποταμῷ, ſaith

Stephanus Byzantius πε. πόλ.) being consequently included in this *Asia*, were Episcopal Churches, or cities, *Damas* being Bishop of one, *Polybius* of the other, and so subordinate to the *Metropolitan* of *Ephesus*.

c. Ἑπτὰ πνεύματα

Ib. *The seven spirits*] There is some question what is here meant by the ἑπτὰ πνεύματα *seven spirits*. Some interpret them to be the *holy Ghost*, in respect of the seven graces of that *Spirit*; some the several operations of God's providence, which they conceive to be mentioned ch. 5. 12. and noted by the *seven eyes*, *Zach.* 4. 10. and *Rev.* 5. 6. which are there called the *seven spirits of God sent unto all the land*: but δοκιμώτερον τοῦ ἀγγέλους ταῦτα νοῆν, *'Tis more reasonable to understand the Angels by them*, saith *Andreas Cæsariensis*. So *Clemens Alexandrinus*, *Strom.* 6. Ἑπτὰ μέν εἰσιν οἱ τὴν μεγίστην δύναμιν ἔχοντες πρωτόγονοι ἀγγέλων ἄρχοντες, *there are seven which have the chiefest power, the first-begotten princes of the Angels*; where the πρωτόγονοι ἄρχοντες *first-born princes*, is sure taken from *Dan.* 10. 13. where the *Hebrew* reads שרים הראשנים *the chief princes*, of which *Michael* is there said to be *one*, or *of the first*. So *Tobit* 12. 15. *Seven holy Angels, which present the prayers of the Saints*. And there appears no reason why the *seven eyes* in *Zachary*, and here, chap. 5. 6. interpreted *the seven spirits of God*, should not be the Angels of God; the same that *stood before God*, chap. 8. 2. as here they are *before his throne*; it being ordinary for the Officers employed by persons to be called *eyes*. These *seven Spirits* we find again ch. 4. 5. where, in reference to the number of the lamps on the candlestick in the Sanctuary, they are called *seven lamps*. And they there seem to referre to the *seven deacons* in the Church of *Jerusalem*, *God* being before likened to the *Bishop*, and the *Saints* to the 24 *Elders*. And if it be thought strange that *John* should pray for *Grace* and *Peace* from the Angels, which here he seems to doe from the *seven Spirits*, I answer, first, that these and the like words, *Peace be to*, or, *with you*, are but a form of greeting or salutation, which includes in it all good wishes of the things mentioned, but not a solemn praier to those persons named in the form. This may appear by *Christ*'s taking leave of his Disciples, *Joh.* 14. 27. where he tels them, he *leaves peace with them*, and *gives his peace to them*, that is, he takes his leave of them, greets them at parting (and bids them *not be troubled* at it, *nor affrighted*) adding that he *gives* it to them, *not as the world gives* it, that is, he greets them heartily and affectionately, and in doing so, doth more then in the world is wont to be done by such salutations. Men are wont to use these words, *Peace be to you*, &c. formally, and by way of civility, but oft doe not wish it when they say it, and can never doe any more then wish or pray for it; but *Christ* bestowes it by wishing it. Where first, *Christ* uses this greeting, and yet doth not pray to his Father in doing so, but actually bestows it, and saith he *gives* it them: nay the men of the world are said to *give* it, though not as *Christ* doth. Both which note a difference betwixt such salutations and praiers. But then secondly, supposing it a praier, yet the action of praier being not address'd to the *seven spirits*, whether immediately or terminatively, there can be no inconvenience from thence to define the *spirits* to be Angels. For 'tis certain that the Angels are used by God as instruments to conveigh his mercies to us (and the word *Peace*, as the Hebrew שלום, in salutations especially, signifies all kind of mercies, all prosperity) and then those mercies come from the Angels immediately, though originally from God. And accordingly *Jacob* in *blessing Joseph's sons*, having mentioned *God, before whom* his *fathers did walk, the God which* had *fed him all his life*, *Gen.* 48. 15. adds, ver. 16. *the Angel which redeemed me from all evil* (that is, *the Angel* by whom as by an instrument or servant God had done this for him, and which had so often appeared to him) *blesse the lads*, &c. where though he praies not to the Angel but to God, yet he may, and doth pray, that God would continue to use the Angel's service in blessing the lads which he had used in blessing him. And if it be farther objected, that these *spirits* here are named before *Christ*, and therefore must not be *Angels*; I answer, first, that the order of setting down is no note of dignity or priority in the Scripture. In these benedictions the *Lord Jesus* is generally named before *God the Father*. And secondly, if the *spirits* should signifie the various operations of the Divine providence, as some, or the graces of the *Spirit*, as others would have them signifie, this inconvenience will also hold against either of those, that they should be named before the second person in the Trinity, and a farther inconvenience also, that *grace* should be said to come from graces, or from operations, or that any thing but persons, God or Angels, should have to doe in conveighing grace and peace unto us. But then thirdly, the reason why the mention of *Christ* is left to the last place is evident; First, because the Angels being God's attendants are accordingly joyned with him, not as one equal with another, but as servants following the Master. And secondly, because there was more to be said of *Christ* then the bare naming him, as appears v. 5, 6, 7. which made it more convenient to reserve his mention to the last place, in which that might most commodiously be spoken.

d. Βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ

V. 6. *Kings and priests*] This phrase βασιλεῖς καὶ ἱερεῖς τῷ θεῷ is taken out of the *Jerusalem Targum*, *Exod.* 19. 6. There the *Hebrew* reads ממלכת כהנים *a kingdome of priests*, but that *Targum* reads מלכין וכהנין *Kings and priests*, and the *Septuagint* βασίλειον ἱεράτευμα *a royal priesthood*. From the *Septuagint* S. *Peter*, 1 *Pet.* 2. 9. reads βασίλειον ἱεράτευμα *a royal priesthood*, writing to the Jewes of that dispersion which had the *Septuagints translation* in their hands, and S. *John* here, and ch. 5. 10. βασιλεῖς καὶ ἱερεῖς *Kings and Priests*, in respect of those Jewes again who had that *Targum* in their hands also. And the meaning of both the phrases is to be conceived the same, agreeing with the first notation of the Hebrew phrase, *a kingdome of priests*. that is, a nation not going on in the waies or customes of other people, but *populus alius*, *a several distinct people*, as the *Targum* reads it, v. 5. consecrated, as it were, and set apart for the service of God, as the Priests office is to wait upon God's service continually. Such were the Jewes to be by God's command, and by their entring into covenant with God, *Exod.* 19. 6. And such must the society of Christians be now with *Christ*, who requires them to perform these offices of Devotion, and that in publick assemblies instituted for that turn, & not only at some few set feasts or times, but continually (morning and evening at least,) the whole Christians life being typified by the Jewes sabbath, and so the necessity lying on them to *serve God truly*, *praise* him, *blesse* him, *pray* to him solemnly *all the daies of their lives*. That we should doe so was the main end of *Christ*'s redeeming us, *Lu.* 1. 74. *Tit.* 2. 14. and in relation to that 'tis here said, that *Christ washed us from our sins by his blood, and made us kings and priests to his God and father*, that is, by his blood bought us to be the constant servants of God, waiting on him and serving him (the whole Christian Church) avowedly, *all the daies of our life*. To this sense is the place of S. *Peter*, 1 *Pet.* 2. 9. to be understood: For ver. 5. he is upon an exhortation, that they, as *living stones of* this *holy building built on Christ a living foundation, joyn together into a spiritual house, an holy priesthood to offer*, &c. that is to joyn together into a Christian assembly or Church, meeting together continually (as the Priests were wont) to serve God, and pray to him, and praise him, which God will

Βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ

Βασίλειον ἱεράτευμα

Λύσαντι ἡμᾶς ἐκ τῶν αἱμάτων

accept

accept of through *Christ*, as he did of the corporeal sacrifices of the Jewes. To this he adds a testimony out of the Old Testament to enforce it, v. 6. which foretells God's purpose to gather a Church that should believe and confesse him publickly (that is the meaning of *not being ashamed* of him, *Rom.* 10. 10, 11.) which testimony being applied to them (as also in another part of it, which comes in as an accessary to the former) ver. 7, 8. he comes back again, v. 9. ὑμεῖς ὁ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, *but you are a choice stock, a royal priesthood*, which in all probability is, as the first verse had been, not only, (or so much) an affirmation what they were, but an exhortation what they ought to approve themselves to be; or if an affirmation, yet that in the force of an exhortation (like that in *Exodus*, whence 'tis taken, *Ye shall be to me a kingdome of priests*, that is, I command or require you to be so, or, *If you will obey my voice, you shall*, that is, this act of obedience I require from you; so there) *ye are a choice kindred, a kingdome of priests* (that is, *Christ* hath bought you that you should, and therefore you ought to be so) *a peculiar people*, set apart on purpose to this office, as it there follows, to *praise* and *magnifie God*, and declare the power of his grace, which hath wrought such a change in you. And this is most effectually done by a constant publick service of him. To the same purpose also is that other place, wherein these words are again made use of, *Rev.* 5. 10. where the *living creatures* and *Elders* offering up *the praiers of the Saints*, ver. 8. (that is, the persecuted Christians alive then, before the destruction of the Jewes, approaching and drawing nigh, v. 9.) & those *praiers*, it seems, prophetick praises (expres'd there by *incense*) for what they foresee *Christ* would speedily doe for them, they *sing a new song*; the effect of which is, that *Christ* having been crucified by the Jewes, slaughter'd, as other Prophets had been, should yet have the privilege beyond all them to work a notable vengeance upon those bloody men, that is, to *open the seals of the book* which contained all those *woes* in it against that people, ver. 9. and by doing so, by acting that revenge on his crucifiers, and the persecutors of Christians, it follows there in the song, that God had gathered them, (that is, the Saints that praied) and brought them back from their dispersions and captivities, as it were, and made them *kings and priests unto God*, that is, a kingdome of priests, a congregation, or Church, or multitude of men daily serving God, meeting at the publick assemblies to worship and sacrifice to him: which was remarkably the effect of the Jewes destruction at that time, those having been the chief persecutors of Christianity, and hindring their publick assemblies where they had power, and where they had not, yet so calumniating the Christians to the *Roman* Emperours and Officers, that they had for some time brought great persecution upon them, and most severe interdicts of all publick meetings. As for that which this place in the *Epistle to the Churches* peculiarly referres to, I suppose, it is that degree of indulgence which the Christians now had received from the Emperors in some degree, from *Vespasian* and others after him, according to that of *Tertullian*, in his *Apologetick*, *Quales ergò leges, quas adversum nos soli exequuntur impii, injusti, turpes, truces, vani, dementes, quas Trajanus ex parte frustratus est, vetando inquiri Christianos, quas nullus Adrianus, nullus Vespasianus, quanquam Judæorum debellator, nullus Pius, nullus Verus impressit, The laws against Christians Trajan took away in part, and neither Adrian, nor Vespasian, nor Antoninus Pius, nor Antoninus Philosophus required to be executed on them.* So saith *Eusebius* of *Vespasian*, μηδὲν καθ' ἡμῶν ἄτοπον ἐπινοήσας, *he practised no cruelty against the Christians* (see 2 *Thess.* 2, 1.) And this is there expres'd, *Rev.* 5. 10. by, *we shall reign upon the earth*, that is, we shall live here (in stead of a state of persecution) in a royal, chearful way of liberty, to assemble and serve God publickly. And so ch. 20. 4. ἐβασίλευσε *they were kings*, or *reigned, with Christ a thousand years*, that is, enjoyed peaceable daies of Christian profession. As *Dan.* 7. 18. *The saints of the most High shall take and possesse the kingdome* signifies, that the Jewes should be delivered from the persecutions of *Antiochus Epiphanes* (as it fell out in the time of the *Macsabees*) and have liberty to serve God publickly in the assemblies again. And so *Rev.* 20. 6. being *priests unto God*, and *reigning a thousand years*, signifies the Churches enjoying freedome and tranquillity (under the Christian Princes favour) to serve God in the congregation. That these are called ἡμέρα ἀναψύξεως *daies of refreshing*, see *Act.* 3. 19. This gives a ground of probable conjecture concerning the time when this entire book of Visions, put all together; was, with this Preface, sent to the Churches, v.z. in those daies of *Vespasian*, wherein (as farre as concern'd the Emperors Edicts) the Church received this great tranquillity, but that not perfected to them till the Jewes were destroyed, at which time 'tis again repeated, *Rev.* 5. (see Note on ch. 17. d.) And if against all this it be objected, that these persecutions of the Christians, though for a while superseded in *Vespasian*'s and *Titus*'s times, yet soon returned again in *Domatian*'s, and in some degree in *Trajan*'s, and soon after were very frequent in great violence, so as to fill up the number of the Ten persecutions within 270 years after *Christ*: To this I shall answer in the words of *Eusebius Eccl. hist.* l. 8. c. 1. speaking of the times immediately before *Diocletian* the last *persecutor*, *To shew*, saith he, *what glory and liberty the Christian doctrine had obtained among all men, both Greeks & Barbarians, before the persecution of Diocletian, requires too great a work for me to perform. Thus*, saith he, *appears by the good will of the Emperors, and the great favour of their officers to whom they intrusted the governing of countreys, who have granted the Christians liberty and security, permitted them in their palaces, and in their sight, them and their whole families*, &c. *Who*, saith he, *can recount the multitudes of assemblies in every city? who can describe the confluxes to the Oratories, and the spacious Churches which they built from the foundation, not contenting themselves with the antient edifices? These*, saith he, *no envy could suppresse, no evil spirit bewitch, nor man hinder, as long as Christians lived worthy of God's protection. But when the lives of Christians degenerated through too much liberty into softnesse and sloth, and Christians hated and reproached one another, and with those weapons of the tongue invaded and fought with one another, when Bishops set upon Bishops, and people raised seditions against people, when hypocrisie and shews of piety fill'd all places, then by little and little the judgments of God, as they are wont, began to visit us; and when we used no means to appease God, but multiplied sin upon sin, as if God did not respect or consider our sins, and so there was nothing left among Christians but contentions, emulations, hatred, enmity, ambition, tyranny*, &c. *then God, as he said by Jeremy, made the daughter of Sion dark, and cast down the glory of Israel, and remembred not his footstool in the day of his wrath* &c. *and all this*, saith he, *was fulfill'd upon us; Churches pull'd down, Bibles burnt, Bishops of the Church contumeliously used*, &c. *Of which all that I have to say, is to justifie the righteous judgment of God*: and so he proceeds to set down the words of the Emperors edict against the Christians, chap. 3. In which words is contained a full answer to this objection; For God's promises being but conditional, and the mercies contained in them no longer ascertained to us then that condition is perform'd

by us, this tranquillity and peaceable enjoyment of assemblies, which is here promised, and afterwards oft repeated, cannot be expected to continue any longer then Christians walk worthy of it; and when they doe not, the greater the blessing is, the fitter is it to be withdrawn from them; the discipline which is provided for Christians being a *delivering up to Satan*, when they offend against the Christian rule, that so they may be taught amendment. But beside this, other uses there are of the frequent returns of persecutions, to teach them vigilance, and make trial of their Christian fortitude, and to give them occasion to practise all other Christian duties, of patience and meekness, and so make their *light shine before men*, which would otherwise be more dimme. And in this matter it is observable, that as *Christ's* promise of the greatest temporal felicities, the richest harvest, the *hundred-fold more in this life*, hath the mixture of θλίψεις *persecutions* joyned with it, so this promise of being *Kings and Priests unto God* had its mixtures also. When the Jewes were destroyed by *Titus*, and so the Christians persecutions ceased under *Vespasian* and *Titus*, yet in *Adrian*'s time the Jewes under *Barchocheba* raise a sedition again, and lie very heavie upon the Christians, because they would not rise and joyn with them, (see ch. 11. 7.) and so there were some gleanings of evils still behind from the Jewes after this signal cessation here spoken of. And when the Jewish malice was at an end, then the heathen *Emperors* are stirred up by the Devil, Magicians and Oracles, to persecute the Christians; and so it often fared with them till *Constantine*'s time, that is, till the Roman Emperour was converted to the faith; and then the promise is, c. 20. that for the *space of a thousand years* they shall *live and reign with Christ*, that is, that for that space Christian religion shall be no more interdicted or persecuted: and that promise was perfectly performed. And so still the objection is of no force against the truth of this promise thus interpreted. This hath been here thus largely said once for all, to clear the many passages of this nature which are to be met with in these Visions, and in other parts of these Books.

c. V. 7. *Cometh with clouds*] That *Christ's coming* denotes this middle coming of *Christ* in vengeance on his enemies, and for the rescue of his constant servants, this especially now approaching in the destruction of the Jewes, hath been shewed, *Mat.* 24. Note b. And that the addition of the *clouds*, *with which he comes*, is not an argument against this sense, may appear by the *cloud* in the wilderness, which signified God's presence to defend the Israelites, and the *cloud* on the Tabernacle, which noted God's special presence there, and by the *Psalmist* calling the *clouds his chariot*, the ordinary way wherein God exhibits himself present to men, to protect, or to punish, (and not only at the day of the final doom) and by *Isa.* 4. 5. where the *cloud* upon *mount Sion* is *the defence* in the end of the verse, and by the very same phrase, *Dan.* 7. 13. *the Son of man coming with the clouds of heaven*, when *dominion, glory*, and a *kingdome are given unto him*, v. 14. (which is not by any pretended to belong to the day of doom, but to *Christ*'s *kingdome* here in, though *not of this world*) and by the same phrase repeated, *Mat.* 24. 30. *the Son of man coming in the clouds of heaven with power and great glory* (which yet was to be within the compasse of *that generation*, ver. 34.) and so *Luk.* 21. 27. And so among the heathen we have the like phrase; as when God is said by *Homer* to come to *Diomedes*, *Iliad.* l. 5.

——νεφέλῃ εἰλύσας ὦμους,

having his shoulders wrap'd in a cloud, and that there on purpose to defend him. And in *Virgil*, when *Jupiter* came to assist *Æneas*, *Æn.* 7. it is said of him, that

——*radiis ardentem lucis & auro*
Ipse manu quatiens ostendit ab æthere nubem, *He shewed a cloud from heaven burning with rayes of light and gold.* By all which appears how properly is signified by this phrase *Christ*'s protecting his constant servants, as well as punishing his enemies, which are two special acts of his Regal power, to which he is installed by his Resurrection.

f. V. 15. *Fine brasse*] That χαλκολίβανον should be rendred *fine brasse*, will be lyable to this exception, that 'tis against analogie that the former part of the word, χαλκο, should be set to denote the thing it self, which must rather denote some attribute of, or ingredient in the thing spoken of; as χαλκέντερος sure is *one that hath entrails of brass*, not *brasse that hath entrails*, and χαλκοχίτωνες *they that have coats of brasse* (armour) not *brasse that hath coats*; so χαλκόμυια is not *brasse like a flie*, but *a* kind of *flie*, whether in colour or something else, *having a resemblance of brasse*. And so in all other the compounds, the latter part of the word noting the thing or person, the former some attribute of it. That interpretation of *Andreas Cæsareensis* seems more reasonable, who after the former (and one more for *brasse that is digged out of mount Lebanon*) gives a third notion of the word, that 'tis χαλκοειδὴς λίβανος, ὃν ἰατροὶ παίδας ἄρρενα καλοῦσιν, εὐώδεις, πυρὶ ὁμιλοῦντα, ἀτμὸς ἀποπέμποντα, *Amber that looks like brasse, which Physicians call the male-amber, which coming near the fire sends out a perfume.* Of this *Dioscorides* speaks thus, Πρωτεύει δ' ἄρρην καλούμενος σταγωνίας, *the male is more excellent called Stagonias.* And of this doth *Suidas* farther speak, Χαλκολίβανον, εἶδος ἠλέκτρου, τιμιώτερον χρυσοῦ· ἔστι δὲ τὸ ἤλεκτρον ἀλλόπτον χρυσοῦ μεμιγμένον ὕελῳ καὶ λιθείᾳ, ὁποίας ἔστι ζωοθέσιος ἡ ἁγία τράπεζα τῆς μεγάλης ἐκκλησίας, *It is a sort of amber more valuable then gold. Now this amber is mix'd with glasse and stone, of which mixture is the Communion-table of the great Church.* Thus *Ezech.* 1. 27. *I saw as the colour of amber, as the appearance of fire, round about within it:* where *as the appearance of fire* and *the colour of amber* are of the same importance, so here his *feet* that are said to be *like amber*, are in the next words again expres'd, ὡς ἐν καμίνῳ πεπυρωμένοι, *as it were set on fire in a furnace.* This Amber being of all things neareſt the colour of fire, and not of the flame of fire, for to that before his *eyes* were compared: which two being joyned with his *head* and *hair*, *white as a fleece*, make up the representation complete. For as in a great flaming fire, the lower part, the fire it self, looks like Amber, then the flame being higher then the fire, differs in colour from that, but the top of the flame looks perfectly *white*: so 'tis here, the *head* and the *hair* are white (being the uppermost part) the *eyes* or countenance, as an ordinary flame, but the *feet*, or lower part, of the *colour of amber*. All together making up a fiery flaming appearance, (see ch. 9. Note f.) to represent the gloriousnesse of this coming of *Christ* to judgment upon his enemies, as he doth in the subsequent Visions. After the same manner God sitting in judgment is represented *Dan.* 7. 9. he himself, his *head*, *hair*, and *garments*, *white as snow* or *wool*, then under that, the *throne like a flame of fire*, and under that the *wheels as burning fire.*

g. V. 19. *The things which thou hast seen, and the things which are, and*——] The phrase καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι may possibly be rendred, *and which are, and which shall come to passe*: and if it be so, then it must denote these two other sorts of things, the one then present, and the other future, over and above what he had now *seen*, v. 13. (which was only the laying of the scene, and the title as it were and breviate of the ensuing Visions of the seven Churches, his care of them, and his severity to all that provoke him to it.) But 'tis much more probable that the first καὶ should be rendred *both*, thus,

Write

Write the things which thou haſt ſeen, viz. the *ſeven lamps*, v. 13. and *ſeven ſtarres*, &c. v. 16. (of which 'tis here added, v. 20. ὃν εἶδες, *which thou haſt ſeen*, where the εἶδες, *thou haſt ſeen*, belongs to this, not to any former Viſions) *both which are, and which ſhall come to paſſe after them*, noting this Viſion (if it belong only to that) to deſcribe both the preſent and future eſtate of thoſe Churches; but if it extend farther to the reſt of the prophecie, then noting the ſubſequent Viſions to contain theſe two heads of matter, the preſent and future dealings of *Chriſt* with his Church, permitting them for their trial to ſuffer a while, but at length upon their perſeverance rewarding them. Of both theſe it will then be here ſaid, γεάψον ἃ εἶδες, *write the things which thou haſt ſeen*, of both theſe ſorts, ſome the repreſentation of preſent events, the preſent eſtate of Chriſtianity, and then others the repreſentation of what ſhould for the future come to paſſe; in both which *Chriſt*'s care of his faithfull ſervants, and puniſhing of his enemies, and of all that fall off from him, will be diſcernible. In the expounding theſe words Mr. *Br.* hath made uſe of a ſpecial ſubtilty, and on that (as he * confeſſes) built his enſuing interpretations. For having rightly concluded from the plain words, that the ἃ εἶδες, *the things which thou haſt ſeen*, are *tam res futuræ quàm præſentes, things future as well as preſent*, he interprets that thus, that every one of thoſe *ſeven Churches* ſignifies two things, one literally, then preſent (of which, being the only true, he hath generally little to ſay) and another by way of antitype in that prophetically contained (as the *Church of Epheſus*, beſide that which literally it ſignifies, muſt be the whole primitive Church from the Apoſtles to *Conſtantine*, and the like) and by that means hath obtained a liberty of phanſying whatſoever he will, though never ſo diſtant, and affixing it as the antitype, or ſecond interpretation of thoſe Viſions of the *ſeven Churches*. The falſineſſe of which proceſſe is farther viſible from the very words on which he laies all his weight (confeſſing the obſervation of that little thing to have been his key to the whole interpretation.) For if, as he would have it, the thing there affirmed were, that the ſame things were *both preſent and future*, the phraſe muſt then be ἃ καὶ ἐστι καὶ μέλλ γίνεσθ, *which both are and ſhall be*, whereas the phraſe is quite otherwiſe, *the things which thou haſt ſeen*, καὶ ἃ ἐστι καὶ ἃ μέλλ, *both which are and which ſhall be*, or poſſibly, *and which are*, &c. which clearly is a diſtribution of the Viſions in reſpect of the matter of them, into two ſorts; one, the matter of which was then preſent, the other, the matter of which was to come to paſſe not long after; and no way a diſtribution of their completions, that theſe Viſions were to be doubly fulfilled, once at that preſent, a ſecond time 1600 years after. The groſsneſſe of this deceit was here to be diſplayed, as being the one (groundleſſe) ſupport of the whole enſuing interpretation, which all preſently vaniſheth (as far as concerns this ſecond completion) without any farther confutation.

* *Cujus exiguæ rei obſervatio viam mihi aperuit ad intelligendum, ut arbitror, parœnetares Epiſtolas*, p. 16.

h. Ἀγγέλοι

V. 20. *Angels*] *Ἀγγελοι here are, no queſtion, the governours of theſe *ſeven Churches*, ἐπὶ ἐκκλησίαις ἐπισκόποις ἕπορσι *Ἄγγελοι, ſaith *Andr. Cæſareenſ.* *ſo many overſeers for ſo many Churches*, ſo many ſingular perſons to rule, one in each of them; thus called, as the officers and miniſters of *Chriſt* (*aſcending*, as it were, and *deſcending* on *Jacobs ladder* between God and them) in ruling them, delivering Gods meſſages to them, and alſo returning their meſſages or prayers to God. Thus in a *Saxon MS.* Biſcopaſ ſýndon ȝoðeſ býðelaſ, *Biſhops are Gods bydels*, that is, meſſengers or officers. See Sr *Hen. Spelman*'s *Gloſſary* in the word *Bedellus*. This title was given to the chief prieſt in the Old Teſtament, particularly in *Malachie*, *For he is the Angel* or *meſſenger of the Lord of hoſts*, whoſe *lips* therefore were to *preſerve knowledge*, and from thence, as from the oracle, the *people were to require the Law*, to receive knowledge and direction for their duty. Theſe *Angels* are by antient writers known and affirmed to be Biſhops, one in every of thoſe Sees, (and not only ſo, but *Metropolitans*, to whom the Biſhops of the adjacent cities were ſubordinate: ſee Note b.) And this courſe of government is here owned and approved by *Chriſt* himſelf, by his ſending thoſe meſſages to thoſe Angels in theſe Churches, and by his *holding the ſtarres*, which reſemble them, *in his right hand*, v. 10. & ch. 2. 1. whileſt he *viſits*, or *walks*, *in the midſt of the Candleſticks* or Churches. As for Mr. *Brightman*'s only argument to the contrary, becauſe there is mention of many *Biſhops* or *Elders* of *Epheſus*, *Act.* 20. 17, 28. that is eaſily anſwered, that the Biſhops of *Aſia* were the men underſtood in that place, who met *Paul* at *Miletus*; but that they are *Epiſcopi Epheſi*, *Biſhops of Epheſus*, is a direct falſification of his, there being no ſuch phraſe uſed in that place. And for that one objection which by ſome is drawn againſt their being ſingle perſons, becauſe ch. 2. 24. after ſpeaking to the Angel of *Thyatira* it is ſaid, ὑμῖν δὲ καὶ λοιποῖς τοῖς ἐν Θυατείροις, *but to you and the reſt that are in Thyatira*, as if the *Angel* before were the ὑμεῖς *you* here, the anſwer will be eaſie, if it be obſerved, that in the antient *Greek MSS.* particularly that at S. *James's*, the καὶ is left out, and the words read, ὑμῖν δὲ λέγω τοῖς λοιποῖς ἐν Θυατείροις, *to you the reſt*, or, *to the reſt of you that are in Thyatira, and who have not known the depths, as they call them*, but thoſe *depths of Satan*, &c. Where the ὑμῖν τοῖς λοιποῖς, *you the reſt*, or *the reſt of you*, is ſet in oppoſition to the *Gnoſtick* complying party among them, before mentioned, and belongs not to the *Angel* or *Biſhop*, but as one and the prime of that pure, conſtant party. I need adde no more for anſwer to this ſo ſlight an objection. Theſe Angels are here deſcribed by the hieroglyphick of *ſtarres*, in token of their office to illuminate, and ſend out influences to rule the faithfull under them, as the Sun and the reſt of the ſtarres do this inferiour world; and the Churches where they preſide are called λυχνίαι *ſockets for lamps*, or *candleſticks*, as being the places where theſe *ſtarres*, as ſo many lamps or torches, do ſhine, where they are ſet or faſtned, to give light to all that come into the room. Now becauſe theſe Angels are ſo conſiderable parts in the Churches, therefore it is that the meſſages which are ſent to the whole congregation of Chriſtian profeſſors under them are here addreſs'd particularly to the *Angels*, c. 2. 1. And ſo in the reſt, where though the *Angels* were ſingle perſons, yet what is ſaid to them is not ſaid only to their perſons, but to the univerſality of the people under them, whoſe non-proficiency, or remiſſion of degrees of Chriſtian vertue, eſpecially their falling off from the conſtancy and courage of their profeſſion, do deſerve (and are accordingly threatned with) the removal of that Chriſtian knowledge, that grace, thoſe privileges of a Church which had been allowed them, c. 2. 5. which is not ſo properly appliable as a puniſhment of the Biſhop, as of the people under him. And therefore in the *Paraphraſe* I have generally changed the Singular into the Plural number, by that means to leave it indifferently to the Biſhop of each Church and the people under him, and yet farther to the other Churches ſubordinate to each of the *Metropoles* here named. (Of the word *Ἀγγελος ſee more Note on *Act.* 12. e.)

τοῖς λοιποῖς ἐν Θυατείροις

Ἀστέρες

λυχνίας

Paraphraſe.

CHAP. II.

1. To the Biſhop and, with him, the Church of Epheſus deliver this meſſage, Thus ſaith Chriſt, (deſcribed c. 1. 13, and 16.) ſuſtaining and honouring with his right hand the ſeven Governours or Biſhops of the ſeven Churches, and coming now to viſit and examine, and (according to deſert) to puniſh or reward the members of theſe Churches, and to admoniſh them timely what may be mended in them;

1. UNto the Angel of the Church of Epheſus write, Theſe things ſaith he that holdeth the ſeven Starres in his right hand, who walketh in the midſt of the ſeven golden Candleſticks;]

a. 2. I obſerve and approve your labour and great induſtry in the Goſpel, and your moſt conſtant patience and perſeverance in the faith, your no kind of compliance with the vitious men that creep in among you: Ye have put the falſe teachers to the teſt, examined their doctrine and miſſion (ſee note on Joh. 20. b.) and found them to be counterfeits.

2. I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evill: and thou haſt tryed them which [a] ſay they are Apoſtles and are not, and haſt found them lyars;]

3. And haſt born, and haſt patience, and for my names ſake haſt * laboured, and haſt not fainted.]

3. And you have formerly undergone many preſſures and perſecutions, and held out againſt all aſſaults of terror or difficulty, and for the profeſſion of Chriſtianity have endured very ſore and ſharp afflictions, and were not then diſheartened in your courſe by perſecutions in the way.

* undergone hard labor, or, toile] κεκοπίακας

b. 4. But one charge or accuſation (ſee Mat. 5. 23.) I have againſt you of this Church, that that vehement, pure, Chriſtian love, (caſting out all fear of danger) which at firſt was in you, and evidenced it ſelf by your confeſſion of the faith with courage, and without fear, you ſince have ſomewhat remitted, and are not altogether ſo fervent, and intenſe, and valiant, as at the firſt you were.

4. Nevertheleſſe † I have *ſomewhat* againſt thee, becauſe thou [b] haſt left thy firſt love.]

† I have againſt thee that thou haſt remitted ἔχω κατὰ σοῦ, ὅτι

5. Call to mind therefore that degree of Chriſtian zeal and courage which was in you at the firſt, and being ſenſible of the decay, return to it again, and act as Chriſtianly and valiantly in all things as at firſt you did, or elſe I will ſuddainly puniſh you by removing the light of the Goſpel from you, by leaving no Church among you.

5. Remember therefore from whence thou art fallen, and repent, and doe the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of its place, except thou repent.]

c. 6. Yet one thing is to be ſaid in your commendation, that the temptations of the Gnoſticks being of two ſorts, the baits of luſts, as well as the terrors of worldly ſufferings, though you have been wrought on by the latter of theſe, yet for the former you are free, you deteſt thoſe abominable villanies of luſt, which come from the Nicolaitans, and are gotten into other Churches, v. 15. and 20.

6. But this thou haſt, that thou hateſt the [c] deeds of the Nicolaitans, which I alſo hate.]

7. Let this warning of mine in this viſion be laid to heart by the Chriſtians of Epheſus, and all that are under that metropolis, for it is of near concernment to all: And as it brings terrors to all who ſhall be involved in the ſin mentioned, ſo every one that ſhall hold out, and overcome the temptations, he ſhall have deliverance here, and hereafter eternal life beſtowed upon him; which is the meaning of eating of the tree of life Gen. 2. 22. and may be encouragement and reward ſufficient to thoſe that ſhall lay down their lives for Chriſt, and ſo here is fitly mention'd to thoſe who would not confeſſe Chriſt in time of perſecution.

7. He that hath an eare, let him hear what the Spirit ſaith unto the Churches. To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.]

d. *8. Another meſſage deliver to the Biſhop of Smyrna, another metropolis of Aſia, in theſe words, Thus ſaith Chriſt, the eternal God, that was ſo deſpiſed and contemned by men, who was put to death, but roſe from the dead (ſee c. 1. 11.) and ſo is fit to encourage you in your patience, and ſure to reward you, whatſoever it coſt you, though it be the loſſe of life and all;

8. And unto the Angel of the [d] Church in Smyrna write, Theſe things ſaith the firſt and the laſt, which was dead and is alive;]

e. 9. Your works have been very pious and Chriſtian, your diligence remarkable, and great perſecution and poverty you have ſuffered (but this very thing tends to the encreaſing of your wealth treaſured up for you, and your contentednesſe is at the preſent all riches) and you have been tempted by the contumelies and reproches and railings caſt upon you by the Gnoſticks, who are a ſort of men that take upon them to be Jewes, to avoid perſecutions from them, but indeed are not, live not according to the Law, Gal. 6. 13. that profeſſe to dive into the ſecrets and myſteries of the Old Teſtament (for the underſtanding of which they call themſelves Gnoſticks) and from thence to fetch great ſecrets, which are all nothing but helliſh abominations, and their practices conſequent to them meerly diabolical, accuſing, calumniating, and perſecuting the Orthodox Chriſtians. And therefore if they are of any ſociety, or Synagogue, any religion, 'tis not that of Moſes (from God,) but of the devils inſtitution. Theſe I know have reproached and railed at you, and ye have ſuffered much from them.

9. I know thy works, and tribulation, and poverty, but thou art rich; and *I know* the * blaſphemy of them that [e] ſay they are Jewes, and are not, but *are* the Synagogue of Satan.]

* contumely λοιδορίαν

f. 10. Take courage againſt all poſſible dangers, remembring me, as I have repreſented my ſelf to you, v. 8. And now I tell you before-hand, that your conſtancy to the faith muſt in reaſon be expected to raiſe you up enemies, both at this preſent the Jewiſh zelots for the Synagogue, v. 9. (incenſed againſt you by the Gnoſticks) and afterwards the Romane officers, aſſertors of the diabolical Idol-worſhip againſt Chriſtianity; and theſe latter ſhall apprehend and impriſon ſome of you, being permitted by God to doe ſo, on purpoſe for the farther tryall of your conſtany. And this perſecution, which ſhall come upon you when the Jewes are deſtroyed (in the time of Marcus Aurelius and Verus, under which Polycarpe the Biſhop of this Church ſhall ſuffer death) ſhall then laſt for a little while: and all this ſhall prove a foundation of greater glory to you, and help them to the reward and crown of Martyrdome which ſuffer in it, and that is all the hurt which your conſtancy ſhall bring you.

10. Fear none of thoſe things which thou † ſhalt ſuffer: behold, the devil ſhall [f] caſt ſome of you into priſon, that ye may be * tried, and ye ſhall have tribulation ten daies. Be thou faithfull unto death, and I will give thee a crown of life.]

† art ready to, μέλλεις * tempted πειρασθῆτε

11. They that hold out to the end, that perſevere in deſpight of all theſe temptations, ſhall continue a proſperous flouriſhing Church, ſhall not have their Candleſtick removed from them, as all they ſhall that by the ſharpneſſe of perſecutions are ſcandalized and fall off from Chriſt (ſee note on c. 20. d.)

11. He that hath an ear, let him hear what the Spirit ſaith unto the Churches. [He that overcometh ſhall not be * hurt of the ſecond death.]

* injured ἀδικηθῇ

g. 12. This is the meſſage of Chriſt to you, who looketh upon you as a judge, and ſeeth ſomewhat in you which ſhall be puniſhed moſt ſeverely if you repent and reform not ſpeedily;

12. And to the Angel of the Church in [g] Pergamos write, [Theſe things ſaith he who hath the ſharp ſword with two edges;]

13. I know thy works, and where thou dwelleſt, *even* where Satans [h] ſeat *is*: and thou holdeſt faſt my name, and haſt not denyed my faith, even in thoſe daies wherein [i] Antipas was my faithfull Martyr, who was ſlain among you, where Satan dwelleth.]

13. I cannot but commend your Chriſtian behaviour and conſtancy, and that the greater, being conſidered with the circumſtances of the place of your abode, in the midſt of ſuch temptations to the contrary, and of the times approaching, wherein Antipas, for his fidelity and courage in preaching the Goſpel, will be (I foreſee) cruelly martyr'd, and where the inſtant malices of the adverſary might poſſibly have terrified you. h. i.

14. But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balac to caſt a * ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.]

* ſcandal, or inare σκάνδαλον

14. But yet for all this courage, great faults there are among you, though the whole Church be not guilty of them, viz. the doctrines and practices of the Gnoſticks are gotten in among you, which are but a tranſcript, as it were, of that famous counſell of Balaam to Balac, which brought that curſe and ruine upon the Iſraelites, when nothing elſe could doe it, conſiſting in joyning and complying with the Idolaters (ſee note b.) and committing all abominable uncleanneſſe (ſee Jude f.)

15. So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate.]

15. In like manner there is gotten in among you, and permitted, or not puniſhed by your Biſhops, that unclean doctrine and practice of the Nicolaitans (ſee note c.) which being moſt odious to me, ought moſt ſharply to have been puniſhed by them.

16. Repent; or elſe I will come unto thee quickly, and fight againſt them with the ſword of my mouth.]

16. And if this lenity be not ſpeedily mended, I will viſit and deſtroy you ſuddenly by judgments parallel to the ſword that fell on thoſe Iſraelites that were corrupted by Balaams counſell, Num. 25. 5.

17. He that hath an eare, let him heare what the Spirit ſaith unto the Churches, To him that overcometh will I give to eat of the [k] hidden Manna; and I will give him a [l] white ſtone, and † in the ſtone a new name written, which no man knoweth ſaving he that receiveth *it*.]

† upon the ἐπὶ τὴν

17. And for all thoſe that keep themſelves pure and ſpotleſſe from theſe temptations, this compliance and uncleanneſſe, let them know that the joies and comforts that come in to them by the practice of the contrary Chriſtian vertues of courage and purity, are, though inviſible, yet far greater then thoſe which theſe carnal Goſpellers enjoy, 1 Cor. 2. 9. and beſides this portion of inward bliſſe (adherent to the practice of duty at the preſent) prepared for them by God, and ſhowr'd down like Manna upon their ſouls, they ſhall over and above (as victors have a ticket given them by the judges, to receive the reward that belongs to them; the value or quality whereof, and their names, is written in that ticket) have a token or ticket given them, with the name of Chriſt written on it, ſignifying the Chriſtian reward of grace and glory, but that ſuch as is not to be conceived what or how valuable it is, but by the enjoying of it. k. l.

18. And unto the Angel of the Church in [m] Thyatira, write, Theſe things ſaith [the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like † fine braſſe.]

† amber, note on ch. 1. d.

18. Chriſt, that appeared to thee ſo gloriouſly c. 1. 15. in token of the judicature which he means to exerciſe, the rewards and puniſhments which he hath in his diſpenſing. m.

19. I know thy works and charity, and * ſervice and faith, and thy patience, and † thy works; and the laſt *to be* more then the firſt.]

* adminiſtration διακονίαν

† or thy laſt works more then the firſt, for the Kings *MS.* reads τὰ ἔργα σε τὰ ἐσχατα-

19. I take notice of your Chriſtian actions, and courage in confeſſing of Chriſt (ſee note b.) and your charity or liberality to the poor brethren, and your conſtancy againſt all terrors, and all theſe Chriſtian actions daily improving, and growing greater and more abundant in you.

20. Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that woman [n] Jezebel, * which calleth her ſelf a propheteſſe, to teach, and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto Idols.]

* or, which calling her ſelf a propheteſſe doth teach & deceive, for the Ks. *MS.* reads ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ

20. Yet one quarrel I have againſt you, that you permit that hereſie of the Gnoſticks that take upon them to underſtand myſteries beyond all others, to delude ſome members of your Church, and infuſe their falſe doctrines into them; and among others, thoſe foremention'd v. 14. of filthineſſe, and communicating in Idol-worſhips. n.

21. And I gave her ſpace to repent of her fornications, and ſhe repented not.]

21. And theſe filthy hereticks have not made uſe of the warning by me given them to repent, but ſtill goe on in their impieties.

22. Behold, † I will caſt her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds.]

† I caſt her into priſon, for the Kings *MS.* reads βάλλω αὐτὴν εἰς φυλακὴν

22. And therefore you may expect that the judgments that ſhall ſuddenly fall upon them, and all that join with them, ſhall be very heavy, if not prevented by their ſpeedy reformation.

23. And I will kill her children with death, and all the Churches ſhall know that I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.]

23. And all that are either leaders or followers in this impietie, ſhall be deſtroyed, to be an example to all the Chriſtian Churches in the reſt of Aſia, that theſe doctrines and practices may be avoided by them, upon ſight of my ſevere viſitation upon theſe; which may aſſure you all, (you Churches of Aſia) that according as you behave your ſelves, ſo you may expect to be rewarded by me.

24. But unto * you, I ſay, and to the reſt in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you none other burthen.

* you I ſay the reſt. for the Kings *MS.* reads ὑμῖν δὲ λέγω λοιποῖς

25. But that which ye have *already*, hold faſt † till I come.]

† until the time when I ſhal come, ἄχρις οὗ ἂν ἥξω

24, 25. But to the reſt of you, thoſe of Thyatira which are not thus guilty, which have not given ear to theſe ſecret depths of Gnoſtick villany, to you this acknowledgment and commendation is due, that you are ſuch, that God requires nothing more of you but perſeverance, that you hold out untouch'd and untainted, till this judgment comes upon thoſe wicked that are now among you, and till I come to reward your fidelity and conſtancy.

26. And he that overcometh, and keepeth my works unto ° the end, to him will I give power over the Nations,

27. (And he ſhall * rule them with a rod of iron, † and as the veſſels of a potter ſhall they be broken to ſhivers) * even as I received of my Father:

28. And I will give him the morning ſtar.]

* feed ποιμανεῖ

† as the potters veſſels are broken together ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται

* as I alſo ὡς κἀγὼ

26, 27, 28. And they that thus perſevere in the performance of all Chriſtian duties, pure and ſpotleſſe from all theſe abominable heretical mixtures, they that hold out againſt all perſecutions and temptations, firm and ſpotleſſe, ſhall, when the daies of perſecution are over, be made uſe of to propagate the Goſpel to the Nations, convert the Gentile idolaters to the faith, and become Biſhops of other Churches. And this they ſhall doe ſucceſſefully and efficaciouſly over the Eaſtern Nations. o.

29. He that hath an ear let him hear what the Spirit ſaith unto the Churches.

Annotati-

a. Φάσκοντες εἶναι Ἀποστόλους

V. 2. *Say they are Apoſtles*] Who theſe Pſeud-Apoſtles were that this Church of *Epheſus* had tried and found lyars, may perhaps be reaſonably affirmed out of the ſtories of thoſe times. *Gaius* in *Euſebius* l. 3. c. κη'. ſets down the ſtory of *Cerinthus* the leader of an hereſie, that he pretended Revelations, written ὡς τοῦ Ἀποστόλου μεγάλου, *by ſome great Apoſtle*, and related τερατολογίας *prodigious narrations*, ὡς δι' Ἀγγέλων αὐτῷ δεδειγμένας, *as ſhewed him by Angels*, and then delivered his doctrines of a temporal kingdom of *Chriſt* after the Reſurrection, and that men ſhould in *Jeruſalem* live again, and δουλεύειν ἐπιθυμίαις καὶ ἡδοναῖς, *ſerve luſts and pleaſures*, and ſpend the ſpace of a *thouſand years* ἐν γάμῳ ἑορτῆς, as *in a nuptial feſtivity*. The ſame doth *Dionyſius Alexandrinus* in his ſecond book περὶ ἐπαγγελιῶν ſet down, ſpeaking of *Cerinthus* and his followers and their doctrine, ὅπερ ἔστιν τῷ τῦ Χριστῦ Βασιλείαν, *that Chriſt's kingdom ſhould be an earthly one*, and (agreeable to his fanſie who was φιλοσώματος καὶ πάνυ σαρκικὸς, *a very carnal man and lover of the body*) that it ſhould conſiſt in the ſatisfying of the panch and luſt, σιτίοις, πότοις καὶ γάμοις, *in meats, drinks and marriages*, and to that purpoſe (that there might be the more plenty of theſe) ἑορταῖς, καὶ θυσίαις, καὶ ἱερείων σφαγαῖς, *in feaſts, and ſacrifices, and killing of beaſts* or *victims*. And *Irenæus* lib. 1. goes farther, mentioning ſome ἀπορρητότερα ψευδοδοξίαι, *doctrines of filthineſſe not fit to be named*, which he taught his diſciples. And this, it ſeems, in *Aſia*, and 'tis very probable in *Epheſus* it ſelf, of which we now ſpeak. For that *John* after his return from baniſhment lived there, we find affirmed by *Clemens* in his narration of him tranſcribed by *Euſebius*, *Eccl. Hiſt.* l. 3. c. κγ'. And that he going into a Bath on a time, and finding *Cerinthus* to be there, leaped back, and went out, not enduring to be under the ſame roof with him, for fear, as he ſaid, that it ſhould fall, when ſuch an enemy of Chriſtianity as *Cerinthus* was in it, is the affirmation of *Irenæus*, l. 3. out of a tradition of *Polycarp*: ſee *Euſeb.* l. 3. c. κη'. And two circumſtances more to our preſent purpoſe will be obſervable in that Author: Firſt, that the *Nicolaitans* here mentioned to be hated by this *Church*, v. 6. did riſe immediately after *Cerinthus* and his followers, (ὅσοι τότων ἦσαν, ſaith *Euſebius*) and are therefore ſet down immediately after them in the courſe of his Hiſtory, c. κθ'. Secondly, that *Dionyſius Alexandrinus* comes to take him in, in his diſcourſe on occaſion of this very book, the *Revelation*, ὅθεν ἡ Ἰωάννυ Ἀποκαλύψεως εἰ πού τινα
§ l. 3. c. κη' ὡς ἐκ τῆς ἀνέκαθεν ἔδοσεως, ſaith § *Euſebius*, *having expounded ſome parts of the Revelation out of an antient tradition*. Whether this were the place of the *Revelation* which he ſo expounded, I cannot affirm; but of this I am ſure, that he and his followers, pretending to have received their Revelations from ſome prime Apoſtle, and affirming the prodigies he ſpake of to be ſhewed him by Angels, may well be ſaid to *ſay they are Apoſtles* (that is, to have commiſſion from heaven for their doctrines) when aſſuredly they were not ſuch. And that the Church of *Epheſus* was not deceived by him, but found out and rejected his errors, appears by S. *John* avoiding him in that place, as one that was ſo known an enemy of the truth, that he ſpeaks to all that were with him, φεύγωμεν, &c. *Let us not come near this vile perſon*; which is an interpretation of the ὑ δύνῃ Βαστάσαι κακοὺς here in this verſe, their *not enduring* theſe vile carnal Goſpellers, but ſeparating from them.

b. Ἀφῆκας τὴν πρώτην ἀγάπην

V. 4. *Haſt left thy firſt love*] The phraſe ἀφῆκας τῷ πρώτῳ ἀγάπῃ is to be rendred, *thou haſt remitted*, or *abated, thy firſt love*; for ſo ἀφιέναι ſignifies (being applied to things of this nature) *remiſſion* of degrees of any thing, as that is contrary to intenſion of them. Maſter *Brightman*'s fanſie on the word is very obſervable (and from thence it will be eaſie to judge of the ſolidity of the grounds on which he proceeds in his interpretations) * *Every one of the Churches*, ſaith he, *hath ſuch a name given it as will declare its whole condition, as it were by marks written in the forehead.* Thus, ſaith he, ἀφῆκας, *thou haſt remitted*, doth *ſufficiently teach what the* † *Spirit conſidered in this city*, viz. *that 'twas Epheſus, as it were* ἄφεσις, *omiſſion*, &c. from whence he preſently gathers that by *Epheſus* is meant the whole Primitive Church till *Conſtantine*'s daies. Thus pitifully ſlight are the marks and characters by which he paſſeth his judgment, and on which he founds his interpretations. For beſides that *Epheſus* is the name of a city and Church known in the Scripture, and doth as punctually ſignifie that, and nothing but that, as *London* ſignifies *London*, (and it may be as reaſonable to ſay that the *Epiſtle of Paul to the Epheſians* had a particular aſpect on the whole Church till *Conſtantine*, as that this part of S. *Johns Epiſtle* to the *Angel of the Church of Epheſus* belongs to it) the alluſion of *aphecas*, (for that is the word, ἀφῆκας) to *Epheſus*, is as remote in ſound as one could well imagine; but then in ſignification much more, ἔφεσις ſignifying *deſire* or *appetite*, but ἄφεσις *remiſſion* or *looſing*. Now for the other part of this phraſe, πρώτην ἀγάπην, 'tis here not the *love* or care of the Biſhop toward the flock, as Maſter *Brightman* would have it, but the great love toward *Chriſt*, which firſt was in them (not their *firſt love* as that ſignifies the object of it, *Chriſt*; for the leaving or utter forſaking of him were not reconcileable with the other commendations which are here given of them, particularly, the ὑπομονὴν ἔχεις, *thou haſt patience*, at the preſent, thou perſevereſt ſtill in the Chriſtian faith: but it is) their *firſt zeal* and fervency of love toward *Chriſt* (ſee *Mat.* 24. 12.) which it ſeems was in proceſſe of time much remitted in the Chriſtians of that Church. This *love*, when it is *perfect*, *caſteth out fear*; he that hath it, will make no ſcruple to die, or undergo any danger for *Chriſt*: And thus had this Church formerly behaved themſelves toward *Chriſt*, κακοπάθησας καὶ ὑ κέκμηκας v. 3. *they had endured*, and paſs'd through difficulties, *and not fainted*. But now it ſeems they were fallen into a great and dangerous remiſſeneſſe in this particular; of which therefore if they *repent not*, they are threatned with *removal of their Candleſtick*. What this remiſſeneſſe was, may perhaps be gueſs'd by what we ſee propheſied of by *Chriſt*, *Mat.* 24 12. & by what we finde affirmed of the *Gnoſticks* (and among them of a famous leader, *Baſilides*) who, we know by S. *Pauls Epiſtles*, had crept at that time into the Churches, particularly into that of *Epheſus*. Now of their many doctrines and opinions, this one is by *Euſebius* (and before him by *Origen* l. 6. *contra Celſ.*) diſtinctly mentioned l. 4. c. ζ'. ἀδιαφορεῖν εἰδωλοθύτων ὑπομενόντας καὶ ὁμνύντας ἀδιαφυλάκτως τῷ πίστιν, καὶ τοῦ ΠΝ διωγμῶν καιροὺς, *that it was an indifferent thing, and no ſin to eat things offered to Idols, and confidently to abjure the faith in times of perſecution.* This is clearly, though ſarcaſtically, ſet down by * *Lucian*, or whoſoever was the writer of *Philopatris*, ſcoffing at the Chriſtians of his time, under the perſecuter *Trajane*, in that *Dialogue*. There *Triephon*, that goes for the Chriſtian, firſt indeavours to convert *Critias* to his religion: and as in that *Dialogue* it appears that the Chriſtians talk'd much of the approach of † ruine to the *Romane* Armie and greatneſſe (which might make *Triephon* ſo well pleaſed with his profeſſion, and ſo forward to invite others to it, as to a party that would ſoon be very proſperous) ſo at length in the cloſe

† *Perſpicuum eſt conſultò delegiſſe ſpiritum hos Eccleſiæ ſtatus vel ipſis nominibus tanquam inſcriptis quibuſdam in fronte notis totã ſuam conditionem indicarent*, p. 20.

‡ *Satis docet quid Spiritus in hac urbe ſpectavit, nimirum Eos non tanquam ἔφεσιν omiſſionem, &c.* Ib.

Κακοπάθησας.

* Tom. 4.

* Καὶ ἐσκυλμένη τὰ αὐτῶν ὁράσμασι ὡς μετὰ ὀλίγον τὸ πρᾶγμα. σπεύδει δ καὶ παροξύνει τὴν πόλιν πρὸς ἀλκὴν ἔοικεν, τὰ σωτήρια πάλαι ἤδη τοῖς στρατίοις γενέσθαι. *Coſtar.* p. 481.

close of the *Dialogue*, when *Cleolaus* brings them news of the *Romans* good successes in *Persia*, and *Assyria*; and *Ægypt*, and *Scythia*, which fell out about the fifteenth of *Trajane*, then *Triephon* would speak no more of Christianity, but, as an Apostate or desertor, betakes himself to the * *unknown God at Athens*, and joines with *Critias* in that worship, as that which was likely to yield him most safety, and then laughs at the Christians, and gives them leave to say what they please, flatter themselves with their imaginarie hopes; but ὁ φεγγὶς Ἱπποκλείδης, in the Proverbial speech, he considers them not, looks no more after them. To this also the Emperor *Adrian's Epistle* seems to refer, which is set down by * *Vopiscus* out of *Phlegon*, where speaking of the great levity of *Ægypt* (in reference, I suppose, to these heretical Christians in those parts, followers of *Simon Magus*, *Basilides*, &c. whom, under the title of *Samaritæ*, he distinguishes from Christians) that it was * *light*, *pendulous*, *flying from one side to the other upon every slight report*; he after expresseth it distinctly, * *Those that worship Serapis are Christians, and those who call themselves Bishops of Christ are devoted to Serapis:* and again, * *The very Patriarch*, (that is, either some High priest of the *Jewes*, or some *Gnostick* Pseudo-Patriarch of *Alexandria*, or some venerable grave man among them) *when he comes into Ægypt*, *is by some* (that is, by the heathen officers) *forced to worship Serapis*, for fear of persecution from them, and *by others* (that is, the Christians) *to worship Christ*. Adding in fine, that * *they have one God, whom Christians, and Jews, and all, even the Gentiles, worship.* This doctrine of the *Gnosticks* had, it seems, gotten into other Churches; for to it the Apostle distinctly speaks (at least as far as belongs to the first part of it, which generally was attended with the other, the *eating of Idol-sacrifices* being designed by them to avoid the persecution of the Pagans, as well as the other of *renouncing the faith* was to avoid the persecution of the Jews) 1 *Cor.* 8. 1. and thereupon it is that he speaks of γνῶσις *knowledge* so much, v. 1, 2. 7, 10, 11. and opposes to it ἀγάπη, *charity* or *love*, v. 1. this *love of Christ*, the thing which now we speak of, and bid them take heed how they use their ἐξουσία, the Christian liberty, upon which they grounded the indifferency of doing thus. And upon this ground, and in this sense of *loving the Lord Jesus Christ*, it is, I suppose, that ch. 16. 21. he pronounceth *anathema* in the highest degree against him that *loves not our Lord Jesus Christ*, viz. him that renounces him in time of temptation. For as for want of inward love, not expres'd in some such scandalous act, that cannot come under the Churches censure, nor be fit matter for an *anathema*. And so *Phil.* 3. 18. he mentions them under the title of the *enemies of the crosse of Christ* (mentioned also by *Polycarp* in his *Epistle* to them, p. 23.) that is, those that were not at all for the suffering of persecution for the faith, (the other part of that doctrine of theirs) *whose end*, saith he, *is destruction, their God their belly*, (by which they are again described *Rom.* 16. 18.) *minding earthly things*, (and, it seems, nothing else) and therefore would not lose any of them for the profession of *Christ*. And in many passages in the *Epistle to the Ephesians*, it appears, by his fortifying them against the deceits of these *Gnosticks*, that they were a creeping into that Church also. And particularly c. 5. where not only the prohibition of all the ἀκαθαρσία, αἰσχρότης, and the μὴ ἀνήκοντα, all that *abominable filthinesse*, was by the Apostle set down on purpose, in opposition to the doctrine and practice of the *Gnosticks*, v. 3, 4, 5, 6. (as appears by the μηδεὶς ἀπατάτω κενοῖς λόγοις, *let no man deceive you with vain words*, perswading you, as the *Gnosticks* did, that this was part of Christian liberty, and but an indifferent thing also) but particularly his close of salutation to all those *that love the Lord Jesus* ἐν ἀφθαρσίᾳ, so as not to be *corrupted* by any of the baits and seductions of those evil times, in opposition, as I suppose, to the *Gnosticks* in two particulars; both in the ἀφθαρσία, *incorruption* or *purity*, contrary to their filthy doctrines and practices called φθοραὶ *corruptions*, and in that fervent sincere love of *Christ* which they wanted, being, as he saith, *lovers of lusts more then lovers of God*, 2 *Tim.* 3. 4. And so again in his commanding them to *walk in love*, c. 5. v. 2. which he expresses by the example of *Christs* love, which made him sacrifice his life for us, by that means shewing what love it was that needed stirring up in them, even that which the *Gnosticks* profess'd to have none of, and which here, through their infusions, the *Ephesians* are said much to have remitted, viz. that sincere love to *Christ* (ἀγάπη ἀνυπόκριτος, *love without hypocrisie*, commended to the *Romans*, c. 12. 9. in reflexion on the *Gnosticks* also among them, as many other passages in the latter part of that *Epistle*, ch. 13. 1. in respect of their doctrines of liberty, and v. 13. of their *luxury* and *uncleanesse*) which would make them that have it perfectly, to *lay down*, that is, venture *their lives* for *Christ*, and put off all fear of persecution. According to which it is that S. *John*, in his first *Epistle*, defining that *perfect love to Christ* which is required of us, saith, that it consists in having παῤῥησία ἐν τῇ ἡμέρᾳ κρίσεως, *confidence* and courage to confesse *Christ in the day of Judgment*, that is, when by so doing we come to be accused before, or condemned by persecutors to death it self, and that again *it casts out fear*, v. 18. and that this is necessary to that *confessing of Christ*, v. 15. of which the same thing is there affirmed (viz. that he that doth so, *abideth in God, and God in him*) which is affirmed of *continuing in love*, v. 16. which place, as it was meant by the Apostle directly against this doctrine of the *Gnosticks*, concerning the lawfulnesse and indifferentnesse of not suffering for *Christ*, and abjuring him in case of persecution, and is so made use of by *Tertullian* against these very men, *Adv. Gnost.* c. 12. and *De fuga in persecutione* c. 9. so was it by that Apostle directly designed to these *Asiaticks*, who were his care or charge (τὰς αὐλόθι, that is, in *Asia*, διέτριψεν ἐκκλησίας, saith *Eusebius* l. 3. c. κγ'. and that he died in this *Ephesus*, the principal part of this his charge, see the * *Epistle of Polycrates* then Bishop there) that Epistle of his being addres'd as a defensative against the *Gnosticks* that were creeping in among them. And so was S. *Peters* also to the same *Asiaticks*, who from the point of uncleanesse, and contemning of superiours, which were two parts of the *Gnosticks* character, 1 *Pet.* 2. 12, 13. proceeds to this of suffering for *Christ* v. 19, &c. and c. 3. 15, 17. and 4. 16. the disliking of which, and not thinking themselves obliged to it, was another part: and so 2 *Pet.* 2. where he describes these very hereticks, ψευδοδιδάσκαλοι *false teachers*, *bringing in* villanous base *heresies*, v. 1, 3. and which he foretells them ἔσονται *should come* among them, he saith they are ἀρνησάμενοι αὐτοὺς δεσπότην ἀρνούμενοι, *such as deny and renounce the Lord that bought them*, that is, deny (*Christ* in time of persecution, counting that an indifferent thing, and thinking themselves Christians for all this, (for otherwise they would have been censured by the Apostles as more then *false teachers*, perfect Apostates, and not hereticks only) and making it one of their δόγματα or doctrines of liberty which they laboured to bring into the Church. The same is said of them again, *Jude* 4. παρεισέδυσαν &c. ἀσεβεῖς τὴν τοῦ Θεοῦ χάριν μετατιθέντες εἰς ἀσέλγειαν, *there are certain men crept in--ungodly men, turning the grace of God into lasciviousnesse*, which is clearly spoken of the *Gnosticks* and their followers, οἱ ἀρνούμενοι

* Ἡμεῖς δὲ ἐν Ἀθήναις ἀγνώστῳ ἱδρυμένῳ τῷ φοβηθέντες τὴν ἐπιδημίαν ἐσχήκαμεν, pag. 487.

* *In Saturnino.*

* *Levis, pendula, & ad omnia famæ momenta volitans.*

* *Illiqui Serapim colunt Christiani sunt, & devoti sunt Serapi qui se Christi Episcopos dicunt.*

* *Ipse ille Patriarcha cum in Ægyptum venerit ab aliis Serapidem adorare, ab aliis cogitur Christum.*

* *Unus illis Deus est, hunc Christiani, hunc Judæi, hunc omnes venerantur & Gentes.*

Τηροῦντες

Ἀγάπην

Ἐξουσία

Ἀνάθεμα ἔστω ὁ φιλεῖ τὸν Κύριον

Ἐχθροὶ τοῦ σταυροῦ

Κοιλία θεὸς αὐτῶν

Ἀπατάτω κενοῖς λόγοις

Ἀφθαρσία

Ἀγάπη ἄνυπόκριτος

Παῤῥησία ἐν τῇ ἡμέρᾳ κρίσεως

* *Euseb. l. 3. λα'.*

Ἀρνησάμενοι ἀρνούμενοι

Χαρισάμενοι εἰς ἀσέλγειαν

ἀρνούμενοι, &c. that *deny and renounce our only Master and Lord Jesus Christ.* The very same is noted of these *Gnosticks* in the *Epistle to the Galatians*, c. 6. 12. who would make them to be circumcised only ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται, *that they might not be persecuted for the crosse of Christ*, that is, by the Jews. And accordingly this doctrine and practice of the *Gnosticks* was so taken up by the other following hereticks of those first times, that *Eusebius* speaking of some of the confuters of *Montanus*, and the οἱ κατὰ Φρύγας *the hereticks about Phrygia*, and setting down the words of a principal one of them, he saith first, that he had a combat with some of them in that very Church of *Galatia*; and then among other things he observes of them, that when all other Christians were persecuted either by Jews or Heathens, not one of them either ὑπὸ Ἰουδαίων ἐδιώχθη or ὑπὸ παρανόμων ἀπεκτάνθη, *was persecuted by the Jews* or *killed by the Heathens.* Which was a special intimation of this δόγμα of compliance among these hereticks and all that sprang from them. To the same pertains again that of the *Hebrews*, c. 10. 25. who forsook the assemblies, and that sure for fear of persecutions; and there they are said ὑποστέλλεσθαι, *to draw back*, (in opposition to the *just* mans *living by faith*) v. 38. and so have need of ὑπομονὴ *patience, perseverance*, v. 36. and are exhorted to take heed of *apostasie*, c. 3. 12. By all this it is clear what is meant by the *Ephesians remitting their first love*, that is, receiving some infusions of this *Gnostick* doctrine, which consisted in an opposition to *Christ*'s doctrine of confessing the truth, especially before persecuters of it, (and is express'd by δειλία and ἀπιστία *cowardise* and *unfaithfullnesse*, *Rev.* 21. 8. attended there with all the filthy practices of the *Gnosticks*) in a παῤῥησία, or couragious espousing of his cause; which courage having formerly been in this Church, was now remitted, not only through some weakenesse, but, it seems, by imbibing this doctrine, which made it an ἀδιάφορον, or *indifferent thing* even to forswear *Christ*, rather then die for him: and yet did these conceive themselves to continue Christians for all this, and so indeed were, so farre as believing in *Christ*, but they were not so farre advanced as to that greater pitch of love that express'd it self in confessing him when that doctrine was persecuted among men. To this I conceive S. *Paul* referres, when in the qualification of the πρεσβύτας, *Tit.* 2. 2. he adds not only ὑγιαίνοντας τῇ πίστει, *healthy* or *sound in the faith*, in opposition to heretical doctrines of those times, but also τῇ ἀγάπῃ and ὑπομονῇ, *in love and patience*, in opposition to the practices of these *Gnosticks*, who did not love *Christ* so well as to persevere in confessing him, or to suffer any thing for him. What is thus observed of the *Gnosticks* doctrine and infusions against confessing in time of persecution, is by * *Epiphanius* affirmed also of one of *Elxai* in the 6th of *Trajan*'s reign, *who*, saith he, *affirmed it to be no sin to abjure the faith in time of persecution, so it were retained in the heart. From these*, saith he, *came the Helkesaitæ in after-times*, mention'd not only by *Epiphanius*, but also by *Eusebius Hist.* l. 6. c. λη'. out of *Origen* upon *Psal.* 82. who sets it down for one of their doctrines, ὅτι τὸ ἀρνῆσασθαι διάφορον δεῖ· † καὶ ὁ μὲ νοήσας τῷ σώματι ἀρνήσηται οὐ ἀνάγκαις, τῇ δὲ καρδίᾳ ᾖ χρὴ, that *it is an indifferent thing to deny Christ: that he that thinks aright, may in time of distresse deny with the tongue, so he doe not with the heart.* The same is also by *Tertullian in Scorpiaco* affirmed of *Prodicus* and the *Adamites*, *Non esse palam confitendum Christum, nec pro eo subeundum martyrium, that Christ must not be openly confess'd, nor martyrdome suffered for him.*

ἵνα μὴ διώκωνται

l. 5. c. 15.

Ὑποστολέως

Δειλία Ἀπιστία

Παῤῥησία

Ὑγιαίνοντες τῇ πίστει καὶ ἀγάπῃ

* *Hær.* 19. 53.

† These words may be more probably read thus, καὶ ὁμολογήσαντα· and having confest with his mouth he shall deny in time of distresse

c. Νικολαϊτῶν ἔργα

V. 6. *Deeds of the Nicolaitans*] This Church of *Ephesus*, though infected with one doctrine of the *Gnosticks*, (see Note b.) was not, it seems, in any considerable manner defiled with their other carnal infusion, against which S. *Paul* had fortified them, *Ephes.* 5. 3, 11, 12. and this is here express'd by the *Spirits* testimony of them, that *they hate the deeds of the Nicolaitans.* Who these *Nicolaitans* were, may appear by *Eusebius Eccl. Hist.* l. 3. c. 29. out of *Clemens Alex.* l. 3. *Strom.* thus *Nicolas* the Deacon mention'd in the *Acts*, having a beautifull wife, was by the Apostles (after *Christs* ascension) reproached and upbraided that he was jealous of her, whereupon he brought out his wife before all men, and gave any that would leave to marry her, saying, *that this was agreeable to that saying*, ὅτι παραχρῆσθαι τῇ σαρκὶ δεῖ, *that men ought to abuse the flesh.* The same is affirmed by *Irenæus* l. 1. c. 27. Others which followed him, and laid hold of this action and speech of his ἁπλῶς καὶ ἀβασανίστως, *simply and without examination* of the meaning of it, ἀναιδῶς ἐκπορνεύσει, saith *Clemens*, *commit all kinde of filthinesse* upon this score, *without any kinde of shame.* This speech used by *Nicolas*, and so abused by his followers, is by *Eusebius* said to be the saying of *Matthias*, σαρκὶ μὲν μάχεσθαι καὶ παραχρῆσθαι, *that we must fight with the flesh and abuse it*, καὶ μηδὲν αὐτῇ πρὸς ἡδονὴν ἐνδιδόναι, *and not allowing it any thing for pleasure*, ψυχὴν αὔξειν διὰ πίστεως καὶ γνώσεως, *encrease the soul by faith and Christian knowledge.* And this, saith he, was *Nicolas*'s meaning in the use of those words; and his bringing forth his wife, of whom he was said to be jealous, was, saith he, ὑπερβολὴ πάθους, *a disdaining of all that carnal pleasure* or *desire*, καὶ ἡ ἐγκράτεια τῶν σαρκικῶν ἡδονῶν, *a containing from those pleasures that are so desired by men.* An argument of the truth of which, saith he, was this, that he never used any other woman but his wife; and having children by her, they all remained perpetual virgins. Which relation of his concerning the person of *Nicolas*, be it true or no, 'tis yet clear that his followers, which are by *Eusebius* said τὸ αἵρεσιν αὐτῶν μιλιόνλες, *to enter on his heresie*, and here are called Νικολαΐται *Nicolaitans*, were guilty of all abominable, shameless uncleanesse, and called that *the abusing of the flesh*, and so made a Christian duty of the most abominable sin, and put off all shame and reverence in the acting of it.

d. V. 8. *Church in Smyrna*] The strangeness of Mr. *Brightman*'s interpretations will here again appear, so farre from being the *speaking of God by him* (as he pretends) that it is manifest that any thing that any mans phansie could represent to him, (or incline him to wish that it were the meaning of a part of this prophecie) might as commodiously be affix'd to it, as that to which 'tis here applied. For first, saith he, *it must observed that Smyrna is northward from Ephesus, and Pergamus from Smyrna*, and thence he concludes that *this order similem Ecclesiæ progressum proculdubio monstrat, doth without all doubt shew the like progresse of the Church, still farther from the sun, the fountain of light*, that is, from the first purity to greater darknesse, till at last it comes to *Pergamus*, the utmost Northern point, and then turns back again toward the South. What the progresse of the Church hath been, from greater to lesser purity, need not be disputed; but that any such degeneration was noted by the situation of *Smyrna* toward *Ephesus* is so farre from being *proculdubio*, *farre from all doubt*, that 'tis certainly a fansie of the writers own brain, without all ground imaginable in this vision, which doth not at all take notice of this situation, or descend in the least degree to such minute considerations. After this, his second observation is, that *Smyrna* signifies *myrrhe*, and that sweet and gratefull to God: which being so contrary to the former observation of degeneration to greater impurity, noted thereby, it may well be expected that the artifice of accommodating it to his purpose must be very strange; and so it is: for, saith he,

Σμύρνα

* *Though*

* *Externâ quidem specie deformior est, nullo legitimæ politiæ ornatu splendida, quâ ratione septentrionalis recessus illi convenit; piorum tamen ardens studium, qui pro veritate fortissimè propugnabant in illo misero squallore, excitabat Deo suavissimum odorem*, f. 28.

* *Though in the outward shew that Church was more deformed then the other, wanting the splendor and ornament of the due polity,* or *Church-government, in which respect the Northern situation agrees to it; yet the ardent love of the godly, who valiantly contended for the truth in that state of deformity, raised up to God a most sweet savour.*

Thus easy is it for a licentious fansie to transform any thing into any thing, even into the most contrary shape, to make the *sweet myrrhe* denote the most ungratefull, corrupt state of the Church, because, forsooth, there were some in it sweet and gratefull. But I demand, Were those pious defenders of the truth denoted by *Smyrna*, or not? If they were, then was it most unjust to affirm that the degeneration from the primitive purity was noted by it: if they were not, then is it a grosse deceit to render this reason of this denomination; the same directly as if he should say, that the Church of that age which he referres to was impure and corrupt, and that was expresly signified by the name, which signifies the greatest purity and acceptableness to God.

e. Λέγοντας Ἰουδαίους εἶναι ἑαυτοὺς συναγωγὴν τοῦ Σατανᾶ

V. 9. *Say they are Jewes*] Those that here are said to *say* that *they are Jewes*, when they are indeed *the Synagogue of Satan*, might probably enough be thought the followers of *Helxai* in *Epiphanius haer.* 19. of whom he saith that he was a Jew by birth, and of Jewish opinions, and join'd himself to the Hereticks of that party, but did not live according to the Law. But because this *Helxai* was of a later beginning then the matter and persons spoken of in this prophecie seem to be, and because such men as he, when they did arise, (I mean, Hereticks of all sorts, in those times) did join together in that great heresie of the *Gnosticks*, we must not fasten this part of this Vision upon any such inconsiderable person as *Helxai*, but resolve that the men here spoken of are directly the *Gnosticks*, who, that they might not be persecuted by the Jewes, made men circumcise themselves, which was directly the pretending that they were as good Jewes as any, Circumcision being a mark of the *Proselytes of justice*, and supposing the observation of the whole Law (of these see *Gal.* 6. 12. and Note b. on this Chapter) but were not really observers of the Mosaical Law, *Gal.* 6. 3. ἀλλὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσι, *for they doe not themselves keep the Law* (perhaps were not themselves circumcised; for the ἀλλὲ may belong to the whole *complexum* περιτεμνόμενοι νόμον φυλάσσουσι, and not to φυλάσσουσι only, thus, *they that make others to be circumcised, are not circumcised themselves, doe not themselves keep the Law*) but only doe εὐπροσωπεῖν δὲ προσωπῶν, as he there saith, *make a fair appearance*, make advantage to themselves, to avoid the fury of the Jewish zelots, by causing others to be circumcised. And of these it is that *Ignatius* speaks *Ep. ad Philadelph.* when he warns them not to learn Judaisme περὶ ἀκροβύστου, *of those that are not circumcised.* Now why these that thus pretend to be Jewes are here called *the synagogue of Satan*, is clear, *viz.* because their heresie was made up of all filthinesse and abominable carnality, which is intimated in many places of the Scripture by ἀσέλγειαι, ἀκαθαρσίαι, πονηρίαι, κακίαι, ἀσέμνοι αἰσχρολογίαι, πλεονεξίαι, &c. all words to denote these defiled practices of theirs; and set down distinctly by *Epiphanius* and others, but are too unsavory to be here described. How commodiously these are by M. *Brightman* affirmed to be the *Arians*, pretending to be the purest Christians, when they are not, (representing the purest Christians by the Jewes, which were their greatest enemies and persecuters) I shall not here endeavour to examine.

Οὐδὲ γὰρ οἱ περιτεμνόμενοι, &c.

f. Μέλλει βαλεῖν ἐξ ὑμῶν εἰς φυλακήν

V. 10. *Cast some of you into prison*] This persecution here foretold seems to have fallen out in the time of the joint reign of *Marcus Aurelius Verus*, commonly called *Philosophus*, and *Lucius Verus* his brother, assumed by him into the Empire *anno* 161. who reigned near twenty years. In his time (as it appears by *Eusebius* l. 4. c. 15. and the *Epistle of the Church of Smyrna* there) μέγισοι τῶν Ἀσίαν ἀνεδαφύσησαν διωγμοὶ, *very great persecutions disturbed Asia.* Of this persecution 'tis remarkable that it fell very heavy on this Church of *Smyrna*, and that *Polycarpus* was martyr'd in it, being till that time (at the age of 86.) Bishop of this Church, which therefore wrote a full narration of it to the other Churches in that famous *Epistle* of theirs recorded by *Eusebius*, and set out lately at *London* by the Archbishop of *Armagh*. Before him many others were martyred διὰ παντὸς εἴδους κολάσεων καὶ βασάνων, *with all kind of punishments and tortures*, set down to the life in that *Epistle*. But of *Polycarpus* the story is most large, and may there be viewed, out of which three things only I shall mention, in order to the explicating of this place: first, That he himself received a Vision a little before it, and saw in his sleep his pillow whereon he lay on a suddain set on fire and consumed, and as soon as he waked, told those which were near him, that he should διὰ πυρὸς ζωὴν μιᾶς ἁλῶναι, *be burnt for Christ*, which signifies this martyrdome of this *Angel of the Church of Smyrna* (this ὁ τῆς Ἀσίας διδάσκαλος, ὁ πατὴρ τῶν Χριστιανῶν, as the persecuters called him, *the doctor of Asia, the father of the Christians*) to have been so considerable a passage of the Divine œconomy, that it was thought fit to be matter of a Vision to him, and so might also well be to S. *John* at this time: And not only this in a dream, but, as he was a going to the stake, a voice was heard by many bystanders, coming from heaven, Ἰσχυε, Πολύκαρπε, καὶ ἀνδρίζου, *Polycarpus, be strong and valiant.* The second thing is, That this death of his was the quenching of those flames, the ending of that Emperors persecution against the Christians, who ὥσπερ ἐπισφραγίσας διὰ τοῦ μαρτυρίου αὐτοῦ κατέπαυσε τὸν διωγμὸν, saith the *Epistle*, *he did as 'twere seal up by his martyrdome*, and so give a conclusion to, *the persecution*: which, I suppose, is the meaning of the time of *ten daies* here set down for the affliction, noting some determinate (not very long) time in that Princes reign, wherein it should last, and then be quieted again. The third thing is, That not only upon *Polycarpus*, but upon many others, (particularly on *Germanicus*) great persuasions were used by the Heathens to make them renounce their faith and save their lives, which is the meaning of the ἵνα πειρασθῆτε πειρασθῆτε, *that you may be tempted*: and although some (as *Quintus* a *Phrygian*) were overcome with these temptations, τῷ φυχῷ μαλακισθέντες, &c. yet great multitudes continued constant and faithfull unto death, and so were rewarded with this *crown of life*, that is, the honour of Martyrdome first, and then the blisse.

Δέκα ἡμερῶν

V. 12. *Pergamus*] That by *Pergamus* is here meant the Christian Church from *Gratian*, *An. Chr.* 380. to the year 1300. is the phansie of Mr. *Brightman*, somewhat about the proportion of the rest of his interpretations. For, for this his only ground of affirming is, that *Smyrna* was distant from *Ephesus* but 320 furlongs, but *Pergamus* from *Smyrna* a greater space, about 540 furlongs. But to see how fansie rules this interpreter, and not any rule of proportion. For supposing that these distances of these cities had any mysterious signification in them (whereas they are not so much as taken notice of in the Visions) yet when the 320 furlongs had been set to denote no longer space then from *Constantine* to *Gratian*, that is, not above sixty years, what appearance or pretence of reason can there be, that the addition of 220. furlongs to that number, which wants a third part to be double to the former, should improve that 60 into 920 years, which

g. Περγάμῳ

is almoſt ſixteen times as much as that former? But more wonderful it is, that having proceeded by this rule of proportion, wherein 540 furlongs, that is, about 68 Engliſh miles, ſhould ſignifie the ſpace of 900 years, yet afterwards the 80 Engliſh miles, whereby *Thyatira* was diſtant from *Pergamus*, ſhould ſignifie but 220 years: the unproportionableneſſe of which being diſcerned by him, was ſure the reaſon that he there choſe to ſet down that ſpace in Engliſh miles, whereas the former had been ſet down by furlongs, the eighth part of a mile, that ſo the greater number of thoſe in one place, then of miles in the other, might amuſe the Reader, and keep him from taking notice of the unproportionableneſſe. pag. 37.

h. Θρόνος ὁ τοῦ Σατανᾶ

V. 13. *Satans ſeat*] This *throne of Satan* ſurely ſignifies the power of *Satan*, exerciſed in their idolatrous worſhips and ſacrifices. Thus, ſaith *Surius*, there was a Temple of *Diana* at *Pergamus* at this time. And in the *Greek* Μηνολόγιον, where *Antipas*'s Martyrdome is commemorated, though there be not mention of this Temple, yet there is of the Idolworſhippers and their ſacrifices, of *the Devils* (Δαίμονες σεβόμενοι παρ' αὐτοῖς) *that were worſhipp'd among them*, and did then acknowledge themſelves οἰκεῖν ἐν τῷ τόπῳ, *to inhabit* and *reſide in that place*, and receive τὰς προσαγομένας θυσίας, *the ſacrifices that were brought them*, and, in a word, of the ἡ τῶν Ἑλλήνων παλαιὰ θρησκεία, *the old religion of the Grecians* that was amongſt them, with which Chriſtianity began now to be Competitour. To all this *Metaphraſtes* adds the great barbarity and profeſs'd injuſtice of that place, whoſe Citizens, ſaith he, took themſelves to be juſt, and valiant, and good, (interpreted it a ſpecial piece of vertue) if they did but accuſe a Chriſtian, or bring him to his martyrdome. By other Authors it appears that *Æſculapius* had a Temple there, and *Andreas Cæſareenſis* ſaith of it, κατεσκολον ἦσαν ὑπὲρ τὴν Ἀσίαν πᾶσαν, that it *was fuller of Idols then all Aſia beſide*.

i. Ἀντίπας

Ib. *Antipas*] The ſtory of *Antipas*'s ſufferings in the reign of *Domitian* is ſet down compleatly by the *Menology April* 11. That he was contemporary with the Apoſtles, *ordained Biſhop of the* (*Aſiatick*) *Church about Pergamus*, ἦν χὶ Πέργαμον * τῆς Ἀσίας ὁπίσκοπος καθεστώς· that *in his very old age*, ἐποίμανεν, *he fed and ruled the flock in all godlineſſe*, and was therefore apprehended by the Idolaters, the Devils that were worſhipp'd among them, appearing to them and telling them, that they could not dwell there, nor receive the ſacrifices which were brought them, ἀλλὰ ἐξελαύνεσθαι ὑπὸ τοῦ Ἀντίπα, *but* that they *were driven away by Antipas*. Hereupon he was carried before the Prefect, who endeavoured to perſwade him ὅτι τὰ πρεσβύτερα τιμιώτερα ἦν, *that the old religion of the Gentiles was more venerable*, that Chriſtianity was but ὀψέ ποτε ἀρξαμένη, *newly ſprung*, received by few, and ſo not ſo venerable as the *Grecian* worſhip. To which he oppoſed the ſtory of *Cain*, and in him the antiquity of impiety, Which yet ſure, ſaid he, was not fit for godly men to ſet before them for an example. Whereby the Prefect being enraged put him into a brazen bull, τῷ χὶ τύπον θεὸς τεχνεργηθέντι χαλκευργήματι, wherein praiſing the mercy and power of God, and giving him thanks ὑπὲρ ὧν ἠξιώθη δι' αὐτὸν παθεῖν, *for what he was thought worthy to ſuffer for him*, &c. he was there ſcalded to death; and to him this inſcription is ſet in a diſtich,

Ταύρῳ παλαίε, καλλιμάρτυς Ἀντίπα,
Ὃς σε φλογίζειν εἶχεν, ἀ κατέζεν,

Thou art, O Antipas, ſet to wreſtle with a bull, which could ſcald, but was not able to gore thee. As for Mr. *Brightman*'s wanton phanſie of this name * *Antipas*, that *it doth denote that the Martyrs of that age*, to which he refers that part of the Viſion, *ſhould be Antipapæ*, or *Antipopes*, it is too vain to be ſeriouſly repeated or conſidered.

* perhaps it ſhould be ἐκκλησίας, for ſo after it follows, ὑπάρχων ὁ τῆς κατὰ Πέργαμον ἐκκλησίας Ἀρχιερεύς

* Ἐρεσίτω Antipas non ficto ſed vero nomine, quod tamen toti penè literis & ſyllabis Martyrii hujus temporis declarat fuiſe Antipapas. E. 23.

V. 17. *Hidden Manna*] *Manna*, that *bread that came down from heaven* among the *Iſraelites*, was ſo called from מָנָה, *præparavit*, ἄρτος ἕτοιμος ἀπ' οὐρανοῦ, *bread ready to eat*, ſent down to them *from heaven*, in the phraſe of the *Book of Wiſdome*. By this may fitly be denoted all the inward comfort and refreſhment and ſuſtenance of ſouls which God affords Chriſtians in this life, the things which *God hath prepared for them that love him*, 1 *Cor.* 2. 9. and particularly the inward joy that ariſeth from the practice of Chriſtian vertues, which carry with them a bleſſedneſſe in this life, eſpecially of confeſſing and ſuffering for *Chriſt*; and that is here ſaid to be beſtowed upon the *Conquerour*, that is, on him that holds out, falls not away to eating of the Idol-feaſts, which they that did, and by that means promiſed themſelves advantage and ſafety, are ſaid by *Euſebius* (ſpeaking of thoſe times) to have failed of thoſe very advantages they looked for, being put to death by the perſecutors under pretence of ſome other cauſe, as guiltie of homicide, &c. and ſo to have periſhed without all comfort or hope, of which the faithfull Confeſſors were ſo full. A notable teſtimony we have of this in *Euſebius* l. 5. c. 1. Ἐνταῦθα μεγάλη τις οἰκονομία θεοῦ ἐγίνετο, &c. there *was a ſtrange diſpoſal of divine providence* obſervable *at that time* (ſpeaking of *Polycarp*'s Martyrdome:) *For they that, when they were apprehended, denied Chriſt, were yet impriſoned as Chriſtians, and there kept as murtherers and abominable perſons, and ſo were doubly miſerable above others, whoſe afflictions were alleviated*, ſaith he, *by the joy of ſuffering for Chriſt, by the hope of Gods promiſes, by their love to Chriſt, and the Spirit of the Father*; which all together make up the *Manna* here ſpoken of. And this is fitly here called κεκρυμμένον *hidden* or *ſecret*, becauſe it is enjoyed in the heart of the Chriſtian only. k. Μάννα κεκρυμμένον

Ib. *White ſtone*] Ψῆφος ſignifies properly *calculus*, *a ſtone*, ſuch as they uſed in popular Judicatures or Elections, the cuſtome being to give their votes in either of theſe by ſuch ſtones. Theſe were either white or black; the white was a token of abſolution or approbation, the black of condemnation or rejection. Agreeably hereunto, as there were Judges in the *Agones*, ſo there were *calculi* too, by which the Victors reward was aſſigned to him, a white ſtone noting it, and the Victors name with the value of the prize written on it. That theſe are here referred to, appears by the phraſe, νικῶντι δώσω, *to him that overcometh will I give*, noting that reward which the βραβευταὶ did adjudge to them whom they approved of, viz. to the δόκιμοι, or νικῶντες, *approved* and *conquerours*, as it is in the Oracle, l. Ψῆφος λευκὴ

Ἀγνὸς γὰρ Χριστὸς τύπτεις τὰ δίκαια βραβεύσει
Καὶ δοκίμους στέψει, ——

Chriſt will be ſure to give them their due rewards, and will crown thoſe that are approved. Accordingly the *Roman Cæſars* in their games, which were in ſome kind imitations of the *Grecians*, had their *teſſeræ lignea*, which they threw among the people, with the name of Corn, or Plate, or Servants, or Garments written on them, which being caught by any, and carried to ſuch an Officer, brought him that, whatſoever it was, which was written on it. And ſo *Ariſtides* the Orator ſaith, he received ψῆφος from *Æſculapius*. See *Canter. Novar. Lect.* l. 5. c. 21. And this reward is here ſaid to be *a new name*, that is, the name of *Chriſt* on this white ſtone, noting the reward of perſeverance in Chriſtianity to belong to him of whom 'tis here ſaid, that 'tis an honour and dignity that no man can judge the advantages of but *he that hath received it*; as amongſt us, he that draws in a Lotterie hath Ὄνομα καινὸν ὃ οὐδεὶς οἶδεν, εἰ μὴ ὁ λαμβάνων

hath in the paper (answerable to the ψῆφος here) which he draws the name of the prize which belongs to him, and that he so draws, that no man but himself knows what it is. Thus c. 19. 12. speaking of *Christ*'s victory over his enemies by bringing some to Christianity, and destroying others, it is first said, that he hath *many crowns upon his head*, each of those being a testimony of a victory over some kingdom: and then to the same purpose it follows, he hath *a name that no man knows but himself*, that is, such a ψῆφος, or *white stone*, or *counter*, on which his name is written, by which he is to receive his reward, which according to this custome here may be looked on and seen by himself, but by no body else without his permission. And what that reward was, is after set down in that place, v. 16. (under the title of his name) to be *King of Kings*, &c. that is, for the Princes of the world to be converted to Christianity.

διαδήματα πολλά

m. Θυάτειρα

V. 18. *Thyatira*] That *Thyatira* is the name of a City then in being really, appears from *Act.* 16. 14. As for Mr. *Brightman*'s fansie that the word is θυάτειρα *a young* or *new-born daughter*, and so notes the growing piety of the Church from the year 1300 to 1520, *which*, saith he, *as a young child, grows till it comes to perfection*; this may go in the number of his profound inventions, of which he would perswade the Readers that they are the dictates of the *holy Ghost*, which was somewhat necessary to be pretended, there being so little shew of sense or reason in them.

n. Ιεζαβὴλ

V. 20. *Jezabel*] The heresie of the *Gnosticks* is here described by *Jezabel*, and the destruction thereof here set down v. 22. It began in *Simon Magus*: see *Euseb.* l. 2. c. α'. He, saith he, seeing *Philip*'s *miracles*, and pretending *faith* in *Christ*, so far as to obtain *Baptisme* from him, set up μαιοτάτην αἵρεσιν, *a most polluted* abominable *heresie*. Then c. κγ'. he did many *magical miracles* by help of the *Devil*'s working in him, and was counted a *God* in *Rome* in *Claudius*'s time, and was generally *worshipp'd* by the *Samaritans*, and by some few ὀλίγοις ἔθνεσι *in other nations* (whether *Judæa* or *Galilee*, or in other places where the Jews were dispersed) ὡς πρῶτον θεὸν *as a chief*, or *first*, or *prime God*. This was the meaning of δύναμις θεοῦ (as the antient *MSS.* have it, see *Act.* 8. 10.) ἡ καλουμένη μεγάλη, *the power of God, called the great* power, that is, the supreme Divine power, (see 2 *Thess.* 2. 4.) To him was joined a famous whore of *Tyre*, and she was styled his πρώτη ἔννοια, his *first conception*. Now those that followed this Sect of his, saith he, τὰ σώφρονα καὶ διὰ καθαρᾶς βίου ζῶντα πᾶσι βεβοημένην χειτιανῶν φιλοσοφίαν ὑποκινοῦμοι, &c. *pretending the Christian Religion, so famous for temperance and purity of life*, thinking to keep free from idolatry, which by receiving Christianity they had forsaken, by the treachery of his heresie were brought to it again, καταπίπλοντες ὅτι γεγραφὰς καὶ εἰκόνας αὐτῶ τε τῶ Σίμωνι καὶ τῆς συνοίκου αὐτῶ Ἑλένης, θυμιάμασί τε καὶ θυσίαις καὶ σπονδαῖς τύτοις θρησκεύειν ὀλιγωρῶντες, *falling down before images and pictures of Simon and Helena, and doing them worship with incense and sacrifices*, &c. As for the ὑποῤῥητότερα *the more secret* and *mysterious* practices of these men, they are such, saith he, ὧν τὸ πρῶτον ἀκούσαντα ἐκπλαγήσεσθαι, *that he that first hears them will be amazed*, or, as they themselves speak (θαμβωθήσεσθαι) *strucken into astonishment*, the things which are practised among them being so full (θάμβους, ὡς ἀληθῶς, καὶ φρενῶν ἐκστάσεως καὶ μανίας) *of true horror, and ecstasie, and madnesse*, ὡς μὴ μόνον μὴ δυνατὰ εἶναι παραδοθῆναι γραφῆ, ἀλλ' οὐδὲ χείλεσιν αὐτὰ μόνον δι' ὑπερβολὴν αἰσχρουργίας καὶ ἀῤῥητοποιΐας ἀνδράσι σώφροσι λαληθῆναι, *that not only they cannot be delivered in writing, but even that they cannot be spoken by any sober men for the excesse of filthynesse, and actions not to be uttered* (see *Eph.* 5. 12.) for, as he concludes, ὅτι ποτὲ ἂν ὀνηνοῖεν παῖδες αἰσχῦ μιαρώτερον, τῦτο πᾶν ὑπερκόντισεν ἡ τῶνδε μυσαρωτάτη αἵρεσις, ἡ ἀθλίους καὶ παντοίων ὡς ἀληθῶς κακῶν σεσωρευμένους γυναιξὶ καταπαίζοῦσα, *Whatsoever can be thought on as more abominable then all uncleannesse, that is much exceeded and overcome by this detestable heresie of men which deceive and defile miserable women, laden with all kinds of sins.* Which is the very phrase by which they are express'd 2 *Tim.* 3. 6. Of these again we have the same Author speaking in *Adrian*'s time, l. 4. c. ε'. ζ'. that the Devil in stead of persecutions used other engines against Christianity or the Church, πονηροῖς καὶ γόησιν ἀνδράσιν, *wicked men and sorcerers*, ὀλεθρίοις ὀργάνοις ψυχῶν, διακόνοις τε ἀπωλείας, *the instruments of destroying souls, and ministers of corruption* or *perdition*, who, being γόητες and ἀπατηλοὶ, *sorcerers* and *deceivers*, ὑποδυόμενοι τὸν αὐτὸν ἡμῖν τῦ δόγματος περιτομέα, and being called Christians, and so conceived to have entertained and to teach those doctrines, ἧ πεσῶν τὸν πρὸς ἀυτῶν ἁλισκομένους εἰς βυθὸν ἀπωλείας ἄγεσι, *lead those Christians that are insnared by them into the abysse*, or *depth, of perdition*, and withal deterre all that have not received the faith from embracing it, by seeing what such men, that are called Christians, practise. A next successor of this *Simon*, or that took up his heresie and improved it, was *Menander*, of whom *Eusebius* relates the story, l. 3. c. κε'. as we have elsewhere set it down; and his conclusion is, that 'twas the Devils designe διὰ τινῶνδε γόητων καὶ χειτιανῶν περιτρεπόντων, τὸ μέγα θεοσεβείας μυτήριον ὅλη μαγίᾳ σπεδάζειν διαβαλεῖν, διασύρειν τε καὶ ὠθῶν τὸν ἐπὶ ψυχῆς ἀθανασίας καὶ νεκρῶν ἀναστάσεως ἐκκλησιαστικὰ δόγματα, *by these sorcerers, pretending to be Christians, to defame the mystery of godlinesse, and so root out the Christian doctrines of the Church, of the immortality of the soul, and resurrection of the dead.* After these came into the Church also *Cerinthus* (see *Euseb.* l. 3. c. κη'.) as great a pretender to authority, revelations by Angels, working of miracles, and withall as great an instrument to *Satan*, in advancing of lusts and Idol-worships, as any. Adde unto these the *Nicolaitans*, formerly described at large Note c. (see *Eusebius* l. 3. c. κθ'.) and then *Saturninus* and *Basilides*, which divided *Menander*'s heresie, or improved his beginnings, between them, and set up, one in *Syria*, and the other in *Ægypt*, θεομισῶν αἱρέσεων διδασκαλεῖα *schools of impious heresies* (see *Eusebius* l. 4. c. ε'.) and contemporary to them *Carpocrates* (see *Euseb.* l. 4. c. ζ'.) the father of another sort of the *Gnosticks* who surpassed all the former, bringing into publick *Simon*'s sorceries, and professing, by way of acknowledg'd doctrine, the practice of all uncleannesses, as necessary to all that would arrive to the perfection of their μυσταγωγία, or *religion*, and that there was no other way to escape the κοσμικοὶ ἄρχοντες, *earthly rulers*, as they called them, but by paying them their dues by this ἀῤῥητοποιΐα, *doing such things as are not to be spoken.* And these, saith he, the Devil used for ministers, when persecution was at an end, to deceive and seduce some, καὶ οἰκείως ὅπως εἰς ἀπώλειαν ἀνδραποδίζειν, *and miserably to captivate*, or *emancipate*, them *to perdition*, and to give the Gentiles that believed not πολλὸν καὶ θείᾳ λόγῳ λυσφημίας αἰτίαν, *much matter of reproach against the word of God*, the fame of these being spread every where to the reproach of Christians. These particulars set down by *Eusebius* thus by way of story, but very much more by *Irenæus*, *Epiphanius* and *Tertullian*, that have written against these Hereticks *ex proposito*, may suffice to give light to the interpretation of this part of the Vision. As for the destruction of these, though in one place *Eusebius* say that some of the spawn and followers of them remained until his time (and though it be clear by *Tertullian*'s books against the *Gnosticks*, that some of these Hereticks continued some space in the Church) yet

in another place he ſaith that they were ſuddenly and remarkably extinguiſhed and brought to nothing, that is, very much brought down by the hand of God upon them. Now this hereſie of the *Gnoſticks*, having not any one acknowledged author whoſe name it owns, but being a *colluvies* of all the Hereſies then abroad, made up of *Simon Magus*, *Menander*, *Baſilides*, *Carpocrates*, *Cerinthus*, and the reſt, is deſcribed in this Book by ſeveral names of the moſt odious perſons in the Old Teſtament, which arrogated much to themſelves. Thus before 'tis called *the doctrine of Balaam*, as alſo by S. *Peter* and S. *Jude*; and now here deſcribed by *Jezabel*, that is, a proud, imperious, painted woman, perſecuter of the Prophet *Eliah*, very zealous for Idolatry, guilty of the blood of *Naboth*, and ſo full of all abominable wickedneſſe, (which is a fit character of their doctrine and practices) and this perſon moreover ſuppoſed to arrogate to her ſelf (that which *Jezabel* did not) the honour and title of *a Propheteſſe*, that is, pretending to divinity and revelation from God, a deep myſterious underſtanding of Scripture, and the βάθη θεοῦ *depths of God*, 1 *Cor.* 2. 10. beyond all others, and from thence grounding the particular matters of this hereſie (though they were indeed but the βάθη Σατανᾶ *depths of Satan*, v. 24.) and calling it γνῶσις *knowledge*, as pretending all the followers of this hereſie to be prime ſpecial Chriſtians of great perfection, for to ſuch onely is that title applied by *Clemens Alexand.* 'Tis true indeed that *Epiphanius* (and out of him others) referres this title of *Jezabel* to thoſe women-hereticks which followed *Montanus*, and took upon them to be Propheteſſes, about *Commodus*'s reign, *Priſcilla*, *Maximilla* and *Quintilla*, under the pretence of Revelations ſpreading many monſtrous hereſies (of *Montanius*'s being the *Paraclete*) which, ſaith he, were in this Church of *Thyatira* not long after S. *John*'s time. But becauſe the Text referres to the known doctrine, and particularly the uncleanneſſe of the *Gnoſticks*, and becauſe the hereſie of the *Montaniſts* was not a licentious hereſie, but rather of too much ſtrictneſſe, and thereby ſeduced *Tertullian* to it, and laſtly, becauſe *Helena* that went along with *Simon Magus* was a woman more capable of this title, therefore I cannot adhere to that interpretation. But without defining (that which is ſomewhat obſcure) what City this of *Thyatira* was (one of that name being placed by *Strabo* in *Myſia*, another by *Stephanus* in *Lydia*, another by *Pliny* in *Ionia*, who alſo mentions a whole Iſland of that name) I ſhall rather interpret the hereſie (which is here ſaid to be permitted in that Church) of that known, unclean ſink of men, the *Gnoſticks* (deſcribed v. 14. in the ſame manner as here) that ſo over-run *Aſia*, then leave it to any more uncertain ſubject to be applied to.

V. 26. *Unto the end*] What is here meant by τὸ τέλος, *the end*, may appear not onely by what hath been oft ſaid of it, that it notes the end of the Jewes Commonwealth, (ſee *Mat.* 24. Note c. d.) but by the parallel phraſe that here goes before, ἄχρις οὗ ἂν ἥξω *until the time wherein I ſhall come*. For that the *coming of Chriſt* notes that notable deſtruction of his enemies, the Jewiſh crucifiers of *Chriſt*, and perſecuters of Chriſtians, hath been often ſhew'd, (ſee *Mat.* 24. b.) By comparing of theſe two phraſes together, the ſenſe of this whole paſſage will be diſcoverable. To thoſe in this Church of *Thyatira*, and the other cities under this *Metropolis*, which had not fallen off to the *Gnoſtick-hereſie*, he gives no other counſel for the preſent, till this time come of deſtroying the Jewiſh perſecuters and Judaizing *Gnoſticks*, but that they continue as they are, do as they do, *hold faſt what they have already*, ver. 25. And he that ſhall do ſo, that is, continue thus conſtant againſt all temptations of either ſort, the offer of immunity from perſecutions on one ſide, and the carnalities on the other, and ſo *overcome*, and *keep Chriſt's works*, keep faſt to the Faith, till that long expected period, here is an honourable promiſe made to him, as the reward of this his conſtancy and perſeverance; When that end comes, and *Gnoſticks* and Jews be deſtroyed, and ſo peace and purity reſtored to the Church, then theſe conſtant Chriſtians ſhall be employed by *Chriſt* to propagate the Goſpel to thoſe who have not yet received it: and this is expreſs'd by *Chriſt's giving him power over the Nations, even as he received of*, or *from, his Father*. For firſt, it muſt be obſerved, that thoſe words in the former part of ver. 27. taken out of the ſecond *Pſalm*, muſt be read in a *parentheſis*, and ſo the end of v. 26. and the latter part of v. 27. will connect together, thus, *To him will I give power over the Nations, even as I received*, that is, *as I received from my Father*. What this ſignifies, is apparent from *John* 20. 21. *As my Father ſent me, ſo ſend I you*. The ſame commiſſion that *Chriſt* had from his Father he gives to his twelve Apoſtles, that is, authority to govern the Church after him. This authority is here the ἐξουσία *power*. And as the Apoſtles had this power for their time, and ſome others derivatively from them, and thoſe that ſo derived it may yet be ſaid truly, though not immediately, to have received it from *Chriſt*; ſo here they that are made Biſhops in the Church after the Apoſtles, receive this power from *Chriſt*, and he is truly and properly ſaid to give it them. And as the Apoſtles power and commiſſion was firſt to plant, then to govern Churches; ſo here the power that is promiſed theſe perſevering Chriſtians of this Church, is to preach the Goſpel, and propagate it farther then it was yet received, and having converted, then to govern Churches; and theſe being now made up, not (as before) of Jewes diſperſed and their Proſelytes, but of Gentile-Idolaters that ſhould now flock in to the Faith of *Chriſt*, the converting them, and (having planted Churches) ruling, as Biſhops, among them, is that which is here ſtyled ἐξουσία ἐπὶ τῶν ἐθνῶν, *power over the Gentiles*. And then to theſe are accommodated thoſe words out of the ſecond *Pſalm*, *And he ſhall feed them* (ſo the *Septuagint* reads, ποιμανεῖ *feed*, from the Hebrew תִּרְעֵם, from רָעָה *pavit*, as a paſtor feeds his flock, though now the Hebrew copies have תְּרֹעֵם *ſhall break*, from רוּץ *fregit*) *with a rod of iron, as the Potters veſſels are broken*, that is, ſhall begin with the exerciſe of *Regal* (inſtead of Paſtoral) power, bring ſome to repentance, and then deſtroy the reſt, and by conjoyning of theſe two means, (both the inſtruments of his power, the one of his ſpiritual power, in ſubduing ſouls to the faith, the other of his ſecular power, in acting vengeance on the rebellious and obdurate) expulſe heatheniſme, and plant Chriſtianity in the place. For it muſt be remembred, firſt, what is the ground of this figurative expreſſion, *feed with a rod of iron, viz.* an elegant variation from the cuſtome of Paſtors; they feed their ſheep, and need no more then a rod or ſtaffe to manage their whole flock, but the paſtor that comes to feed any heathen nation with the ſpiritual food of the pure word of God, muſt come with aids of power, ſtrike their hearts, and powerfully *convince them of ſin*, bring them to contrition, and really deſtroy thoſe that will not by the preaching of the Goſpel be thus convinced: This is to *feed* them *with a Scepter, an iron rod*, an exerciſe of Regal rather then paſtoral power, a powerful work, firſt of grace, and then of vengeance, both neceſſary to reduce an heathen nation to Chriſtianity. And ſecondly, that thoſe words were firſt to be verified of *Chriſt* himſelf, in ſubduing the Gentiles to the Faith; and then as his power given him by his Father, is by him communicated to others, ſo this prophecie is appliable to others alſo. Thus is the phraſe

uſed

used c. 12. 5. of the Church established at *Rome*, of which it is there foretold that it shall be very powerful and efficacious in converting many to the Faith, μέλλει ποιμαίνειν πάντα ἔθνη, *it shall feed all the Nations*, (in a larger manner then here is said of *Thyatira*, where the πάντα *all* is omitted) that is, propagate the Faith very far. And because this conversion of them to the faith consists in their repentance, and forsaking of their Gentile-sins, and rendring future obedience to the faith of *Christ*, and because repentance is in Scripture expres'd figuratively by *breaking* and *shivering of the heart*, *Psal.* 51. 17. which we ordinarily style *contrition*, and because that contrition, if it be sincere, excludes all turning again to the forsaken sins, and that cannot better be expres'd then by the *breaking of a pot* or *earthen vessel*, which when 'tis broken can by no art be made whole again, as pots of silver or other metal may by being melted again; therefore this coming in of Converts to the Faith is rhetorically described, both in the *Psalm* and here, by *breaking* men *as a Potters vessels* are broken. Thus saith *Chrysostome* T. 6. p. 855. l. 5. Κατηχ. πρὸς τὸν μελλ. φωτιζ. the words of the Psalme must be understood, περὶ τῶν πιστῶν ὁ λόγος, *he speaks of the faithfull*, &c. All which being thus far cleared to be the meaning of these two verses, 26, and 27. that they that were then (at the writing of this *Epistle*) but members of the Church of *Thyatira*, should after prove eminent propagators of the Gospel, and Bishops of their Gentile-converts, there will be little doubt but the 28. verse, *And I will give to him the morning star*, (that is, to him that hath the power given him, v. 27.) is thus to be interpreted also. The *morning star* ἀστὴρ πρωϊνὸς is the Greek for the Hebrew כוכב הבוקר *the star of the morning*, and it is sometimes called φωσφόρος *the star that brings light*, ushers in the Sun, 2 *Pet.* 1. 19. sometimes ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινὸς, *Rev.* 22. 16. *the bright and morning star*, and sometimes ἀνατολὴ *the East*, or *day-spring*, *Luk.* 1. 78. And though every of these in all those places signifie *Christ*, in respect of his light and lustre; yet it is certain that in other respects other things may be represented by it: so in *Isaiah* the King of *Babylon* is called *Lucifer*, *Son of the morning*, in respect of his power or spendor above other Kings: and so 'tis possible it may here note some eminent Prince or Nation, that the Church of *Thyatira*, that is, the constant Orthodox pure Christians in that Church, should propagate the faith to, when the heretical *Gnostick* professors there were finally destroyed. That that is the meaning of *Christs* δώσω αὐτῷ, *I will give unto him*, may appear by what hath been said of the phrase of *Gods giving* unto *Christ*, *Joh.* 6. Note d. *giving unto him for an inheritance* or *possession*, from *Psal.* 2. 8. which being applied and communicated here by *Christ* to men, as it is there by God to *Christ*, will denote the conversion of them to the Faith by the preaching of those men, commission'd by *Christ*. Thus the phrase *I will give* is used c. 3. 9. *I will give them of the Synagogue*, that is, as followeth, *I will make them that they shall come and worship before thy feet*, that is, they shall be subdued unto thee. And seeing this phrase is here also taken out of that second *Psalm*, as the former of *ruling them with the rod of iron*, &c. it is not improbable that from thence it may be explained. There it is said to *Christ*, *I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession*; the former part whereof is here, v. 26. *giving him power over the Nations*, and then why may not this be parallel to the latter part? The *utmost parts of earth*, are the extreme points, East and West, and the *morning star* may properly signifie one of these, the East, in respect of the point wherein it is wont to arise and usher in the Sun, and so is styled ἀνατολὴ *Luk.* 1. *the East*, or *day-spring*. And then their converting the Gentiles of the Eastern Nations to Christianity, propagating the Faith over the East, much farther, after those times of persecution were over, may very probably be the meaning of this verse.

CHAP. III.

Paraphrase.

1. And unto the Angel of the Church in a Sardis write, [These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.]

1. Thus saith Christ, who hath at his command those seven Angels of God mentioned c. 1. 4. and hath authority over all the Bishops or Governours of the Churches, and the congregations under them, to punish or reward them; I know your actions, and judge by them, and not by your pretensions, and therefore do passe this sentence upon you, that although you professe to be Christians, yet you renounce the faith when any persecution approacheth.

2. Be watchful, and * strengthen the things which remain, that are ready to die; for I have not found thy works † perfect before God.]

* uphold the rest στήριξον τὰ λοιπὰ

† fulfilled πεπληρωμένα

2. And some that have not as yet faln, are yet ready to do so, if they be not speedily fortified, wherefore a great care must be taken of those, that they be upheld: For though there be faith in this Church, yet there wants that love which must consummate this faith, and this that perfect love that casts out fear, that will make men confesse Christ in time of greatest hazard, this, I say, is wanting among you.

3. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.]

3. Remember therefore the pure Christian doctrine, which requires confession with the mouth, as well as faith, and be strong and constant, and make amends for your former failings. And if by continued negligence you thus fall again, expect that my judgments on you shall be sudden and unpreventable.

4. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.]

4. Some few names, that is, persons (Act. 1. 15.) there are in this Church, which have not failed in this kind, have held out constant against all terrors, and confessed, and suffered for my name; and these shall not fail of the reward of Martyrs, they shall be clothed in shining garments, that is, gloriously or royally, and this as a reward of their Christian constancy, for they have behaved themselves as they ought.

5. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the b book of life, but I will confesse his name before my Father, and before his Angels.]

5. He that holds out against all temptations, and confesses Christ before men, shall be rewarded with the richest Martyrs reward, and though he be slain here, he shall be sure to gain life by losing it: I will make good my promise to this Confessor of mine, in confessing and owning him before my Father and his Angels at the day of Judgement.

b: 2.

6. He that hath an ear, let him hear what the Spirit saith unto the Churches.

7. Chriſt, that is pure and faithful to us, and that loveth, and owneth, and rewardeth thoſe that continue pure and faithful, undefiled, and conſtant to the profeſſing of him, that hath as a King (ſee note on Mat. 16. h.) ſupreme, independent, abſolute power and authority put into his hand over the Church of God, and ſo whatſoever he doth, ſhall ſtand againſt all controll.

7. And to the Angel of the Church in Philadelphia write, Theſe things * ſaith [he that is holy, he that is true, he that hath the key of David, he that openeth, and no man ſhutteth, and ſhutteth, and no man openeth ;]

* ſaith the holy, the true, λέγει ὁ ἅγιος, ὁ ἀληθινός

8. You have behaved your ſelves couragiouſly, and ſo as I approve of, and this behaviour ſhall be a means of enlarging the bounds of Chriſtian doctrine, of bringing in Proſelytes to Chriſt, in deſpight of all the cunning or force of the adverſary; and this, becauſe that little Church, or hoſt, or congregation among you, hath been kept entire, and neither defiled with the impure mixture of the Gnoſticks, nor with their doctrine of renouncing Chriſt in time of perſecution, but hath held out againſt all.

8. I know thy works: behold, I have † ſet before thee an open door, and no man can ſhut it: for thou haſt a little * ſtrength, and haſt kept my word, and haſt not denyed my name.]

† given δέδωκα

* hoſt δύναμιν

9. And for the Gnoſticks, that have joined with the Jews to perſecute you, that have not onely been thus careful to preſerve themſelves by ſubtle compliances, to appear to be Jewes, to eſcape perſecutions from them, (ſee note on c. 2. e.) being indeed the moſt polluted villains in the world, but farther have joyned with them to annoy the Chriſtians, let them know that their cunnings and ſubtilties ſhall ſtand them in little ſtead, the time ſhall come, that they ſhall ſee that thoſe which have ſerved Chriſt moſt faithfully and couragiouſly ſhall fare beſt, even in this world, and that Gods love is more uſeful and worth having, then any other acquiſition which is gotten with the loſſe of that, and in ſtead of being able to prevail againſt you, they ſhall be themſelves ſubdued and deſtroyed: ſee note on c. 2. l.

9. Behold, I will make them of the Synagogue of Satan (which ſay they are Jews, and are not, but do ly) behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.]

10. And becauſe you have obſerved my command of conſtancy, perſevered in the confeſſion of Chriſt, even in time of perſecution, and have been content to ſuffer for me, I will preſerve and deliver you from thoſe perſecutions which are about to fall upon the Chriſtians every where, as a ſharp trial to them.

10. Becauſe thou haſt kept the word of my patience, I will alſo keep thee from the hour of temptation, which ſhall come upon all the world, to † try them that dwell upon the earth.]

† tempt πειράσαι

11. This patience and purity of yours I ſhall ſpeedily reward: Be ye therefore ſure to perſevere now this little while, that all that hitherto you have ſuffered be not loſt and unrewarded, as it would if now at laſt you ſhould fail.

11. Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.]

12. He that thus holds out, ſhall be a pillar of the Church, and live quietly to perform the office of an Apoſtle in it, he ſhall no more be diſturbed, or caſt out (Mat. 8. 12.) And I will acknowledge him as a perſon truly godly, a true member of the pure Catholick Chriſtian Church, known by the name of the new Jeruſalem deſcending from heaven (ſee note on c. 21. b.) one that is approved by me as a faithful true Chriſtian (ſee note on c. 2. l.)

12. Him that overcometh will I make a pillar in the Temple of my God' and he ſhall go no more out: and I will write upon him the name of my God, and the name of the City of my God, *which is* new Jeruſalem, which cometh down out of heaven from my God; and *I will write upon him* my new name.]

13. He that hath an ear, let him hear what the Spirit ſaith unto the Churches.

14. This is the meſſage of Chriſt, the Amen, in whom all the promiſes of God are fulfilled, the faithful witneſſe, that hath confirmed the doctrine brought from his Father by laying down his life for it (and ſo is a witneſſe that deſerves to be believed) and requires all his diſciples to do the like, when there is occaſion for it, he that is the father of the Chriſtian Church;

c. 14. And unto the Angel of the Church of the Laodiceans write, [Theſe things ſaith the Amen, the faithful and c true witneſſe, the beginning of the creation of God;]

d. 15. I have examined and conſidered your temper, and find it ſuch as I can no ways like: you profeſſe the Chriſtian faith, know and receive the Goſpel, and ſo are not quite cold, and yet have no Chriſtian zeal or love to endure any thing for Chriſt.

15. I know thy works, that thou art d neither cold nor * hot: I would thou wert either cold or hot.]

* fervent ζεστὸς

16. And ſo you are of a very indifferent temper, though there be none of thoſe which directly renounce the faith among you, yet on the other ſide, there be none that confeſſe it with any warmth or zeal: and certainly the faith of Chriſt is ſuch, that if it be at all received, may deſerve our utmoſt fervency, the laying down our life for it, and if it be not thought worth that, 'twere better never to have received or profeſs'd it at all. This indifferency of yours, like luke-warm water, nauſeous to the ſtomach, and cauſe of vomiting, is matter of loathing to God, and will bring utter rejection upon you.

16. So then becauſe thou art luke-warm, and neither cold nor hot, I will ſpue thee out of my mouth:]

17. A great opinion you have of your ſelves, that ye are in an excellent ſtate, have need of nothing, are beyond all others, when indeed you have nothing of a Chriſtian in you, no zeal or fervency of love towards Chriſt, ye never think of ſuffering for him, or getting any part of the Chriſtians crown.

17. † Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing, and knoweſt not that thou art wretched, and * miſerable, and poor, and blind, and naked.]

† For ὅτι

* piteous ἐλεεινὸς

18. My advice therefore is, that you be content to endure ſome ſmart for Chriſt, if you mean to receive any crown from him, that you be courageous in the confeſſing of Chriſt, and contend for that ſhining royal robe that belongs to Martyrs, without which (in intention at leaſt of mind) you are ſtill imperfect, and under the reproach of cowardiſe, and want of love: and to this purpoſe that ye look deeper into the nature of Chriſtian Religion, the precepts, doctrines, and examples thereof, and there ye ſhall find what yet ye ſee not, that caſe and proſperity here are no ſigne of God's favour, but on the other ſide

18. I counſel thee to buy of me gold *tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and *that* the ſhame of thy nakedneſſe do not appear; and † anoint thine eyes with eye-ſalve, that thou mayeſt ſee.]

* refined πεπυρωμένον ἐκ

† ſalve to anoint, for the King's MS. reads κολλύριον ἐγχρίσαι

19. The expreſſion of his fatherly love to his children, is the beſtowing ſome chaſtiſements upon them, thereby to fit them for his love.

19. As many as I love I rebuke and chaſten.] Be zealous therefore and repent.

20. Behold,

*I have ſtood ſtyrgs

20. Behold, * I ſtand at the door and knock: If any man hear my voice and open the door, I will come in to him, and will ſup with him, and he with me.]

20. Lo, I have waited long, and called for, and expected this loving reception from you, and the doors being barred within by a cuſtome of ſinning and negligence, I have not yet (though I have the key in mine hand v. 7.) found any admiſſion: And now I am admoniſhing of you, calling you to repentance; and whoſoever ſhall thus open, and receive me into a pure Chriſtian heart, I will enter into a moſt free commerce of love with him, and this converſion of his ſhall be matter of mutual rejoicing and feſtivity to both of us.

21. To him that overcometh will I grant to ſit with me on my throne, even as I alſo overcame, and am ſet down with my Father in his throne.]

21. And upon his ſuffering and enduring for me, and conſtant perſeverance in that love even to death, in deſpight of all temptations to the contrary, he ſhall be partaker with me of that honour that my Father hath exalted me to as the reward of my ſufferings, (ſee note on c. 2. 6.)

22. He that hath an ear to hear, let him hear what the Spirit ſaith unto the Churches.

Annotations on Chap. III.

a. Σάρδεις

V. 1. *Sardis*] That *Sardis* is the firſt reformed Church, in the Antitype, that of *Germany*, begun at *Wittemberg* by *Luther*, *An. Dom.* 1517. is the affirmation of M. *Brightman*: but without any other proof, but either that *Sardis* is more ſoutherly then *Thyatira*, and ſo, according to his phanſie, muſt have more of the life of truth in it; or becauſe there is no mention here of *Balaam* and *Jezebel* (which he had reſolved muſt ſignifie the doctrines of Chriſtian *Rome*) the abſence of which muſt ſignifie to him a breaking off from the *Roman* communion; or that ſhe had *a name to be living, but was dead*, which, ſaith he, muſt referre to the doctrine of Conſubſtantiation among the *Lutherans*, an argument that they were hugely amiſſe, and ſpiritually dead after that reformation. But, alas, how farre are theſe from being *marks in the forehead*, or the *writing an Epiſtle to Germany by name*, which in his Epiſtle he promiſed to ſhew us? This were a ſtrange rate of interpreting of dreams, which no *Oneirocritick* would allow of, but a much ſtranger of explaining of Prophecies. The ſame courſe hath he taken in the other two remaining Churches: *Philadelphia* muſt needs be the *Helvetian*, *Swediſh*, *Genevan*, *French*, *Dutch*, *Scotch* reformed Churches; but no reaſon for it again, but that the city of *Philadelphia* was yet farther ſouth then *Sardis*, and ſo muſt needs ſignifie ſome encreaſe of reformation; and ſecondly, that the name of *Jezebel* was not in it; and thirdly, that the word *Philadelphia*, ſignifying *brotherly love*, cannot be applied to any but this pattern of all piety (to which the Author had ſo much kindneſſe) the Church of *Helvetia* and *Geneva*, &c. And the reformed Church of *England* muſt be the Church of *Laodicea*, not from any denotation in the name, or characters *in the forehead* (which he promiſed to all in his Epiſtle, and attempted to ſhew in the former of them) but onely becauſe Epiſcopacy was here retained, and ſo was a mixture of *cold* with that of *heat* in the purity of the doctrine, and conſequently is the *lukewarm* Church which is here found fault with. How eaſily any favourer of Epiſcopal Government might apply this reaſon to any reformed Church that hath caſt out Biſhops, and ſay that they were warm in reſpect of Primitive purity of doctrine, but *cold* in reſpect of a government which is contrary to the Primitive, and conſequently that *Geneva* it ſelf were *Laodicea*, is obvious to every man. And yet after this manner doe his groundleſſe looſe interpretations proceed, which in each of theſe *ſeven Churches* I have pointed at, to give the Reader a γεῦσις, or *taſt*, of the interpretations of this man, whoſe licentious phanſie and love of change hath aſſiſted him to make them, and whoſe authority among many, & the opinion of the Apoſtolicalneſs of his writings hath holpen him to ſeduce & blind ſo many. Having given the Reader this view of ſo many ſeverals, I ſhall not hereafter give my ſelf that ſcope, but in the enſuing prophecies leave him to be judged of by any who ſhall be at leiſure to conſult him.

b. Βιβλος ζωης

V. 5. *Booke of life*] This *book* wherein *names* are ſaid to be *written*, and from thence *blotted out* ſometimes, is here uſed by analogie with Regiſters in cities containing the names of all citizens, and from which rebels and deſertors were blotted out. *Cenſores populi cavitates, ſoboles, familias cenſento, Let the Cenſors ſet down*, or *regiſter, all mens ages, children, families*, ſaith *Tully de Leg.* 3. Theſe were at *Athens* called ληξιαρχικὰ γεγραμματεῖα. See ch. 13. 8. and c. 20. 12. where this *book of life* is diſtinguiſh'd from the books which were the records of what was done, (ſuch as are mention'd *Eſth.* 6. 1, 2.) out of which it ſeems the records are brought, by which the wicked are judged κατὰ τὰ ἔργα *according to their wicked works*, which are there recorded, from which certainly it is that any man's name is *blotted out of* this *book of life*, or is not found written in it. And ſo S. *Chryſoſtome* and the ancients underſtand this *book of life* to be that in which, according to their qualifications and demeanours in their lives, and eſpecially at their hour of death, men are ſaid to be *written* or *blotted* out. See *Luk.* 10. 20. and Note on *Phil.* 4. 3.

c. Μάρτυς

V. 14. *True witneſſe*] The word μάρτυς *a witneſs* is in this book, and ſince in the ordinary uſe of the Church, ſet to ſignifie one that for the teſtifying the truth of God laies down his life. And he that doth thus, as he is πιστὸς *faithful* to God, who hath employed him, ſo is he ἀληθὴς *true* (in the ſenſe that on the *Goſpels* we have oft given of that word,) one that deſerves to be believed: and both theſe words, πιστὸς and ἀληθὴς, *faithful* and *true*, are the juſt rendring of the Hebrew אמן, which is here expreſs'd by *Amen*, a word which comes from the root אמן, which in *Hiphil* ſignifies *credidit, believing*, but in the Noun, *fidus, fidelis, verus*, and *fide dignus, faithful*, or *worthy of belief*. This title then of *Amen*, or μάρτυς ὁ πιστὸς καὶ ἀληθὴς, *faithful and true witneſs*, is here beſtowed on *Chriſt*, who to teſtifie the meſſage or doctrine (which he brought) to come from heaven, laid down his life. And therefore the Church-writers, which have ſorted the Martyrs of the Church into ſeveral ranks or forms, and given them diſtinct titles accordingly, to *Stephen* that of πρωτομάρτυς, *the firſt martyr* of the Church, to the reſt of the Apoſtles, Biſhops and Eccleſiaſtical perſons, that of ἱερομάρτυρες *ſacred martyrs*, to the great or noble men that of μεγαλομάρτυρες *noble martyrs*, to the virgins and women that of καλλιμάρτυρες *fair martyrs*, to the common people of ἁγιομάρτυρες *holy martyrs*, have reſerved unto *Chriſt* the title of ὁ μέγας μάρτυς, *the great witneſſe*, or *Martyr*.

d. Λαοδικεία

V. 15. *Neither cold nor hot*] All that is here ſaid of this Church of *Laodicea* ſeemeth very intelligible by applying to them that one part of the doctrine of the *Gnoſtickes*, that ſeems to have gotten in among them (though not thoſe other carnal villanies) viz. that it was ἀδιάφορον *an indifferent thing*, perfectly lawfull, to renounce *Chriſt* in time of perſecution. This is clearly

the *luke warmneſſe* here, which is a middle indifferent temper between being Chriſtians and no Chriſtians, and in ſtead of that God commends to them *πυρωμένον χρυσὸν refined gold fetch'd out of the fire*, that is directly the crown of Martyrdome (contrary to that mixture and allay of droſſe that is now in them) and the *white* or *ſhining garments*, the enſigne and character of the Martyrs every where in this book. And for their ſaying that *they are rich*, &c. and *not knowing that they are wretched*, &c. this is again the mark of thoſe *Gnoſticks*, which had ſuch great ungrounded opinions of their own perfections. A phyſical diſcourſe on this place may be ſeen in *Valeſius Sac. phil.* c. 90.

Πεπυρωμένος χρυσὸς

Λευκὰ ἱμάτια

Paraphraſe.

CHAP. IV.

1. In this chapter, being the beginning of another viſion, is firſt repreſented the calling and admiſſion of John into heaven by way of viſion, (as we read of S. Paul, that he was ſnatched into the third heaven, 2 Cor. 12. 2.) to receive revelations of ſome things which ſhould ſhortly come to paſſe; and the manner of calling him was by a ſhril voice, imitating the ſound of a trumpet, (by which aſſemblies are wont to be called) but that it was articulate.

1. After this [a] I looked, and behold a dore *was* opened in heaven: and the firſt voice which I heard *was* as it were a trumpet talking with me, which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter.]

[a] I ſaw

2. And accordingly, ſaith he, I was (in an extaſie or viſion) preſently tranſported thither, and there was repreſented to me a throne erected for judicature, and God the Father ſitting on it (ſee Ezech. 1. 26.) like the Biſhop of Jeruſalem in council.

2. And immediately I was in the ſpirit; and behold a throne was ſet in heaven, and [b] *one* ſat on the throne.]

3. And he ſate as in majeſty, and the appearance of him, or the colours wherein he was repreſented to me, were like the colour of a Jaſper and Sardine ſtone, the former having its name in the Hebrew (Exod. 28. 19.) from the firmneſſe and hardneſſe of it, as being unmalleable, thereby to ſignifie God's omnipotence; the ſecond, (Exod. 28. 17.) from the redneſſe or fierineſſe of it, to ſignifie him terrible in his judgments as a flaming fire, Heb. 12. 29. But withall there was a rainbow round about the throne, which was Gen. 8. 13. a token of God's covenant with man, and is uſed Ezech. 1. to deſcribe a glorious appearance of God, (the appearance of the likeneſſe of the glory of the Lord, v. 28.) and ſo again here ch. 10. 1. and the colour of it was like an Emerald, that is, of a moſt pleaſant greenneſſe, fitly ſignifying the Evangelical covenant of mercy, mixing, in all God's judgments, moſt mercifull preſervations to the faithfull in the midſt of his puniſhing the obdurate, ch. 7. 2, &c.

3. And he that ſat was, † to look upon, like a Jaſper and a Sardine ſtone; and *there was* a rainbow round about the throne, in ſight like unto an Emerald.]

† in countenance ἰδέᾳ

4. And on each ſide of this throne were other chairs, four and twenty in number, as of ſo many Biſhops ſitting with the Biſhop of Jeruſalem in the Council, and accordingly arraied in white garments, and mitres on their heads.

4. And [c] round about the throne *were* four and twenty * ſeats: and upon the ſeats I ſaw [d] four and twenty Elders ſitting, clothed in white raiment; and they had on their heads crowns of gold.]

* thrones θρόνους

5. And as the Law was by God once delivered in a terrible manner, by the miniſterie of Angels, ſo it now ſeemed to be produced as terribly, to threaten and give in evidence againſt ſinners: And ſeven Angels, like ſeven deacons in the Church, ſtood waiting on this judicature, (ſee note on ch. 1. c.)

5. And out of the throne proceeded lightnings, and thunderings, and voices: and *there were* ſeven lamps of fire burning before the throne, which are the [e] ſeven ſpirits of God.]

6. And before this tribunal of God's were brought all the people of the Jewes, expreſſed by a ſea, or multitude of waters (waters ſignifying people in this prophecie, c. 17. 15.) and all their thoughts and actions laid viſible and diſcernible before this Judge, their own conſciences, as a cryſtal glaſſe, reflecting, and acknowledging the accuſations that are brought againſt them: And at every corner of this judgment-ſeat were the four enſignes of the ſtandards of Iſrael, meaning thereby four Apoſtles that were preſent at the Council at Jeruſalem, Act. 15. and that had moſt eſpecially reference to the Jewes (which were the people on whom this judicature was to paſſe) and thoſe had many eyes before and behind, (ſee Note l.) that is, the gifts of prophecie, and alſo of interpreting the ſcriptures of the Old Teſtament, the firſt looking forward, the other backward.

6. And before the throne *there was* a ſea of glaſſe like unto Cryſtal: and [f] in the midſt of the throne, and round about the throne *were* [g] four † beaſts full of eyes before and behind.]

† living creatures ζῶα

7. And the four enſignes were, as they were in Ezechiel, c. 1. the images of a lion, and an oxe, and a man, and an eagle, which may, by way of hieroglyphick, (fit enough for a viſion) all of them put together ſet out that title of God, [of ſlow to anger, and ſwift to mercy] and ſo repreſent him as he is in his dealing with theſe Jewes, whom he was now about to judge, having warned them by the Prophets, by Chriſt, by the Apoſtles, and (the converted Jewes in Aſia) by the Epiſtle to the Churches, ch. 1. 2, 3. before he proceeds to judgment againſt them, and when he doth ſo, wonderfully delivering the penitent believers out of that deſtruction.

7. And the [h] firſt * beaſt *was* like a lion, and the ſecond † beaſt like a calf, and the third * beaſt had a face as a man, and the fourth † beaſt *was* like a flying eagle.]

* living creature
† living cr.
* living cr.
† living cr.

8. And the bearers of theſe four ſtandards had each of them ſix wings like Seraphims, Iſa. 6. 2. (with two of them covering the face, with two the feet, or ſecret parts, and with two flying, noting the humility, chaſtity, love or zeal in Gods ſervice, that was remarkable in theſe, in oppoſition to the contrary in thoſe which ſhould now be judged, eſpecially the Gnoſtick Judaizers) and were full of eyes, as before, v. 6. behind and before, in reſpect of their underſtanding of the prophecies and types of the Old Teſtament, and their gifts of prophecie given them by God; and they labour inceſſantly for the advancement of God's glory, and the kingdome of Chriſt, and evidencing to unbelievers their approaching ruine, and to believers God's fidelity, in making good his promiſe to them, in delivering them, and deſtroying their enemies.

8. And the four * beaſts had each of them [i] ſix wings † about him, and *they were* full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God * almighty, which was, and is, and is to come.]

* living creatures.
† being full of eyes round about and within
* the ruler of all things ὁ παντοκράτωρ

9, 10, 11. And while they did ſo, the Biſhops of the Chriſtian Church in Judæa did adoration to God, acknowledging his fidelity and infinite power, from whom they have receiv'd all, and therefore are in all reaſon to employ all to his ſervice, and to depend and truſt on him in the midſt of all dangers, as on a faithfull creatour, 1 Pet. 4. 19. (ſee Act. 4. 24, 30.)

9. And when † thoſe beaſts gave glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever,

10. The four and twenty Elders fell down before him that ſat on the throne, and worſhipped him that liveth for ever and ever, and caſt their crowns before the throne, ſaying,

11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are and were created.]

† the living creatures ſhall give δώσουσι τὰ ζῶα

Annotati-

a. Εἶδον

V. 1. *I looked*] The word εἶδον here is not to be taken in the ordinary notion of *seeing, looking* or *beholding*, but in that (so solemn among the Prophets) of the Hebrew חזה, from whence their prophecies are called חזון *vision*, and each prophet חזה *a Seer*; and so 'tis generally taken in this book, and is best explained by ἐγενόμην ἐν πνεύματι, *I was in the Spirit*, ch. 1. 10. This joined here with μετὰ ταῦτα denotes either a distant matter or a distant Vision from the former, and having no Accusative case after to restrain it, it is a general title belonging to the whole passage after it, as farre as that Vision goes: For it hath formerly been said, that these Visions were delivered at several times (see the *Præmonition.*) At what distance or space one from another, or in what order distinctly they were received, it is uncertain, save only that they were not before *Claudius*, nor after *Domitian*. But for the completion, there is no necessity that that should begin at the end of the completion of the former, that is, that the destruction of the Jews here represented in this Vision should not commence till after the judgement threatned ch. 2. 3. to the Churches; (as it might be conceived to doe if the whole book were but one continued Vision) it being very possible that that which should first come to passe, might by God be chosen to be matter of a second Vision, nay that the same thing might be severally represented by God, and so made the matter of several Visions.

b. ὁ καθήμενος ἐπὶ τῷ θρόνῳ

V. 2. *One sat on the throne*] Who this person is which is here, in Vision, brought in *sitting upon the throne*, will be best understood by those that *sit upon the four and twenty thrones round about him*, ver. 4. That God the Father coming to judgment, and his saints as assessors about him, are meant by the representation, there is no doubt: The whole question is, who they are which are here used to represent and signifie these. And it might be thought to be the head of the *Sanhedrim* at *Jerusalem*, or some other Consistory, which thus sat in council, the head in the midst, in a chair or throne, and the members, chief Priests, Elders, and Doctors of the Law, on each side of him, in so many chairs also: But the number of the assessors here will not then agree to it, there being then 70 persons in the *Sanhedrim*, and 23 in the lesser Consistories. And though perhaps the Elders in the *Sanhedrim* made up that number of 24, yet there were chief Priests, and Doctors of the Law, which sat in the *Sanhedrim* as well as they. But if we applie it to the Christian Church, which hath much of likeneſſe with (and seems to have been copied out from) that pattern of the Jewish *Sanhedrim*, but differs from it in some lesse weighty, inconsiderable circumstances, (such is the number of assessors) then it will accord very well. And the first constitution of this Church being at *Jerusalem*, and that place being nearly concerned in the judicature which is here represented, and *James*, the first Bishop there, being by them put to death, and that a special ingredient in their destruction (saith *Josephus* and *Eusebius*) that place will in all probability be the scene of this representation, and the Christian Bishop thereof will be he that here *sitteth upon the throne* or Bishop's chair; this Bishop sitting in council, (as *Act.* 15. we know he was) and with him the Apostles (those that were at *Jerusalem*) and the Bishops of all *Judæa*, the Bishop of *Jerusalem*, as of the *Metropolis* of all *Judæa*, sitting in the middle chair, or seat, or throne, that of the greatest dignity, which belonged to *James*, and thereupon the determination of the Council was delivered by him, *Act.* 15. 19.

c. Κυκλόθεν τοῦ θρόνου

V. 4. *Round about the throne*] The meaning of κυκλόθεν τοῦ θρόνου, *round about the throne*, will probably be discerned by the antient manner of sitting in Council or Consistory among the Jews first, and afterward among Christians. A representation we have of it, *Dan.* 7. 9. (from which place this here seems to be taken, as many other things in this, out of that prophecie) *I beheld till the seats*, or *thrones, were pitched*, (not *thrown down*, as we read, but *pitched* or *set*;) *donec throni positi sunt*, saith the *Vulgar*, and ἕως οἱ θρόνοι ἐτέθησαν, say the *Seventy*, and *Theodotion*; and the Chaldee word is the same that is used by the *Chaldee Paraphrase*, *Jer.* 1. 15. for the *setting of thrones*, where the Hebrew hath ינתנו, and the *Seventy*, καὶ θήσουσιν, *they shall set every one his throne*: and then it follows, *and the antient of the daies did sit*, placing him in the midst of the other thrones, as the father or head of the Consistory, *and the judgment was set*, v. 10. that is, the whole *Sanhedrim*, the rest of the Elders, &c. seated on those thrones round about, or on each side of the head, or Prince of the Consistory, *and the books were opened*, preparative to the judicature. So in like manner in the Christian Church, where the Bishop and his Presbyters in any lesser city, and the Metropolitane and his bishops in the *Metropolis*, are thus placed; the Presbyters, or the Bishops, sitting at the East end of the Church in the form of a semicircle, and the Bishop, or Metropolitane, in a chair or throne of some eminence in the midst of the Presbyters or Bishops seats, with those on each side of him and then the Deacons attending or waiting on them. So in *Ignatius*'s *Epistle* to the *Magnesians* we find, Μᾶλλον δὲ ἀξιοπρεπέστατα ὄντα ὑμᾶς, καὶ πνευματικῷ στεφάνῳ τῷ πρεσβυτερίῳ (as the *Laurentian* copie now rightly reads it, not στεφάνῳ πρεσβυτέρων, as the printed Copies were wont to have it) *with your most reverend Bishop, and the spiritual crown of the Presbyterie*; noting the Presbyters sitting on each side of the Bishop in the fashion of a crown, not of a full circle; for a crown was not so antiently, but a large semicircle with two ends, by which 'twas put over and tyed about the head, and accordingly the Constellation in heaven so called is not a whole or complete circle. And thus in the *Apostol. Constit.* l. 2. we have Ἐκκλησίας στέφανος, *the crown of the Church*, that is, the Bishops and Presbyters in Consistory. And indeed this manner of sitting in an half-circle was but the same with their *accubitus* or *lying at meat* in an half-round, called *Sigma*, from the old fashion of that letter, Ϲ; where the most honourable place was that in the middle, as some learned men have collected from 1 *Sam.* 20. 25. *The King sate upon his seat, as at other times, even upon his seat by the wall*; where supposing the form of sitting to be semicircular, the *seat by the wall* will be necessarily the middle of the circle. And thus in the *Apost. Constit.* l. 2. Κάθου μέσος ὁ τῆς ἐπισκόπης θρόνος, παρ' ἑκάτερα δὲ αὐτοῦ καθιζέσθω τὸ πρεσβυτέριον, *Let the Bishops seat*, or *throne, be placed in the midst, and on each side of him let the Presbyterie sit*, καὶ οἱ διάκονοι παεισάσθωσαν, *and let the Deacons stand by*. And so *Greg. Nazianzen* a Bishop in his dream describes himself sitting in the midst and his Presbyters in chairs on each hand of him. And in *Theodoret Eccl. Hist.* l. 5. c. 3. ὁ μέσος θρόνος *the middle seat* is the Bishops chair; and the way propounded to compose the difference between *Paulinus* and *Miletius* is, to set the Gospel in that middle seat, and they καθίσαι ἑκατέρωθεν *to sit on each side*. And the *Author of the Ecclesiastick Hierarchie* c. 3. ὁ μὲν Ἱεράρχης ἐν μέσῳ τῷ θείῳ θυσιαστηρίῳ καθίζεται, *The Bishop is placed in the midst*, not *of the Altar*, but of that part *of the Church* which was *called* θυσιαστήριον: which what it is will best appear by the † *Scholiast* on *Nazianzen*'s first σκηλίδι. Σηκὸς καὶ τέμενος, saith he, σημαίνει τὸ ἱερὸν ὅλον, ὁ ναὸς θυσιαστήριον, ἐν ᾧ ἡμῖν ἡ θεία ἡμῶν μυστηρίων πρόκειται τράπεζα, The word Σηκὸς *and* τέμενος

† Εἰσιν. Edit. p. 59.

Θυσιαστήριον

τέμενος *signifie the whle Church, but* the word ναὸς *the nave signifies the* θυσιαστήριον *in which the divine table of the myſteries,* or *communion-table, is placed:* by which it appears, both that the θυσιαστήριον is the whole ſpace within the Sept, and not only the Altar or Table therein, and alſo that the Biſhops being ſeated in the midſt of the θυσιαστήριον is the taking his place at the upper end of the Church, within the Sept, with the Presbyters on each ſide of him; which is alſo the way of interpreting and underſtanding all that is ſaid in the ancient Writers and *Liturgies*, of *encompaſſing the* θυσιαστήριον, that is, of the Biſhop and Preſbyters ſitting in a ſemicircle at the upper end of the Chancel. Which is alſo the reaſon, why in *Ignatius (Ep. ad Epheſ.)* being ἐνὸς τῷ θυσιαστηρίῳ, *within the* θυσιαστήριον, ſignifies living obediently to the Biſhop and his Conſiſtory in all things, and aſſembling with them in the publick ſervice of God in the Church.

d. Πρεσβύτερος

V. 4. *Four and twenty Elders*] Having ſeen what was meant by him that *ſitteth on the higheſt* or *middle throne*, God in the thing ſignified, but the Biſhop of *Jeruſalem* in the repreſentation, it will preſently follow that the πρεσβύτεροι *Elders on the thrones round about* him are thoſe which ſate in Council with this Biſhop, in the ſame manner as, *Act.* 15. we find the πρεσβύτεροι *Elders* mentioned. That thoſe πρεσβύτεροι *Elders* ſignified the Biſhops of *Judæa* (not the Preſbyters, as we now call them, of that one city) hath been ſaid, Note on *Act.* 11. b. For indeed it no way appears that at that time there were any ſuch Presbyters, (as ſoon after, and now we have) any middle order between the ſingular Biſhop in each Church, and the Deacons attending on him: And beſide it is ſaid of every of theſe, that he *had on* his *head a golden crown*, parallel to that of *Joſuah* the High-prieſt, *Zach.* 6. 11. that is, a golden mitre, ſuch as the High-Prieſt had under the Law, call'd indifferently *a crown*, and *a mitre*, which cannot belong to inferior Presbyters, but doth fitly repreſent the power of rulers, that is Biſhops in the Church, without attributing any thing of regality to them. And therefore in all probability they muſt ſignifie here the Archbiſhop of *Jeruſalem*, the *Metropolis* of all *Judæa*, and all the Biſhops of that Province ſitting in Council with him. Otherwiſe, the manner of ſitting being the ſame of the Preſbyters of each city (where there were ſuch) about their Biſhop, and of the Biſhops of the Province about their Metropolitane (ſee Note c.) it might as properly be applied to Presbyters as to Biſhops. Now for the number of *twenty four*, that, I ſuppoſe, was exactly the number of the Biſhops of *Judæa* at that time, all beſide the Metropolitane Biſhop of *Jeruſalem*, (anſwerable to the number of the heads of the courſes of the Prieſts, 1 *Chron.* 24. who ſeem, as ſuch, to have been taken into the *Sanhedrim*) though the records of thoſe times being obſcure afford no demonſtration of this circumſtance.

Στέφανοι χρυσοῖ

e. Ἑπτὰ πνεύματα

V. 5. *Seven ſpirits*] The *ſeven ſpirits of God* here are the *miniſtring ſpirits*, or *Angels*, (ſee Note on ch. 1. b.) that attend and wait upon God as apparitors, or ſerjeants, or officers to attend the judicature, to cite and bring malefactors before it, and are repreſented here by the ſeven Deacons in the Church of *Jeruſalem*, attending on the Biſhop, *Act.* 6. but thoſe like *lamps of fire burning*, in reſpect of the glory and brightneſſe wherein Angels are wont to appeare.

Λαμπάδες πυρὸς

f. ἐν Μέσῳ τοῦ θρόνου

V. 6. *In the midſt of the throne*] That which is here ſaid of the placing of the *living creatures* ἐν μέσῳ τοῦ θρόνου, and κύκλῳ τοῦ θρόνου, *in the middle of the throne*, and *round about the throne*, may, I ſuppoſe, be thus moſt commodiouſly explained, that ἐν μέσῳ τοῦ θρόνου *in the midſt of the throne* ſhall ſignifie at the former part, that which is moſt viſible to the company; ſo to be ſet ἐν μέσῳ *in the midſt*, *Act.* 4. 7. is in a conſpicuous place, all one with *before them*, *Act.* 22. 30. and being *called forth*, *Act.* 24. 2. and in like manner *to ſtand up in the midſt*, *Act.* 1. 15. is, ſo as he may be ſeen and heard beſt by all that are preſent: And then κύκλῳ, *about*, which muſt needs be oppoſite to that, will ſignifie behinde, or at the hinder part, and ſo κυκλόθεν, *about*, will ſtraight appear to be all one with ὄπισθεν *at the back*, or *behinde*, (ſee Note i.) Which being granted, the ἐν μέσῳ *in the midſt* will neceſſarily denote the two foremoſt points of the chair or throne, where two of the *living creatures* are placed, and κύκλῳ *about* the two hindmoſt, and ſo all the *four living creatures* will be diſpoſed of, at each corner one. Others, I ſee, have conceived the two which are here ſaid to be ἐν μέσῳ *in the middle of the throne*, to have been placed one before, and the other behind (and conſequently the two that are κύκλῳ *about*, to be one on each ſide:) but this cannot well be imagin'd without incommodating the judge, before whom he ſtands, unleſſe one be placed upon the ſteps of aſcent to the throne, and ſo below the ſpace on which the throne was ſet; which cannot probably be yielded, becauſe the throne and this place where this living creature would be placed, would not then make up one ſpace, as it ſeems to doe, ch. 5. 6. where the *lamb* is ſaid to be *in the midſt of the throne*, and *of the four living creatures*, ſuppoſing all theſe to make up but one ſpace. But howſoever this be, this placing of the *living creatures* ſo near the throne, doth by the way make it appear, that this repreſentation here referres not (as might be thought) to the encamping of *Iſrael* about the Ark, *Num.* 2. becauſe here the *four living creatures* are ſet cloſe to the throne, and (as appears chap. 5. 6.) nearer then the *four and twenty Elders*; whereas the ſtandards in *Numbers* are appointed to be pitched *farre off*, c. 2. 2. the Tribe of *Levi* immediately environing the Tabernacle, and the camps environing that, v. 17.

Κύκλῳ

Ib. *Four beaſts*] Who theſe *four living creatures* were in this repreſentation, may, in proportion and analogie with what hath ben ſaid, be conjectured alſo. And to that purpoſe it may be obſerved, that they are both here, v. 9, and 10. and c. 5. 6. ſet betwixt him that *ſat upon the throne*, and *the four and twenty Elders*, which may probably conclude them to be four Apoſtles, who will be acknowledged to be ſuperiour to the Biſhops of *Judæa*, and may alſo in ſome ſenſe be conceived inferiour, in that *Council of Jeruſalem*, to *James*, advanced to be Biſhop, that is, ſupreme ruler there, (at leaſt to be there in another capacity then he was, as tranſcendent perſons, accordingly *ſtanding about the throne*, and not as regular members of the aſſembly.) For thus ſaith *Clemens*, *Hypotypoſ.* l. 5. *Peter*, *James* and *John* choſe *James* the *brother* of the *Lord Biſhop* of *Jeruſalem*, (where *Ruffinus* reads, *Epiſcopus Apoſtolorum*, *Biſhop of the Apoſtles*;) and though they three were ὑπὸ τοῦ Κυρίου προτετιμημένοι *by Chriſt preferred* and more *honoured* then all the reſt of the *twelve*, yet did they not contend one with another for this dignity, but unanimouſly conferred it on *James* the *Juſt*, who is therefore in *Scripture* oft called an Apoſtle (ſee Note on *Gal.* 2. f.) Now that Apoſtles are meant by theſe *living creatures*, and alſo who thoſe four Apoſtles were, may appear by comparing this Council or judicature here repreſented with the Councill of *Jeruſalem*, *Act.* 15. There it is certain that the Biſhop *James* preſided, v. 13. together with the *Elders* or *Biſhops* of *Judæa*, v. 6. and then beſides and before theſe Elders are mentioned Ἀπόστολοι *the Apoſtles*, ver. 2, 4, 6. and *Peter* is one of them, v. 6. and (though not there named) *John* alſo, *Gal.* 2. 9. (his brother *James*, that was wont to be there, being before this *put to death*, *Act.* 12. 2.) And ſo there are two of them; and why may not *Paul* and *Barnabas* (*ſeparated* before

g. Ζῶα τέσσαρα

that

that time *to Apostolacy*, c. 13. 2.) certainly present in this Council, be the other two? That any other Apostle was then there doth not appear, and 'tis evident that these four were, and from them, and the Elders jointly, are these decrees sent to the Churches of *Syria* and *Cilicia*, v. 23. The learned *H. Grotius*, I perceive, hath fallen very near upon this conjecture, only he hath placed *James the brother of the Lord* (that is, the Bishop himself, which cannot be imagined) in stead of *John*, and *Matthew* in stead of *Barnabas*, upon no other reason but because *Matthew* is found to have continued long in *Judæa*. But referring the matter, as the representation here doth, to a Councill at *Jerusalem*, it will be most fit to pitch on those four who were (in that one Scripture-Councill) there present. And if it be objected that *Paul* and *Barnabas* were sent thither from *Antioch* at this time, and therefore may not seem so properly to belong to that place; to that I answer, First, that those two being by the *holy Ghost's* appointment *separated* to be *Apostles*, they were not affix'd to any Diocese or Province (as ordinary Bishops were) but had an unlimited jurisdiction, like other Apostles, and consequently had as much to doe at *Jerusalem*, to which, as at *Antioch*, from which they were sent. Secondly, that *Jerusalem* being the place from whence the Gospel first went out, and began to be preached, and the faith being from thence sent out to all other Churches, it was very reasonable that all other Churches, at that time especially, whilst the Apostles resided there, should look upon that as the chief mother-city of all Christians: And in that respect, although *Antioch* was the *Metropolis* of *Syria*, and that which had the *third place of all the world that was under the Roman power* (ἡ μητρόπολις ὅτε ἦ Συρίας, τείτην ἀδηλότως ἢ ὡσὰ Ῥωμαίων οἰκουμένης ἔχουσα τόπον, saith *Josephus De bell. Jud.* l. γ'. c. γ'.) yet it may truly be said of *Jerusalem* at that time, that it was the *Metropolis* of that *Metropolis*; and accordingly 'tis the affirmation of *Agrippa*, in *Philo*, concerning *Jerusalem*, Μητρόπολις ἦ ὑμῶν χώρας Ἰουδαίας, ἀλλὰ καὶ πλείστων, διὰ τὰς ἀποικίας ἃς ἐπεμψεν εἰς τὰς ἐγγὺς ὁμόρους, Αἰγύπτου, Φοινίκης, Συρίας τῆς τε ἄλλης, καὶ Κοίλης προσαρρευομένης, εἰς ἦ τὰς πόρρω διωκισμένας, Παμφυλίαν, Κιλικίαν, &c. *It is the Metropolis not only of one Province* or *Region*, *Judæa*, *but also of most others*, *because of the Colonies which it sent out to Ægypt*, *Phœnicia*, *Syria*, *and Cœlosyria*, *and to some farther removed*, *Pamphyla*, *Cilicia*, &c. Which being supposed, & this question being sent from *Antioch*, the *Metropolis* of *Syria*, there is no reason but they that brought it, being themselves not Messengers, but solemnly Apostles equal to any others, (though they came later in) and being as able to speak from their own knowledge to the point in hand as any, and so speaking at large, *Act.* 15. 12. and indeed sent this journey by immediate commission from heaven, *Gal.* 2. 2. should be reckoned together with those other two Apostles that before were there, and considered in the same capacity with them. And then supposing, as I now doe, that this representation here is copied out from that Council of *Jerusalem*, which alone is mention'd in the story of the Scripture, there will be small doubt but these are two of the *living creatures* here mentioned.

h. Τίνα παραζῷα

V. 7. *First beast was like*——] Of these four likenesses here, 'tis first observable from the *Rabbins*, *Aben Ezra*, &c. on *Num.* 2. that they were those that made the four Standards of *Israel*, viz. the likeness of a Lion in the Camp of *Judah*, of a Man in the Camp of *Reuben*, of an Oxe in the Camp of *Ephraim*, of an Eagle in the Camp of *Dan*; and accordingly חיות, rendred by the *Septuagint* τὰ ζῶά σε, *thy living creatures*, *Psal.* 68. 10. are said to be those enfignes or standards in their Camps, but by us rendred, *thy congregations*: see *A. Masius* on *Joshua* c. 6. 9. Secondly, it is evident that these four resemblances are the same that are set down *Ezech.* 1. 10. All the difference is that here is μόσχος *a calf*, which is not there, but (as in *Numbers* before) *an oxe* in stead of it. But that will be easily salved: For in the *Septuagint* ταῦρος, βοῦς, μόσχος, *bull*, *oxe*, *calf*, signifie the same thing. See St. *Augustine Quæst. l. 2. qu. 25. Vitulos appellant Ægyptii grandes boves, ut nos Pœni Pullos gallinas cujuslibet ætatis, The Ægyptians call great oxen Calves*, &c. So πῶλος is used for an *horse* or *mare*, which literally notes *a foale*, and *puella*, *a little wench*, for *a woman great with childe*, *Fast.* 2. and *Horat. Od.* l. 3. *od.* 22. and many the like. In that place of *Ezechiel* 'tis certain that the *Cherubims*, or Angels, that attend on God, are signified; and so here, supposing him that *sits on the throne* to be God, these *in the midst* and *round about the throne* must needs be the Angels also. But because God is here represented in this Vision by the Bishop of *Jerusalem* sitting in Council, with the four and twenty Elders, or Bishops, of *Judæa* on so many Chaires, or seats, on each side of him, this resemblance in proportion must be held, for these *four living creatures* also to signifie, as was said, those four Apostles in this honourable relation, as the standard-bearers of the Christian *Israel*, they that thus travailed to plant, and defend, and contend for the Christian faith over all *Judæa*, and in other cities where the Jews were, and, as long as they would endure to hear it, not departing to the Gentiles, but being so rejected by them and persecuted, they are now fit to be next to God about this throne, for the judging of the Jewes. And that which some learned Jewes have observed to be the meaning of those hieroglyphicks (those four likenesses on the standards) all together, will here be applicable. There is little sense in that of *Aben Ezra*, that *the Man was in Reuben's standard*, *because he found Mandrakes*, &c. or in that of the *Talmudists*, that *there are four proud creatures in the world*, *the Lion among wilde beasts*, &c. All which are vaine and ridiculous. And the account which *Photius* gives of this matter, *Epist.* 157. is little better. The most sensible explication of the hieroglyphick given by them is, that by the slowness of the Oxe, the anger of the Lion, the swiftness of the Eagle, and the humanity, mercy, kindness of the Man, is meant the representation of God, as he was at first towards the Fathers in the wilderness, and to their posterity ever after, and even now when he comes to execute vengeance on them most remarkably, *slow to anger* and *swift to mercy*; the same in effect which is attributed to God by *Joel*, when he is considered in this very businesse of punishing this people, in the *great and terrible day of the Lord*, *Joel* 2. 13. the subject of this ensuing Vision. As for the truth of that which is thus supposed to be represented by it (viz. the great patience and μακροθυμία of God, expres'd in the inflicting of these his judgements on the obdurate Jewes, and the wonderfull mercy in delivering the penitent believers) I shall onely transcribe one passage from *Eusebius*, being his observation (after the setting down of the story) to this very purpose, Ταῦτα δ' ἂν εἴη δίκαιον ἐπιθεῖναι, ἃ γένοιτ' ἂν ἐξεταστικὰ φιλανθρωπίας τῆς παναγάθου προνοίας, &c. *It is but justice to adde the mention of that which will set before mens eyes the great mercy of the all-gracious providence of God*, *which forty years after their crucifying of Christ deferred the destroying of them*, *in which time*, saith he, *many Christians*, *Apostles and others* (*James* the Bishop of *Jerusalem*, &c.) *being then alive and among them*, ἔρκος ὥσπερ ὀχυρώτατον παρέμενον τῷ τόπῳ, *were as a strong hedge*, or *wall*, *to the place*; *and the* θεία ἐπισκοπὴ, saith he, *God's visitation*, *did yet endure with much patience* (μακροθυμοῦσα, the very word compounded of the two things signified by the Oxe and Lion, the slowness or μακρότης of the Oxe, and the

the θυμὸς of the Lion) ἐὰν ἄρα ποτὲ μετανοήσαντες, συγγνώμης καὶ σωτηρίας τυχεῖν, *if so be at length repenting of what they had done, they might so obtain pardon and deliverance*: where as the *pardon* and *deliverance* are the thing figured by the mercy of the Man, so are the ἐι ἄρα ποτὲ *if so be at length*, answerable to the (Eagle-like) swiftness to it; whensoever they repent, he instantly pardons. As for any more particular application of these four likenesses to the persons of those four Apostles, *Peter*, *John*, *Paul*, and *Barnabas*, as that *Peter* should be the Lion, both in respect of his fervour and fiery zeal, generally observed in him (notwithstanding his fall) and in respect of his primacy, πρῶτος Σίμων *first Simon* in the *Gospell*, *John* the Eagle, in respect of his high speculations about the Divinity of *Christ*, in his *Gospell*, *Paul* the Oxe, in respect of his *labour more abundant then they all*, and *Barnabas* the Man, in respect of his title of humanity, by which his name is interpreted, *sonne of consolation*; I shall not any farther insist on them, because they are but conjecturall.

V. 8. *Six wings about him*——] In this verse (which hath in it some difficulty of construction) it is first evident, that the phrase *full of eyes* belongs to the *living creatures*, and not to the *wings*; for so the Greek γέμοντα *full* concludes, which agreeth with ζῶα *creatures*, but cannot with πτέρυγας *wings*, and so before it had been, v. 6. τέσσαρα ζῶα γέμοντα ὀφθαλμῶν *four living creatures full of eyes*: and so it appears by the use of the wings to cover the face and secret parts, and to flie; which cannot be applied to the circuit or ambience. Next, if the *Greek* be consulted, it will be also as clear that the κυκλόθεν καὶ ἔσωθεν *round about and within* are not so to be divided, as in our ordinary Translation they are, the former joyned with the six wings (*six wings round about them*) and the latter to the eyes (*full of eyes within*) but are both together to be joyned with the *full of eyes*, κυκλόθεν καὶ ἔσωθεν γέμοντα ὀφθαλμῶν *about and within full of eyes*. What is meant by κυκλόθεν καὶ ἔσωθεν *round about and within* may be resolved by v. 6. where the same thing is expres'd by other words; there it is *full of eyes* ἔμπροσθεν καὶ ὄπισθεν, *before and behind*, here *round about and within*. The way of reconciling these distant phrases is, I conceive, by considering the two parts of a *superficies*, the convex or ambient part, that is, the circumference, and the concave or inner part. These two we know are opposed one to the other & are fitly expres'd by either of these two pairs, the outer or ambient by κυκλόθεν *round about*, the inner or concave by ἔσωθεν *within*; and so again (being here applied to *living creatures* with their faces toward us) the ambient *superficies* by ὄπισθεν *behind*, or *the back parts*, and the inner *superficies* by ἔμπροσθεν *before*, the back parts of such creatures being most properly the convex, and the foreparts (especially when they have wings, and those wings make a kind of half circle) being the concave *superficies*. And so by this account, as ἔμπροσθεν *before* ver. 6. and ἔσωθεν *within* here are all one, so must κυκλόθεν *about* here, and ὄπισθεν *behind*, or *on the back*, there, be all one also. And accordingly it may be observed that ch. 5. 1. ἔσωθεν *within* is opposed to ὄπισθεν *the back parts*, as here to κυκλόθεν *about*, which makes it consequent that ὄπισθεν *the back part* and κυκλόθεν *about* should be all one, as now we set them. What is denoted by these two sorts of eyes as they are applied to the Apostles, may perhaps be thus best resolved: The *eyes before* are an expression of their foresight, or prophetick Spirit; the *eyes behind*, those that look back to the Old Testament, and by the faculty of interpreting the prophecies and types are furnished with a great means of conviction to the Jewes to whom they were to preach, in shewing them *Christ* in *Moses* and the Prophets own'd by them. The not observing the meaning of ἔσωθεν *within*, as it is here all one with *before* ver. 6. hath made others guesse, that their inward gifts may be meant by that, and the outward expressions and exercises of them by κυκλόθεν *round about*. But that notion cannot be applied to *before and behind*, ver. 6. and therefore cannot reasonably be thought to have place here. *Moses* had foretold, that *a Prophet* should be *raised up*, that is, the *Messias*, and they that *heard not him*, should *be cut off*; and this the Apostles understood to be the present case of the Jewes, saw this by their *eyes behind* them, and so by the many other passages in the Prophets to this same purpose: and besides they had many revelations now to this matter, and those are their *eyes before*, and accordingly wheresoever they come, they warn all of this approaching destruction.

Paraphrase.

CHAP. V.

a. b. 1. And as God sate on his tribunal, or throne of judgment, behold there was in his right hand a book or roll (see note on Luk. 4. a.) full of writing on the in-side, and on the back-side, a great way down, and that roll'd up, and on the out-side sealed, that no part of it could possibly be read; and this roll consisted of seven rolls, one within another, and every one of them had a seal to it, ch. 6. 1. (This book of rolls containing in it the sealed, that is, secret decrees and purposes of God upon the Jewes, which as they were foretold only by Christ, Mat. 24. Luk. 21. Mar. 13. so are they by him inflicted and executed upon them, and that an effect of his regal power, to which, after his crucifixion, he was by his resurrection installed.)

1. AND I saw a in the right hand of him that sate on the throne, a book b writen within and on the back side, sealed with seven seals.]

2. And I saw one of the Angels, of special dignity among them, making proclamation with a loud voice in these words, Who is able to unloose the seals of this book, and so to open it, to reveal to us what is contained in it?

2. And I saw a * strong Angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?] * mighty ἰσχυρὸν

3. And it seems, no creature in the world was able to doe it, for upon this proclamation to all, none pretended to it.

3. And no man in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon.]

4. And my desire to know caused me to be much concerned and grieved at this, and so to make my complaint thereof.

4. And I † wept much, because no man was found worthy to open and to read the book, neither to look thereon.] † lamented greatly ἔκλαιον πολλὰ

5. And one of the Elders ch. 4.4. that was in one of the thrones, one of them that sate with God in judgement, comforted me, and told me that Christ, known by those two titles, of the Lion of the tribe of Judah, Gen. 49. 9. and the root of Jesse, Isa. 11. 1. having, by his voluntary suffering of death, received this reward from his Father, to have all power given to him at his resurrection, and so from a slaughtered Lamb, being turned into a roaring devouring Lion, had

5. And one of the Elders saith unto me Weep not: behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.]

had this privilege among others beſtowed on him by his Father, to reveal, yea and to execute, the decrees contained in theſe volumes.

* living creatures

6. And I beheld, and lo, in the midſt of the throne, and of the four * beaſts, and in the midſt of the Elders, ſtood a Lamb, as it had been ſlain, having ſeven horns and ſeven eyes, which are the ſeven ſpirits of God, † ſent forth into all the earth.]

6. This was farther exemplified to me: for I looked and ſaw what I had not ſeen before, a Lamb bloody, with wounds viſible in him, as one that had been butchered, Chriſt crucified and riſen from the dead, and ſo indued both with power to ſubdue his enemies (fitly expreſs'd by this ſtyle of horns, ſee Luk. 1. n. and ſo uſed here ch. 17. 3.) and with all knowledge and wiſdome to order it fitly, having inſtruments to execute his will, preſent, and ready preſt at his ſervice, and alſo officers (Angels ch. 4. 5. and Zach. 4. 10.) to viſit, and give him account of all that was done in Judæa and elſewhere, the perſecutions which the Jewes brought upon the Chriſtians.

† ſent into all the land ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν

7. And he came and took the book out of the right hand of him that ſate upon the throne.]

7. And this Lamb, Chriſt, came and took the book out of God's hand, that is, received power from God, as the reward of his ſufferings, to reveal and make known, and then to execute on that people thoſe heavy judgments contained in thoſe rolls.

* living creatures

8. And when he had taken the book, the four * beaſts and four *and* twenty Elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the c prayers of ſaints.]

8. And when this power was given to him, this being the inſtating him in that royal authority next to God himſelf (that is, ſetting him on the throne of judgment, called ſitting at God's right hand, or reigning till he brought all his enemies under his feet) the four living creatures, by which the four Apoſtles were repreſented, ch. 4. 6. and the Elders that (ch. 4. 4.) ſat on the four and twenty thrones about the Judge, gave all acknowledgments of ſupreme power to Chriſt, and every one praiſed and magnified God in theſe approaching judgments of his, and preſented to him, beſide their own lauds, the thankſgivings of all the believers then living, who had been perſecuted, and denied the liberty of their Chriſtian profeſſion and aſſemblies (2 Theſſ. 2. 1.) by the malice of the Jewes, but now by their approaching deſtruction were likely to be reſcued from their preſſures to a flouriſhing condition of quiet for ſome ſpace. c.

9. And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood out of every † kindred, and tongue, and people, and nation:

10. And haſt made us unto our God kings and prieſts: and we ſhall reign on the earth.]

9, 10. And in their names, and their own, they ſang praiſes to him, acknowledging this dignity and regal power to be moſt worthily inſtated on him, as a reward of his ſufferings, by which he overcame Satan, and redeemed all faithfull believers, not onely out of the power of ſin and hell, but alſo of their perſecutors on earth, bringing them to quiet halcyonian daies, giving them tranquillity, and liberty to aſſemble freely to his ſervice, as a choice peculiar people of his (ſee note on ch. 1. d.) and accordingly concluding that this royal benefit they ſhould now enjoy, through this act of vengeance (on Chriſt's and the Chriſtians enemies, the obdurate Jewes) which was here undertaken by him, ver. 6.

† tribe φυλῆς

11. And I beheld, and I heard the voice of many Angels round about the throne, and the * beaſts and the Elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands,]

11. And I looked, and behold all the Angels of heaven in infinite multitudes attending on God, joyned with the Apoſtles and Biſhops in giving praiſes unto him.

* living creatures

12. Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and bleſſing.]

12. And all ſaid with a loud voice, All power, &c. are moſt worthily attributed to Chriſt as a reward of his crucifixion. All this dignity to himſelf and advantages to believers are a juſt reward of his ſufferings, by which he hath dearly bought them.

13. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, and honour, and glory, and power *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.]

13. And all other creatures in the world made the ſame acknowledgment (noting theſe judgments that ſhould now fall on the Jewes (as they were moſt juſt, ſo alſo) to be moſt ſeaſonable, and infinitely advantageous to his people, who ſhould be reſcued by that means.)

† living creatures

14. And the four † beaſts ſaid, Amen. And the four *and* twenty Elders fell down, and worſhipped him that liveth for ever.]

14. And a general adoration was paid unto Chriſt as unto God himſelf, noting this puniſhment of the Jewes to be a juſt act of divine revenge on their crucifying of Chriſt, who being by his divine power raiſed from the dead, by the ſame deſtroyeth them, and preſerveth his perſecuted diſciples.

Annotations on Chap. V.

8. Ἐπὶ τὴν δεξιὰν

V. 1. *In the right hand*] That ἐπὶ τὴν δεξιὰν ſignifies not *upon*, but *in the right hand of God*, may appear by v. 7. where it is ſaid to be taken ἐκ τῆς δεξιᾶς, *out of his hand*, which ſuppoſeth it formerly to be in it. And though this be not the ordinary notation of the Greek ἐπὶ, (and therefore I ſee it is conceived by ſome, that the book was here brought, and layd by him ἐπὶ τὴν δεξιὰν, *on his right hand*,) yet the promiſcuous uſe of Prepoſitions in theſe books (anſwerable to the *Hebrews*, whoſe Prepoſitions are uſed more looſly and largely) will give a full anſwer to this. Now this is no nice conſideration, but that which is of uſe to explain that which follows, of the *Lambs taking the book out of the hand* of God the Father. For this book containing in it the decrees of vengeance and judgment upon the enemies of God, the crucifiers of *Chriſt* and perſecuters of the Chriſtian faith and Profeſſors, and this power being by the reſurrection of *Chriſt* ſeated and inſtated on *Chriſt* as a reward of his ſufferings, and conſequently the execution of theſe decrees of God put into the hand of the Son, whoſe *coming* and *kingdome* it is thence ſo often called, and this power being not again delivered up into the Fathers hands till the end of the world, all this is here fitly and fully expreſſed by the *Lambs taking the book out of the right hand* of God the Father, (and would not ſo commodiouſly be repreſented, if the book had layn by him, and had not been in his hand) and by his *looſing the ſeals*, and *opening the book*, that is, bringing forth thoſe judgments of God which lay folded up in his decrees, but were now to be remarkably executed by *Chriſt*.

Εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς.

Ib. *Written within and on the backe-ſide*] It may here be thought probable of this book, which is ſaid to be γεγραμμένον ἔσωθεν καὶ ὄπισθεν, ἐσφραγισμένον, that by putting a *comma* after ἔσωθεν *within* it ſhould thus be rendred, *written within, and ſealed upon the back*, b.

γεγραμμένον ἔσωθεν καὶ ὄπισθεν

and ſo that the *ſeven ſeals* were all on the outſide of the book. But beſides that the ordinary punctation, putting the *comma* after ὄπισθεν *on the back*, reſiſts this, there be many other circumſtances clear the other to be the meaning, that the book, or roll, was *written within and on the back-ſide*; by *within* meaning the inner concave *ſuperficies* of the roll, and by the *back-ſide* the convex, which is outermoſt in rolling up, (ſee ch. 4. Note i.) As firſt, that in the proceſſe it appears that the opening of every ſingle ſeal brings forth ſome repreſentation, which could not be if all the ſeals were on the back-ſide; for then they muſt all be open'd before any part of the book could be diſcovered: and therefore it muſt be ſuppoſed that the main book or roll had ſeven rolls in it, and each of them ſealed. Secondly, the phraſe in this place referres to the like in *Ezekiel*, c. 2. 10. where a long ſucceſſion of calamities is repreſented by *a roll written within and without*, that is, *a roll written within* throughout, and *on the back-ſide* a great way down, yet leaving enough in the lower part of the back-ſide to wrap up all that was written, and keep it from being ſeen; and ſo for ſealing alſo. And that is perfectly appliable to the phraſe here, *written within and on the back-ſide*, but ſo, as there ſhould be void ſpace left to cover all, & to ſeal up all. Thirdly, becauſe the word ὄπισθεν *on the back-ſide* here being all one with *without* in *Ezekiel*, and ſo fitly denoting not the *out-ſide* of the roll when it was made up, or that part of the outſide which appeared then, but the *back-ſide* of the roll written on a good way, when the inſide or foreſide was all written on. This is fitly appliable to the matter here foretold at the opening of theſe ſeals, a long *ſeries* of calamities which ſhould fall upon this people, (juſt as in *Ezekiel* it was:) for that is the reaſon why a roll at any time is written on the back-ſide, viz. becauſe the inſide (which alone is wont to be writ on) will not contain all that belongs to it; *Scriptus & à tergo* being the expreſſion for a very long roll, or book, that it is *written on the back-ſide alſo.*

V. 8. *Prayers of Saints*] Who the *Saints* are whoſe *prayers* are here mention'd, as *odours*, may appear, v. 10. where of them it is ſaid, that *they ſhall reign on the earth*, that is, that the effect of the execution of theſe judgments of God on the enemies of Chriſtianity, noted by the *Lambs opening the book*, (Note a) ſhould be this, that the Chriſtians ſhould thereby have a peaceable being upon earth, to aſſemble and ſerve *Chriſt*, (ſee c. 1. Note d.) By this it is evident that the *Saints* here are the Chriſtian people *upon earth*, and not the Saints which reign in heaven. And this alſo is agreeable to the notion of *odours*, by which their prayers are expreſs'd: For thoſe referre to the incenſe that the Prieſts were wont to offer in the Sanctuary, whileſt the *people pray'd without*, *Luk.* 1. 10. and their prayers ſuppoſed to go up with that incenſe to heaven. By this it alſo appears that the *four living creatures*, and *four and twenty Elders*, which have here the *vials* in their hands, as alſo the *harps*, the one to denote the prayers, the other the praiſes of the Chriſtians, are the Apoſtles and Biſhops of *Judæa*, (as in the laying of the ſcene appeared, c. 4. Note d. and g.) whoſe office it was to preſent the prayers and praiſes of the Chriſtians to God: and ſo by all theſe together the Chriſtian perſecuted Church of *Judæa*, (and by conſent with them, all other Chriſtians over the world) are repreſented here, as thoſe that had now their prayers heard, and thoſe by the deſtruction of their perſecuters turned into praiſes.

c. Πρεσβυτοὶ τῶν Ἁγίων Βασιλευσουσιν ἐπὶ τῆς γῆς

ὅτι ἐπὶ τῆς

Θυμιάματα

Φιάλαι Κιθάραι

Paraphraſe.

CHAP. VI.

1. And as the Lamb, that is, Chriſt, opened the firſt ſeal, which cloſed the firſt roll,

1. AND I ſaw when the Lamb opened * one of the ſeals, and I heard † as it were the noiſe of thunder, one of the four beaſts ſaying, Come and ſee.]

* the firſt μίαν, ſee Mat. 28. 1.

† the firſt of the four living creatures ſaying, as a voice of thunder, ἑνὸς ἐκ τῶν τεσσάρων ζώων λεγόντος ὡς φωνὴ βροντῆς.

I looked, and the firſt of thoſe four living creatures called aloud to me, or in ſuch a kind of voice as is wont to come out of thunder, when a voice is heard from heaven (ſee note on Act. 9. 6.) ſaying, Come and ſee, or, Here is a more full relation and prediction of thoſe things which Chriſt had foretold concerning the Jews, Mat. 24. (ſet down here in this chapter in groſſe, and more particularly, as they have their execution, in the following chapters.)

2. And as I look'd, me thought I ſaw a white horſe,

2. And I ſaw, and behold a white horſe, and he that ſate on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

and one ſitting thereon, that is, an Angel repreſenting Jeſus Chriſt (ſee c. 19. 11.) now in another poſture then that in which he had been, c. 5. 6. There he was a Lamb ſlain, now he is a King riding in pomp, (the white horſe noting his glory) but this a ſpiritual King, the horſe that he rides on being myſtically the Goſpel, in reſpect of the purity and gloriouſneſſe or divinity of its doctrine. And this horſe-man, or Prince, the Lord Chriſt, had a bow in his hand, that is, menaces and terrors held out againſt his enemies, before they be really inflicted on them, as the bow is firſt held in the hand, then the arrow prepared upon the ſtring, before it be ſhot out at them: and he had a crown given to him, as to one now inſtated and inſtalled in his royal office: and his buſineſſe at the preſent was, that which was primarily proper to the white horſe, the Goſpel, to be the power of God to ſalvation to them that believe, to convert the Jews to the faith, and ſo to conquer and melt his crucifiers; and then for the future (as the Goſpel is by conſequence the ſavour of death unto death) to bring down, or deſtroy the obdurate, (theſe two being generally the ways of Chriſt's conquering in this book) and as the Jews, ſo after, the Romans, by converting ſome, and deſtroying others, conquering and breaking the infidelity of ſome, and then bringing down and deſtroying the impenitent.

3. And when he had opened the ſecond ſeal, which had the ſecond roll under it,

3. And when he had opened the ſecond ſeal, I heard the ſecond * beaſt ſay, Come and ſee.]

* living creature

the ſecond of the living creatures called to me to come, and behold what was repreſented there.

4. And I looked and ſaw another horſe red, or of blood-colour, & an Angel (as miniſter of God's judgements) ſate upon him:

4. And there went out another horſe *that was* red: and *power* was given to him that ſate thereon, to take peace from the † earth, and that they ſhould [a] kill one another; and there was given unto him a great ſword.]

† land, τῆς see Premonit. and note on Mat. 24 b. & Rev. 7. a.

and of him it was told me, that he had power given him to embroyl the land of Judæa (ſee c. 7. 1, 9.) with war, thereby to pour out a great deal of blood; and to that purpoſe, me thought he had a ſword put into his hand, a preſignification of the ſlaughters that ſhould be committed by the Jews one upon another, ſee Mat. 24. 7.

5. And when he opened the third ſeal, which had the third roll under it, the third

5. And when he had opened the third ſeal, I heard the third * beaſt ſay, Come and ſee. And I beheld, and lo a black horſe: and he that ſate on him had a pair of ballances in his hand.]

* living creature

of the living creatures called to me, to come and ſee what was in that roll: and it was a third horſe, black and foul to look on, and by that was ſignified a ſore famine (which diſcolours the skin of men, and makes them look black, and ſad, and diſmall;) and to ſignifie this, he that was on this horſes back, the Angel that was executioner of this judgement, had a ballance in his hand to weigh corn, (as 'tis uſual in time of ſcarcity, or approaching famine, when bread is diſtributed out to every one by weight, no more then is thought neceſſary to life.)

6. And

† living creatures * a quart † injure not μὴ ἀδικήσῃς

6. And I heard a voice in the midſt of the four † beaſts ſay, * b A meaſure of wheat for a peny, and three meaſures of barley for a peny; and † ſee thou hurt not the oyl and the wine.]

6. And from the midſt of the four living creatures there proceeded a voice, as the prediction of ſome prophet, ſaying, The ſcarcity of corn is ſuch, that the price of a mans days-labour will buy no more then is wont to be thought ſufficient for a mans food for a day, and if he eat that all himſelf, there is nothing left to provide for wife and children, much leſſe for cloaths for all of them, and ſo in proportion the price of barley; ſuch ſcarcity there is of the neceſſaries of life for men and cattel: whereas of oyl and wine (of which there is no neceſſity, the firſt might wholly be ſpared, and is of no uſe in ſuch times of extreme dearth, and the want of the other might competently be ſupplyed by water) there was ſtore enough: the ſcarcity was to fall heavy upon the neceſſaries of life, but not on the ſuperfluities, which is an expreſſion of the heavineſſe, not lightneſſe or ſupportableneſſe of it. b.

* living creature

7. And when he had opened the fourth ſeal, I heard the voice of the fourth * beaſt ſay, Come and ſee.]

7. And upon the opening of the fourth ſeal, wherewith the fourth roll was ſealed up, the fourth living creature called to me to come and ſee the repreſentation contained in it.

† hades followeth ὁ ᾅδης ἠκολούθει * to kill upon the fourth part of the land τοῦ ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς † by ξὺν, or, the fourth part of the beaſts, ſo the King's MS. τὸ τέταρτον τῶν θηρίων * beneath † they had had εἶχον * the land τῆς γῆς

8. And I looked, & behold, a pale horſe, & his name that ſate on him was c Death, and † hell followed with him: and power was given d unto them * over the fourth part of the earth, to kill with the ſword, and with hunger, and with death, and † with the beaſts of the earth.]

8. And it was a pale horſe, and a rider thereon, ſignifying great death or mortality, whether by extraordinary ways of death, the ſword and famine, or by that ordinary known way of peſtilence, following (as ordinarily it doth) upon thoſe two and ſweeping away many. And theſe three horſes, in the three laſt rolls, that is, ſword, famine, and death or peſtilence, (all named together in this matter, Mat. 24. 7.) ſhould deſtroy the fourth part of the land of Judæa, men and beaſts, or elſe ſhould make ſuch a vaſtation, that the wild beaſts ſhould encreaſe, and be too ſtrong for the inhabitants there. (And all this but a fore-runner of the far greater deſtructions that ſhould afterwards be wrought among them at the ſiege of Titus.) c. d.

9. And when he had opened the fifth ſeal, I ſaw * e under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which † they held.

10. And they cryed with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on * the earth?]

9, 10. And upon the opening of the fifth ſeal, I ſaw in the lower part of the Sanctuary, beneath the altar of incenſe, the ſouls of the Martyrs, (ſee ch. 7. 9, 14.) that had been ſlain by the Jews, for their conſtant preaching of Chriſt, and this blood of theirs, like that of Abel, called to Chriſt, as a righteous and faithful Judge, for judgement upon thoſe wicked men, who were guilty of all the blood of all the prophets (Mat. 23. 35.) even as far as to Chriſt himſelf and his Apoſtles, and other Chriſtians afterwards, whom they perſecuted alſo, and cauſed many to be put to death, Luke 21. 12. e.

11. And white robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their brethren, which ſhould be killed as they *were*, ſhould be fulfilled.]

11. And this crying of their blood for inſtant juſtice was at the preſent anſwered with giving them white robes, acknowledgements of their conſtancy, and perſeverance in ſuffering, and conſequently a preſent ſtate of bliſſeful reward; this revenge of their blood being for a while, for ſome few years, deferred, till all the blood-guiltineſſe of theſe Jews ſhould be filled up, all the other Martyrs ſlain, James the Biſhop of Jeruſalem, &c. and then ſhould the vengeance come on theſe impenitent obdurate perſecuters, ſee c. 7. 9, 10, &c.

12. And I beheld, when he had opened the ſixth ſeal, and lo there was a f great earthquake, and g the Sun became black as ſackcloth of hair, and the Moon became as blood;]

12. And at the opening of the ſixth ſeal, in that roll there was a repreſentation of Eclipſes of Sun and Moon, &c. figuratively to expreſſe great deſtructions, Ezek. 32. 7. Iſa. 13. 20. Joel 2. 10. and 31. and ch. 3. 15. f. g.

† latter figges ὀλυνθοι

13. And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her † untimely figs when ſhe is ſhaken of a mighty wind:]

13. And the ſame was again ſignified by an appearance of falling ſtarres dropping down as the withered figges, thoſe that are of a ſecond ſpring, and come not to be ripe that year, but hanging on the tree in the winter, are froſt-bitten, and with a great wind are ſhaken down and fall from the tree, Iſ. 34. 4.

14. And the heaven departed as a ſcroll when it is rolled together, and every mountain and iſland were moved out of their places.]

14. And by the appearance of great, black, gloomy clouds, covering the whole face of the ſky, not a ſtar to be ſeen any more then the writing is diſcernible in a roll folded up, (ſee note on Luk. 4. a.) and by the earthquakes ver. 12. whereby many hills and iſlands were moved out of their places, Iſ. 34. 4.

* land γῆς † rulers ower thouſands

15. And h the Kings of the * earth, and the great men, and the rich men, and the † chief captains, and the mighty men, and every bond-man, and every free-man i hid themſelves in the dens, and in the rocks of the mountains;]

15. And the governors and great ones, of ſeveral degrees of power among the Jews, the Generals of the ſeveral factions among them, and every meaner perſon of all ſorts, appeared in the viſion to be in an horrible conſternation: h. i.

16. And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the k wrath of the Lamb:]

16. And the guilt of the blood of Chriſt and Chriſtians, which they had ſhed, and of which they wiſh'd that it might fall upon them and their children, now fell upon them, made them fly into vaults or caverns under grounds, and into walls, (according as it really fell out, and as it was foretold by the Prophets, Iſ. 2. 19. Hoſ. 10. 8. and by Chriſt, Luk. 23. 30.) k.

17. For the great day of his wrath is come, and who ſhall be able to ſtand?]

17. As ſeeing this inevitable vengeance now falling on them.

Annotations on Chap. VI.

a. Αλλήλους σφάξωσι

V. 4. *Kill one another*] The great inteſtine broils among the *Jewes*, thoſe eſpecially of the *Seditious* and the *Zelots*, are at large ſet down by *Joſephus* l. 4. and l. 5. *De Bel. Jud.* ſo great, ſaith he, that *Veſpaſian* on purpoſe deferred the ſiege of *Jeruſalem*, that they might more eaſily be deſtroyed by their own then by the *Roman's* ſwords: ſee *Luk.* 21. 10. Thus about the twelfth of *Nero*, when *Florus* crucified (beſide great multitudes of the ordinary ſort) μυρίους ὅσους πρὸς Ἰουδαίοις τιμωμένους, ſaith *Euſebius* out of *Joſephus*, *many myriads of the moſt honourable among the Jewes*, there was, ſaith he, firſt in *Cæſarea*, then in all *Syria*, ſuch a diſorder and δεινὴ μαχὴ, *terrible tumult*, of thoſe that dwelt in the countrey againſt thoſe that inhabited

the cities, invading and laying them waſt in a moſt hoſtile manner, that one might ſee whole cities full of unburied carcaſſes, old men and children thrown dead together, women ſhamelesly uncovered, καὶ ἡ πᾶσ' ἐπαρχία μεστὴ ἀδιηγήτων συμφορῶν, *the whole Province full of inexpreſſible calamities.* And the obſervation is once for all, *Eccl. Hiſt.* l. 2. c. 6. that στάσις καὶ πόλεμοι καὶ κακῶν ἐπάλληλοι μηχαναὶ, *ſeditions, and warres, and miſchievous projects one upon the neck of another*, never left the city and all *Judea*, till at laſt the ſiege came upon them. And at that very time when it came, three factions there were on foot among them, under three commanders, *Eleazar*, *John*, and *Simon*. And though *Tacitus* ſay that the approach of their enemy gave them peace one with another; yet *Joſephus*, that was an eye-witneſſe, relates it much otherwiſe, only that the *three factions* εἰς δύο μοίρας ἐστέλλοντο, *were divided into two*, by the oppreſſion of the third, *John* upon the day of unleavened bread ſending ſome into the Temple, under pretence of ſacrificing, which kill'd *Eleazar* and butcher'd his party, and ſeiſed upon the Temple, where before *Eleazar* and his *Zelots* had fortified themſelves. And however, though the ſeditious joyn'd a while to repell the enemy, yet they ſoon returned to their former feuds, and one faction fighting againſt the other, the weight and ſmart of both fell upon the communalty, who were plunder'd by each of them. More of theſe civil combuſtions, and the fearfull effects of them, we read of moſt notably in the time of the ſiege; when the ſcarcity began to pinch the beſieged, then the στασιασταὶ broke into all houſes, tormented the poſſeſſors to bring out their proviſion. *When mothers*, † ſaith he, *ſnatch'd victuals out of their babes mouthes*, in came the *ſeditious*, and *ſnatch'd it* out of *theirs*, and *catching* up the *children* which *held faſt the bits* in their *mouthes*, and would not let them goe, they *daſh'd* them againſt the *ground*. Thoſe that, to prevent them, eat up what they had before they could come to them, they uſed with moſt horrid cruelties, ὡς ἀδικηθέντες, *taking themſelves to be injured* by them who thus robbed them of their prey: And thoſe that were ready to die through the famine, they would yet ſearch more ſtrictly, μὴ τροφὴν κόλπον ἔχων βρῶσιν ζητῶν κρύπτοιτο ἢ θανάτου, *leſt they ſhould have ſome food in their boſome, and only make as if they were famiſh'd*, when they were not; and then δειναὶ βασάνων ὁδοὶ πρὸς ἔρευναν βρώσεως, *horrible waies of torment* did they uſe *to find out food*. And ſo true is that which is here ſaid, of their *killing one another*, that ſaith he, τινὰς ἢ ἐρριμμένους ζῶντας διήλαυνον ὅπλοις πείρας τοῦ ζητεῖν, *they would run through thoſe that lay alive* (but ready to faint) before them, *to trie their weapons*. And the horridneſſes of theſe practices of theirs upon one another was ſuch, ſaith he, that if the *Romans* had delayed the work, the earth would have ſwallowed them up, or fire and brimſtone would have fallen from heaven on them, as on *Sodome*. And though the whole faction of the *Zelots* were kill'd by *Titus* in the Temple (a part of which they fortified and defended) yet ſtill after that, even to *Adrian*'s time, we find mention of their frequent tumults, and butcherings of one another. But the particulars which are here in this place intimated, and the ſame *Mat.* 24. 6, 7. ſeem to be earlier then theſe, as being both here and there ſet before the *famines*, and *peſtilences*, and *earthquakes*; all which, as they are both there and here mentioned, are but ἀρχαὶ ὠδίνων *the beginnings of their enſuing calamities*, the ſignes and forerunners of them. And many ſuch ſlaughters there then were in the latter end of *Claudius*, and throughout *Nero*'s reign, cauſed by ſeditions and tumults, from time to time ſucceeding one another, and famines in like manner conſequent to their ſeditious commotions; and ſo, as it is uncertain, ſo it matters not much in what point of time theſe here are placed. Only for the preventing of miſtakes, we may proceed thus farre in defining of this time; that the *famine* here mention'd cannot be that foretold by *Agabus*, nor conſequently can the *ſlaughters* here mention'd be any preceding that, if what is here ſaid be by way of prophecie. For that famine foretold by *Agabus* came to paſſe in the ſecond year of *Claudius*, which was before S. *John*'s baniſhment can be imagin'd to be: For that S. *John* was at *Jeruſalem* about the ſixth of *Claudius* appears by *Paul*'s finding him there, *Gal.* 2. 9. at his coming up with *Barnabas* from *Antioch* to the Council there. And that *Claudius* did not baniſh the Jewes from *Rome* till after this, appears, *Act.* 18. where upon that occaſion, *Aquila* was but newly come from *Rome* ver. 2. at the time of *Paul*'s being come from *Athens* to *Corinth*: and there muſt be ſome competent time intervening betwixt the Council and this: For after he ſeparated from *Barnabas*, his buſineſſe was in *Syria*, *Cilicia*, *Derbe*, *Lyſtra*, *Phrygia*, *Galatia*, *Myſia*, *Troas*, *Philippi*, *Amphipolis*, *Apollonia*, *Theſſalonica*, *Berœa* and *Athens*. This baniſhment of the Jewes from *Rome*, *Oroſius* l. 7. c. 6. relates out of *Joſephus* to have been about this ninth of *Claudius*. And that *Claudius* did any act againſt Chriſtians before they were involved in that expulſion among the Jewes, we have no ground or reaſon to affirm: But on the contrary *Suetonius* is clear, *Claud.* c. 25. that he baniſhed the Jewes that followed *Chriſt*. Which makes it reaſonable to aſſent to the judgment of Chronologers, that in this ninth of *Claudius* John was baniſh'd from *Epheſus* to *Patmos*; all parts of the *Roman* dominions doing the ſame that was done at *Rome*. However, that *John* was not ſent into *Patmos* before that famine, doth thus appear irrefragably; No manner of perſecution fell upon the Chriſtians from the *Roman Emperor*, or *Proconſul*, or *Procurator*, before they were ſtirred up by the Jewes, the fountains of all the perſecutions, ſaith *Tertullian cont. Gnoſt.* And the Jewes ſtirred not up the Gentiles untill, by the Apoſtles turning away from them to the Gentiles, they were incenſed and provoked, *Act.* 13. 46. and that was after the *death* of *Herod Agrippa*, which was in the fourth of *Claudius*. And therefore ſuppoſing the exile of S. *John* to *Patmos* to have been toward this end of *Claudius*'s reigne, it is conſequent that to that time alſo, and not before, theſe *mutual ſlaughters* muſt belong. And of this ſort *Joſephus* mentions very bloody ones, when the *Sicarii* raged in the time of *Felix*, *Ant.* l. 20. c. 5'. And at the end of that chapter he adds, τὰς ἀπορουμένους ἢ ἱερέων ὑπ' ἐνδείας τελευτᾶν, *that many of the Prieſts were in diſtreſſe, and died for want*; though becauſe that famine ſeems to have been on the Prieſts only by the oppreſſion of the high-prieſts, it is not certain that that is it which is here mention'd, but ſome other about that time, not particularly mentioned by him. And theſe ſlaughters wrought by theſe ſeditious perſons as they are properly parallel to the ἀρχὰς ὠδίνων *the beginnings of pangs*, *Mat.* 24. ſo are they to the *ſecond horſe* in this Viſion. And preſently after, the ſtate of *Judæa* is ſo related by *Joſephus* c. ζ'. as their condition may well be repreſented in this Viſion, v. 8. where the *power is given to them to kill upon the fourth part of the land with ſword, and hunger, and death*, the Jewes never deſiſting from ſedition, μέχρι δὲ ἢ πόλεμον ἐξῆψαν *until they kindled & accended a warre*. And this will be a fit ſeaſon alſo in which to place the *crying* of *the ſouls beneath the Altar*, which muſt be ſomewhat before the murther of S. *James* the Biſhop of *Jeruſalem*, ſet down after the death of *Feſtus*, (and before *Albinus* entred the province, c. ι'.) and ſaid to have raiſed great grief and indignation in all that had any ſenſe of juſtice, ὅσοι ἐδόκουν ἐπιεικέστατοι ἢ περὶ τὴν πόλιν εἶναι, καὶ περὶ τοὺς νόμους ἀκριβεῖς, βαρέως ἤνεγκαν ἐπὶ τούτῳ, *all that were moſt juſt in the city, and exact*

† *Euſeb.* l. 3. c. 5'. out of *Joſephus.*

Πρεσβύτας ἰλιλυθότας

exact concerning the laws, took it very ill, saith he.

b. Χοῖνιξ

V. 6. *A measure of wheat for a peny*] *Chœnix* is not any set measure, but hath often varied in several times, saith *Waserus, Ant. Mens.* l. 2. c. 3. and doth ordinarily signifie that proportion of wheat which will be sufficient for one mans food for a day. So Δηνάριον is, it seems by the *Gospel, Mat.* 20. 2. the wages of a daies labour. And then the meaning of *A chœnix for a peny* is, that a man's daies-labour shall but bring him in as much bread as he daily wanteth, all other necessaries for him, and even bread for his whole family, being wanting; for the *chœnix* was but the proportion for one person. This signifies the beginning of a famine, the dearnesse of corn, as will be discerned if it be compared with the difference that is among us between the day-wages of a labourer, and the quantity of bread which is necessary for him; two pence in bread being thought largely sufficient for a single man's food, when yet his ordinary wages is five or six times as much: by which may be guess'd the meaning of *a chœnix of wheat for a denarie,* viz. two peny-worth of bread (perhaps lesse) sold for a shilling, or every thing six times as dear as ordinary. And so this whole verse, and the *rider* of the *black horse,* with the *ballance in his hand,* is an embleme of dearth beginning, though not yet rioting upon them, and so is most proper to be applied to the famines in *Judæa,* foretold by *Christ, Mat.* 24. 7. which yet were none of them comparable with those horrible streights of famine which befell them afterward in the siege, &c. See Note a.

c. Θάνατος καὶ ὁ ἅδης ἀκολουθεῖ

V. 8. *Death, and hell followed*] By *death* here, and *Hades* (or ἀφανισμὸς *destruction*) along with it, the pestilence is most probably signified, which follows the famines immediately, *Mat.* 24. 7. and so here in the end of this 8th ver. (*sword, famine, death.*) *Death* sure is pestilence, and that some particular pestilence, soon after the famines forementioned. Yet will it not be amisse to observe how properly this word (which signifies *mortality* in general, without defining the way of it) may be also set to denote some other of those prodigious slaughters which after fell upon the Jewes, which could not be contained under either the *sword* or *famine* before mentioned. Of this sort there were many, that especially of the *three myriads,* that is, thirty thousand, which in a tumult at the feast of the Passeover were thrust and trod to death by themselves, as they ran tumultuously out of the gates of the Temple; ὥσθ' ὑπὸ τῆς ἐξόδου τοῦ ἱεροῦ βίᾳ ζωσθέντων, πρὸς ἀλλήλων καὶ κατεπάτουν, saith *Eusebius* l. 2. c. 19'.

d. Αὐτοῖς

Ib. *Unto them*] The αὐτοῖς *them* here in the Plural seems to signifie the three last horses and their riders, and so to denote *sword,* and *famine,* and *pestilence,* the same that was mentioned by *Christ, Mat.* 24. 7. as the *beginnings of* their *sorrow,* or *pangs of* a farre heavier *travail,* which after followed: and so no doubt there was a completion of it, in such a degree as is here spoken of, that is, ἐπὶ τὸ τέταρτον τῆς γῆς *upon the fourth part of the land;* whether that signifie to the destroying one tetrarchy or fourth part of the nation, (as it is certain it fell very heavy upon *Galilee*) or whether to the destroying very many in several parts of the nation, so that not all, but only a fourth part of the nation were thus visited by these destructions. This latter will seem the most probable, if it be applied peculiarly to that point of time which is parallel to the *beginnings of sorrow, Mat.* 24. And then the ὑπὸ τῶν θηρίων *by the beasts,* if that be the right reading, will signifie the prevailing of the beasts of the field, as a token and effect of a vastation in those places, where the *sword,* and *famine,* and *pestilence* had made such havock, that is, in that *fourth part of the land.* But the King's *MS.* reads not ὑπὸ τῶν θηρίων, *by the beasts,* but τὸ τέταρτον τῶν θηρίων, *the fourth part of beasts,* answerable to the *fourth part of the earth* precedent; and then the meaning will be, that this destruction fell upon the cattel as well as men, as either in *warre,* or *famine,* or *pestilence* it is wont to doe. This hath thus farre been said on supposition that what is described here belongs to the *beginnings of sorrows,* and not the *bitter pangs* themselves. As for those, they were farre more sharp and wasting, and infinitely above this proportion. The story is full of them. At the Passeover (to shew the just judgments of God in avenging on them the death of his Son, at that very time wherein they crucified him) no lesse then 300000, which came up to that feast out of all *Judæa,* were shut up in *Jerusalem,* as in a prison, in that close siege of the *Romans,* which made the famine so soon to rage most furiously; and this whole number, being but a small proportion to the infinite multitude more of those which were in the city before, (for by *Cestius*'s computation of the 255000 and 600 sacrifices offered at one Passeover, at the rate of ten persons to one sacrifice, the number will be near ten times as great as this now named, besides the unclean that were excluded the sacrifice) were all, one and other, destroyed either by the famine, or by the seditious and turbulent among themselves, killing the rich προφάσει ἀυτομολίας *under pretense they would betray the city,* or by the pestilence, or by the enemy (when they were taken † forraging for food, and crucified great multitudes of them before the city) or at last taken captive by the besiegers. So that of those that fell by the *famine and sword,* λιμῷ καὶ ξίφει, in *Josephus de Captiv.* l. 6. c. 44. (as here ὑπὸ ῥομφαίᾳ καὶ ὑπὸ λιμῷ) he there casts up the summe to an *hundred and ten myriads,* that is, eleven hundred thousand. And for the rest of the † στασιῶται καὶ λῃστικοὶ, *the seditious robbers* and *thieves,* as they were by their own accused and appeached, they were all put to death by *Fronto* a *Roman,* after the taking the city; and of those that were still left, those which were tallest and handsomest, they were reserved for the triumph. Then of the rest that were above seventeen years old, many were sent prisoners to the works in *Ægypt,* and many sent into the provinces to be destroyed in the Theatres, εἰς θήρια καὶ θηρίοις, saith he, *by sword and by wild beasts.* And for all those that were under seventeen years old they were sold for slaves. And of these alone, saith he, the number was above *nine myriads,* that is, ninety thousand.

† *Joseph. de Bell. Ind.* l. 6. c. 8. & 9.

† See *Euseb.* l. 3. c. 5.

e. Θυσιαστήριον

V. 9. *Under the Altar*] θυσιαστήριον here, and c. 8. 3. must signifie the *altar of incense* (called θυσιαστήριον τοῦ θυμιάματος *Luk.* 1. 11. but properly θυμιατήριον) not *of burnt-sacrifice,* the whole place here represented from ch. 4. being the Sanctuary within the veile, where this *altar of incense* stood, that other *of* the *burnt-sacrifice* standing without in the court (see Note on *Mat.* 23. i.) and so 'tis clear by the mention of *incense,* ch. 8. 3. To which purpose may be observed, what we find in * *Theophylact,* that the word θυμιατήριον was used peculiarly for that *censer* which the Chief Priest once a year carried with incense into the Holy of holies, and that the *standing altar* in the Sanctuary was called θυσιαστήριον. And therefore ὑποκάτω τοῦ θυσιαστηρίου must not be rendred *under the altar* (as they that conceive it the *altar of burnt-sacrifice,* conceive also that the souls of the Martyrs doe here lie at the foot of the altar, where the blood, which is the life of living creatures, is wont to be poured out) but in the lower part of the Sanctuary, *beneath the altar of incense.* Of this word see more in Note on ch. 11. 2. As for the *souls of those that were slain,* by that phrase is signified their blood, (as *the soul* and *the life* is all one, and *the blood is the life, Gen.* 9. 4.) and the *blood of the slain* is the effusion of their blood, (as the *blood of Abel*) the sin of murthering them. The same is after expres'd By ἐσφαγμένοι, *those that were slain;* for of them in the Masculine gender, and not of the ψυχαὶ in the

* On *Heb.* 9. 7.

Ὑποκάτω τοῦ θυσιαστηρίου

Ψυχαὶ ἐσφαγμέναι

Ἐσφαγμένων

feminine, it is ſaid, ἔκραζον λέγοντες, *they cried ſaying, How long*, &c. All which ſignifies no more but the ſin of ſlaying the Chriſtians, and the vengeance that in juſtice from God, and by the promiſe of *Chriſt*, was due to it: And the whole paſſage ſeems to allude to 2 *Eſdr.* 4. 35. where the *ſouls of the righteous ask in their chambers, ſaying, How long*, &c. and the anſwer is, (as here) *By meaſure hath he meaſured the times*, &c. and, *he doth not ſtirre them, till the ſaid meaſure be fulfilled*; and ch. 15. 8. *Behold, the innocent and righteous blood crieth unto me, and the ſouls of the juſt complain continually*, and therefore ſaith the Lord, *I will ſurely avenge*, &c. And ſo here the great perſecutions and ſlaughters of the Chriſtians wrought by the Jewes, added to their crucifying of *Chriſt*, provoked God's vengeance on them, which ſhould ſhortly be poured out in fury, they ſtill going on to ſlay more, *James* the Biſhop of *Jeruſalem* (known by the name of *the Juſt*) and others, whoſe ſlaughters, by their own confeſſion, brought down that fatal deſtruction upon them.

f. Σεισμοὶ V. 12. *Great earthquake*] Of the *great earthquakes (in divers places*, ſaith S. *Luke*) which were both in *Aſia* and at *Rome*, ſee *Euſebius* in *Chronico* in the time of *Nero*, and *Baronius*, *An. Chr.* 68. *Neronis* 12. and ſo alſo of the Eclipſe of the Sun; and of a ſtarre or comet like a ſword, that ſtood over the city, and continued a year, and of a great light, that ſhined about the Altar and the Temple at nine of the night, upon the feaſt of unleavened bread, for half an hour together, and of Meteors that were ſeen through all the region, and of an apparition in the clouds of chariots and troops of armed men encompaſſing the city, and many the like, ſee *Euſebius Eccl. Hiſt.* l. 3. c. 11. who calls them ἐναργῆ καὶ προσημαίνοντα μέλλοντ' ἐρημίαν τέρατα, and τὰ τοῦ Θεοῦ κηρύγματα, *prodigies manifeſtly foreſignifying the approaching deſolation*, and *ſermons* as it were of God himſelf, which is the meaning of the σημεῖον *the ſigne of the Son of man appearing in heaven*, *Mat.* 24. 30. And among theſe Meteors, the *falling ſtarres* that are here deſcribed, v. 13. would go for no great rarity. But *Arethas* mentions ſome of the ancients, who interpret this *earthquake* here tropologically of *Veſpaſian*'s ſiege of *Jeruſalem*; and ſo it may well be underſtood, and by analogie all the reſt alſo. See Note g.

g. Ἥλιος μέλας Ib. *The Sun became black*] That the *blackneſſe of the Sun*, and *bloodineſs of the Moon*, and the *falling of ſtars from heaven upon the ground*, have a literal interpretation, of which they are capable, ſo as to note prodigies in the heavens, Eclipſes and Meteors, &c. there is no doubt. But yet here they are ſure brought to ſignifie ſomething elſe. For if theſe words be compared with *Mat.* 24. 29. to which they are perfectly parallel, it will appear that they are not a ſetting down the prodigies before the ſiege of *Jeruſalem*, but that (that being ſet down, v. 15.) the *darkning of the Sun*, &c. is μετὰ *after* that *tribulation*, or *preſſure*. All the queſtion is, whether theſe here be only a general repreſentation of ſlaughters and blood-ſhedding, which (becauſe, when they are exceſſive, they may cauſe clouds and meteors in the aire) are by ſome thought to be ſo expreſs'd ordinarily in the Prophets, or whether they may not ſignifie the falling of theſe judgements upon the Civil and Eccleſiaſtical ſtate repreſented by *Sun* and *Moon*, and the whole multitude of that people ſignified by the *ſtars of heaven*: And the latter of theſe ſeems the more probable (ſee Note on *Mat.* 24. n.) for thus in the Prophets of the Old Teſtament it is ordinary, as when we read, *for the iniquity of the people is the land darkned*, and the like, that is, the glory and luſtre of it deſtroyed. An eminent example, directly parallel to this, we have *Iſa.* 34. 4. *All the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcroll, and all their hoſt ſhall fall down as the leaf falleth off from the Vine, and the falling figg from the figge-tree; and my ſword ſhall be bathed in heaven.* And all this but a repreſentation of God's judgements upon *Idumæa*, as in the next words it followeth. And ſo the *hoſt of heaven*, *Dan.* 8. 10. is ſet to denote the Jewes, which being ſuppoſed, the *ſtarres* that here *fall*, will be the common people or multitude of that whole Nation, all expreſs'd diſtributively in the words that follow, v. 15. *the Kings and great ones, and the rich, and commanders of thouſands, and the mighty, and every ſervant and free-man*: ſee Note on Chap. 8. c.

h. Βασιλεῖς τῆς γῆς V. 15. *The Kings of the earth*] That this prophecy belongs to the Jewes, hath been cleared by other evidences, and accordingly βασιλεῖς τῆς γῆς muſt be tranſlated *the Kings of the land*, and ſignifie in this place thoſe that had or aſſumed to themſelves the greateſt authority among them, and not in any ſtricter ſenſe *Kings*, or Heads of the people: for that notion is not appliable to any that were at *Jeruſalem* at this point of time, to which this Viſion refers, (ſee Note i.) And proportionably muſt the μεγιστᾶνες *great men* denote the principal that were then in the city. And then the χιλίαρχοι are the *commanders* or *officers* in their armies, the leaders of the ſeveral factions, as will appear Note i. (being elſewhere uſed for *Roman* officers of their *militia.*) And then the *rich men*, the *bond-man*, and the *free-man*, make up all that were in *Jeruſalem* at this time, expreſs'd, as 'tis the faſhion of the Scripture, by the ſeveral ſorts of them. Μεγιστᾶνες Χιλίαρχοι

i. Κρύπτοντες εἰς τὰ αὐτὰ Ib. *Hid themſelves in the dens*] This *hiding themſelves in dens*, or *caves*, is an expreſſion of a great fear and conſternation, and the thing that was foretold by S. *Luke* c. 21. 26. *Men deſpairing for fear, and for the expectation of the things that were a coming on that people*, and this there immediately attending the *Gentiles treading down of Jeruſalem*, ver. 24. This makes it not ſo fit to apply it to their *flying to the mountains*, which was before the ſiege, or to thoſe fears that were produced by the prodigies, the forerunners of the deſtruction, ſuch as the φωνὴ ἀθρόα, *the promiſcuous noiſe* or *voice*, Μεταβαίνωμεν ἐντεῦθεν, *Let us remove thence*, which was generally thought to ſignifie the departure of God from the Temple, *adytis ariſque relictis*, for this ſtill was before the deſtruction: but the paſſage to which this moſt punctually relates is that in the very time of deſtroying the city by *Titus*. For when the Temple was burnt, and the Prieſts hanged up, and upon an affront offered to *Titus*, (refuſing to relieve, or take quarter from him) the ſouldiers were permitted to plunder and fire all; the στασιασταὶ or *ſeditious* go to the βασιλικὴ αὐλὴ or *Palace*, where many had laid up their wealth, drive out the *Romans* thence, kill eight thouſand of them, four thouſand Jewes that had gotten thither for ſhelter, plunder the place, and the whole lower city, and then οἱ ἀπὸ τῆς ἄνω πόλεως ἐχώρουν, *retired to the upper city, Sion*, the beſt fortified place, and there planted themſelves. For the taking of this, *Titus* was fain to uſe engines of battery, and to that end to caſt up works: And having done ſo, aſſoon as ever a piece of the wall was beaten down, of a ſudden a ſtrange fright and conſternation took them, ſome crying out that the whole wall on the Weſt was demoliſhed, others that the *Romans* were entred, others that they ſaw them in the Towers; and ſuch a change followed in the mindes of all their leaders, or τύραννοι, parallel to the βασιλεῖς, and δυνατοὶ, and χιλίαρχοι *Kings*, and *mighty men*, and *commanders* here, that they that were juſt now in the greateſt pride and rage, and contempt of their enemies, and by the deceits of falſe prophets ſuborned by them, endeavoured to make all confident that they ſhould have ſucceſſe, now trembled and quaked, and ſought which way to fly: upon which *Joſephus* obſerves ἡ τοῦ Θεοῦ δύναμις ἐπὶ τοὺς ἀνοσίους, Βασιλεῖς Χιλίαρχοι Δυνατοὶ

σεως, *the power of God upon impious men.* For, saith he, *the Tyrants of their own accords coming down out of their towers,* τῆς ἀσφαλείας ἐγύμνωσε ἑαυτοὺς, *quitted their garrisons,* which otherwise no force could have been able to take. And a multitude of them endeavouring to get away, but being not able to doe so, run into caves under ground, and into the foulest vaults, and so the *Romans* took the towers, and burnt the houses, kill'd a multitude in the streets, without any the least opposition. And so the city was taken, this being the last act of that bloody tragedy, as here this *hiding in the caves* appears to be attended immediately with these words, *for the great day of his wrath is come, and who shall be able to stand?* answerable to the *Romans* setting up their ensigns on those towers at this point of time, and celebrating their victory with shouts and singing, as *Josephus* saith; adding, that when *Titus* came and saw these towers thus madly forsaken by the Jewes, he wondred exceedingly, and left them standing for a monument of his strange successe, when he demolished all other walls of the city. After this the *Romans* making a narrow search in all the noisome vaults and caverns, they kill'd whom they found there. And *John*, one of the Generals of the seditious, being almost famish'd in a vault, begg'd quarter, and was taken out, and kept in prison: and so *Simon son of Gioras*, the other of their Generals, having gotten into an inner vault, after some dayes his victuals failing, came out of the vault in his white stole and purple garment, and yielded himself to a *Roman* souldier that was left there. And him *Titus* reserved to be carried in triumph to *Rome* with him. And for the rest of the σικάριοι and σικάριοι, *seditious* and *robbers*, so call'd from their *short sword*, (that is, the remainders of the two factions, the *Zelots* being before murthered by the former of them in the Temple) they were appeached by one another, and brought out, and either kill'd by the *Romans*, or kept to adorn the triumph, or sent as slaves into *Ægypt*, or in the several provinces set to fight with wilde beasts on the Theatres. So exactly true is it which is here said, that as the *Kings* and *great ones*, so πᾶς δοῦλος καὶ ἐλεύθερος, *every servant and every free-man*, did thus *hide themseves in the caves*, as the final completion of this destruction. And if the πέτρας τῶν ὀρέων, *the stones of the mountains*, have any farther peculiarity of signification, it may fitly be interpreted of the walls of the Temple, where *Josephus* saith the Priests hid themselves at the time of the firing of the Temple by the *Roman* souldiers, from whence five dayes after they came out, being forced by hunger, and were brought to *Titus*, and put to death. To which purpose it is commonly known, that as the Temple is called *the mountain*, or *hill, of the Lord*, so πέτρα *stones* may fitly signifie walls that are made of stone, and so may probably signifie *Mat.* 27. 51. *the walls* of the Temple, rather then *the Tomb-stones*. And if so, then their *hiding themselves in the walls of the Temple*, as *Josephus* relates, will be literally expres'd by this phrase πέτρας ὀρέων, *the stones of the mountains*; or if not, yet prophetically and mystically it may thus be signified, as that which follows, their *crying to the mountains* to *fall upon* them, is a prophetical expression to signifie the sadnesse and direfulnesse of their present condition.

V. 16. *Wrath of the Lamb*] The *anger of the Lamb*, and the *great day of his anger* here, v. 16, and 17. and ὀργή σου, *thine anger*, ch. 11. 18. are set to expresse this vengeance on the Jewes, whereof the crucifixion of *Christ* was so great and particular a provoker. Hence is it that in the *Gospel* 'tis called the *kingdome of God*, and the *coming of Christ*, and in *Josephus* and *Eusebius*, θεία ἐπισκοπὴ, *divine visitation*, *Euseb.* l. 3. c. ζ'. ὅλεθρος πρὸς τῆς θείας δίκης, *destruction from divine vengeance*, c. ι'. and ἡ ἐκ τοῦ Θεοῦ τιμωρία *punishment from God*, *ibid.* and all this from S. *Luke*, ch. 21. 22. who calls them ἡμέρας ἐκδικήσεως, *days of vengeance* from God, poured out upon them remarkably for what they had done unto *Christ*. And one phrase yet more eminent there is to the same purpose, *Rev.* 16. 14. πόλεμον τῆς ἡμέρας τῆς μεγάλης τοῦ Θεοῦ, τοῦ παντοκράτορος, *the warre of the great day of God that ruleth all*, that is, the bloody destruction which this just judgment of God brought upon them, for their crucifying of *Christ*, and persecuting and killing of Christians.

CHAP. VII.

Paraphrase.

1. AND after these things I saw four Angels standing on the four corners of a the * earth; holding the four winds of the † earth, that the wind should not blow on the earth, nor on b the sea, nor *on any tree.]

1. After the general view and description of God's vengeances on the Jews, succeed now the particular executions of them: and therein the first thing that was represented to me, was, Christ's peculiar care for the preserving of the true penitent believers of them out of the common destruction, who are therefore first to be mark'd (as the houses of the Israelites in Ægypt, that the plague may passe over them) and so secured before the vengeance break out upon them in common. This is here thus expres'd in vision: I saw, saith he, four Angels that had power to bring punishments, famine, &c. (foretold c. 6.) upon Judæa, but making stay before they would do it, not permitting any of these mischiefs as yet to break out upon them.

2. And I saw another Angel ascending from the East, having the seal of the living God: and he cryed with a loud voice to the four Angels, to whom it was given to † hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, or the trees, till we * have c sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed: *and there were* sealed and d hundred *and* fourty *and* four thousand, of all the tribes of the children of Israel.]

2, 3, 4. And whilst this was a doing, I saw another Angel coming on a message from Christ (intituled the East, or rising Sun, see note on Luk. 1. 5. and Rev. 16. f.) with a writing sealed (an ordinance or commission from God) in his hand, that they proceed not to any such act of mischief, till the believers, or orthodox, pure, stedfy Christians be sealed, that is, put into a safe condition, that they partake not in that destruction. And these that are thus sealed, and so preserved, though they are a very small despicable number, in respect of the far greater number of those that were destroyed, onely a remnant, as Noah's family of the old world, or Lot's of Sodome (see Luk. 17. 27, 29. and note on Mat. 24. k.) are yet fourteen myriads and four thousand, that is, a great number, (not precisely so many, or just 12000 and no more, of every tribe;) and these were by God's appointment to be secured, before the judgements were to break out upon that people.

5. Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6. Of the tribe of Aſer *were* ſealed twelve thouſand. Of the tribe of Nephthali *were* ſealed twelve thouſand. Of the tribe of Manaſſes *were* ſealed twelve thouſand.

7. Of the tribe of Simeon *were* ſealed twelve thouſand. Of the tribe of Levi *were* ſealed twelve thouſand. Of the tribe of Iſſachar *were* ſealed twelve thouſand.

8. Of the tribe of Zabulon *were* ſealed twelve thouſand. Of the tribe of Joſeph *were* ſealed twelve thouſand. Of the tribe of Benjamin *were* ſealed twelve thouſand.

9. After this I immediately ſaw all the orthodox, pure, conſtant Chriſtians, whether Jewes or Gentiles, every where diſperſed, of all nations, that had continued thus long under perſecution of the Jewes, ſee v. 14. looking up with faith and conſtancy to Chriſt, attending this vengeance of God on the unbelieving Jewes, and owned, and acknowledged, and rewarded by God, as thoſe that had ſtuck to the faith, and perſevered conſtantly, Mat. 24. 13. though they had not reſiſted unto blood, Heb. 12. 4.

9. After this, I beheld, and lo a great multitude, which no man could number, of † all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands,]

† every nation, and tribes πασῶν ἐκ φυλῶν

c. 10. And theſe praiſed God for his deliverance (as the Martyrs called for vengeance c. 6. 9.) acknowledging all their delivery to be imputable, as a moſt remarkable act of mercy, to God the Father, and to Chriſt on whom they have believed.

10. And cryed with a loud voice, ſaying, [c] Salvation to our God, which ſitteth upon the throne, and to the Lamb.]

11, 12. And a multitude of Angels ſtood waiting on God, and encompaſſing the Biſhops of Judæa, (which were, together with the Apoſtles, to be gone out of the Countrey at this time, and ſo to partake of this delivery) and they joyned with them in this rejoicing, and bleſſing of God.

11. And all the Angels ſtood round about the throne, and *about* the elders, and the four * beaſts, and fell before the throne on their faces, and worſhipped God,

12. Saying, Amen. Bleſſing, and glory, and wiſdome, and thankſgiving, and honour, and power, and might *be* unto our God for ever and ever, Amen.]

* living creatures ζῶα

13. And me thought, one of the Biſhops ask'd me, who I thought thoſe were (or whence) that were in the white garments of unſpotted innocence, v. 9.

13. And one of the Elders anſwered, ſaying unto me, What are theſe that are arrayed in white robes? and whence came they?]

14. And I told him I knew not, deſiring him to tell me. And he told me, ſaying, Theſe are the Confeſſors (though not Martyrs) ver. 9. that ventured their lives for Chriſt in the confeſſing him conſtantly.

14. And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.]

15. Who ſhall therefore live to enjoy ſome tranquillity, and peaceable aſſembling, to ſerve him in the Church: ſee 2 Theſſ. 2. 1. and Rev. 5. 10.

15. Therefore are they before the throne of God, and ſerve him day and night in his Temple, and he that ſitteth on the throne ſhall dwell among them.]

16. They ſhall no more be perſecuted or reſtrained from aſſemblies: ſee Iſa. 49. 10.

16. They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor any * heat:]

* ſcorching καῦμα

17. But live peaceably in Chriſt's fold (ſee Pſal. 23. 2.) and having ſown in tears, they ſhall now reap in joy the fruits of their patience and perſeverance, (ſee Iſa. 25. 8.) a peaceable time of ſerving God. (Such as the Chriſtians had in the days of Veſpaſian and Titus, after the deſtruction of the Jewes.)

17. For the Lamb which *is* † in the midſt of the throne * ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.]

† about ἀνὰ μέσον
* ſhall rule them, or, be their ſhepherd ποιμανεῖ

Annotations on Chap. VII.

a. ἡ γῆ

V. 3. *The earth*] That ἡ γῆ *the earth*, or *land*, ſignifies not the *whole world*, but particularly the land of *Paleſtine*, in many places of the New Teſtament, according to the notion of הארץ among the *Hebrews*, ſee Note on *Mat.* 5. b. and ſo in like manner *the four corners of the land*, *Ezech.* 7. 2. *Thus ſaith the Lord God unto the land of Iſrael, An end, The end is come upon the four corners of the land.* And ſo ſure 'tis very generally, almoſt conſtantly, taken in this book, and accordingly is to be rendred, *the land*, and not *the earth*, as in the fifth commandement, and in the Prophets generally, the Hebrew is wont to be rendred; and in the latter part of this verſe, where 'tis ſet oppoſite to, or diſtinct from *the ſea*, &c. it may poſſibly ſignifie *Judæa*, or that part of *Paleſtine*.

b. Θάλασσα

Ib. *The ſea*] If Θάλασσα *the ſea* here be taken for any part of *Paleſtine* diſtinct from *Judæa*, it may then ſeem to ſignifie that part of the countrey which was near the ſea, or lake of *Geneſareth* (ſee Note on *Luk.* 8. c.) as *Capernaum* ἡ παραθαλασσία, *by the ſea-ſide*, *Mat.* 4. 13. in the borders of *Zabulon* and *Nephthali*, ὁδὸν θαλάσσης *by the ſea-ſide*, v. 15. This *ſea* was the ſea of *Tiberias*, *Joh.* 6. 1, & 23. & c. 21. 1. the city *Tiberias* being by *Herod* built in the prime part of *Galilee*, ſaith *Joſephus*, *Ant.* l. 18. c. 3. And ſo under this title of Θάλασσα *ſea*, *Galilee* may be deſcribed, of which there was a Tetrarch under the *Romans*, and that different from the *Procurator* or ἡγεμὼν *Governour* of *Judæa*, *Luk.* 3. 1. as here ἡ γῆ and Θάλασσα, *the land* and *the ſea*, are ſet differing one from the other (ſee Note on *Luk.* 21. e.) And then for the πᾶν δένδρον *every tree* which is added, that alſo may ſignifie that countrey wherein the trees did principally grow, and that may be the tetrarchy of *Abyla*, or Ἀβυλανὴ χώρα the *Abylene region*, *Luk.* 3. 1. for that, ſaith *Joſephus*, and the region about that, which made up *Lyſanias*'s tetrarchy, was ſituate in *Libanus*, which is ſo famous in Scripture for trees. See *Joſephus Ant.* l. 18. c. 4. But the truth is, all theſe together, *land*, and *ſea*, and *trees*, may perhaps ſignifie no more but the whole people of the Jewes, without any nicer conſideration of different countreys in it.

ἡ Παραθαλασσία

πᾶν δένδρον

Ἀβυλανὴ χώρα

Ibid. *Sealed the—— in their foreheads*] This *ſealing in the forehead* is the ſame that is mentioned in the prophet *Ezechiel*, c. 9. 4. תָּ, as it is thought, either for תורה *the law*, or for תשובה *repentance* (and ſo *Theodotion*

c. Σφραγίζω· μετὰ τοῦ μετανοῶν

Theodotion renders the Hebrew ת there, not σημεῖον *a signe*, but καὶ the letter *Tau*, noting the promise of deliverance that is ascertain'd to such penitents or obedient servants of God when all others are destroyed, (for that this is the use and meaning of *sealing*, see Note on *Ephes.* 4. g.) And that this was most remarkable amongst the Jewes at this time, appears, not only by the frequent mention of the Σωζόμενοι *those that escape*, and σωτηρία, *deliverance* or *salvation*, often shewed to belong to this matter, and again by the plain prediction of *Christ*, *one shall be taken and another left*, and many the like; but by that passage in story (mentioned on *Mat.* 24. 26.) how *Gallus* having sat down and besieged *Jerusalem*, neglected many opportunities of taking it, and in the very next month raised the siege, recalled the army again, by which means the Christians that were in the city, remembring *Christ*'s words, *When you see Jerusalem encompass'd with armies, then let them that are in Judæa flee to the mountains*, (and perhaps admonished by the voice, Μεταβαίνωμεν ἐνθένδε, *Let us go hence*, thus understood) immediately removed out of the city, and indeed out of *Judæa*, and went to *Pella* (see *Euseb. Hist. Eccl.* l. 3. c. ε'.) and were dispersed some in *Europe*, others in *Asia* (see Note on *Ioh.* 7. d.) and at *Titus*'s besieging the city there was not one Christian left in it. See *Josephus de Bell. Jud.* l. 2. c. 22. &c. and Note on *Mat.* 24. g.

d. χιλιάδες.

V. 4. *Hundred fourty and four thousand*] This number of an *hundred fourty and four thousand*, or the proportioning it so equally between twelve Tribes, must not necessarily be taken in a literal sense, that there were just so many Christians in *Judæa*, that went out and were delivered at the time of the approach of those judgments, or those so equally divided by Tribes; but (as in Prophecies 'tis ordinary) a certain number for an uncertain, and an obscure representation made: And perhaps all that is to be understood by, or concluded from this number, is no more but the demonstration of the truth of what *Christ* had said, in answer to the question, εἰ ὀλίγοι Σωζόμενοι; whether the number of the Jewes which should escape were, in proportion to the others, a small or great number. For there is advise to them of *entring in at the streight gate*; and so also the Prophet's frequent mention of the καταλειμμα *the remnant* that *should escape*, doth demonstrate, that of the Jewes there should not be found many in proportion which should be delivered from this *wrath to come*, by *escaping out of* that *wicked generation*. For though *Christ* after his own ascent left his Apostles to *preach* over *all the cities* of *Judæa* (to rescue them yet, if it were possible) before this vengeance should break out upon them; yet it seems by his own prediction *Luk.* 18. 8. that after all this there should be *found* but *little faith*, that is, few believers, ὐπὸ τῆ γῆ *in the land* of *Judæa*, at the time of the *Son of man's coming in judgment* upon this people; few of that nation would sincerely repent and come in and adhere to him. There were indeed many of that nation which received the faith, *three thousand* converted at one sermon of S. *Peter's*, *Act.* 2. 41. and καθ' ἡμέραν, (as 'tis there said ver. 47.) *every day* there was a proportionable addition of them, and so the Bishop of *Jerusalem* tells *Paul*, *Act.* 21. 20. that there were *many myriads of believing Jewes* there. And *Eusebius*, mentioning *Justus* the third Bishop of *Jerusalem*, saith, that he was one of μύριοι ὅσοι ἐν πεπιστεύκασι *the so many myriads of Jewes that believed in Christ* at that time, l. 3. c. λε'. (and accordingly the number which is here said to be *sealed*, comes to above fourteen myriads, which is no small number.) But yet of all these it must be observed, First, that many of the believers, being also *zealous for the law*, *Act.* 21. 20. fell out with the Apostles and Christianity it self when it came in competition with the Mosaical observances, and fell off to the *Jewish* and *Gnostick* part, when the persecutions fell upon the orthodox Christians, and accordingly were after destroyed with the unbelievers at this *coming of Christ*. Secondly, these many were yet few comparatively, or in proportion to the farre greater number which held out obdurate, or else, as temporary professors, fell off again in time of persecution for the faith. And this will appear to be very fitly expres'd here by this number of an *hundred fourty & four thousand*. For, for the multitude of that people, we may make some guesse at it, 1. by the account which *Cestius* brought *Nero*. He, when he had that Prefecture, being willing to give *Nero* an advertisement of the strength of that nation (because *Nero* so contemn'd it) labour'd to make use of the High-priest's Arithmetick to that purpose, and he did it thus. At the feast of the Passeover they numbred the sacrifices that were brought to *Jerusalem* at that time, and found them to be 255600. Now of those Paschal sacrifices it must be remembred, that each of them was eaten by a society, consisting perhaps of twenty, but at least of ten persons. At the proportion of ten to a sacrifice the number of those that did partake of these sacrifices must be 2556000. 2dly, it must be remembred also, that none had to do in those sacrifices but those which were pure and clean at that time, and therefore besides this number of these that did partake of them, it must be resolved that there was a very great number more which did not partake; all the leprous, all the women that were under any pollution, all the men to whom any thing in like manner had befaln in the night, all that were under any infection, &c. these were excluded from that former number, & in the account must be added to it: & then 'twill appear what a small number this was of 144000. out of all *Judæa*, in proportion to the whole people at that time, not above a thirtieth part at the highest valuation imaginable, perhaps a yet farre more disproportionable number. Here if it be demanded, why the tribe of *Dan* is not numbred among the tribes, and *Levi* is; the answer for *Levi* will be clear, That though that tribe had no part in the division of the land, & so could not be numbred there, yet in *Christ* their portion was as good as any, and therefore were not here to be omitted. As for the tribe of *Dan*, it may be, because long before that time that tribe was either destroyed or brought very low, say the Jewes; and so indeed it appears that it was not numbred among the rest of the Tribes, in 1 *Chron.* 2. or the following Chapters.

e. Σωτηρία

V. 10. *Salvation*] Σωτηρία *salvation* is the word which most properly signifies this deliverance of them that are said to be *sealed*, that is, of the penitent Jewes, or sincere orthodox Christians, Σωζόμενοι *the saved*, or καταλειμμα *the remnant*, (see *Rom.* 11. 26. and Note on *Rom.* 13. b.) and then the meaning of Σωτηρία τῷ Θεῷ *salvation to God* will be obvious, the imputing this deliverance to God, acknowledging it his special act, giving him all the praise and honour of it.

CHAP. VIII.

Paraphrase.

1. AND when he had opened the seventh seal, there was a silence in heaven about the space of half an hour.]

a.

1. And after these six rolls and seals c. 6. containing the several previous judgments that were to fall on the unbelieving Jewes, and the prodigies foregoing, and predictions of utter destruction that should fall upon them; follows now the seventh roll and seal, and on the opening of that there was a representation

ration of the ſervice in the Temple at the time of offering incenſe. For firſt I perceived an univerſal ſilence for half an hour, that is, the people praying by themſelves ſilently in the court (as they are wont to doe, while the high prieſt is offering in the ſanctuary.)

a. 2. And the ſeven Angels or officers that waited on God, chap. 1. 4. like ſo many prieſts in the Temple, ſounded their trumpets.

2. **And I ſaw the ſeven Angels which ſtood before God; and to them were given ſeven** a **trumpets.**]

a. 3, 4. And another Angel, as the high prieſt, offered up the incenſe with which the people's prayers are ſuppoſed to aſcend to God. By this ſignifying the prayers of all faithfull people, perſecuted by theſe obdurate Jewes, to have come to God's ears, and to have found admiſſion there.

3. **And another Angel came and ſtood at the altar, having a** a **golden cenſer; and there was given unto him much incenſe, that he ſhould** * **offer** *it* **with the prayers of all ſaints upon the golden altar which was before the throne.**

4. **And the ſmoak of the incenſe** *which came* **with the prayers of the ſaints, aſcended up before God out of the Angels hand.**]

* give it to δώσῃ

b. 5. And as an effect or conſequent of that, that is, of that perſecution, and their prayers for deliverance (not for this vengeance) it is, that the Angel fills his cenſer with fire from the altar of burnt-offerings, that is, with the wrath of God (ſo oft expreſt in the Prophets by fire) and that wrath conſuming, (ſuch as the fire that conſumed the burnt-ſacrifice totally) and caſt it upon all Judæa; and the effects of that were voices, and thunders, (that is, noiſe of thunders) and lightnings, and earthquake, that is, great, heavie, ſuddain, waſting judgments upon that people, repreſented here in general, but particularly ſet down in the conſequents of the ſounding the ſeven trumpets.

5. **And the Angel took the cenſer, and filled it** * **with fire from the altar, and caſt it** † **into the earth: and there were** b **voices, and thundrings, and lightnings, and an earthquake.**]

* from the fire of the altar, ἐκ τοῦ πυρὸς τοῦ θυσ.

† on the land εἰς τὴν γῆν

6. Then the ſeven Angels ſet their trumpets to their mouths, every one, and were ready to blow, and did ſo, one after another, each of which hath a ſeveral ſignification in it.

6. **And the ſeven Angels, which had the ſeven trumpets, prepared themſelves to ſound.**]

c. d. 7. And when the firſt ſounded, I ſaw falling upon Judæa hail and fire mingled with blood, a fit embleme of ſeditions and commotions, and they fell upon Judæa, and waſted it in a bloody manner: And the obedient meek pious Chriſtians that would not joyn with them in their ſeditious practices, were terribly plunder'd and waſted by them. And this fell heavily upon the Tetrarchate of Abylene (ſee note b. on chap. 7.) as well as upon Judæa.

7. **The firſt Angel ſounded, and there** * **followed hail and** c **fire mingled with blood, and they were caſt upon the** † **earth: *and the third part of trees was burnt up, and all** d **green graſſe was burnt up.**]

* was ἐγένετο
† land γῆν
* the King's MS. reads καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τρίτον τῶν δένδρων, and the third part of the earth was burnt up, & the third part of the trees.

c. e. 8. And upon the ſecond Angels ſounding there was another repreſentation of a great multitude of the ſame or like ſeditious perſons, riſing in Galilee, and the ſuppreſſing of them coſt a great deal of blood, conſumed a great multitude of Galilæans,

8. **And the ſecond Angel ſounded, and as it were a great mountain burning with** e **fire was caſt into the ſea; and the** e **third part of the ſea became blood.**]

9. Made a great deſtruction of men, and vaſtation of the moſt eminent cities there: ſee note e.

9. **And the third part of the creatures which were in the ſea, and had life, died; and the third part of the ſhips were deſtroyed.**]

c. f. 10, 11. And upon the ſounding of the third, an eminent perſon taking upon him to be a Captain among them, and drawing many after him, raiſed a ſedition in the leſſer cities and towns of Galilee: ſee note e. And this ſedition was a bitter pernicious one to thoſe that joyned in it, brought a force from the Romans, ſlew a great multitude more in thoſe parts of Galilee.

10. **And the third Angel ſounded, and there fell a great ſtarre from heaven,** c **burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:**

11. **And the name of the ſtarre is called** f **Wormwood, and the third part of the waters became wormwood, and many men died of the waters, becauſe they were made bitter.**]

g. 12. And upon the ſounding of the fourth, I ſaw the repreſentation of a great judgment falling upon the holy city, a ſiege and attempt on Jeruſalem it ſelf.

12. **And the fourth Angel ſounded, and the third part of the** g **ſunne was ſmitten, and the third part of the moon, and the third part of the ſtarres, ſo as the third part of them was darkned, and the day** † **ſhone not for a third part of it, and the night likewiſe.**]

† appeared not the third part of it μὴ φάνῃ τὸ τρίτον αὐτῆς

h. 13. And a Prophet denouncing three horrible woes againſt the whole nation, which ſhould particularly be ſet down in the three repreſentations which ſhould be uſhered in by the three other Angels ſtill behind, which would not be long before they ſounded; the firſt of them belonging to the forerunners immediately before the laſt ſiege and deſtruction of Jeruſalem, the ſecond to that ſiege it ſelf, the third to the ſad events following it.

13. **And I beheld and heard an** * **Angel flying through the midſt of heaven, ſaying with a loud voice,** h **Wo, wo, wo to the inhabiters of** † **the earth, by reaſon of the other voices of the trumpets of the three Angels which are** * **yet to ſound.**]

* or, Eagle, for the Ks MS. reads ἀετοῦ
† the land, from the reſt γῆς ἐκ τῶν λοιπῶν
* ready to ſound μελλόντων σαλπ.

Annotations on Chap. VIII.

a. Σιγὴ ὡς ἡμίωρον

V. 1. *Silence in heaven*] The manner of offering of incenſe is here deſcribed by way of viſion, the High-prieſt offering it upon the Θυμιατήριον within the Temple, the Prieſts ſhouting and blowing with the Trumpet, and the people mean-while praying without by themſelves, every one ſilently in the court; which prayers of theirs are ſuppoſed to go up to God with the incenſe, v. 4. (a deſcription of this ſee Note on *Luk.* 1. 10. e.) Theſe prayers of the people are here firſt ſet down by the phraſe, σιγὴ ἐν οὐρανῷ, *ſilence in heaven for half an houre*, the Temple being ſometime expreſs'd by *heaven*, ſometime by the *hoſt of heaven*, that is, the *Sun*, *Moon*, and *Starres* (ſee v. 12.) and the *ſilence* there being the private prayer of the people in the court, *Luk.* 1. 10, and the time of *half an houre* being the ſpace that thoſe prayers uſed to continue, while the Prieſt continued within at the Altar in the Temple, and after which he uſed to come out, and pronounce the bleſſing on the people, and diſmiſſe them, but till then they ſtayed and prayed, ſee *Luk.* 1. 21. And if beſide this primary and literal, any ſecondary myſticall ſenſe of this phraſe, *ſilence in heaven about half an houre*, need to be obſerved, it may not unfitly be this, that it denote a ſhort amazement in the faithful perſevering Chriſtians, joyned with an awful reverence of the Divine Majeſty, and compaſſion of their native countrey, upon the apprehenſion of the calamities now to be inflicted. Theſe might juſtly provoke a ſadneſſe and an amazement. But

h. Οὐαὶ οὐαὶ οὐαὶ

then

then the conſideration of God's glory, ariſing out of this his juſtice upon the impenitent, and alſo of the merciful deliverance of the faithful, not only from this miſery, but even by means of this miſery, (the deſtruction of the perſecutors being the releaſe of the perſecuted) theſe make the amazement and compaſſion not to remain long, and ſo the *ſilence* to be for a ſhort ſpace. But this by the way, as a deſcant, not an interpretation. Then next, the trumpetting of the Prieſts, *the ſonnes of Aaron, Eccluſ* 50. 16. is here expreſs'd by the *ſeven trumpets* given to the *ſeven Angels*, v. 2. then the High-Prieſt's *offering* the *incenſe* is deſcribed by the other *Angel* having the *golden Cenſer*, &c. v. 3. And all this repreſentation was here fitly ſet in the Viſion to ſignifie the prayers of the true faithful Chriſtians, and their acceptance with God, to which is conſequent their deliverance; while all other the impeniten: unbelievers have this vengeance poured down upon them, nay, as an effect of the hearing theſe prayers of the godly (though they prayed not for judgements on the reſt) is the very vengeance on the wicked, who perſecute the godly, (as when *Abel's blood* is ſaid to *cry to heaven for vengeance* againſt *Cain*,) for ſo every where moſt bitterly did the Jewes perſecute the Chriſtians. See Note on c. 2. b. & *Gal.* 6. 12.

Ἐκβολὴ Σάλπιγγος

Αἷμα τῦ Ἄβελ.

b. Φωναὶ ἢ βρονταὶ ἢ σεισμὸς

V. 5. *Voices and thunderings and*——] That φωναὶ and βρονταὶ *voices* and *thunders* are all one (from the equivocalneſſe of the Hebrew word, which ſignifies both) hath been often ſaid; and ſo here, by theſe two words there is no more meant then either of them would have imported, *thunder*; to which *lightning* and *earthquake* are fitly joined, to ſignifie in general the judgements of God, and vengeance on this people, which are more ſpecially deſcribed and repreſented under the *ſounding* of the *ſeven trumpets* that follow, and the productions of each of them. And though the σεισμὸς or *earthquake* here mentioned, may fitly ſignifie the commotions and ſtirres which are prefigured by the three firſt Angels, (ſee Note c.) yet this verſe here, belonging equally to all that follows, and not peculiarly to thoſe three, will more fitly be interpreted in a general notion comprehenſive of all that is after more particularly deſcribed, (& ſo the *earthquake* will ſignifie a ſhaking, preparative to a fall and deſolation) then by any ſuch propriety of the earthquake, be thus confined.

c. Πῦρ,

V. 7. *Fire*] What is ſignified by the *ſoundings* of the three firſt Angels here, will be gueſs'd by the πῦρ *fire*, obſervable in each of them here, πῦρ μεμιγμένον ἐν αἵματι *fire join'd with the hail* precedent, (and then *blood* ſuperadded to both of them) *A mountain burning with fire*, v. 8. and *a ſtarre burning as it were a lamp*, v. 10. Now there is nothing more fitly reſembled by *fire*, then ſedition or rebellion is. All kind of contention being indeed a fire, & ordinarily ſtyled πύρωσις *a combuſtion*: but the greater it is, as rebellion is of all others the greateſt, the better it deſerves that title: & this, becauſe as *a little fire* ſets a whole houſe, a whole kingdome, a whole *world on fire*, *Ja.* 3. 5, 6. and beginning from very ſmall ſparks aſcends quickly into a very great flame; ſo ſedition began by one, ſecretly ſteals on and encreaſes, draws whole multitudes unto it, and then, as fire alſo, devoures and deſtroyes where-ever it comes, layes all waſte before it. Now it is obſervable in the Jewiſh records of thoſe times, how full the hiſtory is of two ſorts of moſt violent diſturbers, Στασιασταὶ and Ζηλωταὶ, the *Seditious* and the *Zelots*. And though the *fire* here might properly enough belong to either of theſe, yet it is very fit to make a diſtinction between them in the predictions here, as we know there is in the hiſtories of them. The Στασιασταὶ, or *ſeditious*, ſtirred up rebellion againſt the *Romans*, pretending and deſigning to caſt off that yoke of their Conquerors, under the conduct of the ψευδόχριστοι, *falſe Chriſts*, which undertook to redeem *Iſrael* out of their ſlavery. But the Ζηλωταὶ *Zelots* exerciſed tyranny, and all manner of cruelty upon their own countreymen. The latter of theſe were immediately before the ſiege, and in time of the ſiege, and are deſcribed by the *Locuſts* moſt fitly, c. 9. 3. But the former, the Seditious, which raiſed thoſe ſtirres and tumults, which cauſed the *Romans* to ſend armies to the ſubduing of them, and ſo were the foundation of that bloody waſting warre, and by ſeveral degrees promoted it, are the ſubject of this part of the Viſion, upon the *ſounding* of the four firſt Angels. Of this ſort was the Ægyptian Impoſtor mentioned *Act.* 21. 38. and more largely by *Joſephus* (*Ant.* l. 20. c. 6. and *De Bell. Jud.* l. 2. c. 12. and out of him by *Euſebius* l. 2. c. 21.) who led after him to mount *Olivet* thirty thouſand men, meaning from thence to force his paſſage into *Jeruſalem*, and ſeiſe upon the *Roman* guards, and poſſeſs himſelf of the city, but was prevented, and diſcomfited by *Felix* about the end of *Claudius*'s reign. But this is ſomewhat too early to be referr'd to here. That which ſeems moſt probable is, That theſe firſt trumpets in this chapter contain the ſpace of time from the coming of *Albinus* to his Prefecture, and the Jewes ſufferings under him, then under *Geſſius Florus* his ſucceſſor, as alſo the ſpoiling of *Galilee* by *Seſtius Gallus* Prefect of *Syria*, to which fitly follows the ſiege, and attempt of *Gallus* on *Jeruſalem*, the importance of the ſounding of the fourth trumpet. Under *Albinus* and *Florus* the Jewes were much grieved and provoked, and brake out into ſeditions: ſee *Joſeph. Antiq.* l. 20. c. 9. and *De bell. Jud.* l. 2. c. 13. and ſo forward. Upon this the warre began in the ſecond year of *Florus*'s Procuratorſhip, in the twelfth of *Nero*, ſaith *Joſephus*, *Ant.* l. 20. in the laſt chapter. This *Florus* having exerciſed much cruelty on the Jewes in *Cæſarea*, on occaſion of a ſedition there (*De bell. Jud.* l. 2. c. 25.) cometh with an army to *Jeruſalem*, kills a great many, takes and ſcourges many of the beſt and nobleſt of the Jewes, and hangs them up. They of *Jeruſalem* ſend their complaints to the Governour of *Syria*, *Seſtius Gallus*; he ſends *Politian* to ſee how it fared with them; *Politian* meets King *Agrippa* coming from *Alexandria*, enters *Jeruſalem* with him, ſees and returns an account to *Seſtius Gallus*, upon which they hope for relief from him, but in vain. King *Agrippa* makes an Oration to quiet them, and perſwade them patience, ſubjection to the *Romans*, and obedience to *Florus*, till the Emperour ſhould ſend another in his ſtead: Upon this Oration they break out violently againſt the King, reproach him, and drive him out of the city. About the ſame time they ſeiſe upon the fort called *Maſſada*, kill the *Romans*, and put in a garriſon of their own; and *Eleazar* ſon of *Annas* the high-Prieſt rejects the Emperor's ſacrifices, and refuſeth to offer them according as was wont. The chief men, and all that loved peace, betook themſelves to the upper city; the forces of the Seditious ſeiſed on the lower and the Temple, from thence brake in upon the upper, burnt the high-Prieſt's houſe, and King *Agrippa's* palace, took the tower call'd *Antonia*, kill'd all the garriſon of ſouldiers there. At the ſame time there is a great ſlaughter of Jewes in *Cæſarea*, and the Jewes over all *Syria* riſe up againſt the people of the countrey, and great ſlaughters are committed on both ſides, *Joſ.* l. 2. *De bell. Jud.* c. 13. &c. This occaſions *Seſtius* his coming with a great army into *Paleſtine*, and after the deſtroying of ſome towns of the Jewes, he beſieges *Jeruſalem* at the feaſt of *Tabernacles*. This ſiege of *Jeruſalem* being the cloſe of what befell the Jewes, by reaſon of the Seditious, may moſt fitly be reſolved on to be the interpretation of the *ſmiting the third part of the Sun, Moon, and ſtarres*, ſo as to *darken them*, and diminiſh the luſtre both of day and night, which are all but phraſes to ſignifie a preſ-

Ἀλλὰ τὸ τρίτον τῦ ἡλίυ.

ſure

ſure, and a ſad condition which befell *Jeruſalem*. But becauſe the city was not to be taken by this ſiege, but by the eſpecial providence of God, *Seſtius* againſt all reaſon, μεγαλοψύχατα ſaith *Joſephus*, raiſed this ſiege, by that means to give opportunity to the believers to obey *Chriſt's* directions, *Luk.* 20. 21. and to *fly* out of *Judæa to the mountains*, and withall, to make the judgment far more terrible on the reſt, (by the famine that after followed) then it would have been if it had at this time been taken (as eaſily it might have been) therefore follows in this point of time, moſt fitly, the *Angels flying* through *the midſt of heaven*, v. 13. *and crying, Wo, wo, wo to the inhabitants of Judæa, by reaſon of the other voices of the trumpets of the three Angels which are ready to ſound.* Upon which, ſaith *Joſephus*, before the coming of the fatal final ſiege, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων ὥσπερ βαπτιζομένης νεὼς ἀπενήχοντο τῆς πόλεως, *many of the eminenter Jewes, as from a ſhip ready to ſink, ſwame out of the city.* Thus ſaith *Euſebius* l. 3. c. 5. that there was an Oracle, or Prophecy, delivered to the δόκιμοι *the good men*, or *Chriſtians, that they ſhould go out of the city before the warre ſhould rage, and go to Pella*; and ſo *Epiphanius De pond. & menſ.* that before the *city ſhould be taken by the Romans*, μεταχειματίσθησ ὑπ' ἀγγέλε πάντες οἱ μαθηταὶ *all the believers were warn'd by an angel* (as here it is an *angel flying*) *to go out of the city, which was now ready to be utterly deſtroyed.*

ſee note on c. 9. a.

d. Ib. *Green graſſe*] What is here diſtinctly meant by the *green graſſe* cannot be but conjectured; and that perhaps will be beſt done by comparing it with *Ezek.* 20. 47. where God's judgements are deſcribed by a *fire*, (as here) *falling* and *devouring every green tree, and every dry.* What is the meaning of this, appears, ch. 21. 3. *I will cut off from thee the righteous and the wicked*; where the *righteous* are evidently deſcribed by the *green*, as the *wicked* by the *dry tree.* Thus *Luk.* 23. 31. it proverbially ſignifies, *If they do theſe things in a green tree, what ſhall be done in a dry?* If the *righteous ſcape ſo hardly, where ſhall the ungodly and ſinners appear?* And the elegance and ſignificancy lying not in that of the *tree*, but of the *greenneſs*, that doth as fitly hold in the *graſs*, as the *tree.* And thus it is clearly uſed, c. 9. 4. where the *graſſe* and *green thing* & *tree* are oppoſed to thoſe that *have not the ſeal of God in their foreheads*, and ſo are the righteous oppoſed to the impenitent, and particularly the Chriſtians in *Judæa*, on whom the violence of theſe tumults and ſeditions fell heavily, as thoſe which were hated by the Jewes, and which would not take up arms with them, and join in their ſeditious practices.

χλωρὸς χόρτος

c. V. 8. *Third part of the ſea became blood*] That the tumults and rebellions of the ſeditious are here repreſented by theſe three firſt Angels, is more manifeſt then what thoſe ſeditions particularly were which are denoted by each of them. Our Saviour ſaith of theſe times, that *many ſhould ariſe, and deceive many*; and the event hath confirmed it. At every turn ſome or other aroſe and undertook to lead them out, and nothing is to be met with in the ſtories of theſe times but the raiſing of ſeditions among the *Jewes*, & the coming of the *Romans* to ſuppreſſe them. And therefore it is not needful to diſtribute theſe ſeveral repreſentations of the three firſt trumpets, and apply them ſeverally, but to underſtand them in groſſe of this matter. Yet ſuppoſing (what hath been ſhew'd, Note b. on c. 7.) that the *ſea* here (noting the ſea or lake of *Tiberias*) may ſignifie *Galilee*, it will be commodious enough to underſtand this of that ſedition raiſed in *Galilee*, which *Veſpaſian* was by *Nero* ſent to quell about the year of *Chriſt* 69. in the twelfth of *Nero.* At which time, ſaith *Baronius* out of *Joſephus*, he ſubdued the *Galileans, Gentem fortiſſimam, totius Palæſtinæ potentiſſimam & munitiſſimam, the moſt valiant, powerfull and beſt fortified countrey of all Paleſtine.* Which action of his being ſo conſiderable & remarkable for the ſlaughter of above an hundred thouſand, and the carrying above fourty thouſand Jewes captive, may fitly be here repreſented under the *third part of the ſea* becoming *blood*, and the *dying of the third part of the creatures*, that is, Jewes, *in the ſea*, that is, of *Galilee*, and the *third part of the ſhips*, that is, of the cities, which are to a countrey as ſhips to a ſea, the places wherein men live and traffick, and wherein they are fortified againſt enemies, as by ſhips againſt the violence of the ſea. And this ſlaughter falling upon the whole region of *Galilee*, and not only on the cities thereof, may probably be meant by the Viſion that follows the *ſounding* of the *third Angel* alſo, the *ſtarre* that *burnt*, and *fell* upon the *rivers* and *fountains*, which are to the ſea as towns and villages to the cities, and of which a *third part* became *wormwood*, v. 11. And if it be neceſſary to define who it was who is deſcribed by the *great ſtarre from heaven, burning as it were a lamp*, it may fitly be affirmed to be *Joſephus* the ſon of *Mattathias*, the leader of thoſe of *Jotapata*; but this not perſonally, but he and his forces together, who made a very valiant reſiſtance to *Veſpaſian's* army, but by doing ſo brought great ſlaughters upon them, as is particularly and exactly ſet down by *Joſephus*, l. 3. *De bell. Jud.*

τὸ τρίτον τῶν θαλάσσης κτίσματα τὰ ἐν θαλάσσῃ πλοῖα

Ἀστὴρ μέγας

e. V. 11. *Wormwood*] *Wormwood* is in Scripture ſometimes uſed to expreſſe that which infecteth others, infuſing its bitterneſſe into them; and ſo it may ſignifie any impoſtor that ſeduceth and draws others after him, as any of thoſe ſeditious Captains did to their deſtruction. Sometimes it is uſed to ſignifie any bitter effect, any heavy calamity: and ſo here it may ſignifie alſo theſe tumults of the ſeditious bringing great ſlaughters on *Judæa*, as appears by *Joſephus's* ſtory, *De Bell. Jud.* l. 2. and 3.

Ἄψινθος

g. V. 12. *Third part of the ſunne was ſmitten and the*——] That the Temple is deſcribed and expreſſed generally in the Scripture by *an hoſt*, hath been formerly ſhewed, Note on 1 *Tim.* 1. f. That this *hoſt* is in Viſions or Prophetical dark repreſentations fitly expreſs'd by the *Sun, Moon and ſtarres*, will be eaſily conſented to, when we but remember that thoſe are called *the hoſt of heaven*, and that the Temple is commonly a repreſentation of heaven, and ſometimes repreſented by it (ſee ver. 1.) and accordingly the Chriſtian Church is called *the Kingdome of heaven* oft-times in the *Goſpel.* Then that the particulars of *Sun, Moon and ſtarres* are ſeverally mention'd, rather then the heaven the aggregate body, is by that ordinary manner of ſpeaking among the Hebrews, which expreſſe the whole by enumeration of the ſeveral parts of it (ſee Note on 2 *Pet.* 3. e.) And ſo here it may poſſibly denote the ſervice of the Temple, which was performed by night, (*ye that by night ſtand in the courts of God*, ſaith the *Pſalmiſt*, the watches being then kept) as well as by day, which is here alſo mention'd by νὺξ *the night*, as well as ἡμέρα *the day*; which could not ſeverally have been mention'd, had not the *Sun* for the day, and the *Moon and ſtarres* for the night, been accordingly mentioned alſo. And if this be it, then when 'tis ſaid, that the *third part* of theſe was *ſmitten*, the meaning muſt be, that an heavy diſtreſſe now fell upon the Temple, and the ſervice of God there was ſhrewdly diſturbed by this ſiege, but not (at this part of the Viſion) wholly deſtroyed. But beſides this there is another interpretation, of which the words are more clearly capable, ſo as the *Sun* ſignifie the Temple, the *Moon* the City, and the *ſtarres* all the people, and all together the whole nation, (as in *Joſephs* prophetick dream, *the Sun, Moon and Starres* are all the family of *Jacob*) againſt which here the woes are denounced, v. 13. according to the words in *Joſephus, Woe, woe to the city, and the people, and the*

Ἡλίου στέλλειν καὶ ἀγεῖρειν

Temple

Temple (see Note h.) And this seems the more probable interpretation. See *Mat.* 24. Note n.

h. Ἀγγέλου ἑνὸς μεσουρανήματι, καὶ, καὶ, καὶ

V. 13. *Wo, wo, wo,*] Concerning this *Angel flying in the midst of heaven, and crying with a loud voice,* καὶ, καὶ, καὶ τοῖς κατοικοῦσιν ὅτι ἐ γῆς, *Woe, woe, woe to the dwellers in the land,* the story is remarkable in *Josephus* (and out of him in *Eusebius* l. 3. c. 8.) which he sets down as a prodigy, presaging that destruction of the Jewes: There was, saith he, one *Jesus, Sonne* of *Ananias*, a countrey-man of mean *birth*, four years before the *warre* against the *Jewes*, at a *time* when all was in deep peace and tranquillity, who coming up to the *feast* of *tabernacles*, according to the custome, began on a sudden to cry out, and say, φωνὴ ἀπ' ἀνατολῆς, &c. *a voice from the East, a voice from the West, a voice from the four winds, a voice against Jerusalem and the Temple, a voice against bridegrooms and brides, a voice against all the people.* Thus he went about all the narrow lanes, crying *night* and *day*, and being apprehended and *scourged*, he still continued the same language under the blowes without any other word. And they on this supposing (as it was) δαιμονιώτερον τὸ κίνημα τάνδρὸς, *that it was some divine motion*, brought him to the *Roman* Præfect: and by his appointment being with *whips* wounded, and his *flesh torn* to the *bones*, he neither *intreated*, nor *shed tear*, but to every blow, in a most *lamentable* mournful *note*, cryed out, αἲ, αἲ, Ἰερουσολύμοις, *Wo, woe to Jerusalem.* This he *continued* to do till the *time* of the *siege*, *seven years together*; and at last, to his ordinary *note* of *Wo to the city, the people, the temple*, adding, *Wo also to me*, a *stone* from the *battlements* fell down and *kill'd* him. To this I shall adde no more, but that κατοικοῦντες *in the land* here being the land of *Judæa*, the phrase κατοικοῦντες ἐπὶ γῆν *inhabitants of the land* is as truly agreeable to the Jewes, as καὶ and αἲ are all one also. 'Tis onely farther observable, that these prophetick woes are here said to be *three*, and those inflicted and brought upon the people by that which is represented by the *voices* of the *trumpets* of the *three Angels* still behind, the *first* mentioned as *past*, ch. 9. 12. the *second* and *third*, ch. 11. 14. see Note on ch. 11. e. And so what is here represented in this part of the *Vision* is but the setting down of this prophecy, which *Jesus* the son of *Ananias* should deliver concerning the judgements, and not the judgements themselves, which follow in the succeeding chapters. And so 'tis more perfectly parallel to that passage out of *Josephus* and *Eusebius*, which was a σημεῖον, or *prodigie*, to fore-signifie that destruction, and not the destruction it self.

CHAP. IX.

Paraphrase.

* the starre that was fallen from heaven on the land † well of the abysse φρέατος τῆς ἀβύσσου * chimney καμίνου

1. AND the fifth Angel sounded, and I saw *[a] a starre fall from heaven unto the earth: and to him was given the key of the †bottomelesse pit.]

1. And upon the sounding of the fifth trumper, I saw him that was before, (c. 8. 10.) the leader of the seditious, or some other that succeeded in his place, and he became a ring-leader of most hellish villanes, which under the title of Zelots did all the mischief imaginable. a.

2. And he opened the bottomelesse pit, and there arose a smoak out of the pit, as the smoak of a great *furnace; and the Sun and the aire were darkned by reason of the smoak of the pit.]

2. And they marched up to Jerusalem, and seised upon the temple there, kill'd the high Priests, and the rest of the Priests, and plunder'd the city.

† into the land εἰς τὸν γῆν * scorpions have power of the land ἐξουσίαν ὡς σκορπίοι τῆς γῆς † laid

3. And there came out of the smoak Locusts †upon the earth, and unto them was given power, as the *Scorpions of the earth have power.]

3. And these became as Locusts, great wasters and devourers, and were in other respects peculiarly like Locusts, which having no King, goe out by bands, Prov. 30. 27. and such were these, a company of giddy wilde people, in great numbers, harassing and devouring all.

4. And it [b] was †commanded them that they should not hurt the grasse of the earth, neither any green thing, neither any tree; but onely those men which have not the seal of God in their foreheads.]

4. But by God's providence disposing for the good of his servants, so it was, that this judgement of the Zelots fell not upon the Christians, (see note on c. 8. d.) but onely upon the Jews themselves (that were as contrary to Christianity as any) onely because they were not of the faction of those Zelots. b.

5. And to them it was given that they should not kill them, but that they should be [c] tormented five moneths: and their torment *was* as the torment of a Scorpion, when he striketh a man.]

5. And the judgement that fell upon the Jewes by these men, was not so much a down-right killing (though that also befel Annas and the Priests, see note a.) as plundering and pillaging and undoing them, and tearing their necessary food from the best citizens of Jerusalem, and thus continuing for five moneths space, till Titus came to besiege the city, by which means the siege became much the more cruell and intolerable when it came: and so this was most fitly compared to scorpions, as the whipping with them is the most cruel and terrible infliction, much more cruell then any other scourge, 1 King. 12. 11. c.

6. And in those dayes shall men [d] seek death, and shall not find it; and shall desire to dye, and death shall flee from them.]

6. This brought a great famine & want on the greatest and richest men, and that is farre more miserable then death it self (see note on c. 6. a.) d.

* as it were crowns like unto gold ὡς στέφανοι ὅμοιοι χρυσῷ

7. And the shapes of the locusts *were* like unto horses prepared to battell; and on their heads * *were* as it were crowns of gold; and their faces *were* as the faces of men.]

7. And these devouring wasters, the Zelots, were in appearance like warriers, and pretended themselves to be redeemers of the people, and counter-conquerours of the Romans (which is meant by their Crowns like unto gold, false Princes, false Patriots) and they took upon them to be Saviours and Benefactors, saith Josephus, would look like men, kind and friendly, when they wrought all this ruine to their brethren.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.]

8. And all this while these that thus devoured and preyed upon all they came near, and so were most terrible to those that could not resist, were most base cowardly persons, these great plunderers, far from having any manlinesse or valour in them.

9. And they had breast-plates as it were breast-plates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battell.]

9. And they were hard-hearted, compassionless people, and in great troops like grasse-hoppers or locusts they flew about, and made all places resound with their noise, and at the newes of them, Joel 2. 5.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five moneths.]

10. And as scorpions wound and sting with their tails, so they coming in with false pretences of Saviours and Benefactors, when they depart, plunder and carry all along with them, and so they continue till the time of Titus siege v. 5. just five moneths space.

11. And though they diſclaim having any King over them but God, and upon that c. ſcore pretend to riſe up againſt the Romans, and though like locuſts v. 3. they goe out by bands having no King to conduct them, yet their cruelty and unmercifulneſſe in deſtroying ownes them to have a King, who rules among them, and puts them upon all this villany, Satan that delights in nothing but deſtroying.

11. And they had a King over them, *which is* the Angel of the bottomleſs pit, whoſe name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name c Apollyon.]

12. And this is the firſt of thoſe woes or peſts foretold c. 8. 13. approaching them.

12. † One woe is paſt, *and* behold there come two woes more * hereafter.]

† The firſt Mat. See Mat. 28. 1.

* after theſe μετὰ τάυτα.

13. And upon the ſounding of the ſixth trumpet of the ſixth Angel, I heard a voice from the altar of incenſe, where the prayers of the Saints or conſtant Chriſtians are ſaid to be offered up, c. 8. 3. noting that the prayers of the exil'd Chriſtians (that to avoid this deſtruction were departed to Pella, and many other places out of the land, and prayed for liberty to return to their countrey again) were come up before God, and in mercy to them the ſiege of Jeruſalem, that now followes, was haſtned.

13. And the ſixth Angel ſounded, and I heard a voice from the four horns of the golden altar, which is before God,]

14. And methought that voice ſaid to this ſixth Angel, f. that he ſhould take off that reſtraint cauſed by the preſent affaires at Rome, and by the great changes there, which detained Veſpaſian from ſetting upon Jeruſalem according to his purpoſe.

14. Saying to the ſixth Angel which had the trumpet, Looſe the foure Angels which are bound † in the great river f Euphrates.]

† at beſt

15. And ſo they were let looſe from that reſtraint, that is, permitted by the condition of affaires to march into Judæa, for which they were before ready, but had by the providence of God interpoſing ſome hindrances, as he thought fit, been kept for this point of time, to a day (as we ſay) which God hath determined as moſt agreeable to all his purpoſes of ſaving ſome, and deſtroying the reſt.

15. And the four Angels were looſed, which were prepared for an houre and a day and a moneth and a year, for to ſlay the third part of men.]

16. And methought their armies of horſe-men were preſently muſtered, and the number of them found to be infinite and unimaginable, the Syrians, Arabians, Itureans, &c. in vaſt numbers aſſociating themſelves unto them.

16. And the number of the army of the horſe-men *were* two hundred thouſand thouſand, and I heard the number of them.]

17. And theſe troops of horſe or horſe-men were repreſented to me with breaſtplates ſhining like flaming fire, and their aſpect moſt terrible, like that of Lions gaping, breaſtplates and heads, were very formidable.

17. And thus I ſaw the horſes in the viſion, and them that ſate on them, having g breaſtplates * of fire, and of Jacinth, and brimſtone: and the heads of the horſes *were* as the heads of lions; and out of their mouths iſſued fire and ſmoke and brimſtone.]

g.

* fiery, and blew, and like brimſtone, πυρινας, καὶ ὑακινθίνας, καὶ θειώδεις

18. And a multitude of the Jewes were killed by them in their paſſage through the countrey.

18. By theſe three was the third part of men killed, by the fire, and by the ſmoak, and by the brimſtone, which iſſued out of their mouths.]

19. And the rear of this army was as terrible as the front, came after waſting and deſtroying, as the front had done v. 18. And ſo the whole army was like that kind of ſerpent which hath an head in the taile, and wounds as dangerouſly with that as with the other.

19. For their power is in their mouth and in their tails: for their tails *were* like unto ſerpents, and had heads, and with them they doe hurt.]

20. And though many of the inhabitants were deſtroyed by this meanes, yet were not they that eſcaped, nor the Gnoſticks among them, that had aſſociated with the Jewes againſt the Chriſtians (and were many of them now deſtroyed with them) reformed by all this; they yet repented not of their Idol-worſhip, which they took for an indifferent thing, but rather grew worſe and worſe,

20. And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſſe, and ſtone, and of wood, which neither can ſee, nor hear, nor walk:]

21. And went on impenitently in all their bloodineſſe that they had been guilty of upon the Chriſtians, their ſorceries, (ſee note on Gal. 5. d) yea and their abominable uncleanneſſes and rapines; they were no whit the better for all that had yet befall'n them.

21. Neither repented they of their murthers, nor of their ſorceries, nor of their fornication, nor of their thefts.]

Annotations on Chap. IX.

a. Ἀπὸ παρέλυσεως

V. 1. *A Starre fall'n*] For the underſtanding of this enſuing chapter, and the interpretation of the other parts of this Viſion upon the *ſounding* of theſe other *Angels*, it will be uſefull to take the riſe from the ἀστὴρ ἐκ τῦ ὐρανῦ πεπλωκὼς *the ſtarre which had fallen from heaven*, for ſo πεπλωκὼς ſignifies in the Præter, not Preſent tenſe. This in all reaſon muſt relate to ch. 8. v. 10. where we read ἔπεσεν ἐκ τῦ ὐρανῦ ἀστὴρ μέγας, *there fell from heaven a great ſtarre:* who that was, was defined moſt probably ch. 8. Note e. *viz.* the army of the σασιασαὶ or *ſeditious* under *Joſeph* the ſon of *Mattathias*, that defended themſelves againſt *Veſpaſian* in the city *Jotapata*. For from theſe ſprang the Ζηλωῆ' *Zelots*, ſo much ſpoken of in *Joſephus*, the forerunners and haſtners of the woes foretold in the end of the laſt chapter, and which made the latter ſiege ſo extremely miſerable, and are now the ſubject of the Viſions of this chapter. For it is briefly obſervable out of *Joſephus*, that (as *Galilee* had the firſt and principal of *Chriſt*'s miracles afforded them, ſo) that region was to have their firſt part in the deſtruction. This was done in a moſt ſad manner by *Veſpaſian* in the 12th of *Nero*, (ſee ch. 8. Note e.) and finiſh'd at the taking of *Jotapata*. At which time they that eſcaped the *Romans* ſword, ran in vaſt numbers to *Jeruſalem*, & being gotten into the city helped to devour the proviſion laid in for the maintenance of the city, & not only ſo, but plunder'd them in a moſt horrible manner. Theſe coming under the pretence of great zeal to the law of God, & cuſtoms of their countrey, were called *Zelots*; & theſe betook themſelves into the Temple as a place beſt fortified; and the *High-prieſt Annas* ſtirring up the people againſt them, great ſlaughters were committed on both ſides. The *Zelots* called the *Edumæans* to their aid: *Annas* commands the gates to be ſhut againſt them: they getting in in a tempeſtuous night join with the *Zelots*, and both of them together kill a great multitude, *Annas* himſelf, & the reſt of the Prieſts, & caſt their bodies out in the ſtreet without burial. And at length the *Edumæans*, diſliking and deteſting the cruelty of the *Zelots*, returned to their own countrey.

The

The *Zelots* they continue to make havock, pillage and deſtroy, ſet guards, that none might go out of the city, & ſo beſiege and ſhut them up before the enemy comes, and in fine, are the foreſt enemies to the city of *Jeruſalem* that they ever felt, and cauſed the ſiege that attended to be then much more cruel, the famine more ſharp, and the deſtruction more terrible, then it could have been if *Seſtius Gallus* had continued the ſiege and taken them. And to make the condition yet more unhappy, whilſt theſe *Zelots* raged ſo within the city, the *Sicarii* were as unruly without; and ſo as it was moſt unſafe to remain within, becauſe of the *Zelots*, ſo in caſe they made any ſhift to get out of it, they fell into the hands of the cut-throats, under *John*, who deſiring to ſet himſelf up for a King, ſpoil'd and ſlaughter'd all, and at laſt was by the *Zelots* advanced and ſet over them.

b. Ἐῤῥέθη ἐκείνοις. V. 4. *Was commanded them*] That ἐῤῥέθη *it was ſaid* is a proper word to ſignifie a command of God's, appears by *Mat.* 5. where the precepts of the Decalogue are ſet down in this phraſe, ἐῤῥέθη ἀρχαίοις, *it was ſaid to them of old.* Now all the wiſe and gracious acts of God's providence, in protecting his ſervants, and reſtraining the malice of their enemies, is the moſt properly thus expreſs'd, his will being of the ſame force to produce the effects as his commands ought to be. And accordingly that is here meant, that by God's wiſe diſpoſal ſo it was, that in the judgments that fell upon *Jeruſalem* by the *Zelots*, the Chriſtians ſuffered not: For upon *Seſtius Gallus*'s raiſing his ſiege we know the Chriſtians went out of *Jeruſalem*, and fled to *Pella*, (ſee Note on ch. 8. c.) and ſo when the *Zelots* came to *Jeruſalem*, immediately before the ſiege by *Titus*, the Chriſtians were gone out of their way, and all their violence fell on the unbelieving Jewes, which accordingly continued there. And theſe are expreſs'd by the phraſe, οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ θεοῦ Χρίστου, *as many as had not the ſeal of God on their foreheads* (ſee ch. 7. c.) as the Chriſtians by χόρτος, and πᾶν χλωρὸν, and δένδρον, *the graſs, and every green thing, and every tree*, (ſee Note on ch. 8. d.)

c. Βασανιζόμενοι. V. 5. *Tormented*] The famine, which the plundering of the *Zelots* was to produce, is here very fitly expreſs'd by βασανίζειν, being *tortured*, as that is oppoſite to ἀποκτείνειν *killing*, becauſe famine, as the torture, is a lingring racking death, doth not diſpatch men eaſily or quickly, as the ſword doth, but (as it were breaking one limb after another) tearing of the fleſh from the bones, conſuming and emaciating them. And indeed of the time of the ſiege, it is literally affirmed by *Euſebius*, out of *Joſephus*, that theſe *Zelots* or *Seditious Jewes* in *Jeruſalem*, tearing every man's victuals from him, δεινὰς βασάνων ὁδοὺς ἐπινόουν πρὸς ἔρευναν τροφῆς, l. 3. c. 6. *invented cruel ways of torture to finde out food*, when it was concealed from them by the poſſeſſors, or on conceit that it was concealed where indeed it was not. And he mentions ſome of their inventions of torment, Ὀφθοῖς ἐμφερόντων τοῖς ἀθλίοις τὰ αἰδοῖα τοῦ πόρου, ῥάβδοις ὑ ὀξείαις ἀναπείροντες τὰς ἕδρας, &c. A moſt horrible cruelty not fit to be tranſlated: and, ſaith he, τὰ φεικτὰ κ ἀκοαῖς, 'twas *terrible even to hear* what ſome men ſuffered, to make them confeſſe but one loaf of bread, when they had no more, perhaps not that. Theſe he ordinarily ſtyles there οἱ βασανισταὶ, *the tormentors*; and ſo that makes this repreſentation here the more proper, and fit to expreſſe this matter of their plundering.

d. Ζητήσουσι θάνατον. V. 6. *Seek death*] That which is here ſaid, that *men ſhall ſeek death, and ſhall not finde it*, is a moſt proper expreſſion of a lingring tormenting death, and ſo of a famine, (which is moſt eminently ſuch) and of ſuch vaſtations and plunderings which leave men life, but nothing to ſupport or ſuſtain it; and ſuch was the effect of the cruelty of theſe *Zelots* at this time. The very thing here ſaid is after, in the time of the ſiege, ſet down by way of ſtory or relation of the fact by *Euſebius*, l. 3. c. 6. out of *Joſephus*. That when the σικάριοι, or *ſeditious*, were ſo laviſh of their ſwords, that they would kill men, runne them through, only ἐπὶ πεῖρα τοῦ σιδήρου, *to try their ſwords*, or to keep them in ure; yet τοὺς ἰκετεύοντας χρῆσαί σφιν δεξιὰν κ ξίφος, τῷ λιμῷ καλέλιπον ὑπερηφανοῦντες, *when any being ready to famiſh deſired them to lend them their hand and their ſword, to put them out of their pain, they through arrogance and ſcorn of their miſeries rejected their beſeechings, and left them to the famine to uſe them more cruelly.*

e. Ἀπολλύων. V. 11. *Apollyon*] That *Apollyon* here ſignifies the *Devil*, is apparent by what is affirmed of him in the former part of this verſe, that it is the *Angel of the bottomleſs pit.* And accordingly the famous God of the Heathens called *Apello* (a word ſo lightly changed from this) muſt be reſolved to be the *Devil*, this *deſtroying Angel*, as he is oft called in Scripture, imployed altogether in deſtructions and miſchiefs. To which purpoſe the 12. chap. of *lib.* 5. of *A. Gellius* is worth conſidering, where having taken notice of two antient names of Heathen Gods, *Dijovis* and *Vejovis*, and having deduced the former from an Original which ſignifies *benigne* or *helpful*, he determines the latter to belong to a God, *qui non juvandi poteſtatem, ſed vim nocendi haberet, which had not the power of helping, but the force of doing miſchief*; adding that the image of this God is found to have Arrowes in the hand, prepared for ſlaughters and deſtructions; & therefore *Apollo* is thought to be ſignified by that title. To which purpoſe, ſaith he, it is conſiderable that that *Virgil*, a man very greatly skilled in antient knowledge, doth in his *Georgicks* deprecate *Numina læva, the unlucky*, or *hurtful deities*; ſignifying thereby *quandam vim eſſe ejuſmodi Deorum in lædendo magis quam juvando potentem*, that *ſuch kind of Gods had the virtue*, or *faculty, of hurting, but not of helping any*; and of them *Apollo* is the onely one named there, by that Poet,

——————————(*ſiquem*
Numina læva ſinunt, auditque vocatus Apollo)

who muſt be ſacrificed to, to avert any evils from them.

f. Εὐφράτης. V. 14. *Euphrates*] What is here meant by *Euphrates* is ſomewhat uncertain. It may ſignifie literally that known river; for it is ſaid by *Joſephus* l. 5. c. 6. that the *Syrian Legions* of the *Roman* army lay as far as *Euphrates*; and *Philo* in his Embaſſy mentions στρατόπεδα πρὸς Εὐφράτῃ *the armies reaching to Euphrates.* But in the ſtyle of theſe Viſions it may alſo ſignifie ſomewhat elſe: For the River *Euphrates* we know, is that which runnes through *Babylon*, and ſo that *great river* is fitly ſet to denote that city, as we ordinarily ſinde *Tyber* to be uſed for *Rome*, the *Sea* for *Galilee* the Region which it belongs to, and many the like. Now that *Babylon* in theſe Viſions ſignifies *Rome* heathen, will be hereafter ſhewn, Note on c. 18. a. And ſo ἐπὶ Εὐφράτῃ may ſignifie (not *in*, but) *at*, or *abont* Rome, which being the Seat of the Empire, the great changes and affairs concerning the Empire are fitly expreſs'd by this phraſe; and ſo we ſhall ſee *Euphrates* uſed c. 16. 12. for the city of *Rome*. Next it muſt be remembred, that the Angels being the Officers and Miniſters of God, to execute his will, to inflict puniſhments, &c. the *Roman* commanders under *Veſpaſian*, that were ſuch inſtruments in deſtroying *Jeruſalem*, are accordingly call'd his *Angels*. And ſo frequently this deſtruction of *Jeruſalem* is expreſs'd by *Chriſt's coming with his Angels*, viſiting with or by theſe officers or inſtruments of his. And of theſe, it ſeems, there were four principal ones; or elſe this certain number is uſed for an uncertain, as the *fourth* and *third part of the land* are not to be thought that proportion exactly meaſured or numbred.

Ἀγγέλους τέσσαρας

Δεδεμένοι Laſtly, the *binding* of *theſe Angels* muſt ſignifie the detaining or ſtopping of them from doing that work. And ſo the plain meaning of this verſe will be, that upon occaſion of the affairs of the *Roman* Empire, the *Roman* armies were ſtopt a while from their purpoſe of beſieging *Jeruſalem*. And thus it is evident in the ſtory. When the *Zelots*, after *Veſpaſian*'s ſubduing of *Galilee*, fled riotouſly into *Jeruſalem*, and wrought thoſe miſchiefs there, (ſet down in the former part of this Chapter,) and *Veſpaſian* ſeeing the Jewes by their civil broiles deſtroy one another, he made no great haſt to ſet about the ſiege, till ſome multitudes that fled out of *Jeruſalem* came and beſought him, that he would in meer pity come and take them, and reſcue them from this ſcourge of Scorpions, the *Zelots*. *Veſpaſian* upon this prepared to go up againſt *Jeruſalem* with all his forces; but (which is the thing here foretold) hearing of the death of the Emperor, deferr'd this expedition, ſaith *Joſephus De bell. Jud.* l. 5. c. 6. expecting to ſee how the Empire would be diſpoſed of. And not only ſo, but *Mutianus* Preſident of *Syria*, and a chief Promoter of *Veſpaſian* to the Empire, went out from *Syria* with a great body of horſe and foot into *Italy*, and came to *Rome* with them the next day after *Vitellius* was conquered and ſlain; ſee *Joſephus De bell.* l. 5. c. μα'. *Titus* alſo and *Agrippa* were ſent to *Rome*, ſaith * *Baronius*, *Anno Ch.* 70. *in fine*. And ſo *Tacitus* as well as *Joſephus* ſaith that *Titus* was ſent by *Veſpaſian* from *Syria* to *Rome*, to congratulate *Galba*'s promotion to the Empire, and receive directions about *Judæa*; but hearing of his death as he went, returned to *Syria*. And in brief, the changes being ſo great and many after the death of *Nero*, and no ſettlement in the Empire, (*Galba*, *Otho*, *Vitellius* coming all to the Empire and parting with it again in ſo ſhort time) it is *Joſephus*'s obſervation, that the *Roman* armies remained in ſuſpence what to do, (that is the meaning of δεδεμένοι *bound* here) and neglected their affairs in *Judæa*, thinking it unſeaſonable to attempt other nations when there were ſuch diſquiets at home, *Joſ. De bell.* l. 5. c. κη'. But within a while, *Vitellius* being kill'd, and his party overcome, *Veſpaſian* is choſen Emperor, being then at *Alexandria* in *Ægypt*: And the Empire being ſoon confirmed on him, he immediatly betakes himſelf to the finiſhing his buſineſſe in *Judæa*, having ſeaſonably concluded his affairs in *Ægypt*, and ſo ſends his ſon *Titus* with ſelect forces to beſiege *Jeruſalem*; which is here meant by the *looſing* of *the four Angels that were bound*, that is, detained by that former occaſion. Upon which here follows immediately (as it did in the hiſtory) the marching of the Army toward *Jeruſalem*.

* *Hiſt.* l. 2.

Λύσον τὸς τέσσαρας ἀγγέλους

g. Θώρακας πύρινοι. V. 17. *Breaſt-plates of fire*] What is here ſaid of the *breaſt-plates*, or *armour*, and the ſeveral colours of it, may be thought to be interpretable literally, in reſpect of the ſeveral nations of which this army conſiſted, diſtinguiſh'd purpoſely by the colour of their armour, for ſuch wales of differencing the ſouldiers are ordinary and uſeful in armies: or it may poſſibly denote no more then that they were of ſteel, which is obſerved to caſt divers colours. But yet thirdly, theſe three colours may be ſet (as in prophetick ſtyle it is ordinary) only to deſcribe a terrible appearance: for ſuch is beſt, and moſt commonly repreſented by a *flaming conſuming fire* (as when God in his judgments is ſo called, *Heb.* 12. 29. and his Angels as executioners of his wrath are called *a flaming fire*, *Heb.* 1. 7.) and ſuch doe theſe three colours make up, the lower part being of the colour of *amber*, ch. 1. 15. and here πύρινος, *fire-colour*. the next part of the flame, *blew*. and the uppermoſt of all, *pale*, or of the *colour of brimſtone* (ſee Note on c. 1. f.) And ſo in the greateſt flames 'tis ordinary to be ſeen. And then it is agreeable to the Hebrew ſtyle, to expreſſe one thing by the enumeration of the ſeverals that make it up (ſee 2 *Pet.* 3. d.) the flaming fire by theſe three parts of it. And ſo this may be the meaning of the whole phraſe, This army, the captains whereof are called *Angels*, v. 14. came in a moſt dreadful, formidable appearance, like a flaming conſuming fire. And to the ſame purpoſe all the following expreſſions may be expounded. Their *heads were like the heads of lions*; which ſure ſignifies no more, but they looked very terribly, as we know lions heads are the moſt frightful part of that dreadful beaſt, eſpecially when they gape: to which the next part of the deſcription may relate, *Out of their mouthes cometh out fire, and ſmoak, and brimſtone*, that is, flaming fire again; for the *ſmoak* here is all one with the *blew* above (the colour of ſmoak) as the *fire* and *brimſtone* are again repeated here. As a lion gaping or yawning from his prey, and the blood of it about his mouth, looks very diſmally, the bloodineſſe and fierceneſſe of his countenance is as if a *flaming fire*, or *fire and ſmoak and brimſtone, came out of his mouth*. 'Tis not impoſſible indeed that by the likeneſſe of *fire and ſmoak and brimſtone coming out of their mouthes* might be ſignified fire-balls, or granado's, or ſuch like inſtruments of firing cities, then in uſe: and ſo ſaith *Valerius Flaccus* of *Titus* beſieging *Jeruſalem*,

Κεφαλαὶ ὡς λέοντων

ἐκ τῶν στομάτων αὐτῶν πῦρ &c. Καπνὸς

πῦρ καὶ θεῖον

Spargentémque faces, & in omni turre furentem,

that he *threw fire-brands*, or *balls*, *into the city, and ſet the towers on fire*. But this part of the Viſion being the ſetting down the march of the army, not yet ſet down before the city, or diſplaying their fire-balls; the phraſes will not ſo probably be appliable to that, and ſo may perhaps ſignifie no more then the terribleneſs of their appearance as they paſt: And then to that alſo may belong all that follows; as firſt, that by *theſe three plagues*, ver. 18. *the third part of men were killed*, that is, by this *fire and ſmoak and brimſtone going out of their mouths*, that is, by this formidable, diſmall army, as by a flaming fire, conſiſting of thoſe three parts, a great multitude of the Jewes were ſlain in their paſſage through the countrey. And ſo again v. 19. *Their power is in their mouth, and in their tailes*. For though it is poſſible again, that by the *mouth* and the *taile* may be meant the horſe-men and, for expedition ſake, a foot-man took up behind every one of them (to which will alſo be appliable that which follows, that their *tailes had heads, and with them they doe hurt*, that is, theſe foot-men ſet down from the horſes were able to fight alſo, and indeed were the moſt miſchievous;) yet it is very reaſonable to expound that alſo more groſsly, that this army cannot better be expreſs'd then by a poiſonous killing ſerpent, that particularly call'd *amphisbæna*, which hath an head at each end, and ſo can equally wound by either: Which being applied to the whole army, and not to each horſe-man in it, will denote the two parts of the army, a front and a rear; the former before deſcribed, v. 17. 18. very terrible in their march, and making great ſlaughters; and then both of them together, v. 19. that their taile is as formidable as their head, their rear as their front, and in reſpect of both together they are like that ſerpent which hath another head in the taile, and can doe as much hurt with that as with the other. What is the particular notation of each of theſe phraſes, may be ſomewhat uncertain, whether either of theſe, or whether yet ſome other rather; but for the main or all together there is little doubt but they make up a deſcription of the terribleneſs of that army in their march toward *Jeruſalem*, and the great ſlaughters on the Jewes by the way thither: and that is all that is neceſſary to be known for the underſtanding the Viſion.

ἐκ τῶν τριῶν τούτων.

Ἐξουσία τοῦ στόματος αὐτῶν

Οὐραὶ

Οὐρὰ αὐτῶν ὄφεσιν ὁμοίαι

Πύρινοι, θειώδεις, ὑακινθινοι,

CHAP.

CHAP. X.

Paraphraſ.

1. AND I ſaw another mighty Angel come down from heaven, clothed with a cloud, and a rainebow *was* upon his head, and his face *was* as it were the ſunne, and his feet as pillars of fire.]

1. Upon the multiplying of theſe ſinnes c. 9. 21. and impenitent continuing in all their provocations, it was juſt with God to proceed, as now he appeared to me in the viſion to doe; For me thought I ſaw another Angel of ſpeciall dignity, (ſuch as ch. 5. 2. and ch. 18. 21. deſigned and uſed for eminent imployments) coming down in a cloud from heaven (as Angels are wont to doe on Gods meſſages) having a rainbow on his head, either to denote a glorious appearance, as Ezech. 1. 28. or perhaps moreover (ſee c. 4. 3.) Gods covenant of mercy and deliverance, made with all his faithfull ſervants, who were now to receive benefit by what ſhould fall out (ſee c. 9. 13.) but his looks or countenance were moſt terrible, and his feet, denoting his wayes and preſent deſigned actions, were moſt ſad and deſtructive, the fire noting deſtruction, and the pillars the fixtneſſe of the decree, the immutableneſſe of it.

2. And he had in his hand a little book open, and he ſet his right foot upon the ſea, and *his* left *foot* upon the * earth]

* land γῆν

2. And he had in his hand a roll opened, and ſo ready to be read, wherein was contained a ſentence againſt the whole nation of the Jewes, (ſee note on ch. 7. 6.) a decree come out from God of utter deſtruction: and this was the completion of that prophecy, wherein 'twas ſaid that Chriſt ſhould make his enemies his footſtool, that is, ſubdue and bring them down, and that here expreſs'd by this Angels ſetting both his feet on them.

3. And cried with a loud voice, as *when* a lion roareth: and when he had cried, a ſeven thunders uttered their voices.]

3. And this Angel roared terribly, as a Lion doth roar after his prey, when he is in ſight of it: and upon that, as upon a call, the ſeven thunders uttered their voices, that is, me thought I heard ſeven, that is, many claps of thunder, and voices coming out of them, by which the deſtruction of Jeruſalem by Titus was ſhortly repreſented.

4. And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not.]

4. And as I had before written what I had ſeen and heard, ſo now I was about to doe, to ſet down what was ſaid by thoſe voices: but I was commanded that I ſhould not doe ſo, but on the other ſide that I ſhould ſhut and ſeal them up, ſignifying them to be too terrible to be revealed, (the ears of every one that heard them would tingle) and therefore fitter to be ſealed and cloſed up in ſilence, then to be recorded or ſet down, (ſuch was this deſtruction by Titus.)

† land γῆν

5. And the Angel which I ſaw ſtand upon the ſea, and upon the † earth, lifted up his hand to heaven,]

5. And the Angel ver. 1. lift up his hand to heaven, as a ceremony of ſwearing, Gen. 14. 22. Deut. 32. 40. (proportionably to that which is ſaid of God concerning the provoking Iſraelites, that he ſware in his wrath, they ſhould not enter into his reſt, (that is, that they ſhould die in the wilderneſſe, and not enter into Canaan) or concerning the delivering his people out of Antiochus's hands, Dan. 12. 7.)

6. And ſware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things which are therein, that there ſhould be * [b] time no longer;

* delay

6, 7. And with an oath by God the creator of all the world, he pronounced the ſentence, that time or delay ſhould no more be, that is, that this execution of God's decree ſhould be no longer deferred, but the deſtruction, ſo long threatned, which when it came, it ſhould be a total utter deſtruction, ſhould now immediately light upon this people: A very great part of it now by Titus, and within a very little while, upon the ſounding of the ſeventh Angel, it ſhould be perfected, and ſo all thoſe prophecies be fulfilled, whereby it had been foretold both by the old prophets, and ſince by the prophets under the New Teſtament, to whom it had been made known by God, though when, or at what point of time, it had never been revealed to any, Mat. 24. 36. Act. 1. 7. and ſo was kept as a myſterie.

7 But in the daies of the voice of the ſeventh Angel, when he ſhall † begin to ſound, the myſterie of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.]

† be ready to ſound μέλλῃ σαλπίζειν

8. And the voice which I heard from heaven ſpake unto me again, and ſaid, Go, *and* take the little book which is open in the hand of the Angel, which * ſtandeth upon the ſea and upon the † earth.]

* ſtood ἑστῶτος † land γῆς

8. And that voice that ſpake to me from heaven, v. 4. again ſpake to me, and commanded me to goe to that Angel, ver. 2. and beſeech him to give me the book or roll (wherein that ſentence was written.)

9. And I went unto the Angel, and ſaid unto him, Give me the little book. And he ſaid unto me Take *it*, and eat it up; and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.]

9. And I went and beſought him for it; and he gave it me, and bid me eat it ſee Ezech. 3. 1. telling me that though it would taſt a little pleaſant in my mouth, Ezech. 3. 3. yet when 'twas in the ſtomach 'twould be very bitter: that is, that though in reſpect of the reſcue and deliverance that would befall the godly by the deſtruction of theſe enemies of theirs, and by conſideration of the great juſtice of God upon theſe that ſo well deſerved it, I ſhould, while I conſidered that alone, fully approve, and be well pleaſed with this ſentence againſt the Jewes; yet when I began to ſee and conſider it in the terribleneſs of it, and in the utter vaſtation of a glorious Temple, where God had ſo long been pleaſed to dwell, and of a people which God had taken and owned peculiarly for himſelf, it would be a moſt horrible and amazing thing to me.

10. And I took the little book out of the Angels hand, and ate it up; and it was in my mouth ſweet as honey: and as ſoon as I had eaten it, my belly was bitter.]

10. And I took the rol and devoured it, that is, conſidered and meditated upon it, on both parts of it, the deſtructions to the Jewes, as well as the deliverances and advantages to Chriſtians; the terribleneſſe of the utter deſtruction, as well as the merits of the Jewes that brought it on them: and though the one pleaſed me exceedingly, yet, as honey, that is ſweet to the taſt, when 'tis eaten, is very uneaſie to the ſtomach, ſo the other part, that of the deſtructions of my countrey-men the Jewes, was matter of horrible grief to me.

11. And he ſaid unto me, Thou muſt propheſie again * before [c] many people, and nations, and tongues, and † kings.]

* of the people † many kings

11. And when I thought with my ſelf, ſure now there is an end of the viſion concerning the Jewes, there is no more to be ſeen or propheſied of, the Angel ſaid unto me, that beyond this deſtruction of the Temple and Jeruſalem and Judæa under Titus, to which theſe laſt parts of the viſion belonged, there was yet more matter of propheſie belonging to this people, what ſhould yet farther betide them from the Romans (after this deſtruction) by enſuing Emperours, Adrian eſpecially, and other Kings and people, that ſhould aſſiſt him in rooting out this nation.

a. Ἑπτὰ βρονταὶ φωναῖς ἑαυτῶν. Βρονταὶ. Ἑπτὰ. Σφράγισον, μὴ γράψῃς. Ὅτι χρόνος οὐκέτι ἔσται. Ἡμέραι φωνῆς ἐβδόμου ἀγγέλου. Τελεσθῇ καὶ μεγάλαι φωναὶ ἐν οὐρανῷ. Μεγάλαι.

V. 3. *Seven thunders*] What is meant by the ἑπτὰ βρονταὶ *seven thunders* here, must be observed, for the clearing the whole matter. That *thunders* are the fitteſt expreſſions or emblems of great blows or judgments, is obvious to every man; and ſo that the number of *ſeven*, being a compleat number, is fitly affix'd when any fatal, ſignal blow is to be inflicted: And ſo theſe *ſeven thunders* here *ſending forth their voices* ſignifie the deſtruction to which ſuch preparation was made in the former Viſions, the deſtruction of *Jeruſalem* under *Titus*. This ſo ſad and terrible, that it was not to be committed to *writing*, ver. 4. And this utterly irreparable, never to be made up again; which was the importance of the *Angels oath*, ver. 5, 6. Only ſome addition there might be made to it, and that ſhould ſoon be done, the utter deſtruction ſhould be compleated in *Adrian's* time, call'd *the daies of the voice of the ſeventh trumpet*, ver. 7. And that is the *third* and laſt *woe*, c. 11. 14. And that, when it came, ver. 15. ſet down in a parallel phraſe to this of the *ſeven thunders*, viz. ἐγένοντο φωναὶ μεγάλαι ἐν οὐρανῷ. *there were great voices in heaven.* For φωναὶ and βρονταὶ *voices* and *thunders* every where appear to be all one in theſe books, (ſee Note on ch. 11. e.) and the addition of *great* will have a force in it, and denote that there under *Adrian* to be the compleating of the deſtruction. That ſo great things as theſe two the deſtruction under *Titus*, and the full meaſure under *Adrian*, ſhould be ſo briefly ſet down in theſe Viſions, as by theſe two phraſes, *the ſeven thunders uttering their voices*, and *there were great voices*, or *thunders, in heaven*, will not ſeem ſtrange, if firſt it be obſerved that the few words, *ſeven thunders and great voices*, have great force in them, as great as any circumlocution of words could expreſs; and ſo we know the one ſingle γέγονε, *it was*, ch. 16. 17. is the deſcription of the deſtruction of heathen *Rome*, and accordingly the Latine word *Fuit*, *it hath been*, or *'tis gone*, is as full an expreſſion of an utter deſtruction of *Troy*, or any the moſt famous city or people, as can be: and ſecondly, if it be remembred what pomp had been formerly uſed in the foregoing Chapters to expreſs it as approaching, which made it unneceſſary to deſcribe it again more largely when it came to paſſe.

b. Ὅτι χρόνος οὐκέτι ἔσται.

V. 6. *Time no longer*] The word χρόνος ſignifying *time*, ſignifies *delay* alſo: and accordingly thus the Verb χρονίζω, (rendred by *Heſychius*, διατρίβω, *to ſtay*) is uſed by the Apoſtle, *Heb.* 10. 37. Ὁ ἐρχόμενος οὐ χρονιεῖ, *he that comes will not delay*, in the very notion that here, οὐκ ἔσται χρόνος ἔτι, *there ſhall be no longer delay*, God's judgments ſhall ſpeedily be executed; and this moſt agreeably to the expreſſion in *Habakkuk* ch. 2. 3. *It will ſurely come*, Οὐ μὴ χρονίσῃ, *it will not tarry*, or *delay*, any longer. So *Ecclus* 7. 16. of wrath, that is, the judgements of God, οὐ χρονιεῖ, *it will make no long delay*, and c. 12. 15. οὐ χρονιεῖ, *he will not tarry*. And ſo in *Demoſthenes* the word is uſed, χρόνους ἐμποιεῖν τοῖς πράγμασι, *to cauſe delay to affairs.*

c. Λαοῖς. Ἐπὶ. Προφητεῦσαι ἐπὶ λαοῖς. Πολλοῖς. Ἔθνεσι καὶ γλώσσαις. Βασιλεῦσι πολλοῖς. Λαοὶ καὶ φυλαὶ, γλῶσσαι καὶ ἔθνη. Φυλαὶ καὶ γλῶσσαι καὶ ἔθνη.

V. 11. *Many peoples*] What ἐπὶ λαοῖς here ſignifies may be thus collected. The word Λαὸς *people* is frequently taken for the Jewes, and then here in the Plural (ſee *Act.* 4. 25. and Note on *Rev.* 11. f.) it will do the ſame; or elſe farther, it may ſignifie this people in all their diſperſions, in *Africk* and *Ægypt* and *Greece*, &c. where the judgements of God ſhould find them out, as many as continued obdurate, according to that of *Chriſt's* prediction, that *whereſoever the carcaſſe was, the* Roman *Eagles* ſhould *congregate* and *aſſemble* unto them. Then for ἐπὶ, that muſt rather be render'd *of*, or *concerning*, (according to the looſer uſe of the Hebrew עַל, anſwerable to it) then *before*. And then προφητεῦσαι ἐπὶ λαοῖς is an eaſie and ordinary phraſe, to denote the matter of the prophecy, and not the auditors of it; as when *Ezech.* 32. 2. 'tis ſaid, *take up a lamentation* עַל פַּרְעֹה. it is not *before*, but *concerning*, *Pharaoh*. Then for the πολλοῖς *many*, that in the ordinary Tranſlation is joyned with *people*; in the *Greek* 'tis the laſt word of the verſe, adjoyned to βασιλεῦσι *Kings*, and ſo muſt in reaſon be joyned in the rendring. Then for the reſt that follow, ἔθνεσι καὶ γλώσσαις *nations and languages*, theſe words moſt fitly ſignifie the heathen world of diſtinct languages one from another, and all from the Jewes; and agreeably the βασιλεῦσι πολλοῖς *many Kings* will ſignifie their Princes, or (conſidering them together in an army) their Commanders or Rulers over them. And the joyning of theſe with the λαοῖς, *the people of the Jewes*, in the enſuing prophecy, will then ſignifie their fighting and deſtroying the Jewes; and ſo it will moſt exactly belong to the time of *Adrian* the Emperor of *Rome*, and his Commanders, (all ſuch being called βασιλεῖς *Kings*; ſee c. 6. Note h.) *Marcius Turbo*, and *Rufus*, &c. together with the Auxiliaries that came in to him from the *Parthians*, and many other nations. All which together are the ſubject of his next prophecy, ch. 11. which is yet wanting to complete the deſtruction of the *Jewes*, and therefore 'tis ſaid, Δεῖ σε πάλιν, *Thou muſt propheſy again*, or ſee another Viſion; and this will be the ſubject of it, the dealing of the Jewes, and the farther deſtruction that befell them in *Adrian's* time. By what hath here been ſaid, will appear alſo what is meant by the *people and kindred*, or *tribes, and tongues, and nations*, c. 11. 9. the two former, λαοὶ and φυλαὶ, *people and tribes*, denoting the Jewes, and the *tongues and nations* denoting the Gentiles, *viz.* the people of *Jeruſalem*, as now they were made up of Jewes and Gentiles; neither of which ſhould ſhew any reverence to the Chriſtians, or expreſſe any kindneſſe to them, whilſt thoſe ſeditious people under *Barchochebah* were in power, but on the contrary uſe them contumeliouſly, and triumph over them, v. 10. And ſo I ſuppoſe φυλαὶ καὶ γλῶσσαι καὶ ἔθνη, *tribes and tongues and nations*, c. 14. 7. may denote the Jewes and Gentiles, that is, in that place, the Saints or Chriſtians whereſoever inhabiting.

Paraphraſe.

CHAP. XI.

1. After the deſtruction of Jeruſalem by Titus, c. 10. the moſt memorable paſſage concerning this matter of the Jews, (and ſo the fitteſt matter of a farther viſion) being that which fell on that people under the Emperor Adrian, the next viſion here ſeems to belong to that. And by way of preparation to the repreſenting of it, here is firſt ſet down Adrian's re-building of Jeruſalem, and ſetting up the heathen worſhip there. To this purpoſe, ſaith he, Me-

a. Θυσιαστήριον.

1. AND there was given me a reed like unto a rod: and the Angel ſtood, ſaying, Riſe, and meaſure the Temple of God, and the a Altar, and them that worſhip therein.]

thought I had a meaſuring rod, or pole, or pertch, given me, (as in Ezechiel c. 40.) and a command from the Angel to mete the Temple of God, that is, firſt, the Sanctuary or Holy, and in it the Holy of Holies, and then the Court, where the altar of burnt-offerings ſtood, and where the people worſhipp'd and prayed to God, called the court of the Iſraelites. (This meaſuring

suring is the inclosing or setting thus much of the Temple apart, in memory of the former consecration, not to be profaned or medled with, that is, built upon by the Emperor Adrian, who now designed to erect a new city there, calling it (by his own name Ælius) Ælia.

† cast out ἐκβαλε
* nations ἐθνεσιν

2. But the court which is without the Temple † leave out, and measure it not; for it is given unto the * Gentiles, and the holy city shall they tread under foot fourty *and* two moneths.]

2. But I was appointed to leave or cast out, that is, not thus to measure or inclese, the court of the Gentiles, called the outer court, (see note on Eph. 2. a.) noting that the Roman Emperour should take that in, and build upon it and about it a new city, not only for Jews, but Gentiles to live in; and so that Jerusalem, formerly called the faithful and holy city, should now, being thus re-built, be called by another name, and profaned with Idol-worship, a Temple being erected to Jupiter upon mount Sion, and so continue for the same proportion of time (that is, three years and an half) that it had in Daniels prophecy been profaned by Antiochus, Dan. 7. 25.

3. And I will give *power* unto my b two witnesses, and they shall prophesy a thousand two hundred *and* threescore days clothed in sackcloth.]

3. And all this time there being two Christian Bishops of Jerusalem, one of the Jewish, t'other of the Gentile or stranger Christians there, and these being raised up by God like prophets to forewarn men of their sinnes and danger, shall like prophets set themselves against the sinnes both of the Jewes and Gentiles, labour to convert them all to Christianity, to bring them to the reformation of their wicked lives, to the purging out of all the abominable sins (mentioned c. 9. 20, 21.) unreformed among them; and this the Angel told me they should do all that space of three years and an half (mentioned v. 2.) and do it (as prophets are wont, when they prophesy judgments on unreformed sinners) in sackcloth (see Mat. 3. d.) denoting the yet farther evil effects that would be consequent to their still holding out impenitent against the Faith. b.

4. These are the two Olive-trees, and the two Candlesticks, standing before the God of the † earth.]

† land γῆς

4. These two Bishops of the Christian Churches there, together with the congregations belonging to them, were now to be look'd on as the advancers and restorers of piety, after that general depravation and infidelity in that place; and are therefore compared, the Bishops to Zorobabel and Joshua, Zach. 4. 3. described there by the embleme of the two Olive-trees, and the two Churches to the two Candlesticks (see ch. 1. 20.) standing before the God of the land, ver. 14. that is, serving Christ continually at a time of such universal corruption among all others.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.]

5. And to these two are appliable two passages of story belonging to Elias, as first bringing down fire from heaven (noting what shall befall their enemies v. 13.)

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power * over waters to turn them to blood, and to smite the earth with all plagues as often as they will.]

* on the waters ἐπὶ τῶν ὑδάτων

6. And secondly, having that power of prayer as to shut up heaven that it should not rain, for the same space that Elias did, that is, three years and an half, v. 3. (see Jam. 5. 17.) and two passages more referring to Moses; as first, the power to turn the water into blood through all Ægypt, and secondly, to bring plagues upon them: noting by both these, that they were a kind of Moses and Elias, designed by God, one to bring the Jews to obedience, as Moses, the other to destroy Idolatry, as Elias; the first the work of the Bishop of the Jewish congregations, the second of the Bishop of the Gentiles.

7. And when they shall have finished their testimony, the beast, that ascendeth out of the bottomelesse pit, shall c make war against them, and shall overcome them, and kill them.]

7. And when they have spent a good time in discharging their office thus, in endeavouring to reduce both Jews and Gentiles, and bring them into the Church, an eminent instrument of the devils, Barchochebah, in Adrian's time, will gather a multitude of unbelieving Jews unto him, and as a wild beast ravine and devour, kill and plunder all that will not joyn with him against the Romans, and so (as histories affirm of him) handle the Christians cruelly and hostilely, because they would not doe so, and unlesse they would deny Christ. c.

8. And their dead bodies *shall lie* in the streets of the great City, which spiritually is called Sodome and Ægypt, where also our Lord was crucified.]

8. And upon this pretence kill them, and cast out their carcasses in the streets without burial; and this still in Jerusalem (that no Prophet might be slain any where else) which cannot better be compared then to Sodom, for abominable sins of the Gnosticks, to Ægypt, (see note c. on ch. 14.) for oppressing God's people, that is the Christians, nor exprest by any character, then that which brought all their punishments upon them, their crucifying of Christ, and dealing in like manner with Christians.

† tribes φυλῶν
* tombs, monuments μνήματα

9. And they of the people, and † kindred, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in * graves.]

9. And thus shall it be, the Christians shall be thus slain, and cast out into the streets, without any compassion or reverence, either from the Jews or heathens inhabiting at Jerusalem, (see note on ch. 10. c.) as long as that seditious company prevail there.

† on the land ἐπὶ τῆς γῆς

10. And they that dwell † upon the earth, shall rejoyce over them, and make merry, and shall send gifts one to another; because these two Prophets tormented them that dwelt on the earth.]

10. And this should be matter of rejoycing and congratulating to the Jews one with another, as upon the destruction of their greatest enemies (as Elias was counted an enemy to Ahab, whom he would have reformed.)

11. And after three days and an half the Spirit of life from God entred into them: and they stood upon their feet, and great fear fell upon them which saw them.]

11. But after some time their cause should come to be heard before God, their injuries to be avenged, the Christians of these congregations should begin to flourish again, as in a kind of resurrection from the dead, by the power and mercy of God: and all that saw this, and the manner of doing it, (Christians rescued by the Idolatrous heathen Romans) could not but acknowledge it a great work of Gods, and worship God for it.

12. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.]

12. And they were taken up as it were to heaven, out of this bloody seditious broil that lay so heavy upon them, that is, restored to a great and notable tranquillity, to Halcyonian days of peace and Christian profession.

13. And the same hour was there a great earthquake, and the tenth part of the City fell; & in the earthquake were slain of men seven thousand: and d the remnant were affrighted, and gave glory to the God of heaven.]

13. And as they were thus rescued and relieved, so the other inhabitants of that place, that joyned in that sedition, or complyed with them against the Christians, v. 10. were destroyed by the Romans, d.

a great part of that new city, and the inhabitants thereof; and upon this the reſt turned Chriſtians, ſeeing the prophecies of the two witneſſes fulfilled upon thoſe that would not believe or obey them.

c. 14. And ſo this calamity lighting on the Jewes in Adrian's time was in a manner as bloody as that other under Titus, and though it came ſome time after the former, yet was not long deferred. That under Titus was the 2d woe, deſcribed from c. 9. 12, 15. to the end of chap. 10. and this under Adrian, the 3d, ſet down from the beginning of this chapter, and cauſed by the ſedition of Barchochebah, v. 7.

14. The c ſecond woe is paſt, *and* behold the third woe cometh quickly.]

f. 15. And this ſummarily repeated by the ſounding of the ſeventh Angel, who was to conclude this whole tragedie. For as he ſounded, thunders were immediately heard, that is, pouring in of the Roman armies upon them, mention'd v. 13. and an immenſe multitude of Jewes, almoſt ſix hundred thouſand of them, ſlain, ſaith Dio, others affirm as many more, from the beginning of this warre. And as this was done on the ſeditious Jewes, ſo by this means the Chriſtians, eſpecially of the Gentiles, came to flouriſh there more then ever, and that whole city became in a manner Gentile-Chriſtian, Marcus a Gentile being the one Biſhop under which both Jew and Gentile-Chriſtians were united: and thus the Church of Jeruſalem entred upon her flouriſhing condition, and the faith of Chriſt got the upper hand, ſo as it never ſhould be deſtroyed utterly again.

15. And the ſeventh Angel ſounded, and there were great voices in heaven, ſaying, f The kingdomes of this world are become || *the kingdomes* of our Lord, and his Chriſt, and he ſhall reign for ever and ever.]

|| our Lords, and his Chriſts.

16. And the four and twenty Biſhops of Judæa ch. 4. 2. acknowledged this a great mercy of God, which tended wonderfully to the proſperity of the whole Church of Judæa under them,

16. And the four and twenty Elders, which ſat before God on their ſeats, fell upon their faces, and worſhipped God,]

17. Saying, Bleſſed be God for this infinite mercy of his, wherein he hath magnified his fidelity to the Chriſtians, and uſed the Gentile-Romans as his inſtruments to ſet up his Chriſtian Church in Judæa.

17. Saying, We give thee thanks, O Lord God * Almighty, which † art, and waſt, and art to come; becauſe thou haſt * taken to thee thy great power, and haſt reigned:]

* ruler of all things ὁ παντοκράτωρ
† is, and which was, & which is to come ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος
* received εἴληφας

g. 18. Now is fulfilled that prophecie of Pſal. 2. The Jewiſh nation have behaved themſelves moſt ſtubbornly againſt Chriſt, and cruelly againſt Chriſtians, and thy judgments are come upon them; and though the avenging of the blood of the Martyr-Chriſtians hath a while been deferred, till theſe other ſufferings under Barchochebah were added to them, ch. 6. 11. yet now the time is fully come for all the vengeance to be powred out, the Jewes and Gnoſticks to be deſtroyed, and all the orthodox pure conſtant Chriſtians to have daies of tranquillity, and peaceable profeſſion of the Goſpel, and liberty of aſſemblies.

h.

18. And the g nations † were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldeſt deſtroy them which * h deſtroy the earth.]

† have been angry, and thy wrath came ὠργίσθησαν, ὀργή, ſee note on c. 6. 17.
* corrupt the land διαφθείροντας τὴν γῆν

19. And this as an effect of God's covenant of mercy made with believers, and which will never fail to be performed to all Chriſtians, that will in time of diſtreſſes and perſecutions wait and depend conſtantly, and that fall not off by any temptations from him. And there were lightnings, and voices, and thunders, and great hail, (which words in all probability belong to the next viſion (and chapter) and ſo are connected by Andreas Cæſarenſis, and his exſcriber Arethas; and by them is noted, that there is a farther viſion behind, and that conſiſting of thundrings, and lightnings, and earthquakes, that is, menaces of judgments from heaven againſt thoſe that had their hearts hardned and ſtubborn againſt Chriſt, of which the hail was an embleme, c. 8. 7. And who theſe were that were now next to come on the ſcene, will follow in the next Chapter.)

19. And the Temple of God was opened in heaven, and there was ſeen in his temple the ark of his † teſtament: and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.]

† covenant διαθήκης, ſee note on the Title of theſe books.

Annotations on Chap. X I.

a. Θυσιαστήριον

V. 1. *Altar*] The word θυσιαστήριον doth in ſome places ſignifie the *Altar of incenſe*; ſee c. 6. e. In other places there is no queſtion but it ſignifies the *Altar of burnt-offering*; but that again ſometimes not ſtrictly the *Altar*, but the *court where the altar is placed*. So ch. 14. 18. & 16. 7. it cannot be rendred *Altar*, becauſe there is mention of one *going forth*, and another *ſpeaking out of it*; it muſt therefore ſignifie the *court*, or *place of ſacrificing*, *wherein the Altar is*: ſo ſaith the *Gloſſary*, Θυσιαστήριον, *ſacrarium*, *altarium*; and in *Philoxenus*, *Sacrarium*, Ἡρῷον θυσιαστήριον· and in that ſenſe, ſaith *Ignatius*, ὁ ἐκτὸς ὢν θυσιαστηρίου, τουτ' ἔστιν ὑστερῶν ἀπὸ ἐκκλησίας τοῦ Θεοῦ, *he that is out of the Altar*, that is, the Church, &c. And agreeably in this place, by that which follows, *and thoſe that worſhip in it*, (which belongs not to the Temple before, but is immediately annex'd to θυσιαστήριον) it cannot reaſonably denote the *Altar*, but the place wherein men were which worſhipped, and that here moſt probably is (not the Sanctuary, where the Altar of incenſe was, but) ἡ ἔσω θύρα αὐλὴ τοῦ ναοῦ, *the inward court of the Temple* (oppoſed to ἡ ἔξω θύρα αὐλὴ, *outer court*, that of the Gentiles here) that where the Congregation or people worſhipped. See Note on *Mat.* 23. i.

b. Μάρτυρες β.

V. 3. *Two witneſſes*] Who the *two Witneſſes* are is the main difficulty of this chapter: And the matter here ſpoken of yielding ſome directions to pitch on the time of which this Viſion treats; as 1. the farther judgments falling on *Jeruſalem* after the deſtruction by *Titus*; and 2dly, thoſe after the rebuilding the city, and planting it with Gentiles as well as Jewes, ver. 1, 2. which muſt needs belong to the time of *Adrian*; it may be reaſonable to forſake all other conjectures, and pitch upon that which the learned *Hugo Grotius* hath reſolved on, of making the two Churches, which were at this time at *Jeruſalem*, one of the Jewiſh, the other of Gentile-Chriſtians, the *two Witneſſes* here ſpoken of; or more diſtinctly, I conceive, the two Biſhops of (and together with them) thoſe two Congregations. That there were two ſuch plantations in the ſame city, in many places, before the Jewes and Gentiles grew into one, appears by divers evidences: In *Antioch* as one Church was planted, and governed by *Peter*, the *Apoſtle of the Circumciſion*, ſo another by *Paul* the *Apoſtle of the Gentiles*; and that is expreſs'd in the *Epiſtle* of the *Councill of Jeruſalem* by οἱ κατ' Ἀντιόχειαν, &c. ἀδελφοὶ οἱ ἐξ ἐθνῶν, *the brethren*, that is, the Church, *at Antioch*, *thoſe*, or *that*, *of the Gentiles*, and in the one *Euodius* ſucceeded Biſhop, in the other *Ignatius*. So in *Epheſus* and *Aſia John* was founder of the Churches of the Jewes, and *Paul* of the *Gentiles*; and while *John* continued over the former, *Timothy* was by *Paul* made Biſhop at *Epheſus* over the latter. So at *Rome*, *Peter* was biſhop of the Jewiſh congregation, and *Clemens* his Deacon, *Paul* of the Gentile part, and *Linus* his Deacon; & after them *Clemens* ſucceeds in one chair, and *Linus* in the other, and after him *Cletus* or *Anacletus*; and

and after him both joyned together under *Clemens*. And thus it is to be ſuppoſed at *Jeruſalem*, eſpecially after the deſtruction by *Titus*, when there were many Gentiles there, which may occaſion the multitude of Biſhops that *Euſebius* obſerves to have been there in few years, till they joyned both under *Marcus* a Gentile Biſhop in *Adrian*'s time, (ſee ver. 15.) And this was in ſome degree neceſſary, not onely becauſe there was ſome diſtance kept betwixt the Jewiſh and Gentile Chriſtians, (which at *Rome* *Paul* endeavoured to make up, *Rom.* 14. &c.) but in reſpect of the ſeveral languages which they were of neceſſity to uſe in their aſſemblies, and farther in reſpect of the ſeveral cuſtomes for a good while continued among them. Now that all that is ſaid of theſe *two Witneſſes* doth perfectly agree to theſe two Biſhops, and their congregations of Chriſtians, will appear in the *Paraphraſe*; and to that belong directly the deſcriptions here beſtowed on them. One, like *Moſes* over the Jewes, labouring to bring all that people out of their Ægyptian blindneſſe and bondage to ſin, their unchriſtian impenitence: and the other, like *Elias*, preaching down idolatry, bringing the Heathens to Chriſtianity. And then to theſe are fitly adjoyned (in the *chorus*, as it were) the 24 *Elders*, ver. 16. that is, the Biſhops of all *Judæa*, that belonged to the Biſhops of *Jeruſalem*, (as leſſer cities to a *Metropolis*, ch. 4. 4.) and had their part in the benefit of this deſtruction that fell on *Barchochebah* and the ſeditious Jewes.

c. V. 7. *Make warre againſt them*] That *Barchochebah* raiſed a ſedition againſt the *Romans* is known in ſtory, and that he call'd himſelf by that name, as *ſon of a ſtarre*, but was after more truly call'd the *ſon of a lie*, that is, of an idol, which is a lie, and that idol a falſe God, that is, the Devil; or elſe more generally the *ſon of a lie*, that is, an impoſtor, coming from the *father of lies*, ſtirr'd up and agitated by him, & ſo here *aſcending out of the abyſſe*. The only thing here farther affirm'd of him is, that he *warres againſt the two Witneſſes*, that is, againſt all the Chriſtians in *Jeruſalem* and *Judæa*, uſing them cruelly and bloodily, if they would not joyn with him againſt the *Romans*, and if they would not deny *Chriſt*. Theſe two things are diſtinctly affirmed, the firſt by *Euſebius* in his *Chronicon*: *Chochebah*, ſaith he, leader of a faction of the *Jewes*, kill'd with all cruelty the Chriſtians that would not help him againſt the *Romans*. And ſo likewiſe *Oroſius*, l. 7. c. 13. *Chriſtianos Judæi, Cothebâ* (that is, *Cochebâ*) *duce, quòd ſibi contra Romanos non aſſentarentur, excruciabant, The Jewes under their leader Cocheba tormented the Chriſtians, becauſe they would not comply* and take part *with them againſt the Romans.* The ſecond by *Juſtin Martyr*, *Apol.* 2. Βαρχοχέβας, ὁ τῆς Ἰουδαίων ἀποστάσεως ἀρχηγητὴς, χεῖρας μόνους οἷς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι, *Barchochebas, the leader of the defection of the Jewes, commanded the Chriſtians, and none elſe, to be led to cruel torments, if they would not deny Chriſt, and blaſpheme him.*

d. V. 13. *The remnant were affrighted*] That *the remnant* here, that is, all the Jewes in *Jeruſalem* that were not now deſtroyed, did convert and believe in *Chriſt*, appears by that which is ordinarily known in ſtory, that *Adrian* at this time by Edict baniſh'd all the Jewes out of it, that is, all that remained ſuch, or were not converted to Chriſtianity, and ſet up the picture of a Swine at the gates, to keep any of them from thoughts of entring again, and even to baniſh their eyes from thence (See *Ariſto Pellæus* in *Euſebius*, Τὸ πᾶν ἔθνος ἐξ ἐκείνου καὶ τὸ ἐκεῖ τῆς Ἱεροσολύμων γῆς πάμπαν ἐπιβαίνειν εἰργεται νόμῳ δόγματι, καὶ Τάξεσιν Ἀδριανοῦ ὡς ἂν μηδ' ἐξ ἀπόπτου θεωρεῖν, *the whole nation was from thenceforth forbidden to enter the region about Jeruſalem, and this by decree of Adrian, which commanded that none ſhould out of any eminent place ſo much as behold their native ſoile.* And *Tertullian Apolog.* c. 21. *Quibus nec advenarum jure terram patriam ſaltem veſtigio ſalutare conceditur, They were not permitted to ſalute*, or *viſit, their native countrey ſo much as travailers* or *gueſts*: and ſo *Adverſ. Jud.* c. 13.) mean while the Chriſtians freely returning thither from their diſperſions, and inhabiting quietly there. *Chriſtianis tantùm permiſſa civitas*, ſaith *Oroſius, the city was permitted to Chriſtians only*, (ſee Note on *Luc.* 21. c.) that is, no Jewes were there permitted that received not Chriſtianity. l. 7. c. 13.

e. V. 14. *Second woe is paſt*] Some miſtake there may poſſibly be in this place by conceiving theſe words, Ἡ δευτέρα οὐαὶ ἀπῆλθεν, *the ſecond woe is paſt*, to denote the deſcription of that *ſecond woe* to end in this place, and conſequently that, *behold the third woe cometh quickly*, ſhould ſignifie that the coming of that *third woe* ſhould now next be ſet down. But this is a miſtake, that would be apt to diſturb and perplex the Viſion. For of the *three woes* denounced ch. 8. 13. 'tis plain that the firſt is ſet down from c. 9. 1, to v. 12. and there concludes, *the firſt woe is paſt*: Then after that, ſaith the Viſion, Ἔρχονται ἔτι δύο οὐαὶ, *there come two woes more.* Theſe two are coupled together, and not ſet down ſo ſeverally as this firſt was from thoſe two, (thoſe latter two agreeing one with the other in this, that they were both executed by the *Romans*, whereas the firſt was by the *Zelots* among themſelves) and ſo deſcribed ſomewhat undiſcernibly, yet ſo that the ſecond may be found to end ch. 10. 10. upon which 'tis ſaid, that *he muſt propheſie again*, v. 11. that is, that there was not yet an end of that ſad matter, but that the *third woe* was ſtill behind, and that ſet down from the beginning of this 11th chap. to ver. 14. where that third (and ſo both theſe, δύο οὐαὶ, the ſecond and third named together, ch. 9 12.) being at an end, in reference to both of them this verſe muſt be underſtood; that as the ſecond had been fulfill'd, ch. 10. 10. ſo within a ſmall time after, no longer then from *Titus* to *Adrian*, the third was executed alſo, only by way of recapitulation the ſame thing is again ſet down, v. 15. very briefly, in the *ſounding* of the *ſeventh trumpet*, (as had been foretold it ſhould, ch. 10. 6, 7.) upon which come out the *great voices*, that is, thunders (for *voices* and *thunders*, φωναὶ and βρονταὶ, are all one; ſee Note on *Act.* 9. b.) ſignifying that deſtruction, (ſee Note on ch. 10. a.) And this *third woe* being thus added to the two former, the effect and reſult of all the *three woes* is, the ſetting up of Chriſtianity in *Judæa*. And that is ſignified by the acclamations, *the Kingdome is the Lords*, &c. Which ſpeech is ſaid to be *delivered by the thunders*, as being a moſt natural conſequent of that deſtruction. And then a new viſion of a new matter begins at the beginning of the twelfth chapter.

f. V. 15. *The Kingdomes of this world are become the Kingd——*] What is here meant by this acclamation, *The Kingdoms of this world are become the Kingdoms of our Lord*, &c. may beſt be underſtood by theſe degrees; Firſt, that *becoming the Lords* (all one with לאלהים *Pſal.* 47. 9. where 'tis ſaid *the ſhields of the earth are the Lords*) ſignifies converſion to Chriſtianity, and that is evident by the addition of καὶ τοῦ Χριστοῦ αὐτοῦ *and his Chriſts.* Secondly, that the *Kingdoms of the world* ſignifies not here the whole world, and all the Kingdoms of that, but as (when it is ſaid *the world hateth you*, and, *I pray not for the world*, and very often in the ſame ſtyle) the *world* ſignifies unbelievers, and βασιλεῖαι τοῦ κόσμου the whole ſocieties and multitudes of them. And this being by the Context applied to *Jeruſalem* and *Judæa*, the plain meaning of the whole phraſe muſt be, that the inhabitants of *Jeruſalem* and *Judæa* were now generally converted to the faith of *Chriſt*, as in the ſtory it was known to be in *Adrian*'s time,

time, after the defeating of *Barchochebah*, the unbelieving *Jewes* being finally baniſh'd thence, and the city inhabited by Chriſtians of that and other nations indifferently: ſee *Euſeb. Eccl. hiſt.* l. 4. c. 5. As for that which follows in the acclamation, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων, *and he ſhall reign for ever and ever*, that is capable of a twofold interpretation: either more generally, that the Chriſtian faith and Church ſhall continue for ever, (*the gates of hades never prevailing againſt it*) and ſupport it ſelf from being utterly deſtroyed, againſt all oppoſition; and this here fit to be pronounced of the Church in general, upon occaſion of this good ſucceſſe of it in *Jeruſalem* and *Judæa*, where it had been ſo long perſecuted, but now had gotten the victory: Or ſecondly, applying it particularly to this Church, the meaning may be, that *Chriſt* ſhould have faithfull ſervants in *Judæa*, and continue to have ſo to all eternity; which hath yet been made good through all changes and viciſſitudes, under the Pagan and Chriſtian Emperors firſt, and ſince under *Saracens* and *Turks*.

βασιλεύσει εἰς τοὺς αἰῶνας.

g. ἔθνος

V. 18. *Nations*] The word ἔθνος or ἔθνη doth not only belong to other *nations* in oppoſition to the Jewes (the *Ethnicks* or *heathens*, as we call them, though, when the word ἐθνικοὶ is uſed, that is the particular notion of it) but alſo to *Paleſtine*, either all together (as οἱ ἀπὸ τῶν ἐθνῶν, in *Orig. cont. Celſum* l. 4. are the Jewes in contradiſtinction to others) or to the ſeveral parts of it divided now into Tetrarchies, *Judæa* one ἔθνος, and *Galilee* another, &c. and ſo ſaith *Joſephus* of *Galilee*, that it was the valianteſt ἔθνος *nation* of *Paleſtine*, the powerfulleſt and beſt fortified, when he ſpeaks of *Veſpaſian*'s overcoming it. And ſo in the *Goſpels*, ἔθνος ἐπὶ ἔθνος *nation againſt nation*, *Mat.* 24.7. *Mar.* 13. 8. *Luc.* 21. 10. and *Joh.* 11. 48, 51, 52. and c. 18. 35. and in many other places; (and agreeably the Tetrarch of any one of theſe was called ἐθνάρχης, and in Latine Authors, *Ethnarcha*; of which ſee *Baronius ad An. Chr.* 2. *Auguſt.* 49.) And not only in the Singular number, but alſo in the Plural, συνοχὴ ἐθνῶν, *Luc.* 21. 25. *the diſtreſſe of nations*, that is, of the ſeveral parts of *Paleſtine*, noted by ἐπὶ τῆς γῆς, *on the land*, which belongs to that peculiarly (ſee Note on ch. 7. a.) & to the inhabitants thereof, the Jews, and not to the heathens in the reſt of the world. For ſo that text referres, ſpeaking of their diſtreſſe and great conſternation (ſee Note on *Rev.* 6. f.) συνοχὴ and ἀπορία, and their deanimation for fear and expectation of what would come upon the οἰκουμένη *world*, that is, that whole people (ſee *Luc.* 2. 1.) So *Act.* 4 25. out of the *Pſalmiſt*, the ἔθνη καὶ λαοὶ, *nations and people*, that murmured againſt *Chriſt*, are ſure the people of the Jewes, and are expreſs'd v. 26. by βασιλεῖς τῆς γῆς καὶ ἄρχοντες, *the Kings of the land and the rulers*; by the *Kings* meaning *Herod* (who had the rule of them under the *Romans*) *Pontius Pilate*, &c. and by the ἄρχοντες the *rulers*, or chief men among the Jewes, which v. 27. is expreſsly ſet down, *Herod and Pontius Pilate with the nations and people of Iſrael*, σὺν ἔθνεσι καὶ λαοῖς Ἰσραήλ· and this is a place directly parallel to that which we have now in hand, both referring to that of *Pſal.* 2. and ſo this alſo muſt be taken in that ſenſe. See Note on *Mat.* 24. e.

Οἰκουμένη

ἔθνη καὶ λαοὶ

Βασιλεῖς τῆς γῆς καὶ ἄρχοντες

Ib. *Deſtroy the earth*] That φθεῖραι and διαφθεῖραι ſignifie *to corrupt*, in that ſenſe that wicked men (διαφθειρόμενοι ἐν νῷ, being themſelves corrupted, and *have their* very *underſtanding perverted* by cuſtome of unnatural ſins) doe corrupt others, ſee Note on 2 *Pet.* 1. b. and on 2 *Pet.* 2. b. and that γῆ ſignifies the *land and people of the Jewes*, ſee Note on ch. 7. a. And ſo the *Gnoſticks*, that infuſed their filthy doctrines and corrupt practices into the Jewiſh believers, may probably here be called the διαφθείροντες τὴν γῆν, *they that corrupt the land*, which are here to be deſtroyed, and ſo were moſt notably, ſaith *Euſebius*.

h. φθεῖραι

Paraphraſe.

CHAP. XII.

a. 1. Another viſion is here ſet down, & either the heaven or the aire made the ſcene whereon 'tis repreſented, thus;

1. AND * there appeared a great wonder in heaven, a woman a clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtarres:]

* a great ſigne was ſeen σημεῖον μέγα ὤφθη

And methought I ſaw a woman, ſignifying the Church of Chriſt thereby, and that woman, that Church ſhining moſt illuſtriouſly with thoſe graces which Chriſt the Sun of righteouſneſſe had beſtowed upon it, and thereby much outſhining the Jewiſh ſtate of imperfection before Chriſt came, which was now alſo deſtroyed, and this Church founded in the twelve Apoſtles, which, as teachers thereof, are beſt compared to ſtarres, ch. 1. 20. and thoſe as ſo many gemmes in the crown of the Church, that is, principal perſons in the conſtituting this kingdome of Chriſt.

2. And this woman was with child, and ready to bring forth, that is, by the preaching of the Apoſtles and Apoſtolical men, was in travail to produce Chriſtians (ſee Gal. 4. 19.) that is, children to Chriſt, over all the world.

2. And ſhe being with child, † cried, travailing in birth, and pained to be delivered.]

† cried out in travail being in torture κράζει ὠδίνουσα καὶ βασανιζομένη

3. And on the other ſide, methought there was a Dragon, that is, the devil, that great enemy of Chriſtianity, who had for a long time the city of Rome (ſo religiouſly devoted to the worſhip of Idols, that is, of devils, 1 Cor. 10. 20.) under his command, and all the principalities under it, (the firſt noted by the ſeven heads, that is, the ſeven hills, on which the city was built, the other by the ten horns, c. 13. 1. and 17. 9, and 12.) and that city (noted by the ſeven heads) was the Imperial city, and ſo had as many crowns on the heads.

3. And there appeared another wonder in heaven, and behold, a great red Dragon, having ſeven heads and ten horns, and ſeven crowns upon his heads.]

b. 4. And the Devil, to oppoſe the proſpering of the word of Chriſt and preaching of the Goſpel, made uſe of ſubtilty, by the falſe doctrine of Simon and the Gnoſticks, to corrupt the doctors and people of the Church; and having ſucceeded proſperouſly in it in Samaria and other places, attempted the ſame alſo at Rome, that as ſoon as any turned Chriſtians, they ſhould infuſe their doctrines into them, (ſee note on 2 Tim. 3. a. and 2 Theſſ. 2.)

4. And b his tail drew the third part of the ſtarres of heaven, and did caſt them to the earth: and the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born.]

5. And there came into the Church many Chriſtians in the city of Rome, that imperial city, v. 3. who proved very conſtant and faithful to Chriſt, and ſo a Church was eſtabliſh'd there, which ſhould convert many to the faith of Chriſt, by preaching the word (which is the rod of iron, that is, ſpiritual ſword, or ſcepter of Chriſt, the inſtrument of managing his ſpiritual kingdome, ſee ch. 2. note o.) unto them. And as ſoon as a Church was planted here, it was in the infancy endangered to be devoured by the Dragon, the devil aſſiſted by the Roman power, the perſecuting Emperour Nero, about the tenth year of his reign, had it not been wonderfully preſerved by God.

5. And ſhe brought forth a man-child, which was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.]

6. And

6. And the [c] woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred *and* threeſcore days.]

6. And ſoon after, the Chriſtians were by edict forbidden throughout the Empire: but God preſerved his Church in this perſecution, which laſted three years and an half. c.

7. And there was warre in heaven; Michael and his Angels fought againſt the Dragon, and the Dragon fought and his Angels,]

7. And there was a great contention at Rome, between Simon Peter on one ſide, the planter of the Chriſtian faith, and Biſhop of the Jewiſh Chriſtians, and ſo maintainer of Michael's or Chriſt's cauſe there, and Simon Magus, that Apoſtate ſervant of the Devil, at his ſecond coming to Rome in Nero's time; the one contending for Chriſt, the other againſt him: ſee note on 2 Tim. 3. a.

8. And prevailed not, neither was their place found any more in heaven.]

8. And Peter and the cauſe of Chriſt prevailed againſt him: for though at his former coming to Rome, in Claudius's dayes, Simon was there worſhip'd for a God, and at his ſecond coming much favoured by Nero; yet upon his undertaking to fly in the aire, by Peter's prayers he was caſt down and maimed in the fall, and through pain and ſhame forced to caſt himſelf headlong down from the top of an houſe: ſee 2 Tim. 3. a.

9. And the [d] great Dragon was * caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world: he was † caſt out into the earth, and his Angels were caſt out with him.]

9. And by this means the Devil (that doth ſo oppoſe the Chriſtian faith, and ſeduce men to heatheniſme and to corrupt living) was caſt out of his unlimited power in mens hearts, and many upon this victory of Peter over Simon Magus, turned Chriſtians. d.

* caſt, ἐβλήθη
† caſt to the ground ἐβλήθη εἰς τὴν γῆν

10. And I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which [e] accuſed them before our God day and night.]

10. And this was matter of joy to all the Chriſtians, nay, to the angels of heaven, who therefore praiſed and magnified the power of the Chriſtian doctrine, which had caſt out that eminent piece of hypocriſie out of the Church, the doctrine of the Gnoſticks, which did really infuſe that into Chriſtians, for which the devil is wont to accuſe the ſervants of God falſely, (and gave an eſſay of it in his charging of Job c. 1. 11.) to wit, that in time of perſecution they will deny and forſwear Chriſt. e.

11. And they overcame him by the blood of the lamb, and by the word of their teſtimony; and they loved not their lives unto the death.]

11. And the faithful ſincere Chriſtians, Peter and Paul, and divers others, having the patience and conſtancy of Chriſt before their eyes, (who laid down his life for them) and his frequent doctrines of taking up the croſs, and following him, reſolved to do ſo as he had given them example and command: and this was a victory over Satan, and theſe inſtruments of his, the Gnoſticks, which would have ſeduced all the Chriſtians from their conſtancy.

12. Therefore rejoice ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath * but a ſhort time.]

12. A thing much to be applauded & rejoiced at by all good men and angels. But upon this the devil was hugely inraged, to ſee his ſubtilty (the tail of this ſerpent v. 4.) the falſe doctrines and infuſions of theſe hereticks thus miſcarry; and therefore in that rage of his, knowing that if he did not beſtir himſelf mightily, Chriſtianity, prevailing in the purity and ſincerity of it, would utterly be his ruine, and that ſuddenly, he ſet a-foot the perſecution againſt the whole Chriſtian Church by Nero's edicts in a ſharp manner.

* a little ſeaſon ὀλίγον καιρὸν

13. And when the Dragon ſaw that he was caſt † unto the earth, he perſecuted the woman which brought forth the man-*child*.]

13. By this to revenge himſelf upon Chriſtianity for the deſtruction of Simon, his beloved inſtrument.

† on the ground, εἰς τὴν γῆν

14. And to the woman were given two wings of a great Eagle, that ſhe might fly into the wilderneſs, into her place: where ſhe is nouriſhed for a *time, and times, and half a time from the face of the ſerpent.]

14. And ſo not only at Rome, v. 6. but in all other parts of the Roman Empire, Chriſtianity was perſecuted, and the Chriſtians forced to flie, ſome one way, and ſome another, (as they had been Acts 8. 1.) by which means they were by the providence of God kept ſafe for ſome while, (ſee v. 6.)

* ſeaſon καιρὸν

15. And the ſerpent caſt out of his mouth waters as a † floud after the woman; that he might cauſe her to be carried away of the floud.]

15. Mean-while Satan uſed all means to purſue the Chriſtians whither they fled, raiſing up perſecutions from Nero againſt them in the provinces, by which he hoped to have utterly drowned and deſtroyed the Church.

† river ποταμὸν

16. And [f] the * earth helped the woman, and the earth opened her mouth, and ſwallowed up the floud, which the Dragon caſt out of his mouth.]

16. But theſe afflictions and calamities which the devil deſigned the Chriſtians, were diverted by the ſeditions raiſed by the Jewes againſt the Romans, by which means it came to paſſe, that all the malice which was by Satan deſigned againſt the Chriſtians, fell actually upon the Jewes, under Veſpaſian and Titus, and ſo at that time the perſecution of the Chriſtians was neceſſarily cooled, and fell upon the Jews their greateſt enemies. f.

* land γῆ

17. And the Dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and † keep the teſtimony of Jeſus Chriſt.]

17. And this was a great vexation to Satan, to ſee Chriſtianity thrive the better by this means, and therefore he ſet to his former deſign again, that of ſetting the Emperors upon perſecuting the Chriſtians, viz. the pure Orthodox of them that ſtood out conſtant in confeſſion of Chriſt, and would not, for acquiring ſafety, join with the Jews or Gnoſticks, and comply with them. And this perſecution now deſigned by Satan, is that which fell out under Domitian, the ſubject of the next viſion, c. 13.

† have ἔχόντων

Annotations on Chap. XII.

a. Περιβεβλημένη τὸν ἥλιον

V. 1. *Clothed with the Sun, and*——] What notion is here to be affix'd to the *Sun and Moon*, may thus moſt probably be reſolved; The Sun being the Spring and fulneſs of light, communicating to all, but needing not to receive light from any, may fitly repreſent the Chriſtian religion, as that contains the doctrines of perfect purity, not only external, but of the heart, and is an addition of perfection to all the laws that had formerly been given to men. And then the Moon, being a fainter light, and proverbially noted for mutability, it may well ſignifie the imperfect, and accordingly mutable œconomy of the Moſaical Law. That the Moon is *under* this *womans feet*, may ſignifie that the Church noted by this woman *clothed with the Sun*, that is, the Chriſtian Church, had now caſt off that yoke of the Moſaical obſervances. Others have applied it to the uſe that Chriſtian religion makes of the Law and Prophets, as a footſtool to reſt upon in ſome degree. ὑποκάτω τῶν ποδῶν αὐτῆς

But

But the phraſe *under the feet*, rather implies that of bringing low, deſtroying, then making uſe of it; as when the *enemies* are *put under the feet*, or *made* the *footſtool*, it notes them to be ſubdued. And ſo the Moſaical œconomy was at this time ſolemnly laid aſide by the Chriſtians, and the Nation and Temple deſtroyed in the former Viſions.

b. ἡ οὐρὰ αὐτῆς

V. 4. *His tail*] Suppoſing the *great red Dragon*, v. 3. to ſignifie the Devil, (ſee Note d.) the only queſtion is, what is here meant by ἡ οὐρὰ αὐτῆς *his tail*. To this purpoſe it muſt be obſerved, that the ſerpents power of hurting lies principally in his head; and therefore as it is of them obſerved, that they doe all they can to preſerve their head, as that wherein they are moſt nearly concern'd, ſo the puniſhment that by God is threatned Satan in the ſhape of a ſerpent, *Gen.* 3. 15. is, that *the ſeed of the woman ſhall bruiſe his head*, that is, ſhall over-power and maſter him: And accordingly here the *Roman* Imperial power, by means of which the Devil is able to kill and perſecute Chriſtians, is expreſs'd by the *heads of the Dragon*, v. 3. And then the tail being moſt diſtant from the head, and here mentioned diſtinctly from the *ſeven heads*, and that which here follows of *drawing the ſtarres*, that is, corrupting the Chriſtians, attributed diſtinctly to the tail, as that which ſucceeds ch. 13. 1. to the heads; it will follow, that the *tail* of the ſerpent ſhall moſt reaſonably have a peculiar notion, & ſignifie his policy & ſubtlety, which is the engine by which he works, before he proceeds to uſe his power, or when his power or force cannot prevail. And of this ſort the Inſtruments ordinarily are Magicians and Sorcerers, and falſe Prophets, that by deceits ſeduce and corrupt men: and none more eminently deſerved this title then *Simon* and his followers, Firſt, in reſpect of the prodigies that he made ſhew of; Secondly, by his doctrine of compliances, which offered all men waies of eſcaping perſecutions, whether from the Jews or Gentiles, by determining it lawfull to deny *Chriſt*, and offer ſacrifices to Idols; Thirdly, by gratifying all their carnal deſires, and giving them liberty for all uncleanneſſe. From whence it is that *Cyril* of *Jeruſalem* calls *Simon* by this title, ſo proper to this place, ὁ πατὴρ τῆς κακίας Δεμὼν, *the prime Dragon of wickedneſſe*, or *wicked Dragon*. And ſo this is moſt proper to this part of the Eccleſiaſtick ſtory of thoſe firſt times, that aſſoon as the wheat was any where ſown, the enemy ſowed his darnel alſo; whereever Chriſtianity was planted, the *Gnoſticks* infuſions follow'd, to ſpoil and deſtroy it: and ſo it was at *Rome*, and that peculiarly at this point of time here noted in this Viſion, before the Imperial edicts for the perſecuting of the Chriſtians came out. For theſe, we know, followed the deſtruction of *Simon*, (ſee Note b.) and are the ſubject of the next Chapter.

c. Γυνὴ ἔφυγεν εἰς τὴν ἔρημον

V. 6. *Woman fled into the wilderneſſe*] The time of the *womans flying into the wilderneſſe*, that is, of the baniſhing of the Chriſtians from *Rome*, is known in ſtory to have been in the tenth of *Nero*, at which time having fired the City, he imputed it unto the Chriſtians. That he did it himſelf is affirmed clearly by *Suetonius*, in *Ner.* c. 38. *quaſi offenſus deformitate veterum ædificiorum, & anguſtiis flexuriſque vicorum, incendit urbem; & incendium ex turre Mœcenatiana proſpectans, lætus flammæ, ut aiebat, pulchritudine, ἅλωσιν Ilii in illo ſuo ſcenico habitu decantavit, Not liking the unbeautifulneſſe of the antient buildings, nor the narrowneſſe and turnings of the ſtreets, he ſet the city on fire, and there burnt all that was ſacred and precious in the city, and looking on the fire from a tower, and delighted, as he ſaid, with the beauty of the flame, ſang in his ſcenical habit the taking of Troy.* Thus again we finde in *Xiphilin* out of *Dio*. But for this the Chriſtians were accuſed by him, and cruelly puniſhed, ſaith *Tacitus Annal.* l. 15. and that writer, being an hater of the Chriſtians, is pleaſed to think them guilty, and falſly affirms, that ſome of them confeſs'd the fact, whilſt not only in the general reputation of all men that then lived, of other writers that wrote of thoſe times, but by the confeſſion of *Tacitus* himſelf, *Nero* was acknowledged the author of it, who meant to have the honour of building a new city, and calling it by his own name by this means. However, the Perſecution of the Chriſtians began by this pretence, was by *Nero*'s edicts the next year improved and advanced to ſo high a pitch, that Chriſtianity was quite interdicted the *Roman* Empire. So ſaith *Sulpicius Severus*; *Neque nullâ re Nero efficiebat quin ab eo juſſum incendium putaretur; igitur vertit invidiam in Chriſtianos, actaque in innoxios crudeliſſimæ quæſtiones, quin & novæ mortes excogitatæ—— Hoc initio in Chriſtianos ſæviri cœptum, poſt etiam datis legibus religio vetabatur, palámque edictis propoſitis Chriſtianum eſſe non licebat, Nero could by no means perſwade men but that the city was burnt by his command; whereupon he diverted the envy of it on the Chriſtians, and appointed cruel torments for the examining them, and invented new kinds of death. On this beginning the perſecution brake out againſt the Chriſtians, and after it the religion was prohibited by Laws, and publick edicts made that no man might be a Chriſtian.* And this is it which is here meant by the *womans flying into the wilderneſſe*, and accordingly is by *Tertullian* called the *firſt perſecution*; becauſe though the Chriſtians as ſuch ſuffered before in *Claudius*'s time, yet that was not by any Imperial edict, but only by tumults, when the heathen people were incited by the malicious Jews. For as we read *Act.* 18. the *Proconſul Gallio* would be no *Judge in ſuch matters*, but *drave the Jews from the Judgment-ſeat*. And this was toward the latter end of *Claudius*, after *Claudius* had commanded all Jews to depart from *Rome*: In which baniſhment of the Jews ſome Chriſtians might ſuffer occaſionally, and S. *John* be baniſhed into *Patmos*; but there was as yet no Edict againſt them as Chriſtians, at the leaſt none for the putting of them to death, as the plea of S. *Paul* before *Felix* and *Feſtus*, his appeal to *Cæſar*, (which was at the beginning of *Nero*) make it plain. And accordingly we finde, that when S. *Paul* came to *Rome*, *Act.* 28. he *preached* there μετὰ πάσης παῤῥησίας ἀκωλύτως, *with all boldneſſe* or *publickneſſe*, *and was not forbidden*. And at the writing of his *Epiſtle to the Romans*, *their faith*, ſaith he, *was famous in all the world*, *Rom.* 1. and *he had oft deſired to come to them*, *Rom.* 15. 22. and that *for many years*, v. 23. And all this in *Claudius*'s time, before his going to *Rome*, which argues alſo that this *woman* was not yet *fled*, that is, baniſh'd, *into the wilderneſſe*. And therefore of *Nero* it is *Tertullian*'s phraſe, that he *firſt dedicated perſecution*, & *primum Neronem in hanc ſectam ferociiſſe*, *Nero was the firſt Emperor that perſecuted Chriſtian Religion.*

d. Ὄφις ἀρχαῖος

V. 9. *Great Dragon*] The *Hebrews* call Satan הנחש הקדמוני, *the old ſerpent*: ſo again, c. 20. 2. And the *caſting* him *out* at this time is the proſpering of the Chriſtian faith, conſequent to this diſcomfiture of *Simon Magus*, and the manifeſtation of the power of *Chriſt*. So ſaith *Arnobius* l. 2. *Non diſtulerunt res patrias linquere, & veritati coaleſcere Chriſtianæ: viderunt enim currum Simonis*, &c. *They delayed not to leave all their worldly poſſeſſions, and to cleave to Chriſtianity (which was now under interdict:) For they ſaw Simons chariot and fiery horſe diſpelled by the breath of Saint Peter's mouth*, &c. And as by this means the Heathens were converted to the faith, by ſeeing the power of *Peter*, ſo were the *Gnoſticks* diſcomfited, ſeeing their leader *Simon* deſtroyed.

e. ὁ κατηγορῶν αὐτῶν

V. 10. *Accuſed them*] The accuſation that Satan brings againſt ſincere Chriſtians appears by his dealing with

with *Job* c. 1. 9, 11. to be to this effect, that they are Hypocrites, and will only serve God as long as he protects and defends them. This it hereby appears that Satan looks on, as the charge of all others most for his turn to bring against men, and therefore that which he most desires to have truely said of them. Now the chief doctrine of the sect of the *Gnosticks*, the followers of this *Simon*, (who is called *the first-born of Satan*) was this, that in time of persecution it is lawful to denie and forswear *Christ* (which was the very thing that the Devil laid to *Job*'s charge,) and consequently all that were by him seduced into that doctrine, *Satan* might justly *accuse before God day and night*, as really guilty of that accusation. But when the doctrine of the *Gnosticks* and the professors of it were now cast out of the Church, then this is here truly said, that *the accuser of* the *brethren*, that is, of Christians, is *cast out*; that is, Satan can no longer with any justice accuse the Christian Church, or, if he doe, he is found to be a false accuser.

V. 16. *The earth helped the woman*] The solemn notation of *Judæa* by ἡ γῆ *the land*, hath often been taken notice of, and is very pertinent to this place, the seditions that were raised there about this time of *Nero*'s reign diverting the malice designed against the Christians: and the same continued all the time of *Galba*, *Otho*, *Vitellius*, *Vespasian* and *Titus*: and in all this space the *Romans* being wholly taken up about the *Jews*, the heathen Emperors did nothing against the Christians, till *Domitian* comes, who is the subject of the Vision in the next Chapter. f. ἡ Ἰουδαία τὸ γυναικί

CHAP. XIII.

Paraphrase.

1. AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head [a] the name of blasphemy.]

1. And I was in the island Patmos, upon the sea shore, when I saw the vision, that a.

I am now to set down, viz. concerning the execution of that designe of Satan of bringing persecution on the Christians at Rome, ch. 12. 17. And here the first thing I saw was a beast, representing the heathen worship, as it stood at Rome, rising out of the sea, as that is all one with the abysse, or deep, that is, introduced among them by Satan (see note on ch. 11. c.) and thriving and prospering by the strength and power of the Roman Emperors; that heathen worship represented by this first beast, and the Roman Empire by the seven heads, either as seven Emperors, ch. 17. 10. or else as referring to the seven hills of Rome, the seat of this Idol-worship, usurping to its self that blasphemous title of being a Goddesse, and the ten horns ten Kings, noting those that complied with Rome in this deifying of their Emperors, and in the rest of their Idol-worship, viz. the many Kings that were by the Roman Emperor set over other places, who therefore are said to have ten crowns.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.]

2. And this Idolatrous heathen worship, thus assisted by the power of the Empire,

began to be very cruel, and cannot sufficiently be expres'd by one cruel beast, but having variety of all kinds of gods in it, from which 'tis represented by a speckled leopard, it exercises all the cruelty both of bear and lion, as was manifest by their persecutions of Christians. And to the sustaining of this beast (the Idolatrous heathen worship) the Devil (that laboured to destroy Christianity, ch. 12. 3.) contributed all his power and skill, did all that he could to hold it up, by prodigies, and by all other means.

3. And I saw [b] one of his heads as it were wounded to death, and his deadly wound was healed. and † all the world wondered after the beast.]

† the whole land ὅλη ἡ γῆ

3. And though one prime Temple on one of the seven b.

hills of Rome, the most stately of all the rest, and so call'd the Capitol, from a Latin word signifying Head, were burnt down by lightning, and esteemed to be smitten by God from heaven, and so Idolatry conceived to have received a fatal blow; yet that was soon rebuilt by Domitian the Emperor of Rome, and that gave a great confirmation to Idolatry among all that lived in the Roman dominions, and took notice of it. See note k.

4. And they worshipped the Dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?]

4. And they worshipped the Devil, who had thus upheld the heathen religion

when the Jewish was destroyed, resolving from hence, that the God of Israel was not able to contend with their Devils, nor his religion able to maintain it self against their Idol-worship.

5. And there was given unto him [c] a mouth speaking great things and blasphemies, and power was given unto him to [d] continue fourty and two moneths.]

5. And hereupon the heathen Idol-worship and worc. d.

shippers began to despise all others, and to scoffe at the God of Israel (and the heathen Emperors to call themselves gods, for so Domitian did) upon the destruction of the Temple at Jerusalem, concluding thence that that God of Israel was not the true God. And soon after this, Domitian began a persecution against the Christians, as those which opposed the heathen worships, and continued it about three years and a half, untill his death.

6. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwelt in heaven.]

6. And this same Domitian was very bitter against

God, the Church, and all Christians, in all this being a factor for the beast or Idol worship.

7. And it was given unto him to make war with the Saints and to overcome them: and power was given him over * all kindreds, and tongues, and nations.]

* every tribe πάσαν φυλὴν

7. And was permitted by God to persecute the Christians, and to suppresse them whersoever they inhabited, whether of Jewish or Gentile extraction, (see note on ch. 10. c.)

8. And all that dwell upon the earth shall worship him, whose [e] names † are not written in the book of life of the lamb, slain from the foundation of the world.]

† were not written fr̃ the foundation of the world in the book of life of the lamb that was slain, ἀ γέγραπται ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου ἀπὸ καταβολῆς κόσμου

8. And all the Christian professors within the compasse e.

of the Roman dominions were put to sore trials, and of them very many were wrought upon by this means, viz. the carnal temporizing Gnosticks, which had not a mind to be martyrs and confessors for Christ, but rather chose to comply with idolatry, then to suffer for Christ.

9. If any man have an ear, let him hear.

10. * He that [f] leadeth into captivity, shall goe into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and faith of the Saints.]

* If any man gather together a captivity, he goeth. Εἴ τις εἰς αἰχμαλωσίαν συνάγει, ὑπάγει

9, 10. And this persecution of his against the Christians was so sharp and unresistible, that (which is the thing that all Christians are f.

concerned to take notice of) there was nothing left to the persecuted but the exercise of their patience and faith, the one in bearing without resistance what befalls them, the other in trusting God with their condition, and never revolting from him, or attempting to relieve themselves by secular arms; for as those are unlawfull for subjects to make use of against the lawfull power under which they are, though never so sharp or injurious to them, so would it prove, if 'twere used, but a means to bring more misery upon them.

g. 11. The next part of this viſion was the repreſenting a

11. And I beheld [g] another beaſt coming up out of the earth, and he had [h] two horns like † a lamb, and he ſpake as a dragon.]

† the lamb, & he ſpake like the dragon

h. ſecond beaſt, by which is meant the magick and auguries and oracles of the heathen Prieſts, which appeared to me to aſcend out of the earth, or from under ground, as the Oracles were wont to be delivered: And this beaſt had two horns, theſe men had two powers, by which they made themſelves fit to be conſidered, doing of miracles, and divination, wherein they had ſome reſemblance of Chriſt the Lamb, but made uſe of theſe to all diabolical ends of cruelty, and delivered their oracles, as the Devil was wont to doe, in dubious forms.

12. And all this was made uſe of to advance Idol-worſhip, which before had loſt ſome reputation in the burning of the Capitol, ver. 3.

12. And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth and them which dwell therein to worſhip the firſt beaſt, whoſe deadly wound was healed.]

i. 13. And by theſe great wonders were pretended to be done, even calling and bringing down fire from heaven, which is affirmed of Apollonius.

13. And he doth great wonders, ſo that he [i] maketh fire come down from heaven on the earth in the ſight of men;]

14. And by theſe and the like prodigies, ſhewed in ſeveral parts of the Empire, they endeavoured to ſet up the ſame Idol-worſhip among them, which was at Rome.

k.

14. And deceiveth them that dwell on the earth, by the means of thoſe miracles which he had power to doe in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould [k] make an image to the beaſt, which had the wound by a ſword, and did live.]

l. 15. And theſe heathen Augurs and Prieſts ſet up oracles in new places, and by reſponſes from them ingaged the Emperor, and his officers in the Provinces, to perſecute and make bloody Edicts againſt the Chriſtians.

15. And he had power to give [l] * life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed.]

* breath πνεῦμα

16. And by that means Edicts came out for all men in the whole Empire to enter into, and join in their heathen worſhips.

m.

16. And he † cauſeth all, both ſmall and great, rich and poor, free and bond, * to receive [m] a mark in their right hand, or in their foreheads;]

† makes ποιεῖ
* that he may give them ἵνα δώσῃ αὐτοῖς

17. And therewith baniſhment, or interdicting of all privileges and advantages of life, to all that doe not thus join publickly with them, and to that end enter into their religion by ſome of thoſe waies uſual among them, by having the mark of the god, or the name, or ſome numeral letters that ſignifie his name, branded on them.

m. n.

17. And that [m] no man might buy or ſell, ſave he that had the mark, or the [n] name of the beaſt, or the number of his name.]

o. 18. And for the laſt of theſe, it was repreſented in the viſion to be three letters, which ſignifie ſix hundred ſixty ſix: the foretelling of which ought to be look'd on as an act of infinite wiſdome in Chriſt, that ſent this prophecie, and conſequently to be attended to as ſuch: or elſe the finding this out will be matter of wiſdome, a work of ſagacity in any, and yet poſſible, when the time comes, to be obſerved; for the way of numbring here mentioned is that which is of ordinary uſe among men.

18. Here is [o] wiſdome. Let him that hath underſtanding count the number of the beaſt: for it is the number of a man; and his number is ſix hundred threeſcore and ſix.]

Annotations on Chap. XIII.

a. Ὄνομα βλασφημίας

V. 1. *The name of blaſphemy*] Ὄνομα βλασφημίας *name of blaſphemy* literally ſignifies ſuch a title as cannot be aſſumed or owned without blaſphemy. Now blaſphemy is committed two waies, either by ſpeaking contumeliouſly of the true God, or giving divine honour to any elſe; which is alſo the taking that honour which is due to him alone, and beſtowing it upon others, and ſo as contrary to his being acknowledged the one God, as the uſing him reproachfully is to his being God. And therefore it is that *Paul* and *Barnabas* having divine honours attributed to them at *Lyſtra*, *they rent their clothes*, *Act.* 14. 14. in the ſame manner as was uſual among them when any man was heard to blaſpheme, ſignifying thereby, that ſacrificing to any creature is direct blaſphemy againſt the Creator. Now what this *title of blaſphemy* was, which is here referred to, is ſpecified by *S. Jerome Qu.* 11. *ad Algaſ.* *Æterna cùm dicitur quæ temporalis eſt, nomen eſt blaſphemiæ, The city Rome was called the Eternal city*, (So *Auſonius Gallus*,

Urbis ab æterna deductam rege Quirino
Annorum ſeriem———&
Hæc erit æterna ſeries ab origine mundi.)

which to be attributed to any thing which had a beginning and ſhall certainly have an end, is a name of blaſphemy. So in the ſame words * *Proſper*, *Æterna cùm dicitur quæ temporalis eſt, utique nomen eſt blaſphemiæ, cùm mortales, licet reges, in ea dicantur Divi, eiſque ſupplices dicunt, Numini veſtro, altaribus veſtris, perennitati veſtræ*, &c. *For that which is temporal to be called eternal, is the name of blaſphemy, when their Kings though mortal are called gods, and their ſuppliants addreſſe to them in this ſtyle, To your Deity, your altars, your eternity*, &c. See ch. 17. Note a. But beſide this, (and what *Athenæus* ſaies of it l. 1. where he enſtyles it ἐγκόσμιος Ῥώμη, *Rome the Cœleſtial, or heavenly city*) it appears by many antient *Roman* coines (ſet down by *Goltzius in Theſauro*) that *Rome* was called *a Goddeſſe*, there being many ſuch inſcriptions, Ῥώμη Θεά, *Rome a Goddeſſe*. Accordingly the people of *Smyrna* built a Temple to it, ſaith *Tacitus hiſt.* l. 3. and other Provinces uſed the like flattery, erected Temples, appointed Prieſts to the *Goddeſſe Rome*; and at laſt *Adrian* raiſed a ſtately Temple, and called it *Templum Romæ & Auguſtorum*, the *Temple of Rome and of the Emperors* (that is, dedicated to them, as to gods) ſaith *Dio* in *Adriano*. And accordingly this idolatry or blaſphemy is taxed by *Prudentius*,

—colitur nam ſanguine & ipſa
More Deæ, Nomenque loci ceu numen adorant,

Rome is worſhipp'd by ſacrifice, after the manner of a Goddeſſe, and they adore the Name of the city as a deity. And to this it is agreeable that many other Copies read, ὀνόματα βλασφημίας *names of blaſphemy* in the Plural, more ſuch blaſphemous titles beſide that of *Urbs Æterna, the Eternal city*, that one of Θεὰ *Goddeſſe*, and the erecting Temples to it, containing all imaginable blaſphemies in it.

* Dimid. tempo. c. 7.

b. Μία τῶν κεφαλῶν Κυριολ

V. 3. *One of his heads*] What is here meant by μία τῶν κεφαλῶν, *One of the heads*, will be judged, firſt, by the notion of *head*; ſecondly, of μία *one*. The *head* is the uppermoſt part of a man, and ſo proverbially ſignifies any thing that is moſt eminent or conſpicuous; and ſo here, v. 1. the *ſeven heads* are moſt probably the ſeven hills on which *Rome* was built. Then

for

for μία, that (for want of degrees of comparison in the Hebrew language) is by an Hebraisme oft taken for πρώτη *the first*, as *Mat.* 28. 1. μία Σαββάτων, (not *one*, but) *the first of the week*. Both these concurre to apply this phrase, μία τῶν Κεφαλῶν, to the Capitol at *Rome*, to which it belongs so properly and characteristically. For first, the word *Capitol* certainly comes from *Caput*, *an head*; and *Livy* renders the reason for it, that a mans *head* being found in that place where that was after built, (*Caput Toli, the head of Tolus*, saith *Arnobius*) the Oracle answered, *Eo loco caput summámque imperii fore, that the head and top of the Empire should be there*. Secondly, In this place was the Temple of *Jupiter*, called therefore *Jupiter Capitolinus*; and he being the first or chief of the gods, the place where his Temple stood may well be the principal of the heads of this city. Now that this head is here said ἐσφαγμένη εἰς θάνατον, *slaughter'd* or *smitten to death*, this clearly belongs to the burning of the Capitol; which fell out twice about these times. First, It was set a-fire by those that accompanied *Sabinus* and *Domitian* thither, and who were there besieged by *Vitellius*'s souldiers, a little before the death of *Vitellius*; whose successor *Vespasian*, being returned out of *Judæa*, and having committed the warre against the Jewes to his son *Titus*, in the very next year (at which time the Temple at *Jerusalem* was burnt) re-built the Capitol most sumptuously, and restored *Jupiter*'s Temple in it: Which as it was a kind of recovery of *Rome* from a mortal disease (expres'd by a coin of *Vespasian*'s, inscribed *Roma resurges, Rome thou shalt rise again*) so it was looked on as a great expression of the wrath of God against the Jews, that at that time not onely their Temple was burnt, but that other of *Jupiter* at *Rome* permitted to be re-built, and at *Jerusalem* heathen sacrifices offer'd in the Temple of God by the *Roman* souldiers, and all Gods Priests fetch'd out of their caves or hiding-places, and killed by *Titus*'s command. Of this re-edifying the Capitol see *Tacitus hist.* l. 4. And to this the words here would commodiously enough be appliable. But besides this, there was a second wounding of this first *head*, another burning of the Capitol, in *Titus*'s reign, which was by lightning, and so esteemed to be sent from heaven. And this is more proper to this point of time, to which this Vision belongs, and being done as from heaven might from thence be more fitly objected to Idolatry, as a *deadly wound* to that worship of *Jupiter*. And this was so sumptuously repaired by *Domitian* (whose time is the subject of the Vision in this chapter) that *Martial* makes *Jupiter* indebted to him for it,

Pro Capitolinis quid enim tibi solvere templis,
Quid pro Tarpeiâ frondùs honore potest?

What can Jupiter pay thee for his Temple in the Capitol? And on this 'tis said that *the whole earth wondred after the beast*. Where by ὅλη ἡ γῆ, *the whole earth* or *land*, the *Roman* Territories are most probably meant (see Note k.) which are to *Rome* as all *Palæstine* (so often call'd by that style, *the land*) to *Jerusalem*; and the ἐθαύμασεν ὀπίσω *wondring behind*, or *after*, *the beast*, signifies their great veneration (wrought in them by this means) to the Idol-worship, which is farther expres'd by their *worshipping the Dragon*, that is, the Devil, v. 2. called the *old serpent*, c. 12. 9. and the *Devil* and *Satan*, a Dragon being but a flying serpent, by which the Devil hath always been represented. Who being here look'd on as the maintainer of the heathen worship, he is adored and applauded greatly; and that farther expres'd by their *saying*, *Who is like unto the beast? who can fight with him?* that is, No man or God is able to oppose this Idol-worship profes'd in the Capitol, or resist the power by which it is upheld.

V. 5. *A mouth speaking great things, and blasphemies*] One special testimony of the Heathens blasphemy against God upon occasion of the *Romans* victories over the Jews, is that of *Cicero pro Flacco*; speaking of the Jews, *Illa gens, quàm chara dijs immortalibus esset, docuit, quòd est victa, quòd elocata, quòd servit, That nation hath taught us how dear they are to the immortal gods by their being conquered, and subjected* by the *Romans* to a King of their sending thither. This hath been thought fit by a learned man to be brought to the illustrating of this place, though indeed it belong to it only by way of accommodation, as a proof how apt the *Romans* prosperity and conquests over *Judæa* were to make them blaspheme God; not that this speech can belong to the point of time now spoken of, being delivered long before by *Cicero*. *Dionysius Alexandrinus* in *Eusebius* l. 7. c. 10. applies it to *Valerian* 255. years after *Christ*, who (by the instigation of the chief of the Magicians in *Ægypt*, commanding him πολὺ καθαροὺς ἄνδρας καὶ ὁσίους κλίνουσι καὶ διώκειν, *to kill and persecute the pure and holy men*, ὡς κωλύας, &c. *as those that hindred their inchantments*) became a great enemy of the Church. The like is again related of *Diocletian*, that upon a response of *Apollo* from *Delphi*, that the just upon earth hindred him from speaking truth, he fell on persecuting the Christians: see *Eusebius De vita Const.* l. 2. c. 49, 50. But that which is more pertinent to the times whereof, I conceive, the Vision speaks, is *Domitian*'s styling himself *Dominus & Deus noster*, and forbidding *nè scripto quidem ac sermone cujusquam appellaretur aliter, that any, whether in words or writing, should call him otherwise*, and appointing his statues of gold and silver to be set up in the Capitol, and his professing his contempt of thunder and lightning. See *Suetonius* in his life, c. 13.

Ib. *Continue fourty and two moneths*] That which is read in some Copies, ποιῆσαι πόλεμον μῆνας τεσσαρακοντα δύο, *to wage war fourty two moneths*, that is, three years and an half, is in other the best and ancientest Copies (without πόλεμον) ποιεῖν μῆνας, &c. and then that is *to spend* or *stay* so many *moneths*. Thus the King's MS. hath it: and so in *Eusebius Eccl. Hist.* l. 7. c. 10. *Dionysius Alexandrinus* citing this place reads it, ἐδόθη αὐτῷ ἐξουσία καὶ μῆνες (or, as another reading of *Eusebius* hath it, μῆνας) τεσσαράκοντα δύο, *power was given him fourty two moneths*. And then *to stay* so many *moneths* is to live so long; which was punctually true of *Domitian*, who began his persecution in the thirteenth, and dyed in the sixteenth year of his reign. And so this is directly answerable to the space wherein *Antiochus* had vexed the *Jews*, *Dan.* 7. 24. (see *Eusebius Eccl. Hist.* l. 3. c. 13.) and so is fit to be expres'd in the same form of words, as we see it is.

V. 8. *Names are not written in the book of life of the Lambe slain*] That the words here should not be read thus, *the Lamb slain from the beginning of the world*, (though it be perfectly true that *Christ* was in the designation and decree of God so *slain from the beginning*) but thus, ὧν ὀνόματα οὐ γεγραπται ἀπὸ καταβολῆς κόσμου, *whose names were not written from the foundation of the world*, (that is, were never written) *in the book of life of the Lamb that was slain*, may sufficiently appear by comparing this expression here with c. 17. 8. where the words are, *whose names are not written in the book of life from the foundation of the world*. Now some difference there is betwixt *the book of life of the Lamb slain* here, & *the book of life* in that place. There *the book of life* signifies the register of all the good Christians on earth, such as at that time, when their *names* are said to be *written* in it, are true believers; but *the book of life of the Lamb that was slain* signifies peculiarly the register or catalogue of Confessors, such as already have, or are now about to venture their

lives for the confeſſion of *Chriſt*, to *take up his croſſe and follow him*, and ſo are *conformable to* this *image of Chriſt*, this of the Paſchal lamb (by which he was antiently repreſented) the ſacrificed, crucified Saviour. And ſo theſe *men of the land*, that is, the *Jews* here that *worſhip* the *beaſt*, the *Gnoſticks*, that to avoid perſecution goe to their Idol-feaſts or ſacrifices, are juſtly thus deſcribed, they *whoſe names, from the foundation of the world, have not been written in this book of life of the ſlain lamb*, or *in the ſlain lamb's book of life*.

f. Αἰχμαλωσίαν συνάγειν

V. 10. *Leadeth into captivity*] Αἰχμαλωσίαν συνάγειν is *to gather together a captivity*, that is, a number of Captives, as he that undertakes to bring them back out of their Captivity, to be their Captain, and lead them againſt their Conquerour that hath taken them, as Συνάγειν εἰς πόλεμον *to gather to warre*, c. 16. 14, 16. and 20. 8. and as the word *gathering* is particularly applied to Captives, and ſo uſed by the *Pſalmiſt*, *Gather us, O Lord, from among the people*, &c. *Pſal.* 106. 47. having in the former verſe mentioned τοὺς αἰχμαλωτεύσαντας, *thoſe that had carried them captive*, which concludes the ἡμᾶς *us* there to be the αἰχμαλωσίαν *Captivity* here (in like manner as περιτομὴ *circumciſion* is the Jews which were circumciſed, and many the like) juſt as the קבצנו or ἐπισυνάγειν *gather together* is all one with the συνάγειν *gathering*. This is after farther expreſs'd by *killing with the ſword*, that is, making violent reſiſtance and oppoſition againſt the perſecuting Emperors; which for a Chriſtian to do is quite contrary to the faith and patience of the Saints, which conſiſts in ſuffering, not in reſiſting, in *having their names written in the ſlain lambs book of life* (ſee Note d.) not in the military liſt of thoſe that will fight againſt their lawful Superiours rather then ſuffer under them. Now as God hath in the fifth Commandement of the Decalogue commanded obedience, and (in the *Pſalmiſt*, and in the *Sermon on the mount*) *meekneſſe*, with the promiſe of temporal bleſſings; ſo here doth he deterre from reſiſtance or rebellion, even againſt perſecuting Emperors, by denouncing of temporal judgments of an higher nature then thoſe which by that means any man deſireth or attempteth to avoid. He that goeth about to deliver thoſe conquer'd Captives out of the Emperors hands, out of his oppreſſions or perſecutions, ſhall do them no good, but ſhall himſelf be juſtly puniſh'd by him, by the righteous judgment of God, who loves not thus to be aſſiſted (any more than *Chriſt* by S. *Peter's* ſword) againſt his enemies, but denounces (as there in the *Goſpel*, ſo here) *periſhing by the ſword* againſt him that thus uſeth the *ſword* againſt a lawful Superiour, though acting wickedly againſt *Chriſt* or Chriſtianity. And ſo the onely Chriſtian weapons againſt perſecuting Princes are demonſtrated to be Patience and Faith, enduring meekly what comes from them, and referring our cauſe to God only. And by theſe means (ſo neceſſary for every Chriſtian to obſerve, v. 9.) hath Chriſtianity ever flouriſhed, & by none other.

g. Ἄλλο θηρίον

V. 11. *Another beaſt*] What this ἄλλο θηρίον *other*, or ſecond, *beaſt* ſignified in this Viſion, is determinable by the conſequents (v. 13, 14.) thus far, that it muſt denote ſome one or more Sorcerers or Magicians, to whom it is peculiar to do the *great wonders*, to *make fire come down from heaven*, v. 13. to *deceive by means of thoſe miracles which he hath power to doe before the beaſt*. Of this therefore ſo ſignally ſet down there can be no place of queſtion, nor conſequently that theſe *ſorcerers* were Heathens, being by the Devil made uſe of to ſupport and advance Heatheniſme and Idolatry. This appears 1. by his *ſpeaking like the Dragon*, that is, the Devil (ſee Note b.) 2dly, by his *exerciſing all the power of the firſt beaſt before him*, that is, aſſiſting of the heathen worſhip, v. 1. *whoſe deadly wound was cured*, that is, which was newly reſtored to a flouriſhing condition again by *Domitian's* re-edifying of the Capitol, (ſee Note b.) 3dly, by his *commanding to make an image to the beaſt*, v. 4. (which muſt be again the advancing of heathen worſhip) and ſo the *giving breath to the image*, as ſhall anone appear. It is therefore moſt reaſonable to interpret this *ſecond beaſt* of *Apollonius Tyaneus*, that did ſuch feats at this point of time, and was the perſon whoſe life is ſo ſolemnly written by *Philoſtratus*, and his miracles by *Hierocles* compared with and preferred before *Chriſts*, that he cannot be look'd on as a perſon too mean to be thus repreſented in this Viſion. But this not ſo as to confine it to his perſon, (for *Chriſt* himſelf is oft not the perſon of *Chriſt*, but he and his followers, the Chriſtians together) but to comprehend alſo the Magicians, Sorcerers, Augurs, heathen Prieſts, ἱεροσκόποι, that divined by the entrails of beaſts, flying of birds, the whole ſort and profeſſion of theſe. For that it belongs not to *Simon Magus*, and his followers, *Menander* and *Baſilides*, &c. (though they were all Sorcerers) appears, 1. becauſe *Simon* was worſhip'd in time of *Claudius*; and though in *Nero's* reign he came a ſecond time to *Rome*, yet he was then worſted and deſtroyed by the Apoſtles S. *Peter* and S. *Paul*, and the Chriſtian religion advanced by that means, not Heatheniſme, as here it is; and 2dly, the contexture of theſe Viſions, & other characters in the former part of this chapter, determine this of the *ſecond beaſt* to *Domitian's* and not to *Nero's* time: and for *Menander* and *Baſilides*, &c. they kept & taught in *Paleſtine*, *Ægypt* and *Syria*, whereas this *ſecond beaſt* muſt have a larger influence, & that particularly on heathen *Rome*, and the heathen worſhip there, denoted by the *firſt beaſt*, whoſe *deadly wound had been cured*. And for the confirming of this interpretation, it is to be obſerved (what is moſt evident) that this *ſecond beaſt*, and the *falſe prophet*, c. 19, 20. had the ſame δωροφορηθέντος deſigne. For as here the *ſecond beaſt* doth *his miracles before the firſt*, v. 12. & commands to *make an image to the beaſt*, v. 14. & *cauſeth them to take the mark of the beaſt upon them*, v. 16. ſo there the *falſe prophet* had done his *ſignes before the beaſt, by which he had deceived thoſe that received the mark of the beaſt, and worſhip'd his image*. And that there the *falſe prophet* ſignifies the heathen diviners, that foretold out of the Oracles of the *Sibyls*, &c. will appear c. 16. 13, 14. (Note g.) This being thus evinced, that this whole ſort of deceivers (who by their arts were ſerviceable to the confirmation of heathen Idolatry) are denoted & repreſented by the *ſecond beaſt*, the ſeveral phraſes in this Viſion & parts of the repreſentation will be very intelligible; as will appear in the following Notes.

h. Κέρατα

Ib. *Two horns*] Κέρατα *horns* in the Scripture moſt commonly ſignifie power or ſtrength, becauſe the horns of beaſts being their weapons, their power of defending themſelves, or hurting others, doth moſt properly conſiſt in them: ſee Note on *Luk.* 1. n. And though it be here the *horns of a lamb*, which is no ſtrong or formidable beaſt, yet ſtill the *horns of* the *lamb*, or *ſheep*, are the only ſtrength which that creature hath, and horns cannot properly ſignifie any thing elſe but ſtrength. As for the whole phraſe here, Κέρατα δύο ὅμοια ἀρνίῳ, *two horns like unto* (*a* or) *the lamb*, it muſt be interpreted by analogie with what we read ch. 5. 6. There *Chriſt* having been ſlain, & riſen again, & inſtall'd in his regal power, is repreſented by *a lamb having ſeven horns*, which are the denotation of his ſeveral branches of power, uſefull to him for the ſubduing his enemies: And ſo here of this *ſecond beaſt* it is ſaid, that it hath *two horns like the lamb*, that is, this lamb before deſcribed, ch. 5. in like manner as the beaſts ſpeaking ὡς Δράκων *as the Dragon*, referres to the *Dragon*, v. 2, 4. And though the demonſtrative article ὁ be not *prefix'd*, yet that is ſo ordinarily left out in all Writers, when it muſt be retained in the ſenſe, that no objection can be drawn from thence. This then being thus farre clear, it remains only to enquire what acts of power are here meant by the *two horns*. And 1. it muſt be reſolved that they are two ſuch as are like two of *Chriſt's*; for that is concluded from the ὅμοια ἀρνίῳ, *like the lamb*.

Ομοια ἀρνίῳ

ὡς Δράκων

Κέρατα δύο

Of

Of which number as the power of miracles and of prophecie are certainly two, ſo there is great reaſon here from the Context to reſolve theſe to be the two that are here meant. For it being already cleared, that κέρατα *horns* ſignifie powers, two powers are here named diſtinctly in the following verſes; firſt, the power of *working ſigns*, ver. 14. ſecondly, of *giving breath to the image of the beaſt*, ver. 15. For that is the denotation of ἐδόθη αὐτῷ in thoſe two (and very ordinary in other) places, *It was given to him*, that is, *Power was given to him*, or he had power (ſee *Luk.* 1. Note p.) Now the σημεῖα *ſigns* doth acknowledgedly denote miracles; and ſo it is ſpecified, ver. 13. *He doth great ſigns, ſo that he makes fire come down from heaven*, &c. and ſo that is the firſt horn of this *ſecond beaſt*, the Magicians and Sorcerers power of working ſome prodigies, like unto thoſe that *Chriſt* the *lamb* (himſelf, and in his Apoſtles afterwards) had wrought, reſembling them, but not truly ſuch, falſe, deceitfull miracles. And for the *power of giving breath to the image of the beaſt*, that is expreſs'd in the next words to be the enabling *the image of the beaſt to ſpeak*, which clearly denotes the receiving reſponſes from the Devil, or the Devils giving of Oracles, foretelling things to come; which is another imitation of what the Lamb or *Chriſt* had done, who left the power of prophecie in his Church after his Aſcenſion, as he ſaith of the *Paraclete, he ſhall ſhew you things to come*, and as S. *Paul* ſaith *Epheſ.* 4. 11. that for the founding and confirming a Church, *Chriſt gave ſome Apoſtles, ſome Prophets*, &c.

i. V. 13. *Maketh fire come down*——] The firſt of theſe horns or powers, being ſhew'd to be the power of miracles wrought by the Magicians through the power of the Devil, contains under it all the deceitfull wonders wrought by Sorcerers in thoſe times; and the ſtrangeſt of all theſe that were by any of them pretended to, was this of *making fire deſcend from heaven*, in imitation of *Elias*, as *Jannes* and *Jambres* did by their magick ſome miracles after *Moſes*. And this is particularly related by *Philoſtratus* of *Apollonius Tyaneus* l. 5. c. 5. that he *called down fire from heaven*. And this is a ſignal evidence that theſe Sorcerers were this *ſecond beaſt*.

k. V. 14. *Make an image to the beaſt*] The deſigne of theſe Sorcerers to advance Heatheniſme by that means, and to oppoſe Chriſtianity, and the ſucceſsfulneſſe of their attempt, ſo far as to incenſe the Emperors againſt the Chriſtians, and to engage them to favour and encourage Heatheniſme or Idolatry, is ſufficiently known in ſtory, and appears by that book of *Hierocles*, (to which we have *Euſebius*'s anſwer, though the book it ſelf be not extant) wherein he compares *Chriſt* and *Apollonius*, the *Evangeliſts* the writers of *Chriſts* ſtory and *Philoſtratus* the writer of *Apollonius*'s life, and preferres *Apollonius* and *Philoſtratus* very much before the other. And this is the meaning of ver. 12. *he did all the power of the firſt beaſt before him*, that is, he confirmed men in the belief and practice of all the heathen worſhip which was then a-foot; and as it follows, *makes all the inhabitants of the land*, that is, the generality of the *Roman* Empire, to *worſhip the firſt beaſt, whoſe wound had been cured*, that is, to continue thoſe heathen worſhips of *Jupiter Capitolinus*, and the like, which ſeemed to have been ſhaken by the burning, but were ſetled again by the re-edifying of the Capitol. And not only ſo, but, as here 'tis added, *he ſaith to the inhabitants of the land*, that is, commands them, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, ἐζησεν, *to make an image to the beaſt which hath the ſtroke of the ſword, and lived*. That that beaſt which *hath the ſtroke of the ſword, and yet lived*, is the beaſt, v. 1. *one of whoſe heads was wounded to death*, and the πληγὴ θανάτου *mortal wound* (all one here with πληγὴ τῆς μαχαίρας *ſtroke of the ſword*) was cured, is manifeſt; and that hath been cleared to denote the heathen worſhip, as it then ſtood at *Rome*, the prime part of which was the worſhip of *Jupiter Capitolinus*. The only difficulty then is, what is the εἰκὼν *image* of this beaſt. And firſt, it may ſignifie the inventing and introducing of ſome other heathen worſhips or temples beſides thoſe, yet agreeable and like unto thoſe which they had already: And to that ſenſe may be applied what we read of *Domitian*, his adding of new Deities, and erecting *Flavia templa, Flavios Sacerdotes*; of which ſaith *Martial* l. 8. *Epigr.* 80.

Sic nova dum condis, renovas, Auguſte, priora;
Debentur quæ ſunt, quæque fuere tibi.

Whilſt he built new temples, and re-edified the former, both were to be acknowledged due to him, what now are, and what were before. But there is one objection againſt this interpretation, *viz.* that as this *ſecond beaſt* (Sorcery, or the Magicians,) is ſaid at the beginning of the verſe to *deceive thoſe that dwell on the land*, ſo this *beaſt ſaith to the inhabitants of the land* ποιῆσαι εἰκόνα, *that they ſhould make the image*. And there is no reaſon to think that κατοικοῦντες ἐπὶ τῆς γῆς *the inhabitants of the land* ſhould denote *Domitian* the Emperor. What ἡ γῆ ſignifies we have oft explained, not *the earth*, but *the land*, that is, the whole region or dominion; and that to be defined by the Context. While the diſcourſe was about the *Jewes*, there it ſignified conſtantly *Judæa*, and the reſt of the Tetrarchies, all *Paleſtine*; and now in this chapter (ſee Note b.) the diſcourſe is about the *Romans*, it muſt by analogie ſignifie the whole *Roman* Empire, as οἰκουμένη, *the world*, which ſometimes ſignifies *Paleſtine*, elſewhere ſignifies the *Roman* Empire (ſee Note on *Mat.* 24. e.) And conſequently οἱ κατοικοῦντες ἐπὶ τῆς γῆς *the inhabitants on the land* will ſignifie ver. 7. and here the Princes and people of the other regions, within the compaſs of the *Roman* Dominion; and then moſt probably the meaning of the verſe will be, that by the deceits of theſe Magicians, *Apollonius*, &c. (who, as *Philoſtratus* makes it evident, went about all the regions, and did their wonders, and drew men after them) the people of all thoſe countries were perſwaded to admit the like worſhips (and build the like Temples) to thoſe in the Capitol at *Rome*, which may be meant by the θαυμάζειν ὀπίσω *to wonder after the beaſt* (ſee Note b.) that is, to receive univerſally the worſhip of *Jupiter*, and to build Temples to him. As for the conceit, that *Achilles*'s ghoſt, which *Apollonius* in *Philoſtratus* is ſaid to have raiſed, ſhould be the *image of the beaſt* here, or that the image of *Apollonius* himſelf, which his ſcholars appointed to be worſhipped, ſhould be it, there are many inconveniences which lie againſt either of thoſe interpretations. This which we have ſet down is the moſt ſimple, and agreeable to the Context.

l. V. 15. *Life*] That πνεῦμα ſignifies *breath*, not *life*, is ſufficiently known, and conſequently, *to give breath* muſt be to enable to ſpeak, as it here follows; and to *give* this *to the image of the beaſt* (in the notion of that forementioned, Note k.) muſt ſignifie to deviſe arts by which Oracles were now given, or the Devils raiſed to give Reſponſes in thoſe other places where theſe *Roman* worſhips had been received. That the Oracles at *Cuma*, at *Dodona*, at *Delphos*, in all *Bœotia*, and in moſt other places, were become dumb before this time, is acknowledged by all heathen writers: and *Plutarch*'s diſcourſes of that ſubject are very conſiderable to ſhew the influence that the Chriſtian faith had on this, & how Idol-worſhip loſt much of its reputation by this means. Theſe Augurs then and heathen Prieſts, as they did undertake to divine by looking into entrails of ſacrifices, & by many other waies, ſo did they contrive the delivering of Oracles in new places, as in *Pontus*, by *Æſculapius*,

culapius, and the like, as may be ſeen in *Lucian's Pſeudomantis*. This practice continued publick as long as the Emperors continued *Pagan*, and afterwards more privately: But about the time to which this Viſion belongs, that is, in the reign of *Domitian* (as alſo of *Trajan* and *Adrian*) upon the great defection of Oracles, the Devil in theſe his agents was moſt active to repair the loſſe by ſetting up new Impoſtures in this kind; and this as a branch or effect of that Prophetick power ſignified by the *ſecond horn* (of this *ſecond beaſt*) *like unto the lamb*, ver. 11. and to this muſt be applied that in the end of that verſe, ſubjoyned immediately to the mention of the *two horns*, ἐλάλει ὡς Δράκων, *the ſecond beaſt ſpake* (that is, theſe Augurs propheſied, or delivered Oracles) *as the Dragon*; Firſt, Wickedly and cruelly, for the advancing of Satan's kingdome, as when by this means they ſtirred up the Emperor and his Officers againſt the Chriſtians. See *Lucian* in *Pſeudomant.* concerning *Alexander* the Magician. And ſo ſaith *Baronius An.* 272. §. 20. the Gentile-Prieſts did out of the Oracles of the *Sibyls* incenſe the Emperors againſt the Chriſtians. Secondly, Cunningly, doubtfully, giving their Reſponſes in obſcure forms, veiling their predictions in equivocal ſpeeches, as the Devil, that knows ſome futures, and gueſſeth at others, is wiſely and politickly wont to doe. The former of theſe ſeems chiefly to be meant by ὡς Δράκων *as the Dragon*, becauſe in this v. 15. after the *Image of the beaſt ſpeaking*, is immediately added, *and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed.*

Ἐλάλει ὡς Δράκων

Ποιῆσαι ἵνα ἀποκτανθῶσι

m. Χάραγμα

V. 16. *A mark in their right hand*] The giving χαράγματα *marks in* the *right hand* or *forehead* was ordinary in *Syria* and the neighbour countreys, not as a brand or σῆμα (as it is among others, by way of puniſhment; ſee *Gal.* 6. 17.) but as a note of ſervants, or to diſcriminate the ſervants of one Maſter from another. Theſe marks were either *in their right hands* (or *armes*, or *wriſts*, as χεὶρ oft ſignifies, and not only the *hand*, which is ἀνθρώχειρ, ſee *Mar.* 7. Note a.) or *in their foreheads*: σήματα ὅτι φέρουσιν ἐν τῇ χερσὶν, ſaith *Julian*, *marks of ſouldiers are in their hands* or *wriſts*; and *Lucian De dea Syr.* hath σίζειν εἰς χεῖρα *to be marked on the wriſts*. So that to *cauſe all to receive this mark*, is to force all to the receiving theſe Idol-worſhips; and the way of forcing them is ſpecified ver. 17. ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, *that no man might buy or ſell*, that would not; that is, incenſing the Emperor and his Officers in the provinces to make interdicts againſt Chriſtian aſſemblies, and to proceed ſeverely and capitally againſt all that uſed any but theſe heathen Idol-worſhips. This whole paſſage ſeems to allude to the tyranny of *Ptolemaus Philopator* upon the *Jews* in the third of the *Maccabees*, Περιθεὶς δημοσίᾳ καὶ τῷ ἔθνει διαβάλλειν λόγον, ᾧ ὅπως τῷ καὶ τῶν αὐλῶν πύργῳ στήλην ἀναστήσας ἐξεκόλαψε, μηδένα ὅλως μὴ δύνασθαι εἰς τὰ ἱερὰ αὐτῶν εἰσιέναι, πάντας δὲ τοὺς Ἰουδαίους εἰς λαογραφίαν καὶ οἰκιλικὴν διάθεσιν ἀχθῆναι——τούτοις τὸν ὑπογεγραμμένους χαράττειν, καὶ διὰ πυρὸς εἰς τὸ σῶμα θέσθαι μῶν Διονύσου κισσοφύλλου— *He made an edict to bring diſgrace upon the nation, and upon a tower joyning to the court he erected a pillar, and engraved on it, that no man ſhould enter, but thoſe who ſacrificed after the heathen manner to their gods, and that all the Jews ſhould be forced to be enrolled & put in a ſervile condition, and that thoſe that were enrolled ſhould be marked alſo with fire upon their body with Bacchus's Enſigne, an Ivie-leafe.* Which paſſage ſeems to be taken notice of by the Author of the Ἐτυμολογικὸν μέγα, who ſpeaks of *Ptolemaus Philopator marking men* διὰ τὰ φύλλα κισσοῦ, *with Ivie-leaves.* All which we ſee ſignifies the marking them out as ſervants with the enſigne of their heathen god *Bacchus*, as here with *the mark of the beaſt*, that is, of Idol-worſhip.

μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι

n. Ὄνομα θηρίου Ἀριθμὸς ὀνόματος

V. 17. *Name of the beaſt*] Beſide the *mark of the beaſt*, here is mention'd the *name of the beaſt*, and the *number of the name*, which are in like manner to be received on their *wriſts*, or *foreheads*, as the *mark* was; for ſo the conſtruction carries it, *He cauſeth all* ἵνα δώσῃ ἀυτοῖς, *that he may give them a mark*, ver. 16. *And that no man ſhould buy or ſell, ſave he that had the mark, or the name, or the number of the name*, Where, as their having *a mark given* them is all one with *receiving* and *having* it, ſo the *having the name*, and *number of the name of the beaſt*, muſt be all one with their *receiving* it. And then this will ſignifie no more then the ſeveral waies whereby ſervants or worſhippers of the heathen Idols were initiated, or received, and diſcriminated from others; Firſt, by a mark or enſign of that God whoſe worſhip it was, an Ivie-leaf for *Bacchus* (from whence they were called *thyrſigeri*, and θυρσηφόροι) and the like; Secondly, by the name of the God engraved on them, as Φοῖβος, Διόνυσος, *Apollo*, *Bacchus*, &c. and therefore, c. 14. v. 11. we have χάραγμα τοῦ ὀνόματος ἀυτοῦ, which muſt there beſt be rendred, *the engraving of his name*; Thirdly, by numeral letters, which make up the ſame ſumme that the name of the God makes, which is but a myſtical or cabaliſtical way of having the name underſtood by them that uſe it, but not eaſily underſtood by any man elſe. Of theſe *Servius* on *Virgil* makes frequent mention: And *Martianus Capella* mentions XN as the myſtical name of the Sun, that is, the number of the name. And an example of this manner of deſcribing a God, even *Chriſt* himſelf, hath been ſet down from the *Sibylline Oracles*, Note on 1 *Pet.* 4. f. Having gone thus farre, it is now obſervable that theſe four phraſes, *worſhipping the image of the beaſt*, ver. 15. *having the mark of the beaſt, having the name of the beaſt, having the number of the name of the beaſt*, are all here uſed in the ſame matter, (as things commanded under ſevere interdicts, either capital puniſhment, ἵνα ἀποκτανθῶσι, *that they may be kill'd*, that doe it not, or expulſion from humane ſociety, that they may *not buy or ſell*, but be diſcommuned) and perhaps thus differently expreſſed to ſet down the ſeveral degrees of complying with Heatheniſme, that the perſecutions brought Chriſtians to, known and mention'd by the antients, that is, the ſeveral *ſpecies* of the *Lapſi*; firſt, *Apoſtatæ*, *Apoſtates*, that openly renounced the Chriſtian religion; ſecondly, *Sacrificati*, *they that ſacrificed to Idol-gods*; thirdly, *Thurificati*, *they that burnt incenſe to them*; fourthly, *Libellatici*, *they that received tickets to acknowledge that they had done ſo*, though they had not; which being, in reſpect of the ſcandal of it, and by way of interpretation, all one with having ſacrificed, may properly be expreſſed by *receiving the number of the beaſts name*, which is in effect all one with *receiving* his *name* or *mark*.

Ἔχων ὄνομα

V. 18. *Here is wiſdome*] What ὧδε ἡ σοφία ἐστὶν, *here is wiſdome*, ſignifies, is ſomewhat uncertain. It may refer to God; *Herein is wiſdome ſhewed*, that as the heathen Prieſts veil the names of their gods in ſecret numbers, ſo God hath here ſet down in cypher the name of that heathen god whoſe worſhip is by theſe Edicts preſcribed. And then that which follows, ὁ νῦν ἔχων ψηφισάτω, *let him that hath underſtanding count*, or *reckon*, will be no more then, Let him that knows what belongs to myſtical expreſſions of names by numbers take notice of this number now given him, and he ſhall finde how it fits the event. But it is alſo poſſible that the phraſe, *here is wiſdome*, may referre onely to man: 'Tis an act of ſpecial wiſdome to doe it: and then to that ſenſe will be agreeable what followes, *Let him that hath underſtanding caſt the account*; where again the *wiſdome* and *underſtanding* may either ſignifie skill and ſagacity to finde out the meaning of this myſterie, or elſe prudence to manage it wiſely, that

o Ὧδε ἡ σοφία ἐστὶν

Ὁ νῦν ἔχων ψηφισάτω

that it ſhall bring no danger upon him, it being that which was not fit publickly to be diſcovered, but *if any man had* the *skill* to diſcern it, he would, if he were wiſe, *reckon* it to himſelf, and ſay nothing, not diſcover that openly which might bring danger or perſecution along with it. To this purpoſe 'tis obſervable, that in the firſt ages of the Church (which were moſt likely to have underſtood and given us light in it) they made no conjectures about it; and 'tis *Irenæus's* ſaying, that if in his time it were fit publickly to be declared, Οὐ ἐπάνω ἂν ἐρρέθη τῷ γ' ἀποκαλυφθὲν ἐωρακότι, ἐ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς, *It would have been declared by him that ſaw the Revelation, for that was but a little while agoe, almoſt in our age, about the end of Domitian's reigne.* Intimating, that the reaſon of S. *John's* not diſcovering it was ſomewhat proper to thoſe times, that is, ſurely, becauſe ſome body that lived in his time, or was ſuddenly to come, was concerned in it. It will now, at this diſtance of ſo many hundred years, be more difficult for us to find it out, and leſſe advantagious to afflict our minds in the ſearch of it. That conceit of *Irenæus*, that the number is to be found out by the Greek account of letters, hath been taken for the rule by which the work muſt be wrought, and ſo the Greek Alphabet hath had all the applications made to it to expound this riddle: Whereas firſt theſe kind of Arithmetical myſteries were not ordinary among the Greeks of that age; and ſecondly, the Greeks had antiently another way of numbring, beſide that of the letters of the Alphabet in their order, viz. by ſix letters only taken out of the Alphabet, which did comprehend all numbers: And who knows whether that be not the way of numbring by which the operation is to be wrought? And thirdly, it is much more probable, that S. *John* had reſpect to the Hebrew cuſtome of finding out myſteries in the number of letters, that being very uſual among the Rabbines of that age, under the name of *Ghematria*, which was a myſterious and abſtruſe art; and, in their account, a ſpecial depth of wiſdome among them. Whatever this number is, 'tis ſomewhat, which, as a note of diſcrimination, is impoſed, v. 16. on all men of that time and place, whereof that Viſion treats, and which ſome *had upon them*, v. 17. was *received* by ſome, ch. 14. 11. and *not received* by others, ch. 20. 4. All this and much more might be ſaid, to demonſtrate it unreaſonable to take any pains in finding out the preciſe name, whereof this of *666* is the numeral expreſſion. The ſenſe of the verſe and the whole paſſage is clear without it, that the heathen Prieſts, and Augurs, and Sorcerers, ſhould incenſe the Emperor againſt the Chriſtians in all the Provinces, and cauſe them to make Edicts of great ſeverity againſt all that did not ſome way comply with their heathen worſhips. And I ſhall not trouble the Reader with any (as more ſcrupulous, ſo) uncertain enquiries.

CHAP. XIV.

Paraphraſe.

1. AND [a] I looked and lo a lamb ſtood on the mount Sion, and with him an hundred fourty and four thouſand, having his fathers name written in their foreheads.]

1. Here is another viſion, or another branch of the former. And methought I ſaw [a]

the Lamb, that is, Chriſt, on mount Sion, in the Chriſtian Church, and with him all thoſe conſtant pure Chriſtian Jewes, ch. 7. openly and conſtantly profeſſing the truth.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers, harping with their harps.]

2. And again methought I heard a voice from heaven, as the voice of many waters,

&c. that is, the Goſpel preached aloud among the Gentiles, and a multitude of Gentile Chriſtians (ſee ch. 7. 9.) a rejoicing together.

3. And they ſung as it were a new ſong before the throne, and before the four * beaſts, and the Elders: and no man could learn that ſong but the hundred and fourty and four thouſand which were redeemed from the † earth.]

3. And theſe, methought, were ſinging of praiſe to God (ſitting, as he was before repreſented ch. 4. 2. after the manner of the Biſhop of Jeruſalem, with the four Apoſtles, and the four and twenty Biſhops of Judæa in council with him) and this ſong being a thankſgiving to God through Chriſt (and ſo call'd a new ſong, according to that tradition of the Jewes on Pſal. 96. 1. that whereſoever the new ſong is mentioned, it referres to the age of the Meſſias) for vouchſafing them to be perſecuted and ſuffer for his name (ſee Act. 5. 41.) none could joyn with them in it, but the hundred and fourty and four thouſand, that is, thoſe pure Jew-Chriſtians, that had kept themſelves conſtant and ſpotleſſe from the pollutions of the world, like them.

* living creatures ζῴων
† land γῆς

4. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, * being the firſt fruits unto God, and to the Lamb.]

4. Theſe are they which had kept pure from all the heretical Gnoſtick corruptions

* a firſt-fruit ἀπαρχὴ

of uncleanneſſe, &c. (ſee note on ch. 2. n.) and that held out conſtant againſt all terrors of perſecutions, and ſo were reſcued from the ſins of that wicked age, the pure primitive Chriſtians,

5. And in their mouth was found no guile: for they are without fault before the throne of God.]

5. That never fell off to any falſe Idolatrous, or heretical practice, but ſerved God blameleſſe.

6. And I ſaw another Angel flie in the midſt of heaven, having the [b] everlaſting † Goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;]

6. And methought I ſaw another Angel, none of thoſe before mentioned, flying or [b]

† good news to publiſh εὐαγγέλιον εὐαγγελίσαι

haſtning about the world, carrying good newes with him, happy tidings for the time to come, to all nations, Jewes and Gentiles, viz. to the Chriſtians of all;

7. Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worſhip him that made heaven and earth, and the ſea, and the fountains of waters.]

7. And thereupon admoniſhing all now to ſtand out firmly and conſtantly, to adhere to the true God, and the Chriſtian faith, in oppoſition to the heathen idolatry, which ſhould now ſhortly be deſtroyed.

8. And there followed another Angel, ſaying [c] * Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the † wine of the wrath of her fornications.]

8. And as ver. 7. it was foretold that Idolatry ſhould ſuddeny be deſtroyed, ſo pre- [c]

* She is fallen, ſhe is fallen, Babylon the city, the great

ſently another Angel, methought, brought news that 'twas done, that that whole impure city of Rome heathen, (under the

† bitter or myrrhate wine, οἴνου τοῦ θυμοῦ.

title of Babylon (ſee note on ch. 18. a.) that old heathen, idolatrous city, that had lain ſo heavy upon the people of God, a numerous populous city, and in each of theſe reſpects fitly expreſſing this) was, that is, ſhould ſpeedily be deſtroyed, for advancing the heathen worſhip, and perſecuting all that would not joyn in it.

9. And methought a third Angel followed, on purpoſe to confirm all weak ſeducible perſecuted Chriſtians, and to fortifie them in their patience and conſtancy under the preſent, or yet remaining perſecutions (ver. 13.) and this he did by denouncing the judgments that the inconſtant ſhould fall under, the direfull ruine which attended all Apoſtatizing, complying Chriſtians, that (after the manner of the Gnoſtick compliers) for fear of perſecutions, had or ſhould forſake the Chriſtian purity, and joyn in the worſhips or practices of heathen Rome; denouncing poſitively, that whoſoever ſhould doe ſo, (ſee note on chap. 13. m. n.)

9. **And the third Angel followed them, ſaying with a loud voice, If any man worſhip the beaſt, and his image, and receive his mark in his forehead, and in his hand,]**

d. 10. He ſhould have his portion with heathen Rome, in the bitter puniſhments, or effects of God's wrath, ſuch as fell upon Sodome and Gomorrha, Chriſt being the Judge, and the Angels the Executioners of it.

10. **The ſame ſhall drink of [d] the * wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb.]**

*bitter wine of God, mixt, unmixt in the cup of his wrath

11. Even utter deſtruction to all that ſhall have been guilty of this in any degree (ſee ch. 13. note n.) and doe not timely repent of it.

11. **And the ſmoak of their torment aſcendeth up for ever and ever: and they have no reſt day nor night who worſhip the beaſt and his image, and whoſoever receiveth the † mark of his name.]**

† engraving χάραγμα. see note on ch. 13. n.

12. And herein ſhall the ſincerity of mens hearts appear, and be made manifeſt by the bloody perſecution now approaching, ver. 13. if they ſhall venture any perſecutions from the heathens, rather then thus fall off, and deny Chriſt, if, whatever the hazard be, they ſhall adhere cloſe to the precepts of Chriſtian conſtancy, and the purity of Chriſtian practice, and neither really nor ſeemingly comply with the perſecuters.

12. **Here is the patience of the Saints: here are they that keep the commandements of God, and the faith of Jeſus.]**

e. 13. And to that purpoſe there came a voice from heaven, ſaying, That there ſhould now come a great trial indeed, (viz. in the times of Diocletian that cruel tyrant) and the perſecutions ſhould lie ſo heavie on the Chriſtians within a while, that they ſhould be happy that were well dead, who were come to enjoy their reward of peace and bliſſe, and are not left on earth for ſuch combats and ſtorms as theſe.

13. **And I heard a voice from heaven ſaying unto me, Write, Bleſſed are the dead † which die in the Lord [e] from henceforth; yea, ſaith the Spirit, that they may reſt from their labours, and their works doe follow * them.]**

†that are in the Lord, which die within a while, οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι

*with them μετ' αὐτῶν

f. 14, 15. And preſently upon this viſion of thoſe ſharp perſecutions (which generally were means to call down Gods judgments on the perſecuters) methought I ſaw a bright ſhining cloud, and one like Chriſt upon it, in a regal attire, with a ſicle in his hand (all this noting the judgments and exciſion of heathen Rome, which in reſpect of their cruelty againſt the Chriſtians and their other heathen ſins was now, as a field of corn, ready for harveſt.) And another Angel called to him, and bad him proceed immediately to this exciſion, their ſins being come to maturity, and having fitted them for deſtruction.

14. **And I looked, & behold a white cloud, and upon the cloud one ſat like unto the Son of man, having on his head [f] a golden crown, and in his hand a ſharp ſicle:**

15. **And another Angel came out of the Temple, crying with a loud voice to him that ſat on the cloud, Thruſt in thy ſicle and reap, for the time is come for thee to reap, for the harveſt of the earth † is ripe.]**

† is dried. ἐξηράνθη

16. And he did accordingly, and this vengeance befell heathen Rome.

16. **And he that ſate on the cloud thruſt in his ſicle on the earth, and the earth was reaped.]**

17. And another Angel or officer of Chriſt's vengeance was ſent out by him on the ſame errand, and methought he came from God in heaven, as out of the ſanctuary, the place where incenſe is offered (an effect of the prayers of the Saints again) with a ſharp ſicle in his hand, an embleme of exciſion.

17. **And another Angel came out of the Temple which is in heaven, he alſo having a ſharp ſicle.]**

g. 18. And another Angel came from the altar of burnt-offerings, by which the wicked are repreſented, having the execution of God's wrath upon the wicked intruſted to him, and he cried aloud to him that had the ſharp ſicle, and bid him ſet about this work as if it were a time of vintage, cutting down the cluſters of grapes of the vine of the land, that is, deſtroying this idolatrous cruel city and people, as having filled up the meaſure of their iniquities, and being now full ripe for ſlaughter.

18. **And another Angel came out from the altar, which had [g] power over fire, and cried with a loud cry to him that had the ſharp ſicle, ſaying, Thruſt in thy ſharp ſicle, and gather the cluſters of the vine of the earth, for her grapes are fully ripe.]**

19. And accordingly 'twas done, theſe obdurate ſinners ripe for judgment, were terribly deſtroyed, cut down, and caſt like ripe grapes into a wine-preſſe, the wrath of God falling ſadly upon them.

19. **And the Angel thruſt in his ſicle into the earth, and gathered the vine of the earth, and caſt it into the great wine-preſſe of the wrath of God.]**

h. 20. And this extended not only to the city of Rome, but to other parts of the Empire, wherein Chriſtianity had been perſecuted, and a moſt bloody ſlaughter there was among them.

20. **And the wine-preſſe was trodden without the city, and blood came out of the wine-preſſe, even unto the horſe-bridles, by the ſpace of [h] a thouſand and ſix hundred furlongs.]**

Annotations on Chap. XIV.

a. Ῥίζαν, ἢ ἰδὲ ἐρίον

V. 1. *I looked, and lo a lambe*——] The ſumme of this inſuing Viſion, and the propriety of it to this part of the ſtory, is here fit to be ſet down as preparative to the interpretation of it: and it is this; The ſtate of heathen *Rome* being ſet down in the former chapter, as it was in *Domitian*'s time, that time of perſecuting of Chriſtianity, and reviving of Heatheniſme (that had loſt a little of its luſtre) here is now a general view given of all that is more largely ſet down in the 16, 17, 18. chapters, that is, of all from *Domitian* to *Conſtantine*, or the prediction in groſſe of what is there particularly executed; juſt as the ſixth chapter was the repreſentation of the ſeveral degrees by which the *Jews* Polity came to its diſſolution, and the premiſing in ſhort what was afterwards to be acted on the *Jews* in the following chapters. And as there the

total

total destruction of the Jewish state is chiefly insisted on, from v. 12. to the end, so here in this, the period of the *Roman* idolatrous power, and the destruction thereof by an immense effusion of bloud is described, from v. 14. to the end; but preparatory to that, a description of the pure, constant, Primitive Christians, in the first five verses; an Angel declaring happy tidings to the whole Christian Church for the time to come, and requiring them to walk in a religious fear, and to give *glory to God*, because he would now appear and *judge their persecutors*, v. 6, 7. Then another Angel foretelling the destruction of heathen *Rome*, v. 8. and another, the bitter punishments and utter ruine of apostatizing, complying Christians, v. 9, 10, 11. then a declaration from heaven, that most sore persecutions should fall upon the Church immediately before this happy change, so that they should be *happy* who were well *dead*, and were come to enjoy their reward, and not left to undergo so sore a trial, v. 13. And this to point at the time of persecution under *Diocletian*, *Maximian Herculius*, *Maximian Armentarius*, *Maximinus*, *Maxentius*, *Licinius*, which was long and most sharp.

b. Εὐαγγέλιον

V. 6. *Everlasting Gospel*] That the word Εὐαγγέλιον signifies *good news*, and by a figure only is appropriated to the *Gospel*, (as being most eminently such) is sufficiently known. And therefore here in all probability it must be taken in the native sense, and denote simply *good tidings*. And what they are, appears ver. 7. where the words of this *good news* are, *The day of Gods judgments are come*, the former words *fear God, and give him praise*, being the preface to it. Which though they are a sad proclamation of judgment, and ill news to the impenitent, yet they are a special piece of *good news* to the pious, constant confessors, *that fear God, and confesse and give him praise*, that is, couragiously confesse him, whatsoever the danger be, (for so δοξάζειν Θεὸν *to praise God*, signifies 1 *Pet.* 4. 16.) Now for the addition of Αἰώνιον to Εὐαγγέλιον, that sure must signifie this *good news* to be such, as not only the present but future ages were concern'd in. Thus was this (here mention'd) the freeing of the Christian Church from publick universal persecution of the heathen power, which was to be afforded at the time pointed at in this Vision, that is, at the *fall* of *Babylon*, v. 8. For after that the heathen persecution was taken off by *Constantine*, there never came any such universal persecution, but that in one place or other Christians have had the benefit and liberty of assemblies. And though it cannot absolutely be affirmed, that there can never come such universal persecution, yet in that this flourishing estate hath continued the *thousand years*, c. 20. 11. it may well carry the name of Εὐαγγέλιον αἰώνιον, *the everlasting good news*, in proportion to what we read of the punishment of the heathen persecutors, whose *smoak* is said to *endure for ever and ever*, *Rev.* 19. 3. That the *devil* shall be *let loose again*, after this *everlasting good news*, is affirmed, c. 20. 7. But then not *Babylon* (whose destruction here is the subject of this *good news*) but *Gog and Magog* shall *encompasse the camp of the Saints, and the beloved city*, c. 20. 9. And though *Gog and Magog* in the *Ottoman* family hath overran that part of the Church, yet in other places, to which the *Roman* power did never extend, that losse is repaired by the accession of Christian Princes that reign in *Denmark*, *Norway*, *Sweden*, *Poland*, *Russia*, &c. so that still it may be εὐαγγέλιον αἰώνιον in the largest sense, as *good news* concerning all future time, as when *Daniel* prophesies that the *Saints of the most High shall possesse the kingdome for ever and ever*, c. 7. 18.

δοξάζειν Θεὸν αἰώνιον Εὐαγγέλιον

c. Βαβυλὼν

V. 8. *Babylon is fallen*] That by *Babylon* heathen *Rome* is signified in these Visions, shall be shew'd at large, Note on c. 18. a. Here only it will be observable, First, why it is called *the city, the great*, (for so ἡ πόλις ἡ πόλις ἡ μεγάλη, is best rendred) viz. first, in respect of her dominion, see c. 17. 18. *that great city which reigneth over the Kings of the earth*; and accordingly it was generally known by that title of *Urbs Dominatrix, Regno superba, Sanctorum debellatrix*, &c. *the Imperial city, Proud of her dominion, the subduer and destroyer of the Saints.*

Μεγάλη.

——*Regina tui pulcherrima mundi,*

in *Rutilius Numatian*, *the beautifull Queen of thy world*. So in *Cicero* 'tis *Lux orbis terrarum*, *the light of the world*; Ἄστρον τι κοινὸν ἡ ὅλης οἰκουμένης, in *Marcianus Heracleota*, *the common starre of the whole world*; *Regina & Domina* in *Julius Frontinus*, *the Queen and Ruler of the world*. Secondly, for the large circuit of the city, to which purpose this testimony of *Athenæus* is worth observing, *lib.* 1. Ἐπλείπει δ' ἄν γε οὐχ ἡμέρα μία ἐξαριθμοῦσθαι τὰς ἐν τῇ Ῥωμαίων οὐρανοπόλει Ῥώμῃ ἀριθμουμένας πόλεις, ἀλλὰ πᾶσαι αἱ χῦ ἡμέραι τὸν ἀριθμὸν ἀφαιροῦσι, διὰ τὸ πλῆθος, *If I should reckon the cities that are numbred in Rome that heaven-city of the Romans, not only one day would fail me, but as many days as make up a year, the number of them is so great.* Secondly, why this title of *Babylon* is here adapted to it, viz. to keep a special *decorum*, observable in these Visions, in representing the Christian Church by the antient Jewish. This is observable in many lesser particulars, but most eminently in this description of her Persecutors. There were three most remarkable calamities that fell upon the seed of *Israel*; The bondage in *Ægypt*, the Captivity in *Babylon*, the Persecution of *Antiochus*. And the like is prophesied in this book to befall Christians. First, Miseries by Jewish persecution, and therefore *Jerusalem* is called *Ægypt*, *Rev.* 11. 8. The second by *Roman* Idolatry, which is therefore called *Babylon* here, and c. 17. and c. 18. And the third, when the *Devil* is *let loose*, by *Gog and Magog*, *Rev.* 20. 8. which are most perfectly parallel to *Antiochus*, (see the *Paraphrase* there.) And there is little reason of doubting but these allusions were intended, and there is great *decorum* and method therein, which ought to be carefully attended.

Αἰγυπτ- Γὼγ καὶ Μαγώγ

d. Οἶνος θυμοῦ

V. 10. *The wine of the wrath*——] That χολὴ and θυμὸς are all one, that they both promiscuously signifie those intoxicating poisoning mixtures which were put into wine, hath been shew'd in Note on *Mat.* 27. f. And agreeably to that notion, οἴνῳ θυμῷ is applied in this chapter to signifie two things, abominable sin, and intolerable punishment. The former of them in the 8th verse is joyned with πορνείας *fornication*, and 'tis the same in effect which it would be if the words had been οἴνῳ ἐσμυρνισμένῳ ἢ πορνείας *a myrrhate* (bitter poisonous) *cup of fornication*. Then for punishment 'tis here used ver. 10. being spoken of God, οἴνῳ τῷ θυμῷ τῷ Θεοῦ· not as if θυμὸς signified *wrath*, (any more then the same word could signifie so v. 8. where 'tis applied to Fornication) but again as θυμὸς and χολὴ are all one, and as they signifie all those poisonous bitter mixtures put into wine; and so οἴνῳ τῷ θυμῷ τοῦ Θεοῦ is God's myrrhate cup of punishments, which he there threatens to pour out on them, expressed again in that that follows, κεκερασμένου ἀκράτου, *mix'd unmix'd*; Ἄκρατος being the word to signifie *wine not mingled* with water, *merum*, strong wine, or red wine, (as חֶמֶר, which is rendred ἄκρατος, *unmix'd*, *Psal.* 75. 9. signifies) and κεκερασμένος *mix'd* with these inebriating spices, meant by θυμὸς, which the *Septuagint* in that place of the *Psalmist*, *Psal.* 75. 9. expresse by πλήρης κράσεως, *full of mixture*: and then both these put thus together are very proper to expresse the *cup of malediction* (see Note on *Mat.* 27. f.) and consequently the curses and fierce punishments of God. Thus c. 16. 19. οἴνῳ θυμοῦ τῆς ὀργῆς αὐτοῦ, *the bitter wine of his wrath*, not *the wine of the anger of his wrath*.

Κεκερασμένου ἀκράτου

οἴνῳ θυμοῦ τῆς ὀργῆς

Many

Many the like phraſes we find ſcattered in Authors; * Κόνδυ πικείας, in *Euſtathius*; *a cup of bitterneſſe*; κύπελλον ὀλέθρου, in *Manaſſes*, *a cup of deſtruction*; and again, συμφορῶν ὑπὲρ χείλη τὸν ζωρόν, *a cup of afflictions above brim full*, and ἀψινθιάζουσα πικρὸν ἐκπόμα κρᾶμα, *a bitter cup of the taſt of wormwood*; and τὸ τῆς θυμῆ πολήμιον, in † *Nicetas Choniata*. See *Gaulmin* on *Euſtathius*, p. 35.

* *Iſmen.* p. 146.

† *In Alex.*

c. Ἀπάρτι

V. 13. *From henceforth*] The word ἀπάρτι, (be it ſo read, or ἀπ' ἄρτι in two words) ſignifies, ſaith *Euthymius*, *within a ſhort time, not long after, quickly*: ſee Note on *Mat.* 23. 39. and *Mat.* 26. 64. In both which (as here) the antient *Latine* reads *amodo*, *within a while*. This verſe belongs to that which went immediately before, v. 12. ὧδε ἡ ὑπομονὴ τῶν ἁγίων ἐστὶν, *here is the patience of the Saints*, to ſignifie a time of perſecution (ſee ch. 13. 10.) And to that nothing can be more proper then this, that they are to be accounted happieſt that die ſooneſt, that *within a while* are taken out of this life, from having their part in the *evil to come*, *Iſa.* 57. 1. So *Eccl.* 4. upon mention of the oppreſſors and ſtrength on their ſide, and the *no comforter*, v. 1. it follows, *wherefore I praiſed the dead which are already dead*, &c. v. 2. And to this belongs the anſwer of the *Spirit* in the words following, *they ſhall have reſt from their labours*, that is, from thoſe perſecutions which attend them here, (ſee Note on *Heb.* 3. c. 3.) and which only death can give them an end of.

Ὑπομονὴ τῶν ἁγίων

Κόποι

f. Στέφανος χρύσεος

V. 14. *A golden crown*] That the Στέφανος χρύσεος *golden crown* is an enſigne of Regal power, is ſufficiently known, and little doubt but here it is ſo, denoting that which in the New Teſtament is oft expreſs'd by the ſtyle of *the Kingdome of God*, or *Chriſt*, the deſtroying and ſubduing of his enemies, it being the ſpecial part of the Kings office, *debellare ſuperbos*, *to ſubdue all that hold out againſt* him. And as by the *golden crown* this regal office of *Chriſt* is here expreſſed, ἀρίπανον ὀξὺ ſo by the δρέπανον ὀξὺ, *ſharp ſickle*, the approach of that exerciſe of it; the *ſickle* referring to the ripe harveſt, when the reapers come armed to cut down the corn, and *ſharpneſſe* denoting the preparedneſſe of this inſtrument for that work, and withall the ſwiftneſſe and univerſality of the exciſion, cutting the whole field down together. And the deſtruction of the *Romans* (that is, of the heathen part of that people) is here fitly repreſented by it. So in the Goſpel, in the Parable of the wheat and darnel, the *harveſt* was the time of the exciſion of the *Jewes*. So *Jer.* 51. 33. *Yet a little while and the time of her harveſt ſhall come*, that is, of judgments and exciſion, before expreſs'd by, *It is time to threſh her*, to which reaping is preparative. And whereas in this chapter there are two *ſickles*, one to *cut* down the *corn*, another the cluſters of *grapes*, both theſe ſorts of harveſts are to be ſeen, *Joel* 3. 13. and both for judgments on a people; *Put ye in the ſickle, for the harveſt is ripe: Come, get ye down, for the preſs is full, the fats overflow, for wickedneſſe is great.* And the reaſon of the phraſe is clear, becauſe God's judgments being attendants and rewards of the ſins of men, when the meaſure of their ſins is filled up, they are then like to a field of ripe corn in time of harveſt, fit to be reaped, ready for Gods vengeance to fall on them; or again to bunches or cluſters of grapes ready for the wine-preſs. And ſo here at the point of time, repreſented in this part of the Viſion (the time of *Diocletian*) the ſins of heathen *Rome* were fully ripe, ready for the vengeance of God, when their rage had continued a ſharp perſecution for ten years without intermiſſion, and pillars were erected to *Diocletian*, as trophies that he had aboliſhed Chriſtianity, and enlarged Paganiſme. See *Baronius Anno Dom.* 304. §. 8.

ἀρίπανον ὀξὺ

Θερισμὸς

g. Ἐξῆλθε ἐκ τοῦ θυσιαστηρίου

V. 18. *Power over fire*] The θυσιαστήριον *Altar* here being that whereon the beaſts were offered, and thoſe beaſts to be burnt with fire, and that fire being a denotation of the wrath and vengeance of God againſt the wicked, this Angel coming from the Altar, and *having power over fire*, is conſequently a miniſter or executioner of Gods wrath upon the wicked impenitents, who are thoſe beaſts to be ſacrificed to God, to be deſtroyed before him.

h. Χιλιάδια χίλια ἑξακόσια

V. 20. *A thouſand and ſix hundred furlongs*] That the *thouſand and ſix hundred furlongs* here do referre to the bounds or extent of *Judæa*, is the opinion of the Learned *H. Grotius*; and his proof for it is, becauſe *S. Jerome*, which had lived in thoſe parts, and examined it very accurately, affirms that *Judæa* was in length an 160 miles, which, accounting every mile to contain ten *Greek ſtadia*, or *furlongs*, amounts to 1600 furlongs. But if it be firſt adverted that the *wine-preſs* is here ſaid to be *trodden without the city*, and the *blood* to have *extended* to this ſpace of 1600 *furlongs*; ſecondly, that *Jeruſalem* was in the midſt of the countrey, and conſequently that from thence to the utmoſt bounds of it the ſpace will be but half ſo much as is the longitude of all *Judæa*; this conjecture will not be ſo agreeable to this place. And therefore it will be more proper, and accordant to the Context, which ſpeaks not of *Judæa*, but of *Rome*, to applie it to the adjacent Regions about *Rome*, to repreſent the bloodineſſe of the warres, and many battails that ſhould in the times of *Maximinus*, *Licinius* and *Maxentius*, lie ſo very heavily upon thoſe countries, which were parts of the *Roman* Empire, that they cannot be better expreſs'd then by the *blood coming to the horſe-bridles*, a vaſt effuſion of blood among the *Romans*.

Paraphraſe.

CHAP. XV.

1. And I had another viſion concerning the judgments of God upon heathen Rome, and methought I ſaw ſeven Angels with ſeven plagues, all which were to come one after another, and between them to divide the tragedy, and act all Gods vengeance upon them.

1. AND I ſaw another ſigne in heaven, great and marvellous, ſeven Angels having the ſeven laſt plagues, for in them * is filled up the wrath of God.]

* was filled up, or finiſhed, ἐτελέσθη

2. And methought I ſaw a great multitude of pure zealous Chriſtians (the multitude noted by the ſea, their purity by glaſſe, and their zeal by fire) that had not yielded to the heathen terrors in any the leaſt degree, but continuing conſtant in their purity, and ſtedfaſt confeſſion of faith. And they had in their hands harps, ſuch as were wont to be uſed in the Temple in Gods ſervice, called the muſical inſtruments of God, 1 Chron. 16. 42.

2. And I ſaw as it were a ſea of glaſſe mingled with fire, and them that had gotten the victory over the beaſt, and over his image, and over his mark, and over the number of his name, ſtand on the ſea of glaſſe, having the harps of God.]

3. And they ſung to Chriſt the ſame ſong (or another after that pattern) that Moſes had done upon the victory and deliverance out of Ægypt, when the Ægyptians were overwhelmed in the ſea, noting their acknowledgment of Gods goodneſſe and mercy to them, who now, they ſaw, would puniſh and deſtroy the perſecuting heathen Emperors. And they magnified the mighty and wonderful works of God, his overruling power and fidelity in making good his promiſes to the Chriſtians his ſervants.

3. And they ſung the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God † Almighty; juſt and true are thy waies, O King of Saints.]

† ruler of all things, ὁ παντοκράτωρ

4. Who

4. Who ſhall not fear thee, O Lord, and glorifie thy name? for thou only art holy, for all nations ſhall come and worſhip before thee, for thy judgments are made manifeſt.]

4. And ſaid, Now ſhall all the men in the world be obliged to fear and dread thee,

and withall to magnifie thy name. This is thine only work, O Lord; for the nations of the world, the Gentiles, the Roman Empire, ſhall at length convert to Chriſtianity upon the ſight of thy revenges upon them who had crucified Chriſt, both Jews and Romans.

* holy place

5. And after that I looked, and behold, the [a] * Temple of the Tabernacle of the teſtimony in heaven was opened.]

5. And then methought I ſaw the Holy of Holies o- a.

pened, thoſe great myſteries which had long lain hid, revealed, that is, the decrees of God concerning the Romans now ready to come forth.

† holy place vi. ver. 5.

6. And the ſeven Angels came out of the † Temple, having the ſeven plagues, clothed in pure and white linnen, and having their breaſts girded with golden girdles.]

6. And the ſum of them was contained in ſeven plagues or puniſhments upon the

Roman Empire, brought out by as many Angels in ſhining glorious habits, each reſembling the High-prieſt, ch. 1. 13. (ſee note on Luk. 12. b.) coming out of the oracle, ver. 5. ſent by God from his throne in heaven, to execute theſe judgements upon them.

* living cr. ζώων

7. And one of the four * beaſts gave unto the ſeven Angels ſeven golden vials full of the wrath of God, who liveth for ever and ever.]

7. And one of the four living creatures (attending and

encompaſſing Gods throne, by which four Apoſtles were underſtood, c. 4. 6. and thoſe there having power to foreteſl things to come) was therefore repreſented to give to theſe ſeven Angels (executioners of Gods wrath) ſeven vials full of the wrath of the eternal God, that is, to give them commiſſion for the pouring out of God's wrath upon heathen Rome.

† ſhould be finiſhed, τελεσθήσεται

8. And the Temple was filled with ſmoak from the glory of God, and from his power; and no man was able to enter into the Temple, till the ſeven plagues of the ſeven Angels † were fulfilled.]

8. And the place where this viſion ſeemed to be, that is, the Sanctuary in heaven, ver.

5. was filled with ſmoak, as an expreſſion and conſequent of this fire of Gods wrath and vengeance, which was like to prove ſo heavy, that the very repreſentation of it was unſupportable, no body could endure to come into the Sanctuary, whilſt that was repreſenting; noting that it would fall very terribly on all them that ſhould come within the reach of it.

Annotations on Chap. XV.

a. ὁ Ναὸς τῆς σκηνῆς

V. 5. *Temple of the Tabernacle*] What is here literally meant by ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου, ordinarily rendred *the Temple of the tabernacle of the teſtimony*, may thus be collected; *The tabernacle of the teſtimony* clearly ſignifies that tabernacle among the *Iſraelites* in *Moſes's* time before the building of the Temple, called אהל מועד *the tabernacle of meeting*, *Exod.* 27. 21. and elſewhere *the tabernacle of the teſtimony*, *Act.* 7. 44. becauſe God was there pleaſed to exhibit himſelf, and give teſtimony of his preſence, *Act.* 27. 22. In that there were two regions; the firſt called the *Sanctuary*, the ſecond דביר or *Oracle*, the *Holy of Holies*: and this is here and ver. 6. called ναὸς, and ſo again ch. 16. 1, and 17. not as that ſignifies the whole *Temple*, but a part of the Tabernacle, viz. the *Holy place*, or *Holy of Holies*. What ναὸς elſewhere ſignifies, ſee Note on *Act.* 19. e. and *Rev.* 14. c. out of the *Scholiaſt* on *Nazianzen* στηλιτευτ. α'. who diſtinguiſhes ναὸς in the Chriſtian Church from ζυὸς and πύλη: the two latter, ſaith he, ſignifie ἱερὸν ὅλον *the whole Temple* or *Church*, but the former the place where the Communion-table ſtands, which being divided from the reſt of the Quire, is to that as the *Holy of Holies* to the *Sanctuary*. And in this ſenſe of ναὸς it is that *Pſal.* 82. 2. the *vulgar Latine*, and from thence the *Engliſh* in our *Liturgie*, read *Temple*, where the *Hebrew* have דביר, and from thence our Bibles read *Oracle*. From this place God promiſes to ſpeak to *Moſes* of *all things which he would give him in command to the people of Iſrael*, *Exod.* 25. 23. And accordingly this *opening* of this holy place, or this Holy of Holies in this *tabernacle of the Teſtimony*, is a repreſentation of God's revealing his will as from the Oracle concerning heathen *Rome*; and ſo ſtraight *the ſeven Angels came out* from thence, habited like the High-prieſt (who alone was permitted to goe into the Holy of Holies in the Temple) and as executioners of this decree have the *ſeven plagues*, or *blows*, or *judgments*, v. 6. that is, come ready to act a complete deſtruction, ſuch as was before meant by the ἑπτὰ βρονταὶ *ſeven thunders* in the Viſion about the *Jews*, ch. 10. Note a.

Ἐκπλήσσ. καὶ

CHAP. XVI.

Paraphraſe.

* holy place: ſee c. 15. a. † land γῆν

1. AND I heard a great voice out of the * Temple, ſaying to the ſeven Angels, Go your waies, and pour out the vials of the wrath of God upon the † earth.]

1. And the ſeven Angels, the executioners of God's wrath, ch. 15. 6. being thus

come abroad, methought I heard a proclamation coming out of the Holy of Holies (the place of Gods exhibiting himſelf) addreſs'd unto them, and appointing them to go and pour out thoſe vials, that is, thoſe judgments of God, upon the Roman Empire, (ſee note on ch. 13. k.)

* boil ἕλκος

2. And the firſt went and poured out his vial [a] upon the earth, and there fell a noiſome and [a] grievous * ſore upon men which had the mark of the beaſt, and upon them which worſhipped his image.]

2. And the firſt Angel did a. ſo, & there fell heavy plagues upon them, which ſwept away

a multitude of heathens and carnal temporizing Chriſtians, both in the city of Rome and in other places, (ſee note a,)

3. And the ſecond Angel poured out his vial upon the ſea, and it became as the blood of a dead man, and every living ſoul died in the ſea.]

3. And the ſecond Angel did likewiſe, and there fell

great ſlaughters upon the city of Rome, by the cruelty of the Emperors, and on occaſion of ſedition, &c. and very great multitudes died thereby, (ſee note a.)

4. And the third Angel poured out his vial upon the rivers, and fountains of waters, and they became blood.]

4. And the third Angel did likewiſe, and methought

his vial fell on the other cities and provinces of the Empire, and a great deal of warre follow'd (note a.) and a multitude were ſlain there alſo.

5. And

5,6,7. And this Angel that pour'd out the vial upon the waters v. 4. God's judgments on those other cities and provinces, did it as a just judgment on them, for the blood of Christians that had been shed by them, and as an act of pity and relief to the persecuted, whose persecutions ended by this means: and so 'twas acknowledged by the souls of those that had been slain by them, (see note on ch. 6. e.)

b

5. And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, [b] and * shalt be, because thou hast judged † thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God * almighty, true and righteous are thy judgments.]

* or pitiful, or holy, for the most & best copies read ὁ ὅσιος, not ἰσόμοιρος, † these things, see note b. * ruler of all things, παντοκράτωρ † to it, αὐτῷ

8. And the execution of the fourth Angel was by bringing a great drought and famine on the Empire, such as was in Maximinus's time.

c

8. And the fourth Angel poured out his vial upon the sun, and power was given † unto him to scorch men [c] with fire.]

9. And though this famine tormented them exceedingly, yet were they so farre from repenting or amending their waies, from receiving the faith of Christ, that they railed at the Christian religion, as the author of all their miseries, and so were more alien'd from it: see note c.

9. And men were * scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory.]

* scorched greatly, or a great scorch ἐκαυματίσθησαν καῦμα μέγα

d

10. And the fifth Angel's vial was poured out, not upon the persons of men, but upon the government it self, which was sore afflicted and distress'd (see Jer. 13. 16. where for Darkness the Targum reads Tribulation or Affliction) by the invasion of the Barbarians, and the Emperors were much troubled at it, but could not help it.

10. And the fifth Angel poured out his vial upon the † [d] seat of the beast, and his kingdome was full of darkness, and they gnawed their tongues for pain,]

† throne

11. And as before ver. 8. so now again these invasions of the Barbarians were imputed as a punishment inflicted on them for the permitting of Christianity, and so made them set themselves more violently against the Christians; so farre were they from reforming, or mending by this means.

11. And blasphemed the God of heaven, because of their pains and their * sores, and repented not † of their deeds.]

* boiles see v. 2. † from it

e f

12. And the execution of the sixth Angel was the destroying of Maxentius's forces in Italy, and so weakening of Rome, the mystical Babylon (noted here by Euphrates, the river that belongs to Babylon) and making it capable of being taken, and possess'd by Constantine and his sons, which were Christians.

12. And the sixth Angel poured out his vial upon the great river [e] Euphrates, and the water thereof was dried up, that the way of the [f] Kings * of the East might be prepared.]

* which are from the rising of the sun τῶν ἀπὸ ἀνατολῆς ἡλίου

g

13. And methought I saw three diabolical spirits, like the frogs of Ægypt, one coming from the devil, another from the heathen worship, and the third from the false prophet: 1. The response of the devils raised by Maxentius's command, 2. the encouragement of the augurs, or heathen priests that divined by entrails, 3. some false predictions out of some passages of the Sibyl's writings.

13. And I saw † three [g] unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the false prophet.]

† the word τρία three is wanting in the Ks MS.

14. And all these were made use of to deceive Maxentius, and give him confidence that he should prosper in his tyranny, and holding out against Constantine, which was the occasion of Constantine's setting upon and destroying his army, of his entring Rome, and of that blow that befell Idolatry by this means.

14. For they are the spirits of devils working miracles, which go forth unto the kings of the * earth, and of the whole world, to gather them to the † battel of that great day of God Almighty.]

* land γῆς † warre of that great day of the God, the ruler of all things, πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος

15. (Such unexpected sudden changes as these, such secret undiscernable proceedings of God's providence, may in all reason be admonitions to all to be watchfull, and not to comply with the present prevailing power in any unchristian or uncomely manner, lest when they have done so, that which they have designed, as their greatest security, be indeed their greatest danger.)

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.]

16. And these evill spirits excited him and engaged him and all his armies in a fight, wherein they were utterly vanquish'd and destroyed. See note e.

h

16. And * he gathered them together into a place called in the Hebrew tongue [h] Armagedon.]

* they, see note a.

17. And the seventh Angel poured out his vial into the air, (noting a decree of heaven now to be executed on the earth) and presently, methought, I heard a proclamation come out of the Holy of Holies, from the throne of God, denoting the going out of God's decree, which was delivered in these words, It was, or hath been, that is, Heathen Rome is now destroyed, (And this was after in Honorius's time, as will be more fully set down ch. 17.)

i

17. And the seventh Angel poured out his vial into the aire, and there came a great voice out † of the Temple of heaven, from the throne, saying, [i] * It is done.]

† of the holy place (see ch. 15. a.) from the throne, so the King's MS. ἐκ τοῦ ναοῦ τοῦ θρόνου * It was, or hath been, γέγονε

18. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, † so mighty an earthquake, and so great.]

18. And methought there were thunders, and lightnings, and an earthquake, such as never had been known before, denoting this vast change, (the greatest of any) that now was by this means wrought in the world.

† such an earthquake so great, τηλικοῦτος σεισμὸς οὕτω μέγας

19. And Rome being, at this time of Honorius, divided into three parties, one Heathen, a second Orthodox, a third Heretical, impure (see note on chap. 17. c.) wicked Christians, this brought in Alaricus, and by that means destruction on all heathen Rome. And thus was God's just vengeance executed upon them.

19. And the great city was divided into three parts, and the cities of the nations fell, and * great Babylon came in remembrance before God, to give unto her the cup of † the wine of the fierceness of his wrath.]

* Babylon the great, Βαβυλὼν ἡ μεγάλη † the bitter wine of his wrath, see note on ch. 14. c.

20. And as 'tis ordinary for islands and hills to be removed by earthquakes, so now the maritime towns and strong holds were destroyed by this incursion of the Gothes.

20. And every island fled away, and the mountains were not found.]

21. And this judgment fell upon them most visibly and discernibly from heaven, and withall in a most heavy unsupportable manner: and yet after this such obduration of hearts possessed them of the heathens that survived these judgments, that they were the more obstinate in their Idolatrous heathen courses, and still railed at the Christians, as the authors of all these miseries that befell them.

21. * And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.]

* And the hail about the weight of a talent descends out of heaven upon men, Καὶ χάλαζα μεγάλη ὡς πταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ τοὺς ἀνθρώπους

Annotations

2. ἡ γῆ, καὶ ἡ θάλασσα, καὶ οἱ ποταμοὶ καὶ αἱ πηγαί

V. 2. *Upon the earth*] What is here meant by ἡ γῆ, and ἡ θάλασσα, and οἱ ποταμοὶ καὶ πηγαί, *the earth* or *land*, and *the sea*, and *the rivers and fountains of waters*, v. 2, 3, 4. may appear by v. 1. where the Angels are appointed to *pour out their vials upon the earth* or *land*. That in all reason signifies the *Roman* Empire, the thing represented in these Visions, as before it signified the nation and people of the Jewes (chap. 7. Note b.) And there is no reason to affix any nice critical notation to either of these single, that *the land*, v. 2. should signifie severally, and so *the sea*, v. 3. and the *rivers*, v. 4. but to take all together for that which was meant by the *land*, v. 1. for so the *series* here requires, where the Angels, that were commanded to *pour out their vials on the earth*, pour them out upon these three, evidently noting these three to be the distribution of that one, and so all one with it. So ch. 14. 7. God is described as the *Creator of* the *heaven, and earth, and sea, and fountains of waters*, where all those latter three are set to denote that which is elsewhere ordinarily called the *earth*, and no more, in opposition to *heaven*, that is, this inferior, terrestrial globe, and all in it. To this may be added, that when the judgments are represented to fall upon *Judæa*, some are said to fall on the *land*, others on the *sea*, others on the *trees*, c. 7. not necessarily signifying such a separation of the judgments, some on this, some on that part, but the whole nation together, on which all those judgments fell; and this indeed agreeable to what we read of the judgments that fell on *Ægypt*, where though some of them were caused by the signes that *Moses* wrought upon the *land*, *Exod.* 8. 16. others by *smiting of the waters, streams, rivers and ponds, and all their gathering together of waters*, *Exod.* 7. 19. and so again ch. 8. 5. yet 'tis manifest that the judgments thus produced by every of these, (each *smiting* of his *rod* there being proportionable to the *pouring out of a vial* here) fell indifferently on the whole land, and not one judgment on one part, another on another: And so sure is it to be understood in this place. Many judgments were to be poured out upon the *Roman* Empire, and by all of them together the whole heathen part of it destroyed. This consideration makes it unnecessary farther to enquire into the productions of the several *Vials* what each of them distinctly signified, it being sufficient that each of them notes some kind of destruction; and the number of *seven* being a perfect number, the *seven Angels*, and their *seven vials*, and their *seven effusions* signifie utter destruction, and not necessarily any more, unless it be this, that it was not all at once, but by several degrees and several sorts of judgments, those that ordinarily bring destructions upon provoking people, that have *filled up the measure of their iniquities*, λοιμὸς, λιμὸς, πόλεμος, *infectious diseases, famines* and *warres*: and that these in a very remarkable manner fell upon the *Roman* Empire about these times, appears as by all histories Ecclesiastical and prophane, so especially by S. *Austin* in his first book *De civ. Dei*, written on purpose to defend Christian religion from that charge which was laid upon it, that it brought down all judgments upon the Empire. Which being false, as it was urged by the Heathens to the prejudice of Christianity, *viz.* that the Judgments came for that sin of permitting Christianity in the Empire, and contempt of their Idol-worships; so was it most true, that for the Heathens standing out and persecuting the Christian faith, most heavy wasting judgments were come upon them. Of the three first Vials it may be yet further noted, that they may have a peculiar aspect on the plagues of *Ægypt*: the first, that of the Ἕλκος κακὸν καὶ πονηρὸν, *the evil and grievous boil*, that is, *infectious*, and very painfull, will be answerable to the *boil breaking out upon man and beast through all the land*, *Exod.* 9. 9. and signifie some infectious disease, plague and pestilence, which we know breaks out in boils. So likewise the second and the third, the *sea becoming as blood*, ver. 3. and *the rivers and fountains becoming as blood*, ver. 4. are answerable to *Moses*'s stretching out his hand and *smiting upon the waters of Ægypt, their streams, and their rivers, and their ponds, and all their pools*, or *collections of water, upon which they became blood*, *Exod.* 7. 19, 20. Now for these three the histories of those times are very remarkable, *viz.* for the great pestilences, and horrible effusions of blood. That which *Herodian* tells us of *Commodus*'s reign, will sufficiently qualifie that for the time of the *pouring out* of these three *vials*. At that time, saith he, *l. 1. a very great pestilence reigned over all Italy, but especially in the city of Rome* (and *Dio* tells us, that there *died above two thousand a day in the city*) *and a vast number both of beasts and men perished thereby*. And so this may be commodiously the *pouring out the vial upon the earth*, belonging not only to the city of *Rome*, but to all *Italy*, as ἡ γῆ *the land* was wont to signifie not only *Jerusalem*, but all *Judæa*. Hereupon the Emperor was perswaded to remove to *Laurentum*, so call'd from the grove of bay-trees there, the smell whereof the Physicians thought usefull against the plague. And in like manner they prescribed *sweet unguents and odours to anoint their ears and noses, to keep out or overcome the pestilential vapour. But nevertheless*, saith he, *the disease daily increased, and swept away a multitude of men and beasts*. As for the *blood* that was then spilt, the same Author gives us a large story; *Cleander*, saith he, *a servant of the Emperours, bought out of Phrygia, and grown up with him from his youth, and advanced to greatest offices in court and army, aspired to the Empire; To that purpose bought up a vast quantity of corn* (which caused a great famine also at *Rome*) *thinking thereby in time of need to oblige the citizens and souldiers, and to gain them all to his party*. But the event was contrary; for the famine raging, and the cause of it being visible, all the citizens run out of the city to the Emperour, *requiring this Encloser to be put to death*. *Cleander* by his power keeping them from the Emperour (whose voluptuousness made this easie for him to doe) *sends out the Emperour's forces armed and hors'd against them, which made an huge slaughter among them*, and in driving them into the city gates, by their horses and swords, saith he, *meeting with foot-men unarm'd, they kill'd a great part of the people*. Which when they that were in the city understood, they got to the top of the houses, and with stones and tiles threw at the souldiers, and by this means put them to flight, and in the pursuit *beating them off from their horses, killed great multitudes of them*: and this continued very cruelly for some time. And the appeasing of this cost a great deal more blood, the Emperour causing *Cleander* to be put to death, and his sons after him, and then a great *many more*, saith he, not daring to confide in any body. To which that author immediatly adds the many prodigies which followed at that time, and the *burning down of the Temple of Peace*; which beside that it was the treasury of a great part of the wealth of the city, and was accompanied with the burning of a great deal more of the *buildings of the city*, and among them of the Temple of *Vesta*, the fire continuing for many daies, till rain from heaven put it out, (which made them impute the whole matter to the anger of the gods) besides all this, I say, it was by all

then look'd on as a *preſage of great warres, which,* ſaith he, *accordingly followed.* And ſo in this one paſſage of ſtory in that Author we have the interpretation of theſe *three vials.* As great a plague as ever hath been read of, to be ſutable to the firſt; and a great deal of killing both in the ſedition, and by the cruelty of the Emperour, and by the fire, and by the warres that followed, (wherein the whole region, and not only the city of *Rome* was concerned) anſwerable to the two latter, the *ſea,* that is, the multitude of the city, and the *rivers and ſprings of waters,* the other provinces and cities become *blood.* But beſide theſe under *Commodus*, there was ſtore of the like judgments in the following Emperours times, untill *Conſtantine*: A very great Peſtilence under *Gallus*, another under *Gallienus*, both deſcribed by *Zozimus*; another at the end of *Decius*, on occaſion of which S. *Cyprian* wrote his book of *Mortality.* And in *Maximinus*'s time, ſaith *Euſebius*, whilſt he and his armies were ſore diſtreſſed by a warre with the *Armenians*, the *reſt of the inhabitants of the cities were grievouſly devoured with famine and peſtilence, infinite numbers dying in the cities, more in the countreys and villages,* καὶ αἱ πάλαι τῆ ἀγροικῶν πολύανδροι ἀπογεφυραὶ, *and the numbers of husbandmen which had formerly been very great, were almoſt all of them ſwept away by famine and peſtilence.* ſaith *Euſebius Eccl. hiſt.* l. 9. c. 8. And for *wars* and *effuſion of blood* and *ſlaughters*, the hiſtories are all along full of them, and need not be here recited.

Θάλασσαν Γενομένὴν αἵματος

b. Ὁσιος

V. 5. *And ſhall be*] In ſtead of ὁσιώμενος *he that ſhall be* the Copies generally read ὅσιος. That is anſwerable to the Hebrew חסיד *pitiful* and *merciful*, as that is more then צדקה δικαιοσύνη *juſtice* or *righteouſneſs*, as hath oft been ſaid. And ſo it is fitly ſuperadded here to the δίκαιος εἶ *thou art juſt* or *righteous*, preceding. That the juſtice of God, here acknowledged in theſe vengeances on heathen *Rome*, denotes his punitive juſtice, there is no doubt, and accordingly follows, ὅτι ταῦτα ἔκρινας, *becauſe thou haſt judged theſe.* Where the ταῦτα ſeems to denote the perſons neutrally ſet down, the inhabitants of the Empire, which are here ſuppoſed to be *judged*, that is, juſtly puniſhed, and of whom it follows, ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν *becauſe they have ſhed the blood of thy ſaints and prophets*, that is, of the Chriſtians, and thoſe that by their preaching would have wrought reformation among them, and ſo did act as Prophets, and had the portion of Prophets, were reſiſted and ſlain by them. But beſides this punitive juſtice expreſs'd by theſe judgments, there was alſo ἐποίησε *pity*, compaſſion to the perſecuted Chriſtians, whoſe ſufferings were abated and taken off by this means. Thus 'tis often to be obſerved in *Euſebius*'s ſtory, particularly at the end of the *great ſlaughters*, and *famine*, and *plague* in *Maximinus*'s time, l. 9. c. 8. (mentioned Note a.) *Hereupon*, ſaith he, *God, the defender of Chriſtians, having ſhew'd his wrath and indignation againſt all mortals for their perſecuting us, reſtored the pleaſant and bright ſplendor of his providence toward us, ſo that from that time peace and light, with the great admiration of all, ſhined out and was revealed to us that ſat in darkneſs before, ſhewing us that God hath the overſight of our affairs continually, chaſtiſing and afflicting us for a time, but after he hath diſciplin'd us ſufficiently, appearing favourable and propitious to us again.*

Δίκαιος εἶ

Ταῦτα ἔκρινας

Αἷμα Προφητῶν

c. ἐν πυρὶ

V. 8. *With fire*] If ἐν πυρὶ *by fire* were here literally to be underſtood, many completions there would be of it, by great fires, in the city *of Rome* eſpecially, within the ſpace referred to by this Viſion. One remarkable one hath been mention'd in *Commodus*'s time, Note a. out of *Herodian l.* 1. falling on the Temple of Peace, and at length coming to the Temple of *Veſta*, and burning many great houſes, and ſo continuing for many daies, till the rain from heaven put it out, and ſo by the heathens, ſaith he, conceived to be begun alſo, as it was ended, by the gods without humane means. And this being ſuch, coming from heaven, not from any lower cauſe, may the more probably belong to this place, where the *Sun* is ſaid to *have power given it to ſcorch* men *with fire*, the Sun in the firmament, the great fire of the world, being commodiouſly enough ſaid *to ſcorch* them, or *to ſet them on fire* (ſo καυματίζειν ſignifies) who were burnt by fire from heaven. But it is not improbable that the *Suns ſcorching of men*, denoted ordinarily by καῦμα, may ſignifie that ſcorching and drying up the fruits of the earth from whence a dearth proceeds, and ſo be here ſet to expreſſe a famine: ſo 'tis ſaid of the *ſeed on the ſtony ground*, that *as ſoon as it ſprang up*, ἐκαυματίσθη *it was ſcorched*, and, as it follows, ἐξηράνθη *withered away.* And many ſuch dearths there were in the ſtories of thoſe times. A moſt eminent one in *Maximinus*'s time, mentioned by *Euſebius* l. 9. c. 8. *Some*, ſaith he, *for the leaſt bit of victuals, parting with that which was moſt precious to them: one meaſure of corn ſold for two thouſand five hundred Atticks: ſome* κατὰ βραχὺ *in a little time ſelling all their poſſeſſions to buy bread: others eating graſſe, and therewith poiſonous herbs. Noble women going out of the city to the countrey to beg bread. Others ſtaggering and falling down in the ſtreets, and howling out for one bit of bread, and able to ſpeak no word but that they were famiſh'd.* And at length *the dogs raving for hunger, and falling upon the men, in their own defence they fell on killing and eating dogs.* As ſad a deſcription of raging famine as hath been read of, ſave in time of ſieges. Another famine there was in *Commodus*'s time (mentioned from *Herodian* Note a.) which put the whole city into a ſedition, but that not comparable to this, and cauſed by *Cleander*'s inſatiate covetouſneſſe and ambition, more then the *ſcorching* of the *Sun.* That which here follows, as the effect of this famine, that they *blaſphemed the name of God*, may moſt probably be the heathens railing at the Chriſtians, as the cauſe of all their evils; for ſo the antients obſerve of them, that whenever plague or famine befell them, preſently they cryed out, *Chriſtiani ad leones, Let the Chriſtians be put to death*, as the authors of their miſeries. An eminent place we have to this purpoſe in *Arnobius l.* 10. where naming the very judgments which are here expreſs'd by the foregoing Vials, *peſtilences, wars*, and *dearths* or *famines*, he ſaith of the heathens, that when theſe befell them, they preſently cryed out that *ſince Chriſtians began to be in the world, terrarum Orbem periiſſe, the whole world was deſtroyed, and all mankind afflicted with all ſorts of evils*: and S. *Cyprian* in that known place *ad Demetrian. That many wars break out, that plagues and famines, that the earth is kept long without any rain, nobis imputari, 'tis by the heathens imputed to us Chriſtians.*

Καῦμα

Ἐκαυματίσθη

Ἐβλασφήμησαν

d. Θρόνος θηρίου

V. 10. *Seat of the beaſt*] What θρόνος θηρίου *the throne*, or *ſeat, of the beaſt* ſignifies, may thus be gathered; θηρίον *the beaſt* ſignifies Idol-worſhip, c. 13. 1. and as the *throne* of that may ſignifie the place where it reſides, ſo it may ſignifie alſo that which ſuſtains and ſupports it, a ſeat being that which ſuſtains and holds up from falling that which reſts upon it. This was the power of the *Roman* Empire, the ſtrength and dignity thereof, to which ſo great a part of the world was ſubjected, and which it made uſe of to maintain the Idol-worſhip againſt Chriſtianity. And ſo *the throne of the beaſt* is expounded in the next words by βασιλεία *the Kingdome* or *Empire* of *Rome.* Now that which is here ſaid to befall the Empire by the *pouring out* of the *fifth vial* is that it was ἐσκοτωμένη *darkned*, that is, loſt much of its ſplendor which before it enjoyed, which

Θηρίου

Βασιλεία

Ἐσκοτωμένη

which belongs clearly to the incurſions of the *Barbarians*, *Perſians*, *Goths*, *Almans*, &c. about theſe times which are here deſcribed, as every where appears in ſtory. As for the πόνος *pain* that here follows, it is the great grief and anxiety that it coſt them to contend and ſecure themſelves from theſe *Barbarians*, who being ſo contemptible in the eyes of the *Romans*, it was matter of great indignation to them to be thus infeſted by them, as *Ægypt* by flies and lice. And whereas, v. 11. ἕλκη *boils* are joyned with πόνοι *pains*, I ſuppoſe thoſe *boils* may again refer to that plague of *Ægypt*, (as the *darkning* of the *Kingdome* plainly doth) and denote the effects of the *Barbarians* incurſions: as the *boils*, *Exod.* 9. 9. were produced by *ſcattering aſhes of the furnace toward heaven*, to which the inrodes of thoſe *Barbarians* in reſpect of their multitudes might fitly be reſembled. And then their *blaſpheming of the God of heaven*, is their railing at *Chriſt* and Chriſtianity, as that which in the heathens opinion brought all theſe evils upon them. See *Salvian De provid.* and Note c.

πόνῳ

ἕλκη

c. V. 12. *Euphrates*] That it is agreeable to the calling of *Rome Babylon* (ſee Note on c. 18. a.) to ſet *Euphrates*, the River that belongs to *Babylon*, to ſignifie *Tyber* that belongs to *Rome*, hath been formerly ſhew'd, c. 9. Note e. And that it ſo ſignifies here, there is little doubt. From hence it follows, that the *drying up* of *Euphrates*, being an alluſion to the hiſtory of *Cyrus*, prophetically ſet down *Jer.* 50. 38. *and drought is upon her waters, and they ſhall be dried up*, and c. 51. where is mention of the *drying up her ſea, and making her ſprings dry*, v. 36. it muſt in reaſon be interpreted thereby. There in the taking of *Babylon*, *Cyrus turned away the river Euphrates*, and entred the city through the channel thereof. (See *Oroſius* l. 11. c. 6.) And ſo the *drying of the river* being the preparative to the taking the city, and the making that weak and acceſſible which otherwiſe was impregnable, this phraſe of *drying up the water of Euphrates* is thought commodious to be made uſe of, to expreſſe the weakning of the ſtrength of *Rome*, and making it conquerable, or, as it here follows, *that the way of the Kings——might be prepared.* To *prepare a way* we know is to remove difficulties and obſtructions, to level and plain a paſſage, and that in the Prophets expreſs'd by *exalting valleys, and bringing hils low, and plaining the rough places.* And when rivers or waters are in the way, then the *drying* them *up*, is *preparing the way*, making them paſſable. And ſo the fitting the city of *Rome* for conqueſt by *Conſtantine* and his ſons (who are here called *Kings from the riſing of the Sun*, ſee Note f.) is the full interpretation of *drying up Euphrates*, *that the way of the Kings might be prepared.* Of this the hiſtory is clear in *Euſebius Eccl. hiſt.* l. 9. c. 9. (and ſo in *Zozimus* alſo) that *Maxentius* having faſtned himſelf in *Rome* (out of which he went not himſelf, having no confidence in the love and fidelity of the people) *he fortified every place and region and city with armies for guards, and had a thouſand troops of ſouldiers to ly in ambuſh in every part of Italy, and the reſt of his dominions where the enemy was likely to come: Theſe ſure were the obſtructions*, or *difficulties*, in *Conſtantine's way* to *Rome*, which are here to be *dryed up*, or removed; and accordingly it follows in the *hiſtory*, that *Conſtantine being aſſiſted by God ſet upon his firſt, and ſecond, and third army, and overcame them all; and poſſeſſing himſelf of the greateſt part of Italy, came cloſe up to Rome.* And ſo 'tis viſible what this *drying up the river*, by which their *way was prepared*, ſignifies, the ſubduing thoſe armies in *Italy*, ſo that now nothing withheld his paſſage from *Rome*; which is here looked on as a very great thing, proportionable to *Cyrus*'s turning the river *Euphrates*, and entring *Babylon* through the channel of it. But there was yet one difficulty more to be conquer'd, before *Conſtantine* could enter *Rome.* For his onely deſigne being to deliver the *Romans* from the tyranny of *Maxentius*, and not to do any hurt, but rather bring relief to the inhabitants of the city, there was now no way to reconcile this difficulty, whilſt *Maxentius* remained fortified in the city. And therefore in God's wonderful providence it was ſo diſpoſed, that *Maxentius* and all his party came out of *Rome*, but in ſtead of joyning battail with *Conſtantine*, fled from him immediately; and having formerly built a treacherous bridge over *Tyber*, on deſign to draw *Conſtantine*'s army over it, and ſo by the failing of the bridge to drown them, *Maxentius* himſelf and his forces are forced that way, and drowned in the *pit which they had prepared for others*, and himſelf and his life-guard were the firſt that thus periſhed. This ſo ſignal a deſtruction *Euſebius* thinks fit to compare to the *Iſraelites* victory over *Pharaoh* in the Red ſea, and ſaith it was according to the prediction of the divine oracles in all probability referring to this Viſion here. The concluſion of it was, that this being done, *Conſtantine* came Conqueror to *Rome*, where without any oppoſition he was *received by young and old, Senators and Nobles, and all the people of Rome, with chearful countenances and joyous acclamations, as the preſerver and benefactor of them all; and commanding the ſign of the croſſe to be ſet on the right hand of his ſtatue, he affix'd theſe words in Latine, Hoc ſalutari ſigno, veraci fortitudinis indicio, civitatem noſtram jugo Tyranni ereptam liberavi, et S. P. Q. R. liberatum priſco ſplendori & claritati reſtitui, By this ſalvifick ſign, the true expreſſion of fortitude, I have freed our city, and delivered it from the tyrants yoke, and have reſtored the Senate and people of Rome to their antient ſplendor and brightneſs.* And in like manner the *Senate* dedicated to him a triumphall arch, *Liberatori urbis, fundatori quietis, To the deliverer of the city, and founder of their peace*, as may be ſeen in *Euſebius*, *Socrates*, and *Sozomen* and others. And ſo this was a farther completion of this prophecie, and a laſt part of the *drying up Euphrates*, (parallel to that of the drying up of the Red ſea before the *Iſraelites*) and preparing *Conſtantine*'s peaceable entrance into the city.

Εὐφράτης

Ἐξηράνθη τὸ ὕδωρ

Ἑτοιμασθῇ ἡ ὁδὸς

Ib. *Kings of the eaſt——*] What ἀπ' ἀνατολῶν ἡλίου, *from the riſing of the Sun*, ſignifies, may be reſolved by theſe two conſiderations; firſt, that the Kings or *Magi* that came to worſhip Chriſt, ſoon after his birth, whilſt *Herod* deſigned the killing of him, are ſaid to come ἀπ' ἀνατολῶν *from the riſing of the Sun*, *Mat.* 2. 1. And agreeably to that, *Conſtantine* and his ſons, which had given up their names to the Chriſtian faith, and were promoters of it whilſt *Maxentius* perſecuted it, may be thus in Prophetick ſtyle fitly deſcribed by the *Kings from the riſing of the Sun.* Secondly, *Chriſt* himſelf is called Ἀνατολὴ the *riſing Sun* (ſee Note on *Luc.* 1. 5.) and ſo ſeems to be called here, c. 7. 2. where the *Angel aſcending from the Eaſt* is one ſent immediately by Chriſt; and then βασιλῆς ἀπ' ἀνατολῶν *Kings from the riſing of the Sun* may be a very fit phraſe to expreſſe Chriſtian Kings. And it is to be obſerved, that Βασιλεῖς *Kings*, in this Book, is not confined to the Emperors or ſupreme Governours, but is more looſely uſed for Commanders, all in authority (ſee Note g. and c. 11. Note f.) and ſo may in the Plural be appliable to *Conſtantine* and his ſons, and the Chriſtian Commanders under him.

f. ἀπ' ἀνατολῶν ἡλίου

Βασιλεῖς ἀπ' ἀνατολῶν

g. V. 13. *Unclean Spirits*] What is here meant by πνεύματα ἀκάθαρτα *unclean ſpirits* may in part be reſolved by *Euſebius* in the ſtory of *Maxentius*, *Eccl. hiſt.* l. 9. c. 9. where the firſt thing that he ſaith of him,

Πνεύματα ἀκάθαρτα

is, that he *relied on Magical arts in this whole matter, and thereupon kept himself up close in Rome, and would not go out of it.* So again *De vita Constant.* l. 1. c. 30. *At last he fell to Magick and Sorcery; sometimes cut up women great with child, sometimes ript up the bowels of tender infants, sometimes killed lions,* all to divine thereby: *He often used wicked adjurations to raise up Devils,* saith he, *by whose help he might avert the violence of the warre from him, hoping that they would help him to the victory.* Now these impure spi- τρεῖς rits are here said to be *three,* but the Kings MS. wants that word τρεῖς *three.* If we read it without *three,* then it is already explained, that he made use of Magick and Augury. But if the word *three* be retained, then either may it signifie that he betook himself wholly to these arts, (the number of *three,* as of *seven,* having oft no other importance in it but to signifie a great deal) or else peculiarly these three sorts; first, Augury, or divination by entrails; secondly, Calling up of devils, (both particularly mention'd by *Eusebius*) and thirdly, the use of the *Sibylline* Oracles, which the *Roman* Sorcerers and Diviners generally dealt in, and *Maxentius* made use of; see *Zozimus* l. 2. Of these ὡς Βάτραχοι it is farther said, that they were ὡς βάτραχοι *as frogs,* referring to those creatures brought forth upon *Ægypt* by the Magicians at *Pharaohs* command, *Exod.* 8. 7. Of which, as it is known that they are impure creatures, breeding and dwelling in the mire, and so these impure spirits or arts are fitly compared to them; so it is also observable, how useless and unprofitable they are, they croak, but do nothing else, and so they fitly resemble these Magical arts, which made a great noise, but never brought him the least advantage, but rather hastened his ruine, by relying on them. Then these *frogs* are said to *come out of the mouth of the Dragon, and the beast, and the false prophet:* which again, if the word *three* be not retained, will conclude these Magical arts, which he made use of, to proceed promiscuously from these *three*; but if the word τρεῖς *three* be retained, then it will be proper to confine the responses of the devils, when they were raised by him, to the first of the *three*, those that *came out of the* τοῦ Δράκοντος *mouth of the Dragon,* for that is every where the Devils title in this Book, (see Note on c. 12. d. and 13. b.) and the devils being (as was said) raised by *Maxentius* to direct and assist him, the first of these frogs is said to have *come out of the devils mouth* immediately. Secondly, the art of divining by entrails, and to that purpose killing of women and children as well as beasts, being directly a piece of Heathenisme, confined to their Augurs and Priests; the second of these frogs is said to τοῦ Θηρίου have *come out of the mouth of the Beast,* that is, Idol worship, so called, c. 13. 1. the Priests being the mouth thereof. Thirdly, the heathen Prophets undertaking to fetch grounds of their predictions most frequently from the Books of the *Sibyls*, such fragments thereof as were remaining among them; the third frog is said to τοῦ ψευδοπροφήτου *come out of the mouth of the false prophet,* that is, of the Colledge of diviners, which thus by study in those Oracles undertook to foretell things to come. And of Ποιῦντα σημεῖα all these it is said, that they *did signes,* either by foretelling sometimes things that came to pass, which gave them authority among men, or else by shewing some deceitfull wonders: and that they *went out,* ἐπὶ, *upon,* Βασιλεῖς τῆς οἰκουμένης or *to, the Kings of the whole world,* that is, to *Maxentius* the Emperor, and his Commanders under him, call'd Βασιλεῖς *Kings* in the Plural, (see Note f.) and incited them *to the war of the great day of God,* that is, to fight with *Constantine,* that instrument of Gods to bring in Christianity into the Empire.

V. 16. *Armageddon*] What *Armageddon,* which h. is here said to be an Hebrew word, signifies, or of what Ἁρμαγεδών composition it is, is a matter of some question. The Learned *H. Grotius* conceives it to be הר מנדון *the mount of meeting,* to note the place and battel where the armies met, viz. on *Constantine's* side 90000 foot and 8000 horse, of *Germans, Gauls* and *Britans,* on *Maxentius's* side 170000 foot, and 18000 horse, of *Romans, Italians,* &c. in *Zozimus:* and that this is here said in reference not to the *valley of Megiddo,* where *Josias* was slain, but to the *waters of Megiddo, Judg.* 5. 9. where the *Canaanites* were slain by *Barac*; which appears the more probable, because the Hebrew הר is in Greek rendred Ἀρ, as Ἄργαειζιν in *Eusebius Præp.* for הר גריזין *mount Gerizin.* But another composition of the word may be yet more probable, viz. that of *Drusius,* that it be made up of חרמא and גדדין, *the excision* or *destruction of their Armies,* as גד in Hebrew, or *their fortunes,* (all their former good successes) as גד in Chaldee signifies. And so the clear meaning of the verse is this, that the *evil spirits.* v. 14. the Magicians and Augurs, &c. *gathered them together,* (so 'tis said ver. 14. συναγαγεῖν αὐτὰς, and to them in the Plural neuter belongs the συνήγαγεν in the Singular) caused them to fight this great battel with *Constantine,* which was the utter destruction of that great army of the Heathens, and so a very heavy judgment or excision, the effect of the *Vial* of the sixth Angel. This victory of *Constantine* over *Maxentius* was so signal and considerable, that, as *Onuphrius* tells us, *Fast.* l. 2. the Indictions (that known way of computing of times among the *Romans*) were taken from thence: *ab eaque die primam Indictionem inchoari,* saith *Baronius, and from that day the first Indiction began; ut liberatam à Maxentii tyrannide urbem & Ecclesiam indicaret, that it might proclaim and commemorate the freeing of the City and Church from Maxentius's tyranny.* By which it may appear, how memorable a passage this was, and how fit to be the matter of this Vision. See *Abr. Bucholcers Chronology Anno Chr.* 312.

V. 17. *It is done*] It is usual in Prophecies to set i. down the sad events most covertly. Thus * *Scaliger* Γέγονε * *Annot. in Festum.* observes, *Augures sedentes in templo abstinebant vocibus malè nominatis, ideóque Alteram avem potiùs quàm Aversam dicebant; The Augurs, as sitting in the Temple, abstained from the sadder expressions, and therefore when they meant to signifie any ill abroad, they called it not the Averse but the Other Augury.* Accordingly is that style of *Horace,*

* *Sperat infestis, metuit secundis,* * *Od.* 10. l. 2.
Alteram sortem——

This the *Græcians* call † μηδὲν ὑγιὲς φλαῦρον, and † *Demosth.* καὶ Ἀνδροτίων & * μὴ βλασφημῶν, *not to deliver any sad thing, not to* * *Id. Const. Leptin.* *speak any hard or evil saying.* And their name for this figure is ἀφημισμός. Agreeable to this is the ordinary style of *fuit,* or *vixit, he hath been,* or *he hath lived,* for *mortuus est, he is dead; fuimus Troes, fuit Ilium*—— *we have been Trojans, Troy hath been*; and in * *Demosthenes,* νῦν ὁ πορίσει, *now it shall be rich,* * *Const. Lept.* to signifie that it hath been, and is yet poor. Δεῖ γὰρ οὕτω λέγειν, καὶ μὴ βλασφημῶν, saith he, *for thus I must speak, and not use grosse* or *harsh expressions.* And just such is γέγονε here, *It hath been,* that is, now it ceaseth to be, it is destroyed, by this figure ἀφημισμὸς, fit for Prophecies.

CHAP.

CHAP. XVII.

Paraphraſe.

1. AND there came one of the ſeven Angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgment of the great whore, that ſitteth upon many waters,]

1. And another viſion I ſaw to the ſame purpoſe. One of thoſe executioners of God's wrath came unto me, ſaying, I will ſhew thee the vengeance that is ready to befall the Imperial dignity of Rome, fitly entitled the great whore, (great in it ſelf, and whore for their impieties againſt God, their worſhip of many heathen gods, directly owning that title, as an harlot is ſhe that takes in many others in ſtead of the one husband) ſitting, that is, ruling, over many waters, that is, much people, having many nations under her dominion.

2. With whom the Kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.]

2. From the power and authority whereof many other kingdomes (ſee c. 13. 14.) have been confirmed and fortified in their idolatrous courſes, and had their falſe worſhip propagated to them, the whole Roman Empire running mad after her vile heathen practices.

3. So he carried me away in the Spirit into the wilderneſſe: and I ſaw [a] a woman ſit upon a ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads and [b] ten horns.]

3. And in this viſion methought I was in a deſart, (fit to repreſent the deſolation that was to be expreſſed in that viſion) and there I ſaw what he had promiſed me, v. 1. a woman, that great whore mentioned there, the Imperial power of Rome heathen, ſeated on an Emperor in a ſcarlet robe, a great blaſphemer againſt the true God, and advancer of Idolatry, and he had ſeven heads, (the city of Rome built on ſeven hills) and ten horns, that is, ſo many other Kings that ruled over divers countries, and were confederate with the Roman Emperor. a. b.

*embroidered, κεχρυσωμένη

4. And the woman was arrayed in purple and ſcarlet colour, and * decked with gold, and precious ſtone, and pearls, having a golden cup in her hand, full of abominations and filthineſſe of her fornication.]

4. And this Roman power was in great proſperity, much ſumptuouſneſſe was beſtowed upon their Idol-worſhip, and all manner of abominable filthineſſe was committed therein.

†for whoremongers, πορνων, ſo Arethas and the antient Latin.

5. And upon her forehead was a name written, [c] Myſterie, Babylon the great, the mother of † harlots, and abominations of the earth.]

5. Which being ſo frequent and acknowledged in their ſecreter devotions, are beſt deſcribed by the word Myſterie, which was the word which the Greeks uſed for their uncleaneſt meetings, and by Babylon (ſee note on ch. 14. c. and ch. 18. a.) which of old was famous for theſe, and ſo deſtroyed. From hence came all the Idolatry of the other cities, ſee v. 2. c.

6. And I ſaw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jeſus: and when I ſaw her, I wondred with great admiration.]

6. And beſide her Idolatries and uncleanneſſe, ſhe was repreſented as a great perſecuter of Chriſtians, (ſee c. 1. d.) At this ſight of a woman thus repreſented, in all glory, and then drunk with blood, and vomiting it out, I was much aſtoniſhed.

7. And the Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſterie of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.]

7. And the Angel that ſhewed it me, v. 1. told me the interpretation of it, viz. that it was deſigned by God to repreſent the Roman heathen power, the ſeven hills on which it was built, and the ten Kings confederate with it.

8. The beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſſe pit, and go into perdition: and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) when they behold the beaſt [d] which was, and is not, * and yet is.]

8. And the ſcarlet beaſt v. 3. on whom this power is ſeated, and which blaſphemeth and defieth the God of heaven, that is, the perſon of the Emperor, in whom this power is veſted, at the time to which this part of the viſion refers, (ſee note a.) is one which was in power, but at this point of time, that is, after Veſpaſian's return out of Judæa, was out of it, but ſhall come to it again, ſent, as it were, out of hell, to perſecute the Chriſtians. And when he, that is Domitian, ſhall have delivered up the Empire again to Veſpaſian, upon his return out of Judæa, and for ſome years become a private man again; this ſhall be matter of great admiration and aſtoniſhment to all that are not Chriſtians, whereſoever they are, ſeeing by this means that the perſecuter of Chriſtians is gone out of power (and when he comes in again, ſhall not continue long, but himſelf be cruelly butchered, v. 8. and 11.) and Veſpaſian, a favourer of the Chriſtians, but deſtroyer of the Jews, is come in again, even while Domitian was alive, which made it the more ſtrange. d.

* although it be καιπερ ὀυκ ἐστιν

† ſenſe νοῦς

9. And here is the † mind which hath wiſdome; The ſeven heads are ſeven mountains, on which the woman ſitteth.]

9. This is the meaning of the riddle; The ſeven heads are the ſeven hills, which are ſo famouſly known in Rome.

* they are εἰσιν

10. And * there are ſeven Kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.]

10. And beſide they denote the ſeven Kings or Emperors thereof, (that have had any thing to doe with the Chriſtians) which are here to be numbred from the time of the beginning of theſe viſions, till this of the writing of them: Of them five are dead, all of violent deaths, poiſoned, or killed by themſelves or others, viz. Claudius, Nero, Galba, Otho, Vitellius, one then reigned, viz. Veſpaſian, and a ſeventh was not yet come to the Kingdome, viz. Titus, who when he ſhould come to it, ſhould reign but two years and two moneths.

11. And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.]

11. And Domitian, deſcribed v. 8. as he that was, and is not, that is, one that in Veſpaſian's time, while he was buſie in other parts, exerciſed all power at Rome, and was called Emperor, is the eighth, that is, comes to the Empire after thoſe ſeven, being the ſon of one of them, to wit of Veſpaſian (in whoſe time alſo he held the government of Rome) and this a wretched accurſed perſon, a cruel bloody perſecuter of the Chriſtians, and ſhall be puniſh'd accordingly.

12. And the ten horns which thou ſaweſt are ten Kings, which have received no kingdome as yet, but receive power as Kings one hour with the beaſt.]

12. As for the ten Kings of the barbarous nations, noted by the ten horns, v. 3. thoſe which (though after v. 16. they ſhared the Roman Empire, yet) as yet had not done ſo, had no Kingdome as yet within the Roman Territory, they for a ſmall time complied with the Roman power.

13. Theſe have one mind, and ſhall give their ſtrength and power unto the beaſt.]

13. And did as the Emperor did, perſecuted the Chriſtians in their Territories.

14. Theſe ſhall make [e] war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called and choſen and faithfull.]

14. And having done ſo, they ſhall ere long be ſubdued to the Chriſtian faith, according to God's promiſe that Chriſt ſhould be King of kings, &c. that is, that Kings and Potentates ſhould be ſubdued unto him, and (according to the reaſonableneſſe of it) that the Chriſtian faith conſiſting of nothing but patience and perſeverance e.

under perſecutions, without any reſiſting, or rebelling againſt the perſecutors, ſhould at length approve it ſelf to Kings and Potentates, and prevail upon them to embrace the faith of Chriſt.

15, 16. And he ſaith unto me, the waters, that is, the people of ſeveral nations, that were under the Roman Emperour ſo lately, and the ten Kings of thoſe nations that had no power or kingdome within the Roman Territories, v. 12. ſhall invade the Roman Empire, and at length ſpoil the City of all the bravery, and deprive them of many of their former dominions, and ſet the City (a third part of it c. 16. 19.) on fire, (ſee Procop. Vand. l. 1.)

15. And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall [f] make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.]

f.

17. And all this an eminent act of God's providence, both that all thoſe nations ſhould firſt confederate with the Romans, and alſo that they ſhould now break off, and execute God's vengeance upon them.

17. For [g] God ſhall put in their hearts † to fulfill his will, and to agree, and give their kingdome unto the beaſt, until the words of God ſhall be fulfilled.]

g.

† to do his pleaſure, & to make one decree or edict συμβουλεῦσαι τὴν γνώμην αὐτοῦ, καὶ συμβουλεῦσαι μίαν γνώμην

18. And the woman which thou ſaweſt, is the Roman power, which hath many Princes under her, or the Empire of Rome and the world.

18. And the woman which thou ſaweſt, is that great city which * reigneth over the Kings of the earth.]

* hath the kingdome ἔχουσα βασιλείαν

Annotations on Chap. XVII.

a. Κόκκινον θηρίον

V. 3. *A woman ſit upon a ſcarlet* ——] That the *beaſt* here muſt ſignifie the Idolatrous heathen worſhip, may be thought, by comparing this verſe with c. 13. 1. There the *beaſt*, whereby that is acknowledged to be repreſented, is ſaid to *have ſeven heads, and ten horns, and upon the heads the name of blaſphemy*: And ſo here, much to the ſame purpoſe, the *beaſt is full of names of blaſphemy, having ſeven heads and ten horns.* But it muſt be obſerved firſt, that there are more beaſts then one mention'd in theſe Viſions, and not all ſignifying the ſame, but viſibly divers things, and that difference obſervable from other circumſtances. As firſt, here is the addition of κόκκινον *ſcarlet-coloured*, which refers to the colour of the Imperial robe, which was ſuch, ſaith *Pliny Nat. hiſt.* l. 22. 2. And ſo that inclines it to ſignifie the Emperor in this place: and though θηρίον, *a beaſt*, may ſeem a mean title to repreſent ſo great a perſon, yet when it is conſidered, that rage and cruelty, and all manner of uncleanneſſe, may be found in an heathen Idolatrous Emperour, all theſe being ſo fit to be repreſented by a θηρίον, or *wild beaſt*, ſuch an Emperour as this may well own that title. And ſo when *Julian* introduceth *C. Caligula*, it is in this ſtyle, μετισόρχεϑ' ϑηρίον πονηρὸν, *an evil beaſt ſucceeds*, in his *Satyre* againſt the *Cæſars*; and in like manner of *Vindex*, *Galba*, *Otho*, *Vitellius*, ταυτὶ τὰ ϑηρία, *theſe beaſts*; and of *Domitian*, with a peculiar Epithet, to denote his cruelty (ſuch as was Proverbially obſerved in *Phalaris*) τὸ Σικελικὸν ϑηρίον, *the Sicilian beaſt*, and again, φονικὸν ϑηρίον *the bloody beaſt*, exactly parallel to the *ſcarlet-coloured beaſt* in this place. Secondly, here is *a woman ſitting upon that beaſt*, which makes it differ again from that repreſentation, c. 13. And this woman appears to be the *whore* in the firſt verſe of this chapter: for being there told by the Angel, that he ſhall *ſee the judgment of the great whore*, it follows immediately, *he carried me, and I ſaw a woman*, &c. Now that this *woman* or *great whore* is the Imperial power of heathen *Rome*, appears by her *ſitting upon many waters, ſitting* there noting rule and dominion (as the *many waters* is great multitudes of people) and ſo by the *Kings of the earth committing fornication with her*, v. 2. Agreeable to which it is, that the *beaſt* whereon ſhe ſits ſhould be the perſon of the Emperour, in whom that power was veſted, or ſeated, as we ſay; which is farther expreſs'd, v. 7. by the *beaſts carrying the woman*, the Greek word βαστάζειν there being that which belongs to carrying of burthens, &c. on ſhoulders, and that, we know, is figuratively applied to power or government, *Iſ.* 9. 6. *the government ſhall be upon his ſhoulders.* And ſo likewiſe by verſe 18. it is as evident that the *woman* is that *great Imperial City which reigneth over the Kings of the earth.* As for the ὀνόματα βλασφημίας *the names of blaſphemy*, they are moſt ſignally appliable to *Domitian*, who called himſelf *Lord God* (ſee c. 13. Note c.) and oppoſed the true God, and ſet up many falſe idol-gods in defiance of him, which is the moſt real *blaſphemy*, and is ſo ſtyled by the Author of the book of *Maccabees*. And to conclude, that this *beaſt* here is a perſon, and an Emperour (and not the heathen worſhip, ch. 13. 1.) it is evident by v. 11. where, of the Kings mention'd v. 10. this *beaſt* is ſaid to be the eighth; and by the addition of *he that was, and is not*, it is as clear, that it was *Domitian* at the time when he had delivered up the Empire to his Father *Veſpaſian* at his return from *Judæa*, being ſhortly to return to it again. Which with the reſt of the deſcription of him v. 8. is appliable to no other but to him: ſee Note d.

γυνὴ καθημένη ἐπὶ

ὕδατα πολλὰ καθημένη

βαστάζειν

ὀνόματα βλασφημίας

b. *Ten horns*] That theſe *ten horns*, or Kings, were thoſe barbarous nations that lay on the North of the *Euxin ſea*, and of *Danubius*, and the *Rhene*, (which were the ordinary bounds of the Roman Empire on that ſide) the number of them will ſufficiently evince. *Procopius* reckons them up to that number of ten, *Oſtrogothi*, *Viſigothi*, *Vandali*, *Gepidæ*, *Longobardi*, *Heruli*, *Burgundions*, *Huns*, *Franks*, *Saxons*. Of theſe it is ſaid, v. 12. that they were *ten Kings* οἵτινες βασιλείαν οὔπω ἔλαβον, *which had not yet received the kingdome.* This cannot be underſtood, that they had as yet (in that point of time to which the Viſion belonged) no dominions of their own, for they are called δέκα βασιλεῖς *ten Kings*, and it is evident in ſtory, that thoſe barbarous Nations had their ſeveral Kings in that time. The meaning then muſt be, that they had as yet no dominion within the Roman Territorie, (but only made ſudden incurſions into it) their receiving the Kingdome being when they ſhared the Empire among them. So the Fathers in the time of perſecution interpreted it, *Romani imperii abſceſſio in decem reges diſperſa*, ſaith *Tertullian*, *The departure of the Roman Empire diſperſed into ten Kings: & decem regibus, in quos dividetur quod nunc regnat imperium*, ſaith *Irenæus*, *The ten Kings into which the Empire, which now reigns, ſhall be divided.* And then, before they came to this having a kingdome, dominion in the Roman Territories, it is ſaid of them, that *as Kings they receive power with the beaſt*, that is, join and comply, and act with the beaſt, aſſiſt heathen *Rome* in perſecuting the Chriſtians, (but that only μίαν ὥραν *one hour*, a ſmall ſhort while) which is farther expreſs'd by *having one mind, and giving their ſtrength and power to the beaſt.* What point of time it was when this was done, being but μίαν ὥραν *for a ſhort ſpace*, is the onely matter of difficulty. And here firſt, it is clear, that this time here pointed to is before they took kingdomes within the Roman Territorie, both by the βασιλείαν οὔπω, *they had not yet received the kingdome*; and becauſe when they did ſo, they

b. Κέρατα δέκα

βασιλείαν οὔπω ἔλαβον

δέκα βασιλεῖς

ἐξουσίαν λαμβάνουσι μετὰ θηρίου

μίαν ὥραν

μίαν γνώμην ἔχουσι

Ηοιησωσιν πωνηρον. they did *make desolate and eat her flesh*, v. 16. and therefore the Vulgar Latines reading, *post bestiam after the beast*, (as if it were μετὰ θηρίον, not μετὰ θηρὸς) must needs be an error. Secondly, it must be before the Emperours became Christian; for θηρίον *the beast* signifying the Roman Idolatry, not simply, but having power and persecuting Christians, their *giving* that *power to the beast* supposes it to be while it is the beast, that is, heathen and persecuting. Thirdly, it must be before these barbarous nations had received the faith, for after, they would not join with the beast; and that is an argument again, that it was before they got possession of any piece of the Roman dominion: for it is manifest in story, that a great part of these nations were Christians, though *Arians*, before that. For the first of them that came on the South of *Ister*, (which is *Danubius*, when it toucheth upon *Illyricum*) were those who in the time of *Valens* obtained of him to come into *Thracia*, and to dwell on that side of *Ister*, and to defend that limit of the Empire against the other *Goths* that were Pagans; see *Theodor.* l. 4. c. *ult. Sozom.* l. 6. c. 3, 7. *Paulus Diaconus hist. Miscel.* l. 12. c. 14. and *Ammian. Marcel.* And from these *Arian Goths* swarmed afterwards those which invaded *Italy*, *Africk*, *Spain*. As for the short incursions which the *Goths* made into *Asia*, or the *Franks* into *Gallia*, in the time of *Gallienus* and of *Claudius*, wherein the Christians suffered much by them, (and the space would fit μίαν ὥραν well) that cannot be it neither, because then they did not *give their strength and power to the beast*. Fourthly, then that which is the most probable is this, That the Christian religion was propagated among those barbarous people, and was not publickly persecuted by them, whiles the Roman Emperours from time to time did most bloodily pursue it. That it was spread among them, that one place in *Tertullian adv. Jud.* c. 8. may suffice. *Et Britannorum inaccessa loca Romanis, Christo verò subdita, & Sarmatarum, & Dacorum, & Germanorum, & Scytharum, & abditarum multarum Gentium*, &c. *The places which the Romans had not come to were subdued to Christ, the Britans, the Sarmatians, the Dacians, the Scythians, the Germans, and many secret Nations.* Which words do plainly point at those very nations which afterwards overrun the Empire. And there are not related any persecutions in those parts, which would not have been altogether omitted in Ecclesiastical history, if there had been any publick authoritative persecution there. And it is observable here in *England*, from the days of King *Lucius* until the reign of *Diocletian*, (when *Alban* the Protomartyr of *England* suffered) the Christians continued in peace and quietnesse. See *Bede Eccl. hist.* l. 1. c. 4. Hereupon it may be collected that *Diocletian* being a violent and furious persecuter, that extended his persecutions to all parts of his Empire, at least in the two last years of his reign, a vigorous and active Prince, that enlarged the limits of the Empire, particularly to those Northern parts, *Daciâ restitutâ porrectis usque ad Danubii caput Germaniæ Rhetiæque limitibus, having recovered Dacia, and reach'd out the limits of Germany and Rhetia as far as the head of Danubius*, as it is said of him in the *Panegyrick ad Dioclet. & Maximian.* (and more particularly *Pomponius Lætus* in that short history which he gives of *Diocletian*, speaks to the very point of time, *Diocletianus, rebus toto Oriente compositis, Europam repetiit, ubi jam Scythæ, Sarmata, Alani & Basternæ jugum subiverant, unà cum Carpis, Cattis & Quadis*, &c. *Diocletian having composed affairs over all the East, returned to Europe, where the Scythians, Sarmatians, Alans and Basternians, together with the Carpi, Catti and Quadi, and others had already undergone, and submitted to his yoke*; so that at the time when he triumphed for the *Persian* victory, these Northern people were brought under some yoke, which was in the eighteenth year of his Empire. See *Eusеb. in Chronic.* and then in the same year he and *Maximian* contrived and decreed the general persecution over the whole Empire, which before that time was but in some parts. See *Eusеb.* l. 8. c. 1. and 9.) From these considerations, I say, it may be collected, that this was a time in which the Pagan bordering Princes might be stirred up in compliance with such Emperors, to persecute poor Christians within their Territories, and yet that persecution last but a very short time; partly, because the condition of that sort of people is to be restlesse, and always attempting somewhat upon their neighbours that did thus awe them, being impatient of any yoke; and partly, because *Diocletian* resigned the Empire about two years after. That we cannot attain unto a full knowledge of the proceedings of that time, the reason of *Baronius* is good, because no writer of that time (who did set down by way of History the actions of *Diocletian*) is extant, the work of *Claudius Eusthenius* his Secretary, who did write the actions of him and his three collegues, being perished. In this obscurity of the time we can but guesse; but this conjecture is probable, and suits well with μίαν ὥραν the *short space*, and all other circumstances of the Context.

V. 5. *Mysterie*] The word μυστήριον signifies *a secrecy*. It is also an unclean word, set by *Achilles Tatius* to signifie the nakednesse of a woman. Among the *Gentiles* it was used to denote their secretest Idol-worships, their πλεταὶ and ἐποπτεῖαι, which being for the most part very unclean and abominable, as in their *Eleusinia sacra*, &c. they were generally styled μυστήρια, and divided into μεγάλα and μικρὰ, their *greater & lesser mysteries*. These, saith *Tertullian*, the *Gnosticks* imitated, and had in their worships curtains drawn, and silence strictly kept to vail and keep secret what they did. Hence is it, that this word is here thought fit to expresse the Idolatry and heathen-worship of this city, which had generally this of uncleanesse joined with it. c. Μυστήριον

V. 8. *Which was, and is not*] That *Domitian* had and exercised all power at *Rome* in his Father *Vespasian's* time whilst he was employed abroad in *Syria*, &c. appears by *Tacitus*, who saith of him distinctly, *Domitianum Cæsarem consalutatum*, &c. *that Domitian was saluted by the name of Cæsar, Hist. l. 3. in fine*, and *nomen sedémque Cæsaris Domitianus acceperat, Domitian had received the name and throne of Cæsar, l. 4. in initio*, and by all other writers of those times. At the return of *Vespasian* he was devested of his power; and so though he had been Emperor, and still continued alive at that point of time to which this part of the Vision refers, yet 'tis true of him, οὐκ ἔστι *he is not*: by which it may be guest at what time these Visions were written, at least to what time this Vision refers, *viz.* to the time of *Vespasian* after his return out of *Syria*, the war being left unto *Titus*. And this distinctly appears v. 10. by the enumeration of the eight Emperours there, of which *Claudius* being the first, *Nero* second, *Galba* third, *Otho* fourth, *Vitellius* fifth, it is there said, *five are fallen, and one is*, that is, is now alive at this point of the Vision, viz. *Vespasian*, and *Titus* the seventh is not yet come, and after his short reign, then v. 11. follows this successor of his, *Domitian*, described, as here, by the title of, *he which was, and is not, and is the eighth*, (for so he was) and is ἐκ τῶν ἑπτὰ *of*, or, *from, the seven*, that is, the son or off-spring of one of them, *viz.* of *Vespasian*. This person being a great persecutor of Christians, God's judgments were remarkably to fall upon him, which is the meaning of ὑπάγει εἰς ἀπώλειαν, *he goeth to perdition*, v. 11. for he was butcher'd by his own servants: and *Apollonius Tyaneus* the great Magician is said to have cryed out at *Ephesus* d. Θηρίον ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοος ἐστὶ Ἐκ τῶν ἑπτὰ Ὑπάγει εἰς Ἀπώλειαν

many miles off, at the minute when he was kill'd, *Strike the Tyrant, ſtrike the Tyrant*, and to have told them, *Believe it, the Emperour is kill'd this very moment*; which the Devil, it ſeems, (whether from this and the like prophecies of God here, or by his ſpeedy conveyance of what he ſaw, I cannot affirm) by his familiarity with that Magician enabled him thus to declare.

e. Πολεμήσουσι μετὰ τοῦ ἀρνίου

V. 14. *Warre with the Lamb*] *Warring with the Lamb*, ſignifies oppoſing and perſecuting Chriſtianity; not as if there were ſet battels between them and Chriſtians, but ſuch as are ſuppoſeable againſt thoſe whoſe principle was to ſuffer, not to reſiſt the perſecuting Emperors, (under whom they were:) For this is the condition of the *Lamb* here to endure, to be *ſlaughter'd*, but not to fight again. This is here ſaid of theſe *ten Kings* (confederate with the *Romans*) that they ſhould thus *war*, that is, be uſed as ſouldiers to execute the *Romans* bloodineſſe upon Chriſtians: and this is true of the *Goths* and others, while they were confederate with heathen *Rome*; though ſoon after they themſelves came over to Chriſtianity, (though moſt to *Arianiſme*,) (*Gothi per legatos ſupplices popoſcerunt, ut illis Epiſcopi, à quibus Chriſtianæ fidei regulam diſcerent, mitterentur. Valens imperator Doctores Ariani dogmatis miſit. Gothi primæ fidei rudimentum, quod accepere, tenuerunt, The Goths deſired by their Embaſſadors, that Biſhops might be ſent them from whom they might learn the Rule of faith. Valens the Emperour ſent them Arian Doctors. The Goths retained thoſe rudiments which they firſt received, Oroſ. l. 7. c. 33.*) no doubt much forwarded therein by ſeeing the patience and conſtancy of Chriſtian Martyrs, who have no other way to overcome their enemies, and ſo in that only reſpect are ſaid to *conquer* them here, that is, to bring them to Chriſtianity, and ſubject them to *Chriſt*'s kingdome. For of *Alaricus* 'tis clear that he was then a Chriſtian, and ſent Embaſſies to *Honorius* by Biſhops, (ſee *Sozomen l. 9. c. 8.*) and that *Attalus* was baptized by *Sigeſarius* a *Gothiſh* Biſhop, and by that was the dearer to *Alaricus* and all the *Goths*, c. 9. And that in reverence to S. *Peter*, *Alaricus* gave mercy to all thoſe that fled to his Temple for Sanctuary, and reſtored all that was taken out of the Church (by a *Gothiſh ſouldier*, who aſtoniſh'd with the richneſſe of the ſight told *Alaricus* of it) and at the putting all in their places, ſung an hymne to God, *Barbarians* and *Romans* together, ſaith *Oroſius* l. 7. c. 20. 39. and ſo 'tis clear of the greateſt part of the army, of whom ſaith * *Oroſius, Chriſtiani fuere qui parcerent*, &c. *they were Chriſtians that ſpared, Chriſtians who were ſpared, Chriſtians for the memory of whom there was any ſuch thing as ſparing.* To the manifeſtation of this pertains that paſſage ſet down by * *Hieron. Rubeus*, that *Saul* an *Hebrew*, or, as others affirme, a Pagan, who had the chief command under *Stilico*, deſigning to take advantage, and ſet upon the *Goths* when they were not prepared, did it upon Eaſter-day. And *Alaricus* diſcerning their approach, ſent to deſire he would deferre the fight till the morrow, in reſpect of the religion of the day, promiſing then to meet him. But *Saul* would not hearken to it, but ſet upon them unarmed, and holding up their hands and eyes in prayer to heaven for aid, *in tam ſancti myſterii celebratione, in the performance of the duties of the day*, and ſo killed many of them; till *Alaricus* after the ſpace of an hour, ſaying that they had now ſatisfied the religion of the day, and exhorting his ſouldiers to follow him ſtoutly, brake in upon them with a great army, and repulſed and put them to flight; and if *Honorius* and *Stilico* had not come to their relief, *eo omnino die de Roma terrarum domina, quæ victori præmium erat futura, actum fuiſſet, Rome had been deſtroyed upon the Fate of that day.*

* l. 11. c. 10.

* *Hiſt. Ravenn.* l. 2. p. 64.

V. 16. *Make her deſolate*] The *Goths* and *Vandals* overrunning *Italy* and *Rome* it ſelf, (*Alaricus* the *Goth* and *Genſericus* the *Vandal* Kings, and divers others, πολλῶν ἐπανισαμένων τυράννων, *many Kings making inſurrections*, ſaith *Sozomen*) is famouſly known in ſtory. See *Socrat.* l. 7. c. 10. *Sozom.* l. 9. c. 6. Of the ſpoils alſo that were made by them Hiſtorians are plentiful, eſpecially *Procopius*. Of *Alaricus* and his, that they left nothing behind them, either of private or publick treaſure, the Commander giving order to his ſouldiers, ſaith *Sozomen l. 6. 9.* ἐκέλευε τῇ Ῥωμαίων πλοῦτον ἁρπάζειν, *to plunder all the wealth of the city*, and ὡς ἂν δύναιτο πάντας τοὺς οἴκους λῃζόμενος, *as near as was poſſible to ſpoil every houſe*. Of *Genſericus*, that he brought by ſea to *Carthage* a vaſt deal of gold and ſilver; and that he robb'd the Temple of *Jupiter Capitolinus*, or *Olympius*. So *Socrates* of *Alaricus*, that they took the city and rifled it, and τὰ πολλὰ τῶν θαυμασίων ἐκείνων θεαμάτων κατέκαυσαν, *burnt many of thoſe admirable ſpectacles*. So alſo that they conquer'd many Provinces of the *Romans*, and poſſeſs'd them as their own, as *Dacia, Pannonia, Thrace, Illyricum, France, Spain, Africk, Italy* and *Dalmatia*, which is here called the *eating of the fleſh of the whore*. As for their *burning of the city*, (though that ſignifie not their burning it all down to the ground, but onely πολλὰς τῆς πόλεως οἰκοδομὰς *many buildings of the city*, and in *Socrates*, *the many admirable ſpectacles there*) that is known to be done by *Totilas* at the firſt entring the city, though *Beliſarius* was a means that 'twas not all burnt down; ſee *Procopius Goth.* 4. and *Sozomen* l. 9. c. 6. This being done in the time of *Honorius* the Emperour, and *Innocentius* Biſhop of *Rome*, & ſo in time of Chriſtianity, may be thought not to belong to heathen *Rome*. But then 'tis obſervable, 1. that by the providence of God not onely *Honorius* himſelf was out of the city, but that *Innocentius* (after the firſt taking of it, before the ſecond) was like *Lot* out of *Sodom* (ſaith *Oroſius* l. 7. c. 39.) removed out of that city to *Ravenna*, where the Emperor was, on occaſion of an Embaſſy mention'd by *Sozomen* l. 9. c. 7. and by *Zozimus*: 2dly, that there were at that time very many profeſſors of Gentiliſme there, in the Senate, not only in the city, as may appear by that paſſage in *Sozomen*, that at the firſt ſiege, ἀναγκαῖον ἐδόκει τοῖς Ἕλλησίζουσι τῆς συγκλήτου δύειν ἐν τῷ Καπιτωλίῳ, καὶ τοῖς ἄλλοις ναοῖς, *The Gentiles of the Senate*, or thoſe of the heathen profeſſion there, *thought it neceſſary to worſhip and ſacrifice in the Capitol and other heathen Temples* (which 'tis clear were then among them) ſome *Thuſcian Magi* being ſent for by *Attalus* the ὕπαρχος or *Governour* of the city, who promiſed by thunder and lightning to drive away the *Barbarians*. *Continuò de repetendis ſacris celebrandiſque tractatur, Preſently they entred into conſultation about reſtoring their Gentile ſacrifices, and offering them*, *Oroſ.* l. 7. c. 38. And another paſſage there is in *Sozomen* c. 9. that upon the miſcarriage of *Attalus*, (his loſing that dignity of Emperour, of which he was ſo ambitious, that he would not be content to be a partner with *Honorius*) ἐδυσφόρουν Ἕλληνές τε, &c. the Gentile Idolaters that were in the city, and thoſe of the *Arian* party, were extremely troubled; the Gentiles gueſſing by *Attalus*'s inclination and former courſe, (being but now lately become Chriſtian, ſince from being ὕπαρχος *Governour* of *Rome*, he was now joined with *Alaricus*, and chriſtned by a *Gothiſh* Biſhop) ὡς τὸ παράπαν ἑλληνίζειν αὐτὸν ἡγοῦντο, *did verily believe that he would profeſs'dly favour* and ſet up *Gentiliſme*, καὶ τὰς πατρίους ἀποδιδόναι ναοὺς καὶ ἑορτὰς καὶ θυσίας, *and reſtore the antient temples and feaſts and ſacrifices*. And indeed 'tis clear by the paſſages of the ſtory, that though the Heathens in *Rome* were the men that called *Alaricus* to their aſſiſtance, to take the patronage of them; yet by God's turning of things it fel out

f. Ἐρημωμένην ποιήσουσι πόρνην

out, that they beyond all others found the vengeance of his coming to light heavily upon them. Nay, 'tis *Oroſius*'s obſervation, that God permitted *Alaricus* to enter the city, that he might bring contumely and reproach upon the Idolaters or Heathens there, and give the triumph and victory to Chriſtian religion over Gentiliſme, now conquer'd and laid proſtrate; and that many Gentiles, or Pagans, aſtoniſh'd with what they ſaw thus brought to paſſe quite contrary to their expectation, turned Chriſtians by this means, l. 7. c. 39. Thirdly, it was the common complaint of the Gentiles at that time, that the reception of Chriſtianity had provoked the gods to ſend theſe vaſtations upon them, the direct contrary of which is at large ſhewed by *Salvian De providentia*, viz. that the Chriſtians were the only preſervers of the world: and indeed it is clear by the ſtory, that had it not been for them *Rome* had been quite deſtroyed; for, ſaith *Sozomen*, *Alaricus* when he took it, commanded his ſouldiers to rifle the city, &c. but αἰδοῖ τῇ πρὸς τὸν Ἀπόστολον Πέτρον, ἄσυλον εἶναι προσέταξε τὸ περὶ τὸν σορὸν ἐκκλησίαν, μεγάλῳ τε, καὶ πολλὴν χώραν περιέχουσαν, *through reverence to S. Peter, he commanded that the Church built about his Tomb which takes up a great circuit, and could hold a great multitude, ſhould be a ſanctuary* to all that would make uſe of it: and ſo ſaith [a] *Oroſius*, *Gothi, relictâ intentione prædandi, ad confugia ſalutis (hoc eſt ſanctorum locorum) agmina ignara cogentes, The Goths gave over their intention of rifling, and forced troops of Chriſtians, not knowing what they did, to ſave themſelves by flying to conſecrated places.* (And *Iſidore* adds, that of thoſe that were by the ſouldiers found out of the Churches, as many as named the name of *Chriſt*, or the Chriſtian Saints, were conſtantly ſpared by the ſouldiers, and that thus many thouſands did eſcape.) By which means the Chriſtians were generally delivered and ſaved from the general deſtruction, (and alſo with them ſome Gentiles, ſaith S. *Auguſtine De civ. Dei l.* 11. c. 1. which fled with the Chriſtians to the monuments of the Martyrs and the *Baſilicæ* of the Apoſtles,) and ſo were the σωζόμενοι or *eſcapers* here too, as before among the *Jewes* at the deſtruction of *Jeruſalem*. And, as he ſaith, τοῦτο γέγονεν, &c. this was the cauſe that *Rome* was not quite deſtroyed, thoſe that were ſaved there in that Sanctuary (διασωθέντες, ſaith he) being many, who afterward rebuilt the city, c. 9. And *Sozomen* c. 10. hath a famous ſtory to this purpoſe of a young ſouldier, that having taken a very handſome Chriſtian woman, and being by her conſtancy kept from defiling her, carryed her to the *Baſilica*, that ſo ſhe might be ſafe from all others, and kept pure for her own husband. And S. *Jerome* on the other ſide tells of ſome Chriſtians, which thinking by diſſembling or concealing their religion to ſave themſelves, were miſerably uſed, but at laſt being diſcerned to be Chriſtians, were releaſed and carryed ſafe to the *Baſilica*. See *Jerom. Ep.* 16. *ad Princip. & Ep.* 8. in the former mentioning this of *Marcella* and *Principia*, in the latter of *Proba*, *Juliana*, and *Demetrius*. But then fourthly, (which is moſt to be conſidered) even the ſins of *Rome* Chriſtian at this time were ſo great, as moſt juſtly to bring theſe judgments upon them, thoſe Gentile ſins of all manner of unnatural villany being moſt frequent among them, which were with as much reaſon now to expect the fury of God's wrath to be poured out on ſuch vile impure Chriſtians, as before we found the judgments that fell on the impenitent *Jewes*, to have lighted on the *Gnoſtick* Chriſtians of that people and that age. To this purpoſe, 1. 'tis *Sozomens*'s affirmation, that 'twas then the judgment of prudent men, that this that befel *Rome*, was from the wrath of God (ὑπὸ θεομηνίας ταῦτα συμβαίνειν τοῖς Ῥωμαίοις καὶ ποινὴν ὧν περὶ τὸ ὕβρισται πολλῶν ῥᾳστώνης καὶ ἀκολασίας εἰς ἀνδρὸς καὶ ξένους ἀδίκως ἥμαρτον) *as a puniſhment of what they had done upon themſelves and ſtrangers through ſloth and incontinence* (which ſure refers to the ſins of *Sodome*, pride of the fleſh, pampering and idleneſs, and the effects of that, all unnatural luſts both on themſelves and ſtrangers, as the *Sodomites* on the Angels that came among them, and therefore *Oroſius* ſaid of *Innocentius*, that he was reſcued as *Lot* out of *Sodome*) though the *Tranſlator* there make it to be but *injuſtice and oppreſſion* of the poor, miſtaking them for the ξένοι *ſtrangers* there. 2dly, 'Tis the joint affirmation of *Socrates* and *Sozomen*, that a Monk of *Italy* coming in haſt to *Rome*, to intercede, and perſwade *Alaricus* to ſpare the city, he anſwered him, ὡς οὐχ ἑκὼν ἐπιχείρῳ, *that he did not voluntarily ſet upon this enterpriſe* (juſt as *Titus* profeſs'd of *Jeruſalem*) ἀλλά τις σωματοχῶς ὀχλῶν αὐτὸν βιάζεται, καὶ ἐπιτάττει τὴν Ῥώμην πορθεῖν, *but that ſome body continually importuned and enforced him, commanding him that he ſhould deſtroy Rome*, which at laſt he did. Theſe are the words in *Sozomen*, and in *Socrates* to the ſame ſenſe, οὐκ ἐγὼ ἐθελουσίως τὰ ἐκεῖ ποιοῦμαι, ἀλλά τις καθ' ἡδονὴν ὀχλεῖ μοι βασανίζων καὶ λέγων, ἄπιθι, τὴν Ῥωμαίων πόρθησον πόλιν, *I go not a voluntier about this buſineſſe, but ſome body is very troubleſome to me, tormenting me, and ſaying, Go, and deſtroy the city of Rome*: which as it is the clearing of thoſe words here v. 17. *God put into their hearts*, &c. ſo it ſignifies the great ſins of this place, which thus brought God's judgments upon them. 3dly, 'Tis the plain acknowledgement of *Salvian* every where throughout his books *De Providentia*, that the impieties of Chriſtians were ſo great, and particularly thoſe abominable commiſſions and cuſtomary practices of all unnatural uncleanneſſes, (which have been conſtantly the deſtroying not only of the *Canaanites*, &c. but of the *Jewes* and the Chriſtians) that it was God's will they ſhould thus be puniſhed by the *Barbarians*, who though they were very weak and ſlothful, not fit for war at all, in compariſon of the *Romans*, yet were, ſaith he, more chaſt and pure then they, and ſo were appointed by God to be ſcourges of them. See *l.* 7. And again, that the *Barbarians* being Chriſtians, though *Arians*, were much more tolerable then theſe, which though not all *Arians*, were many very abominable livers.

[a] *lib. 2. c. 19.*

V. 17. *God ſhall put in their hearts*] The ſtrangeneſſe of this iudgment on that city, and the immediate hand of God in it, will appear (beſide what hath been ſaid of ſome body *moleſting*, and *forcing Alaricus* to it Note 1.) by theſe three things. 1. By the ſuddenneſſe of the taking of it, ſo ſuddenly, that when word was brought to *Honorius* to *Ravenna*, that *Rome* was deſtroyed, he thought they had meant a cock called by that name *Roma*, as *Proſper* hath it *in Chronico*: and this is referred to in the Viſion, c. 18. 10. *For in one day thy judgment cometh*, and v. 19. *for in one houre ſhe is become deſolate*. 2dly, That they made ſuch ſpeed in rifling it, that when one would think three years had been little enough to obey *Alaricus*'s command, in ſearching out and taking away all the treaſure of the city, all * Hiſtorians agree, that they were but three days about it; onely *Marcellinus* ſaith, that the ſixth day after *Alaricus* entred he went out again. 3dly, That *Alaricus* having thus taken, and rifled, and poſſeſs'd the city, ſhould neither ſtay in it and keep it, nor go on with his *army* againſt the Emperour, but abſolutely retire, ſo ſoon after ſo ſtrange a ſucceſſe; as if God that had ſent him on this meſſage or ſervice on purpoſe, and never ſuffered him to be quiet till he had done it, as ſoon as the work was done for which he ſent him, had immediately recalled him, and not permitted him to goe one ſtep farther, and ſo only uſed him as a means to deliver up the city to the Chriſtians, the Idolaters being generally deſtroyed out of it by this means, and the Chriſtians as generally preſerved.

g. Θεὸς ἐμβαλεῖ εἰς τὰς καρδίας

* See Oroſius l. 7. c. 39.

CHAP.

Paraphraſe.

CHAP. XVIII.

1. And another repreſentation I received of the deſolation that was to befall heathen Rome by Alaricus, &c. and of the conſequents of it; For methought I ſaw, a mighty Angel come down from heaven in a moſt glorious manner, or with power to diſabuſe the world, and ſhew them what they ſaw not before, viz. how falſe it was that was ſaid of that city, that it was eternal.

1. AND after theſe things I ſaw * another Angel come down from heaven, having great power, and the earth was lightned with his glory.] * an Angel Ἄγγελον

2. And he cryed, aloud, that all might hear, ſaying, That great heathen city, ſo like Babylon of old for greatneſſe, populouſneſſe, heatheniſme, luxury, oppreſſing the people of God, is now deſtroyed, faln from that eternity it dream'd of, and is now overrun with Barbarians, (ſo ſcorned before and hated by them) that is, Goths and Vandals, &c. as with Satyrs and Owles, Zim and Ohim, &c.

2. And he cryed mightily with a ſtrong voice, ſaying, [a] Babylon the great is faln, is faln, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hatefull bird.]

3. And this is a moſt juſt puniſhment of her foul Idolatries, which ſhe hath infuſed into other Nations as far as her power extended, and of her great pride and luxury, the expences laid out on which were the inriching of the Merchants of other Nations, which brought in fewel to the feeding, materials to the ſupporting of it.

3. For all nations have drank of † the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich * through the abundance of her delicacies.] † the bitter wine, ſee note on c. 14. c. * by the power of her pride, ἐκ τῆς δυνάμεως τῆς στρήνους αὐτῆς, ſee note on 1 Tim. 5. c.

4. And another voice, methought, I heard, warning all Chriſtians to come out of her, that is, firſt, to abſtain ſtrictly from all communicating with her ſins (contrary to what the looſer ſort of Chriſtians did;) and ſecondly, to depart out of the city (as the Emperor Honorius and the Biſhop Innocentius did to Ravenna, at the time of Alaricus's ſiege;) and thirdly, to flie to the Baſilica or Chriſtian Church at the time of plundering or deſtroying Rome (as the Chriſtians did) as the only way of reſcuing them from the deſtruction.

4. And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.]

5. For the voice or crie of her ſinnes is come to heaven, and now the vengeance is come upon her.

5. For her ſinnes have reached unto heaven, and God hath remembred her iniquities.]

6. Now ſhe ſhall be payed for all her provocations, and as ſhe hath meted to others, (the Chriſtians perſecuted by her) ſo ſhall it be by the Goths, &c. meted to her with advantage; ſhe hath mixed a poiſonous cup, a mixture of wine and myrrhe, in ſeducing ſome, and perſecuting others, and now ſhe ſhall have twice as much bitterneſſe provided for her.

6. Reward her even as ſhe rewarded you, and double unto her double according to her works; in the cup which ſhe hath † filled, fill to her double.] † mingled, mingle κεράσατε, κεράσατε

7. For all her pride, and luxury, and haughtineſſe, and blaſphemy in calling her ſelf Eternal, and pronouncing that ſhe ſhould never be ſubdued (ſee Iſa. 47. 7, 8.) now ſhe ſhall ſee ſhe is mortal, and ſubject to be overcome as well as others.

7. * How much ſhe hath glorified her ſelf and † lived deliciouſly, ſo much torment and ſorrow give her; for ſhe ſaith in her heart, I ſit a Queen, am no widow, and ſhall ſee no ſorrow.] * In as much as Ὅσα † behaved her ſelf proudly, ſee v. 3.

8. For as a puniſhment of her pride and huge opinion of her ſelf, that ſhe ſhould reign for ever, on a ſuddain, all together ſhall an huge vaſtation come upon her, a plague, a ſlaughter, and a famine, and a burning of the city, a third part of it, ch. 16. 19. & 17. 16. (ſee note on ch. 17. c.) and all this a viſible judgment of God upon her, in whoſe hands are all the creatures, ready preſs'd for his ſervice, to execute his vengeance on his enemies.

8. Therefore ſhall her plagues come in one day, death, and mourning, and famine, and [b] ſhe ſhall be * utterly burnt with fire; † for ſtrong is the Lord God who judgeth her.] * burnt, κατακαυθήσεται † for it is the ſtrong, ὅτι ἰσχυρὸς

9. When this comes to paſſe, then ſhall thoſe of the ten kingdomes which have continued under her obedience, and joyned with her in her idolatries and luxuries (ſee 1 Tim. 5. c.) lament and mourn for her, but not be able to aſſiſt her.

9. And the Kings of the earth, who have committed fornication, * and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoak of her burning,] * with her, and dealt proudly, μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ſee v. 3.

10. But on the contrary forſake, & be afraid of bringing her any relief, the deſtruction coming ſo ſuddainly and irreſiſtibly (ſee note on ch. 17. c.) upon her.

10. Standing afarre off for fear of her torment, ſaying, Alas, alas, the great city Babylon, that mighty city, for in one hour is thy judgment come.]

11. And ſome loſſe this will be to the merchants, v. 3. who will have many commodities lying on their hands, without any vent, no body being ſo rich and ſo vainly luxurious as theſe that are now deſtroyed:

11. And the merchants of the earth * ſhall weep and mourn over her, for no man buyeth their † merchandiſe any more:] * weep, κλαίουσι † fraight, γόμον

12. None trading ſo much in all the bravery of attire and of houſhold-ſtuffe, buying all that any would bring of any of theſe kinds,

12. The * merchandiſe of gold, and ſilver, and precious ſtones, and of pearls, and † fine linen, and purple, and ſilk, and ſcarlet, and all * Thyine-wood, and all manner veſſels of ivorie, and all manner veſſels of moſt precious † wood, and of braſſe, and iron, and marble.] * fraight, v. 11. † of fine linen, and of purple, and of ſilk, and of ſcarlet, βύσσου, &c * Sweet wood ξύλον † or ſtone, the Kings MS. reads λίθον

13. Of perfumes and feſtival plenty, of pompous attendants and addition of horſes and chariots and of hired ſervants and bond-ſervants.

13. And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oile, and fine flour, and wheat, and beaſts, and ſheep, and * horſes, and chariots, and c † ſlaves, and ſouls of men.] * of horſes & chariots † of bodies & the ſouls

14. Now is the enjoying of thoſe things which thou loveſt beſt interdicted thee, and all the inſtruments of thy luxury and bravary, thy Epicuriſme and thy pride, have forſaken thee, never to return again; noting that Rome ſhall never be either the harbourer of heathen Idols, or the ſeat of the Empire any more: ſee v. 21.

14. And * the fruits that thy ſoul luſted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou ſhalt find them no more at all.] * the harveſt of the deſire of thy ſouls, ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου

15. And when the merchants hear the news, they ſhall ſtop their courſe, and divert to ſome other place, and doe the ſame thing as if they were afraid of falling under the ſame calamities by approaching near her.

15. The merchants of theſe things, which were made rich by her, ſhall ſtand afarre off for the fear of her torment, weeping and wailing.]

16. And

16. And saying, Alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and † decked with gold, and precious stones, and pearls!]

† embroidered, κεκοσμωμένη

16. And make complaints that they have lost such an excellent customer so suddainly.

17. For in one hour so great riches is come to nought, and every ship-master, and all the company in ships, and sailers, and as many as * trade by sea, stood afarre off.]

* deal in the sea ἐμπορεύονται τὴν θάλασσαν

17. And the same is the case of the marriners, whose wealth is in the sea, there being now no occasion of such resort to this place.

18. And they cried when they saw the smoke of her burning, saying, † What city is like unto this great city?]

† What was like, Τίς ὁμοία

18. And therefore they bewail her former greatnesse, and their own losse in her destruction;

19. And they cast dust on their heads, and cried, weeping and wailing, and saying, Alas, alas, that great city, * wherein were made rich all that had ships in the sea, by reason of her costlinesse, for in one hour is she made desolate.]

* by which ἐν ᾗ

19. And shall admire the suddennesse and unexpectednesse of it: see note on c. 17. f.

20. Rejoice over her, thou heaven, and ye holy Apostles and prophets, for God hath † avenged you on her.]

† executed your judgment ἔκρινεν τὸ κρίμα ὑμῶν

20. But as this is matter of bewailing to all these, so is it of rejoicing to the Angels and Saints in heaven, to the Apostles and rulers of the Church, whom is it which is thus punished upon her.

the persecuting and slaying of

21. And a mighty Angel took up a stone, like a great mil-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be founded * no more at all.]

* no longer οὐμὴ ἔτι

21. And methought an Angel of God took a stone as big as a mil-stone (denoting this city) and threw it into the sea, and expressed his meaning in so doing to be, that he might represent the desolation of that city, and its great change both from its being the harbourer and promoter of heathen worship, and the seat of the Empire, v. 14. (see note b.)

22. And the voice of harpers, and musicians, and of pipers and trumpeters, shall be heard no more at all in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee, and the sound of a mil-stone shall be heard no more at all in thee.]

22. And consequently that all the jollity and gallantry & populousnesse of that place was now at an end (see note b.)

† the lamp λύχνος

23. And the light of † a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for d thy merchants were the great men of the earth, for by thy sorceries were all nations deceived:]

23. And the times of thy jollity (expressed by the nuptial lamps and solemnities) are now at an end, (see note b.) And three eminent causes there are of this; first, Luxury, which enriched so many merchants, and made them so great; secondly, Seducing other people to their Idolatries, and abominable courses by all arts of insinuation;

d 3

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.]

24. And thirdly, the Persecuting and slaying of the Apostles and other Christians, and all the cruelties and unjust warres that this city hath been guilty of.

Annotations on Chap. XVIII.

a. Βαβυλὼν

V. 2. *Babylon*] That the title of *Babylon* here is bestowed on *Rome* in the Vision of her destruction is resolved by S. *Augustine De Civ. Dei* l. 18. c. 2. *Ipsa Babylonia quasi prima Roma, Roma quasi secunda Babylonia est, Babylon was as a first Rome, and Rome is as a second Babylon*; and c. 22. *Condita est Roma velut altera Babylon, & prioris filia Babylonis, Rome is built as another Babylon, and daughter of the former Babylon.* And the ground of it may probably be this, because *Babylon* was the seat of the *Assyrian* Monarchie, as *Rome* of the *Roman*, and the *Assyrian* Monarchie being the first, as the *Roman* the last (*illud primum, hoc ultimum imperium*, saith *Orosius*, li. 7. c. 2.) *Rome*, that thus succeedeth *Babylon*, may well be called by that name. And so by *Tertullian adver. Mar.* l. 3. c. 13. *Babylonia apud Joannem Romanæ urbis figura est, perinde magnæ & regno superbæ, & sanctorum Dei debellatricis, Babylon in S. John is the figure of Rome, as being, like that, a great city, proud of its dominion, and a destroyer of the saints of God*; and the same words are again repeated, l. 3. *adv. Jud.* So 1 *Pet.* 5. 13. the συνεκλεκτὴ ἐν Βαβυλῶνι, *the fellow-chosen*, or *fellow-Church in Babylon*, the assembly of Christians in that heathen city, is by the *Scholiast* affirmed to denote the Church of *Rome*, διὰ τὸ φαινὰς, *because of the splendor* of it, saith he. And so generally the antients understood it, and *Orosius* hath set down the parallel betwixt them in many particulars, l. 7. 2. And this being premised will be a key to the whole Chapter: for *Babylon* is the note of an heathen, unclean, abominable city; and so belongs onely to so much of *Rome* as was then capable of that title, saith S. *Jerome ad Algas. qu.* 11. and, *Cecidit Babylon magna: est quidem ibi Sancta ecclesia, tropæa Apostolorum & martyrum, est Christi vera confessio, est ab Apostolis prædicata fides, & Gentilitate calcatâ in sublime sic quotidie erigens vocabulum Christianum*, The prophane heathen *Babylon is fallen, Babylon the great: in the place thereof is the holy Church, the monuments of the Apostles and Martyrs, the true faith of Christ*, or *profession of Christian Religion, that which was preached by the Apostles, and heathenisme being trodden down, the Christian name is daily advanced on high, Ep.* 17. *ad Marcellam*: and not to the Christian part of it, called by the other title by S. *Peter, the Church in Babylon* (and *Babylon* it self never set to signifie the Church;) not to the Emperor *Honorius*, who was then a Christian, and at *Ravenna* safe at that time from the invaders; nor again to *Innocentius* the Bishop, who was by the ordering of God's providence, betwixt the first and second siege, rescued (like *Lot* out of *Sodome*, or the Christians out of *Jerusalem*) out of the city to *Ravenna* also; nor generally to the Christians, who were some of them, saith * *Palladius*, gone out a little before, being perswaded by *Melania* to a Monastick life, and carried to *Sicily* first, and thence to *Jerusalem*, where, saith he, ἔχαιρον μὴ συμπαραπονλεῖς τοῖς ἀνηκεστοῖς κακοῖς τῆς πορθήσεως, *they rejoiced that they were not together involved in the miserable evils of that vastation*, δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ἀρίστῃ μεταβολῇ τῶν πραγμάτων, *glorifying God for the excellent change of affairs*, καὶ τῇ παραδόξῳ αὐτῶν σωτηρίᾳ, *and for their own wonderfull deliverance*; and the rest which were left in the city, at last saved by flying to the *Basilicæ*, & many carried thither by the very souldiers that they might be safe (see Note on c. 17. c.) who consequently survived to restore and re-edifie the city, a more Christian city then it had been before. But to the heathen part of the city and that polluted profaner sort of Christians, who (as was said Note on c. 17. c.) called this judgment

* *Lausiac. Hist.* c. 118.

ment (these enemies as their patrons) on the city, and by the admirable disposition of Gods overruling hand of Providence, were themselves the only men that suffered under it. So that the summe of this *fall* of *Babylon* is the destruction of the wicked and heathen, and preserving of the pure and Christian *Rome*, and so in effect the bringing that city and Empire to Christianity. To this purpose, see S. *Hierome adverſ. Jovinian.* l. 2. *Ad te loquar qui ſcriptam in fronte blaſphemiam Chriſti confeſſione deleſti, Urbs potens, urbs orbis Domina— Maledictionem quam tibi Salvator in Apocalypſi comminatus eſt, potes effugere per pœnitentiam, I will ſpeak to thee who haſt blotted out the blaſphemie written in thy forehead, by the confeſſion of Chriſt —— Thou potent city, thou city, Miſtreſs of the world—— Thou mayeſt avoid the curſe which Chriſt in the Apocalypſe hath threatened to thee, by repentance*; adding, *cave Joviniani nomen quod de Idolo derivatum eſt, beware of the name of Jovinian, which is derived from the Idol-god Jupiter:* and this peculiarly in respect of those remaining heathens and hereticks, which now at the time when S. *Hierome* wrote, not long before the coming of *Alaricus*, were at *Rome*, and at length set up their Idol-service again in the time of the siege, and were signally destroyed at this taking of it. So again, S. *Hierome in præfat. de Spiritu S.* speaking of *Rome*, *Cùm in Babylone verſarer, & purpuratæ meretricis eſſem colonus, When I lived at Rome, and was an inhabitant of the purple whore.* All noting this heathen *Rome* to be the subject of these prophecies. This being here set down obscurely in prophetick style by way of Vision, was but darkly understood before the coming of it, yet so far expected by Christians, that the heathens did take notice of this their expectation, and looked upon them as men that had an evil eye upon that City and Empire, and mutter'd ruine to it. Thus in *Lucian's Philopat.* (or whose soever that Dialogue is, if it were not his) the Christians, character'd (though not named) by the mention of the Trinity in the beginning of the Dialogue, and described by that scoffer as a sottish fanatick people, are brought in (as at that time, when *Trajan* (under the title of αὐτοκράτωρ *Emperor* toward the end) was warring in the East against the *Persians*) and set down as those that wished all ill to the city, that is, *Rome*, and consequently to that Army in *Asia*, by their discourse of the news of the times, betraying their wishes and expectations that it might be defeated by the *Persians*. Thus, saith he, in the person of *Critias* of these ἐπικεκυφότες καὶ κατηφεῶντες, *stooping, pallid* people, that when they saw him, they came cheatfully toward him, supposing that he brought τινὰ λυγρὰν ἀγγελίαν, *some sad news* or other; ἐφαίνοντο δ' ἔτοι ὡς τὰ κάκιστα εὐχόμενοι, καὶ ἔχαιρον δὴ τοῖς λυγροῖς, *they seemed to be men that prayed for all that was ill, and rejoiced in sad events:* and their first question, saith he, was, πῶς τὰ τῆς πόλεως καὶ τὰ τῆ κόσμε, *how the affairs of the city and the world went*, (that is, of *Rome*, and the *Roman* Empire, as that is called οἰκουμένη *the world* in the Scripture; or else the affairs of the world, meaning the *Roman* enterprise against the *Persians*) and being answer'd by him, that all was well they *nodded*, saith he, *with* their *browes* presently, and replyed οὐκ ἔστιν δυσχερῆ δ' ἡ πόλις, *'Tis not so, but the city is in ill condition:* and afterwards, ὡς μεταλλαγῶσι τὰ πράγματα, ἀταξία δὴ καὶ ταραχαὶ τὴν πόλιν καταλήψονται, τὰ ἐναντία τούτων γενήσονται, *that there should be a change, that disorders and troubles should seise upon the city, their Armies should be worsted by the enemies*; adding that they had *fasted ten days*, καὶ δὴ τὰς παννύχους ὑμνῳδίας ἐπαγρυπνοῦντες, *and watching all nights, and spending the time in singing hymns, had dream'd* these things; which may obscurely refer to these Visions which *John* saw on the κυριακὴ *Lord's day*, that is, probably on the annual day of *Christ's* resurrection, which followed a time of fasting and praying, the Christian Lent, which, as appears by the story of the first times, was uncertainly observed in respect of the number of days, by some more, by some fewer then ten days. Or if this be but a conjecture, yet the time of seeing visions being in Scripture oft set down after, or in a time of fasting, (as *Act.* 10. 10. of S. *Peter*, and v. 30. of *Cornelius*) 'tis agreeable to the character of Christians, whom he desired to describe in that Dialogue, thus to set it. And then he advises them τὰς ἀλλοκότους ταύτας φαντασίας, καὶ τὰ πονηρὰ βουλεύματα, &c. μήπω θεὸς ὑμᾶς εἰς κόρακας βάλοι, διὰ τὸ τῆ παιδὶ ἐπαοιδὰς καὶ λόγους κιβδήλους ἐπιφημίζειν, *to leave off those strange fancies, and wicked consultations, and divinations* (which may well refer, in his dark manner of speaking, to this book of *Revelation*) *leſt God*, saith he, *deſtroy you for cursing your country, and spreading such false reports*, when (saith he) the *Persians* are subdued by the *Roman* forces. And so he gives them over as doaters, and means not to heed what they say, with a τὰς δὲ λήρους ἐάσωμεν, and ὁ φέρων τὰς ἱστορίας. That this opinion he conceived of Christians, and their ill affection to the *Roman* Empire and City, and their boding ill concerning them, was the effect of some sparkles of this prophecy, flown abroad among the *Gentiles* very early, even in *Trajan's* time, is more then probable out of these passages thus set down. So in a narration of *Hippolytus* set down by *Palladius*, we have a virgin Christian accused to the heathen Judge at *Corinth*, ὡς βλασφημοῦσαν καὶ τοὺς καιροὺς, καὶ τοὺς βασιλεῖς, καὶ τὰ εἴδωλα, *as one that blaſphemed the ſeaſons, and the Kings, and the Idols*, in probability, that she foretold evil, talked of ruine, that should befall the Government or Idolatry of the heathens, and that the seasons of it now approached. For that is the meaning of the like phrase, when the *Jews* say of *Stephen*, that *he ceaſeth not to ſpeak blaſphemous words againſt the holy place and the Law*, *Act.* 6. 13. for so it follows, ver. 14. *we have heard him ſay that Jeſus ſhall deſtroy*, &c. To which it will not be amisse farther to add, that the *Jews* in their *paraphraſes* on the Old Testament, taking *Rome* under the prophetick title of *Edom* (which is very agreeable to the style of *Babylon* here) do frequently foretell the destruction of it. And thereupon they that set out the later *Venice Edition of the Bible*, leave out many passages of the *Chaldee paraphraſe* and the *Rabbines* looking thus directly against *Rome*, which are extant in the former *Venice Bibles*, and in what hath been printed at *Paris* by *Stephanus*. As when *Obad.* 1. *Kimchi* saith, *What the prophets ſay of the deſtruction of Edom in the latter days, they ſay of Rome*, they leave out the words *of Rome*: and when 'tis there added, *For when Rome ſhall be deſtroyed, there ſhall be redemption of Iſrael*, those words are quite omitted. So in the last verse of *Obadiah, the fenced great city of Eſau, and that fenced city is Rome*, that latter part is left out again. So the *Chaldee paraphraſe* on *Lam.* 4. 21, 22. for *thou daughter of Edom*, hath, *thou Rome in the land of Italy*; but those words are left out in that Edition. See M. *Taylor's* Proeme to the translation of the *Jeruſalem Targum*. The like interpretations of *Rome* for *Edom*, and the destruction thereof, may be seen in the *Jeruſalem Targum*, *Gen.* 15 12. where these words, *Terror tenebricoſus magnus cadens ſuper eum*, are thus mystically rendred, *Terror is eſt Babel, tenebricoſus hic eſt Media, magnus hic eſt Græcia, cadens iſte eſt Idumæa* (i. *Romanum imperium.*) *Illud eſt imperium quartum, quod cadere debet, neque reſurget in ſecula ſeculorum.* And so again on *Levit.* 26. 44. after *Babel*, *Media*, *Greece*, they name again *regnum Idumæa*, meaning, no doubt, the *Roman* Empire thereby; adding *in diebus Gog*, which that it belongs to the *Romans* that destroyed *Jeruſalem*, and, say they, should after be destroyed by the

Lauſiac. Hiſt. cap. 41.

κυριακὴ

the *Messias*, see that *Paraphrase* on *Numb.* 11. 26. in these words, *In fine extremo dierum Gog & Magog, exercitus eorum Hierosolymam ascendent, & manibus Regis Messiæ illi cadent, They shall be destroyed by the hands of Messiah the King.* So in the *Sibylline Oracles*, where Βελιὰρ *Beliar* or *Belial* is set to denote the *Romanes*, as appears by

Ἐκ δὲ Σεβαστῶν ἥξει Βελιὰρ κατόπισθεν,

Beliar shall come from the Augusti, or *Romane Emperors*, at length coming to the great destruction threatned by God, under the expression of *fire*, this is to fall upon *Beliar* peculiarly,

Ἀλλ' ὁπόταν μεγάλοιο θεοῦ πλάσσωσιν ἀπιλαὶ
Καὶ δύναμις φλογέυσα δι' ὕδατος εἰς γαῖαν ἥξει,
Καὶ Βελιὰρ φλέξει, καὶ ὑπερφιάλους ἀνθρώπους
Πάντας, ὅσοι τούτῳ πίστιν ἐπεποιήσαντο.

The flaming power of God shall burn Beliar, and all the proud men that trust in him. And of the *Jews* 'tis clear, that there hath been a tradition among them, that in the last days there should come a great enemy, which they call ארמילוס *Armilus*, which in *Hebrew* is *Romulus*, lightly changed by the transposition but of one letter, (see Note on *Joh.* 11. b.) and that he should be destroyed by the *Messias*; which may well be (as all the rest) but the mistakings of this prophecy here delivered, and from hand to hand conveyed among the *Jews* to their posterity, who looking on the *Romans* as their destroyers, thence perswaded themselves that their *Messias* (whom they still expect) should destroy them.

b. Καταυθήσεται

V. 8. *She shall be utterly burnt*] The κατακαυθήσεται, which is ordinarily rendred *shall be utterly burnt*, may seem to have some difficulty in it, and be objected against our interpretation of this Vision, because it is known that the desolation and firing by *Alaricus*, *Gensericus* and *Totilas*, was not an utter desolation or firing of the whole city, but of a part thereof. And to this the answer is insufficient, that κατακαίειν is *conflagrare, to be set on light fire*, and doth not necessarily import that fires consuming of all that might be consumed, because other expressions here follow in this matter which cannot be so answered: as v. 21. where the *stone like a mill-stone is cast into the sea*, which seems to signifie a total destruction, and it is added, *Thus with violence shall that great city* Babylon *be thrown down, and shall be found no longer*, ὐ μὴ ἔτι. And so again, ver. 22, 23. *The voice of harpers*, &c. and *the sound of a mill-stone shall be found no more in thee, and the light of a candle shall shine no more in thee*, &c. To all which the answer must be, by observing that all these three expressions are phrases taken out of the prophesies of the Old Testament, and are in all reason to signifie here as there they shall appear to have signified, that is, onely as prophetical schemes of expressing a subduing, or victory, and no more. Thus the *burning* here is an allusion to *Dan.* 7. 11. *his body destroyed, and given to the burning flame*, which yet signified no more then the translating of the Monarchy from the *Seleucidæ* to the *Romans*; and proportionably here the subduing this heathen city to the faith of *Christ*, which was the effect of this blow that befell *Rome*. So the *throwing the great stone into the sea*, v. 21. alludes to *Jer.* 51. 63. *Thou shalt cast a stone into the midst of Euphrates, and say, Thus shall Babylon fall, and shall not rise*, &c. And yet *Babylon* long continued a *great city*, though the dominion of it was translated from the *Chaldæans* to the *Medes*. And for *the voice of the harpers*, &c. v. 23. it alludes to *Jer.* 25. 10. *I will take from them the voice of mirth, and the voice of gladness, the voice of the Bridegroom, and the voice of the Bride, the sound of the mill-stones, and the light of candle.* And yet *Judæa*, of which that is spoken, still had people inhabiting it. And so these expressions, thus interpreted, as in the *Paraphrase* they have been, are perfectly agreeable to the sense which must needs belong to them in these other places where they are used by the Prophets. Meanwhile how great the destruction was that now befell that city, may competently appear by one testimony of *Palladius* that lived at that time, *Lausiac. Hist.* c. 118. in these words, Θύελλά τις βαρβαρικὴ ἡ καὶ ἐν περσπτείαις πάλαι χειμὼν ἐπῆλθε τῇ Ῥώμῃ, καὶ ἐκ ἔασεν οὐδὲ ποὺ ἐπ' ἀρχῆς ἀνδριάντας χαλκοῦς, ἀλλὰ πάντα πορθήσασα βαρβαρικῇ ὠμοτάτῃ παρόδῳ χειν ἀπωλείᾳ, ὡς γενέσθαι τῶν Ῥώμῃ τῶν ἐν χιλίοις διακοσίοις ἔτεσιν φιλοκαλησάσαν, καὶ τῷ ὄντι Σιβύλλης ῥῆσιν, ῥώμῃ. *A certain barbarian tempest, which the Prophets of old had foretold, seized on Rome, and left not so much as the brazen statues in the streets, but plundering all with a barbarous madness, delivered it up to destruction, so that Rome which had flourished a thousand and two hundred years, according to the Sibylls word, became a desolation.*

c. Σώματα

V. 13. *Slaves*] Σώματα, saith *Julius Pollux*, signifies, when it is taken simply by it self, without any additament, those that are not bond-slaves but free-men, which sell or hire themselves for money, Σώματα ἁπλῶς ἐκ ἂν λάβοις σώματα, &c. And this, because free-men have power over their own bodies, whereas slaves have nothing but souls. As for the ψυχὰς ἀνθρώπων, *souls of men*, the phrase is taken out of *Ezechiel*, c. 17. 13. who speaking of *Tyre, a city of Merchants*, saith that they *traffick* בנפש אדם *super anima hominis, for the soul of man*, which S. *Hierome* renders *mancipia, slaves*, and so the latter *Greeks* call slaves ψυχάρια, *little souls*; and so *Gen.* 12. 5. *the souls which they had gotten in Haran*, may be their *bond-servants*, because, as was said, slaves have souls though nothing else in their own power.

Ψυχαὶ ἀνθρώπων

d. Ἐμποροί σου

V. 23. *Thy Merchants*] Who are *thy Merchants* here, may be thought uncertain, because the word *thy* either may refer to forain nations, who trade with thee, or else may be *thy traders* or *traffickers*, the chapmen in *Rome*. In this latter sense some learned men have chosen to take it, that the *Roman* luxury was so great, that tradesmen that dealt in selling of commodities lived there like Princes. But if we compare this place with what is said of *Tyrus*, *Ezech.* 27. the former will appear to be the sense of it: for there v. 12. *Tarshish was thy Merchant*, and v. 13. *Javan*, &c. *were thy Merchants*; and so the meaning is clearly this, that the Merchants of other nations that traffick'd with *Rome*, had such vent for their commodities there at any rate that they grew very rich by it.

Μύλος μέγας εἰς θάλασσαν

ὐ μὴ ἔτι φωνὴ κιθαρῳδῶν.

CHAP. XIX.

Paraphrase.

1. AND after these things I heard a great voice of much people in heaven, saying, Allelujah, Salvation, and glory, and honour, and power unto the Lord our God.]

1. Another vision I received much to the same purpose with the former; but differing in this, that the former looked especially on the city of Rome, and the luxury and pride of the inhabitants thereof, but this looked especially on the heathen religion there destroyed, and exchanged for the Christian, but that not all at once, but by several steps and degree: and first, methought, I heard a multitude of Christian people, (employed like the Saints and Angels in heaven) singing of Allelujahs, praises and thanksgivings to God, as to him who had wrought great mercies for them.

2. Magnifying his fidelity to themſelves, and his juſt vengeance on the Idolatrous perſecutors, that had debauched ſo many to their courſes, and ſhed ſo much blood of Chriſtians.

2. For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand.]

3. And again triumphing in this act of Gods, that this was like to be a fatal irreparable blow to the Roman Idolatry.

3. And * again they ſaid, Allelujah: and her ſmoak † aroſe up for ever and ever.]

* the ſecond time δεύτερον
† aſcendeth ἀναβαίνει

4. And the Biſhops or repreſentatives or governours of the Chriſtian Church in Judæa, ch. 4. 4. and proportionably to them, all other Biſhops, and the four Apoſtles, formerly mention'd as the planters of the Chriſtian faith in Judæa, ch. 4. 6. and two of them now in Rome alſo, Peter and Paul, gave their acclamations to thoſe Hallelujahs.

4. And the four and twenty Elders, and the four * beaſts fell down, and worſhipped God that ſate on the throne, ſaying, Amen, Allelujah.]

* living creatures ζῶα

5. And all Chriſtians in the world, of what quality ſoever, were admoniſhed of their duty and obligation to doe ſo too.

5. And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him both ſmall and great.]

6. And that admonition was preſently anſwer'd with the acclamation of all the nations (that is, Chriſtian people in them) over all the world, thundring out Allelujahs to God for this illuſtrious enlargement of the kingdome of Chriſt, the converſion of that Imperial city to Chriſtianity;

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Allelujah, for the Lord God † omnipotent reigneth.]

† the ruler of all, ὁ παντοκράτωρ

7, 8. Which is, as it were, the marriage of Chriſt to a lovely ſpouſe his Church, (and ſo matter of rejoicing to all that hear of it, Joh. 3. 29.) which ſhould now be adorned as the Prieſt entring into the ſanctuary under the Law, to note the liberty and the privileges which ſhould be beſtowed on the Church by the Emperour Conſtantine.

7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her ſelf ready.

8. And to her was granted that ſhe ſhould be arrayed in fine linen, clean & white: for the fine linnen is the a * righteouſneſs of ſaints.]

a. * ordinances of the holies.

9. And an Angel bad me take notice of this, as of the bleſſedeſt happieſt change that ever was wrought in the world, and happy he that ſhould be a ſpectator of it. Of which yet I might be as confident it would come, as if I ſaw it, God having firmly decreed and made promiſe of it.

9. And he ſaith unto me, Write, Bleſſed are they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.]

10. And the joy of this news ſo tranſported me, that as Abraham, for the joy of the good news, Gen. 17. 17. fell on his face, &c. ſo I could not but fall down to acknowledge my ſenſe of ſo bleſſed a news and meſſenger: But when I did ſo, he bid me forbear. For, ſaith he, I am no more honourably employ'd by Chriſt then thou art, I am now a meſſenger to make known this prophecie to thee of the converſion of Emperors, &c. to the Goſpel, and thou and ſuch as thou, Apoſtles of Chriſt, are Embaſſadours of as honourable and bleſſed news as this. Let God have the praiſe of all: for to be an Apoſtle of Chriſt, a witneſſe and publiſher of his reſurrection, &c. is to be a Prophet ſent and indued with the Spirit of God, and ſo as valuable as that office which now I am executing, of foretelling things to come.

10. And I fell at his feet to worſhip him: and he ſaid unto me, See thou doe it not; I am thy fellow-ſervant, and of thy brethren, that have the teſtimony of Jeſus: worſhip God, for the teſtimony of Jeſus is the Spirit of prophecie.]

11. And methought I ſaw Chriſt coming from heaven in a pompous manner, riding or ſitting upon the white horſe (as he did c. 6. 2.) that is, in the preaching of the Goſpel, and according to his promiſe, and his juſt judgments againſt his enemies, proceeding againſt them, that is, againſt the Emperour Maxentius (ſee c. 16. 12, 14.)

11. And I ſaw heaven open'd, and behold a white horſe, and he that ſate upon him was called faithfull and true, and in righteouſneſſe he doth judge and make warre.]

12. And methought his eyes were like fire, ſearching to the ſecrets of the heart (noting him to judge and diſcern who are fit to be deſtroyed, who not) and he had many crowns on his head, tokens and teſtimonies of as many victories over enemies, whom he had overcome either by their yielding, that is, converſion, or falling before him, that is, deſtruction; and as a token of thoſe victories, he hath a note or ticket by which to receive his reward, which no body ſees but himſelf, (ſee ch. 2. 17. and note i.) that is, he is acknowledged victorious.

12. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himſelf.]

13. And he was in a royal purple garment, noting that regal power to which he was inſtalled as a reward of his crucifixion, Iſa. 63. 1, 2. Phil. 2. 9. now to belong to him moſt illuſtriouſly; and his name in which he was repreſented, was that known title of Chriſt, The word of God, noting that which is now done to be an effect of divine power, wrought by his word, without any viſible working of ordinary means toward it.

13. And he was clothed in a veſture dipt in blood, and his name is called, The word of God.]

14. And the Angels the miniſters of his vengeance attended him in a glorious and ſplendid manner.

14. And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean.]

15. And out of his mouth proceeded that terrible ſharp part of the Goſpel, his threats againſt his enemies, and thoſe now to be executed on the heathen, whom he ſhall now ſubdue by his power, becauſe they will not be converted, in which reſpect he is now preparing for them the bittereſt poiſonous potion that ever was drank by any.

15. And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations, and he ſhall rule them with a rod of iron, and he treadeth the wine-preſſe of the † fierceneſſe and wrath of almighty God.]

† bitter wine, and of the wrath of God, the ruler of all, οἶνον τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος

16. And by this means he will ſhew himſelf what really he is, too ſtrong for any power on earth to reſiſt or ſtand out againſt.

b. **16. And he hath b on his veſture and on his thigh a name written, King of Kings, and Lord of lords.]**

17. And methought I ſaw an Angel ſtanding in the ſun (noting the clearneſs of the viſion now delivered) and he called to all the birds of prey, Goths and Vandals, &c. that they ſhould come, as to a feaſt, to this judgment of God upon theſe Idolaters, (noting the great ſlaughter which was now foretold, to which Vultures doe betake themſelves out of a natural ſagacity, as Job ſaith of the Eagle, Where the ſlain are, there is he.)

17. And I ſaw an Angel ſtanding in the ſun, and he cried with a loud voice, ſaying to all the fowls that flie in the midſt of heaven, Come and gather your ſelves together to the ſupper of the great God,]

18. That

* rulers of thousands, χιλιάρχων

18. That ye may eat the flesh of Kings, and the flesh of * captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great.]

18. And telling them that there should be abundant prey for them, an huge destruction.

19. And I saw the beasts and the Kings of the earth, and their armies gathered together to make warre against him that sat on the horse, and against his army.]

19. And the Idol-worship set up at Rome, and under her dominion, set it self to persecute Christianity.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake burning with brimstone.]

20. And the Roman Idolatry, and the Magick, and Auguries, and the divinations of the heathen Priests, that had deceived the carnal Christians so farre as to consent and comply with the heathenish Idolatry, were to be like Sodom and Gomorrha, utterly extirpated: see ch. 13. 11. and note g.

21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh.]

21. And the rest, that is, all the secret Idolaters, were swept away in the same destruction also, (for thinking that these armies against Rome would be favourable to any more then to the Orthodox, pure Christians, they then thought it a fit time to discover themselves, but strangely miscarried in it, the Christians that fled to the Basilica, or Temple, being the only persons that found deliverance, see note on ch. 17. e.) and so all their Idol-worship was destroyed, (which is the summe of this Chapter.)

Annotations on Chap. XIX.

a. Δικαιώματα τῶν ἁγίων

V. 8. *Righteousnesse of the Saints*] Some difficulty there is in this phrase, τὰ δικαιώματα ὅσιοι τῶν ἁγίων, which is ordinarily rendred *the righteousnesse of the saints*. For the word δικαιώματα is not thus used in these books, (see Note on *Rom.* 8. b.) but for the *Ordinances* of the Mosaical law. And then ἅγια being the very word which is used to denote the *Sanctuary*, *Heb.* 8. 2. ἁγίων λειτουργὸς, *the minister of the sanctuary*, and ἅγια *the sanctuary*, ch. 9. 2. and elsewhere, and τῶν ἁγίων being the Neuter as well as the Masculine gender, and by consequence capable of being accommodated to this sense, it is not improbable that δικαιώματα ἁγίων should denote *the ordinances of the sanctuary*, the Levitical laws or customes, among which this was one, that the Priest, when he went into the Sanctuary, should wear that vesture of fine linen, pure and white. Thus *Levit.* 16. 'tis appointed, *Thus shall Aaron come into the holy place*, v. 3. *He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments*, &c. that is, the garments which he is to use when he goes into the Sanctuary, which being appointed him by this law of *God* to *Moses*, may fitly be called δικαιώματα τῶν ἁγίων *the Ordinances of the holies*. And if it be so, then it will most fitly be applied to this Spouse of *Christ*, the Christian Church (to which *Christ* was ready so solemnly to be *married*, ver. 7. in respect of the publick profession of the Christian religion by the Emperor *Constantine* and his Courtiers) that it should now be clothed after the manner of the Priest when he went into the Sanctuary, to note the great liberty and immunities and privileges now bestow'd on the Church by the Emperour. This we have formerly seen express'd by our being *Kings and Priests unto God*, (chap. 1. Note c.) *Priests* in respect of liberty of assemblies, and executing the office of Bishops, &c. in the Church: Which being so eminently bestow'd on the Church by *Constantine*, above all that ever had been in the Church before, may here in like manner be most fitly express'd by being *clothed in* the *holy garments*, which denoted the Priests going into the Sanctuary.

b. Ἱμάτιον Νυμφ.

V. 16. *On his vesture and on his thigh*] The mention of the ἱμάτιον and μηρὸς, *vesture* and *thigh*, are here put together, to denote the robe Imperial by the former, and the sword, which is girded on the thigh, by the latter, as enfignes of supreme power and authority, especially when on them both, on the Robe and the hilt of the sword, as the ensigne of that office, is written that most honourable title, KING OF KINGS AND LORD OF LORDS, thereby noting him to be superiour to all power and force in the world, triumphantly victorious over all.

CHAP. XX.

Paraphrase.

† upon ἐπὶ

1. AND I saw an Angel come down from heaven, having the key of the bottomelesse pit, and a great chain † in his hand.

1. And I saw another representation, by which I discerned what should succeed the conversion of heathen Rome to Christianity, viz. a tranquillity and flourishing estate of Christianity for some time, though not for ever. And first, methought, I saw an angel coming from heaven, a token of very good news at this time and elsewhere (as sometimes of judgments from God) with the key of hell, and a great chain in his hand (to signifie what follows v. 2. that Satan should now be shut up and chained.)

2. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years,]

2. And he apprehended the Devil, that is set down under the title of Satan and the Dragon in former visions, c. 12. 9. and bound him for the space of a thousand years, noting the tranquillity and freedome from persecutions that should be allowed the Church of Christ from the time of Constantines coming to the Empire.

* or shut and seal'd him firmly, so the Kings MS. ἐκλεισεν καὶ ἐσφράγισεν ἐμμενοῦς αὐτὸν

3. And cast him into the bottomlesse pit, and * shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand yeares should be fulfilled, and after that he must be loosed a little season.]

3. And he secured him there by all ways of security, binding, locking, sealing him up, that he might not deceive and corrupt the world to idolatry, as till then he had done, but permit the Christian profession to flourish till these thousand years were at end, and after that he should get loose again for some time, and make some havock in the Christian world.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witnesse of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they a lived and reigned with Christ a thousand years.]

4. And I saw chairs and some sitting upon them, that is, Christian assemblies and judicatures, and such a general profession of Christianity, in a. opposition to the idolatries of the

the heathens, thoſe in the Capitol at Rome, and the like unto them in other places of the Roman Empire (ſee note on c. 13. b.) as if all that had died for Chriſt, and held out conſtantly againſt all the heathen perſecutions, had now been admitted to live and reign with Chriſt, that is, to live quiet, flouriſhing, Chriſtian lives here, for that ſpace of a thouſand years, v. 5.

b. 5. As for the old Idolaters or Gnoſticks, there was nothing like them now to be ſeen, nor ſhould be till the end of this ſpace of a thouſand years. This is it that is proverbially deſcribed by the firſt reſurrection, that is, a flouriſhing condition of the Church under the Meſſias.

5. But [b] the reſt of the dead lived not again until the thouſand years were finiſhed. This is the [c] firſt reſurrection.]

d. 6. And bleſſed and holy, that is, ſafe (ſeparate from all danger) are all they that are really in the number of thoſe that partake effectually of theſe benefits, who as they are reſcued from thoſe deſtructions which the Roman tyranny threatned them with, which is the interpretation of the ſecond death, ſo they ſhall now have the bleſſing of free undiſturbed aſſemblies for all this ſpace: ſee c. 1. note d.

6. Bleſſed and holy is he that hath part in the firſt reſurrection: on ſuch [d] the ſecond death hath no power, but they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a thouſand years.]

c. 7. But after this ſpace, the ſins of Chriſtians provoking God to it, this reſtraint being taken off from Satan, he ſhall fall a diſturbing the Chriſtian profeſſion again. (This fell out about a thouſand years after the date of Conſtantines Edict for the liberty of the Chriſtian profeſſion, at which time the Mahomedan religion was brought into Greece, a ſpecial part of the Roman Empire.)

7. And when the [e] thouſand years are expired, Satan ſhall be looſed out of his priſon,]

f. 8. And then ſhall he ſet about the ſeducing of men in all quarters to the Mahomedan or other falſe religions, particularly Gog and Magog, the inhabitants of thoſe Countries where the Mahomedan religion began to flouriſh, to engage them in vaſt numbers in a war to invade and waſte the Chriſtian Church in Greece, &c.

8. And ſhall go out to deceive the nations which are in the four † quarters of the earth, [f] Gog and Magog, to gather them together to battel, the number of whom is as the ſand of the ſea.] † corners of the land γωνίας τῆς γῆς

9. And accordingly, methought, they did, they went in great numbers, and beſieged and took Conſtantinople, that city ſo precious in God's eyes for the continuance of the pure Chriſtian profeſſion in it, and known among the Grecians by the name of new Sion, and in the chief Church there, called the Church of Sophia, they ſet up the worſhip of Mahomet, (juſt two hundred years ago:) And thoſe that did ſo, are in their poſterity to be deſtroyed, (and though it be not yet done, 'tis to be expected in God's good time, when Chriſtians that are thus puniſhed for their ſins ſhall reform and amend their lives.)

9. And they went upon the breadth of the earth, and compaſſed the camp of the Saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.]

10. And the devil, methought, that wrought in them, that ſtirred them up, was remanded and returned again into his priſon, and this Empire of his was again deſtroyed, as the idol-worſhip of the heathens, and the Magicians, Sorcerers, Augurs, and heathen Prieſts before had been.

10. And the Devil that deceived them was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet are, and ſhall be tormented day and night for ever and ever.]

11. And after this, in another part of this viſion I ſaw, methought, a throne ſet up in great ſplendor and glory, and Chriſt in Majeſty ſitting thereon, very terrible, and a new condition of all things in the world was now to be expected. (And ſo that which was the deſign of all theſe viſions, (ſent in an Epiſtle to the ſeven Churches, to teach them conſtancy in preſſures) is ſtill here clearly made good, that though Chriſtianity be perſecuted, and, for the ſins of the vicious profeſſors thereof, permitted oft to be brought very low, yet God will ſend relief to them that are faithful, reſcue the conſtant walker, and deſtroy the deſtroyer, and finally caſt out Satan out of his poſſeſſions; and then, as here, come to judge the world in that laſt eternal doom.)

11. And I ſaw a great white throne, and him that ſate on it, from whoſe face the earth and the heaven fled away, and there was found no place for them.]

12. And all that ever died were called out of their graves before him: & as for the judging every one, the rolls or records of all their actions were produced, & withall another book brought forth, called the book of Life, (ſee note on Rev. 3. b.) wherein every ones name is entred that ever undertook Gods ſervice, and blotted out again, if they were fallen off from him, and according to their works, ſo were their names continued in that book of life, if they continued faithful unto death, but not otherwiſe.

12. And I ſaw the dead, ſmall and great, ſtand before * God: and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of thoſe things which were written in the books according to their works.] * or the throne, the King's MS. reads τῷ θρόνῳ

13. And all that were buried in the ſea, that is, periſhed by water, and all that were dead and laid in graves, and all that any other way were dead, came out of their graves, their bodies were re-united to their ſouls, and every one was judged according to his works.

13. And the ſea gave up the dead which were in it, and death and † hell delivered up the dead which were in them, and they were judged every man according to their works.] † hades

14. And then death it ſelf was deſtroyed eternally, an everlaſting being now ſucceeding in the place of this frail mortal one. And this is it that is proverbially called the ſecond death, wherein this whole world hath its period and conſummation.

14. And death and * hell were caſt into the lake of fire: this is the ſecond death.] * hades

15. And whoſoever had not his name found written and continued in (not blotted out of) the book of life v. 12. whoſoever died not conſtant in the faith, he was caſt out into eternal fire.

15. And whoſoever was not found written in the book of life, was caſt into the lake of fire.]

Annotations on Chap. XX.

a. Ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ

V. 4. *Lived and reigned with Chriſt*] The meaning of the *thouſand years living and reigning with Chriſt of thoſe that were beheaded*, &c. may perhaps be ſufficiently cleared and underſtood, by obſerving theſe three things; Firſt, that here is no mention of any new reign of *Chriſt* on earth, but only of them that were *beheaded*, and of them which had not *worſhip'd*, &c. *living and reigning with Chriſt*. The doctrine of the *Millenaries* ſuppoſes the former, that *Chriſt* muſt come down on earth, and have a new kingdome here in this world. But this thoſe mens *living and reigning with Chriſt* doth not ſuppoſe, but rather the contrary, that the kingdome of *Chriſt* here ſpoken of is that which he had before, and which is every where called his *kingdome*, and that now only thoſe that had been killed, and baniſh'd out of it before, were admitted into a participation

participation of that kingdome μετὰ τοῦ Χριστοῦ *with Christ*. Now what this *living and reigning* of the *beheaded*, &c. (then beginning) was, may appear by conſidering what is meant, firſt, by the *beheaded*, and others here named; then ſecondly, by their *living and reigning*. The *beheaded* are they that *reſiſted unto blood* in their combats againſt the Heathen idolatry and practices, the conſtant ſervants of *Chriſt*, that perſevered ſo till death, and that in oppoſition to *the beaſt and his image*, to that which was practiſed in *Rome* to *Jupiter Capitolinus*, and the tranſcripts of it in other places (ſee Note on c. 13. g. and r.) and ſo all thoſe phraſes conclude the ſubject of the propoſition to be the pure, conſtant, perſevering Chriſtians. One thing only is to be obſerved of theſe, that by them are not ſignified the ſame particular perſons or individual members of the Church that had formerly been ſlain, any more then the ſame individual perſons of the *reſt of the dead*, v. 5. (that is, of the Apoſtatizing unchriſtian livers) can be thought to have *lived again* after the end of the *thouſand years*, when they are ſaid to be *revived*, and ſo *Satan* to be *let looſe a little while*; but rather on the one ſide, as on the other, a ſucceſſion of ſuch as they were, the Church of *Chriſt* being to be conſidered as a tranſient body, ſuch as a river, &c. which alwaies runs in a ſucceſſion of parts, one following the other in a perpetual motion and mutation: In which reſpect I ſuppoſe it is ſaid of the Church, that *the gates of hades ſhall never prevail againſt it*, that is, that it ſhall never be deſtroyed, which of any particular perſons, or the Church of all the Christians of any one age, cannot ſo fitly be affirmed, but only of the Church in the perpetual ſucceſſion of Chriſtians. And then for theſe mens *living and reigning*, firſt, it muſt be obſerved, that 'tis not here ſaid that they *revived*, or were *raiſed*, as the *Millenaries* pretenſions ſuppoſe, but only that they *lived and reigned*; which two being oppoſite to *dying* and being ſubject to others, will denote a peaceable, proſperous, flouriſhing eſtate of the Orthodox profeſſors, in ſtead of their former ſad and perſecuted condition. For that is the meaning of *living*, as may appear by the title ὁ ζῶν *living* given to *Chriſt*, ch. 1. 18. in oppoſition to ἐγενόμην νεκρὸς, *I was dead*, his illuſtrious, in ſtead of his deſpiſed condition; and ſo of *reigning*, as of being *Kings* (ſee Note on c. 1. d.) and of being *Kings* and *reigning upon the earth*, c. 5. 10. And all this together will be one way of evidencing the truth of this interpretation. Secondly, the meaning of the phraſe will appear by comparing it with that other phraſe, by which the ſame thing is expreſs'd, v. 1, 2, 3. *binding of Satan*, and *caſting him into the abyſſe, ſhutting and ſealing him up, that he ſhould deceive the nations no more*, that is clearly the reſtraining of Satan's malice, and ſhortning of his power in perſecuting and corrupting the Chriſtian Church: by conſent with which, their *living and reigning* muſt needs ſignifie their perſevering and enjoying quiet. Thirdly, by their *having* and *ſitting on thrones*, and *judgments being given unto them*, which literally ſignifies the quiet poſſeſſion of judicatures and cenſures in the Church, that diſcipline by which purity is preſerved, and which is never enjoyed quietly in the Church but by the countenance and favour of Princes, which therefore is to be reſolved the meaning of their *reigning* (as moſt remarkably they began to doe in *Conſtantine's* time; ſee c. 19. 8. who ſet up Eccleſiaſtical judicatures in his Empire) as it is of their *ſitting on thrones*, whereas the *letting Satan looſe* is the caſting off theſe cords from them. And this is the clear meaning of the *firſt reſurrection*, ſee Note c. As for the ſpace of a *thouſand years*, ſee Note e.

V. 5. *The reſt of the dead*] It follows here, that the λοιποὶ τῶν νεκρῶν, *the reſt of the dead revived not till the thouſand years were done*. Who *the reſt of the dead* are is manifeſt; not all beſide the Martyrs, as the *Millenaries* pretend, but all but thoſe formerly named, v. 4. that is, all that *worſhipp'd the beaſt*, or *his image*, or *received his mark in their foreheads* or *hands*, that is, all the Idolaters and Apoſtates, and remainders of *Gnoſtick* Chriſtians, and all that complied with either, which are called λοιποὶ νεκρῶν *the reſt of the dead* moſt fitly. For firſt, it hath been manifeſt, ch. 19. 18, 21. that there were others *ſlain* beſide thoſe that were *beheaded* for the conſtancy of their confeſſion of *Chriſt*; nay ſecondly, at this part of the Viſion 'tis clear, that as the conſtant profeſſors were not all ſlain, but only ſome of them *beheaded*, and others *preſerved*, (and ſo beſide the *beheaded* here are enumerated thoſe that had not *worſhipp'd the beaſt*, nor *his image*, nor *received his mark upon their foreheads or hands*) ſo the Idolaters, Apoſtates and *Gnoſtick* Chriſtians, &c. had their univerſal ſlaughters, ch. 19. 2, 3. 20. 21. and therefore theſe may well be οἱ λοιποὶ τῶν νεκρῶν, *the reſt of the dead* here, it being punctually ſaid of them, ch. 19. 21. καὶ οἱ λοιποὶ ἀπεκτάνθησαν, *the reſt were ſlain*. And then *that they revived not till the thouſand years finiſhed*, muſt needs ſignifie that the Church was now for that ſpace freed from ſuch Heathen perſecuters, and purified from ſuch avow'd mixtures of thoſe vile unchriſtian practices, which is but the negative part annex'd to the poſitive preceding.

Ib. *Firſt reſurrection*] What is meant by the *firſt reſurrection* here, may be diſcerned by comparing it with the *ſecond reſurrection* in the ordinary notion of it. That ſignifies the reſurrection to eternal life: Proportionably this muſt ſignifie a reviving, a reſtoring to life, though not to that eternal. Here it is figuratively uſed to expreſſe the flouriſhing condition of the Chriſtian Church for that *thouſand years* wherein the Chriſtian profeſſors, in oppoſition to idolatrous Heathens and *Gnoſtick* Chriſtians, live ſafely and happily in the enjoying the aſſemblies; which is, ſaith he, as if the primitive Martyrs were fetch'd out of their graves to live again here in tranquillity upon the earth. Where only it is to be noted, that the *reſurrection* here is of the Church, not of the particular perſons (the *beheaded*, &c.) thus to be underſtood, that the Church that was perſecuted, and ſuppreſs'd, and *ſlain* as it were, and again corrupted and vitiated in its members, now roſe from the dead, *revived* again.

V. 6. *The ſecond death*] This phraſe *the ſecond death* is four times uſed in this book, ch. 2. 11. and here ch. 20. 6. then v. 14. then c. 21. 8. It ſeems to be taken from the *Jews*, who uſe it proverbially for final, utter, irreverſible deſtruction. So in the *Jeruſalem Targum, Deut.* 33. 6. *Let Reuben live, and let him not die the ſecond death, by which the wicked die in the world to come.* Where, whatſoever be ſignified among them by *the world to come*, (*the age* of the *Meſſias* in whatſoever Jewiſh notion of it) it ſeems to denote ſuch a death from which there is no releaſe. And according to this notion of it, as it reflects fitly on the *firſt death*, (which is a deſtruction, but ſuch as is reparable by a *reviving* or *reſurrection*, but this paſt hopes, and excluſive of that) ſo will all the ſeveral places wherein 'tis uſed be clearly interpreted: ch. 2. 11. *he that overcomes ſhall not be hurt by the ſecond death*, that is, if this Church ſhall hold out conſtant, it ſhall not be cut off, that is, though it ſhall meet with great *perſecutions*, ver. 10. and *death* it ſelf, yet that *utter exciſion* would no way better be prevented then by this of conſtancy and perſeverance in ſuffering of all. So here, ſpeaking of the flouriſhing condition of the Chriſtian Church, reviving after all its perſecutions and corruptions to a ſtate of tranquillity and purity, *On* theſe, ſaith he, *the ſecond death hath no power*, that is, they have not incurred that utter exciſion (having their part in the *firſt reſurrection*) *but they ſhall be Prieſts to Chriſt and God,*

and reign, &c. that is, have a flouriſhing time of Chriſtian profeſſion for that ſpace of a *thouſand years*. So in the 14. ver. where *death and hades* are *caſt into the lake of fire*, that is, death and the ſtate of mortality utterly deſtroyed, *(O death, I will be thy death,)* it is added, *this is the ſecond death*, that is, mortality is utterly deſtroyed, there ſhall now be no more death, the life ſhall be eternal: ſo c. 21. 8. *the lake that burneth with fire and brimſtone* (the utter irreverſible deſtruction, ſuch as fell on *Sodome*, called αἰώνιον πῦρ *eternal fire*, utterly conſumptive) is called *the ſecond death*, into which they are ſaid to goe that are never to appear in the Church again. And though in theſe different matters ſome difference there muſt needs be in the ſignifications, yet in all of them the notion of *utter deſtruction*, final, irreparable exciſion, may very properly be retained, and applied to each of them.

αἰώνιον πῦρ

V. 7. *Thouſand years are expired*] When theſe *thouſand years* of the peaceable Chriſtian profeſſion ſhould begin, and when determine, is a thing of ſome doubt. And the cauſe of the doubt is, the ſeveral points of time wherein the deſtruction of Heatheniſme in the *Roman* Empire may be placed. For as in every ſo great a change, there are ſeveral ſtages, or degrees of motion, ſo was it here. *Conſtantine*'s receiving the faith, and concluding of the perſecutions, and by Decree proclaiming liberty of Chriſtianity, may moſt properly be ſtyled the *binding of Satan*, the *dragon* that ſought to *devour the child as ſoon as it was born*; and then the beginning of the *thouſand years* will fall about *An. Dom.* 311. at which time the converſion of *heathen Rome* to Chriſtianity is ſet down, and celebrated by *Prudentius*, l. 1. *cont. Symmachum*, beginning thus,

c.
Χίλια ἔτη

Cùm princeps gemini bis victor cæde tyranni, &c.

To the ſame purpoſe ſee *Euſebius Eccleſ. Hiſt.* l. 19. c. 1. But then, after that the Emperors were Chriſtian, Heatheniſme ſtill continued in *Rome* and in the Empire, in ſome degree (ſee Note on ch. 17. f.) till by the coming of the *Goths* and *Vandals* and *Hunnes*, under *Alaricus*, *Genſericus* and *Attilas*, the city and Empire of *Rome* was, all the heathen part of it, deſtroyed, and Chriſtianity fully victorious over it. And if this be the beginning of the *binding* of *Satan*, and *caſtſting* him *into the abyſſe*, then the *thouſand years* muſt have another date about the year of *Chriſt* 450. or 455. the city having been taken by *Alaricus* and the *Goths An. Ch.* 410. and by *Genſericus* and the *Vandals An.* 455. but the warre between *Theodoſius* and *Genſericus* beginning *An.* 441. and the great fight between the *Romans* under the Emperor *Marcion*, and the *Hunnes* under *Attilas* (in which 162000 were killed) being *An. Chr.* 451. the greateſt ſlaughter that hath ever been read of, as it is deſcribed by *Jornandes*, *a little river being by the blood of the ſlain raiſed*, ſaith he, *into a torrent*. Agreeable to this double beginning may be aſſigned a double end to theſe *thouſand years*. For if the *letting looſe of Satan* here were at the riſing of the *Ottoman* family, and bringing *Aſia* and *Greece* to *Mahomediſme*, that will be about the year 1310. and ſo about a thouſand years from *Conſtantine*'s Edict: But if it were at the *Turks* taking of *Conſtantinople* (mentioned here ver. 9) and turning the Temple of *Sophia* to *Mahomedane* worſhip about the year 1450. then will that be about a *thouſand years* from the ſacking of *Rome* by *Genſericus*. But the former of theſe interpretations is moſt fit for the place, that from *Conſtantine*'s Edict to the planting of *Mahomediſme* in *Greece* by *Ottoman*. For the taking of *Conſtantinople* is mentioned after this *letting looſe of Satan*, and therefore is not it ſelf in any reaſon to be defined that point of time wherein he was let looſe, but rather that other wherein *Mahomediſme* began to proſper; for then the Chriſtian religion fell under heavy perſecutions again, which is contrary to the *Martyrs living and reigning* (as it hath been explained to ſignifie Note a. & c. 1. e.) which was to laſt for the whole *thouſand years*; and did ſo in the former account, but wants ſeven-ſcore years of it in the latter. I can foreſee but one objection againſt this beginning of the *thouſand years* from *Conſtantine*, and that is the practices of *Julian* againſt the Chriſtians, which ſoon followed *Conſtantines* favour to them; which may conſequently be thought unreconcileable with the truth of this prediction thus interpreted, the peace of the Church, and ceſſation from perſecution for that ſpace. But to this the anſwer will be eaſie, that *Julian*, although himſelf an Apoſtate, was yet for ſome time ſo far from attempting to perſecute the Chriſtian religion, that he choſe rather to diſſemble his own, and to make as if he were a Chriſtian. So ſaith *Aſterius* that lived in his time, *Hom.* 3. *de avarit.* Τὸ πρόσωπον τῦ Χριστιανῦ ἀφεὶς ἀπορίπτω, γυμνώσας ἣ τὸ δέρμα τὸ κομιδῆ, ὃ ἐν πολλῷ τῷ χρόνῳ καθυπεκείμην, &c. *He put off the vizard of the Chriſtian, and laid open the ſcene, by drawing the curtain, which he had a long time kept cloſe:* and to that purpoſe *Epiphaniæ feſto templum Chriſtianorum ingreſſus eſt, ſolenniter numine invocato, he went to the Chriſtians Church at their Chriſtmas feſtivities, and ſolemnly joyn'd in the ſervice*, ſaith *Ammianus Marcellinus*. After, when he came to put off the diſguiſe, and to appear, as he was, an enemy of the Chriſtians, yet this he did more by ſubtilty then violence, *arte potius quàm poteſtate, he made uſe of art more then power*, ſaith *Oroſius* l. 7. c. 30. as all writers both profane and Eccleſiaſtical acknowledge. All that *Ammianus* mentions of his cruelty, is that he permitted not the ſchools of *Grammar* or *Rhetorick* to be open for them, *Inter quæ erat inclemens, quòd docere vetuit Magiſtros Rhetoricos & Grammaticos Chriſtianos, nè tranſirent à numinum cultu, One of his faults was his cruelty to the Chriſtians, that he forbad the Maſters to teach them, for fear they ſhould forſake the worſhip of the gods*, li. 25. to which the Chriſtian writers add, that he admitted them not into the army, nor offices, nor to honours. *Ut negaretur fides Chriſti, honoribus magis provocare, quàm tormentis cogere ſtuduit, That the faith of Chriſt might be denyed, he more indeavoured to provoke men by honours, then to conſtrain them by torments. Oroſ.* l. 7. c. 30. So *Aſterius*, *Hom.* 3. *de avarit.* ſpeaking of his Apoſtaſie, adds, Καὶ τοῖς τῦτο βυλομένοις ποιεῖν πολλὰ προσέλεθε τὰ χρήα, *many advantages were propoſed to them that would doe the ſame:* And again, πόσοι τὸ τῆ ἀξιωμάτων δέλεαρ ὡσπερεξάμενοι, μεθ' ἑκόντος καθέπιον τὸ τῆ παραβάσεως ἄγκιστρον; *How many receiving the baite of dignities ſwallowed down the hook of Apoſtaſie?* Δακτυλοδεικλέμενοι παρεδόθη, ἢ ἕτοι τῷ Χριστῷ, δι' ὀλίγον ἀργύριον, &c. *pointed at as traitors, and thoſe of Chriſt, for a little money. Militiæ cingulum non dari niſi immolantibus jubet, procurationem provinciarum juriſque dicendi Chriſtianis ſtatuit non debere committi, utpote quibus etiam lex propria gladio uti vetuiſſet, He would not allow the military girdle to be given to any that did not ſacrifice, permitted not the government of the provinces, or making of laws, to be committed to the Chriſtians, objecting that their own law forbad them to uſe the ſword, Ruffin. Eccl. hiſt.* l. 1. c. 32. To the ſame purpoſe 'tis thought it was that he promoted the building of the Temple of the *Jews* at *Jeruſalem*, but God permitted not that to proſper; but as *Ammianus* l. 23. confeſſeth, *metuendi globi flammarum prope fundamenta crebris inſultibus erumpentes fecere locum exuſtis aliquoties operantibus inacceſſum, hócque modo elemento obſtinatius repellente, ceſſavit inceptum, Great flames oft broke out near the foundations and burnt the workmen, and kept them off, and ſo the fire obſtinately reſiſting, the attempt was given over.* And *Ruffinus*'s obſervation is very pertinent to this whole matter, l. 1. c. 32. *Proficiebat quotidie in hujuſcemodi legibus exquirendis, quibus*

quibus etsi quid versutum vel callidum, tamen quod minus videretur crudele, decerneret, He daily sought out new laws, wherein though he shew'd great subtilty of invention and cunning against the Christians, yet he abstain'd from all that might have any shew of cruelty. And though S. *Jerome*, *Theodoret* and * others affirm of him that at his expedition against the *Persians* he vowed to offer up to his gods the blood of the Christians, in case he returned conquerour; yet we know that God so disposed, that he was wounded and died in that † expedition, and that in the prime of his strength at one and thirty years old, and as *Orosius* saith, *Deus impia consilia impii morte dissolvit, God brought the wicked counsels to nought by the death of this wicked man.* And accordingly *Athanasius* is said to have foretold of him in these words, comforting the Christians who feared a persecution, *Nolite, ô filii, conturbari, nubecula est & citò pertransit, Be not troubled, it is a little cloud and passeth away quickly, Ruffin.* l.1.c.34. And a Christian being asked by *Libanius*, *Julian*'s instructer, *what the carpenter's son was a doing*, answered that *he was making a coffin for Julian*: Which befell him so soon after, that S. *Jerome* on *Habakkuk* c. 3. relates a speech of a witty heathen on occasion of *Julian*'s death; *How*, said he, *doe the Christians say of their God that he is patient and long-suffering, whereas by this Emperor's death it appears that he could not defer his indignation, nè modico quidem spatio, for the least space: Nihil iracundius, nihil hoc furore præsentius*, said he, *There could not be greater and more sudden anger and fury express'd.* And although *Athanasius* himself was by him designed to the sharpest part of persecution, yet God was pleased to avert it from him, as *Ruffinus* relates the story l.1. cap. 34. And when at last upon occasion of the removal of the body of the Martyr *Babylas*, he commanded the Christians to be seised on and punish'd, the story mentions none but only *Theodorus*, a young man, that suffered by it, who sang all the while under the tormentor, and complained when his punishment was at end, that he was a looser by his release. See *Ruffinus*, and *Socrates*, and *Theodoret*. By all which appears the power and fidelity of God in making good this promise of his to the Christian Church, and restraining this Apostate's malice from disquieting the Church, and so it is a very great and convincing argument for the truth of this interpretation, rather then an objection against it. Having said thus much for the interpreting of these *thousand years* in a way which is very remote from the conceits of the *Millenaries*, I must expect this objection and suggestion of theirs against it; 1. that the *Chiliasts* opinion and interpretation of this place was received universally in the first ages of the Church; and 2dly, that it was delivered down from the Apostles, and that *Justin Martyr* hath affirmed the former of all Orthodox men in his time, and *Irenæus* produced testimonies of the latter. For the testimony of *Justin Martyr*, it is true that he hath these words of this matter, ἐγὼ ὃ καὶ ἄλλοι πολλοὶ ταῦτα φρονοῦμεν, *but I and many others are of this opinion*; and again, ἐγὼ ὃ καὶ εἴ τινες εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, *I and as many Christians as are orthodox in all things.* From hence indeed it is rightly concluded, that *Justin* was *himself* of this opinion, and *some*, nay, if we believe him, *many others* with him. But that either this was the *uncontradicted doctrine* of the *Church* in his age, or that *Justin* saith it was so, is falsly collected from hence. For first, they are the plain words of *Justin* p. 306. b. Πολλὰς ὃ αὖ καὶ ἐπὶ τῆς καθαρᾶς καὶ εἰλικρινοῦς ὄντων Χριστιανῶν γνώμης τοῦτο μὴ γνωρίζειν ὑπέμνησά σοι, *I have signified to you that many do not acknowledge this doctrine* (of *Christ's* reigning here a *thousand years*) *and those Christians of pure and pious opinion and judgment*; and that either the αὖ should against consent of all Copies be turned into ὅ, or that the μὴ *not* should be left out, were a bold Criticisme, and of very ill example to the evacuating the force of all testimonies, (making mens words mutable into the direct contradictory) and beside would render it a very perplexed period. Secondly, it appears by *Trypho*, that he thought *Justin* had equivocated in telling him he believed it, upon this ground, because other Christians were not of this opinion. Hereupon he saith to *Justin*, εἰπὲ μοι ἀληθῶς, *tell me truly whether you are sincerely of that opinion*, ἢ ἵνα δόξῃς ἀνικανῶς· and *Justin* answers, that he *would not say it, if he had not thought it*, and thereupon repeats his having told him, *that he and many others were of that opinion*, and promises to write a book of this disputation, and confesse it to others as well as him; and adds that he means not to *follow men and their doctrines, but God*: which argues his acknowledgment that the opinion was not uncontradicted by men, nor generally consented to by Christians. Thirdly, those words which seem most to the contrary, ἐγὼ ὃ καὶ εἴ τινές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, *but I and as many as are Orthodox in all things*, will not come home to the proving any more then this, that he was of this opinion, and *some others in all things consenting with him.* For it being supposed that he was of that opinion, it cannot be expected of him that he should affirm any, that held it not, to be of *right opinion in all things.* Fourthly, it appears that he speaks of three sorts of men; the first that denied both the Resurrection and the *thousand years*, and those he calls λεγόμενοι Χριστιανοὶ, ἄθεοι, ἀσεβεῖς, ἀμαθεῖς), *nominal Christians, Atheists, impious, heretical leaders*; the second that acknowledged the Resurrection, and denied the *Millennium*, and those are contained under *Christians of pure and pious opinions*; the third that held and maintained both, as *himself* and *many others*, and (*if there were*, or) *as many as were Orthodox in all things*, that is, that in his opinon were such. As for *Irenæus*, 'tis true, he sets dow the doctrine of the *Chiliasts* for a tradition, but withall renders an account of his doing so, *Presbyteri qui Johannem viderunt meminerunt audisse se ab eo, & hæc Papias Johannis auditor, Polycarpi contubernalis, vetus homo, testata reliquit, The Elders that saw* John, *remember that they heard this of him, and* Papias, *S.* John's *auditor, that dwelt with* Polycarp, *an antient man, left these things testified.* By which it appears that this testimony of *Irenæus* amounts but to little more then the assertion of *Papias*, who hath not been a person of any reverend authority in the Church of God. And indeed upon the same grounds *Irenæus* takes up another opinion, and mentions it as a tradition too, (which is sure farre enough from being tradition, or true) that *Christ* lived till betwixt 40 and 50 years old, for which he voucheth Scripture, and the authority of *omnes Seniores, all the Elders, qui in Asia apud Johannem discipulum Domini convenerunt, that were in Asia with* John, *who*, saith he, *witnesse that* John *delivered this to them, and farther, that they that saw the other Apostles, heard the same of them, and bear witnesse of such a relation.* Whatsoever can be built on such an authority may as competently be refuted by the authority and reasons of *Dionysius Alexandrinus*, that lived not much above an hundred years after S. *John*, and opposed himself directly against it: and though some others were otherwise minded, yet was this doctrine of the *Chiliasts* condemned by the Church, and since that time, all accounted Hereticks that maintained it.

V. 8. *Gog and Magog*] What is meant by *Gog* and *Magog* must first be fetch'd from the prophecy of *Ezechiel* c. 38. 39. where by both these together *Antiochus* the great enemy and destroyer of the *Jews* is signified, as having the dominion of *Syria* and *Asia* both: see the Learned *H. Grotius* on *Ezekiel.* Answerable to

See Orosius l. 7. c. 30.

† *Oros. ibid.*

Dial cum Tryph. p. 307

this is it that *Gog* should here signifie the *Lydian Asia*, or *Lydia*, and the neighbouring regions, the Princes whereof are called *Gygæ*, which is lightly deduced from hence. And so in the collection of the *Sibyllin oracles*, *Lydia* and *Pamphylia* are expres'd to be the interpretation of *Gog*. And by this the *Ottoman family* is fitly described, not onely in respect of their malice & mischief wrought on the people of God, which makes the resemblance betwixt them and *Antiochus* complete (see c. 14. note c.) but because they first shew'd themselves in *Lydia*, and so peculiarly may be called *Gog*. Μαγὼγ By *Magog Syria* is meant, or indeed, in a greater latitude, *Scythia*, as S. *Jerome* affirms from the *Jews*, on *Ezech.* And so saith *Josephus*, Μαγώγας Σκύθας ὑπ' αὐτῶν προσαγορευομένους, *The people of Magog are called by them Scythians.* By these two together the *Ottoman family* seems to be signally meant, of which was *Mahomet the second*, who besieged, and after fifty or, as *Crantzius* saith, sixty six days siege, took *Constantinople*, the seat of the *Eastern Empire*, called from thence *new Rome*, and of the principal *Patriarchate* there, and converted their cheif Church, *Templum Sophiæ*, *the Temple of Wisdome*, into a *Temple* for *Mahomedan* worship, and this, as *Leunclavius's Annals*, as *Crantzius*, and other the most diligent *Chronologers* set it down, *Ann. Dom.* 1453. a thousand one hundred twenty two years after the building of it (and changing the name from *Byzantium*) by *Constantine.* Of this see *Æneas Sylvius Europ.* c. 3. and 7. and *Ep.* 131, 155, 162. who by what he saith of it out of antient writers, *viz.* that when it was in its flourishing condition, they that saw it look'd upon it *ut deorum potiùs in terris habitaculum, quàm Imperatorum, as an habitation of the gods on earth, rather then of the Emperors*, affords us one farther reason why it is here called ἠγαπημένη πόλις, *the beloved city*, (and so also in respect of the antient learning preserved there, which made all men prize it) as its being an eminent Christian city, gives it the title of παρεμβολὴ τῶν ἁγίων *the camp of Saints.* Ἠγαπημένη πόλις Παρεμβολὴ τῶν ἁγίων

Paraphrase.

CHAP. XXI.

a. 1. And for a clearer representation of that flourishing estate of the Christian Church for a thousand years, c. 20. (to which was annex'd, as in a parenthesis, in a few verses, the rise, and successe, and destruction of Mahomedisme, at the end of the third verse, and from v. 7. to v. 11. and to that again the day of the last doom, from v. 11. to the end of the chapter) there was farther represented to me a most eminent, illustrious change, a kind of new world, all the idolatry, &c. that was before, being done away.

1. AND I saw a [a] new heaven and a new earth, for the first heaven and the first earth were passed away, and * there was no more sea.]

* or I saw the sea no longer, the King's MS. reads τὸ θαλασσαν οὐκ εἶδον ἔτι

b. 2. And I saw visibly, methought, another Jerusalem coming down to be here upon the earth, set out in a very beautifull glorious manner, such as brides appear in (see c. 19. 17.) that is, the Christian Church in as much solemnity of serving and worshipping God, as in the Jewish Temple at Jerusalem had been; and that was upon Constantine's receiving the faith, and setting out his edict for Christian religion, see c. 20. 4.

2. And I John saw the holy city, [b] new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.]

c. 3. And I heard an acclamation out of heaven given to this appearance, signifying it to be the Christian Church now solemnly espoused to Christ, which he will consequently protect and defend (see Ezech. 37. 27.) as long as they faithfully adhere to him.

3. And I heard a great voice † out of heaven, saying, [c] Behold, the tabernacle of * God is with men, and he will dwell with them, and they shall be his people, and † God himself shall be with them, and be their God.]

† from the throne, the King's MS. reads ἐκ τῆς θρόνου, *God with-Σὺν μετὰ † And he shall be God with them, their God, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν

4. And all persecutions, and pressures, and putting to death, and banishing, and punishing for religion, which was before so ordinary, and all inconvenience or incommodation by being Christians, were done away.

4. And God shall wipe away * all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.]

* every tear πᾶν δάκρυον

5. And God owned this great change [all become new] (as the return from captivity is called a new thing, Isa. 43. 19.) as an act of his special providence, and bid me take notice of it as a thing of prime eminent importance and concernment, and as a decree of his that it should certainly come to passe.

5. And he that sate upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful.]

6. And he farther said unto me, Here is an end of the former state of Idol-worship, persecution, &c. (see c. 16, 17.) or, This I have done by my eternal power, and now every one that will shall have a free exercise of Christianity, without any thing done by him to purchase or contribute toward it, without any thing of inconvenience suffered by it.

6. And he said unto me, † It is done: I am Alpha and Omega, the beginning and the end, I will give unto him that is a thirst of the fountain of the water of life freely.]

† or, I have been (that is, have, and am, and will be) Alpha—for others read γέγονα τὸ Α

7. He that continueth constant unto the Christian rule, shall have all felicity in this world in doing so, (shall not now pay so dear for it as before they were wont, in times of the prevailing of idolatry) and live in the Church, my family, as the Son with the Father, in all freedome and safety.

7. He that overcometh shall inherit all things, and I will be * his God, and he shall be my son.]

* God to him, and he shall be a son to me, αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱός

d. 8. But for the false, apostatizing, cowardly Gnosticks, notable for so many ill qualities, abominable villanies of lust, bloodinesse, persecuting of the Orthodox pure Christians, adultery, sorcery, idol-worship, deep dissimulation, and lying, and falsifying, yea perjuries, and all such as they were, they shall utterly be turned out of the Church (see note on c. 20. d.) not to appear any more among the Christians.

8. But the [d] † fearful and unbelieving, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all * liars shall have their part in the lake that burneth with fire and brimstone, which is the second death.]

† cowardly and unfaithful

* lyes ψευδέσι

9. And one of the seven angels that had the seven vials of the last plagues, c. 17. 1. that is, the executioners of judgment on Gentile Rome, came to me, and said, Come, and I will shew thee that Christian Church which, by those former destructions wrought upon heathen Rome, is come out of the persecutions into a flourishing condition.

9. And there came unto me one of the seven Angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lambs wife.]

10. And

10. And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great [c] city, the holy Jeruſalem, deſcending out of heaven from God,]

10. And methought I was carried unto the top of a great mountain, and there was ſhewed this Chriſtian Church (called a city upon an hill Mat. 5. 14.) mentioned before under the title of the new, as here of the holy Jeruſalem, (holy in reſpect of order and diſcipline for holineſſe of living) and that glorious beautiful flouriſhing ſtate beſtowed on it by God, v. 1. c.

11. Having the glory of God; and her light was like unto a ſtone moſt precious, even like a jaſper-ſtone, *clear as Cryſtal;]

*that looketh like Cryſtal λαμπρὸν ὡς κρυσταλλίζοντι

11. Having God's preſence moſt particularly and remarkably with it, v. 3. note c. (ſee note on Jo. 1. c.) and all the beauty and luſtre and bright ſhining of Chriſtian doctrine conſequent thereunto;

12. And had a wall great and high, and had twelve † gates, and at the gates twelve Angels, and twelve names written thereon, which are the names of the twelve tribes of the children of Iſrael.]

† portals πυλῶνας

12. Having a great high wall, noting the faith of Chriſt or doctrine of the Goſpel, by which it is encompaſs'd, and all enemies, hereticks, &c. excluded, and twelve paſſages of entrance thereinto, that is, univerſal admiſſion afforded to all that would forſake idolatry and come in, and the Biſhops of the Church with power to admit and ſhut out, and the names of the twelve tribes written on them, noting them to be as the governours of the tribes, Mat. 19. 28. that is, rulers of his Church, this new Jeruſalem.

13. On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.]

13. And theſe entrances, three toward every quarter, noting the coming in of men from all quarters of the world now to the faith of Chriſt, or doctrine of the Goſpel, and their baptiſme, the ſacrament of admiſſion of all, performed by a three-fold immerſion and profeſſion of faith in the three perſons, Father, Son and holy Ghoſt.

14. And the wall of the city had twelve foundations, and in them the names of the twelve Apoſtles of the Lamb.]

14. And the wall which encompaſs'd the city (as that Ezec. 40. 5. round about the houſe) that is, the Chriſtian faith or doctrine, was built or founded upon the preachings of the twelve Apoſtles of Chriſt.

15. And he that talked with me had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.]

15. And that angel with me had a reed in his hand, c. 11. 1. to meaſure all theſe, and give the dimenſions of each, as things that were like to continue for long uſe (whereas that which was likely to be ſoon taken away, was not to be meaſured, c. 11. 2.)

16. And the city lieth four-ſquare, and the length is as large as the breadth, and he meaſured the city with the reed twelve thouſand furlongs: the length, and the breadth, and the height of it are equal.]

16. And the city or church being in the figure of a cube (an equable, ſtable figure) having every way the ſame dimenſions, was both in length and breadth twelve thouſand furlongs (by the length noting the duration of it, by the breadth the extent of its circuit) and the height was equal to the length and breadth of it, noting the flouriſhing condition of it equal to the extent and duration.

17. And he meaſured the wall thereof an hundred and fourty and four cubits, * according to the [f] meaſure of a man, that is, of † the Angel.]

* the meaſure μέτρου † an Angel ἀγγέλου

17. And the wall (that is, the Chriſtian faith or doctrin) which ſurrounded and incloſed the city, was an hundred fourty four cubits in compaſſe, that is, twelve times twelve cubits, allowing an equal proportion to every of the twelve Apoſtles (the foundations of this wall, v. 14.) in the planting that faith, building that wall. And the rod v. 14. by which he meted all this, was a pole of ſix foot long, equal to the ſtature of the Angel that appeared to me, that is, of a man, Ezek. 40. 3. f.

18. And the building of the wall of it was of Jaſper, and the city was pure gold, like unto clear glaſſe.]

18. And the matter of which this wall was made was Jaſper, a very precious and durable ſtone, (ſee c. 4. 3.) noting the ſeveral ingredients in the Chriſtian faith to be ſuch, precious precepts, (a gracious yoke) promiſes of great fidelity, ſure to be performed, and ſuch as all eternity is concerned in; and the Church it ſelf a ſociety of holy men, obſervable for ſincere conſpicuous purity, ſuch as God, who ſees to the bottome of the heart, acknowledges and approves, and ſuch as men may behold and glorifie God for them, in both reſpects expreſs'd here by gold and glaſſe; gold in reſpect of the purity and value in the ſight of God, and glaſſe in reſpect of the tranſparency of it diſcernible both to God and man: ſee Tobit 13. 16.

19. And the foundations of the wall of the city were garniſhed with all manner of precious ſtones. The firſt foundation was Jaſper, the ſecond Sapphire, the third a Chalcedonie, the fourth an Emerald,

20. The fifth Sardonyx, the ſixth Sardius, the ſeventh Chryſolite, the eight Beryl, the ninth Topaz, the tenth Chryſopraſus, the eleventh a Jacinth, the twelfth an Amethyſt.]

19, 20. And the Apoſtles, which planted this faith, were repreſented in a moſt glorious manner, by all the moſt precious things imaginable, (ſee Tobit 13. 17. and Ezech. 28. 13.) the ſeveral intimations of each of which might have ſomewhat of propriety to each of the Apoſtles, but will hardly be appliable with any certainty, but all together certainly note that which is moſt precious, and ſignifie their memory (as themſelves in their life-time) to be ſuch in the Church of God, and any thing was taught by them to be accepted with veneration.

21. And the twelve gates were twelve pearls, every ſeveral gate was of one pearl; and the ſtreet of the city was pure gold, as it were tranſparent glaſſe.

21. And the governours of the Church, which had the power of admitting into the Church, or caſting out of it, v. 12. were each of them repreſented as very eſtimable precious perſons; and the ſtreets of the city, that is, the aſſemblies or congregations of Chriſtians in the Church, were like gold and glaſſe, (as before v. 18.) for purity of life and conſpicuouſneſſe of it, and even to God, that look'd through the bottome of it, approvable.

22. And I ſaw no Temple therein, for the Lord God * almighty and the Lamb are the Temple of it.]

*the ruler of all is the Temple thereof ὁ παντοκράτωρ θεὸς ναὸς αὐτῆς ἐστι

22. And there was liberty to ſerve God in every city and place, and not as it was wont among the Jewes, only at Jeruſalem, but whereſoever Chriſtians met together, or in every mans own receſſe, they offered up prayers to God, and God in Chriſt was in the midſt of them, eſpecially in the Chriſtian Churches ſet apart for God's peculiar ſervice in every city and town, and not only in ſome one place for all to reſort to.

23. And the city had no need of the ſun, neither of the moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof.]

23. And there was no need of ſun and moon, new waies of revelations for the enlightning this Church, for God by coming down, and pitching his tent (being in our humane nature preſent here) upon the earth, hath planted the faith entirely, and ſo his doctrine is the full light of his Church, the rule of all our faith, and ſo there is no need of any additions, or new revelations.

24. And the nations of them which * are ſaved ſhall walk in the light of it, and the kings of the earth doe bring their glory and honour into it.]

*eſcape σῳζόμενοι

24. And all the people of the world, that come to any ſenſe of their Idolatries and ſins, by all God's judgments fallen upon them, ſhall be content to live ſtrictly according

to this rule, (Iſa. 60. 3.) and the Kings of the earth, (ſee Iſa. 49. 23.) the higheſt in all ſorts of power, and learning, &c. will ſubmit themſelves to it, and be glad to be members of the Church, and doe their beſt to ſupport it, and endow it with the riches of this world.

25. And there ſhall be a moſt ready hoſpitable reception at all times, for all that will come in to the faith by amendment of life.

25. And the gates of it ſhall not be ſhut at all by day, for there ſhall be no night there.]

26. And the Gentiles of other parts that are not ſubject to the Roman Empire, ſhall come in to the Church, and contribute their beſt to the flouriſhing of it, by endowing of the Church (which is ordinarily meant by honour, ſee Col. 2. note i.)

26. And they ſhall bring the glory and honour of the nations into it.]

27. And this ſhall generally be done by all that have any reſolution of living purely and godly, and only they ſhall be kept out which are immers'd in all filthineſs, and abominable, unnatural, vicious practices, and in all kind of unjuſt dealings, (for ſuch cannot by the laws of baptiſme be received, and ſuch will not deſire to undergoe Chriſt's diſcipline.)

27. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, † and maketh a lie, but they which are written in the Lambs book of life.]

† and a lie, Ἀλλὰ καὶ ψεῦδος

Annotations on Chap. XXI.

a. Οὐρανὸς καινὸς καὶ γῆ καινὴ

V. 1. *New heaven and new earth*] That *heaven and earth* ſignifie no more then the world, hath been ſhewed in Note on 2 *Pet.* 3. b. and conſequently *a new heaven and a new earth,* in ſtead of the old, which is *put away,* muſt ſignifie no more than a new world. And this in the prophetick ſtyle is moſt proper to denote a flouriſhing ſtate and condition of the Church, as there in S. *Peter* the *new heaven and new earth wherein dwelleth righteouſneſſe,* is a pure Chriſtian Church planted by *Chriſt,* in ſtead of the old Judaical mode; but this here with ſome difference, noting the flouriſhing condition of it, in oppoſition to the former perſecutions it was under, the change conſiſting in that. And this from *Iſai.* 65. 17. where, *creating new heavens and new earth,* is ſending the *Jewes* a joyfull deliverance, and that a very permanent one, ch. 66. 22. To which is appliable that of the *Jewes,* who ſay that whenſoever שיר חדש *the new ſong* is mention'd, 'tis meant of the future age, that of the *Meſſias,* (ſo *R. Solomon* on *Pſal.* 96. 1.) and *R. Gaon* renders the reaſon, *becauſe there ſhall be a new heaven and a new earth.*

b. Ἱερουσαλὴμ καινὴ

V. 2. *New Jeruſalem*] The true meaning of *the new Jeruſalem* mention'd here, ver. 2. and again with the addition of *holy,* and the *glory of God* upon it, ver. 11. will be a key to the interpreting this chapter. That it ſignifies not the ſtate of glorified Saints in heaven, appears by its *deſcending from heaven* in both places, (and that, according to the uſe of that phraſe, ch. 10. 1. & 18. 1. as an expreſſion of ſome eminent benefit and bleſſing in the Church) and ſo it muſt needs be here on earth; and being here ſet down with the *glory of God* upon it, it will ſignifie the pure Chriſtian Church, joyning Chriſtian practice with the profeſſion thereof, and that in a flouriſhing condition, expreſs'd by the *new heaven* and *new earth* (ſee Note a.) In this ſenſe we have *the ſupernal Jeruſalem, Gal.* 4. 26. *the new Jeruſalem, Rev.* 3. 12. where to the conſtant profeſſor is promiſed that *God will write upon him the name of God, and the name of the city of God, the new Jeruſalem,* which there ſignifies the pure Catholick Chriſtian Church. To which purpoſe it is obſervable, that *Euſebius* in the ſetting forth the flouriſhing of the Chriſtian Church in *Conſtantine*'s time, particularly the building of a magnificent Temple to *Chriſt* at the place of his ſepulture in *Jeruſalem,* ſaith of it, that it was καινὴ καὶ νέα Ἱερουσαλὴμ ἧς ἄνωθεν μακρόθι (I ſhould think it ſhould be ἐγγὺς) λόγοι μνεῖα δὴ ἐνθέοις πνεύμασι & θεσπίζουσι ἀνυμνοῦσι, *the new Jeruſalem, concerning which the holy Scriptures propheſying by divine Spirit doe ſing many things,* l. 3. *De vit. Conſt.* c. 32. Where there is little doubt but this book and place of this prophetick *Revelation* is referred to by him wherein this *new Jeruſalem* is ſo magnificently ſet out: And though his application of it to the building of that Temple at *Jeruſalem* (both there and before, ἡ νέα καλεσκάζετο Ἱερουσαλὴμ ἀντιπροσώπῳ τῇ πάλαι βοωμένῃ) be ſomewhat too much reſtrain'd, yet the time of *Conſtantine* is perfectly agreeable to the notion which we have given of it; and the flouriſhing condition of Chriſtianity, not only at *Jeruſalem* (of which the building that Temple was an inſtance) but over the whole habitable world (the full importance of it) is not any way excluded by this ſtricter accommodation of his, but is rather evidenced by theſe paſſages to have been the interpretation affix'd to this prophecie in thoſe times wherein he wrote. The only difficulty remaining will be, whether this Viſion being here placed after that other of chap. 20. concerning the *thouſand years,* and the *Turks* invaſions of the Church, it be here ſet to ſignifie any new change after that, founded in the deſtruction of the *Mahometans,* ch. 20. 9, 10. or whether it may not more probably be a repetition of the ſame thing more largely which is there ſet down, ch 20. 4, 6. And this latter may ſafely be pitch'd upon, notwithſtanding the placing of it after. For that which hath been obſerved of *Joſeph* concerning the *King*'s *dreams, Gen.* 41. 32. that the *two dreams* being to one purpoſe, v. 25. *'twas doubled,* to ſhew 'twas *eſtabliſhed by God,* ſo it hath been ordinary with the Prophets in the Old Teſtament, and oft exemplified here, that two Viſions ſhould belong to the ſame matter. And this here very pertinent to the one deſigne of all theſe Viſions, to fortifie the ſeven Churches of *Aſia,* by foretelling largely the flouriſhing condition to which God ſhould at laſt advance the Chriſtian Church, which being but briefly pointed at in the former chapter (and that with a mixture of the contrary) and only the ſpace of it for the *thouſand years* particularly and punctually inſiſted on, 'twas here fit to be more largely and rhetorically ſet down, being a thing of ſo great importance. That this is the meaning of the *new Jeruſalem* may further appear by an eminent monument in the prophecie of old *Tobit* before his death, ch. 14. 6, 7. where the third great period propheſied of by him is expreſs'd by the *building up Jeruſalem glorioufly* (of the former ſee Note on *Mat.* 24. c. and the *Præmon.*) the beginning of which is the converſion of the Gentile world, and their *burying their idols,* ver. 6. (which was the ſumme of theſe former Viſions, ch. 18.) and then follows, *all nations praiſing the Lord, all people confeſſing God,* and *the Lord's exalting his people, and all thoſe that love the Lord our God in truth and juſtice ſhall rejoice, ſhewing mercy to our brethren,* a ſtate of flouriſhing piety, *magnifying, bleſſing, praiſing God,* and of *charity* and *mercy* to all men, which is the ſumme of this enſuing Viſion, and (as that there, ſo here) the concluſion of all.

c. Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων

V. 3. *Behold the Tabernacle of God*] The meaning of this phraſe, ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων *behold the tabernacle of God with men,* will eaſily appear by remembring the affinity of the σκηνὴ *tabernacle,* and the

the *Schechinah*, *appearance* or *preſence* of *God*, called here ver. 11. δόξα *glory*, and oft elſewhere. God is wont to be ſaid in Scripture to be *preſent* where his Angels appear; accordingly the Pictures of the Cherubims in the Tabernacle, and after in the Temple, were notes of his peculiar preſence there. And ſo both the Jewiſh Temple and Chriſtian Church having the promiſe of *God's peculiar preſence*, is fitly ſtyled his *Tabernacle* here and ch. 13. 6. and elſewhere his *houſe*, both in the ſame ſenſe, a tabernacle being but a moveable houſe. And then *behold the tabernacle of God with men*, is no more but an interpretation of that which was repreſented in this Viſion, viz. that hereby was noted the Church of Chriſt, whoſe title is *Emmanuel*, *God with us*, or *God with men*, God incarnate; and the ἰδὲ *behold*, is a determination of it to what went immediatly before, thus, The *bride adorned for the husband*, is the Chriſtian Church (ſee ver. 9.) And then the promiſe that follows, *he will dwell with them*, &c. is his marrying, and endowing, and living, and dwelling with this ſpouſe, that is, continuing his favour and love and protection to the Church, as long as that continues faithful to him, performs the duties of a wife, obedience and fidelity to the husband. And then conſequent to that mercy and protection is the ceſſation of perſecutions that follows, καὶ ἐξαλείψει πᾶν δάκρυον, *and he ſhall wipe every tear from their eyes*, &c. remove all cauſe of ſorrow from the Chriſtians.

Θεὸς μετὰ τῶν ἀνθρώπων

Σκηνώσει μετ' αὐτῶν

Ἐξαλείψει πᾶν δάκρυον

d. Δειλοὶ

V. 8. *Fearfull*] The δειλοὶ *cowardly* here, which are ſet in the front of all theſe ſins, denote the renouncers of *Chriſt* in time of perſecution, ſet oppoſite to *perſevering Chriſtians*, v. 7. and here clearly ſignifie the *Gnoſticks*, or ſuch as they were, whoſe poſition it was, that 'twas an indifferent, and ſo a lawful, thing to forſwear *Chriſt* in time of perſecution, and to ſacrifice to Idols (here alſo noted by *idolatry*.) They are farther expreſs'd by ἄπιστοι *unfaithful*, that fall off from *Chriſt*; and more eſpecially by ἐβδελυγμένοι *deteſted*, and πόρνοι *fornicators*, and φαρμακοῖς *ſorcerers*, &c. ſee Note on ch. 2. b. & ch. 9. c. & 1 *Joh.* 4. a. So *Tertullian* interprets it in *Scorp. contra Gnoſt.* c. 12. *Inter reprobos, imò ante omnes, timidis, inquit, particula in ſtagno ignis, Ap.* 21. *among the reprobates, yea before all them, the cowardly have their portion in the lake of fire.*

Ἄπιστοι Ἐβδελυγμένοι

e. Πόλις

Τεῖχος

V. 10. *City*] That the *City* is the Church is moſt evident in this Viſion, being before called the *holy City*, the *new Jeruſalem*, ver. 2. Now the *wall* is that which encompaſſeth the city, keeps all out which are not thought fit to be admitted, and guards and ſecures the city. And to this the Chriſtian doctrine is perfectly anſwerable: none are to be admitted or continued there which doe not acknowledge that; and ſo this likewiſe defends and fortifies the Church from the invaſion of Hereticks. And *he that teacheth any other doctrine*, *let him be Anathema*. As for the μέγα καὶ ὑψηλὸν, *greatneſſe* and *highneſs* of this *wall*, that ſignifies the excellence and even divinity of this doctrine, admirable precepts, divine and heavenly promiſes. And as this is a defenſative to the city, ſo the foundations thereof are the ſeveral preachings of the Apoſtles in all their travails, which being the ſame in all places, this one *wall* is ſaid to have *twelve foundations*, ver. 14. *and on them the names of the twelve Apoſtles of the Lamb*, to ſignifie thoſe doctrines that are not thus founded on their preaching, either by word of mouth, or by writing deduced from them, not to be fit for reception in the Church.

Μέγα καὶ ὑψηλὸν

f. Μέτρον ἀνθρώπου

V. 17. *Meaſure of a man*] That μέτρον ἀνθρώπου, *the meaſure of a man*, referres here to *the ſtature of a man*, appears moſt probable by the addition of ὅ ἐστιν ἀγγέλου, *that is of an Angel*. For as here the perſon ſeen in the Viſion was an *Angel*, ver. 9. ſo *Ezech.* 40. 3. where there is mention of this *meaſuring reed*, it was ſhewed him by a *man whoſe appearance was like the appearance of braſſe*, that is, a man in a glorious appearance, ſuch as Angels uſed to appear in. And then the μέτρον or *meaſure* muſt referre, not to the *cubit*, immediately precedent, but to the κάλαμος or *reed*, ver. 15. noting that *reed* by which he had *meaſured* the *city* to be about ſix foot long, and ſo the *meaſure* or *ſtature of a man*, or Angel in humane ſhape, as now he appeared unto him. That the *reed* or *pole* was of this ſize, that is ſix foot long, may be concluded from *Ezech.* 40. 5. There, as here, was a man with a *meaſuring reed*, ver. 3. and that *reed* was *ſix cubits long*, but that cubit not, as 'tis ordinarily counted, a foot and a half, but as it is taken by the meaſure of that bone which gives the denomination; Πῆχυς διάστημα ἀπὸ τοῦ ὠλεκράνου πρὸς τὸ καρπὸν, *a cubit is the diſtance from the elbow to the wriſt*, as *Ariſtotle* and the *Anatomiſts* determine, which is in well-proportion'd bodies the ſixth part of a man's ſtature. And that this was the acceptation of πῆχυς, as among the *Grecians* ſo among the *Hebrews*, appears by the account of *Joſephus De bell. Jud.* l. ε'. c. ιγ'. where having made the wall to contain 90. turrets, each of them 20. cubits long, and the ſpace betwixt each to be 200. cubits, (which muſt conclude the circuit of the wall to be 19800 cubits) he adds, Τῆς πόλεως δὲ ὁ πᾶς κύκλος σταδίων ὢν τριάκοντα τριῶν, *the whole compaſſe of the city was thirty three furlongs*: which concludes the allotment of 600. cubits to every furlong; and that we know among the *Greeks* contained 600. foot. So that the cubit is no more then a foot, or the ſixth part of a man's ſtature. So when *Solinus* ſaith of the walls of *Babylon*, * *quorum altitudo ducentos pedes detinet*, *that they were two hundred foot high*, and ſo † *Pliny*, * *Oroſius* ſaith they were *fifty cubits broad*, *altitudine quater tantâ*, *four times as high*, that is two hundred cubits; and ſo ſaith *Herodotus*, ὕψος δὲ διηκοσίων πηχέων, *the height was two hundred cubits*. That all this *meaſuring* of *the city* is myſtically to be underſtood, and not literally, there is no doubt; but what the myſterie is will not be obvious to determine. This may perhaps be it; that the *conſidering* or *pondering*, that is meaſuring of *the Church*, the duration, the extent, the flouriſhing of it, here deſcribed, as alſo of the walls thereof, the Chriſtian faith, is the work, delight, deſire of Angels, one of the number of thoſe things which the *Angels deſire to look into*, 1 *Pet.* 1. 12. *Eph.* 3. 10, 18, 19.

Πῆχυς

* Polybiſt. c. 70.
† li. 6. 26.
* li. 2. c. 6.

CHAP. XXII.

Paraphraſe.

1. AND he ſhewed me [a] a pure river of water of life, clear as cryſtal, proceeding out of the throne of God and of the Lamb.]

1. And in the ſame viſion I farther ſaw, by the Angels ſhewing me, or pointing to it, a font or baptiſtery, to which they that were admitted were bound to undertake all purity of living, and the power of admitting to that was intruſted to the Governours of the Church, by Chriſt communicated to them.

a.

2. In the midſt of the [b] ſtreet * of it and [c] on either ſide the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and [d] the leaves of the tree were for the healing of the nations.]

2. And I ſaw alſo a place for Chriſtian aſſemblies; and betwixt that and

b. c. d.

* thereof, & of the river, on this ſide and on that was the Tree of Life bearing twelve fruits, yielding

the

the font was the tree of life planted, noting theſe two to be great obligations, and advancers of piety in mens hearts, ſuch as ſhould bring forth all manner of fruits of holineſſe at all ſeaſons. And the viſible outward profeſſion and form of piety in the Church (perhaps diſcipline, and government, and ceremonies inſtituted in it) were to be of great uſe, as to attract others and bring them into the Church, ſo to keep men in a good healthy ſtate of ſoul, or reduce and reſtore them that are fallen from it.

c. 3. And for notorious ſinners, ſuch to whom the cenſures of the Church belong, they ſhall not be permitted to continue in it; for the Chriſtian judicatures ſhall never ceaſe, or be turned out of it, for the ſpace of the thouſand years, (as many other governments have failed) and all Chriſtians will ſubmit to it.

3. And † there [c] ſhall be no more curſe, but the throne of God and of the Lamb [b] ſhall be in it, and his ſervants ſhall ſerve him.]

[b] † any accurſed thing ſhall be there no longer

4. And ſuch as doe ſo ſhall have the favour of God, and ſhall be accounted true Chriſtian ſervants of his.

4. And they ſhall ſee his face, and his name ſhall be in their foreheads.]

5. And in this Church of Chriſt there ſhall be no more ſadneſſe or darkneſſe, no want of refreſhment or comfort, God ſhall be all in all unto them: and they ſhall never fail to enjoy this felicity of cheerfull Chriſtian living, this freedome of ſerving God, &c. expreſs'd by being Kings, ſee note on ch. 1. d. and by reigning with Chriſt, ch. 20. 4.

5. And there ſhall be no night there, and they need no candle, neither light of the ſun, for the Lord God giveth them light: and they ſhall reign for ever and ever.]

6. And the Angel then began to conclude and fold up his diſcourſe to me, and to ſumme up what I had ſeen in this viſion, telling me, That all this, as ſtrange and glorious as it was, ſhould certainly come to paſſe, and that that God which inſpired and gave commiſſions to all the prophets had now ſent an Angel to make this revelation, by way of viſion, of thoſe things that were ſpeedily to commence, and one after another to come to paſſe.

6. And he ſaid unto me, Theſe ſayings are faithfull and true. And the Lord God of the holy prophets ſent his Angel to ſhew unto his ſervants the things that muſt * ſhortly be done.]

* ſuddenly ἐν τάχει

7. And this conſideration of the ſpeedineſs of the completion of theſe prophecies, that of the proſperity of the Church under the Chriſtian Emperors and Kings within 250 years, but of thoſe that concerned the deſtruction of the Jews and Gnoſticks, the preſent enemies and perſecutors of Chriſtians, every where call'd the coming of Chriſt, (ſee note on Mat. 24. b.) now immediately approaching, is of ſo important conſideration to every one who now lives in the Chriſtian Church, that as 'tis the only way to felicity for a man to guide his actions by the contents of this prophecy, ſo 'twill go very ill with him that doth not.

7. Behold, I come quickly: Bleſſed is he that keepeth the ſayings of the prophecie of this book.]

8. And I that write all this book of viſions, by way of Epiſtle to the ſeven Churches of Aſia, am that very perſon that ſaw and heard all that is here ſet down: And when I did ſee them and hear them, I was ſo tranſported with the joyfulneſſe of the matter of them, that I did in expreſſion of a true ſenſe of that benefit, perform a moſt humble obeiſance to him that had been the meſſenger to conveigh it to me: ſee ch. 19. 10.

8. And I John ſaw theſe things, and heard them. And when I had heard and ſeen, I fell down to worſhip before the feet of the Angel which ſhewed me theſe things.]

9. But he would not permit me, ſaying, I am but a fellow-ſervant of thine, and but equal to the other prophets which are thy brethren, (thou thy ſelf being ſuch an one by being an Apoſtle, ſee ch. 19. 10.) and they that live Chriſtianly, and perſevere in the faith of Chriſt againſt all temptations, according to the deſigne of this book, are abſolutely ſuch as I am, the ſervants of God alſo. Let God have the thanks and praiſe of all that ſhall be done, and of all that is now revealed to thee.

9. Then ſaith he unto me, See thou doe it not, for I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: Worſhip God.]

10. And then, methought, Chriſt himſelf ſaid thus unto me, Seal not, ſhut not up this prophecie (as ſealing is oppoſed to leaving open and legible, Iſa. 29. 11.) Lay it not up as a thing that only future ages are concern'd in: For the time of the completion of a great part of it is ſo immediately at hand, that 'tis fit the prophecie ſhould be open, for all to ſee and to obſerve the completions of it.

10. And he ſaith unto me, Seal not the ſayings of the prophecies of this book, for the time is at hand.]

11. And now the bad and good ſhall come to receive their ſentence: there remain not now any more ſeaſons of working changes on any, but he that is now an impenitent perſecutor of Chriſtianity, an impenitent carnal Gnoſtick, is like ſuddenly to be taken and dealt with accordingly: and on the other ſide, he that hath held out conſtant for all thoſe terrors and perſecutions, and deceits of carnal ſins, is ſuddenly to receive the fruits and reward of it.

11. He that is * unjuſt, let him be unjuſt ſtill; and he which † is filthy, let him be filthy ſtill; and he that is righteous, let him * be righteous ſtill; and he that is holy, let him be holy ſtill.]

* injurious, let him be injurious, ὁ ἀδικῶν ἀδικησάτω

† defileth, let him defile, ὁ ῥυπῶν ῥυπωθήτω

* or, doe righteouſneſs, the King's MS. reads δικαιοσύνην ποιησάτω

12. And I ſhall not now make any longer delaies (as hitherto hath by ſome been objected againſt the fidelity of my promiſes, 2 Pet. 3. 9.) but haſten to reward every man according to his works, both good and evil.

12. And behold, I come quickly, and my reward is with me, to give every man according as his work ſhall be.]

13. I am the eternal God, that have deſcended ſo low to the very death of the croſſe, and having been my ſelf tempted, am ſure not to leave you in calamities; I am able to perform my promiſe, and ſhall not by any means be hindred from it.

13. I am Alpha and Omega, the beginning and the end, the firſt and the laſt.]

14. Thrice happy are they that receive the faith of Chriſt, and live according to thoſe rules of piety mentioned, ver. 2. and live quietly and Chriſtianly in the Church.

14. Bleſſed are they that † doe his commandements, that they may have * right to the tree of life, and may enter in through the gates into the city.]

† or, waſh their garments, for the King's MS. reads πλύνοντες τὰς στολὰς αὐτῶν

* power over, or upon ἐξουσία ἐπὶ

15. Out of which all profane wicked perſons are to be ejected; ſuch are the Gnoſticks, which cannot be better compared then to dogs for biting and tearing the orthodox conſtant Chriſtians, and are over and above ſorcerers profeſs'd, and guilty of all filthy polſutions, bloodily minded, guilty of Idol-worſhip, and hypocritical treacherous perſons (ſee ch. 21. 8.) and ſo are but falſe equivocal members of Chriſt's Church, and ſhall have no part of the benefit of Chriſtians.

15. For without are dogs, and ſorcerers, and whoremongers, and murtherers, and Idolaters, and whoſoever loveth and maketh a lie.]

16. I Jeſus have ſent unto thee my Angel, with all theſe viſions concerning the ſeven Churches, and all other paſſages concerning the univerſal Church of God. I am he that am known by the Prophets by theſe ſeveral titles, The root of Jeſſe, The ſon of David, (and therefore can bring down the mightieſt Kings, as David did) The ſtarre that uſhers in the day, all lightſomeneſs and chearfulneſs into the world, (ſee ch. 2. note o.)

16. I Jeſus have ſent mine Angel to teſtifie theſe things unto you † in the Churches: I am the root and the off-ſpring of David, and the bright and morning ſtarre.]

† concerning ἐπὶ

17. And

17. And the Spirit and the Bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt come: and whoſoever will, let him take the water of life freely.]

17. And the Spirit of God that dwells in the Church of Chriſt, and adorns and ſets it out, fits it as a bride for Chriſt, and the Church, the Bride it ſelf, calls to every man to conſider his own ſafety, ſo farre as to make haſt to come into the number of theſe faithfull ſervants of Chriſt. And let every one that heareth theſe viſions ſay the ſame, ſeeing the important advantages of it, and dangers of the contrary: and whoſoever will, may have a chearfull admiſſion to it, and to that refreſhing aſſiſtance of grace and pardon of ſin that is reach'd out there.

18. For I teſtifie unto every man that heareth the words of the prophecie of this book, † If any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are writ en in this book.]

18. As for all thoſe to whom this prophecie ſhall come, I conjure them all that they change not a tittle of it, and withall that they look upon it as the laſt authoritative prophecie that is likely to come from heaven, to be a rule of faith to the Church. What is here ſaid, is decreed and ſetled immutable; no man ſhall be able to avert it: and whoſoever ſhall go about to infuſe any other expectations into men then what are agreeable to theſe viſions, God ſhall bring on him the judgments that are here denounced againſt Gods greateſt enemies. †.

19. And if any man ſhall take away from the words of the book of this prophecie, God ſhall take his part out of the * book of life, and out of the holy city, and from the things which are written in this book.]

19. And ſo in like manner, whoſoever ſhall derogate any thing from the authority of this prophecie, or take out any part of it, or occaſion men's not receiving the admonition of Chriſt here contained, in every part thereof, God ſhall caſt him off, throw him out of the Church, account him uncapable of all the bleſſings which are here promiſed to the faithfull Chriſtians.

* or, tree, the King's MS. reads ξύλου

20. He which teſtifieth theſe things ſaith, Surely I come quickly, Amen. Even ſo, come Lord Jeſus.]

20. Chriſt that ſent theſe viſions affirmeth aſſuredly that he will ſpeedily ſet to the execution of what is contained in them (ſee note on Mat. 24. b.) and that infallibly. And the writer hereof in the name of all faithfull Chriſtians gives his acclamation, Be it ſo, Lord Jeſus, be it ſo.

21. The Grace of our Lord Jeſus Chriſt be with you all. Amen.]

21. I am now to conclude this Epiſtle to the ſeven Churches in the ſolemn form of Apoſtolical ſalutation, The grace, mercy and goodneſs of our Lord Jeſus Chriſt be with you all. Amen.

Annotations on Chap. XXII.

a. V. 1. *A pure river*] The five firſt verſes of this chapter belong to the buſineſſe of the former chapter, the deſcription of the Chriſtian Church in its flouriſhing condition, and ought not to have been divided from it. And this firſt verſe hath a nearer connexion with that which immediatly preceded. There in the beginning of it is mention of *entrance into* the *Church*, and who they were that ſhould not be admitted to it. Now this *entrance* we know was by Baptiſme, and that is ſure expreſs'd here by the καθαρὸς ποταμὸς ὕδατος καὶ ζωῆς *the pure river of water of life*. The place wherein they baptized was firſt any great pool of water (typified, *Ezech.* 47. 5. by *waters to ſwim in*) where they might go in, as *Philip* with the Eunuch, and be put under water; from whence it is ordinarily by the antients call'd κολυμβήθρα *a pool*. In the times here referred to, that is, under *Conſtantine*, the Font was in the Court before the Church, Fountain-water running always into it. This Fountain-water is in the New Teſtament called ζῶν ὕδωρ *living water*, and here by analogie *water of life*, but that with the addition of a myſtical ſenſe (as when *Ezech.* 47. 9. it is ſaid, *that every thing that moveth, whereſoever the waters come, ſhall live*; or when *Chriſt* ſpeaks of ὕδωρ ἁλλόμενον εἰς ζωὴν αἰώνιον, *water leaping*, or *ſpringing, to eternal life*) becauſe Baptiſme as an initiation into the Church, is an entrance into a Chriſtian and eternal life. And the water in the Baptiſtery or Font, maintained from the ſpring, is called here ποταμὸς *river*, a word by which any running water is called, and ſo that *Ezech.* 47. 5. And this river καθαρὸς *pure*, becauſe Baptiſme is a federal ſacramental undertaking of all purity of living, forſaking all ſin, and engaging of the ſoul to purity; and in the ſame reſpect it is alſo ſaid to be λαμπρὸς ὡς κρύσταλλος, *clear as Cryſtal*, being an obligation to all purity in the baptized. Now that this pure river is ſaid to *proceed*, not as *Ezech.* 47. 1. *from under the threſhold of the houſe*, but *out of the throne of God and the Lamb*, hath ſome more difficulty in it, which, I conceive, may thus be reſolved; The *throne* is a notation of power and judicature, as when God is introduced in the Viſion, c. 4. 1. *ſitting on a throne*; and ſo *the throne of the Lamb* is that power which is by *Chriſt* enſtated on the Governours of the Church, of which the power of baptizing being one ſpecial part, this *river* by which Baptiſme is expreſs'd is fitly ſaid to *proceed out of the throne*. To which purpoſe it muſt be obſerved, that the power of baptizing, though communicated to inferiour Prieſts and Deacons, was at firſt in the Apoſtles, and from them deſcended to the Biſhops, and never permitted to any but by appointment from the Biſhop. So ſaith *Ignatius*, οὐκ ἔξον ἐστὶ χωρὶς τοῦ Ἐπισκόπου οὔτε βαπτίζειν, &c. *in Ep. ad Smyrn.* 'Tis not lawful to baptize without the Biſhop: and *Tertullian de Bapt. Dandi baptiſmum jus habet ſummus Sacerdos, qui eſt Epiſcopus; dein Presbyteri & Diaconi, non tamen ſine Epiſcopi authoritate. The chief Prieſt, who is called the Biſhop, hath the power of giving baptiſme, after him the Presbyters and Deacons, but not without the authority of the Biſhop.* And S. *Cyprian* makes two parts of the power of the *keys*, (that ruling power, as of the œconomus, intruſted to the Governours of the Church, the ſucceſſors of the Apoſtles) the one to admit as by the key in Baptiſme, the other by Abſolution. And that moſt probably is the meaning of this place, where the baptiſmal *water* is in the Viſion ſaid to *proceed from the throne of God, and of the Lamb*.

Εἰσέλθῃ εἰς αὐτὴν

Ὕδωρ ζῶν

Ποταμὸς Καθαρὸς

Λαμπρὸς ὡς Κρύσταλλος

Ἐκπορευόμενον ἐκ τοῦ θρόνου

Θρόνου τοῦ ἀρνίου

b. V. 2. *Street*] What πλατεῖα *the ſtreet* denotes in this Viſion may be eaſily reſolved by obſerving that the ſtreets or broad places of a city are places of concourſe and reſort, and ſo συναγωγαὶ and ῥύμαι, *aſſemblies* and *ſtreets*, are uſed together in the ſame ſenſe, *Mat.* 6. 5. Accordingly the *ſtreet* or *broad place* here will be fit to denote the place of aſſembly in the Church or City of God, where the prayers are offered up, and the ſacrifice of the Church in the Euchariſt, and where inſtruction is reach'd out to them. πλατεῖα

c. Ib. *On either ſide of the river*] That the *tree of life* here mentioned (in ſtead of the *very many trees* in *Ezechiel*, ch. 47. 7) looks back to Paradiſe, where that *tree* was ſet, *Gen.* 2. 9. doth ſeem moſt probable, and well accords alſo with the *river* here joyn'd with it, as there v. 10. a *river went out of Eden to water the garden*. And therefore what is here meant by it in the prophetick notion, may be beſt learn'd from the allegorical interpretations which the antient writers ξύλον ζωῆς

affix to it in the Old Teſtament; for thoſe will be moſt agreeable to the prophetick ſtyle, which we know is made up of figures. Now of the *tree of life* ſaith *Philo*, it ſignified θεοσέβειαν *piety*, or *worſhip of God*. And ſo *Clemens Alexandrinus*, that *the tree of knowledge was* ἐὰν παρανομῶμεν, *if we tranſgreſſe*, that is, it ſignified ſinne, of which whoſoever *taſted*, *ſhould die*, but the *tree of life* denoted *piety*, of which he that *eat*, *ſhould live eternally*. Other deſcants there are on it here, that it ſhould ſignifie the croſſe of *Chriſt*, or the enlivening grace of God: but this is the moſt agreeable to the Context, and the other circumſtances thereof. But it muſt here be enquired what is the meaning of the phraſe, ἐν μέσῳ πλατείας καὶ τοῦ ποταμοῦ, ἐνθεν καὶ ἐνθεν, which we render, *in the midſt of the ſtreet of it, and on either ſide the River*; but the words bear not that, and a great inconvenience there muſt be in ſo rendring them, for the *tree of life*, which appears to be in Paradiſe and here but one, and not many, as in *Ezechiel*, nor ſet *on the bank of the river*, as there, muſt yet be ſuppoſed to be on both ſides of the river, which is impoſſible. The beſt and moſt literal rendring will be this, ἐν μέσῳ τῆς πλατείας καὶ τοῦ ποταμοῦ, *in the midſt of the ſtreet and the river*, ἐνθεν καὶ ἐνθεν, (or, as the Kings *MS.* reads, καὶ ἐκεῖθεν) *on this ſide and on that ſide*, that is, not as in *Ezechiel*, the *many trees on the one ſide and on the other ſide of the river*, but ſo, as may be applicable to the one *tree*, and to the *ſtreet*, and *river* here named, *one of them on one ſide, t'other on the other ſide of the tree*. That this is the meaning of the phraſe may appear not only by the commodiouſneſſe of this ſenſe, and the abſurdities conſequent to the other rendring, but alſo by comparing it with another paſſage in this writer, *Joh.* 19. 18. where it is ſaid *they crucified Chriſt*, καὶ μεθ' ἑαυτὸν ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ Ἰησοῦν, *and with him two others, on this ſide and on that ſide, and Jeſus in the midſt* (A phraſe very near to this, ἐν μέσῳ here being all one with μέσον there.) There *Jeſus is in the midſt of the two theeves*, that is, between them, and that expreſs'd by the ἐντεῦθεν καὶ ἐντεῦθεν, as here; That muſt ſignifie there one *of them on this ſide of him, and the other on that*, and therefore it muſt in all reaſon be ſo here alſo, *the ſtreet on one ſide, and the river on the other ſide, and the tree of life in the midſt*, or *betwixt* them. This being thus far clear, for the literal underſtanding of it, and ſo the repreſentation not abſolutely the ſame with that in *Ezechiel*, but lightly varied from it in ſome few circumſtances, the myſtical or prophetical meaning of it will be clear alſo, that betwixt the place of aſſembling on one ſide, and the Font or Baptiſtery on the other ſide, ſtood Piety in the midſt, Baptiſme being on purpoſe deſigned to initiate, and engage us to piety, and by God's grace to enable us to perform it, and the ſervice of God in the aſſembly, the prayers and the Sacrament of the Lords Supper, and Chriſtian inſtruction deſigned ſo too, for the confirming our vows of new life, and to inſtruct us farther in our duty, and to bring down more grace for the performance of it. What is added of the δώδεκα καρποὶ, (not *twelve manner of fruits*, but) *twelve fruits*, is taken from *Ezechiel* alſo, ch. 47. 12. and is not to be applied to any ſet number of ſeveral vertues, as ſome would have it, but to the conſtant continual production of them, not at a few, but at all ſeaſons; for ſo the year being the meaſure of all time, bearing fruit as oft as there be moneths in the year, muſt needs ſignifie the continual, conſtant fruitfulneſs of it. And this was much for the honour of the tree, few trees bearing above once a year, few in the winter, but this *every moneth* in the year; and ſo the fitter to denote Chriſtian piety, to which our Baptiſme engageth us, and our living in the Church confirms that engagement on us, and both to *continue to ſerve God in holineſſe and righteouſneſſe all the days of our lives.*

Ib. *The leaves of the tree*] The leaves of a tree that beareth fruit are of uſe to guard and preſerve the fruit; and beſides they are many of them medicinal; and ſo both in *Ezechiel* and here they are ſaid to be εἰς θεραπείαν *for healing* or *medicine*. That which is moſt probably here meant by theſe *leaves of* this *tree of life*, is the outward viſibleneſſe and exemplarineſſe of piety, which accompanies the fruits of it. This in ſingle perſons is only the *ſhining* of their *light before men*, which is of great uſe to attract others (even the ἔθνη, if that ſignifie the *Gentiles*, *unbelievers* here) to Chriſtianity, who *ſee their good works*; whereas the ſcandalous ſins of Chriſtians are apt to alienate and deter others from that profeſſion. But in a Church theſe *leaves* may ſignifie more alſo, the publick and frequent aſſembling for the ſervice and worſhip of God, and the Canons and exerciſe of ſtrict diſcipline, &c. And that theſe latter, of the diſcipline and cenſures of the Church, are meant by theſe *leaves*, may be collected not only by the uſefulneſſe of them to the preſerving works of piety in a Church, (as leaves are for preſerving the fruit,) and ſecondly, by the propriety of them in order to curing of the diſeaſes of mens ſouls, the reforming of lapſed ſinners, which may here be expreſs'd by εἰς θεραπείαν *for healing*; but alſo by that which follows preſently upon it, v. 3. which moſt ſignally belongs to this matter of Cenſures, (ſee Note e.)

V. 3. *Shall be no more curſe*] That ἀνάθεμα, *a curſe* or *execration*, is ordinarily taken for the perſon to whom that Cenſure or ſecond ſort of Excommunication belongs, appears by the uſe of it in other places of the New Teſtament. Thus *Rom.* 9. 3. ηὐχόμην ἀνάθεμα εἶναι, *I could wiſh to be a curſe*, that is, accurſed, *from Chriſt*, ſeparate or excommunicate from the body of *Chriſt*, the Church. So 1 *Cor.* 16. 22. *If any man love not*—— *let him be anathema*; and *Gal.* 1. 8. *If I or an angel ſhall teach any other doctrine, let him be anathema*. In all theſe places the word *Curſe* is clearly put for an excommunicate or accurſed perſon, put under the cenſures or execration of the Church; and accordingly here in any reaſon πᾶν κατάθεμα *every curſe* muſt ſignifie every wicked perſon fit for the Cenſures of the Church: And then the οὐκ ἔσται ἔτι, *ſhall be no longer*, muſt ſignifie the exerciſe of ſuch diſcipline in the Church, in excluding all ſuch wicked perſons out of it, and ſo to the mention of Baptiſme, by the *river*, v. 1, 2. and of the Chriſtian aſſemblies, by the *ſtreets*, v. 2. adds the uſe of excommunication in the Chriſtian Church, for which we know Eccleſiaſtical Judicatories were erected in *Conſtantine's* time, and ſo continued under the favour of Chriſtian Emperors and Princes. By which appears alſo what is meant by the *throne of God and the Lamb* in this verſe, *viz.* Chriſtian Judicatories for the excommunicating of ſcandalous offenders, wherein the power exerciſed by the Biſhops is acknowledged to be the *Power of God*, or *Chriſt*, and this *throne* here the ſame with that v. 1. the power of Baptizing and of excommunicating, of admitting and excluding from the Church, being branches of the ſame authority, by *Chriſt* communicated to the Apoſtles.

V. 18. *If any man ſhall add*——] This form of ſpeech here uſed to conclude this Book is, Firſt, a Symbolical and prophetical form of expreſſing the certainty and immutability of this Prophecie; and Secondly, an expreſſion of the abſoluteneſſe and perfection of it in order to publick uſe, that it ſhould be the one prophecie given to the Chriſtian Church, which ſhould bring divine authority along with it, ſent with a commiſſion from heaven; and not only proceeding from a publick ſpirit, but ſent out with a publick charge, that (as *Joſephus* ſaith *contr. Appion.* l. 1. that after the time of *Artaxerxes*, though many excellent things were written, yet they brought not divine authority with

a. Μέσον πλατείας καὶ τοῦ ποταμοῦ

b. Ἐντεῦθεν καὶ ἐντεῦθεν

c. Δώδεκα καρποὶ

d. Φύλλα

e. Ἀνάθεμα

f. ἐάν τις ἐπιθῇ ἐφ' ταῦτα.

* ποσάκις εἰώθασιν ἅπτεσθαι τῆς ἁγίας γραφῆς τινες ἰδίαν ὕλην μεταθέντες τετολμήκασιν

with them, nor consequently were so received or believed, because there was not then a certain succession of Prophets, and * no body durst adde, or detract, or change any thing in the Old Canon after so long a time, so) though there might be some Prophets after S. *John*, (as *Justin Martyr* tells us, that the gift of Prophecie remained in the Church till his time) yet this book should be the last, and so the close and seal of all publick Prophecie, and that therefore no new doctrine was now farther to be expected by the Christian Church, and whosoever taught any as a rule of faith and life, and pretended Revelation for it, should fall under the censure denounced against *false Prophets*, *Deut.* 13. and under Saint *Paul's anathema*, *Gal.* 1. 8, 9. That this should be only an ὅρκωμοσία, or *adjuration* of the Scribe, as in the end of *Irenaus* in some Copies there is an adjuration *not to add or diminish* (and as 'tis said in *Aristeas*, that after the translation of the *Septuagint*, *Demetrius* perswaded the *Jews* to adde an imprecation on any that should change, or add, or transpose, or take away any word from it) was the conjecture of a learned man, Mr. *Lively*; and as it may very well be received, so need it not prejudge those other importances of it before mentioned.

THE END.

Addenda, Delenda, Mutanda, Corrigenda.

PAg. III. lin. 31. for, they had, r. they that had
p. V. l. 7. for, of fit, r. to fit
P. 5. l. penult. r. unto thee Mary
p. 8. col. 2. l. 23. r. providing,
p. 15. col. 1. marg. l. 4. r. Dei l. 18. c. 23. l. 7. r. par. 3.
p. 17. col. 1. l. 43. r. Optatus l. 1.
p. 18. col. 2. l. 7. r. it were of fire]
p. 19. col. 2. l. 43. r. i. e. my self)
p. 24. v. 32. r. [causeth]
p. 26. col. 1. l. 43. r. this,
p. 29. col. 1. l. 45. r. *secundum ea* col. 2. l. 31. r. ואני אומר
p. 30. col. 1. l. 62. r. ὀλισθηρὰς
p. 32. col. 2. l. 24. r. mine is thine,
p. 38. col. 1. l. 35. r. cubit])
chap. 7. v. 6. l. 6. r. return thee
p. 45. col. 2. l. 70. r. ejulation
p. 46. ch. 9. l. 2. dele, ver. 7. and
p. 48. v. 37. r. [the harvest col. 2. l. 33. r. yet is
p. 49. col. 1. l. 15. r. preceded
p. 54. col. 2. l. 8. r. קנניא
p. 56. col. 2. l. 41. r. ימלט
p. 57. col. 1. l. 13. r. *and he dictated*
p. 58. par. v. 8. l. 5. dele, sin
p. 60. col. 1. li. 16. r. *raised*) col. 2. l. 22. r. contemner
p. 61. note f. l. 28. r. they carry
p. 62. col. 2. l. 33. r. ὕπτε
p. 64. ver. 2. r. they]
p. 65. ver. 31. par. l. 5. r. irremissible
p. 77. note e. l. 1. r. כנרת
p. 79. note b. l. 28. r. excepting col. 2. l. 16. r. any devoting
p. 80. note f. l. 33. r. ארץ כנען
p. 84. col. 2. l. 5. r. revive
p. 86. v. 15. par. l. 3. r. handleth him
p. 93. col. 1. l. 29. for, on r. or.
p. 95. note c. l. 9. r. דמחטא ibid. r. דעויל
p. 107. col. 1. l. 34. r. by being
p. 111. col. 1. l. 1. r. what is meant by these heavy
in marg. add φορτία βαρέα l. 43. r. was in
p. 112. col. 1. l. 38. r. this place
p. 113. col. 1. l. 34. r. All this
p. 115. col. 1. l. 15. r. there by
p. 116. col. 1. l. 25. r. γενεαὶ col. 2. l. 21. r. while after, or,
p. 119. col. 1. l. 36. r. follow, the
p. 120. col. 1. l. 60. r. (which
p. 121. col. 1. l. 48. dele yet col. 2. marg. l. 4. r. c. 11. l. 45. r. to all
l. ult. r. the Jews were
p. 122. col. 1. l. 62. r. but) col. 2. l. 43. r. successlesly
p. 123. col. 1. l. 45. r. μέλλωσαν
p. 126. v. 33. par. l. 3. r. in judgment
p. 127. v. 17. r. bread]
p. 131. col. 1. l. 15. r. of the
p. 136. v. 31. par. l. 4. r. took
p. 141. col. 1. l. 56. r. and (l. 57. r. to the
p. 145. note a. l. 27. r. Lu. 17. 18.
p. 148. marg. l. 48. for stalk r. blade
p. 151. col. 1. l. 20. r. is not
p. 152. ver. 1. par. r. 13. 54. ver. 14. par. l. 2. r. raised
p. 155. v. 11. par. l. 4. r. not to relieve
p. 156. ver. 26. par. l. 3. r. Mat. 15. f.
p. 157. col. 1. l. 53. r. διαβλεύειν col. 2. l. 19. r. thought reasonable
p. 158. marg. l. ult. r. ὁρῶ, πεπληγὰς
p. 162. col. 2. l. 65. after πολλῶν add ῥυτῶν l. 67. r. διεχώτων, εἰς ἓν τῷ
p. 169. v. 14. l. 2. r. art true.
p. 170. col. 2. l. 20. r. your part.
p. 172. col. 1. l. 28. r. (this l. 29. r. heaven)
p. 173. col. 2. l. 21. r. not fitt
p. 177. col. 1. l. 35. r. *day*, *the*
p. 181. col. 2. l. 18. r. distinguisheth
p. 186. col. 1. l. 33. r. or subject
p. 195. col. 1. l. 9. r. Antoninus, saith
p. 202. ver. 14. par. l. 3. r. his ver. 20. par. l. 1. r. Mat. ver. 23. par. l. 6. r. of healing
p. 205. l. 1. r. against col. 1. l. 31. r. after that, *they*
p. 206. col. 1. l. penult. r. ἐυθέως] he col. 2. l. 17. r. were l. 38. r. prest
chap. vi. ver. 4. l. 2. r. it is not
p. 210. col. 2. l. 57. r. Mac.
p. 211. col. 2. l. 31. r. πάντα ὁ μαθητὴς, ὡς
p. 215. v. 10. par. l. 2. r. I speak
p. 228. ver. 38. par. l. 3. dele on
p. 232. ver. 48. l. 1. r. he that
p. 233. note a. l. 36. r. of *Italy*
p. 236. note a. l. 16. r. which yielded
p. 239. note b. l. 2. between the Syriack words add,
p. 243. note a. col. 1. l. 4. r. is to
p. 245. note c. col. 2. l. 2. dele to
p. 250. note b. col. 1. l. 12. r. ὦ↓ l. 23. r. another there is, note c. l. 33. r. that this l. 50. r. ἡ δὲ
p. 256. note a. l. 3. r. γαζοφυλάκιον
p. 264. note e. l. 31. r. author to
p. 269. note a. l. 25. r. [*sent*]
p. 270. note d. l. 2. r. [ὡς as] note e. col. 1. l. 7. r. of Galilee note f. l. 22. r. μέσος
p. 271. note g. col. 1. l. 14. r. but, after his manner in other places, li. 34. r. the first ver. 3. l. 2. r. they have no
p. 280. ver. 39. par. l. 4. r. and types are note a. col. 2. l. 4. r. sick, and hoped for cure at this poole, and that li. 7. r. porches or passiges out of it
p. 286. note d. col. 2. l. 46. r. hard heart
p. 291. col. 2. l. 32. r. τὸ δὲ
p. 293. inner marg. l. 16. r. them,
p. 300. v. 36. par. l. 4. r. withall so
p. 301. col. 2. l. 41. for mention r. méber
p. 326. col. 2. l. 30. for signs r. sins
p. 329. col. 2. l. 16. r. passed by by
p. 339. col. 1. note e. l. 8. r. ἀρκυμένους
p. 345. ver. 16. l. 1. r. round about
p. 347. col. 1. l. 29. r. ψυσάμενος
p. 348. col. 2. l. 1. r. διασρίζει
p. 382. col. 2. l. 18. r. to, in this ver. 3. par. l. 2. r. voices
p. 384. v. 10. par. l. 4. r. with so much
p. 386. inner marg. l. 25. r. be confounded
p. 388. col. 1. l. 9. r. a city
p. 389. col. 2. l. 7. r. *transgressores*, l. 24. r. διαμάζαλε
p. 394. col. 1. l. 32. r. concession is ver. 3. inner marg. r. sent forth
p. 399. col. 2. l. penult. r. (and so to do more)
p. 400. col. 2. l. 47. r. ruled
p. 401. ver. 8. after Mysia add]
p. 405. col. 1. l. 67. r. ὕπτε
p. 407. col. 2. l. 46. r. αὐτῷ θνησὰ, καὶ
p. 445. col. 1. l. ultima r. χρήμα] ·.
p. 457. v. 5. par. l. ult. for the r. their
p. 463. v. 1. par. l. 6. r. greatest sins
p. 468. col. 1. l. 19. r. unobligingness
p. 469. note c. l. 13. r. they that
p. 473. v. 3. par. l. 7. r. a great
p. 478. note k. l. 8. r. natural
p. 480. col. 2. l. 5. r. Gods purpose
p. 482. v. 19. par. l. 6. r. when after God delivering them up to —— l. 8. for that, i. e.
p. 487. col. 2. l. 1. r. πῖπις
p. 492. marg. l. 34. for νῦν r. ὧν
p. 501. col. 1. l. 17. r. so often
p. 502. v. 3. par. l. 1. dele to begin with the latter first (see note on Matthew 7. 6.)
p. 503. v. 17. par. l. 5. dele or delight to doe good
p. 511. v. 9. r. ye were
p. 512. col. 1. l. 3. dele and 7. 59
p. 524. note h. l. 6. r. them, the
p. 537. v. 24 par. l. 3. r. ignorant of
p. 539. col. 2. l. 1. r. fleshy.
p. 541. col. 2. l. 6. r. others as
p. 543. col. 1. l. 35. r. rereward
p. 546. v. 23. par. l. 8. r. of his giving his life
p. 551. col. 2. l. 6. dele) l. 12. after Church add) l. 14. r. [τὰς δὲ some]
p. 558. v. 27. marg. after μέρ& add severally.
p. 562. v. 56. par. l. 2. r. that which
p. 575. col. 2. l. 13. after see add,
p. 602. v. 12. par. l. 3. after that add it
p. 609. v. 23. par. l. 2. r. chastity
p. 615. v. 10. par. l. 8. for referred r. reserved
v. 21. par. l. 4. r. yea
p. 616. note b. l. 10. r. heads
p. 617. v. 6. r. raised
p. 620. v. 18. par. l. 4. r. of the immense
p. 621. col. 2. l. 2. r. ὑπερβάλλουσαν
p. 622. v. 8. marg. r. led captivity captive
p. 625. note h. l. 18. r. contrary to it, *slowness*
p. 626. col. 2. l. penult. r. servants
p. 627. v. 13. for approved r. reproved marg. l. 26. for ὡς r. πῶς.
p. 629. e. l. 22. r. *buy their safety by time* or *delay*,
p. 634. v. 11. par. l. 3. r. commanded v. 18. par. l. 3. r. word
p. 638. v. 8. par. l. 3. r. and all
p. 641. col. 1. l. 10. after βόμι add ; after χερυβὶμ dele,
p. 646. v. 15. par. l. 5. r. communicated to me your
p. 655. col. 1. l. 14. r. *continctur* e. l. 20. r. ἑορλὴ
p. 657. col. 2. marg. l. 10. r. φιλοξιμία
p. 670. col. 1. l. 10. r. ἀλεσεινὴ
p. 673. col. 2. l. 33. r. solicitude
p. 674. col. 2. l. 39. r. τὸ
p. 683. col. 2. l. 3 f. *viderant*
p. 722. f. l. 6. r. συμπορίζουσες
p. 724. col. 2. l. 11. r. subscribed
p. 727. v. 4. par. l. 9. r. this,
p. 732. v. 5. par. l. 8. r. adumbrated
p. 733. v. 13. par. l. 4. r. laid open
p. 736. d. l. 5. r. sickly persons
p 753. col. 1. l. 26. r. is again,
p. 755. v. 11. par. l. 3. r. power and promise,
p. 767. col. 1. l. 10. r. according to
p. 775. marg. l. 12. r. And are not
p. 777. col. 1. l. 19. r. εἴπῃς
p. 779. col. 1. l. 3. r. last, actions,
p. 781. col. 1. l. 10. r. φιλοπαιδίας ἡσυχάζειν
p. 782. col. 2. l. 25. r. that this l. 28. r. but that
p. 785. col. 1. l. 20. r. ὄρκος
p. 791. v. 11. par. l. 8. r. they are
p. 798. col. 2. l. 51. for ὅτι r. ὅτε
p. 801. col. 2. l. 18. r. to preserve
p. 804. col. 1. note g. l. 1. r. Ἀλλοπειοεπιζωσία col. 2. note h. l. 29. r. taken
p. 809. v. 6. par. l. 4. r. add a
p. 823. col. 1. l. 20. r. a pretence
p. 835. v. 5. par. l. 4. for devil r. world
p. 874. col. 2. l. 7. r. thus: Nicolas note d. l. 9. r. must be
p. 886. col. 2. l. 2. r. opposed one
p. 895. d. l. 16. r. his advice
p. 898. f. l. 5. r. many of
p. 901. e. l. 19. dele that
p. 926. i. l. 4. r. *ominatis* l. 5. dele, as
p. 931. col. 2. l. 2. r. pride, pampering
p. 933. ver. 21. l. 3. be found
p. 943. v. 20. par. l. 10. r. thing that was.

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The former Figure noting the Page, the latter the Columne.

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